

## CHAPTER IV

### "SIN" OF THE PROPHETS AND HOW TO REPENT IN THE BOOK OF *AL-BAHR AL-MADÎD FÎ TAFSÎR AL-QUR'ÂN AL-MAJÎD*

#### A. The "Sin" of the Prophets

Based on the search for verses related to the sins of the prophets will be presented below :

##### 1. Prophet Adam AS.

Allah mentions Adam's name in the Qur'an 25 times. Allah also taught Prophet Adam knowledge to exceed the knowledge of the angels, Prophet Adam also has four privileges, namely:

- a. Created by Allah directly from His Hand
- b. Honored (by telling the angels to prostrate to him)
- c. Taught directly the names by Allah.
- d. Has the nature of infallibility ( *ma'shum* ) before and after his prophethood.<sup>1</sup>

Prophet Adam AS. Which Allah has created with His power and breathed His spirit into Prophet Adam. He also ordered the angels to prostrate to Adam, teach him the names, and demonstrate His virtue with knowledge to the angels. However, Prophet Adam AS. Those who have succeeded in the test of knowledge and wisdom, apparently cannot succeed in the test of desire. Allah tested him with the first

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<sup>1</sup> Fakhruddin Ar-Razi, *Ishmatul Anbiya*, ed. Muhammad Abidun (Alifia Books: Alifia Books, 2020), 19.

obligation, namely the prohibition of not eating one type of fruit and allowing himself and his wife to eat other fruits that are in heaven. However, at that time, the power that belonged to Adam AS. Became weak, and he forgot his God's prohibition to obey the whisperings of Satan. Finally, Adam AS. Eating forbidden fruit.

Allah's prohibition. to Prophet Adam AS. enshrined in QS Al-A'raf/7:22.

فَدَلَّهِمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٢﴾

22. *So by deceit he brought about Their fall: when they Tasted of the tree, Their shameful parts became manifest To them, and they began To sew together the leaves Of the Garden over their bodies. And their Lord called Unto them: "Did I not Forbid you that tree, And tell you that Satan Was an avowed Enemy unto you?"*

In his Tafsir, Ibn Ajibah explains the meaning of QS Al - A'raf verses 20-24 that We (Allah) reminded Prophet Adam AS not to forget us (Allah), not to forget the blessings of heaven. Prophet Adam (as) was completely oblivious to Our command, and was more inclined to the pleasures of Paradise (which We had forbidden), then We sent him down to earth (due to the error of Prophet Adam). Then he purifies himself (repents), does good deeds, until We put him back in Our place. We acknowledge his coming to the eternal path of Our house .

Ja'far ash-Sadiq said: We remind Prophet Adam AS not to forget Us. At that time he forgot and fell asleep with the (favors of) heaven. Finally he got a test from Allah because he had done a prohibition, namely he was forbidden to take a pleasure, so that he was far from blessing and misfortune. He was expelled from heaven which was full of pleasures, which

were not just the pleasures of eating and drinking. There is none but Allah, so we ask Allah Almighty to give taufik and help. Some of the judges said: Prophet Adam AS forgot his promise to Allah because of the presence of a partner (wife) that Allah created to be with him, Allah made Prophet Adam AS fall in love with the couple, and he was tested by the lust that was in him, He saw trees and as if his partner's face was ringing in the mind of Prophet Adam AS. The lust of Prophet Adam was present and controlled the Prophet Adam, meaning that Prophet Adam AS then came to the couple to be able to see the beauty of their partner, and heeded his gaze, then he forgot the politeness that should be maintained, when Prophet Adam was tired, there was a tendency to remember to avoid (the prohibition). ) to be alert and stay away from the prohibition of eating (the fruit). Verily, the protection is from Allah SWT .<sup>2</sup>

Then Ibn Ajibah explained that the negligence of the Prophet Adam AS. It is approaching and eating the fruit. To explain the negligence of the Prophet Adam he interpreted the story in QS Taha / 20: 115-122.

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا<sup>١١٥</sup> وَإِذْ قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ

فَسَجَدُوا إِلَّا إِبْلِيسَ<sup>١١٦</sup> أَنَّىٰ فَقُلْنَا يَادَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ

فَتَشْقَى<sup>١١٧</sup> إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى<sup>١١٨</sup> وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى<sup>١١٩</sup> فَوَسْوَسَ

إِلَيْهِ الشَّيْطَانُ قَالَ يَادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةٍ الْخُلْدِ وَمَلِكٍ لَا يَبُلَىٰ<sup>١٢٠</sup> فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا

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<sup>2</sup> Ibnu Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid Volume 4* (Kairo: Abbas Zaki, 1999), 320.

سَوَّاهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١١٦﴾ ثُمَّ اجْتَبَاهُ رَبُّهُ

فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١١٧﴾

115. We had already, beforehand, Taken the covenant of Adam, But he forgot: and We found On his part no firm resolve. 116. When we said to the angels, "Prostrate yourselves to Adam", They prostrated themselves, but not Iblis: he refused. 117. Then We said: "O Adam! Verily, this is an enemy To thee and thy wife: So let him not get you Both out of the Garden, So that thou art landed In misery. 118. "There is therein (enough provision) For thee not to go hungry nor to go naked, 119. nor to suffer from thirst, Nor from the sun's heat." 120. But Satan whispered evil To him: he said, "O Adam! Shall I lead thee to The Tree of Eternity And to a kingdom That never decays?". 121. In the result, they both Ate of the tree, and so Their nakedness appeared To them: they began to sew Together, for their covering, Leaves from the Garden: Thus did Adam disobey His Lord, and fell into error. 122. But his Lord chose him (For His Grace): He turned To him, and gave him guidance.

Ibn Ajibah explained that the Prophet Adam AS. Eating fruit from the tree is not because of a disobedience or disobedience to Allah SWT. This is because they do not remember the commands of Allah SWT. so he eats it accidentally or because he forgot. <sup>3</sup>He also explained that when Prophet Adam ate the fruit in remembrance of Allah's command, it seemed as if he wanted to become an angel or wanted to become immortal. It means that Adam's love for Allah and also his attachment seemed to make him want to be with Allah forever. This is as contained in the QS Al-A'raf/7: 20.

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنِ

هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

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<sup>3</sup> Ibn Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid* Volume 4 (Cairo: Abbas Zaki, 1999), 320.

20. *Then began Satan to whisper Suggestions to them, In order to reveal to them. Their shame That was hidden from them (Before): he said: "Your Lord Only forbade you this tree, Lets ye should become angels Or such beings as live for ever."*

From this, Ibn Ajibah seemed to show that the Prophet Adam AS. It is not committing a grave sin as many lay people say. He explained the word of Allah SWT. Surah Taha/115. Al-Hatami also explained that the fragment of the sentence " *walam najid lahu azman* " is a violation of the provisions. In fact, turning to the previous decision. He forgot what he was told. Our Shaykh Sayyid Abdul Rahman al-Faasi said: the state of his turning away from destiny has been explained by his saying: "Prophet Adam AS visited Prophet Musa AS" and that would not have happened if he had not been forced to take (the fruit). And this is a decree that is their separation from a place that is different from the others. Al-Junaid conveyed about it by saying: "It is Allah's commandment that is a predetermined necessity". So this shows ( *isyarah* ) the necessity to accept *qadr* (determination) by really forcing oneself (accepting it) without any desire of the servant to break away from these provisions. I said: Prophet Adam and Prophet Musa protested that there was a shadow over him, namely someone of high position, in the knowledge of the spirit, something real. This view can be associated with people who know things related to birth (spirit), not related to something that is done or left behind. So whoever discusses this with different views (opinions), then protesting or opposing the stipulation is not correct, because it has violated sharia.

And he said in the book at-Tanwir: Know that Prophet Adam AS ate from the tree not because of the arrogance and (deliberate) mistake of Prophet Adam AS. As for Adam, he just forgot about the prohibition, he took the fruit and ate it, and he completely forgot. Some of the judges said, we took the word of Allah SWT: "Then he forgot, when he ate, then he remembered the prohibition, but he had eaten it, then it was said to him: "Allah has forbidden what is in this tree." . So because of his love for Allah, and his great hope in Allah. Allah

took him away and then returned him to His side, brought him close to Allah's angels, then he only ate from the trees that the angels ate, always assuming it was better for him. In the word of Allah SWT: "And he swore, in fact I am one of those who get advice. Prophet Adam AS said: "I think that Allah keeps me away from lying." As Allah says: "and We show by deceit".<sup>4</sup>

Ibn Atha 'was asked by someone about the word of Allah SWT which reads: "Shall I show you the tree of immortality?" Ibn Atha 'replied: Prophet Adam AS said: "O Allah, why did You invite me to know the tree and did not forbid it, then the fruit was in my hand, then I ate it, You knew it, and You did not remind me, but You warned me by removing me from heaven, until I feel that You have not forgotten me for a moment."<sup>5</sup>

From the incident of Prophet Adam, it shows that humans are actually a place of forgetfulness, the incident of Prophet Adam eating the forbidden fruit is a lesson about Allah's decree and controlling arrogance (self compulsion), and does not oppose this decree: Whatever Allah SWT forbade Prophet Adam AS and his partner is something that has been agreed (approved) *dhahir* , and forced *outwardly* . As for forgetting to leave the prohibition, it is *interpreted* as a prohibition that is not forced. Prophet Adam AS at that time had done the prohibition and approached the tree and ate the fruit, then finally he had full hope in Allah SWT. This is based on the opinion of Sheikh Al Mahshi.

Ibn Ajibah also explained by interpreting QS At-Taubah/9: 117.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ

يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

<sup>4</sup> Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid* Volume 4 , 464.

<sup>5</sup> Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid* Volume 4 , 464.

117. *Allah turned with favour To the Prophet. the Muhajirs. And the Anshâr,- who followed Him in a time of distress. After that the hearts of a part Of them had nearly swerved (From duty); but He turned To them (also): for He is Unto them Most Kind, Most Merciful.*

He quoted Ibn Jauzi's opinion that Allah SWT. have accepted the repentance of the Prophets. It means Allah SWT. know what happened before and after His prohibition.

إن الله بكل شيء عليم « ؛ فيعلم أمرهم قبل النهي وبعده  
“God knows everything. He knows their orders before and after the prohibition.”<sup>6</sup>

From Ibn Ajibah's explanation it is known that what the Prophets did was basically a provision of Allah SWT. The Prophet avoided all sins because of his infalibility ( *ma'shum* ) nature. Besides that, what the Prophets did was a teaching of kindness to the people.

The Prophet himself has the nature of infalibility (*ma'shum*). The infalibility ( *ma'shum* ) nature possessed by the Prophet is a gift from Allah, the Prophet is protected from sins and mistakes caused by the understanding and depth of their faith. The Prophet had the title of Faith to reach the intuitive level. <sup>7</sup>As explained by Al-Razi that what was a warning from Allah to the Prophet was not because of a sin or

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<sup>6</sup> Ibnu Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid Jilid 2* (Kairo: Abbas Zaki, 1999), 436.

<sup>7</sup> Zulaiha, “Fenomena Nabi dan Kenabian dalam Perspektif Al-Quran”, 105.

disobedience, but because there was something or something that should not be prioritized.<sup>8</sup>

## 2. Prophet Musa AS

Prophet Musa AS. Who has been chosen by Allah to carry His message and be able to talk to Him. In addition, Allah also revealed to him the Torah, made him a prophet who was dubbed *ulul al-azmi* , and strengthened him with nine signs of power. However, before he was appointed as a prophet, he had committed one sin, namely killing. The story of the Prophet Moses is contained in the QS Al-Qasas/28: 15-16.

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ

عَدُوِّهِ فَاسْتَنَّاخَهُ الَّذِي مِّنْ شِيعَتِهِ عَلَى الَّذِي مِّنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ

عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ

الْعَفُورُ الرَّحِيمُ ﴿١٦﴾

15. *And he entered the City At a time when its people334I Were not watching: and he Found there two men fighting,- One of his own people,(a) And the other, of his foes. Now the man of his own People appealed to him Against his foe, and Moses Struck him with his fist 3342 And killed him. He said: "This is a work Of Satan: for he is An enemy that manifestly Misleads!"\* 16. He*

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<sup>8</sup> M. Nuryasin Al-Syafi'i, "Teguran al-Qur'an (Al-'Itab) Kepada Nabi Muhammad dalam Tafsir al-Tabari dan Tafsir Fi Zhilal al-Qur'an" (Skripsi, Fakultas Syariah, UIN Sunan Kaliaga Yogyakarta, 2003), 4



*prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" So (Allah) forgave him: for He Is the Oft-Forgiving, Most Merciful.*

Imam al-Qurtubi in his commentary explains that the above verse explains that Prophet Musa hit or punched the Pharaoh's people so that they died in defense of the Prophet Musa's people. On this issue raises two views whether the Pharaoh's people deserve to be killed or not. If not then it is impossible for Prophet Musa to say *haza min amali as-syaithan* "This is an act of the devil." In another verse he also explained that in QS Asy-Syu'ara '26: 20.<sup>9</sup>

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾

*20. Moses said: "I did it Then, when I was In error.*

Ibn Ishaq said: A group of the Children of Israel met Musa and they followed him, so he saw the separation of Pharaoh, and he spoke about it until the problem arose, so I frightened him, so that he would not enter a village. Unless hidden, then he enters it at the time of neglect. And it is said that when Moses attacked Pharaoh with a stick, he said: This is my enemy, so he cast him out of Egypt, and did not enter them until he was grown and reached his maturity, then he entered the city when the city was. People are heedless of Moses' message, meaning: after they have forgotten his story. He found two men fighting there." They contradict each other, and this is from his followers). One of the Children of Israel who adhered to his religion, and it was said: He is a Samaritan. And the Shia from a man: his followers and supporters, "and this is from his enemy"; Of his opponents was a Pharaoh's cook. Their names

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<sup>9</sup> Abu Abdillah Muhammad bin Ahmad al-Anshari al Qurthubi, *Al-Jami' Liahkami al-Qur'an Juz 7* (Beirut: Dar Al-Fikr, 2011), 3262.

are: “Lethur,” and it is said of them: “This and this, even if they do not exist; On the side of the story, that is, if the beholder sees them, he says: This and this.”<sup>10</sup>

Ibn Ajibah in interpreting the actions that Prophet Musa helped his people was not a big sin which was always interpreted as a disobedience. He explained that:

خصوصية الولاية كخصوصية النبوة ، لا تعطى ، غالبا ، إلا بعد بلوغ الأشد وكمال قوة العقل ،  
وحصول والعطاء ، والفقر والغنى ، وتستوى حاله

*"The specialties of the saints of Allah are the same as those of prophethood, they are not given in various ways, except after the maturity of the power of the mind, the attainment of gifts, poverty and wealth, and the level of their condition."*<sup>11</sup>

This means that there are specialties given by the Prophets compared to ordinary humans. According to Ibn Ajibah, the specificity is a infalibility ( *kema'shum* ) , so what Moses did was not categorized as a great sin.

At first glance, Moses' actions were murderous, but it should be understood that Moses was a prophet who was devout before and after prophethood. Mistakes or mistakes made by the Prophets cannot be categorized as sins. As the rule put forward by the scholars, namely " *Hasanat al-abrar sayyiat al-muqarrabin* ". This means that all the good that is done by good people can be judged as a sin when it is done by people who are close to Allah SWT.<sup>12</sup>

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<sup>10</sup> Ibnu Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid Volume 3* (Kairo: Abbas Zaki, 1999), 237.

<sup>11</sup> Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid Volume 4*, 338.

<sup>12</sup> M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 2005), 58.

This is of course also confirmed by Al-Qusyairi from his book of Tafsir, that what Moses did was unintentional. Prophet Musa thought by pushing the person it would be easier to separate them. Al-Qusyairi also added an explanation that if Allah wants something then he will create something to achieve his will. <sup>13</sup>So, basically God did want the death of the young man through the intercession of the prophet Moses.

Furthermore, notice that the Prophet Moses was a prophet who was given glory and grace by Allah SWT. This is what Ibn Ajibah interpreted in QS Al-Qasas/28:14.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

14. *When he reached full age, And was firmly established (In life), We bestowed on him Wisdom and knowledge: for thus Do We reward those Who do good.*

Furthermore, the interpretation made by Ibn Ajibah is supported by al-Thabradi that the murder committed by the Prophet Musa was not a disobedience. Allah SWT. himself had given orders to Prophet Musa AS. To help his people, but only when killing is a benefit that was not carried out at that time. So that Prophet Musa then prayed to Allah SWT.

### 3. Prophet Yunus AS.

The story of Prophet Yunus' repentance for the mistakes he made was immortalized and became the focus of the commentators, namely QS Ash-Shafat/37: 139-148.

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<sup>13</sup> Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid Volume 4*, 619.

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

﴿١٤٢﴾ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٣﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٤﴾ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٥﴾

﴿١٤٦﴾ فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٧﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٨﴾ وَأَرْسَلْنَاهُ

إِلَى مِائَةِ آلَافٍ أَوْ يُزِيدُونَ ﴿١٤٩﴾ فَأَمْنُوا فَمْتَغْنَهُمْ إِلَى حِينٍ ﴿١٥٠﴾

139. So also was Jonah Among those sent (by Us). 140. When he ran away (Like a slave from captivity) To the ship (fully) laden, 141. He (agreed to) cast lots, And he was of the rebutted: 142. Then the big Fish Did swallow him, And he had done Acts worthy of blame..143. Had it not been That he (repented and) Glorified Allh, 144. He would certainly have Remained inside the Fish Till the Day of Resurrection. 145..But We cast him forth On the naked shore In a state of sickness, 146. And We caused to grow, Over him, a spreading plant Of the Gourd kind. 147. And We sent him (On a mission) To a hundred thousand (Men) or more. 148. And they believed; So We permitted them To enjoy (their life) For a while.

Ibn Ajaibah interprets the verse that (And Yunus bin Matta, his father's name, was "one of the messengers" for the people of Nineveh, so they denied it, so he promised them torment, and when he saw the signs of punishment, he fled on them, which is the meaning of his words: "While he was staying" he fled. The request was not guided to him, so he called his flight from his people – without the permission of his Lord – a metaphor. He narrates that when he fled from them, he stood in the place awaiting punishment came to them, and he liked it, because they denied it, and when they saw the illusion of punishment, they repented and went into the desert, daring to the Most High God to reveal them, and when Jonah saw the torment, it was revealed

from them, he hated to return to them, so he set out to sea, and took refuge in a ship full of people and luggage. If that ship was in the ship, it did not sail, so they cast lots, and the lot went out to Jonah, and he said: I am a deserter, and he threw himself into the sea. So he swallowed it "while he is despicable?" belongs to the sign, or: he carries what is blamed for him, and he does not let go, so if he is blamed, he is blamed.<sup>14</sup>

Furthermore, if it weren't for him being one of the most exalted ones." Among those who often remember the majesty, or: "There is no god but You, Glory be to You, I am one of the wrongdoers" or: One of those who prayed before that; Ibn Abbas said: Every glorification in the Qur'an is a prayer. Al-Hassan said: He has no prayer in the belly of the whale, but he does righteous deeds and saves it, and those righteous deeds lift. And he stayed in it for three days, or: seven, or: forty days. This is confirmed by Al-Qusyairi that if the prophet Yunus was not a noble person (the Prophet) then he would continue to be in the belly of the fish until the day of resurrection.<sup>15</sup> Al-Sha'bi explained that Prophet Yunus recited it in the morning, and his words in the evening. It said: Almighty God revealed to the pope: I made your belly bow down to Jonah.<sup>16</sup>

If you look at the interpretation of Ibn Ajibah, it seems to show that the power of God is seen through the events experienced by the Prophet Yunus. To understand

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<sup>14</sup> Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid* Volume 4, 619 .

<sup>15</sup> Al-Qusyairi, *Lathaitif Al-Isyari* Volume 3 Maktba Shamela 4.0

<sup>16</sup> Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid* Volume 4 , 619 .

the context of QS Ash-Shafat/37: 139-148, Ibn Ajibah explained that this verse is still related to QS Al-Qalam/68: 48-50.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَوْلَا أَن تَدْرَكَهُ نِعْمَةٌ مِّنْ

رَبِّهِ لَنَبَذَ بِالْعُرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

48. So wait with patience For the Command Of thy Lord, and be not Like the Companion Of the Fish,-when he Cried out in agony. Had not Grace From His Lord Reached him, he Would indeed have been Cast off on the naked Shore, in disgrace. 50. Thus did his Lord Choose him and make him Of the company Of the Righteous.

Ibn Ajibah explained that from verse 48 to verse 50 of Surah Al-Qalam it shows that at that time it was as if Yunus had just received a prophethood from Allah SWT. Seeing the word *fajtabahu robbuhu* explains that Allah has had the Prophet Yunus as an elect of Allah. <sup>17</sup>This is also in line with the explanation by Quraish Shihab that the meaning of verse 50 of Surah Al-Qalam shows the election of Prophet Yunus as a prophet. There are also those who argue that the Prophet Yunus had been appointed a prophet, but the verse shows the revelation of the revelation to him. <sup>18</sup>Al-Qusyairi added in his commentary that Allah put the prophet Yunus into the belly of a fish as a form of guarding slavery. At the end of the sentence Al-Qusyairi also mentions that the prophet Yunus did not sin but it was his people who sinned.<sup>19</sup>

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<sup>17</sup> Ajibah, *Al-Bahr al-Madid fi Tafsir Al-Qur'an al-Majid* Volume 4 , 620 .

<sup>18</sup> Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2002), 402.

<sup>19</sup> Al-Qusyairi, *Lathaitif Al-Isyari* Volume 3 (Maktaba Shamela) 57-56 .

#### 4. Prophet Muhammad

There are several "sins" committed by the prophet Muhammad SAW including:

##### a) Surly towards 'Abdullah bin Ummi Maktum

Allah swt has rebuked the Messenger of Allah. for having surly against 'Abdullah Ibn Ummi Maktum. The admonition is contained in the surah 'Abasa, this surah is agreed upon as the Makiyyah surah. His most popular name is surah 'Abasa (scowl). There are also those who call it surah al-Şakkhkhah (the deafening), surah al-Safarah (the writers of the divine word) and Surah al-A'ma (the blind) which are all taken from the words contained in this surah.

This surah is considered to be the 24th surah in terms of the order it was revealed to the Prophet. i.e. descended after surah al-Najm and before surah al-Qadr. The number of verses according to the calculation method of the scholars of Mecca, Medina, Kufa is 42 verses, while according to the calculation method of the scholars of Baṣrah 41 verses

﴿عَبَسَ وَتَوَلَّى ۖ ۝١ أَنْ جَاءَهُ الْأَعْمَى ۚ ۝٢ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى ۚ ۝٣ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ

الذِّكْرَى ۚ ۝٤ أَمَّا مَنْ اسْتَعْزَى ۚ ۝٥ فَأَنْتَ لَهُ تَصَدَّى ۚ ۝٦ وَمَا عَلَيْكَ أَلَّا يَزَّكَّى ۚ ۝٧ وَأَمَّا مَنْ

جَاءَكَ يَسْعَى ۚ ۝٨ وَهُوَ يَخْشَى ۚ ۝٩ فَأَنْتَ عَنْهُ تَلَهَّى ۚ ۝١٠ كَلَّا إِنَّهَا تَذْكِرَةٌ ۚ ۝١١ ﴿

Means :

*1. (The Prophet) frowned And turned away, Because there came to him The blind man (interrupting). 3. But what could tell thee But that perchance he might Grow in purity? 4. Or that he might receive Admonition, and the Reminder Might profit him? 5. As to one who regards Himself as self-sufficient, 6. To him dost thou attend; 7. Though it is no blame To thee if he grow not In purity 8. But as to him who came To thee striving earnestly. 9. And with fear (In his heart).*

The Cause of the Descent of this verse is:

حدَّثنا سعيد بن يحيى بن سعيد الأموي، قال: حدَّثني أبي، قال: هذا ما عرضنا على هشام بن عروة، عن أبيه، عن عائشة قالت: (أنزل: {عبس وتولى} [عبس: 1] في ابن أم مكتوم الأعمى، أتى رسول الله صلى الله عليه وسلم فجعل يقول: يا رسول الله أرشدني، وعند رسول الله صلى الله عليه وسلم رجل من عظماء المشركين، فجعل رسول الله صلى الله عليه وسلم يعرض عنه ويقبل على الآخر، ويقول: أترى بما أقول بأساً؟ فيقول: ((لا))، ففي هذا أنزل

Means:

"Sa'īd bin Yahya ibn Sa'īd al-Umawi told us, he said: My father told me, he said: "This is what we explained to Hisyām bin 'Urwah from his father from 'Aīsyah, he said": " Has come down (verse): "He (Muhammad) surcharized and turned away", concerning Ibn Ummi Maktum, a blind man who came to the Messenger of Allah Saw. and said, "O Messenger of Allah teach me", whereas at that time on the side of



the Messenger of Allah saw. there was an authority of the musyrikins. So the Messenger of Allah (Ibn Ummi Maktum) turned away from him (Ibn Ummi Maktum) and faced the authorities of the musyrikins and Ibn Ummi Maktum said, do you object to what I said? So on this subject comes down this verse." ( HR. al-Tirmidhī No. 3342).

This hadith is a hasan gharib hadith. Some scholars narrated this hadith from Hisham bin 'Urwah from his father he said, (verse), He (Muhammad) turned sour and turned , came down about Ibn Umm Maktum "and he did not mention to him (from) 'Aisha.<sup>20</sup>

Ibn 'Ajibah explained, *He (Muhammad) turned sour and turned away. For a blind man had come to him.* Namely the Messenger of Allah. looked sour and turned his face away, when a blind man came and cut him off. That person was Abdullah bin Umm Maktum. At that time the Messenger of Allah. was busy explaining Islam to the Meccan polytheists, or one of the main characters, namely al-Walid Ibn al-Mughirah. He hopes that his invitation can touch their hearts and minds so that they are willing to embrace Islam, and this of course will have a positive impact on the development of Islamic da'wah. That's when 'Abdullah Ibn Maktum ra. who apparently did not know the important activities of the Prophet. Then cut him off and asked him to teach him what Allah swt had taught. to the Messenger of Allah. This attitude of 'Abdullah

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<sup>20</sup> al-Shaykh al-Muhaddith Muqbil bin Hadi al-Wadi'i, *Sahih Asbab al-Nuzul* , trans. Agung Wahyu, (Depok: Meccah, 2006), 441

did not please the Messenger of Allah, he did not rebuke him, let alone rebuke him, it was only on his face that he felt displeased, so the QS. abasa : 1-11 rebuked him.<sup>21</sup>

Al-Qusyairi added in his commentary that the mention of the word ‘ abasain the third person, does not directly refer to the Prophet Muhammad, indicating how subtle this rebuke is and shows how Allah educated the prophet Muhammad.

ويقال: في الخطاب لطف.. وهو أنه لم يواجهه بل قاله على الكناية (أي تحدث عن عبوس الوجه بضمير

الغائب، ثم جاء العتاب بضمير الخطاب<sup>22</sup>)

Then ibn 'Ajibah explained (وما يُذَرِّكُ) What made you (Muhammad) surly in front of this blind man ('Abdullah Ibn Maktum ra.) that he was a pure-hearted person.<sup>23</sup> Actually the attitude of the Prophet Muhammad. against the figures of the polytheists was driven by his fear, lest he be judged to have not carried out his duties properly. For this reason, this rebuke is continued by stating that: You (O great Prophet) do that even though there is no (reproach) on you if he does not cleanse himself (believe). That is, you are not required to do that if he does not cleanse himself (not believe). While he ('Abdullah Ibn Maktum ra.) was afraid of (Allah), that is, someone who came to the Messenger of Allah. and follow the Messenger of Allah. to get guidance from what he said to him. The meaning of *Isyarah* here shows that the disbelievers actually refuse self-purification.

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<sup>21</sup>Ibn Ajibah “*al-bahr’ al-madid fi tafsir al-Qur’an al-majid*” Maktaba Shamela 4.0

<sup>22</sup> Al-Qusyairi. “lathaif al-isyari” “ Volume 3. Maktaba Shamela 4.0

<sup>23</sup>Ibn Ajibah “*al-bahr’ al-madid fi tafsir al-Qur’an al-majid*” Maktaba Shamela 4.0

وفيه إشارة إلى أنَّ مَنْ تصدَّى لتزكيتهم من الكفرة لا يرجى لهم التزكي والتذكر أصلاً

Surah 'Abasa contains a warning from Allah swt. to the Prophet Muhammad. who prioritized Quraysh officials so that they would convert to Islam than Ummi Maktum who was blind, but was believed to be Muslim.

Allah SWT. rebuked the Messenger of Allah. because that he is the greatest human being, so that the attitude that creates a negative impression is not what God wants him to play. As the formula: *hasanat al-abrār sayyi'āt al-muqarrabīn* ( what is judged by the virtues of those who are very devoted, is still judged to be bad by those who are brought closer to Him by Allah). Prophet Muhammad SAW. is the creature closest to Allah to His side because of that he was rebuked. What he did could lead to a prejudice that he prioritized the rich over the poor, people who were respected in society and people who were not respected. This is the impression of others , and Allah wants to erase such impressions with the revelation of these verses.

Therefore, the rebuke of the verses above actually shows the greatness of the Prophet Muhammad , and that he is a human but not like an ordinary human, he is the noblest of Allah's creatures. With these warning verses, Allah swt. taught the Messenger of Allah. that the leaders of the polytheists served by the Prophet Muhammad. is expected to embrace Islam, then in fact it is not so. The characters completely reject what he is doing, and thus face even someone who really wants to learn and purify himself much better. Allah SWT. do not make the lesson through the rebuke of a creature like the Prophet Moses who was taught by Allah swt. through the

rebuke of his pious servant, because only Allah himself educated him, so that the personality of the Messenger of Allah was perfected.<sup>24</sup>

a) Moving the Oral When Descending Revelation

Rasulullah saw. never moved his tongue when Allah swt. revealed revelation to him. Rasulullah saw. move his tongue to memorize it (for fear of something missing from him) before it is perfectly conveyed to him, so that Allah swt. rebuked him in QS. al-Qiyamah : 16-19.

As for Surah al-Qiyamah, it was agreed that it was revealed before the Messenger of Allah. emigrated to Medina or classified in the Makkiyah surah. His best known name is "sura al-Qiyamah" because the first verse is an oath concerning the inevitability of the apocalypse. However, there are also those who call it surah "*lā uqsimu*".<sup>25</sup>

﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ <sup>١٦</sup> إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ <sup>١٧</sup> فَإِذَا قُرَأْنُهُ فَاتَّبِعْ

قُرْآنَهُ <sup>١٨</sup> ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ <sup>١٩</sup>

*16 Move not thy tongue Concerning the (Our-an) To make haste therewith. 17. It is for Us to collect it And to recite it: 18. But when We have Recited it, follow thou Its recital (as promulgated): 19. Nay more, it is For Us to explain it (And make it clear):*

<sup>24</sup>M. Quraish Shihab, Tafsir al-Mishbah, vol. 15, 64

<sup>25</sup>M. Quraish Shihab, Tafsir al-Mishbah, vol. 15, 621

The Cause of the Descent of this verse is:

حدثنا الحميدي حدثنا سفيان حدثنا موسى بن أبي عائشة وكان ثقة عن سعيد بن جبير عن ابن عباس رضي الله عنهما قال كان النبي صلى الله عليه وسلم إذا نزل عليه الوحي حرك به لسانه ووصف سفيان يريد أن يحفظه فأُنزل الله لا تحرك به لسانك لتعجل به<sup>26</sup>.

*Meaning: "Hamaidi told us, told us Sufyan, told us Musa bin Abi 'Aisyah and he was a man of strong memory from Jubair, from Ibn Abbas ra. He said: "When the revelation was revealed to the Messenger of Allah. so he moved his tongue. He wanted to memorize it, then Allah revealed the verse, "Do not move your tongue to (read) the Qur'an because you want to hasten (master ) it ." (HR. al-Bukhār No. 4927).*

Ibn 'Ajibah explained in his book:

لا تُحَرِّكْ بالواردات الإلهية لسانك لتَعْجَلْ به حين الإلقاء، بل تَهَلَّ في إلقائه ليفهم عنك، إِنَّ علينا جمعه وقرآنه، أي: حفظه وقراءته، فإذا قرأناه على لسانك في حال الفيض فاتبع قرآنه، ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ. وفي الْحِكْم:

" الحقائق تَرُدُّ في حال التجلي جملة، وبعد الوعي يكون البيان، {فإذا قرأناه فاتبع قرآنه إِنَّ علينا بَيَانَهُ}

*Do not move with divine imports your tongue to hasten it when throwing, but slow down in throwing it to understand you, we have to collect it and read it, i.e., save it and read it, if we read it on your tongue in case of flooding, follow his Qur'an, and then we have to explain it. In the judgment: "The facts are contained in the event of a sentence, and after awareness the statement is, {If we read it, follow his Qur'an if we have to make his statement}*

Allah rebuked the prophet Muhammad SAW when it was revealed." O Messenger of Allah, don't be in a hurry" the meaning is don't be Muhammad reading the reading (al-Qur'an ) that Jibril read before Jibril finished, for fear that there will be something

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<sup>26</sup> Imam Abi „Abdillāh Muḥammad Ibn Isma‘īl Ibn Ibrahīm Ibn al-Mughīrah Ibn Bardzah al-Bukhari al-Ja‘fī, Ṣaḥīḥ al-Bukhārī, jilid 5, 385

that is not understood or not noticed. So that none of these revelations are missed or missed. He also explained that Allah had collected the Qur'an in your heart (Muhammad), meaning that when the Qur'an was recited, even though it had already been memorized by Allah in the heart of the Prophet Muhammad.<sup>27</sup>

The same thing is also confirmed by Al-Qusyairi in the book of Tafsirnya Lathaif Al-Isyari :

لا تستعجل في تلقف القرآن على جبريل، فإنّ علينا جمعه في قلبك وحفظه، وكذلك علينا تيسير قراءته على

لسانك، فإذا قرأناه أي: جمعناه في قلبك وحفظك فاتبع بإقراءك جمعه<sup>28</sup>.

*Do not rush to draw the Qur'an on Jibril, we must collect it in your heart and save it, as well as we should facilitate his reading on your tongue, if we read it ie, we gather it in your heart and save you , follow by reading it.*

Therefore Allah commanded the prophet Muhammad not to be hasty when receiving revelation because Allah had instilled the Qur'an in the heart of the prophet Muhammad. This is also one of the *Mercy lil ' alamin* prophet Muhammaad, why? Since he was willing as an intermediary to receive Allah's revelation, if the prophet were not the intermediary for the descent of the Qur'an, no one would doubt be able to bear the descent of the Qur'an this is explained QS.Al- hasyr 21 :

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<sup>27</sup> Ibn Ajibah “*al-bahr' al-madid fi tafsir al-Qur'an al-majid*” Maktaba shamela 4.0

<sup>28</sup> Al-Qusyairi “*Lathaif Al-Isyari*” volume 3 Maktaba Shamela 4.0

﴿لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ

نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾﴾

Means :

*Had We sent down This Qur'an on a mountain, Verily, thou wouldst have seen It humble itself and cleave Asunder for fear of Allah. Such are the similitudes Which We propound to men, That they may reflect.*

According to Abdullah Yusuf Ali in the holy Qur'an English translation and commentary There are two ideas associated in men's minds with a mountain: one is its height, and the other that it is rocky, stony hard. Now comes the metaphor. The Revelation of Allah is so sublime that even the highest mountains humble themselves before it. The Revelation is so powerful and convincing that even the hard rock splits asunder under it. Will man then be so arrogant as to consider himself superior to it, or so hard-hearted as not to be affected by its powerful Message? The answer is "No" for unspoilt man; "Yes" for man when degraded by sin to be the vilest of creatures . Where, in the story of Moses, the Mount became as dust "when the Lord manifested His Glory".<sup>29</sup>

Allah's warning. against the Messenger of Allah. in QS. al-Qiyamah : 16-19 This shows that the Messenger of Allah. has absolutely no involvement with the Qur'an, other than receiving and conveying it to mankind. His explanation regarding the

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<sup>29</sup> Abdullah Yusuf Ali, The Holy Qur'an : english Translation of Meanings and Commentari , IPCI Islamic Vision. 1724

Qur'an both with words and justifications and examples that he did, all of which were under the guidance of Allah swt.

b) Forbidden things that are permitted by Allah swt.

Rasulullah saw. never forbade something that Allah has made lawful for him so that Allah rebuked him which the rebuke has been stated in His word QS. al-Tahrim : 1-2. As for the surah that tells of the warning, it is a popular surah under the name al-Tahrim, but in some narrations it is called surah Limā tuḥarrīm. This surah is a surah that is grouped into the Madaniyah surah. This surah is the 105th surah in terms of the order for the revelation of the surahs of the Qur'an. It came down after surah al-Hujurat and before surah al-Jumu'ah. The number of verses according to various ways of calculation is 12 verses.

﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (١)

﴿قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾ (٢)

Means:

*1. Prophet! Why Holdest thou to be forbidden That which Allah has Made lawful to thee, Thou seekest to please Thy consorts? But Allah Is Oft-Forgiving, Most Merciful. 2. Allah has already ordained For you, the expiation Of your oaths (In some cases): and Allah Is your Protector, and He Is Full of Knowledge And Wisdom.*



The Cause of the Descent of this verse is:

خَبَرَنَا قُتَيْبَةُ، عَنْ حَجَّاجٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ، قَالَ سَمِعْتُ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ وَيَشْرِبُ عِنْدَهَا عَسَلًا فَتَوَاصَيْتُ وَحَفْصَةَ أَيُّنَا مَا دَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْتَقُلْ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرٍ فَدَخَلَ عَلَى إِحْدَاهُمَا فَقَالَتْ ذَلِكَ لَهُ فَقَالَ " بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ - وَقَالَ - لَنْ أَعُودَ لَهُ " . فَنَزَلَ { يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ } { إِنَّ تَتُوبَا إِلَى اللَّهِ } لِعَائِشَةَ وَحَفْصَةَ { وَإِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا } لِقَوْلِهِ " بَلْ شَرِبْتُ عَسَلًا"<sup>30</sup>

Means:

*"It has been conveyed to us the Qutaibah of Hajjāj of Ibn Juraij of 'Athā', that he heard "Ubaid bin "Umair said: " I heard "Āisyah the wife of the Prophet saw. said: "That the Prophet saw. once stopped at Zainab's place and drank honey there, then I agreed with Hafsa if the Prophet saw entered his house, then say to him: "verily I smell maghāfir on you." Then the Prophet saw one of the two, so he said so to him. Then he said: "No, but I have minimized honey in Zainab's house and will never drink it again. So Allah sent down the verse: "O Prophet, why do you forbid what Allah has done for you-up to His word- if you both repent to Allah then indeed the hearts of both of you have been inclined (to receive goodness)", with regard to "Āisyah and Hafsa (and remember when the Prophet spoke secretly to one of his wives an event." (al-Taḥrim: 3), with regard to his words: "No, but I have drunk honey."*

<sup>30</sup> Jalaluddin al-Suyūṭī dan Imam al-Sanudī, Sunan al-Nasā'i, Jilid 3 (Beirut: Dār al-Fikr, 2005 M/1426 H), 152

Ibn 'Ajibah said :

يا أيها النبي لم تُحَرِّمْ ما أحلَّ الله . في سبب نزول هذه السورة روايتان؛ إحداهما: أنَّ رسول الله صلى الله عليه وسلم جاء يوماً إلى بيت زوجته حفصة، فوجدها ذهبت لزيارة أبيها، فبعث إلى جاريته مارية، فقال معها في البيت، فجاءت حفصة، فقالت: يا رسول الله؛ أما كان في نسائك أهون مني، أتفعل هذا في بيتي، وعلى فراشي؟ فقال لها عليه الصلاة والسلام: " أئريضيك أن أُحرِّمها "؟ فقالت: نعم، فقال: " إني قد حرَّمتها "

"O Prophet, why do you forbid what Allah has made lawful for you?" There are differences regarding the cause of the descent of the beginning of this surah. Some say that this verse relates to Mariyah, namely the Messenger of Allah. had forbidden it, then this verse was revealed. In addition, there is also a narration with authentic status which explains the reason for the revelation of this verse, namely regarding the prohibition of honey by him.<sup>31</sup>

والرواية الثانية: أنه عليه الصلاة والسلام كان يدخل على زوجته زينب بنت جحش، فتسقيه عسلاً، فاتفقت عائشة وحفصة وسودة على أن تقول له مَنْ دنا منهن: أكلت مغافير، وهو ضمغ العُرْفُط، وهو حلوكريه الريح،

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<sup>31</sup>Ibn Ajibah "al-bahr' al-madid fi tafsir al-Qur'an al-majid" Maktaba shamela 4.0

فَفَعَلَ ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: " لَا، وَلَكِنِّي شَرِبْتُ عَسَلًا "، فَقُلْنَا لَهُ: جَرَسْتَ نَحْلَهُ الْعُرْفُطَ، أَي: أَكَلْتَ،

وَيُقَالُ لِلنَّحْلِ: جِرَاسٌ، فَقَالَ ﷺ: " لَا أَشْرِبُهُ أَبَدًا "

In this verse, Allah swt. rebuked the Messenger of Allah. for swearing never to drink honey again, even though honey is a lawful drink. Because you want the pleasure of your wives, or promise not to have sex with Mariyah al-Qithibiyyah, you seek the pleasures of your wives? And Allah is Forgiving, Most Merciful. Namely, because of your high character, you do that because you want the pleasure of your wives, even though they and all creatures should seek the pleasure of Allah and your pleasure. Allah is Knowing of your actions and goals and Allah is Most Forgiving, Most Merciful. <sup>32</sup>This verse shows the meaning of the obligation to carry out what God's obligations are, namely something that is forbidden by God and should not be forbidden as long as it does not bring danger. i.e. something that is forbidden by Allah should not be forbidden as long as it does not bring danger.

تَوَجَّهَ الْعِتَابُ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّتَيْنِ فِي تَحْرِيمِ الْجَارِيَةِ، وَفِي إِخْفَائِهِ لَذَلِكَ، إِذْ فِيهِ بَعْضُ مِرَاقَبَةِ الْخَلْقِ،

وَالْعَارِفُ لَا يُرَاقِبُ إِلَّا الْحَقَّ، فَهَذَا قَرِيبٌ مِنْ قَوْلِهِ تَعَالَى: {وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ} [الأحزاب: 37]

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<sup>32</sup>Ibn Ajibah “*al-bahr’ al-madid fi tafsir al-Qur’an al-majid*” Maktaba shamela 4.0

، ففيه من التصوّف: أنّ العارف يكون الناس عنده كالموتى، أو كالهباء في الهواء، وفي الحديث عنه عليه الصلاة والسلام: " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ النَّاسُ عِنْدَهُ كَالْأَبَاعِر " إذا ليس بيدهم نفع ولا ضرر<sup>33</sup>

The reproach is directed at him twice in the prohibition of the maid, and in hiding it, because there is some control of creation, and the knower only monitors the truth, this is close to saying: {And people fear and God is more entitled to fear it} [Parties: 37], there is mysticism: that the knowledgeable people are like dead, or like aerosols in the air, and in talking about him prayers and peace be upon him: "No one believes until people have it as a spacer" if they have no benefit or harm in their hands.

This is confirmed by Al- Qusyairi

وجوب تقديم حقّ الله- سبحانه- على كل شيء في كل وقت

God's right must be presented to everything all the time.<sup>34</sup>

The question above (لَمْ تُحَرِّمْ) (lima tuḥarrim) is of course not meant to be a question, but it is both a warning and a meaningful one: there is no reason for you to do that, and therefore don't repeat it and you don't need to fulfill your word. Not in that way to please your wives. His Word mā aḥallallahu laka / what Allah has made lawful for you contains a hint that what Allah has made lawful for is not natural not

<sup>33</sup> Ibn Ajibah “*al-bahr’ al-madid fi tafsir al-Qur’an al-majid*” Maktaba shamela 4.0

<sup>34</sup> Al-Qusyairi, *Lathaitif Al-Isyari* Volume 3, Maktabah As-Shameela 4.0

to be used or rejected unless there is a reason that led to it, for example because of illness. Accepting what Allah has made lawful for , is a form of gratitude to Him , said Ibn 'Assyria.<sup>35</sup>

## **B. The Repentance of the Prophets**

After the discussion of the sins of the prophets is presented, the following will be explained how they repented:

### **1. Prophet Adam AS.**

Prophet Adam AS. He was the first to repent. For the incident that befell Prophet Adam he was then revealed to the world along with his wife. Prophet Adam AS. Who at that time repented and prayed to Allah. Prophet Adam's repentance is described in QS Al-A'raf/7: 23.

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

*23. They said: "Our Lord We have wronged our own souls: If Thou forgive us not And bestow not upon us Thy Mercy, we shall Certainly be lost.*

ليعلم ان المدار على الحكم الرب لأ على جرم الخلق

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<sup>35</sup>M. Quraish Shihab, Tafsir al-Mishbah, vol. 15, 317

Al-Qusyairi explained in his commentary that the form of repentance of the prophet Adam was due to judgment by Allah, not because of Adam's own fault.<sup>36</sup>

The repentance of Prophet Adam is also explained in QS Al-Baqarah/2:37.

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

37. *Then learnt Adam from his Lord Certain words and his Lord Turned towards him; for He Is Oft-Returning. Most Merciful.*

The repentance of Prophet Adam AS. Because it has violated the prohibition of Allah SWT. In interpreting the above verse, Rashid Ridho and Muhammad Abduh explain that the word *fataba 'alaihi* is the repentance of the Prophets, which is different from the repentance of ordinary people. Because Prophet Adam was an *infallible person, the above verse is a mutayabiht case or only Allah knows the meaning*.<sup>37</sup>

Wahbah Zuhaili also explains in Tafsir al-Munir the word repentance in QS At-Taubah: 43.

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

43. *God give thee grace! Why Didst thou grant them exemption Until those who told the truth Were seen by thee in a clear light, And thou hadst proved the liars?*

He connected the incident of Prophet Adam which was different from the repentance of ordinary people. Repentance for the Prophet is a special pleasure and

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<sup>36</sup> Al-Qusyairi, *Lathaitif Al-Isyari* Volume 2, Maktbah As-Shameela 4.0

<sup>37</sup> Muhammad Rasyid Riḍa and Muhammad Abduh, *Tafsir al-Manar* Volume 1, (Beirut: Darul Kutub al Ilmiyah, 1999), h. 232.

love from Allah SWT. while human repentance such as the Muhajirin and Ansar is God's willingness to repent of humans and guidance so that they repent.<sup>38</sup>

## 2. Prophet Musa AS.

The repentance of Prophet Musa AS. It is told in QS Al-Qasas/28:16-17.

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَا أَنْعَمْتَ

عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾

16. He prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" So (Allah) forgave him: for He Is the Oft-Forgiving, Most Merciful. 17. He said: "O my Lord! For that Thou hast bestowed Thy Grace on me, never Shall I be a help To those who sin!"

Ibn Ajibah in interpreting the repentance of Prophet Moses is to ask forgiveness from Allah SWT. It is explained in a narration that the Prophet Moses said the prayer three times. Quoting Ibn Atiyah's explanation:

قال ابن عطية : واحتج أهل الفضل والعلم بهذه الآية في منع خدمة أهل الجور ، ومعاونتهم في شيء من أمورهم ، ورأوا أنها تتناول ذلك

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<sup>38</sup>Wahbah al-Zuhaili, Tafsir al-Munir Juz IV, (Beirut: Dar al-Fikr, 2014), h. 70.

*Ibn Attia said: The people of al-Fadl and science protested this verse in preventing the service of the people of al-Gour, and helping them in some of their affairs, and they saw that it deals with it.*

This means that based on the incident experienced by the Prophet Musa that for ordinary people it is not recommended to help in fights but vice versa. As for the interpretation of Jalalain it is explained that the repentance of Prophet Moses who prayed with the sentence

(Moses said, "O my Lord! For the sake of the blessings that You have bestowed) (on me) in the form of forgiveness, protect me (I will never be a helper) that is, a helper (for sinners. ") i.e. those who disbelievers after this event, if You take care of me.

### 3. Prophet Yunus AS.

Imam as-Suyuthi explained that when Prophet Yunus was thrown into the sea, there was a large fish ready to swallow him with his body still intact and alive in the fish's belly. Prophet Yunus then felt guilty and repented by saying *lailaha illa anta subhanaka inni kuntu min al-dzalimin* . The reading was read for forty days and then Prophet Yunus was vomited by the fish. In another narration he was swallowed in the morning and then vomited in the afternoon, Allah SWT. forgave Prophet Yunus after reading the remembrance because he was one of those who did a lot of remembrance. Next came a deer to suckle Prophet Yunus and found a strange pumpkin that was hanging so it could be eaten by him until Prophet Yunus recovered.<sup>39</sup>

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<sup>39</sup> Jalaluddin al-Mahalli and Jalaluddin Al-Suyuti, *Tafsir Jalalain* (Beirut: Dar al-Fikr al-Islami, 2017), 426.



The three short sentences uttered by the Prophet Yunus have three meanings . *First* , showing the monotheism - tawhid ulühiyyah (divinity) that Allah has sent to His messengers , sent down the book, and determines the place of return between heaven and hell, *La il a ha Illallah* ( there is no god but Allah). *Second* , shows the purification of all shortcomings. That is the meaning of the tasbih performed by the heavens, the earth, and other creatures of Allah. There is nothing, but everything glorifies Allah, *Subhanaka* (Glory be to You, O Allah). *Third* , showing the acknowledgment of sin, namely reducing Allah's rights and tyrannizing oneself, "Indeed I am one of the wrongdoers". This is a sentence that shows repentance. Therefore, it is not strange if the short sentence uttered by the Prophet Yunus had an effect that could save him in this world before in the hereafter, the scholars have accepted his prayer and saved him from grief. The words of the Prophet Yunus with the three meanings of monotheism, purification, and confession of sins became an example for the form of munajat and prayer when in difficult conditions. In a hadith, Rasulullah SAW. said, "The prayer offered by my brother, Prophet Yunus, no one prays with that prayer, except Allah will relieve his difficulties. That is, there is no god but You, Glory be to You, indeed I am one of the wrongdoers" (HR Al-Tirmidhi).<sup>40</sup>

#### 4. Prophet Muhammad's Repentance

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<sup>40</sup> Yusuf Al-Qardhawi, *At-Taubah Illa Allah* , ed. Irfan Maulana Hakim (Bandung: Safina, 2018).

After tracing several verses of the Qur'an regarding Allah's warning to the prophet Muhammad SAW, no specific verses of apology from the prophet Muhammad were found. However, if we look at the previous chapter (CHAPTER II) the requirements for repentance. The attitude of the prophet Muhammad showed an attitude of repentance plus his istigfar 70 times a day.

حدثنا ابو ايلمان اخبرنا شعيب عن الزهري قال اخبرين أبو سلمة بن عبد الرحمن قال قال أبو هريرة سمعت

رسول الله ﷺ يقول: (و الله إني لاستغفر الله وأتوب إليه فب اليوم أكثر من سبعين مرة ) رواه البخاري<sup>41</sup>

*Abu Elman told us about the pink, he said: ABO Salma bin Abdul-Ramhan said, "I heard Abu Hurira, the messenger of Allah, peace be upon him, say: "I pray to God that I will forgive God and repent to him, so today I am more than seventy times( narrated by Bukhari).*

حدثنا يحيى بن يحيى وقتيبة بن سعيد وأبو الربيع العتكي جميعا عن حماد قال يحيى اخبرنا حماد بن زيد عن ثابت

عن ابي بردة عن الاغر المزني وكانت له صحبة ان رسول الله قال: انه ليغان قلبي واني لاستغفر الله في اليوم مائة

مرة (رواه مسلم وغيره)<sup>42</sup>

*"Yahya bin Yahya, the fiancée of Ben Said, and Abu al-Rubaie, who we all complained about Hammad, said, ""Hammad bin Zeid told us about Thabet about my father, also about al-Agar Al-Mazni, and he had company to pray to God," he said, ""He is the one who will sing my heart and I will forgive God a hundred times a day""", narrated by a Muslim and others."*

<sup>41</sup> Abû ‘Abd Allâh Muhammad Ibn Ismâ‘îl al-Bukhârî, Matan al-Bukhârî, Kitâb al-Da‘awât, Bâb Afdlal al-Istighfâr, (Semarang : Maktabah Usaha Keluarga, t.t.) IV: 99

<sup>42</sup> Muslim, Ibid., Kitâb az-Zikr wa ad-Du‘â’ wa at-Taubah wa al-Istighfâr, Bâb Istihbâb al-Istighfâr wa al-Istiktsâr minhu, II: 474