

## Analisis Munafik dalam Tafsir Al-Jami'li Ahkamil Quran: Studi Thematic Surat Al-Baqarah Verses 8-20

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**Abstract.** Hypocrites are one of the groups that have the potential to damage the unity and integrity of Muslims in the world. The Qur'an discusses this issue of hypocrisy extensively. Therefore, the authors conclude that an understanding of this hypocrisy is very important for the general public. Thus, the author aims to review the concept of hypocrisy in the view of Imam Abu Abdillah Al-Qurthuby based on this explanation. In this study, the author also used a library approach. His research methods involved a thematic approach to figures, focusing on the views of Al-Qurthuby and other scholars. Practically, the author will investigate the concept of hypocrisy taking into account the views of Al-Qurthuby. In addition, the author will present information about the background, education, and influence of Al-Qurthuby teachers in this study. This study also formulated research questions, namely how Al-Qurthuby interprets the verses of Al-Baqarah 8-20, and how Al-Qurthuby interprets the concept of hypocrisy in the tafsir of Al-Jami' li Ahkamil Qur'an. The conclusion of the study states that in the view of Imam Al-Qurthuby, hypocrites are individuals who only show faith verbally. They express their beliefs in words, but in fact their hearts and beliefs reject the Sharia that has been revealed by Allah. They have qualities that are very displeased by Allah, and as a result, they will receive torment in the afterlife.

**Keywords.** Al-Baqarah, Munafik, Thematic Tafsir

### Introduction

The Qur'an *al-Kariim* is the last book to be revealed to this world. Through the angel Gabriel who has a commendable, strong nature, and is respected by other angels, this book was also revealed to the Prophet Muhammad (*peace and blessings of Allaah be upon him*) on the night of Lailatul Qadar.<sup>1</sup> It also contains many laws and stories of the previous prophets as lessons that can be learned by the people after them.

So rich is the discussion presented by the Qur'an, we can conclude that this book is indeed a strong guideline for mankind in carrying out the ritual of worshipping Allah *Subhanahu wa Ta'ala* in daily life. As Allah has said in the Qur'an, surah Al-Baqarah verse 2:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

"This book (Qur'an) has no doubt about it; guidance for those who are pious."

<sup>1</sup> Sheikh Shalih AL-'Utsaimin, *Ushun Fit Tafsir* (Messier, Darul Ummah)1.10.2017 m.

As for this life, there are various types of human beings that we often meet. Some have positive and negative traits. Amazingly, the Qur'an has discussed all of this and has divided it into several sections. In Surah Al-Baqarah, we can also see the division at the beginning of the letter. Humans are divided into three groups, namely believers, infidels and hypocrites.<sup>2</sup>

However, of the three groups that the Qur'an has explained, there is one group that makes the author interested in discussing it. A group that becomes very dangerous if we do not recognize their qualities. Because sometimes we may not realize that some of their traits actually exist and begin to thrive in us as well. So that unconsciously we will eventually be wrathful by Allah *Subhanahu wa Ta'ala*. This is what makes this research focused on discussing a group called hypocrites. Considering that the discussion of hypocrites is indeed found in many places in the Qur'an, as well as many verses that have come down due to the existence of those who always made things among Muslims in the past. In addition, the threat aimed at the hypocrites is equated with the *kuffar* (disbelievers). Allah says in the Qur'an Surah At-Taubah verse 68: "Allah threatens the hypocrites of men and women and the disbelievers with hell. They remain in it. Hell is enough for them, and God curses them; and for them everlasting adzab." Even more than that, hypocrites will also be placed in the lowest level of hell. Allah said in the Qur'an, Surah An-Nisaa' verse 145, "Indeed, the hypocrites are (placed) at the lowest level of Hell." Al-Waliby said from Ibn 'Abbas, *في الدرك الأسفل من النار* "That is at the bottom of Hell". Another scholar said: "Just as heaven has a level of height, hell also has a level of lowness." Even more horrifying, at that time there was no helper who could save the hell experts from the horrors of the situation and the excruciating torture.<sup>3</sup> From here, the author finally concludes that the discussion of the case of the hypocrites is a very urgent matter and is not a joke.

Hypocrites are one of the groups that seriously endanger the integrity and unity of Muslims. According to the history that has happened, they do not hesitate to undermine Islam from the inner path. So that gradually the authenticity and solidity of Islam will be eroded if this group is not eradicated immediately.

History says that in the past, after the war of Uhud, the hypocrites were always actively allied with the Jews of the Banu Nadhir secretly in launching attacks on Muslims.<sup>4</sup> This is evidenced by the words of Abdullah bin Ubay bin Salul who still sent someone to meet them when the Prophet had set a limited time for them to leave Medina immediately. The message given by the messenger is:

Strengthen your hearts, hold on and do not leave your homes because I have two thousand ready to join you in your fortress. They are ready to die in your defense (as the Qur'an has mentioned). The Quraidzah and your allies from Ghathafan will certainly also lend a helping hand to you.<sup>5</sup>

So this explanation is proof of their barbarism towards Muslims who will not hesitate to attack Muslims with various tricks that they make.

It should be noted that the barbarity occurred because the hypocrites always said two sentences of *shahada* and claimed that they were part of the Muslims, but unfortunately their hearts and treatment were very contrary to what they said. Shaykh Shalih al-Uthaymeen said in his book entitled *Al-Qaulul Mufiid 'alaa Kitabit Tawhid* that the meaning of *shahada* itself is

<sup>2</sup> Qissa. Al-Baqarah verses 1-20.

<sup>3</sup> Imam Ibnu Katsir, Ed.DR. Abdullah bin Muhammad bin Abdurrahman bin Isaac Alu Syaikh, *Tafsir Ibnu Katsir* (Bogor, Pustaka Imam Syafi) 2.5.438.2007 M.

<sup>4</sup> Shaykh Shafiyurrahman Al-Mubarakfuri, *Ar-Rahiq Al-Makhtum Sirah Nabawiyah Life History of the Prophet Muhammad صلى الله عليه وسلم* (East Jakarta, Ummul Qura) 5.533.1438 H

<sup>5</sup> Ibid. 534.

to acknowledge it orally and heart, and to be applied in daily practice.<sup>6</sup> However, unlike the deeds committed by the hypocrites, they always lie and deny what they say themselves. So to know their whereabouts is very difficult to trace because they have mingled with Muslims in general.

But even so, the Qur'an and the hadith of the Prophet have also discussed this matter. So that we can both recognize the characteristics possessed by these hypocrites. Allah says in the Qur'an, Surah Al-Munafiqun verse 1: "*And Allah knows that you are indeed His Messenger; and Allah saw that the hypocrites were true liars.*" So this is what causes them to become real enemies for Muslims.<sup>7</sup> As for the hadith, the Prophet also mentioned the signs of hypocrites. From Abu Hurairah (*may Allah be pleased with him*) narrated *that the Prophet (peace and blessings of Allaah be upon him) said : "There are three characteristics of a hypocrite; if you speak a lie, if you break your promise, if you believe it is treason."*<sup>8</sup>

The issue of hypocrites was also viral in Indonesia when a blasphemy tragedy was carried out by Basuki Tjahaja Purnama alias Ahok in his speech in front of the residents of the Thousand Islands on September 30, 2016,<sup>9</sup> thus igniting the anger of Muslims in Indonesia. The writer also had a chance to get a news about the existence of a mosque called *Al Jihad* in Karet Village, Setiabudi District, Central Jakarta who refused to blame Ahok's supporters at the mosque by putting up a banner that said refusal to blame Ahok's supporters, the Blasphemy. The secretary of the mosque's DKM said that the installation of the banner only aimed to remind the public of how important it is to maintain the integrity of Islamic law. Because in the Qur'an it is mentioned about the prohibition of blaming hypocrites. In this case, the hypocrites mean that they are the ones who always choose Ahok as their leader, even though he is clearly not a Muslim.<sup>10</sup>

The authors are also aware that similar studies have been conducted with researchers before. However, what makes this study different is the embedding of laws in religion regarding this theme of hypocrisy. So this is where the author finally chooses research based on the interpretation of a mufassir scholar named Al Imam Abu Abdillah Muhammad Al Qurthuby with his tafsir work called *Al Jami' li ahkamil qur an*.

### Research Methodology

Judging from the focus of this research on figures who lived in ancient times, finally the method used is Thematic Figures. Namely studying the verses that are determined according to one of the 'scholars' of interpretation. In this case, the views of the Qurthuby regarding the verses with the theme of hypocrites that have been determined will be presented. His views will be described as they are, then analyzed, and concluded.

The method that will be used in this research will focus on one object only. Namely the interpretation of Al-Qurthuby to Surah Al-Baqarah verses 8-20.

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<sup>6</sup> Sheikh Muhammad bin Shalih Al-Utsaimin, *Al-Qaulul mufid 'alaa book tauhid* (Saudi Arabia, Daru ibnil Jauzi) 3.1.67.1419 H.

<sup>7</sup> *Al-Qur'an Tadbir wa'l-Amal* (Riyad, Markul Minhaj Layl Asirif Wat Tadrib at Watermelon) 7.554.1438 AH

<sup>8</sup> Muhammad Fuad Abdul Baqi, *Al-Lu'lu' wal Marjan Mutiara Hadith Saheeh Bukhari dan Muslim* (East Jakarta, UMMUL QURA) 94. 2019 AD

<sup>9</sup> Rita Ayuningtias (February 26, 2018) *Revisiting the journey of Ahok's case*. Coverage 6. Taken from the site, <https://www.liputan6.com/news/read/3322122/mengulik-kembali-perjalanan-kasus-ahok>

<sup>10</sup> Tempo.co (February 25, 2017) *Mosque refuses to pray Ahok voters, here's the reaction of residents*. Time. Taken from the site, <https://metro.tempo.co/read/850115/masjid-tolak-salatkan-pemilih-ahok-begini-reaksi-warga>

This research will also use the tafsir book *Al Jami'li Ahkamil Qur'an* as the primary data source. Meanwhile, for the secondary, the author will take several books, papers and online newspapers to complete the discussion in this study.

### Theoretical Studies

#### Definition of Hypocrisy

According to Sheikh Abdurrahman bin Ali Al-Rumi, hypocrisy (*nifaq*) is *the masdar* of the word *nafaqa*. It is a derivative of the word *nafiqatul yarbu'*. That is an exit in the nest of the jerboa (a type of long-eared mouse). This animal reveals one of its nest doors, but hides the other. So, hypocrisy is the difference between the state of birth and the state of one's birth, so a hypocrite can also be said to be a person who shows goodness and hides the opposite. This is all because a hypocrite has the nature of *nifaq* (hypocrisy) which is always allowed to grow in his heart.<sup>11</sup>

Meanwhile, when viewed from the meaning of *the nature of the nifaq itself*, it can be said that *the nifaq* is taken from the word *nafaqa*, which is a hidden flock on the earth, and is called *nifaq* because the hypocrite hides his disbelief. As for according to the Shari'ah, *nifaq* is a treatment that reveals goodness and hides evil. This meaning is derived from the words of Ibn Juraij who said that a hypocrite has words that are contrary to his deeds, deeds when they themselves are open, when they enter with their exits, when they are seen when they are hidden.<sup>12</sup>

The writer here takes the meaning of hypocrisy expressed by the 'scholars' above because indeed their words are the most appropriate to express about the characteristics that hypocrites have. Namely, a person who has hypocrisy in himself does not want to be seen that he does not have faith in his dzahir. He always wanted to look like most believers. In fact, when he is alone, his nature also turns one hundred and eighty degrees from what he sees, and he does not hesitate to deny the sharia of Allah *Subhanahu wa Ta'ala. Wal'iyadzu billah.*

In fact, these hypocrites can be divided into types depending on the level of hypocrisy they have in their hearts. Some types of *nifaq* (hypocrisy) can remove the perpetrator from religion, but some other types do not reach that level. The types of denial are:

#### A. *Nifaq Akbar* (Besar)

*Nifaq Akbar* is also commonly called *Nifaq I'tiqady*, which is related to faith in the heart. Although indeed the impact will also be channeled in deeds, the place of origin of this kind of *nifaq* is in the heart. Just like *Nifaq 'Amaly* is also related to the heart that hides vices and vices. This kind of *nifaq* can remove the perpetrator from religion. Ibn Taymiyyah said,

"*Nifaq Akbar* makes the perpetrator will be dzabed in the lowest level of hell like Abdullah bin 'Ubay and others. For hiding lies against the Messenger, opposing anything brought by him, hating him, not being convinced of the obligation to follow him, rejoicing in the fall of Islam, and sad about the glory of Islam."<sup>13</sup>

#### B. *Hypocrisy Asghar* (Castle)

*Nifaq Asghar* is also commonly referred to as *nifaq 'amaly*, which is to reveal righteousness and hide the opposite. Whatever his actions look righteous, they can only be seen

<sup>11</sup> Abdurrahman bin Ali Al-Arumi, Terj. Abu Nabil. *Becoming a Hypocrite Unconsciously*(Solo, Kiswah Media)2.21.2016 A.D.

<sup>12</sup> Syeikh Sholih Munajjid, *Mufsidatul Qulub* (Jeddah, Zad Group)1.7.2007 M.

<sup>13</sup> Khalid 'Ali al-Ghumidi, *Haqiqa in-Nafaq wa Ahkam al-Mannaqin* (Riyad, Dar Athalas al-Khudra') 1.161.2015.

when they are open. Meanwhile, if it is in its own state, what happens is the opposite.<sup>14</sup> Therefore, some of the salaf say, "Especially with hypocrisy is when you see a person whose body looks special, but his heart does not."<sup>15</sup> As for this kind of *Nifaq*, it does not exclude the perpetrator from religion.

The division of the meaning of *nifaq* above is very much contained in the works written by the 'scholars' in their books, but there are also some 'scholars' who divide the types of *nifaq* into *nifaq Ashly* and *nifaq Thaari'*, the meaning is as follows:

a. *Nifaq Ashly*

This kind of hypocrite has indeed claimed from the beginning that he is part of the Muslims. But his heart still did not believe. He has indeed been categorized as a hypocrite since the beginning he claimed to be a Muslim. Until finally he continued his hypocrisy. And inherited his hypocrisy against his family and relatives.

b. *'Nipah Dhari'*

The perpetrator is a person who declares his Islam without being followed by lies. Then a doubt arose in his heart after the various trials that God gave him. However, in fact, Allah only tests the truth of his faith. So in the end he chose to apostatize without revealing it to anyone. The reason is that he does not want to be punished if people find out that he has apostatized. In addition, he did not want his apostasy to cut off his help as a Muslim.<sup>16</sup>

In this study, the author will be more inclined to discuss the definition of hypocrites who have the nature of *nifaq akbar* (big) only, because this kind of *nifaq* has a fatal impact on the faith in their hearts. On the other hand, the author will also explain some of the traits they have so that it makes it easier for us to know and stay away from these traits.

## Results and Discussion

### The meaning of hypocrisy according to Al-Qurthuby in Tafsir *Al-Jami' li Ahkamil Qur'an*

The meaning of hypocrisy according to Al-Qurthuby in his tafsir is a person who is equated by Allah *Subhanahu wa Ta'ala*, his humiliation with the disbelievers because he does not have faith in his heart even though he has uttered the sentence of Tawheed and lives among Muslims. This statement is corroborated by the words of Allah which reads, "وَمَا هُمْ بِمُؤْمِنِينَ" *but they are not really believers.*"

They always replace their faith with confusion that will actually destroy themselves, so that they will not get guidance from Allah *Subhanahu wa Ta'ala*.

In addition, in his heart he is afraid of diseases in the form of doubt or hypocrisy that makes his faith damaged and kept away from taufik and guidance from Allah. His illness is not subtracted from his heart but will be added because they are reluctant to repent.

They will be left by Allah to feel the torment that He will prepare and be given a postponement so that they will become more and more lost and swayed in it.

This act of them finally gave birth to qualities that are hated by Allah as stated as follows:

<sup>14</sup> Al-Sayyid ibn 'Ali ibn Wa'ahf al-Qahtani, *Noorul iman wa dazurat in-nafaq fi dalao, al-Kitab wa is-sunna* (Riyad, Maktaba Malik Fahad al-Wathaniyah) 3.65.1421 AH.

<sup>15</sup> Al-Sayyid ibn 'Ali b. Wa'ahf al-Qahtani, *Noorul iman wa dazurat in-nafaq fi dilao, al-Kitab wa is-sunna* (Riyad, Maktaba Malik Fahad al-Wathaniyah) 3.67.1421 AH.

<sup>16</sup> 'Abd al-Rahman Al-Hasan Al-Hibaniki l-Maidani, *Da'zahira in-hypocrisy wa khabits al-hypocrites fi at-tarikh* (Damascus, Dar-ul-Kalam) 1.57-58.1993.

1. They try to deceive Allah, His Messenger and the believers with their riyā' deeds so that their faith and charity are damaged by these deeds. They are likened by God to a man who is lighting a fire. When the fire has illuminated the surroundings, then the fire is extinguished by Allah. This means that their barbarity in the form of deception that they do in this world will turn against themselves in the form of a retribution that Allah will prepare in the hereafter.

2. If it is said to them that they are forbidden to do harm on this earth, then they declare that they have actually done something which they consider to be an improvement in their own eyes by befriending the disbelievers as a means of repairing the relationship between them and the believers. which states that they are not among those who make a difference on earth, but rather the opposite.

3. When they were called upon to justify what the Prophet brought in the form of Islamic religious sharias as the Muhajirin and the people of Medina who believed justified, they said, "*Will we believe as the believers believe?*", then Allah finally declares that they are actually stupid but they do not know.

4. They always hide their disbelief by saying to the believers that they also believe like those who believe in Allah. But when they return to their nation, they declare that they are only making fun of the believers and admit more inwardly that they are part of those who are shunned from goodness and faith.

5. They always do not want to hear, speak, or see the good things that Allah has decreed against His servants, and they even rebel and think that it is not included in the goodness. This is what prevents them from returning to the right path. In this regard, Allah likened them to people who are struck by heavy rain in pitch darkness accompanied by thunder, lightning and lightning, so that they cover their ears for fear of dying. The Qur'an is likened to rain that falls on them, blindness is likened to darkness, threats and condemnation are likened to thunder, light and the postulates of truth that occasionally come are likened to lightning, while the cries of jihad and threats in the hereafter are likened to lightning.

### **Conclusion**

From the discussion and results of the above research, it is known that the meaning of hypocrisy according to Al Qurthuby in the tafsir *of Al Jami' li Ahkamil Qur'an* is that the hypocrite does not have faith in his heart. It can also be said that they are worse than the disbelievers who are clear in their disbelief in the various commandments that Allah has given to humans. However, it is different from hypocrites who only show their faith in the outward state, but in fact, in their hearts they are filled with hatred for Allah's law.

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