CHAPTER IV

ANALYSIS

1. *Taubah* from Polytheism (*Syirk*)

The word *syirk* is a form of the verb *syarika* and *asyraka*. The word *syirk* repeated as many as 161 times in the Quran. Discussion about the essence of shirk, here is a series of talks about God's forgiveness of sin, because in order to understand whether the sin of shirk can be forgiven by God or not, need to know in advance the nature itself Shirk. In terms of language, the word *syirk* means part (*nashib*) and fellowship.

Syirk also called as *kedhaliman* (despotism). The problem in the relation to polytheism, according to *Yusuf Qardhawi*,[97] involves three kind's despotism, namely the actual despotism (*dulm li al-haqiqat*), despotism to himself, and despotism on something else. *Syirk* that is actually called because a man should only recognize Allah as God, as ruler of nature, and as the maker of rules or laws to be obeyed. While the polytheists pray other than God, as God, and paid another rules. And look for other rules, other than Allah rules.

Syirk called despotism ourselves is because the polytheists made himself as a servant for our fellow creatures. Yet God has made human beings in a state of free independence. While *kedhaliman* on something else is because the polytheists gives a right to things that are not eligible. The sin of shirk, take the biggest position of all sins.

[97] Yusuf Qardhawi. Haqiqat al-Tawhid. Maktabah Wahbat, p 40-54

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إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ

فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا

> *"Surely Allah shall not forgive that anything be associated with Him, and he shall forgive all besides that to whom He will. And whosoever associates anything with Allah, he has indeed forged a mighty sin"(Surah* an-Nisa' 4:48)[98]

Based on these verses (*surah* an-Nisa' 48), the contrary about forgiveness of shirk is raised, is it shirk can be forgiven or could not. Among the scholars, some say that the sin of *syirk* cannot be forgiven while sins other *syirk* can forgiven.[99] According to Rashid Ridho, that the wisdom of not shirk forgiven sins by God is because of the large negative impact caused.[100] The negative impact is meant is that shirk can contaminate the soul and can lower a mind, because that is praised and worshiped in there who shirk it does have the same values with which to worship and there are even lower.

About repentance from this sin, the Quran in a verse mentioned explicitly that Allah would not forgive the sins of *syirk*. But in another verse (surah an-Nisa '48). The verse has understood by Quraish Shihab as the command to believe in the Quran and justify the content of the book that had descended on them. And whoever does not believe in what was revealed, it has been valued partners to Allah. Surely, Allah unforgiving *syirk*.

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[98] Dr. La'l Muhammad Chawla. *Verse by verse English Translation of Holy Quran.* (Karachi: Baitul Quran, 2000) p 116
[99] Rasyid Ridha. p 148-149, V,op.cit
[100] Ibid, p 149

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Asbabun nuzul verse by M. Quraish Shihab is to those Jews who violate the opinion that they are God's chosen people, and even if they sinned against God will forgive them. These opinion are actually led them to *kemungkaran* as stated in the *surah* taubah 9:31.

The forgiveness of God of any sin other than shirk could be forgivened for many reasons; with the intercession of the prophets, angels or good deeds someone, or even solely because of the nature of God Most Forgiveness *surah* at-Taubah 9:43.

عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ ٱلْكَٰذِبِينَ

"Allah forgive you (O Mohammad)! Why did you permit them (to stay behind), till it had become clear to you which of them spoke the truth and you had known the liars"[101]

Quraish Shihab associate the sin of shirk is the surah an-Nisa' verse 116. From the interpretation of verse 48 and 116, the cursory opinion does not shirk sins are forgiven. But when understood more deeply, he actually believes that unforgiven his sin is the sin of shirk due to major violations that contain other violations and led to a very far astray. Therefore the sin of shirk in the past, present and future, is a deliberate lie and lie to God is sin. Furthermore, because of sin God is related to the substance and the substance of a very crucial part of Islamic *aqidah*, that the human relationship with God even

[101] Dr. La'l Muhammad Chawla. *Verse by verse English Translation of Holy Quran.* (Karachi: Baitul Quran, 2000) p 281

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creatures are genuinely self servitude relationship to God Almighty, which means there me with identify servitude. It is very natural that God would not forgive the sins of shirk perpetrators; for they have no self-servitude to Him who can be born with identify Allah (*surah* az-Zariyat 51:56).

The opinion says that the sin of shirk cannot be forgiven, it seems indeed based on the above verse is necessary, and supported by a history of the cause of the decline. History related to the decline because the verse says that when it falls (*surah* az-Zumar 39/53), which explains that God can forgive all sins, recited in front of the Companions of the Prophet. When it stood one of his companions and asked the Prophet: what can be forgiven by God, including the sin of shirk? *Shahabah* of the repeat it three times, but he just said nothing. After three times, then went down paragraph (nisa'48) as quoted above.[102] The reason the scholars who say that the sin of shirk is not forgiven because they consider that the statement "all sins can be forgiven by God" in the *surah* az-Zumar 39/53) is only addressed to believers who sinned and not to those who are polytheists.

Some reasons why God does not forgive Shirk is that religion was ordered to purify the soul, cleanse humanity from all evils, because religion can lead man to the straight path. The command to maintain and intensify efforts to confront our selves to the God, this is perfect because the Muslims during the Prophet Muhammad has been moreover exposes himself to his religious guidance.

[102] Abi al-Hasan Ahmad ibn Ali al Wahidi. *Asbabun nuzul*. p 250

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Opinions that contrast with the above opinion, is saying that all sins can be forgiven by Allah including *syirk* the terms repent. This opinion is shared by Zamakhsyari and Mu'tazilah and people in general. Different with the opinions above, Ahmad ibn Hanbal says that the sin of shirk is not forgiven at all, if they do not repent. But sins can be forgiven for not shirk willed by God, even though the perpetrator did not repent. But with repentance, all sins can be forgiven including Shirk.

Apart from efforts to resolve, the controversy that emerged about the opinion of *syirk*, indeed unavoidable. It happened as a logical consequence of the emergence of the verses of the Quran that speak of polytheism, and other problems encountered problem in general is scattered in several places. Besides that, the verses in question was a controversial one another. When interpreting the *ulama* (*surah* an-Nisa 4/48) they then take it as *hujjat* (reason) to say cannot be forgiven the sins of polytheism and when they found (*surah* al-Furqan 68-70) as they interpret the sin of *syirk*, sins can be forgiven in the way of reconciliation.

It is clearly revealed in this verse that the sin of shirk can be forgiven by God by of repent. These verses seem to have strengthened Thaba'thaba'I and Zamakhsyari opinion which says that the sin of *syirk* can be forgiven, as mentioned above. So apart from (*surah* az-Zumar 39/53) which says that God can forgive all of sins, addressed to the polytheists, it can be said that sins can be forgiven by street *syirk* repent, and can not be forgiven without repent, as stated by Ahmad ibn Hanbal .

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The result mentioned that the scholars agree that can be forgiven his sins only believer who sinned and sin can be forgiven by Shirk only way to repent.

Quraish Shihab added, any person who repent their sins and repent of all deeds, begging forgiveness of Allah SWT or to which the pious and do good although only mandatory for him, surely he has considered repent to Allah with repentance truth. Allah SWT will accept a little charity for him and develop it.

Almighty Allah declared acceptance of repentance from all vices (in general) provided repent, repent of sins that he has already done, to adorn the soul with pious charity, so he has repented. Allah will eliminate the punishment, give well, and keep away from the dangers of *syirk*.[103]

Another verse that suggests the opportunity of repentance from surah at-Taubah verse 3:

وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟ بِعَذَابٍ أَلِيمٍ

"And this is a proclamation from Allah and His Messenger, to (all) the people on the day of the Greater Pilgrimage that Allah is free from obligation to the associators, and so is His Messenger. So if you repent, it will be better for you; but if you turn away, then know that you cannot

[103] M. Quraish Shihab. *Tafsir al-Misbah. vol VI,* p 26

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frustrate (the will of) Allah. And (O Prophet Muhammad) give glad tidings of a painful chastisement to those who disbelieve"[104]

The above verse to announce and disseminate to all parties about what is affirmed by previous revelations about the breakup as well as a grace period of four months and that this is an announcement from Allah the Almighty and His Messenger to all mankind, whenever and wherever they are . It is being preached on the day of Hajj Akbar, that Allah SWT is also innocent of them. Then if the polytheists repent of infidelity and betrayal, so that repentance is good for people because then you get a security guarantee in the world and the Hereafter.

According to M. Quraish Shihab, said (بشر) taken from words (بشرة) is announce. Which means giving a good news or bring the difficult one in a happiness situation.[105]

Based on the interpretation of M. Quraish Shihab that the sin of shirk can be forgiven by Allah if someone repent. Almost all the verses that states if the polytheists repent with provisions that have been taught by each of these verses Allah will forgive the sin of shirk, they have done and eliminating or withdraw the torment. Allah SWT will reward and vice versa.

With unity with all things, a person set free. With human unity itself towards a devotion to his Lord, so it can run commands and avoid His prohibitions and not necessarily for his associate. Polytheist who do good

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[104] Dr. La'l Muhammad Chawla. *Verse by verse English Translation of Holy Quran.* (Karachi: Baitul Quran, 2000) p 272
[105] M. Quraish Shihab. *Tafsir al-Misbah. Vol V,* p 499

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deeds but their souls remain in idolatry then their futile. Unlike the people who unity of God when sinners, their sin was not dropping his soul in a good position, he will beat badness to repent to Allah.[106]

2. *Taubah* from Hypocrisy (*Kemunafikan*)

About repentance from *kemunafikan* (hypocrisy), in a verse Allah Almighty has two attitudes. Allah SWT will give punishment if he will, and God will accept his *taubah* as in *surah* (al-Ahzab 23-24) as follows:

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ

وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ۝ لِّيَجْزِىَ ٱللَّهُ ٱلصَّـٰدِقِينَ بِصِدْقِهِمْ

وَيُعَذِّبَ ٱلْمُنَـٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا

> *"Among the believers are men who are true to the covenant they made with Allah; so of them is he who fulfilled his vow by (martyrdom) and of them is he who awaits, and they have not altered in the least. That Allah may recompense the truthful ones for their truth, and chastise the hypocrites, if He will or relent towards them (if He will). Surely Allah is ever Forgiving, Merciful"*[107]

He explained, among those who believe that there are perfect faith leaders such great position in the sight of Allah SWT. They are the people who occupy what they had promised to God that is struggling to defend the religion and obey Allah and His Messenger.

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[106] Ibid,,. p 502

[107] Dr. La'l Muhammad Chawla. *Verse by verse English Translation of Holy Quran.* (Karachi: Baitul Quran, 2000) p 655

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Keyword (رجل) interpreted by M. Quraish Shihab with the meaning "male", the word is fetched from the word (الرجل) which means strong, so great about their standing with Allah SWT, to those who kept her promise to God that is fighting and defending the religion of Allah and obey all laws and His messenger.[108]

Keyword (نحبه) drawn from words (النحب) which means votive set upon himself to someone he's doing. Similarly with the word (نحبه قضى) which means to keep her promise. These words carefully when compiled with it will have a conclusion that every believer in the war who were determined to win or die as a martyr for having kept his word to go to war with the Prophet Muhammad.

Further letters (ل) on the word (اليجزى) means order or interminable. The meaning of interminable attitudes and actions of believers and the hypocrites is that God gives grace for the believer and impose punishment for the hypocrites, when God wills.[109]

In the *surah* Muhammad, Allah's test comes after the God explains what is good and the bad. But in the process of testing, what the devil and the lust dating distorts the value of their deeds. A good show with the bad, and the bad with the good display. Then immediately clear who would follow the devil

[108] M.Quraish Shihab. *Tafsir al-Misbah.* Vol XI. p 248
[109] Ibid.., p 249

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and the lusts of seduction exacerbate good and who consistently maintain good is good and bad is bad.[110]

In the *surah* Ali Imran 3:179. Allah also explains that God will give people the right because of his righteousness in fulfilling his promise to Allah SWT. Punish the hypocrites and those who violate the ban on promise and oppose Him. If they continue in their hypocrisy and do pious deeds Allah will forgive ugliness, ugliness of the past and undo his sins.

Grace and mercy of Allah SWT on the creatures is very noticeable. And one character is ever forgive the sins of his servants who do not repent and Allah will punish them after repented, because in these verses contain the urge to repent in its entire atmosphere and explain the benefits and repentance.[111]

Another verse about the opening of repentance from hypocrisy is *surah* An-Nisa '146, which reads:

إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ فَأُو۟لَٰٓئِكَ

مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا

> "*Except those who repent, and make amends, and hold fast to Allah's (Din), and have their faith sincerely in Allah, so those are with the Believers. And Allah will soon grant the Believers a mighty reward*"[112]

The above verse by Quraish Shihab exception suggests that affirmed the general rule, that hypocrite and will remain in their hypocrisy is at the lowest

[110] M. Quraish Shihab. *Tafsir al-Misbah. Vol XIII*, p 154
[111] Ibid.., p 122
[112] Dr. La'l Muhammad Chawla. *Verse by verse English Translation of Holy Quran.* (Karachi: Baitul Quran, 2000) p 139

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level of hell. Exceptions are for those who have repented with regret and abandon their hypocrisy and have made repairs related to their deeds, among others, praying that for this they do with lazy and self-interest, and has clung to the religion of God, the earnest self-linking by Allah SWT. If they are genuine and sincere to their religion do for God, not because of *riya'*. If they had done these things, then they were with those who believe their faith is also stable and of course Allah will give the believers an immense reward. And because of that, former hypocrites who have repented will get a similar reward the believers.[113]

All of them consist of several levels, and those who remain in the hypocrisy lies in the lowest level of hell because they are the most evil person. That's because they unify between disbelief and hypocrisy, they deceive His Messenger, and deceiving the believers. People like they were the lowest degree. Hence they should be placed in the lowest hell.

From the short description above, about *taubah* of this hypocrisy, we can conclude that people are hypocrites, and they continue in their hypocrisy until they met his death, without wanting to repent then they will get punishment from Allah SWT. Conversely, for those who are hypocrites but they repent and turn to the path of Allah, then Allah will forgive them and give him a reward like the reward of the believers who have been faithful and pious deeds and commandments of God and away from His prohibitions.

[113] M. Quraiish Shihab. *Tafsir al-Misbah. Vol II.* p 604

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3. *Taubah* from Apostasy (*Kemurtadan*)

The verse that explains that Allah does not forgive the sins of apostasy is in surah an-Nisa' verse 137:

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّمْ يَكُنِ ٱللَّهُ

لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا

> *"Surely Allah shall not forgive that anything be associated with Him, and He shall forgive all besides that to whom He will. And whosoever associates anything with Allah, he has indeed forged a mighty sin"*[114]

The people described in this paragraph are people who vacillate from the faith back to *Kufr* and vice versa. They have lost their readiness to understand the nature and the virtue of faith. So according to the *sunnah* of Allah those like them can not be expected to obtain clues to goodness and something that must be put benefit because if Allah SWT resist grace, willingness, forgiveness, and His goodness from them. Because they have a dirty soul and their hearts have been blind eye so it can not place anymore forgiveness and reward expectations.

Allah is Compassionate and All-Area and totally his forgiveness forbidden someone to get His forgiveness and guidance. Will of Allah SWT is always associated with wisdom and the *Sunnah* of His wisdom *azali* is already running that science and human charity obtained will affect their lives.

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[114] Dr. La'l Muhammad Chawla. *Verse by verse English Translation of Holy Quran.* (Karachi: Baitul Quran, 2000) p 118

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Therefore, if man overwhelmed by a long *taqlid* the minds will be closed by the light postulate, and any who drowned in wickedness and perfidy in a long time, then he will get the road was blocked for a pardon.[115]

This breadth not only lead to repeatedly she repeated the Most Forgiving, the forgiveness of sins, but it also suggests the number of coverage of his *maghfirah*. Allah forgives not only large or small the sins associated with infraction. His commands and prohibitions or named by the Islamic law, but also deals with the violation of moral law which may not be assessed in terms of the *shari'a* as a sin, it can even include issues -issues that are considered unusual in terms of love and emotion. There is no doubt that the remission of sins is the abolition of the self, and will only be achieved with a pious and charitable gift *taubah* that will eliminate the mistakes that linger, which is taught in a *surah* Hud verse 114:

وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ

ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ

"And establish the Salah at the two ends of the day and the approaches of the night. Surely good deeds will drive away the evil deeds. That is an admonition for the mindful".[116]

Anyone, without exception, even the great sin of sin of apostasy, if he repent to Allah SWT, doing charitable pious deeds, then he remains in the

[115] M.Quraish Shihab. *Tafsir al-Misbah. Vol II* p 594
[116] Dr. La'l Muhammad Chawla. *Verse by verse English Translation of Holy Quran.* (Karachi: Baitul Quran, 2000) p 345

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direction of God and is always consistent in everything he does then God will forgive him. Verily Allah is Oft-Forgiving to anyone. And then in *surah* Taha 20:82[117]

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ

> "*And surely I am the Most Forgiving to him who repents and believes, and does righteous deeds, then remains rightly guided*"[118]

Keyword (غفار) derives from the word (غفر), which means closed. There is also the opinion of the word (الغفر), which is a type of plant that is used to treat wounds. That is, he covered the sins of His servants for His mercy and grace. And the servants of Allah bestow His remorse over the sins that resulted in recovery of regret this. In this case is the loss of the sin of apostasy.[119]

There are two forms of apostasy. First, with the greeting, to deny something that is known with certainty, and those religious teachings. Second, the form of deeds, which openly make fun of religion, such as idolatry, denouncing the Quran. Surely he would be eternally in hell someday (Baqarah 217)

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[117] M.Quraish Shihab. *Tafsir al-Misbah. Vol VI* p 355-356
[118] Dr. La'l Muhammad Chawla. *Verse by verse English Translation of Holy Quran.* (Karachi: Baitul Quran, 2000) p 483
[119] M.Quraish Shihab. *Tafsir al-Misbah. Vol VI* p 594

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يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ

وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ

أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَـٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ

ٱسْتَطَٰعُوا۟ ۚ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَـٰٓئِكَ حَبِطَتْ

أَعْمَـٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ وَأُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ

"They ask you (O Prophet) concerning fighting in the sacred month. Say: "Fighting in it is a grievous (sin), but to bar (people) from Allah's way, and to disbelieve in Him, and to bar (people) from the Sacred Mosque, and to expel its people from it, that is more grievous in Allah's sight; and persecution is more grievous than slaying". And they will not cease fighting you, till they turn you back from his religion, and dies while he is a disbeliever so those are they whose deeds are lost in this worlds as well as in the Hereafter. And those are the companions of the Fire, therein they shall abide"[120]

The word "وهو كافر", in verse above is about apostasy. According to M. Quraish Shihab, their deeds vain. This verse uses the word (*habithat*) to show the meaning of futility. The word was originally used to describe something concrete sense, for example, to animal that overwritten by swallowing a type of plant diseases that cause stomach bloating until he met his end.

[120] Dr. La'l Muhammad Chawla. *Verse by verse English Translation of Holy Quran.* (Karachi: Baitul Quran, 2000) p 45

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In this context the Prophet Muhammad peace be upon him, said: "*Surely there are plants growing in the spring pliers that can kill* (حبطا أو لم) (Narrated by al-Bukhari and at-Tirmidhi).

Prophet Muhammad reminded that there is something that seems beautiful but there is something bad, like flowers that grow season fertile amazing variety of plants and animals. But there are plants that grow fast and when he was wonderful, but shortly after he was swallowed by animals suffering from diseases (الحباط) which resulted in his stomach (حبطا أو لم), which is bloated and bigger until he was dead or half dead. From the outside, the animal was allegedly fat, healthy, but obese amazing is essentially a disease that makes the flesh swelling or a malignant tumor that is very dangerous for their survival.

Similarly, with actual deeds of *kafir*. Their deeds seem good, but the actual deeds *habithat* so concerned would be like animals that eat plants, which are described above, as the beauty of the plants in the flower season.

There are two consequences of apostasy which called by this verse: first, to his credit in the world in vain. Second, he will be eternally in hell. Are there any requirements established by this paragraph? There, that is sustainable until the death of apostates. While Islam apostate and then turned again and again, then erased and his repentance not accepted by God.

From some of his interpretation of the sin of apostasy, that God will forgive the sins of apostasy, if human would do repentance. Forgiveness of Allah SWT is always open for those who repent of his sins. Allah will always

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open the door of repentance for those who return to Him, if they continue in faith, pious deeds, and stay on the right path.[121]

Another verse that suggests will forgiven the sin of apostasy is *surah* Ali-Imran 86-89. According to M. Quraish Shihab, said (كيف) in verse 86 meaningful objection. Why Allah would punish them in the hereafter and does not provide the capability to undertake the demands of his well? This is a concrete answer for those who remain in the infidel state and does not repent to Allah SWT. So that they remain in the end with disbelief. And they're the people who will be tormented with the fire of hell later.

How Allah will give you instructions, namely the strength and capability, to implement the directives. A people who reject the faith after they reluctantly obeyed by the nature of sanctity which is granted by Allah to mankind, and they have recognized the Apostle is right with the evidence contained in the evidence he and others who were with him, especially al-Qur'an. In addition, details have come to them through previous prophets in the holy book Torah and the Gospel. How may Allah Almighty give them strength and ability, while they remain in the establishment, they did not obey.

How Allah SWT will guide the believers and unbelievers after they testify that the Prophet Muhammad is true, along with some evidence of his Lord. But after coming all the evidence which was not among them they actually become disbelievers and deny it. And indeed their inquiry in accordance with the instructions *sunnatullah*, they would also be suspended in

[121] M.Quraish Shihab. *Tafsir al-Misbah. Vol VIII* p 346

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the suspension of torture he received as they get when they live in the world or they will not be seen by God Almighty and the angels with the view of affection. Such penalties that await those who dhalim and they objected to what has been decreed by God Almighty to them.

Keyword (هداية) in its various forms has two meanings, the first delivery of information in accordance with the expectations or conditions that were given the information. Second, give the information correctly.[122]

Furthermore, in verse 87-88, he interpreted the replies to those who abandon the truth is a curse, a curse, far from divine grace and God's wrath inflicted upon them, so that really happen to all of its totality, not only affects part of the brand, (as well as) curse of the angels and of all mankind, both men are devout and friends they are seditious. (They will abide therein) that, in the curse, not lessened their punishment from a form of punishment other than condemnation and wrath, nor respite.[123]

Sanctions are intended in *surah* ali-Imran above, according to M, Quraish Shihab is includes two kinds of sanctions. First, sanctions and the second world ukhrawi sanctions. Worldly sanctions are never acceptable, which is the result of search and compliance with a religion other than Islam to other than God, not because of the efforts to find another religion or another God. Separation is according to M. Quraish Shihab is a sign that the cause of world sanctions it still may be circumvented if the relevant want to think calmly and seriously. It also hinted that sanctions *ukhrawi* greater and

[122] M.Quraish Shihab. *Tafsir al-Misbah. Vol I* p 433-434
[123] M.Quraish Shihab. *Tafsir al-Misbah. Vol I* p 346

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inevitable. Apostate then die then all of its charitable erased. While those who deny guilt and apostasy trial re-embrace Islam, then the deeds of the past will not be erased.

But he who is contrite and determined, but also made repairs on an ongoing basis and use their powers in himself and the universe. Those who do sins will be forgiven by Allah SWT, alienated from his condemnation to bestow mercy upon them, for verily Allah is most forgiving to those who repent and do good pious, and Merciful to all His creatures to obey. (Ali-Imran 89)

A persistent problem faced by the Muslims is the idolaters who do not cease fighting the Muslims. They perform a variety of strategies, of deception and they will travel all the way until the end of his life, this is done because they want to achieve the aim is to convert Muslims.[124]

However, such things will not happen as long as faith remains firmly located in the heart. But history has proven that indeed there will be people who are not able to survive and deceptive muslihatnya currently facing a threat. Therefore, Allah threatens those who do not fit with his word in the *surah* al-Baqarah verse 217.[125]

Actually the people who back into apostasy, they were enemies of God. Scribes know the nature of the Prophet Muhammad and his companions. Such

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[124] Az-Zamakhsyari, *al-Kasysyaf, juz I* (Beirut: Dar Kutub al-Ilmiyah, tt), p 256
[125] Al-Quran, 2:217

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circumstances they find out and get it in the Torah and the Gospel, and then they will deny it.[126]

After the instructions and go right for them from his Lord, but they disbelieve in Allah, because the polytheists have been deceived by a variety of wishful thinking and make them look beautiful or good deeds so that they feel the delicacy of his actions so that they gradually returned to disbelief and finally apostasy.[127]

But although there are people who are unable to survive the threat of the polytheists, then some people the opposite of the situation with them so that God loves them with an assortment bestow His gifts and they love Him so obtaining seeks closer to Him by charity- good deeds. They are gentle on the infidels. They constantly strive in the way of God unconditionally and without bored, and they are not afraid of anything from a rebuke taunts detractors though it sounded very bad. That is God's gift given to anyone who desired him. Hence the race to reach it because of the grace of Allah is indeed His Grace, the Knower.

Circumstances that such a people, have properties that match what is expected by the values of Islam. The details of the properties there were four, as described below:

1. God loves them and they love Allah.
2. Gently towards the believers, be firm to the unbelievers.
3. Strive in the path of Allah.

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[126] Jalaluddi Abdur Rahman bin Abi Bakar as-Suyuti, *al-Dar al-Mantsur fi al-Tafsir al-Mantsur, juz VI* (Beirut: Dar al-Kutub al-Ilmiyah, 1993), p 53
[127] M. Quraish Shihab, *Tafsir Misbah, cet. IV, vol.13* (Jakarta: Lentera Hati, 2006), p 149

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4. Not afraid of the taunts detractors.

The fourth properties above that, everything is a gift from God given to His servants who fear Allah and believe in Him. So do not be sad, though there are some people who cannot withstand the threat or attack the idolaters who would make the Muslims to be apostates because someday God's promises will surely come.[128]

Of all the verses of repentance that mentioned above, when examined closely, M Quraish Shihab interpret these verses from that there is no sin that is not forgiven if only someone hasten to repent, regrets his mistake, pious deeds and always remained in the street correct. This is repentance accepted by Allah SWT.

[128] M.Quraish Shihab, *Tafsir al-Misbah, cet 1 vol 3* (Jakarta: Lentera Hati, 2001), p 123

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