CHAPTER V

CLOSING

As the end of the discussion came to the author of this thesis in the concluding section which suggests some of the conclusions of previous chapters. Later authors also wish to put the results of a hope for all who read this paper in accordance with the problems discussed in it, as follows:

A. Conclusion

From the descriptions that have been submitted by M. Quraish Shihab about the verses of repentance and forgiveness of the types that have been put forward can be identified two different forms of God's forgiveness. The first form, the forgiveness of God's place in the absence of human repentance. And the second with the existence of human repentance. In general, the forgiveness of God in the first form has addressed to those who are not believers, namely: polytheists, hypocrites, and unbelievers (apostate). Can be said that the forgiveness of God in this form is returned fully to God's absolute power. The nature of God's forgiveness in this case cannot be said for sure, and just shows the possibilities. Then the writer can draw a conclusion as follows:

1. *Taubah* from *syirk*

God declares acceptance of repentance from all vices (in general) provided repent, repent of sins that have already done because he had turned away from Allah's religion. With regret the charitable pious souls with the ornament, and then he has repented received. God will remove the

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punishment, gave him many rewards, provides instructions for doing well, and keep away from the dangers of *syirk*.

Related to the above, M. Quraish Shihab when interpreting the verse in repentance from shirks begins by giving a brief but solid explanation in terms of paragraph per paragraph or scope of the entire paragraph. He also explained in an interpretation of the verses that equal or related to the verse in question. For example paragraph 48 of the *surah* an-Nisa 'which explains shirk repent of this, and then he explained with a letter or other related verses to strengthen the analytical interpretation.

For example in the surah an-Nisa ', that God does not forgive the sins of shirk because they have to Him. A few of them has made religious people and their monks as a god but Allah (at-Taubah at 9:31). But he was associating with another verse that the sin of shirk, Allah will be forgiven if someone was willing to repent, because God is Forgiving, Clement (at-Taubah 3:155).

2. *Taubah* of hypocrisy (*Kemunafikan*)

M. Quraish Shihab believes that hypocrites will be in torment by God, are those who do not repent and continue in their hypocrisy to death. While people are hypocrites and he has already repented to Allah, hold fast to Allah with sincere religion, it will always receive his repent by Alllah. Allah SWT will give believers a great reward in the Hereafter.

3. *Taubah* from apostasy (*kemurtadhan)*.

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According to the Quraish Shihab, that the apostate is not forgiven by God are apostates who do not repent until the end of his life in a state of disbelieve. Apostates who repented, then he returned apostates after repentance, then his repent not accepted (Al-Imran: 90). Conversely, the apostate and who later repent before he died the way back to God, leaving their disbelief during his life in the world, intend to fix it with regret and pious deeds and stay in the way of Allah, then that person must be repentance accepted by God. As a result of repentance is not only felt by the perpetrators will repent, but felt well or have a positive impact for the community.

B. Suggestions

1. Humans cannot be separated from the mistakes and sins. Therefore, we should always multiply repentance so that sins are forgiven. Because repentance is one of the principal teachings of the Qur'an.

2. That repentance should be implemented immediately and accompanied by pious deeds because it can lead us to a degree that noble hand of God.

3. Therefore, this paper raised the understanding of repentance is only a character, namely Quraish Shihab in the book of Tafseer al-Misbah, the authors advise readers to read and examine the opinions of *mufassir* or other figures in order to obtain a correct understanding of repentance .

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