

## CHAPTER 3

### THE ISSUES THAT LEAD TO *TAKFIR*

#### 3.1 Introduction

The issue of *takfir* is deeply embedded in the *usul* (foundational principles) and *furu'* (branch issues) of Islamic jurisprudence. *Usul* serves as the base, providing the fundamental doctrine that guide Islamic thought, while *furu'* deals with specific legal rulings derived from these principles (Mas'od, 2013). The complex relationship between *usul* and *furu'* creates a framework for understanding the theological underpinnings of *takfir*. In the historical development of Islamic law, Muslim scholars struggle on applying these principles to the evolving circumstances of their times. The *mujtahidun* or Islamic scholars capable of independent reasoning, played a pivotal role in interpreting these principles

However, this intellectual journey was quite challenging, as differing perspectives emerged, particularly in addressing issues and practices categorized as *bid'ah*. The concept of *takfir* became a flashpoint in theological discussions. The divergence in opinions on constitutes *bid'ah* and the subsequent implications for an individual's faith led to significant tensions within the Muslim community. Scholars navigated the balance between preserving orthodoxy and adapting to the changing social and cultural landscape. Moreover, the concept of *takfir* intertwined with socio-cultural dynamics, as issues of *bid'ah*, ritual practices, and contemporary challenges create theological disagreements.

### 3.2 Misunderstanding of *Bid'ah*

The continuous debate on the issue of *bid'ah* among societies has triggered lots of conflict, which consequently has hindered the *Ummah* from the civilizational progress. *Bid'ah* means innovation, a belief or practice that has no precedent in the time of the Prophet (Firdaus Khairi Abdul Kadir, 2016). In a hadith, the Prophet Muhammad P.B.U.H. said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“Whoever innovates something in this matter of ours (i.e. Islam) that is not part of it, will have it rejected.” (Ibn Majah: 14)

أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلَّ بَدْعَةٍ ضَالَّةٌ

“The best discourse is God’s Book, the best guidance is that given by Muhammad, and the worst things are those which are novelties. Every innovation is error.” (Mishkat al-Masabih: 141)

Based on these hadiths, the majority of Muslim community believe that *bid'ah* is prohibited but the main problem is how they understand it is varying from their own perspectives. There are two interpretations among Muslim scholars: one group believes *bid'ah* includes all ritual aspects without precedent, while another group believes only bad innovations are prohibited, and allowing for good innovations (Firdaus Khairi Abdul Kadir, 2016). The second conception, which allows for good innovations (*bid'ah hasanah*), is well-known, emphasizing the flexibility of Islam to absorb local elements for its dissemination and survival (Jahroni, 2018). NU (Nahdlatul Ulama), a Muslim organization, practices this model, arguing that some of their practices categorized as *bid'ah* are actually good *bid'ah*, which contributing to rich discussions among traditionalist Muslims (Kam, 2011).

However, implementing this classification is challenging due to subjective perspectives on what constitutes good or bad *bid'ah*. Some *bid'ah* practices may be seen as straying from Islamic orthodoxy, and challenging the balance between material and spiritual life (Jahroni, 2018). Regarding the shift in Muhammadiyah's approach from puritan to cultural in 2004, aiming for more active involvement in promoting Islamic values to the community (Jahroni, 2018). Despite this shift, Muhammadiyah followers distance themselves from certain death rituals (Wijaya, 2023). They are unlikely to perform *ziarah kubur* or *tabarruk* (seeking blessing) due to fearing that it might lead to *shirk* (associating others with God), which considered as the greatest sin in Islam (Wijaya, 2023).

Salafis groups strongly oppose certain death-related rituals (Jahroni, 2018). Their objection stems from the belief that these rituals lack proper justification and could potentially disrupt or harm the concentration of believers during their worship of God (Jahroni, 2018). Salafis particularly criticize where, instead of seeking God's blessing, people are thought to seek help from deceased saints (Jahroni, 2018). According to them, this kind of seeking help from the dead is considered unacceptable in Islam. Salafis use the above hadith as a weapon to attack traditionalists and later they reinstate the danger of *bid'ah* in their religious discussion (Jahroni, 2018). The main goal of Salafis is to eliminate practices that are considered as *bid'ah* (innovation) in Islam.

This anti-*bid'ah* stance has led to tensions between Salafis and Muslim traditionalists. The conflict arises when graduates from Saudi universities returned home, and Salafis emphasized their opposition to *bid'ah*. Muslim traditionalists feeling targeted, retaliate it by accusing Salafis of being Wahhabis, and associate them with a

harsh model of Islam against women. This situation has negatively affected religious harmony, with some regions even experiencing near-violent clashes (Jahroni, 2018).

The terms “*shirk*” and “*kafir*” or “*kufir*” carry significant weight within Muslim communities. In the past, modernists refrained from using these terms when criticizing Muslim traditionalists. Instead, they employed the abbreviation TBC (*Takhayyul*, *Bid’ah*, and *Churafat*), aiming to discourage what they deemed as superstitious practices (Wijaya, 2023). In response, traditionalists did not use “*kafir*” or “*shirik*” but labelled modernists as “anti-tahlil”, implying a refusal to pray for deceased relatives. This term accompanied by a statement comparing the deceased to a dog, sought to evoke a negative image, as dogs are considered impure in Islam (Jahroni, 2018). To avoid such associations, traditionalists performed *tahlil* rituals, believed to benefit their departed relatives in the afterlife.

Presently, Salafis use the term *kafir* (unbelievers) to refer to Muslims engaging in rituals that may lead to *shirk*. In the Qur’an, *kafir* signifies concealment and covering, implying a lack of understanding of God’s truth (Jahroni, 2018). The term is used to describe groups such as Meccan polytheists and *Ahl al-Kitab* (Jews and Christians) who reject the prophecy of Muhammad (Jahroni, 2018). It’s noteworthy that Muslims accusing fellow Muslims of being *kafir* is unprecedented in Muslim community. Salafis using this term has created deep divisions within Muslim groups, and consequently lead to conflicts, particularly between Salafis and Muslim traditionalists (Jahroni, 2018). The tension has escalated to the point where leaders such as Said Aqil Siradj from NU accuse Salafi’s ideologies of posing threat to national integration and call for a halt to financial support from the Middle East (Jahroni, 2018).

Muhammad ibn ‘Abd al-Wahhab (1206) founded the religious ideology called Wahhabism and transmitted it in his writing. His writing is crucial for the followers of Wahhabism or also known as Salafis, as it guides them on key principles, especially about the oneness of God (*tauhid*) and avoiding association with other divine beings (*shirk*) (Jahroni, 2018). Muhammad ibn ‘Abd al-Wahhab concerned about the mixed and wrongful practices, that included a blend of Islamic practices with mysticism and idolatry (Jahroni, 2018). His writing served as a simple and systematic guide for Salafi education, which containing essential teachings supported by the Qur’an and hadith by Prophet Muhammad P.B.U.H.

Ibn ‘Abd Wahhab’s thoughts were mostly shaped by his living conditions. He was born in Uyainah, a rural area in central Arabia. In his area, Islamic practices were mixed with mystical elements and mystical associations, which contaminated the purity of *tauhid* (at-Tamimi, 1206). The writer disliked certain practices that involved philosophy and mysticism, as he believed they deviated from standard rituals such as prayer. Followers of Wahhabism emphasized the importance of staying away from practices that could compromise the oneness of God (Jahroni, 2018). Some Salafis use strong language against other groups, labelling them as *kafir* (infidel) which has led to persecution and violence among those groups. However, not all Salafis agree with this approach, and some suggest advising these groups to return back to Islamic path peacefully and maintaining good relations with other Muslim groups, including Shiites (Jahroni, 2018).

### 3.3 Not being able to differentiate *Usul* and *Furu*'

The legal principles found in the Qur'an and Hadith are encompassed in two components: *al-thawabit* (unchangeable) and *al-mutaghayyirat* (changeable) (Man, 2022). *Al-Thawabit* means *usul*, represents the fundamental, unchanging pillars and principles of Islam that remain constant until the Day of Judgement. They include core beliefs, rituals, and values that are explicitly outlined in the Qur'an and Hadith which also agreed by *Ijma'* (Mas'od, 2013). On the other hand, *al-mutaghayyirat* means *furu'*, consists of branches or subsidiary legal issues that can change based on the circumstances and times (Mas'od, 2013). The changeable laws are subject to the current situation (*waqi'*) which refer to the contemporary cultural values, customs (*'urf*), and the needs of a particular society in a specific locality (Man, 2022).

These may include matters related to finance, technology, social interactions, and other aspects of daily life. The changes aim to uphold the well-being of human life in accordance with the objectives of the *Syari'ah*. *Al-mutaghayyirat* include laws that involve *ijtihad* (independent legal reasoning) in various areas of jurisprudence and can be further developed by Islamic jurists (Man, 2022). In essence, Islamic law remains fixed in foundational matters and practice *murunah* (exhibits flexibility) in subsidiary matters, which usually involve contemporary issues in various dimensions of human life. The principles or *thawabit* provide a guiding framework for determining legal rulings in subsidiary matters. In the evolving landscape of today's world, technological advancement introduces new legal issues that were not present in the era of classical Islamic scholars (Man, 2022).

Many contemporary issues fall within the realm of *mutaghayyirat*, lacking detailed legal answers in the Qur'an and Hadith (Man, 2022). Modern challenges often

lack explicit guidance in classical Islamic texts, which prompting the need for ongoing *ijtihad* to address emerging complexities (Iman, 2004). However, the general principles that categorized as fundamental, serve as guiding principles for determining legal rulings in subsidiary matters (Man, 2022). Throughout the history of Islamic law development, scholars have engaged in *ijtihad* to address issues based on the factors of their time (Iman, 2004). Different jurists from various periods and regions have applied *ijtihad*, and resulting in varying legal opinions. This diversity in legal thought accommodates the changing realities of societies. The principle asserts that changes in laws are not denied with the occurrence of changing times.

Some laws decided in the past may no longer practical for application in the present due to social changes. Hence, Islam allows *mujtahids* to engage in *ijtihad* to provide solutions to new legal issues (Man, 2022). The concept of contemporary jurisprudence, or also known as *fiqh al-mu'asir* (realistic jurisprudence), is developed based on the principles discussed. This approach acknowledges the dynamic nature of societal changes and encourages scholars to apply *ijtihad* to offer practical solutions to modern challenges. It represents a bridge between the foundational principles of Islam and their application in the ever-changing realities of contemporary life.

In the history of the development of Islamic law, we will find various *fiqh* laws formulated by a figure based on the contemporary circumstances. This is proving from the time of the Companions, the Followers (*Tabi'in*), and the Followers of the Followers (*Tabi' al-Tabi'in*), continuing into subsequent eras up to the present day (Abdullah, 2012). For example, Caliph Umar ibn al-Khattab refrained from imposing *hudud* punishment on a thief due to economic factors, while Caliph Uthman ibn Affan added an additional call (*azan*) to prayer on Fridays in the marketplace of Madinah for social

reasons (Man, 2022). Some of the Followers established the *al-ra'yi* school based on the *fiqh* of urban society in Baghdad (Abdullah, 2012).

The *mujtahid imams* of a particular era or place had *ijtihad* differing from the later *mujtahids* or jurists had concluded, either in other places or after their time (Man, 2022). Moreover, some jurists within a particular school, such as Imam Abu Yusuf and al-Shaybani, often presented opinions contrary to Abu Hanifah despite being a loyal disciple. This occurs because, despite being faithful followers of the school's *imam*, their *ijtihad* needed adaptation to suit the changing realities of society. Imam al-Shafi'i had both ancient (*qawl qadim*) and new (*qawl jadeed*) opinions in his *fiqh* based on the differences in Hijaz and Egypt (Al-Hajawi, 1995).

For this reasons, Islamic scholars of *usul* formulated a general principle accepted by all: 'The change in law with the occurrence of a change in time is not denied' (Al-Nadwi, 1998) There are also laws decided in ancient times that are no longer practical to apply in the present day. This is due to the existence of social changes vastly different from the past, and interpretations of specific cases can change with contemporary realities (Man, 2022). Therefore, Islam provides a solution to these issues by allowing space for *mujtahids* to exercise *ijtihad* to address new legal challenges. On the basis of legal reasoning, the concept of contemporary *fiqh*, which commonly referred to *fiqh al-mu'asir* has emerged (Man, 2022).

The concept of *usul* and *furu'* in Islamic jurisprudence, while serving as the foundational framework for understanding and deriving legal rulings, can sometimes give rise to the sensitive issue of *takfir*. Its potential emerges when there are varying interpretations and applications of *usul* and *furu'*; among different Islamic scholars or groups. Differences in the interpretation of *usul* establishes foundational principles,

which often result in various approaches to deriving legal rulings. Additionally, the specific legal branches addressed by *furū'* can lead to diverse views on actions deemed permissible or impermissible. These differences may arise due to variance in scholarly interpretation and the influence of cultural and regional practices.

Controversies surrounding *takfir* emerge due to accusations of disbelief rooted in perceived deviations in beliefs or practices. These accusations often stem from subjective interpretations of *usul* and *furū'*. Theological disputes over doctrinal concepts can intensify disagreement, which potentially leading to allegations of heresy or disbelief. Historical instances of *takfir* during doctrinal or political conflicts contribute to a mindset where differences in *usul* and *furū'* are viewed as grounds for questioning one's faith. This controversy has a significant impact on the unity of the Muslim community. The misuse of *takfir* fragments the community, lead to fostering hostility between different Islamic groups and hindering overall unity.

### **3.4 The Differences in Doctrinal Texts Related to Attributes of Allah**

The issue of *takfir* may arise due to the differences in doctrinal texts which related to attributes of Allah. This is because of different interpretation and understanding of the texts by certain individuals or groups. As example, majority of Islamic scholars did not claim *Umum al-Muslimin* (groups of Islamic ideology except *Ahli Sunnah Wal-Jamaah*) as *kafir* as long as the committed sin was not associated to the denial of Allah's existence and not a grave sin (Royana, 2021). If the sin was done as an aspect of denial toward Islamic *Syari'ah* and the teachings of the Prophet Muhammad P.B.U.H., then they can be regard as *kafir*. But his *kufir* is not because of the committed sin, but due to the denial of the Islamic principles (Royana, 2021).

Another example, if there is a Muslim who opposes the commandment to pray at the mosque due to his mistake in understanding the text in Qur'an and not because of his denial of the teachings of the Qur'an, then he is not considered as *kafir*.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءَ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ءَ وَالَّذِي أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ءَ وَالْيَوْمِ ءَ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

“O believers! Have faith in Allah, His Messenger, the Book He has revealed to His Messenger, and the Scriptures He revealed before. Indeed, whoever denies Allah, His angels, His Books, His Messengers, and the Last Day has clearly gone for astray.” (An-Nisa’ 4:136)

Narrated by Abu Huraira, Prophet Muhammad P.B.U.H. said:

اجتنبوا السبع الموبقات. قالوا : يا رسول الله، وما هن؟ قال : الشرك بالله، والسحر، وقتل النفس التي

حرّم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات المومنات

الغافلات.

“Avoid the seven great destructive sins.” The people enquire, “O Allah’s Messenger! What are they?” He said, “To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause (according to Islamic law), to eat up *Riba* (usury), to eat up an orphan’s wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse, chaste women, who never even think of anything touching chastity and are good believers.” (Al-Bukhari: 6857)

Comparatively, Ibn Qayyim (1999) differentiate *kufir* into *Kufr al-Akbar* (major *kufir*) and *Kufr al-Ashghar* (minor *kufir*). According to his perspectives, major *kufir* causes Muslim been kicked away from Islam and will be eternally in Hell. While minor *kufir* causes Muslim to be threatened with the torture of Hell but not eternally in it.

Interpreting these two types of *kufir* without understanding the real context can be lethal and easily lead to *takfir* (Al-Qayyim, 1999).

In Islam, *Iman* (faith) and *Kufr* (denial) are pivotal concepts, each offering distinct interpretations of faith and *Kufr*. Hassan Hanafi (1991) emphasizes key terms such as *amal* (good deeds), *ikrar* (verbal affirmation), *tasdiq* (heartfelt justification), and *ma'rifah bi alqalb* (knowledge in the heart) when delving into discussions on faith and *Kufr*. "The Dividing Line between *Kufr* and Faith" underscores two fundamental aspects of faith as outlined in the Qur'an (Khalid, 1996). First, faith involves a resolute belief in Allah's teachings, which rooted deeply in the heart (*tasdiq*). Second, it encompasses commitment to deeds aligned with these teachings (Khalid, 1996). Other study suggests that faith consists of three critical elements: *tasdiq* (heart belief), *ikrar* (verbal affirmation), and *amal* (interpretation of deeds aligned with religious teachings). Islamic theology holds varying views on these concepts and their application, particularly concerning the status of individuals who commit major sins. The discourse around faith and *Kufr* reflects the richness and diversity of Islamic thought and continues to be a subject of exploration and interpretation within the Islamic community.

#### 3.4.1 Khawarij School

The Khawarij school focused on political motivations in their theological perspective on faith and *kufr* (Mohamed Badar, 2017). During the time of Caliph Ali and Muawiyah, a crucial issue emerged regarding *tahkim* (arbitration), questioning whether the involved parties remained believers or became disbelievers due to their actions. According to Khawarij theology, committing a major sin like *tahkim*, except for the Najdah sect, rendered individuals as disbelievers, consigned to eternal torment in hell (Mohamed Badar, 2017). The severity of the sin was a cornerstone in defining faith and disbelief within Khawarij beliefs. A particularly extreme sub-sect, Azzariqah,

took a harsh stance, associate major sinners with polytheists and even considering those who resisted joining them as polytheists worthy of death (Mohamed Badar, 2017).

This perspective labeled major sinners as *kafir millah* (disbelievers in religion), destined for hell along with other non-believers (Mohamed Badar, 2017). Another Khawarij sub-sect, Najdah categorized persistent major sinners as polytheists but offered a slightly more lenient view on those who committed major sins intermittently, not labeling them as polytheists but as disbelievers (Jubaidi, 2023). Non-Khawarij Muslims who disagreed were also judged similarly. However, the followers of Khawarij believed that despite major sins, they could eventually enter heaven after torment, which exhibiting the sect's extremism in evaluating major sins.

Ibadis, the moderate Khawarij sub-sect, labeled major sinners as *muwahhid* (believers in Allah's oneness) but not as wholehearted believers (Jubaidi, 2023). They classified major sinners as *kafir ni'mat* (disbelievers in blessings) rather than *kafir millah* (disbelievers in religion). Although considered disbelievers, they were not seen as abandoning Islam. In the afterlife, Ibadis believe these disbelievers would face eternal punishment alongside other disbelievers (Jubaidi, 2023). Ibadis maintained a tolerant stance toward Muslims who differed in beliefs, considering them infidels but not polytheists. This moderate view reflected their commitment to unity among Muslims despite differences, showcasing a more tolerant approach among Khawarij sub-sects (Jubaidi, 2023).

Khawarij's theological stance demonstrated the influence of political context and social events on their views regarding faith and disbelief. Their strict judgement of fifth based on political actions and subjective assessments of grave sins during political conflicts underscores the fusion of theology with contemporary political and social factors in Islamic history (Jubaidi, 2023). This highlights how religious beliefs and

perspectives can intertwine with the prevailing political and social landscape, shaping theological development in significant ways.

### 3.4.2 The Murji'ah School

The Murji'ah school emerged as response to the Khawarij theology, presenting a contrasting viewpoint on the status of those committing major sins. The Murji'ah's main assertion is that major sinners remain believers, and their punishment is deferred until the Day of Judgement (Jubaidi, 2023). This stands in contrast to the Khawarij, who focused on identifying Muslims deemed disbelievers due to major sins. The Murji'ah emphasize faith and belief, delaying the ultimate judgement on one's faith until Judgement Day, thus offering a more tolerant perspective (Jubaidi, 2023). Abu Hassan al-Ash'ari classified the Murji'ah into 12 sub-sects based on their faith views, while Harun Nasution and Abu Zahrah categorized them into moderate (*Murji'ah Sunnah*) and extreme (*Murji'ah Bid'ah*) groups (Al-Maturidi, 1979).

The extreme Murji'ah argue that faith resides solely in the heart, disregarding verbal or action-based errors, stressing the importance of unwavering belief in the heart as the primary indicator of faith (Jubaidi, 2023). Conversely, the moderate Murji'ah posit that faith comprises belief in the heart and verbal confession, insisting that major sinners, though punished in hell according to their sins, might be forgiven by God and spared eternal torment. Abu Hanifah and his followers fall into the moderate Murji'ah category, which believing major sinners remain believers and might ultimately be release from hell's punishment through divine forgiveness (Jubaidi, 2023). While both sects agree that faith remains stable and unchanging, they differ in views regarding the possibility of fluctuation in one's faith intensity.

### 3.4.3 The Mu'tazilah School

The Mu'tazilah school focus on the status of major sinners within the faith. Unlike the Khawarij who deemed them disbelievers, the Mu'tazilah described this group as occupying a middle ground between belief and disbelief, that named as "*al manzilah baina al manzilatain*" or "*fasid*" signified a neutral status separating from believers and disbelievers (Wassalwa, 2023). Mu'tazilah scholars such as Wasil bin Ata' and 'Amr bin Ubaid elaborated on "*fasid*", suggesting these individuals couldn't be classified as believers due to their sins yet weren't labeled as disbelievers either (Jubaidi, 2023). They emphasized that faith wasn't just passive acceptance but an active belief, involving not only conviction but also action.

Additionally, they highlight *ma'rifah* (knowledge by reasoning) as an essential element of faith, encouraging logical reasoning in understanding religious obligations rather than blind adherence or *taqlid* (Wensinck, 1932). For Mu'tazilah, faith requires an active engagement with obligations and rational understanding, rejecting blind adherence to authority. They emphasized the importance of reason in shaping true faith, advocating for individual thought and logical consideration in belief formation (Jubaidi, 2023).

### 3.4.4 The Ash'ariyah School

This school emerged in response to Mu'tazilah's rational approach to theology, particularly regarding the creation of the Qur'an (Jubaidi, 2023). Founded by Abu Hasan al-Ash'ari, formerly a member of Mu'tazilah, this school rejected the Mu'tazilah doctrine, which emphasizing direct acceptance of Qur'anic truths without rational interpretations. Ash'ariyah appreciates reason in religious understanding but emphasizes adherence to Qur'anic and Prophetic traditions without imposing rational

interpretations (Jubaidi, 2023). They believe human reason alone cannot attain true religious knowledge or action, only God’s revelation provides genuine understanding of religious obligations. Unlike Khawarij and Mu’tazilah, Ash’ariyah aligns more with Jabariyah in valuing revelation and religious teachings.

They define faith as *tasdiq*, a heartfelt belief rooted in understanding God’s truth, by forming the basis of one’s conviction. According to Ash’ariyah, faith isn’t just theoretical knowledge but a deep conviction born from a correct understanding of God’s teachings and truth, making *tasdiq* as the essence of faith (Jubaidi, 2023). Faith primarily resides in the heart’s conviction (*tasdiq bi al-Janan*), with verbal affirmation and actions being secondary components. They believe that major sinners, despite their transgressions, if believers commit sins without deeming them as permissible (Jubaidi, 2023). However, if someone believes their major sin is permissible, they’re considered to have disbelieved.

### 3.4.5 The Maturidi School

Maturidi school was led by Abu al-Mansur al-Maturidi and arose in opposition to Mu’tazilah but ironically utilized a thinking method akin to the Mu’tazilah’s reasoning centric approach. The Samarkand Maturidi associated with al-Maturidi believed that faith, rather than being passive acceptance, should be an active pursuit grounded in *ma’rifah* (knowledge) obtained through reasoning, not solely reliant on revelation. They referred to a Qur’anic verse involving Prophet Ibrahim.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ ثُبُورٌ قَالَ بَلَىٰ وَلَٰئِن لَّا يُظْمِنُ قَلْبِي قَالَ فَخُذْ  
 أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ  
 عَزِيزٌ حَكِيمٌ ﴿٦١﴾

“And ‘remember’ when Abraham said, ‘My Lord! Show me how you give life to the dead’. Allah responded, ‘Do you not believe?’ Abraham replied, ‘Yes I do, but just so

my heart can be reassured'. Allah said, 'Then bring four birds, train them to come to you, then cut them into pieces, and scatter them on different hilltops. Then call them back, they will fly to you in haste. And so you will know that Allah is Almighty, All-Wise'. (Al-Baqarah 2:260)

Maturidi elaborate that wherein Allah revived dead birds upon Prophet Ibrahim's request, which convinced him of Allah's power through his understanding and reasoning (Al-Maturidi, 1979). This incident aligned with the Samarkand Maturidis' emphasis on using reason to deepen belief and faith. While Samarkand Maturidis related *ma'rifah* to faith which akin to the Mu'tazilah, there were significant differences (Jubaidi, 2023). The Bukhara Maturidis as explained by al-Bazdawi (1969), defined faith as *tasdiq bi al-qalb* (belief in the heart) and *tasdiq bi al-lisan* (acknowledgement by the tongue). It is involved believing in the oneness of Allah and His messengers in the heart and verbally acknowledging Islamic teachings (Al-Bazdawi, 1969). This view suggests that faith for the Bukhara Maturidis was a blend of heartfelt belief and verbal recognition of Islamic teachings.

### 3.5 Conclusion

The issue of *takfir* is a complex and multifaceted topic deeply rooted in the *usul* and *furu'* of Islamic jurisprudence. The historical development of Islamic law highlights the significant role of *mujtahidun*, or Islamic scholars capable of independent reasoning, in interpreting and applying these principles to evolving circumstances. However, the emergence of differing perspectives, especially concerning the issues categorized as *bid'ah*, has made the concept of *takfir* a contentious point in theological discussions. The inability to differentiate between *usul* and *furu'*, and the variations in doctrinal texts related to the attributes of Allah, have complicated the matter. These differences have led to significant tensions within the Muslim community, as scholars

strive to balance the preservation of orthodoxy with the need to adapt to changing social and cultural landscapes. Furthermore, the concept of *takfir* is intertwined with socio-cultural dynamics, where issues of *bid'ah*, ritual practices, and contemporary challenges contribute to theological disagreements. Misunderstandings about what constitutes *bid'ah* and the subsequent implications for an individual's faith underscore the necessity for the approach to *takfir*.

