CHAPTER II

THE BASIC OF THEORY

A. *Tafsir* and its development

Holy Quran as Muslim holy book that has its authentic and large sciences discussion will never dry from the exegesis. Holy Quran is the book (*al-kitab*) that revealed towards Prophet Muhammad SAW which contain of anything about faithfully, science, histories, philosophy, and also regulations that arrange human behavior. Holy Quran will always needed by all of human being from the beginning revelation until the end of time.

As the principle book or law for its followers, Holy Quran has abstract meaning and also signs which only understood by several people who have competence on it. To find out the meaning of some verse in the Quran, some people use exegesis method to it.

1. The Definition and Kinds of *Tafsir*

Tafsir (exegesis) of the Quran is the most important science for Muslim. All matters concerning the Islamic way of life are connected to it in one sense or another since the right application of Islam is based on proper understanding of the guidance from Allah. Without *tafsir* there would be no right understanding of various passages of the Quran.

Word *tafsir* is used for explanation, interpretation, and commentary on the Quran, comprising all ways of obtaining knowledge, which

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contributes to the proper understanding of it, explains its meaning and clarifies its legal implications.[20] The word *mufassir* is the term used for the person doing the *tafsir*. It also called exegete or commentator.

Tafsir in the language of the scholars means explanation and clarification. It aims at knowledge and understanding concerning the book of Allah, to explain its meanings, extracts its legal rulings and grasps its underlying reasons. *Tafsir* is very important for Moslem. There are a number of reasons why *tafsir* is very important, but the basic reason is the following: Allah has sent as a book of guidance to mankind. Man's purpose is to worship Allah, to seek His pleasure by living the way of life Allah has invited him to adopt. He can do so within the framework of the guidance that Allah has revealed concerning this, but he can do so only if the properly understand its meanings and implications.

Tafsir can divided into three basic groups[21], there are *tafsir bi al riwayah* or also known as *tafsir bi al ma'tsur*, *tafsir bi al riwayah* or also known as *tafsir bi al ra'yi*, and *tafsir bi al isyarah*. *Tafsir bi al ma'tsur* is meant all explanation of the Quran which can be traced back through a chain of transmission to a sound source as the Quran itself, the explanation of Prophet, or the explanation by companions of the Prophet (to some extent).

Naturally, the explanation of the Quran by the Prophet is the two highest sources for *tafsir*, which can not be matched nor superseded by

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[20] Azzarkasyi, *Al Burhan fi 'Ulum al-Quran*. (Beirut: Dar Ihya Qutub Al'arabiyah, 1957), p 13
[21] Manna' Al-Qattan. *Mabaahits fi Ulum al-Quran*. (Beirut:Dar al-Kutub, 1982), p 13

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any other source. Next to this rank the explanations by *shahaba*, since the *shahaba* were witnesses to the revelations, were educated and trained by the Prophet himself and were closest to the period of the first Moslem ummah. Of course, all report of explanations by the Prophet or by *shahabah* must be sound according to the science of *riwayah* and *ulum al hadits*.

The interpretation of the Quran by the Quran is the highest source of *tafsir*. Many of the questions which may arise our of a certain passage of the Quran have their explanation in other parts of the very some book, and often there is no need to turn to any sources other than the word of Allah, which in itself contains *tafsir*. To seek to explain a verse from the Quran by referring to another verse from the Quran is the first and foremost duty of the *mufassir*. For example, a case in point is the detailed explanation of *surah* 5:2 by *surah* 5:4, concerning permissible and prohibited meat. Another example of the explanation of one verse in the Quran by another concerns a question which might arise from *surah* 44:3, it is explain in *surah* 97:1.

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ

"*We sent it down during a blessed night*" (Surah ad-Dukhan 44:3)[22]

[22] Dr. La'l Muhammad Chawla. *Verse by verse English Translation of Holy Quran.* (Karachi: Baitul Quran, 2000) p 777

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Which night is this blessed night, in which the Quran was sent down? The answer is explained in the other *surah*:

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ

"*Surely We revealed it on the night of power*"(*Surah* al-Qadr 97:1)[23]

The third example is the explanation of *surah* 2:37 by *surah* 7:23

وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟

شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ

These "word of inspiration" are explained by the Quran as follows: (7:23)

قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ

The second kind of tafsir, after *bi al ma'tsur* is *tafsir bi al ra'yi*. It is not based directly on transmission of knowledge by the predecessors, but on the use of reason and *ijtihad*. *Tafsir bi al ra'yi* does not mean interpretation by someone opinion, but deriving an opinion through *ijtihad* based on sound sources.[24] While the former has been condemned already

[23] Ibid, p 1002
[24] Ahmad Von Denffer. *Ulum al-Quran:An Introduction to the sciences of the Quran.* (London: The Islamic Foundation,1989), p132

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in the *hadits*, the latter is recommendable, when used in its proper place as sound *ijtihad*. *Tafsir bi al ra'yi* on the other hand has been declared *haram*.[25]

The third kind of kind of *tafsir is tafsir bi al isyarah*. By this is meant the interpretation of the Quran beyond its outer meanings, and the people practicing it concern themselves with meanings, attached to verses of the Quran, which are not visible to anyone, but only to him whose heart Allah has opened.[26] This kind of *tafsir* is often found with mystically inclined authors. While it must not be denied that Allah guides to the understanding of the Quran whom He please and as He wills, it has to be said that *tafsir bi al isyarah* is not a matter of science and scientific principles, which may be acquired and then used, as are the other branches of "*ulum al Quran* and *tafsir*".

2. The history of *Tafsir* Development

Tafsir or Quran exegesis was appeared since it revealed to the Prophet Muhammad. It is the fact that could not protested by anyone, nor west and east historian.[27] When the Quran revealed, Prophet Muhammad SAW as a *mubayyin* (someone who gives explanation) the meaning and the content of the Quran especially some verse which have abstract meaning toward his *shahabah*.

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[25] Ibid, p 132
[26] Ibid, p 134
[27] Nashruddin Baidan. *Perkembangan Tafsir al-Quran di Indonesia*. (Solo: PT. Tiga Serangkai Pustaka mandiri, 2003), p 4

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Prophet Muhammad SAW explained the Quran to them through his said, his action, and also his agreement (*taqrir*). Some of *shahabah* are the Arab who have many specialties, such as good memorizing, brilliant, and knowledge of literature.[28] That condition makes them easier to understand what prophet said to them. In the prophet era, *tafsir* requirement is still rare. After Prophet Muhammad SAW passed away on 11 H (632 M), *shahabah* more active to learn the Quran deeper and deeper arally *riwayah* from one shahabah to another, especially *shahabah* who ever heard *hadits* and *tafsir* from the prophet.

The exegesis in this era is so simple there is no title, subtitle, or etc. Their exegesis is horizontal it means that the explanation is too wide and global. It is not deep and focuses on one subject. It also called that their explanation is global explanation. There are some *shahabah* were best known for their knowledge of and contribution to the field of tafsir, such as Ibnu mas'ud, Ibnu Abbas, Ubay bin Ka'ab, and etc.

Ibnu Abbas or Abdullah Ibnu Abbas is considering being the most knowledge of the companions in tafsir.[29] He has been called "*tarjamatun al Quran*", the interpreter of the Quran. Since he was related to the prophet, being his cousin, and his maternal aunt Maimuna being one of the prophet's wives. He was much closed to the Prophet Muhammad SAW and learnt much about the revelation. It is said that he saw the Angel Jibril

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[28] Ibid, p 8
[29] Ahmad Von Denffer. *Ulum al-Quran:An Introduction to the sciences of the Quran.*(London: The Islamic Foundation,1989), p 128

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twice. A part from his detailed knowledge of everything concerning *tafsir*, he is also given the credit for having emphasized one of the basic principles of *ilm al Tafsir* which has remained important to this day, namely that the meaning of words, especially of unusual words in the Quran ought to be traced back to their usage in the language of pre Islamic poetry.

In this modern era, *tafsir* has grown widest. Some *mufassir* explain the Quran by the developing Islamic knowledge. Because of the some of them hook the Quran teachings with the social cultural in this era with explain that Islam teachings will never contradictory with science and modernity. Islam is a universal religion, which accordance with all nation, race and accordance with the modernity the modernity era. Because of that, some *mufassir* explain the Quran based on the explanation before and accordance to this modern era.

Some *tafsir* in this era are the combination between *riwayah* (*ma'tsur*) and *dirayah* (*ra'yi*). Besides that, there is a new method to exegetes the Quran. There is *maudhu'I* method. It is proof that *tafsir* in this era become wider and wider. There are many modern *mufassir*, but the first person who spread modernization and announces rational and objective Islamic teaching is Syekh Jamaluddin al Afghani (passed away

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at 1323 H/ 1905 M)[30]. He has given spirit to the next *mufassir* to follow his way to continue the modern thought.

Among numerous *mufassir* in this twentieth century, two are outstanding. They have greatly influenced thinking of Moslems all over the world.[31] They are sayid Muhammad Rasyid Ridha with al Manar and Prof. Sayid Qutub with *fi zilal al-Quran*.

B. General Review about Taubah

1. Definition about *Taubah*

Taubah is derived from the word *taaba-yatuubu-taubatan*. People who return called with *ta'ib* and repent that repeatedly and continually called *tawwab*.

Taubah is to return to God by doing what she loved him and leave what he hates. So, *taubah* is the return of something that was hated for something beloved. Thus, returning to something of a loved one is part of the understanding. Whereas, came back from something which is hated by another part. Therefore, God is absolute good fortune to hang execution of orders and heritage restrictions. Thus, each person must repent lucky and cannot be lucky unless the person who carried out the orders of God and avoid His prohibitions.[32]

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[30] Nashruddin Baidan. *Perkembangan Tafsir al-Quran di Indonesia*. (Solo: PT. Tiga Serangkai Pustaka mandiri, 2003), p 22

[31] Ahmad Von Denffer. *Ulum al-Quran:An Introduction to the sciences of the Quran*. (London: The Islamic Foundation, 1989), p 140

32 Ibnu Al-Qayyim Al-Jauziyah, Tobat; Kembali Kepada Allah, ter. Abdul Hayyi Al-Kattani dan Uniqu Attaqi, (Jakarta:Gema Insani Presss, 2006), p 209

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Allah says in the Quran surah an-Nur verse 31:

وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

"And repent you all to God, O people who believe that ye may prosper."[33]

Al-Qushayri believes that repentance is the beginning of the ascent of the people who climb and the first station to the Sufi and beginners. Essence of language is the meaning of repentance by returning. The word *taba* said mean a return, then the meaning is also back, the meaning come back from something reprehensible in the Islamic law toward something praised in the Islamic law.[34]

Taubat have a problem because as the background, rules, and division. The first process that started the heart of repentance is carrying, carelessness the ability to see something to him that essentially is part of a bad situation. The process that led from the beginning of this stage is not separated from the role of strength. With the ease of God, *salik* able to listen to his conscience vote on the prohibitions of God who violeted. This is in accordance with that said in the *hadith* narrated by ibn Nu'man Basyair.[35]

If the hearts of people think about the bad behavior and seeing the negative realities in which it arises in the inner will to repentance, a

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33 Mohammed Marmaduke Pickthall. The Meaning of The Glorious Koran. (New York: New American Library), p 255

34 Abdul qasim abdul karim hawazin al qusyairy an- naisaburi, Risalah Qusyairiyah, terj. Ma'ruf zariq dan Ali abdul Hamid balthajy, cet, I,(Jakarta: pusat amani, 1988), p 117

35 Ibnu Hajr al- Asqolani, *fathul bari bi syarhi as- shahih al bukhari, vol 1*, hadis 52 (dar al fikr, beiut, 1996) p 172

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determination to escape from all the bad behavior. God will carry out with a light spray of determination, attraction in the embrace of return and preparation of the causes that drove him the realization of repentance. In this realization, the first step is someone that migrates or leaves the poor fellow. Because, if not they will take him to the rejection of repentance purpose and disrupt concentration and determination. This effort will not be perfect unless honor is continuously *musyahadah* (admission and the testimony of his sins) who makes love to repent is always growing and able to motivate motivation urged to further refine his repent determination in the form of fear and hope. When this happens, the bad behavior that has clot-aging did begin melted and expand, his decision clearly indicates the distance from religious prohibitions and follow the trend of strong passions with all ways bring the prohibition. Fatherly determination not to return to the same sins in the years to come is confirmed, then follow the impulse the time walking embodiment of repentance purposes. Realization repentance according to self-determination is a determination on the right path, and if you repent once or twice efforts decline, then this kind of thing so many. Because it does not need to despair and even improving the quality of repentance should be strengthened.

2. Factor that motivated to repent

Greedy lust or greed is ingrained in human nature since birth. It is human nature and human beings could not deny it. Thus, whoever *kufr* in adulthood, he must turn away from and his unbeliever return to Islam. But if

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someone is a Muslim in adulthood but only follow Islam Islamic parents, then he must try to understand the meaning of Islam and turned and walked to the true Islam, because Islam parents that without a good understanding does not lead to goodness. This trip is very heavy and difficult.

The law of *taubah* is *fardhu'ain* for every human being in every situation, because humans are not necessarily free from sin and sinners are made by members of the body[36]. There are a number of *hadith* which shows that repentance and lamentations of the prophets caused by their mistakes. Although perhaps one could avoid sinning, but he was not free from sin and wrong thoughts. Even though free of the mind and sins, he was still not free from the whisperings of devil and deceptive, because most of the evil thoughts might make people forget Allah SWT. The aim is to repent from sin and sinners are returned to Allah SWT like that. The Prophet Muhammad SAW said "Verily devil surround my heart, so I beg pardon of God 70 times a day." If the Rasulullah just such circumstances, especially with someone other than his circumstances.

There is no doubt that the evil thoughts that pass in the heart of man are very dangerous; it means that the free and protected from evil thoughts is a sign of the perfection of one's self. Perfection itself is not mandatory according to the *syariah*, and to return to perfection, repentance is very important and needs to be done by every believer. Thus, repentance is mandatory in every state, although not necessarily come to perfection.

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[36] Hamka, Tafsir al-Azhar, juz 28 (Jakarta: Pustaka Panjimas, 2000) p 315

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Humans are not free from passion and drive instinct since he researched and aware of the sins of the past, and he later regretted those sins. As a result of one's actions that follow the passion and drive his instinct is the emergence of smoke or dust in the hearts of a person who causes the liver into the dark. When inside a person's heart there is a lot of that kind of smoke layer, then forming strong inherent rust in his heart, as a mirror that has covered by smoke coming out of human breath. God 'Almighty says:

كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ

"Certainly not! But what they have been earning has rusted upon their hearts". (*Surah* Al-Mutafifin 83:14)[37]

As the rust formed on a mirror, then the dusts in someone's heart will be also attached to strong, such as a mirror to be closed if the dust after the dust fell in the mirror. If it lasts a long period, then the dust will go into the veins of the mirror, which then broke the mirror. Therefore, we are not enough to just leave the dust lust in the years to come, but need to also remove the dust that has stuck in our hearts. So that we can mirror in front of the mirror, we not only remove dust contained thereon, but also all attached in the mirror dust in the past we have also waived. Dust and smoke lust sin inherent in our hearts should be cut off by the light of worship and obey Allah SWT. Allah says:

إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ

[37] Dr. La'l Muhammad Chawla. *Verse by verse English Translation of Holy Quran.* (Karachi: Baitul Quran, 2000) p 947

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"Surely good deeds will drive away the evil deeds. That is an admonition for the mindful". (*Surah* Hud 11:114)[38]

Only the good deeds that can eliminate the bad deeds in accordance with the laws of conflict. Only items that can be cold and could get rid of heat. At first, the heart in a state of white, clean and clear. Mood later turned black, dirty and dark because of the actions against him.[39]

3. Terms and obligation of *taubah*

Taubah is considered valid and can erase sin if it meets specified requirements. Imam Al Qushayri (d. 465 H/1074 M), a Persian Sufi in classical times, explaining that the expert group of experts from the *sunnah tawhid wal jamaah* worshipers said that repentance legitimate requirement that there are three:

(1) Sinners who repent of the deed has been done

(2) leave the deeds that sinners are, and

(3) Intention (aspiring) will not repeat again[40]

While the Quraish Shihab said that the meaning of *taubah*, only one is returned. Verbs that use the root word Threaded by three characters (ت-و-ب), so many kinds diverse forms, only two were mentioned culprit in the Qur'an, God and human being. If so Allah will "repent" in the sense of return. God be

[38] Ibid, p 344
[39] Imam, Al-Gazali. Ihya' Ulumuddin. Jilid 9; Taubat, Sabar, Syukur, terj: Purwanto, (Bandung: Marja', 2006), p 30
[40] Ensiklopedi Hukum Islam, jilid 6, (Jakarta: Ichtiar Baroe Van Hoeve, 1996)

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with people who obey illustrated in a position very close. But when mankind sinned, he stayed away from God, God went away from him. That's why when Adam tasted the fruit of the forbidden tree, God says: Then God they call them: "Did I not forbid you both from that tree" (*Surah al-A'raf* 7:22).

Imam Al-Ghazali, a Sufi leader, according to the Quraish Shihab believes that every step or *maqam* (station) towards Allah consists of three main elements. Namely, knowledge, psychological, and activities. *Taubah* is the first station also requires three elements. Will not be born without the knowledge of psychological conditions is needed. Conditions that are pains in the heart that gave birth to regret concerning the offenses committed, and this encourages concerned to leave the sin and abuse, and to move towards Allah SWT his forgiveness pleaded.[41]

There are several things that can help to repent and consistent with it. In the book *at Tariq Ila al-Jannah*: *Kaiafa Atubuu* "mentioned that there are some aspects that should be there when repentance and consistency, namely:

a. The purity of intend for Allah

A pure intention is necessary for repentance, even for the whole act. God will never accept charity one's actions, if action was not accompanied by a sincere intention to Him. Messenger has confirmed it through his saying:

إن الله لا يقبل العمل إلا ما كان له خالصا وابتغي به وجه(رواه النسائ) [42]

[41] M. Quraish Shihab. Menjemput Maut, Bekal Perjalanan Menuju Allah SWT. (Jakarta: Lentera hati, 2003)
[42] Jalaluddin, al-Suyuti. Sunan an-Nasa'I, juz v (Beirut: Dar al-Kutub al-Ilmiyah, tt), p 225

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"Allah SWT will not receive a charitable (act), except if doing purely for and seek His good pleasure". (Narrated by an-Nasa'i)[43]

b. Any attempt or effort to repent from person to perform pious deeds with a vengeance, and determined heart for always in the way of goodness.

Repentance can be realized and accepted if a person strives to do various good deed to cover a variety of bad deeds and sins that have already earned. After all of that good deeds can erase all bad deeds. This has been confirmed clearly by Allah in *surah* Hud verse 114:

ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ

"Surely good deeds will drive away the evil deeds. That is an admonition for the mindful". (*Surah* Hud 11:114)[44]

c. Awareness about the poor life of sin to the world and the hereafter

Among the things that can help to repent and consistency is the existence of consciousness in the person who sins and sinners that sin is a heinous act that was forbidden by God. Consistency of repentance will be more fully awake when embedded in a person's self-awareness that the danger (*mudharat*) is very big sin in this life and hereafter.

The act of sin and sinners are only incurred the wrath of God in this life, even more so in the life Hereafter. God has affirmed that spun committing act of sin, are intrinsically evil he did for himself, he has said in *surah* An-Nisa 'verse 111:

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[43] Saiful Hadi el Sutha. Kado Terindah Untuk Orang Berdosa, (Jakarta: Erlangga, 2005), p 44
[44] Ibid, p 344

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وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا

"Whoso committeth sin committeth it only against himself. Allah is Knower, Wise".

Therefore Allah warns all of humanity to immediately leave the sinful act. Either the visible or hidden, because it would have a reply on His side.

Allah says in *surah* Yunus verse 27:

وَٱلَّذِينَ كَسَبُوا۟ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٍۭ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ ٱللَّهِ مِنْ

عَاصِمٍ ۖ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًا ۚ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ

هُمْ فِيهَا خَـٰلِدُونَ

"For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy cometh near their faces. Such are rightful owners of the Garden; they will abide therein".[45]

d. Away from the place is full of sinners, not to be affected to get back to sin and sinners.

This step is also an effort by someone to be able to repent and consistent truth in his repent. An example alcoholic, he should avoid places, in which liquor is available, such as like discotic, nightclub, etc, if he wants to repent with the truth. On the other hand, a man masher for example, he must away from the places of prostitution, if he really wants to return to his blessed path.

[45] Mohammed Marmaduke Pickthall. *The Meaning of The Glorious Koran.* (New York: New American Library), p 159

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People who want to repent and be consistent in it, and then he must place where sinners are headed to Allah and His Messenger, in the sense of always doing approach to Him. This does not mean that to repentance and refrain from all acts of sin and sinners; someone had to leave his hometown (emigrated). Unless the circumstances did not allow him to continue living in his village that, for example, all the villagers are the people who are always doing in such conditions, then emigrated in the sense that in truth, that is moving, more is prescribed by Islam. God himself has promised to those who emigrated in His way with a better place and reward doubled. God has said in the *surah* an-Nisa' verse 100:

وَمَن يُهَاجِرْ فِي سَبِيلِ ٱللَّهِ يَجِدْ فِي ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا

> *"Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful".*[46]

e. Avoid and destroy all things (means) that can cause self-motivated go back to sin and sinners.

[46] Mohammed Marmaduke Pickthall. *The Meaning of The Glorious Koran.* (New York: New American Library), p 89

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Strongly support the means or instruments for the implementation of an action, so do the sinful act. During a means or tool to do this sin is still available, the opportunity for someone to fall to the sinful act was pretty big. A alcoholics, for example, when liquor is still there (available) at his home, then adherents to avoid self-prescribed, even if we have to destroy all means of sin and disobedience of a nearby or there with him.

Based on the same premise likes that; why the Prophet Muhammad forbid the wine is not just for drinker, but also for the seller, and also the manufacturer. So anything that supports shirk also forbidden. He therefore must be avoided far.

f. Provide a self-join with people who love to pious do good.

It's mean that many associate with people who are pious and goodness recognized by the community. People who make friends with nice people, so great chances to be good. Conversely those who associate with evil people and bad temperament, then it is likely he became the bad guys are also great. Because of that, Islam teaches followers to very clever choosing friends in this life.

At worst friend is the devil and those allied with the devil in evil deed, such arrogant people, people who are griping, people who love to do something because *riya'* and do not believe in the hereafter. They are considered by Allah as friends of devil but Allah confirms that in the end of verse 38 of *surah* An-Nisa':

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وَمَن يَكُنِ ٱلشَّيْطَٰنُ لَهُۥ قَرِينًا فَسَآءَ قَرِينًا

"And whosoever has Satan for a comrade, what an evil comrade has he!" [47]

g. Always read the verses of the Quran and the hadith of the prophet that contains threats against innocent people.

People who read the verses of the Quran and hadith Rasulullah SAW containing threats against innocent people, will make it try to avoid sin, because he knew the true consequences of sin are doing. But knowing full well that those who disobeyed and sinned against God if not to repent, it will get his punishment. The story of the Prophet Nuh, the Prophet Sholeh, the Prophet Lut, the story of Fir'aun, Qarun dam's allies, and many more similar stories in the Quran which reinforce the need to repent to God and away from sin.

Therefore, God commands every believer to learn and history the first humanity, in order he does not slip on the same mistake. Allah said in *surah* An-Naml verse 69:

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ

"Say (unto them, O Muhammad): Travel in the land and see the nature of the sequel for the guilty". [48]

God also says in *surah* Al-Mukmin verse 21:

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[47] Mohammed Marmaduke Pickthall. *The Meaning of The Glorious Koran.* (New York: New American Library), p 83
[48] Ibid, p 276

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أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْ ۚ كَانُوا۟

هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَـٰرًا فِى ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ

ٱللَّهِ مِن وَاقٍ

"Have they not traveled in the land to see the nature of the consequence for those who disbelieved before them? They were mightier then these in power and (in the) traces (which they left behind them) in the earth. Yet Allah seized them for their sins, and they had no protector from Allah".[49]

h. Always remember that God's punishment could come at any time

Always remember Allah will cause the embedded feelings of fear of God to perform acts of sin, because people always remember the punishment of God will always overcome with fear (worry), lest the punishment of God will come with a sudden when he committed a sin, so that no there were no opportunities for him to repent. If that happens, how unfortunate he was. Mindset of people who like that, will always uphold the Word of God in *surah* Az-Zumar 54:

وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ

"Turn unto Him repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped". [50]

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[49] Ibid, p 336

[50] Mohammed Marmaduke Pickthall. *The Meaning of The Glorious Koran.* (New York: New American Library), p 332

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KEMENTERIAN AGAMA PERPUSTAKAAN IAIN SUNAN AMPEL SURABAYA

i. Always make remembering to God at any time

One effort that can be done so that a person compelled to do repentance and consistent in remembering to the God in every moment and opportunity, especially at a given time instance in the morning or late afternoon, sitting and standing, or at the time of going to sleep. Allah has said in *surah* An-Nisa 'verse 103:

فَٱذْكُرُوا۟ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ.....

"Remember Allah, standing, sitting, and reclining".[51]

Allah SWT said:

وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ

وَٱلْـَٔاصَالِ وَلَا تَكُن مِّنَ ٱلْغَـٰفِلِينَ

"*And (O Prophet), remember your Lord within yourself with humility and fear, without loudness in words, in the mornings and evenings; and be not you among the heedless*".(*Surah* al-A'raf verse 208)[52]
And in another verses:

وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

"*And remember the Name of your Lord and devote yourself to Him very devoutly*".(*Surah* Muzammil verse 8)[53]

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[51] Ibid, p 89
[52] Dr. La'l Muhammad Chawla. *Verse by verse English Translation of Holy Quran.* (Karachi: Baitul Quran, 2000) p 256
[53] Ibid, p 932

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