CHAPTER III

THE DATA OFFERED

A. Biography M. Quraish Shihab

1. His Education Background

Muhammad Quraish Shihab was born in Rapping, South Sulawesi, in February 16th 1944. He was an expert in Quran field, who was able to interpret and deliver the Quran in the context of present and modern period. He was son of KH. Abdurrahman Shihab, the scholar and professor of *Tafsir*.[54]

Quraish Shihab started his basic study in Ujung Pandang and then continued to Junior High School in Malang and studied in *Darul-Hadith* Islamic Boarding School Al-Fiqhiyah at the same time. In 1958, he went to Cairo, Egypt, and accepted in class two of Tsanawiyah al-Azhar. In 1967, he reached Lc degree (S-1) at Ushuluddin Faculty, Tafsir-Hadith Department, al-Azhar University. And then he continued his study to the same faculty, and in 1969 he got MA degree of Tafsir al-Quran specialization by thesis titled "*al-I'jaz al-Tasyri'iy li Al-Quran al-Karim* (Law Miracle of Quran).[55] After word, he turned back to Indonesia and served to IAIN of Alaudin, Ujung Pandang his birth place.

To reach his ideal, in 1980, Quraish Shihab came back to Al-Azhar Cairo by taking specialization of Tafsir Al-Quran. He just needed the time of two years to reach Doctoral degree. His dissertation which titled *"Nazm al-*

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[54]Funnys. December 22nd 2008. "Biografi Singkat Quraish Shihab", (http://makalah 85.blogspot.com/2008/12/biografi-singkat-quraish.html). It's accessed in June 18th 2009

[55] M. Quraish Shihab. Membumikan al-Quran. Op.cit,6

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Durar fi Tanasub al-Ayat wa al-Suwar" (pearl series in conformity and compability of verses and epistle structure in Quran) by Al-Biqa'I ha been defended by citation "Summa Cum Laude" with award *"Mumtaz ma'a martabah al-Syarifah al-Ulya"* (Model History by special achivement).[56]

2. His Function and Activities

After coming back to Ujun Pandang, Quraish Shihab was believed to occupy vice rector of student and academic affair in IAIN Alaudin, Ujung Pandang. Beside that, he was submitted with other functions, even in the campus such as coordinator of private college (The 7th region of east Indonesia) and out of campus such as assistant of police head of east Indonesia in mental development case. During in Ujung Pandang he also had sufficient time to do several researches, which are the researches which done in 1975 on the title "Penerapan Kerukunan Hidup Beragama Indonesia Timur" (Life Harmony Application of Being Religious of East Indonesia), and in 1978 on the title "Masalah Wakaf Sulawesi Selatan" (Religious Founation Affair of South Sulawesi).

Cause of his expertise in the factor of al-Quran study, Quraish Shihab did not need along time to be known among Indonesia intellectual people. In a short time he was engaged in some national forums, for example the vice chief of MUI, the member of Quran corrector committee of DEPAG in 1989, and member of national consideration education since 1989. Beside, he was also

[56] Harun Nasution. Suplemen Ensiklopedi Islam Indonesia, vol 2. Jakarta: PT. Ikhtiar Baru Van Hoeve.2001.p.27

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active in other organizations such as organization of association of law sciences, religious sciences consortium of Department of Education and Culture (Depdikbud) and institute of Indonesian Moslem Intellectuals (ICMI). And he still gave religious lecture in some forums and attended some scientific programs, either internal or external.[57]

In 1993 the Governor believed him to execute a duty as rector of IAIN Syarif Hidayatullah Jakarta. Besides, He also became director of PKU (Pendidikan Kader Ulama) which was one of MUI efforts to build Indonesian Moslem Scholars caders.[58]

And in the end of Soeharto Government, He was nominated to be religious minister of 7th development cabinet and ended together with descent of President Soeharto in May 21st 1988.

3. His Books

In the middle of his bustle, Quraish Shihab mixed up in some scientific activities even in Indonesia or a broad. He was also active in paperwork. In magazine of pelita, every Wednesday he wrote in column Pelita Hati. He also took care the column of Tafsir Al-Amanah in fortnight magazine which was printed in Jakarta, Amanah. Beside that, he was also recorded as a member of editorial council of Ulumul Quran and Mimbar Ulama Magazine, both were

[57] Dewan Redaksi Ensiklopedi Islam. Ensiklopedi Islam 5. Jakarta: PT. Ikhtiar Baru Van Hoeve 2005.p.27

[58] M. Quraish Shihab. Menyatukan Kembali al-Quran dan Umat dalam Jurnal Ulumul Quran.vol.5.no.3.1993.p.13

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printed in Jakarta.[59] Beside his contribution for some editing books and scientific journals, there are many printed books of him, they are:

1. Tafsir Al-Manar: Keistimewaan dan Kelemahannya (1984)
2. Filsafat Hukum Islam (1987)
3. Mahkota Tuntutan Ilahi: Tafsir Surat al-Fatihah (1988)[60]
4. Tafsir Al-Amanah (1992)
5. Studi Kritis Tafsir Al-Manar (1994)
6. Membumikan al-Quran; Fungsi dan Peran Wahyu dalam Kehiupan Masyarakat (1995)
7. Wawasan al-Quran (1996)
8. Hidangan Ilahi; Ayat-Ayat Tahlil (1997)
9. Yang Tersembunyi; Jin, Iblis, Setan dan Malaikat (1997)
10. Mukjizat al-Quran (1997)
11. Panduan Puasa Bersama Quraish Shihab (1997)
12. Sahur Bersama Quraish Shihab (1997)
13. Haji Bersama Quraish Shihab; Panduan Kritis Menuju Haji Mabrur (1988)
14. Wacana Agama dalam Dialog Bebas Konflik (1998)
15. Lentera Hati; Kisah dan Hikamah Kehidupan (1998)
16. Menyingkap Tabir Ilahi; Tafsir Asma' al Husna (1998)
17. Fatwa-Fatwa M. Quraish Shihab (1999)
18. Tafsir Ayat-Ayat Pendek (1999)

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[59] M. Quraish Shihab. Membumikan al-Quran. Op.cit,7
[60] ibid

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19. Tafsir al-Misbah; Pesan, Kesan, dan Keserasian al-Quran (2001)
20. Perjalanan menuju Keabadian, Kematian, Surga dan Ayat-Ayat Tahlil (2001)
21. Secerah Cahaya Ilahi (2002)
22. Menjemput Maut; Bekal Perjalanan menuju Allah SWT (2002)
23. Jilbab (2004)
24. Mistik, Seks, dan Ibadah (2004)
25. Logika Agama (2005)
26. Wawasan al-Quran tentang Zikir dan Doa (2006)
27. Menabur Pesan Ilahi (2006)
28. Dia Di mana-mana (2007)
29. Ayat-Ayat Fitna; Sekelumit Keadaban Islam di Tengah Purbasangka (2008)
30. Kehidupan setelah Kematian (2008)[61]

4. Writing Method of Tafsir Al-Misbah

There are some methods of Quran Interpretation. Dr. Abdul Hay Al-Farmawi distributed them into four, they are analytic (*Tahlili*), comparative (*Muqaranah*), global (*Ijmali*), and thematic (*Maudlu'i*).[62] By Nuance of analytic tafsir, Quraish Shihab tried to explain the Quran verses from wording carefulness side, and then compiled content in a beautiful wording by showing of Quran guidance side for life, and connected the verses meaning with natural

[61] http://www.goodreads.com/author/show/734689. M. Quraish Shihab
[62] Abdul Hay al-Farmawi. Metode Tafsir Maudhu'i. Translation of Suryan A.Jamrah. Jakarta: PT. Raja Grafindo Persada. 1994.p.11

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laws that occurred in society. That has done solely to give an easy understanding for the reader. In delivering his explanation, Quraish Shihab paid more attention to the word or Quran idiom by referring to view of language expert, then watched how the idiom is used by Quran.[63]Writing method of Tafsir al-Misbah is known as follows:

1. To explain the Surah name

Before beginning study, M.Quraish Shihab began his Tafsir by explaining al-An'am is surah Makkiyah. In Editorial the meaning of that cause the word al-An'am is found in this surah six times. This name is the one what's known in period of Rasulullah saw. According to some stories (*riwayat*), all of it verses descended all at once. The expert of Hadith, at-Tabrani told that is Surah was accompanied by seventy thousands angels by *tasbih* tones.[64]

2. To explain surah content.

After explaining the surah name, Quraish Shihab explained globally the surah content with stories and ideas of Tafsir scholars about the surah.

3. To deliver the verses in beginning of study.

Quraish Shihab each study by conveying one, two, or more verses of Quran.

4. To explain the verses meaning globally

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[63] M.Quraish.Shihab. Tafsir al-Quran al-Karim: Tafsir atas Surat-Surat Pendek Berdasarkan Urutan Turunnya Wahyu. Bandung: Pustaka Hidayah.1999.p.vi

[64] M.Quraish Shihab. Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Quran. Vol.5. Jakarta: Lentera Hati, 2001.p.3

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Then Quraish Shihab mentioned meaning of verses globally, till before entering to interpretation as main topic, the readers firstly know meaning of verse globally.

5. To explain the vocabularies

After explaining the verses meaning globally, if there was difficult word to understand so Quraish Shihab explained it meaning etymologically.

6. To explained the causes of verses descent (asbabul al-nuzul)

If the verses have asbab al-nuzul based on valid history (riwayah shahih), Quraish Shihab explained them firstly.

7. To look a verses as the compatible verse oneness

Quraish Shihab said that the Quran is collection of verses which actually is a symbol that coming sight. But the symbol could not be separated from something else which not written but knotted. Relation between the both was interlaced as good as possible, till if the symbol was understood by mind, so the knotted meaning could be understood too by someone.[65] In this interpretation, he look effected by Ibrahim bin Umar al-Biqa'I, the famous interpreter (808 H), the author of nazm al-Durar fi tanasub al-Ayat wa al-Suwar which contained explaination about the aptitude of verses arrangement.

8. Dialect

In interpreting Quran verses Quraish shihab paid attention to the language that Quran used to look for the meaning of it.

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[65] Ibid, p 4

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9. Number of sections

Tafsir al-Misbah contains 30 sections of verses which divided into 15 volumes[66], and each volume contains one, two or three sections. This book was published firstly in 2001 for volume 1-13, while volume 14 and 15 was published in 2003.

5. Style of Tafsir al-Misbah

There are several kinds of patterns of al-Quran. An interpretation of them is *al-adab al-ijtima'i*. This feature displays the interpretation based on socio cultural society. Among the books of commentary that this is patterned *al-Manar*, *al-Maraghi*, and *al-Misbah*. The *mufassir* who use this style in general trying to prove that the Quran is the book of God able to follow the human development and change of the era.

6. The Method of Interpreter Thought

One of the most important things that determines whether an homage *mufassir* rational or not in interpreting the Quran can be seen from the revelations interpretations *mutasyabihat*. In this case, when viewed from the aspect of thinking and writing, it is clear that M. Quraish Shihab including a *mufassir* rational, or can be viewed admiration for al Jahiz (w H/868M 229). Al Jahiz is homage to the great scholars in the field of rational theology that was considered as the first figure in the field of interpretation metaphorical.

[66] http://triklan.com/detail/385/Tafsir-Misbah

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Besides, this interpretation can also be seen in paragraph 52 that *surah* yasin telling about the sayings of the unbelievers when he blew the first trumpet.

According to the Quran, the word from our bed is interpreted by the tomb; while on the other side should be understood that the grave is here instead of a parcel where their remains are buried, but a realm that is not known precisely the circumstances.

B. The Interpretation of verses about Taubah.

1. Makkiyah Verses

1. Surat Al-Furqan verse 71

وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا

"And whosoever repentant and doeth good, he verily repentant toward Allah with true repentance".[67]

In this verse Allah explains that people who do repent the sin with truth and repent and again believers always do pious deeds, their evil deeds will be replaced by kindness and reward doubled. According to the partial replacement of sin *mufassirin* that reward evil with goodness it is erase all the sins that have been done will be multiplied by the number of balanced sin which he worked. As He says in the *surah* Hud verse 114:

إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ

[67] Mohammed Marmaduke Pickthall. *The Meaning of The Glorious Koran.* (New York: New American Library), p 263

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"Establish worship at the two ends of the day and in some watches of the night. Lo! Good deeds annul ill deeds. This is a reminder for the mindful".[68]

But a few say that God may reward those who repent of sin was done balance. When he done pious charity after repentance, then it will be given to reward the good deeds which doubled as well.[69]

According to the Quraish Shihab, said that was preceded by the inauguration *yatuubu* with word *fa innau*, containing a sign that God promises to sustainability his repented concerned, so he will be getting closer to Him. While scholars make this verse as an encouragement to those who intend to leave something to be left coupled with negative intentions repent to Allah.[70]

Rasulullah SAW said:

إن الله لا يقبل من العمل إلا ما كان له خالصا وابتغي به وجهه (رواه النسائى).[71]

"Verily Allah will not accept a charity (an act), except if it is done purely for and seek His good pleasure" (Narrated by al-Nasa'i).[72]

Here it seems clear that must repent sincerely to God's intentions and merely seek His good pleasure. For whoever shall repent of all the vices that he's already doing and purify himself by doing pious deeds, verily he has repented to Allah with repentance truth accepted by God, remove the punishment and give him reward. In addition, God will illuminate his heart

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[68] Ibid, p 173
[69] Departemen Agama RI, *al-Quran dan Tafsirnya,* (Yogyakarta:PT. Dana Bhakti Wakaf, 1991), p 51
[70] M. Quraish Shihab, *Tafsir al-Misbah Vol.9*, (Jakarta: Lentera Hati, 2002), p 540
[71] Jalaluddin As-Suyuti, *Sunan An-Nasa'I*, juz V, (Beirut: Dar al-Kutub,tt), p 25
[72] Saiful Hadi El-Sutha, *Kado Terindah Untuk Orang Berdosa*,(Jakarta: Erlangga, 2005), p 44.

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with the light from his hand, which leads to the straight path, giving guidance for doing well and keeping from danger.[73]

2. *Surah* Ash-Shura verse 25

وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

"And He is (Allah) Who accepts repentance from His servants, and pardons the evil deeds, and He knows what do".[74]

In this verse, Allah says about Himself that He who receives repentance of His servants who have the deterrent behaves badly and disobeying Allah and He forgive the mistakes he had made before his servant did him openly or secretly hide. And Allah allow prayers of His servants who believe and work deeds of pious by increasing the reward for them of His bounty. As to His servants who disbelieve, theirs is the reprisal punishment and very painful (hard) on the judgment day.[75]

Sayyidina Ali ra. was asked about repentance, he replied: repentance that there are six kinds:

a. Regretting the sinners who have done deeds in the past.

b. Doing compulsory service that has been leaved.

c. Restore the rights of others that have been taken by *dzalim*.

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[73] Ahmad Musthafa Al-Maraghi, *Tafsir Al-Maraghi, juz 19*. ter, Bahrun Abu Bakar and Hery Noer, (Semarang:Toha Putra.1993), p 68

[74] Mohammed Marmaduke Pickthall. *The Meaning of The Glorious Koran.* (New York: New American Library), p 346

[75] Salim Bahreisy, *Tafsir Ibnu Katsier, jilid 7*, ter. (Surabaya: PT. Bina Ilmu, 1993), p 187

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d. Forcing you to feel bitter taste the sweetness of obedience as disobedience.

e. Dissolve desires in obedience, as he has been spoiled by disobeying Allah SWT.[76]

From the description of verse above, then as a believer in God, must always to repent and must have a soul repents optimist that person will be accepted. It refers to the verse above and the verse itself is a guarantee from God that God will accept any repentance of His servants to beg for forgiveness and regrets his actions and believe him,[77] because God so pleased with the repentance of a servant. As the hadith of the Prophet:

الله أشد فرحا بتوبة عبده من احدكم يجد ضالته في المكان الذي بخافون أن يقتله فيه العطش.

"God is more pleased actually accept his repentance of a servant of you exceed the joy of someone who finds his lunch in the barren wilderness".[78]

2. Madaniyah Verses

1. Surah Ali Imran verse 90

إِنَّ ٱلَّذِينَ كَفَرُوا۟ بَعْدَ إِيمَـٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُو۟لَـٰٓئِكَ هُمُ ٱلضَّآلُّونَ

[76] Departemen Agama RI, Al-Quran dan Tafsirnya....,54-55
[77] Ahmad Musthafa Al-Maraghi, *Tafsir Al-Maraghi*, juz 15..., p 74
[78] M. Quraish Shihab, *Tafsir AL-Misbah Vol 12*, (Jakarta: Lentera Hati, 2003), p 495

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"Lo! Those who disbelieve after their (profession of) belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray." [79]

The definition of infidels here is the *ahlul kitab* who believe in Allah and testify that he was right, before sent. Their disbelief when they were growing increasingly disbelieved and always blocks the way of Allah by fighting and hostile. *Kufr* continues to grow with strength and ability after practice the things that can enrich and add to its strength, deeds, contrary to the faith, so as a matter of faith.[80]

The verse that came down with respect to the existence of a people who converted to Islam, after which they were apostates, and then converted back again and apostasy. Then they sent messengers to his people, asked his people to ask about these things for them. Then they told the matter to the Prophet Muhammad SAW. Then came the verse above.[81]

Sentence (وأولئك) and it is they, not (فأولئك) then it is they, in the context of this verse is their sin, because if for their sins, all sins will be forgiven God for forgiveness sincerely concerned before his life his larynx. No receipt of such repentance because they had never repented, and since his repent the mouth, so that means we are straying they have ingrained in them,[82] though redeemed by gold.[83]

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[79] Mohammed Marmaduke Pickthall. *The Meaning of The Glorious Koran.* (New York: New American Library), p 69
[80] Ahmad Musthafa Al-Maraghi, *Tafsir Al-Maraghi, juz* 13...., p 356
[81] Al-Imam Ahul Fida, *Tafsir Ibnu Katsier juz 3...*, p 470
[82] M.Quraish Shihab, *Tafsir al-Misbah, vol 2,* (Jakarta:Lentera Hati, 2000), p 139
[83] Ahmad Musthafa Al-Maraghi,..., p 358

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إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ

ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ

"Lo! Those who disbelieve, and die in disbelief, the (whole) earth full of gold would not be accepted from such a one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers ".(Surah Ali Imran 3:19)[84]

Here it is clear that if the man is doing and have the sins of sinners, if they do not repent, God will not accept the person even likened his sin was replaced with the earth full of gold. Did they forget that God is mighty rich? For that we must immediately repent and not postpone it.

2. *Surah* An-Nisa ' verse 17

إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعْمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ

فَأُوْلَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيْهِمْ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا

"Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) the turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise."[85]

In this verse God explains that repentance is acceptable if the person is a person's act or rebellious sinners to God Almighty either intentionally or not, it was committed due to lack of knowledge, lack of patience or really do not

[84] Mohammed Marmaduke Pickthall. *The Meaning of The Glorious Koran.* (New York: New American Library), p 64
[85] Ibid, p 81

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know that such acts are prohibited because of unconsciousness will be the adverse effect of these actions.

After performing these actions then came the consciousness, and he has regret for his actions and he immediately repent ask forgiveness for any wrongdoing and vowed with all my heart will not repeat the act again.[86]

Words (من قريب), which means immediately. Here different interpretations of the scholars, but all have the same purpose and one purpose. It.has been suggested that it should be done daily repentance before death, this argument put forward by Abdurrahman ibn Salman, there are also half a day before he died and some are of the opinion shortly before his death.[87]

But popular opinion is the hadith narrated by Ibn Murdawaih, because humans can not possibly know when pass a way, then he must repent immediately after he made that leads the most recent prior lives up to his throat. The person who says that can be acceptable to God because God Almighty knows his repent be weakness of His servants and to know all the circumstances of His servants in a position of weakness, not apart from making mistakes on purpose or not.[88]

إن الله تبارك وتعالى يقبل توبة العبد مالم ينزغر (رواه ابن حبان)[89]

"*Verily, Allah will accept a person for death beum repentance to the throat*" (Narrated by Ibn Habban).[90]

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[86] Departemen Agama RI, *Al-Quran dan Tafsirnya*....., p 137
[87] M. Quraish Shihab, *Tafsir al-Misbah vol 2*....., p 358-359
[88] Salim Bahreisy, *Tafsir Ibnu Katsir*, jilid 4...., p 516
[89] Muhammad Abdus Salam Abdus Syafi'I, *Musnad Imam Ahmad bin Hanbal, Juz III*, (Beirut: Dar al-Kitab al-Ilmiyah, 1993), p 519
[90] Saiful Hadi El-Sutha, *Kado Terindah Untuk Orang Berdosa*, (Jakarta: Erlangga, 2005), p 80

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From it seems clear that God's forgiveness is very large and not limited to, meaning God's forgiveness will be given while the man would repent and return to Him before death came to pick up. Because no matter how long one life in this world, is essentially a short time and distance between her life in the world with death is very near, and the recognition of repentance when death has been dating shall not be accepted.

وليست التوبة للذين يعملون السيئات حتى إذا حضر أحدهم الموت قال إني تبت الآن ولا الذين يموتون وهم كفار أولئك أعتدنا لهم عذابا عليما.

"And that repentance is not acceptable to God than those who do evil (a) until, when death comes to one of them, and then he says:" Verily I repent now. "Nor is repentance accepted people who die in their disbelief. For those people we provide a painful punishment.

3. Surat At-Tahrim verse 8

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ تَوۡبَةٗ نَّصُوحًا عَسَىٰ رَبُّكُمۡ أَن يُكَفِّرَ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيُدۡخِلَكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ يَوۡمَ لَا يُخۡزِي ٱللَّهُ ٱلنَّبِيَّ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥۖ نُورُهُمۡ يَسۡعَىٰ بَيۡنَ أَيۡدِيهِمۡ وَبِأَيۡمَٰنِهِمۡ يَقُولُونَ رَبَّنَآ أَتۡمِمۡ لَنَا نُورَنَا وَٱغۡفِرۡ لَنَآۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ

"O you who believe! Turn to Allah in sincere repentance,. May be that your Lord will acquit you of your evil deeds, and will admit you into Gardens underneath which rivers flow, on the Day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and by their right hands, they will say, "Oh Lord! Perfect

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our light for us and forgive u! Surely Thou hast power over everything."[91]

Here God explains that repentance is again the culprit is not implied in his mind the desire to repeat his act, because every time he reminded and advised by his repent.[92]

Some scholars disagree about *taubatan nashuha* but the difference is all down to one the sense that (almost) the same. Among these opinions, among others:

a. Al-Qurtubi opinion; *taubah nashuha* that meet four conditions, namely:

1. *Istighfar* with spoken
2. Away sin by member agencies
3. Confirming its intention to not repeat his actions
4. Leave the entire bad friend.[93]

b. Imam Nawawi opinion, *taubah nashuha* that meets three things, namely:

1. Sinners are stopped from doing
2. Regretting the action
3. Do not same act to that repented it forever.[94]

c. Ali Ash-Shobuni in *Shafwah al-Tafasir*, saying that repentance is to repent will the sins that have been done in truth and sincerity (to purify them).

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[91] Mohammed Marmaduke Pickthall. *The Meaning of The Glorious Koran.* (New York: New American Library), p 407
[92] M. Quraish Shihab, *Tafsir al-Misbah; Pesan, Kesan dan Keserasian al-Quran, vol 14*, (Jakarta: Lentera Hati, 2004), p 328-329
[93] Ibid, p 329
[94] Ahmad Musthafa al-Maraghi, *Terjemah Tafsir al-Maraghi*, (Semarang: CV. Toha Putra, tahun), 265

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It also mentioned that 'Umar was asked about *taubah nashuha*, he replied:" That repentance that will not return to the perpetrators (acts) of sins. " [95]

In *Shafwat at Tafasir* added, if there are things *Adami* rights (which relate to human beings), then he should return something that has been taken in a manner that is not lawful.[96]

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[95] Ali Ash-Shabuni, *Shafwat Al-Tafasir, jilid III*, (Beirut: Dar Al-Kutub al-Islamiyah, tt), 410
[96] Ibid, p 410

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