

CHAPTER I

INTRODUCITON

A. Research Background

Humans are the best of creatures created by Allah SWT, but the best of creation, but the name of humans is not free from all mistakes, whether intentional or unintentional. As it is known that humans live under the siege of enemies who always threaten them, namely lust, temptation and seduction of the devil and the trials of the world which are actually just tricks and games. The faith and holiness of the human soul will forever contend with the temptations of the devil.

Their main goal is to get people out of faith and the sanctity of their souls so that they become people who are lost and disobedient to Allah SWT. Allah created from every human being is a perfection, Allah provides each human being with various kinds of potential that can be used as a provision to examine every lesson that will be experienced in life. Almighty Allah has created humans to cultivate and manage life on this earth. Therefore, humans are creatures created by Allah SWT, the most perfect.¹

In every religion has a different concept of sin, one of which is Christianity has its own concept of sin. On the one hand, there are similarities between the Christian concept and other major religions, especially Islam regarding sin, namely, that sin is a despicable act that causes God's grace to be cut off to humans who commit it. The difference, among other things, lies in the concept of the "*origin*" of

¹ Ahmad Yuliantu dan Siti Tazaka, "Dosa dalam Islam dan Katolik," *Al-Hikmah: Journal Studi Agama-Agama* 2, no. 1 (2016), 1.

sin, namely that sin is not only caused by subjective human actions, both in terms of their relationship with God and humans. but also, it is a genetic “inheritance” that humans inherited from their ancestors Adam and Eve who committed the sin of eating the khuldi fruit while living in heaven. This act has implications for the expulsion of Adam and Eve, because of God's anger and curse. This original sin, in Christian belief, was "*inherited*" by Adam and Eve to their offspring, so that sin is something that is inherent in humans. It means that human, whoever he is, has a tendency to sin.²

Why sin is the object of this research, if we look at daily life, sin is something unique when compared to reward. Sometimes we chase the reward but bear sin, while we want to sin, it can be rewarded, or we don't even get sin. For example, when we worship at home for a full day to get a reward, but we don't pay attention to the surroundings so we don't realize that our neighbors are crying and hungry, on the other hand sometimes we can intend to do something bad, but because we don't do something bad, we don't. get sin.

In Islam there are two things that need to be emphasized, the first is to compete in goodness and the second is to leave disobedience (to sin). And the difficult thing is to leave disobedience, because everyone can do obedience but it is difficult to leave lust.

In general, sins are divided into two kinds, namely great and small sins. This division is based on the severity or light of the punishment that Allah inflicts on the

² Tarpin, “Pandangan Kristen Tentang Dosa: Asal Muasal dan Cara Menebusnya,” *Jurnal Ushuluddin* 16, no. 2 (2010), 221

perpetrators. The more severe the sanctions that Allah inflicts, the greater the quality of a sin. But we should not underestimate small sins, because small sins often become big sins if we are often committed, even if we are forced to commit great sins, repent, indeed, God's grace is greater than great sins. ³This is explained in his word QS Az-Zumar/39: 53.

﴿ قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ

الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

53. Say: "O my Servants who Have transgressed against their souls! Despair not of the Mercy Of Allah: for Allah forgives⁴ All sins: for He is Oft-Forgiving, Most Merciful.

Meanwhile, in the book of *Minhajul Abidin* by Imam Al-Ghozali, sins are divided into three types; first, leaving everything that is required by Allah Ta'ala for you, second is the sin between you and Allah Ta'ala, the third is the sin between you and your fellow servants of Allah.⁴

Sin is like poison, which causes destruction. Therefore if a person has drunk poison, it is better to vomit again immediately to regain his body while there is time. Likewise, people who have sinned should immediately improve themselves while there is still a chance (age).⁵

³ Imam Al-Ghozali, *Ihya Ulumuddin Volume 7*, ed. Ibnu Ibrahim Baa'dillah (Jakarta: Republik, 2013), . 315.

⁴ Imam Al-Ghozali, *Minhajul Abidin Volume 1*, ed. M. Rofiq (Yogyakarta: Diva Press, 2016), . 43-44.

⁵ Imam Al-Ghozali, *Minhajul Abidin Volume 1*, . 44.

Unlike the prophets, they have a special position with Allah SWT. So that the error that may not be a sin for ordinary people, but includes a very fatal error for those prophets. For example, like leaving the sunnah tahajjud prayer, legally and Islamically it is not a sin, but for the prophets it is a big sin.

In the discourse on the interpretation of the Al-Qur'an, there are various types of interpretation, one of which is Sufistic interpretation.⁶ An interpretation that seeks to explain the meaning of the verses of the Qur'an from an esoteric point of view or based on implied signs seen by a Sufi in his suluk. While the Sufi interpretation model occupies the position of the spirit (esoteric). To gain knowledge about the spiritual meaning of the Qur'an, a Sufi must first do spiritual practice (*riyadah al-Ruhiyah*) in order to obtain the requirements for supernatural knowledge (batin) or spiritual knowledge contained in the verses. Quran verses. However, the existence of a Sufi interpretation in the midst of its exoticism, which prioritizes the spiritual meaning of the text, is not necessarily accepted by scholars of the Al-Qur'an.⁷ The presence of Sufistic interpretation actually becomes the pros and cons, some allow it with conditions, some prohibit it. Sufistic interpretation can be justified as long as its meaning is straight and does not conflict with religious essences, nor does it state that it is the only meaning to be interpreted. According to Badrudin Ibn Abdullah Azzarkasi, he was one of those who did not support Sufistic interpretation so that he

⁶ Quraish Shihab, *Membumikan Al Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1993), 72.

⁷ Muhammad Sofyan, *Tafsir Wal Mufasssirun* (Medan: Perdana Publishing, 2015), 67

said " *as for the words of the Sufis in interpreting the Al-Qur'an it is not an interpretation, but only the meaning of the discoveries they get when reading* ".⁸

In his introduction, Ibn Ajībah mentioned that what prompted him to write a commentary by collecting the meanings of *zahir* and *isyarah* at the same time were his two teachers *Sayyid al-Buzaydi al-Hasani* and *Maula al-Arabi* . Therefore, this interpretation is not entirely on the initiative of Ibn Ajībah himself, but there is the role of the teacher who motivates him to compose this interpretation.

This interpretation is called *al-Bahr al-Madīd fi Tafsir al-Quran al-Majid* which means the Vast Ocean in the Noble Qur'anic Interpretation. In the preamble of this commentary, there is no reason stated why Ibn Ajībah named him by that name. However, from the meaning of *al-Bahr* (Ocean) and *al-Madīd* (Noble) it can be understood, Ibn Ajībah wanted to emphasize that the Al-Qur'an is a great book. Like the ocean so wide and deep.

Tafsir Ibn Ajībah contains an external and spiritual interpretation. The interpretation of the mind has been devoted to the final part of its interpretation which is named: *Isyarah* (sufistic). This shows that Ibnu Ajībah recognizes the *zahir* interpretation, in contrast to the interpretation of the spiritual group which rejects the *zahir* interpretation and only recognizes the spiritual interpretation carried out by his group. Tafsir Ibn Ajībah contains the interpretation of all the suras and verses contained in the Al-Qur'an. It is arranged in the order of the manuscripts. In interpreting the verses, they are grouped into several groups of verses.

⁸ Nana Mahrani, "Tafsir Al-Isyari," *Journal Al-Hikmah* 14, no. 1 (2017), 52.

Zahir's interpretation contains what is usually found in the interpretation of Zahir scholars. So, in the interpretation there is an introduction to the surah, the background of the verse (*asbaabun nuzul*), aspects of the qiraat of the verse, the explanation of the verse in a lughawi manner, the munasabah of the surah or verse, discussion of hakam law and teaching of the verse and other aspects related to the verse. He used the methodology of exegesis bi al-Ma'sthur by using the verses of the Al-Qur'an, the hadiths of the prophet, the opinions of friends and tabi'in as sources of evidence and evidence. He also uses the methodology of tafsir bi al-Ra'yi in his interpretation and he also provides his own opinions explaining the verses of the Al-Qur'an.

Ibn Ajībah also took the opinion of the scholars to explain the meaning of a verse. In that group of scholars, there are those who come from the Sufi group and those who are not Sufis. Usually these opinions are only to expand the meaning of the verse without explaining and debating the opinion. In terms of offerings and writing methods, Ibn Ajībah's interpretation tends to use the *tahlili methodology*. This can be proven by looking at the content and aspects of the discussion of Ibn Ajībah's interpretation which includes many aspects.⁹

From the description above, we can see that sin is indeed something that is often done by humans, whether intentional or unintentional. As for what is considered a sin, it depends on the perpetrator of the sin. Also the interpretation of the Sufis who not only interpret the verses of the Qur'an zahir, but also explain the meaning implied

⁹ Firdaus Ibn Sulaiman, *Tafsir Sufi: Kajian Terhadap Kitab Tafsir Al-Bahr Al-Madid Fi Tafsir Al-Quran Al-Majid* (Kuala Lumpur: Akademi Pengajian Islam Universiti Malaysia, 2016), 327.

in the verse. Therefore, the writer is interested in conducting a research on " **THE "SIN" OF THE PROPHETS: STUDY OF IBN AJIBAH'S INTERPRETATION IN *AL-BAHR AL-MADÎD FÎ TAFSÎR AL-QUR'ĀN AL-MAJÎD***" which he interprets not only physically, but also spiritually.

B. Question Of Research

Based on the background that has been explained, the main problem is only one theme, namely sin. By formulating the problem as follows:

1. What are the "Sins" for the Prophets in the Qur'an and How did they repent?

C. Purpose Research

1. To k out how Ibn Ajîbah's view in interpreting the verses related to the "sin" of the prophets.
2. To know how to repent from sin against someone.

D. Significance Research

1. Theoretical

This research is expected to provide new experiences and expand the treasures of Islamic scholarship. Useful for academics and Muslim scholars who are developing in the field of interpretation of the Qur'an. This research is also expected to add insight and references from all circles regarding the discussion of the "sins" of the prophets in the Qur'an which are discussed by looking at the meaning of Sufistic Tafsir and its position as God's creatures.

2. Practical

This research is expected to help understanding the verses of the Qur'an related to the "sin" of the Prophets and matters related to it, as well as understanding the meanings of the word "sin" in Sufistic interpretation.

E. Definition Of Term

To further clarify this research so that there are no errors in understanding the existing titles, the authors need to emphasize the definitions of the terms that the authors use operationally and limit the discussion problems as follows:

1. Sin

Sin is an act that is contrary to the will of Allah SWT¹⁰. Sin is a mistake or disobedience committed by humans. In terms of character, sin is divided into the act of abandoning orders or carrying out prohibitions.¹¹The sin referred to in this article is "sin" in the form of a reprimand or *ghaflah*, which was actually committed by the prophets which was not considered a sin for us as lay people, but because of the position of the prophets who were special with Allah, it can be concluded that Even small things like forgetting are considered a sin.

2. Prophet

¹⁰ Ramadan Lubis, "Dosa dan Dimensi Psikologis yang Terkandung di Dalamnya," *Jurnal Biolokus* 1, no. 1 (2018), 1

¹¹ Yusuf Al-Qardhawi, *Mengetuk Pintu Tobat: Dari Kegelopam Dosa Menuju Cahaya Allah* (Bandung: Penerbit Safina Anggota IKAPI, 2018), 12

Etymologically, the word prophet comes from Arabic, *naba'*, meaning (*al-khabar, news*), information, report. In the transitive form (*anba' 'an*) it means to give information (*to inform*), to predict, to foretell (to tell the future), and *istanba'a* (to ask to be told). The word prophet is in the plural form *nabiyyūn* and *anbiyā'*. Meanwhile, *nubuwwah* is the masdar form (noun, noun) of *naba'* which means prophethood (prophecy, prophecy or prophethood), the nature of the prophet; pertaining to the prophet.¹²

F. Literature Review

1. Dosa-Dosa Dalam Perspektif Al-Qur'an (Studi Analisis Tafsir Imam Al-Qurthubi) written by Sarwita, a student of the Faculty of Ushuluddin and Adab, Sultan Maulana Hasanuddin State Islamic University, Banten 2019. However, in this study he referred to Imam Al-Qurtubi.¹³ In the interpretation of Imam Al-Qurtubi himself, he discussed more about fiqh issues. While the study that the author will discuss here is sin in the interpretation of one of the Sufi figures, and the problem is more with the sin (gaflah) of negligence.
2. Nur Yamin, Itsmun Perspektif Tafsir Isyari, Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits. However, the focus of this journal is only on the word sin (Itsmun), and uses the opinion of Imam Al-Alusi.¹⁴ Meanwhile, what the writer will

¹² Eni Zulaiha, "Fenomena Nabi dan Kenabian dalam Perspektif Al-Quran," *Al-Bayan: Jurnal Studi Al-Qur'an dan Tafsir* 1, no. 2 (2016), 150.

¹³ Sarwita, "Dosa-Dosa dalam Perspektif Alquran (Studi Analisis Tafsir Imam Al-Qurthubi)" (Skripsi, Fakultas Ushuluddin dan Adab, UIN Sultan Maulana Hasanuddin, 2019), 78.

¹⁴ Nur Yamin, "Itsmun Perspektif Tafsir Isyari," *Jurnal Studi Ilmu al-Qur'an dan Al-Hadits* 11, no. 2 (2017), 260.

discuss in this thesis is not only istmun, but the sins of people who have a special position with Allah.

3. Makna Junah Dalam Al-Qur'an (Kajian Tafsir Tematik) written by Parluhutan Siregar, a student of the Ushuluddin Faculty, Sultan Syarif Kasim State Islamic University, Riau, but in this thesis the focus has been on the word sin (*junah*).¹⁵ In the thesis, he did discuss the verses related to junnah thoroughly, but the research that the writer will do here is except for the sins of people who have a special position with Allah.

G. Research methods

1. Types of research

The research that the author is doing is included in the category of library research because the author is dealing directly with the text, or data that is already available, so it does not require field research. In this case the author describes the author's understanding of the verses that talk about sin and the meanings of the different meanings of the various words of sin in the Qur'an using Tafsir *al-Bahr al-Madîd fî Tafshîr al-Qur'ân al -Majîd* by Ibn Ajibâh, by first collecting the verses in which there are words of sin , so the method that the author uses is the *Maudhu'i* method , so the aim of using this method is to collect the verses of the Qur'an with the same discussion. can be maximized.¹⁶ It can also analyze the different meanings of

¹⁵ Parluhutan Siregar, "Makna Junah dalam Al-Qur'an (Kajian Tafsir Tematik)" (Skripsi, Fakultas Syariah, UIN Sultan Syarif Kasim Riau, 2018), 78.

¹⁶ Moh. Tulus Yamin, "Memahami al-Qur'an dengan Metode Tafsir Maudhu'i," *J-PAI* 2, no. 2 (2015), 20.

the various words of sin, and draw conclusions about what differences in meaning are produced by the word sin.

2. Research subjects and objects

The subject of the research that the author conducts is the Qur'an, and *Bahr al-Madîd fî Tafsr al-Qur'ân al-Majîd* , as well as other related books. The object of research is the verses that discuss sin. As explained earlier that there are sins related to Allah SWT. And dealing with fellow human beings , as well as great sins and small sins. For more details, the verses that become the object of this study will be stated as follows:

- a. The story of the Prophet Adam in QS Taha / 20: 115-122.
- b. The story of the Prophet Moses in QS Al-Qasas/28 : 15-16.
- c. The story of the Prophet Yunus in QS Ash-Shafat/37: 139-148.
- d. The story of the prophet Muhammad SAW. in QS Abasa/80: 1-11, QS Al-Qiyamah/75: 16-19 and QS At-tahrim/66: 1-2.

3. Data Sources

Data are all facts and figures that can be used as material for compiling information, while information is the result of data processing that is used for a purpose to solve problems or answer research questions.¹⁷The data in this study is the meaning of sin in the book of Sufistic commentary *al-bahr al-madîd fî tafsîr al-qur'ân al-majîd* by Ibn Ajîbah.

¹⁷ Sandu Siyoto dan Ali Sodik, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), 62.

Meanwhile, the data source in the research is the subject from which the data can be obtained. Primary data sources, namely data directly collected by researchers from the first source. Secondary data sources, namely data directly collected by researchers as a support from the first source. It can also be said that data arranged in the form of documents.¹⁸ Primary data is data that is used as the main reference in research. In this study, the primary data are the verses of the Qur'an which discuss sin in the book of interpretation of *Al-bahrul madīd* by Ibn Ajibah . Meanwhile , secondary data are supporting data related to this research. The secondary data in this study are , other Tafsir books , books, articles or all kinds of references that are relevant to the theme discussed by the author.

4. **Data analysis**

The method that the author uses to analyze the data in this research is descriptive-analytical method. Methods that describe or describe the object of research then analyze the data and explain it. The ¹⁹data is analyzed systematically and ut 12-explained 12. The first step the researcher will be to find the meaning of sin and describe the content of the meaning of sin and conclude it, then the author analyzes by collecting the verses of sin in the book of commentary *Al-bahrul madīd* by Ibn Ajībah and dividing them according to the group of meanings, and finally concludes.

¹⁸Sandu Siyoto dan Ali Sodik, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), 62.

¹⁹ Syahrin Harahap, *Metodologi Studi dan Penelitian Ilmu-ilmu Ushuluddin* (Jakarta: PT RajaGrafindo Persada, 2000), 89.

H. Structures

Something will be easy to understand if it is arranged systematically. Likewise with research . A study will be easier to understand if it is arranged systematically. The author would like to convey that the discussion that the author uses is systematic as follows:

Chapter One , introduction, consists of background, problem statement, research objectives, research significance, literature review, Definition of Terms, research methods, and structures.

Chapter Two, an overview of Sin, Human Level and Infallibility (*kema'shuman*) of the prophets.

Chapter Three, covers the biography of Ibn Ajibah, which consists of a brief history of Ibn Ajbah and his teachers, the works of Ibn Ajībah and the profile of the tafsir *Tafsir Al-Bahr Al-Madd Fī Tafsir Al-Qur'ān Al-Majīd*.

Chapter Four, the analysis of sins according to Ibn Ajībah which consists of, the classification of the verses of sin and their interpretation according to ibn Ajibah.

Chapter Five, closing which consists of conclusions and recommendations.