CHAPTER I

INTRODUCTION

A. Background of Study

The main purpose of the Quran was alighted is to be guidance in humans life, in order they get happiness in this world and hereafter. So that, the people can make be realization the purpose therefore Quran came with clues, captions, principles and conception, which has global trait or detail trait, having written or spoken in all matters of lives.

The biggest problem faced by people is do the sin act it's which cost happiness or safe in world and hereafter can't be reached therefore degree of people kindness present as far as where the people can leave the acts which arouse the sin to Allah SWT. Sin are kind of appearance of people guilt to Allah SWT, so must be consecrated by *taubah* to Allah SWT. Because in the reality, sin as basic to rouse the willingness of realize it has caused by there was influenced source of desire in human selves.

The source of desire, according to Harun Nasution could bring to crime, although in other side there was soul having created from holy element inviting to the immaculate. Element of desire remain exist and always be there in human selves, and as old as it is, people will be often influenced by the desire. As matter of fact, talking about *taubah* will not be ever decrepit and more will always be relevant for discussing, especially when the people

¹ Harun Nasution. Islam Ditinjau Dari Berbagai Aspeknya. I. (Jakarta: Bulan Bintang, 1974), page 36-37.

almost influenced by desire. *Taubah* from sin are important case, it wasn't doubted more, because logical and *naqliyah* text encourage it.²

Taubah is the first activity that should be done by human being to get happiness in the world and hereafter. It is a lucky person by repented, as how as Allah SWT's commanded to His believer in order to always repented. As stated in surah an-Nur verse 31

...And repent to Allah all together, O you Belivers that you may prosper.³

Furthermore, in *surah* al-Hujurat verse 11 it has stated that people which has not repented by known as rebellious people,

O you who believe! Let not any people scoff at another people who perchance may be better than they; and let not women scoff at other women who perchance maybe better than they. And find not fault with one another, nor revile one another with nicknames. An evil name is wickedness after faith; and whosoever repents not, and then those are the evildoers.⁴

⁴ Ibid .p 813

² QS.Al-Mutaffifin verse 14, al-Maidah verse 39, At-Tahrim verse 8

³ DR Muhammad Chawla, Verse by Verse English Translation of Holy Quran. (Pakistan: Baitul Quran, 2000), p 540

Taubah is not only as removal of sin but also as facility to approach our selves into Allah SWT. Although has not been sin, people commanded to repent. Prophet Muhammad SAW although has been kept from all of sin, He consist to repented and prayed to apologize to Allah SWT.

From the description above, demonstrated how important of *taubah* is for each people who could not avoid from kind of fault and sin. Began from in these fidget so, writer wanted to observe further a head about *taubah*.

Taubah is a matter most having expressed in the Quran. Conversation about taubah appeared on some of verse and repeated as many as 87 times which spreaded in 70 verses. On above are taubah expression, expressed by hold t-w-b words.

Some of languages has the synonym, although the synonym meaning there was in a half side of contain of just it meaning, was not in all of its. At words t-w-b such as, this word has synonym in used at taubah are a-w-b the meaning is "come back". In munjid dictionary, this word also has meant like in above as "come back". There was not difference with word in above, nawab word also has synonym of realize word. The meaning is same, namely "come back".

According to F.M. Denny either by t-w-b words, Qur'an also showing taubah with words having same meaning such as a-w-b, n-d-m, n-w-b.

⁵ Lois Ma'luf. Al-Munjid fi Al- Lughah wa Al- 'Alam (Beirut, dar Al-Masyiriq), p 20

⁶ F.M.Denny. Kosa Kata dalam Al-Quran: Arah dan Sikap,translation of M.Yusron dalam suara Muhammadiyah. No IV th 1997, 82nd,p. 44

According to Burhan Diamaludin opinion, taubah has connected with forgiveness also showed by word of 'Afa, Kaffara and Ghaffara.' Either those are Quraish Shihab said that, taubah word in the Quran if it was connected with forgiveness also expressing by Sash word.8

Taubah which in Indonesian language known as taubah word or repent came from word of t-w-b, namely is repented (Taubatan) in some of dictionary there was meant, "come back", raja'a also has meaning "come back" and so is anaba. Another significance meaning about the basic meaning of t-w-b namely n-d-m (regretted) as how as utterance of Prophet Muhammad SAW, Al-Nadam at Taubat 10

In terms (terminology of Islam) taubah is leaving sin in everything case. regretting sin which ever done and promise will be not repeating it anymore, it is way which most often (common) used by ulama¹¹

How is the taubah will be accepted by Allah SWT?, There were same verse explaining that taubah which will be accepted by Allah SWT is repenting which would be doing with earnest like in his commandment (At-Tahrim8).

In this researching the writer will discourse specially about M. Ouraish Shihab interpretation of taubah. He is one of Indonesian Interpreter who

Burhan Djamaludin, p 3

⁷ Burhan Djamaludin. Konsepsi Taubat: Pintu Pengampunan Dosa Besar dan Syirik (Surabaya: Dunia Ilmu; 1996), p 13

M.Quraih Shihab. Wawasan al-Quran; Tafsir Maudhu'I atas pelbagai persoalan Umat (Bandung: Mizan, 1996), p 244,248

Muhammad Murtada al-Zubaydi. Taj al-'Arusy, jilid I (Mesir al-Mutanba'at al-khairiyah bi Jamaliyah, 1336), hlm 161. Dan lihat juga dalam Jamal al-Din Muhammad Ibnu Mukarram Ibn Mnzur, Lisan al-'Arab, jilid I (Beirut: Dar al-Sadr, t,th), p 223

Ahmad bin muhammad Ibn Hambal al-Syaibani, Musnad Imam Ahmad bin Hambal, jilid I (Beirut: Dar al-Ihya' al-jaras al-'Arabi, t,th), hadis no 3558, p 621

Indonesian Muslim refers to him when they try to understand the meaning and the interpretation of the Quranic verses. His work of exegesis namely Tafsir al-Misbah became reference of them to answer many problems of their life. He wrote by simple word so that it can be understand by every Muslim from every side. In other hand his interpretation about *taubah* was laxer than others interpreter.

He said about taubah nasuha. The word of (Nasuha) has characteristic (Nasiha). This word born from Nasiha word namely is effort to do something by act or said which brought useful for advised. This word also meant heartfelt and sincere. Taubah has been trait with Nasuha word illustrating repent as something with sincere advising somebody in order not to repeat his guilty, because every time when he was remembered and advised by his taubah.

When was looking for meaning of taubah nasuha, He took the Qurthubi's opinion. Taubah nasuha is which having been complete for four terms, namely; firstly is istighfar (Say astagfirullah hal 'adzim) by voice, secondly leaving sin by all parts our body, thirdly intention for not repeat anymore, fourthly leaving all of bad friend.¹³

Taubah is the urgent matter in human life, it is because of human rarely there in sinfulness and feels darkness in their heart that cause human do some offense so that the sinner can not return to the right way except repent.

13 Ibid. vol XIV. p 329

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¹² M.Quraish Shihab. Tafsir al-Misbah,;Peran, Kesan dan Keserasian al-Quran (Jakarta: Lentera Hati, 2002), vol XIV, p 328

The problem above that makes writer felt interest to study about taubah, either there was not yet wrote with especially way. Connected with matters in above about theme of taubah many enough sum and wide enough its terms like having mentioned before, whereas in this observation writer give limit for verse about realize from envy, naïve, and rebellion. Where the three of those cases writer has guessed were very urgent and in order to this observation can be focus and reach the optimal result. Whereas translation-book is having been the first guidance for writer are al-Misbah and another books having supported this observation.

B. Identification of The Problem

From the analysis of the background above, the problems that have to be identification in this study are analysis concept of *taubah* about realize from *syirk* (belief in more than of Allah SWT), hypocrisy (*kemunafikan*), and apostasy (*kemurtadan*). How is interpretation of Quraish Shihab about the concept of *taubah* in his book tafsir al-Misbah.

C. Statement and Limitation of The Problem

The core of this study is:

1. How is the interpretation of Quraish Shihab about *taubah* verses in his book tafsir al-Misbah, especially about polytheism (*syirik*), hypocrisy (*kemunafikan*), and apostasy (*kemurtadan*)?

D. Objective of Study

The general objectives of this study understanding the meaning of taubah based on etymology and understanding the concept of taubah in Quraish Shihab perspective based on his book.

Moreover, the detail objectives of this study such as list bellow:

1. To analyze the concept of *taubah* based on interpretation of Quraish Shihab in his book tafsir al-Misbah about realize from *syirk* (belief in more than of God), hypocrisy, and apostasy.

E. Definition of The Key Terms

To avoid wrong interpretation toward the meaning sense that consist in the title above, the writer would like to explain some important terms which are in this title. They are:

1. Concept

It is abstract general notion or idea.¹⁴ It is also Idea underlying a class of things.¹⁵

2. Taubah

Is regretting all of the mistakes and intend to not repeat again the sin. And effort to repairing our life.

3. M.Quraish Shihab

¹⁴ See Random House Webster's. School and Office Dictionary. New York: Random House Reference. 2002.p.107.

¹⁵ See A.S.Homby. The Advanced Learner's Dictionary of Current English. London: Oxford University, 1973, p. 196.

He is the first man from South East Asia who took the doctoral degree of *ulum al-Quran* (by Latinate Citation of Summa Cum Laude and award of the first level) in 1982 at al-Azhar University. He was born in rapping South Sulawesi, February 16th 1944.¹⁶

4. Study

Is application of the mind to the acquisition of knowledge, to think deeply, to examine or investigate carefully and in detail, or acquire knowledge by reading, investigating and research.¹⁷

5. Al-Misbah

It is a tafsir of Quran contains 30 sections in the first 30 years which been written by well-known Indonesian interpreter M. Quraish Shihab. It's put into 15 volumes.¹⁸

F. Significance of the Research

- To own academic significance that will add information be considered in enriching Islamic Theological Theories, especially comprehension of human fate.
- To be a proof that interpretation of mufassirs may be different among each other, that all of them have similar willing to make the Quran as guidance for Muslims.

M.Quraish.Shihab. Wawasan al-Quran: Tafsir Maudhu'l atas pelbagai persoalan umat. Bandung: Mizan. 1998. p. vi.

¹⁷ Isam Mayas, al-Muntahkab. English- Arabic dictionary. Beirut: Dar al-Fikr. 2004. p 554 http://triklan.com/detail/385/tafsir al-Misbah

- 3. Especially for writer, this research is as requirement to get the scholar degree (S1) and as studying process to be more capable in any research that is more important and actual and also to give ventilation or larger freedom in interpreting the Quran.
- 4. Last but not least, the researcher hopes that this study will useful for students of Quranic studies as the review of literature that can help them in their study. At list, study useful to researcher as the student of Tafseer and Hadits Faculty.

G. Research Method

1. Approach

The collect data in this study is data about biography, thought method and interpretation of M.Quraish Shihab about *taubah* verses.

2. Data Resources

Regarding to the object in this study, so kind of the research is library research, namely by way of collecting books related to the paper study, then reading and concluding it. And data resources are divided into two kinds:

a. Primer Data Source

It is a data source used a main object in this research that consists of Tafsir al-Misbah.

b. Secondary Data Source

It is a data source used to help studying collecting data. It consists of all books about *taubah*.

3. Method of analysis

To analysis the found data the writer uses following methos:

a. Interpretation

It is to dive into the concept of taubah verses in Tafsir al-Misbah to understand the meaning and nuance of the mufassir. 19

b. Description method

It is giving description clearly about thought of M.Quraish Shihab about *taubah* verses and then analyzing it.

4. Review of Literature

There are many literatures about *taubah*, but the writer has not found literature explained about that by study system that the writer uses in composing this thesis.

One of literatures that the writer found is thesis of Nur Ali a student of Tafsir Hadits Departement, Ushuluddin faculty, IAIN Sunan Ampel Surabaya on the title "Konsep Taubat dalam al-Qur'an"

Besides, the writer has also found some of books on the title Konsepsi Taubat: Pintu Pengampunan Dosa Besar dan Syirik, the work of Burhan Djamaludin. And then, The Secret of Taubah the book of Abdul Rosyad Shiddiq.

¹⁹ Anton Bekker and Achmad Charris Zubair. Metodologi Penelitian Filsafat. (Yogyakarta: Pustaka Filsafat, 1990), p 85

Some others which are related to the taubah are: Cara Bertaubat; menurut al-Quran dan as-Sunnah the book of Syaikh Muhammad bin Ibrahim al-Hamd. Filasafat Taubat the book of Muhammad Asad. Al-Risalah Qusyairiyah the book of Abu al-Qasim Abd al-Karim al-Qusyairi.

From all literature above, none which is explanation about taubah in Quraish Shihab perspective such as writer uses in this thesis. So it is conclude that this research by the title "The Concept of Taubah in Quraish Shihab Perspective" is not done by any one, so it is still original.

H. The Outline of Writing

To make the writer easy in compiling this thesis, and in order it look systematic, so it is divide into five chapters, namely:

<u>Chapter I: Introduction</u> as a background of the study to introduce the problems that will be discusses. This chapter consists of background of study, identification of the problem, statement of the problem, objective of the study, definition of the key term, significance of study, Method of study and the outline of writing.

Chapter II: The Basic of Theory. This chapter explains about tafsir and its development, and general review about taubah.

Chapter III: The Data Offered. This chapter explains biography of M.Quraish Shihab that covers education background, his functions and

activities, his books, methodology and style of his tafsir al-Misbah till known the his thought.

<u>Chapter IV: The analysis of the data</u>. This chapter contains of the analysis of Quraish Shihab interpretation to *taubah* verses in his books is tafsir al-Misbah.

<u>Chapter V: Conclusion.</u> This chapter contain of conclusion of the result research as a whole and some suggestions.