



The Concept of Repentance in the Tafsir of the Qur'an Al-Azhim: A Survey According to Ibn Kathir

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Abstract

Man is a creature prone to sin, but with repentance, every mistake and sin can be washed away. Repentance is a process of changing from bad conditions to good desired by Allah the Exalted, which is accompanied by charity and charity. The concept of repentance is an integral part of Islamic sharia which governs the relationship between the slave and the Rabb. This study aims to elaborate the interpretation of verses on repentance and its concept according to Ibn Kathir, using thematic research methods. The conditions for receiving repentance include stopping sins, feeling remorse, wanting not to repeat sins, asking forgiveness, and restoring the rights of others if involved in violations of rights. The conclusion of this study is that repentance has the meaning of "return and regret" when it comes to sin. The concept of repentance according to Ibn Kathir is that every individual who commits a sin, then regrets his deed, confesses the sin, and immediately repents and performs pretext, will be accepted repentance by Allah.

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Introduction

The holy book of the Qur'an is a miracle of the Prophet (peace and blessings of Allaah be upon him). *In it there are commandments, prohibitions, stories and laws, as a guideline for human life. By following it, humans will be safe and glorious in this world and the hereafter.*

There are many words contained in the Qur'an, among them is the sentence of *repentance* and among the commandments of Allah Ta'ala contained in the Qur'an is the matter of repentance. The word repentance is mentioned 87 times with its various derivations ^[1].

In the Qur'an it is said that although a man is holy and good according to his nature, he is also not free from the tendency to commit mistakes and sins, verbally saying in bad things, gossiping, swearing. The eyes look at what Allah Ta'ala forbids, the heart has malice, pride towards others, and other sins that originate from the children of Adam. So it is true that the Messenger of Allah (peace and blessings of Allaah be upon him) said:

"Every child of Adam is a sinner and the best of all who sins is a repentant one." ^[2].

¹ Abd Baqi, Muhammad Fuad, *Mu'jam al mufahraslli alfazh al-Qur'an* (Beirut: Dar al-Fikr 1987), hlm 199-200

² Muhammad Ibn Yazid al-Kazwini, *sunan ibn majah*, (Beirut: Dar al-Kutub al-Ilmiyah, 2012), IV, hlm 536

Allah the Almighty classifies people into two groups: those who repent and seek to increase their righteous deeds and those who are reluctant and lazy to repent ^[3]. The Messenger of Allah (peace and blessings of Allaah be upon him) said:

"O people, repent to Allah. Indeed, I repented to Him more than 70 times in a day." ^[4].

The first stage that a person takes in repentance is to stop disobedience, step on the path of Allah (in worship) ^[5].

Imam Al-Ghazali said, that repentance is: the return of a person to the direction that Allah is pleased with in the form of guidance to do righteous deeds from the direction of evil that He hates ^[6]. Imam Ibn Al-Qayyim quoted from Hasan Al-Bashri (*may Allah have mercy on him*), that he said:

"It is indeed fortunate that the one who always purifies himself, with which he can correct it and bring it to always obey Allah the Almighty. And it is indeed a loss to those who destroy it and bring it to the direction of immorality to Allah the Almighty" ^[7].

A person who returns to His Lord to repent and ask for forgiveness, Allah will grant him pleasure and virtue and Allah will promise him good fortune in the form of paradise. In the Qur'an, Allah the Almighty says,

"And hasten yourselves to the forgiveness of your lord and to heaven which is as vast as the heavens and the earth reserved for the righteous." (Q.S' Ali Imran/3:133).

Allah the Almighty also promises great preference for His repentant servants, Allah the Almighty says,

"O you who believe! Repent to Allah with the purest repentance, may your Lord blot out your mistakes and put you into the paradise under which the rivers flow, on the day when Allah will not disappoint the Prophet and the believers with him; while their light shone before and on their right side, as they said, "O our Lord, perfect for us our light and forgive us; Truly, You are Almighty over all things" ^[8].

Allah the Most Merciful has named Himself *at-Tawwab* (the Most Receptive), because He always accepts the repentance of His servants, and He calls Himself *al-Ghoffar* (the Most Forgiving), because He always forgives the sins of His servants. Allah the Almighty says about Himself:

"He is the God who forgives sins and accepts repentance and harshly condemns Him, who has bounty. There is no God worthy of worship but Him. Only to Him will he return (all creatures)" ^[9].

Not a few of us think that repentance has nothing to do with a person's heart, mind and soul, therefore many of us consider

repentance unimportant. On the other hand, based on the results of the study, a person who repents will be calm and peaceful not overwhelmed by anxiety ^[10].

Repentance is the ultimate pillar in Islam, because it is a form of application of the manners of a servant to His Lord. Repentance is also considered as a norm, human morality and is an obligation to the Rabb who created it, because humans are slaves who are synonymous with performing khilaf. Therefore, repentance is needed by humans to cleanse the soul from sin, so that they can return to God with a clean heart ^[11].

Research Methodology

The method used in this study is the Term Thematic method, which is a thematic study model that specifically examines certain terms in the Qur'an. In this study, the author examines the term "repentance". How many times is the word mentioned in the Qur'an, then what are its meanings, and in what words is it mentioned in the Qur'an.

Results and Discussion

1. Data Analysis and the Concept of Repentance Verses

1.1. Surah Al-Baqarah verse 37

Then Adam received a few words from his Lord, and then He accepted his repentance. Indeed, Allah is the Most Repentant, the Most Merciful. (Qur'an 2:37)

Ibn Kathir is of the opinion regarding the above verse that the verse is interpreted by His words;

Both of them said, "O our Lord, we have wronged ourselves. If You do not forgive us and give us mercy, we will surely be among the losers. (Q.S al-A'raf: 23).

This opinion is narrated from the path of Mujahid, Sa'id bin Jubair, Abul Aliyah, Rabi' bin Anas, al-Hasan al-Bashri, Qatadah, Muhammad bin Ka'ab al-Quradzi, Khalid bin Ma'dan, 'Atha' al-Khurasani and 'Abdurrahman bin Zaid bin Aslam.

"Indeed, he is the Most Receptive and the Most Merciful."

This means that Allah is the recipient of repentance and forgiveness for those who return to Allah *jalla jalaluhu*

Do they not know that Allah accepts the repentance of his servants?" (Q.S At-Repentance: 104)

And there are many more verses that show that Allah the Almighty forgives all kinds of sins and accepts repentance for those who repent to Him. This is the greatest tenderness of Allah towards His servants, and the mercy He has poured out upon them, there is no God who has the right to worship

³ Ibn al-Qayyim Al-jauziyyah, Repentance and Inabah (Jakarta, Qisthi press, 2012), p. 24

⁴ Hare. Al-Bukhaari (Kitab-ud-da'awt, Bayb Istaghfar an-Nabi, Jal. 11, Hallam.85)

⁵ Sekh Muhammad Husayn ya'qub, *Kefa Atobo (Adaka Maaf Antoku Tuhan?)*, (Jakarta, Dar-at-Ta'qwa, 2016)

⁶ Imam Al-Ghazali, *Guidance to Reach the Level of Believers*, pent, CV, Diponegoro, Bandung, 1975, p. 851

⁷ Prof. Dr. Abdurrazzaq bin Abdul Muhsin Al-Abbad Al-Badr (*Causes of Increase and Decrease in Faith*), (East Jakarta, Darus Sunnah, 2016) p. 124

⁸ Depag, Al-Qur'an and its Translation, (Bandung, Gema Risalah Press 1989), p. 951.

⁹ Q. Ghaffar Verse 03

¹⁰ Darul Mahadah "Hamka's thoughts on repentance in the Qur'an" (al-Fath journal, Vol. 11 No. 02 2017) p. 168

¹¹ "THE CONCEPT OF REPENTANCE IN THE QUR'AN ACCORDING TO SAYYID QUTHB - Sultan Syarif Kasim State Islamic University Riau Repository," accessed March 25, 2021, <http://repository.uin-suska.ac.id/214/>.

except Him, the Most Repentant and the Most Merciful^[12]. In Surah al-Baqarah verse 37, Ibn Kathir interprets that Adam (peace and blessings of Allaah be upon him) and Eve were commanded to enjoy the pleasures found in Paradise in the form of food and drinks and delicious fruits. Then the devil tempted the two to eat the forbidden fruit, so the devil stirred them up so that they ate the fruit on the tree. There are three persons referred to in this discussion, namely Adam, Eve, and Satan. The three were ordered to leave heaven and move to earth temporarily. Then Allah sent them out to the earth until the day that God had set the time. Then both of them regretted and said: "O our Lord, we have wronged ourselves. If you do not forgive us and give us mercy, we will surely be among the losers."

Ibn Kathir interpreted eating *التواب* as "The ultimate recipient of repentance for those who repent and return to Him."

The concept in this verse is that every person who commits a sin then regrets the act and confesses it and hastens in repentance, then Allah will surely accept his repentance as happened in the story of the repentance of the prophets Adam and Eve.

1.3. Surah Al-Baqarah verses 159-160

"Indeed, those who conceal what We have revealed in the form of information and instructions, after We have explained to people in the Book (Qur'an), they are the ones who are cursed by Allah and cursed by those who practice (QS. 2:159) Except for those who have repented, made improvements and explained, they are the ones I have repented of, and I am the Redeemer of repentance, the Most Merciful. (Qur'an. 2:160).

Ibn Kathir said that the above verse contains a strong condemnation that Allah has directed to those who are stingy and insist on hiding knowledge in order to give explanations to the people, whether it comes from the Qur'an or from other books, all of which Allah has revealed to His messengers.

Abul 'Aliyah said that the above verse explains about the Ahlul Kitab which hides the state of his nature (peace and blessings of Allaah be upon him). This is why Allah told them that all creatures cursed them because of what they did. On the other hand, a person who is knowledgeable and teaches knowledge will be asked for forgiveness by the creatures, until small fish, whales, ants, and birds also participate in asking for forgiveness.

It is said in a saheeh atsar from the corroborating channels, from Abi Hurairah and other companions, that the Messenger of Allah (peace and blessings of Allaah be upon him) once said:

"Whoever is asked about a knowledge and then hides it, then he will be restrained on the Day of Resurrection with the restraints of the fire of Hell." (HR. Ibn Majah)

It is also quoted in Saheeh narrated from the companion of Abi Hurairah (may Allah be pleased with him) that he emphatically said that if it were not for this verse I would not have preached and taught a single thing to others:

"Indeed, those who conceal what we have revealed are in the form of (clear) information and instructions."

Regarding the words of Allah the Almighty *ويلعنهم اللعنون* "And cursed by all beings who can meditate," Abul Aliyah, Rabi' bin Anas, and Qotadah said: "That is, they are cursed by the angels and the believers."

In this verse it is stated that the person who hides knowledge is cursed by Allah, the Angels, and all mankind. Then Allah the Almighty designated those who repented to Him, with His words:

"Except for those who repent and make amends and explain the truth."

This means that they should refrain from what they have done and improve all their practices and explain to others what they used to hide their knowledge.

"So to them I receive the tauba, and I am the One who is the most receiving, the most repentant, the most merciful."

The verse mentioned earlier is a strong argument and argument that those who call for polytheism and heresy if they repent will surely be accepted by Allah. There is a sahih hadith that explains to us that for the previous people, this form of repentance was not accepted by Allah, but for the Prophet Muhammad this is from the teachings of his Shari'a^[13].

The concept in this verse is that all knowledge and guidance belong to Allah, and Allah does not limit knowledge to a certain group only, if there is a human being who is reluctant to share knowledge even though he knows it, then he will receive a strong threat in the form of curses from Allah and His creatures. The verse contains an exception for those who repent and then he does not hide the knowledge and explain it to people, then Allah will surely accept his repentance.

1.4. Surah Ali 'Imran verse 90

"Truly, those who disbelieve, after believing, and then increase their disbelief, will not be converted, and they are the perverses. (Q.S Ali 'imran: 90)

Then Ibn Kathir narrated about this verse that Allah the Almighty gives a strong threat to the disbelievers after faith comes to them, but they turn away and apostatize and their condition increases the disbelievers until death comes to them, then Allah will not accept their repentance. Allah the Almighty said:

"And repentance is not accepted by Allah from those who commit evil until death comes to one of them." (QS. An-Nisa :18).

Therefore, here Allah says:

"He will never be converted, and they are the ones who have gone astray."

It means those who go out of the path of guidance to the path of deviation and disbelief.

Abu Bakr al-Bazzar narrated from the path of Ibn 'Abbas, he said: "There used to be a people who declared themselves to convert to Islam, after which they returned to disbelief (apostasy), and then they sent an envoy to ask the Prophet

¹² Ibnu Katsir, "tafsir al-qur'an al-azhim" hlm. 111

¹³ Ibid, p. 263

(peace and blessings of Allaah be upon him) about it

So this verse came down:

"Truly, those who disbelieve, after believing, and then increase their disbelief, will not be converted." This is what he narrated with a jayyid (good) sanad.

From the above description, we conclude that the interpretation of the meaning of repentance, namely "return", then this is very appropriate and correct, because a person moves from Islam to apostasy but after that he returns to Islam, which means that the person returns to his original place, namely Islam^[14].

The concept in this verse is that a Muslim who believes and does righteous deeds, then the deeds that have been done will be accepted by Allah because of the faith he has, on the other hand, if a believer then turns away from Islam (apostasy), then immediately the deeds carried out will disappear, and the repentance that is done will be rejected.

1.5. Surah An-Nisa verses 15-16

"And the women who commit vile deeds among your women, let them have four witnesses among you. When they have given a witness, then lock them in the house until they meet their end, or until Allah gives them a way. And for the two who commit heinous deeds among you, punish them. If both repent and improve themselves, then let them go. Truly, Allah is the Recipient of Repentance, the Most Merciful." (QS. 4:15-16)

Ibn Katsir explained, in the early days of Islam, if there was a woman who had been proven to have committed adultery and it had been witnessed by some fair witnesses, then the punishment was that the woman was detained in her house, and she was not allowed to leave the house until she died. So Allah Ta'ala said,

"And against women who do heinous deeds." Namely adultery,

"Let there be four witnesses among you (who witnessed it). When they have given a witness, then lock them (the woman) in the house until they meet their end, or until Allah gives her a way."

This verse comes down before the verse that commands it. The goal is that Allah wants to provide a way out. Ibn Abbas (may Allah have mercy on him) said: "This punishment was initially given, after which Allah sent down Surah an-Nur as a substitute for the initial punishment (being held at home until death) with the punishment of whipping and stoning." This is the agreement of the scholars.

Imam Ahmad bin Hanbal once narrated from the path of 'Ubadah bin as-Shamit *radhiyallahu anhu*, he said, "When Allah sent down a revelation to the Messenger of Allah (peace and blessings of Allaah be upon him), it was very obvious that there was an imprint on him, he felt a great difficulty so that it could be seen from his face. One day Allah the Almighty sent down a verse to him, at a time when the sense of difficulty and anxiety disappeared, the Prophet said:

"Taken by you from me. Allah has made a way out for

them. Widower with virgin and virgin with virgin. Widowers and widows are punished with 100 lashes and stoned. While virgins or virgins are punished with 100 canings and exile for one year." (HR. Muslim and Ash-habus sunan from the path of 'Ubadah bin ash-Shamit from the Prophet (peace and blessings of Allaah be upon him). At-Tirmidhi said: "This hadith is hasan saheeh")^[15].

The concept in this verse is that the provision that applies in this verse is that if there is a wife who commits an heinous act (adultery) and has been satisfied with clear evidence of her deed, then *the limit is that the woman is locked in her room until she dies*, this limit does not apply if the woman repents and repents and improves herself with righteous deeds, she will surely find that Allah will accept her repentance. This provision applies before the issuance of the verse that asks (replaces the law) of this verse with the second verse of Surah an-Nur:

1.6. Surah an-Nisa' verses 17-18

"Indeed, repentance to Allah is only (appropriate) for those who commit crimes because they do not understand, then immediately repent. Their repentance is acceptable to God. Allah is All-Knowing, All-Wise. And repentance is not accepted by those who commit evil until death comes to one of them, he says, "I truly repent now." And not from those who died while they were in disbelief. For those people We have provided a painful punishment." (QS. 4:18)

Ibn Kathir interpreted the above verse, Allah the Almighty said: "That He accepts the repentance of those who commit heinous deeds because of ignorance. Then repent even though the angel has appeared to uproot his soul before it reaches the throat." Mujahid and others said: "Whoever commits immorality against Allah, whether wrong or deliberate, is ignorant and avoids these sins." 'Abdurrazzaq said, Ma'mar has reported to us from Qatadah, he said: "The companions of the Messenger of Allah (peace and blessings of Allaah be upon him) have agreed that whoever commits immorality against Allah is ignorant, whether intentionally or not." *ثُمَّ يَتَوُوبُونَ مِنْ قَرِيبٍ* "Then they repented immediately."

A tabi'in named Qatadah and as-Suddi said: "What is meant is when he is healthy." This is a strong opinion of Ibn Abbas's path. Al-Hasan al-Bashri said: *ثُمَّ يَتَوُوبُونَ مِنْ قَرِيبٍ* "Then they repented immediately." That is before the soul reaches the throat.

Imam Ahmad narrated from Ibn Umar, that the Prophet (peace and blessings of Allaah be upon him) said:

"Indeed, Allah accepts the repentance of a servant as long as it has not reached his throat." (HR. At-Tirmidhi and Ibn Majah. At-Tirmidhi said "Hasan gharib")

Even for those who feel that they are beginning to despair of Allah's forgiveness and their worries in life, the angels will uproot their souls, so that the spirit begins to come out to the throat, the chest feels tight when it reaches the throat, the soul begins to walk towards the neck, at that time repentance is no longer accepted. Therefore Allah the Almighty said:

¹⁴ Ibid, p. 494

¹⁵ Ibid, p. 603

"And repentance is not accepted by Allah from those who commit evil until death comes to one of them, (then) he says, 'I am truly repentant now.'"

Likewise, God will not accept the repentance of the inhabitants of the earth when the sun rises from the west in His words:

"All they are waiting for is the coming of the angels to them, or the coming of your Lord, or some signs of your Lord. On the day of the coming of some signs of your Lord will be useless the faith of a person who has not believed before that, or (yet) trying to do good with his faith. Say, 'Wait! We are waiting.' (QS. Al-An'am: 158)

In His Word (وَلَا الَّذِينَ يُمُوتُونَ وَهُمْ كُفَّارٌ) *"Nor is it accepted the repentance of those who die while they are in death." That is, if a disbeliever dies in disbelief and polytheism, then his repentance and repentance are useless and repentance and redemption are not accepted from him, even if it is all over the earth. Ibn Abbas, Abul Aliyah and ar-Rabi' bin Anas commented on the words of Allah: ("And it is not acceptable to repent of those who die while they are in death." They said: This verse comes down about the perpetrators of shirk." [16]*

In the above verse it is explained about repentance for those who commit sins committed before the coming of death, this is included in the meaning of Qarib. This means that repentance is the time all the time before the death until it is in the esophagus.

The concept in this verse is that the provision that applies to people who repent is because of ignorance and ignorance of a law, so this kind of repentance is accepted by Allah. The next provision is repentance that is done before the life is in the throat, so this kind of repentance is also accepted by Allah. As for a Muslim who has just repented when his life is in the throat, then his repentance is not accepted, and the same is true for a disbeliever who dies before repentance, then for him it is a painful punishment.

1.7. Letter and-Taubah verse 103-104

"Take zakat from their possessions, to cleanse and purify them, and pray for them. Indeed, your prayer (fosters) peace of mind for them. Do they not know that Allah accepts the repentance of His servants and receives zakat, and that Allah is the Redeemer of repentance, the Most Merciful?"

According to Ibn Kathir as in his commentary where Allah Ta'ala preached and told the Prophet (peace and blessings of Allaah be upon him) to take zakat from their rich wealth, thereby Allah purified them from their sins. In this regard, it is global, because there are scholars who comment that dhamir on the word "hum" in the arrangement of the verses of Amwalihim It is aimed at those who honestly admit their mistakes and sins and mix good deeds with bad deeds. Therefore, those who insist on not paying zakat and even refuse to pay it are from the Arab population, who have the belief that zakat addressed to leaders is not allowed, if it is allowed it is only aimed specifically at the Prophet (peace and blessings of Allaah be upon him). In this case they make excuses from the verse of the Qur'an, namely:

تُخَذُ مِنْ أَمْوَالِهِمْ صَدَقَةً "Take zakat from some of their possessions."

This misinterpretation and understanding has been opposed by Abu Bakr ash-Siddiq and all the Companions of the Messenger of Allah (peace and blessings of Allaah be upon him). In fact, they constantly fought against them, so they paid zakat to the caliph, just as they had paid to the Messenger of Allah (peace and blessings of Allaah be upon him) to the point that Abu Bakr ash-Siddiq said: "By Allah, if they had prevented me from the lamb that they had paid to the Messenger of Allah (peace and blessings of Allaah be upon him), I would have fought them because of it."

And He said: *وَصَلِّ عَلَيْهِمْ* "And pray for them." That is, pray and ask for forgiveness for them. It was narrated by Imam Muslim in his saheeh, from the companion of Abdullah bin Abi Aufa, he said:

If the Messenger of Allah (peace and blessings of Allaah be upon him) receives zakat from a people, then he prays for them. Then my father gave him his zakat, so he (peace and blessings of Allaah be upon him) prayed: 'O Allah, bestow mercy on the family of Abi Aufa.' (HR. Muslim).

In another hadith, it is said that once upon a time there was a woman who said: "O Messenger of Allah, this is my zakat and my husband's zakat." After that, the Messenger of Allah (peace and blessings of Allaah be upon him) said:

"May Allah bestow mercy on you and on your husband."

The next word of Allah the Almighty

"Indeed, your prayer is a peace of mind for them."

About His Word *سَكَنَ لَهُمْ* Ibn Abbas said: "That is as a mercy to them." Qatadah said: "That is serenity." And Allah the Almighty next said: *وَاللَّهُ سَمِيعٌ عَلِيمٌ* "And Allah is the Hearer," you prayed. (*عَلَيْهِمْ*) "again the All-Knowing." That is, knowing who are the people who deserve your prayers.

They are the servants of Allah who deserve to receive prayers from you.

The scholar of Imam Ahmad once narrated from the path of Ibn Hudzaifah, from his father, from the Prophet (peace and blessings of Allaah be upon him), when he wanted to pray for someone, the prayer was obtainful about him, his son and his descendants.

His words go further:

"Do they not know that Allah accepts repentance from His servants and receives zakat."

This is the motivation to repent and issue zakat, both of which can eliminate and dissolve sins. And Allah the Almighty tells us that whoever repents to Him, Allah will accept him. And whoever performs shadaqah from a halal treasure, then Allah will receive it with His right hand, and then Allah develops the shadaqah for the perpetrator so that a date can become as big as Mount Uhud. As explained by a hadith narrated from the Messenger of Allah (peace and blessings of Allaah be upon him). and as narrated by ats-Tsauri and Waki', both from Ibad bin Manshur, from al-Qasim bin Muhammad, that he had heard Abu Hurairah (may Allah be pleased with him) narrated, the Messenger of Allah (peace and blessings of

Allaah be upon him) once said:

"Indeed, Allah accepts the shadaqah and takes it with His right hand, and Allah develops it for one of you as one of you breeds his foal, so that one mouthful can become like Mount Uhud." (HR. Al-Bukhari).

And it is justified by His words:

"Do they not know that Allah accepts repentance from His servants and receives zakat."

Allah also said in another letter:

"Allah destroys usury and nourishes shadaqah." (QS. Al-Baqarah: 276).

Ats-Tsauri and al-A'masy said, that the two hadiths were narrated from the path of Abdullah bin as-Sa'ib, from Abdullah bin Abi Qatadah, he said, Abdullah bin Mas'ud radiyallahu anhu said: "Indeed, the shadaqah was originally in the hands of Allah the Almighty before it was in the hands of the recipient." So at that time he read:

"Do they not know that Allah accepts repentance from His servants and receives zakat."

The above verse explains to us that Allah told the Prophet to take zakat from his companions, because it will wipe out the sins of the servants and because he will obtain the mercy of Allah Almighty. Then Allah affirmed that He received shadaqah from His servants and also accepted the repentance of the servants for those who repented and returned to Allah the Almighty.^[17]

The concept in this verse is that alms is a practice that has special virtues, this is the reason why the word alms is juxtaposed with *at-Tawwab* (The ultimate recipient of repentance), if a person gives alms, then the alms will be a melting pot of sin for him. Among the faidah hidden in this verse is a person who regularly gives alms, so Allah will easily accept his repentance.

1.8. Surat as-Syura ayat 25

"And he is the one who receives repentance from his servants and forgives mistakes and knows what you do,"

Ibn Kathir said in his commentary that Allah Jalla Jalaluhu said about His bounty given to the servants by accepting repentance for those who repent to Him. Thanks to the greatness and mercy of Allah, he abolished and covered the sin. In His words:

"And whoever commits evil and persecutes himself, then he asks Allah for forgiveness, he will surely have Allah the Most Forgiving, the Most Merciful." (QS. An-Nisa': 110).

In the narration of Imam Muslim, he said; Muhammad bin ash-Shabah and Zuhair bin Harb said; Umar bin Yunus once narrated to us, from the path of Ikrimah bin 'Ammar, from Ishaq bin Abi Talhah, that his uncle, Anas bin Malik (may Allaah be pleased with him), was said: The Messenger of Allah (peace and blessings of Allaah be upon him) said:

"Allah the Almighty is very pleased with the repentance of His servant when he repents (more) than the (joy) of one of you who is riding a mount in the middle of the desert. Then the animal on the mount suddenly disappeared and disappeared, even though on the mount there was food and drink. When he was desperate to look for him, then he came to a tree and lay down under it, suddenly the animal of his vehicle was by his side, and he took the strap. Then he said because he was overjoyed: 'O Allah, You are my servant and I am Your rabbi, he said wrong because he was overjoyed.'"

God's sign.: وَيَعْفُوا عَنْ السَّيِّئَاتِ "And forgive mistakes." That is, accepting repentance in the future and forgiving past mistakes. وَيَعْلَمُ مَا تَفْعَلُونَ "And know what you're doing." That is, He knows everything you do, do and say. In addition, He also accepts the repentance of those who are willing to repent to Him.^[18]

In this verse Allah describes Himself as the ultimate recipient of repentance for those who repent to Him, then defines Himself as the most forgiving. The benefit is that everyone who repents will receive his repentance and for everyone who asks for forgiveness, Allah will forgive his mistakes.

1.9. Surah at-Tahrim verse 8

"O you who believe! Repent to Allah with the purest repentance, may your Lord blot out your mistakes and put you into the paradise under which the rivers flow, on the day when Allah will not disappoint the Prophet and the believers with him; while their light shone before and on their right side, as they said, 'O our Lord, perfect for us our light and forgive us; Truly, You are Almighty over all things.'"

God's signs.

"O you who believe! Repent to God with the purest repentance."

What is meant in this verse is repentance accompanied by determination and determination, thus eliminating various evils that have been done before.

Therefore, the scholar said: "Repentance is a strong desire in the heart to stop sins, mistakes in the future and regret the mistakes that he has made in the past, accompanied by determination and seriousness in the heart and determination not to repeat them in the future. If the mistake is related to the rights of the servants, then he must apologize and restore his rights.

The Sign of God:

"May your Lord will erase your mistakes and put you into the paradise under which the rivers flow,"

Word عسى (Hopefully/hopefully) for Allah means certainly.

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ

"On the Day when Allah did not insult the Prophet and those who believed with him."

That is, Allah will not humiliate them if they are with the

¹⁷ Ibid, p. 506

¹⁸ Ibid, p. 114

Prophet, namely on the Day of Resurrection.

"While their light is shining in front of them and on their right,"

Ibn Mas'ud said: "In accordance with their deeds, they will walk across the bridge. Among them there are those whose light is like a mountain. There are also those whose light is like a date pohoin, and there are also those whose light is like a person standing upright. And the darkest of the light are those whose light is on their thumbs, sometimes glowing and sometimes extinguished." Then al-Hasan said related to the above verse, "The meaning is *as-Shirath*."

Mujahid, adh-Dhahhak, al-Hasan al-Bashri, and other scholars said, "It is done by the believers when they see the extinguishing of the light that the hypocrites have on the Day of Resurrection.

Ibn Kathir interpreted the word "*taubata an-nasuha*" with the meaning of returning to Allah in true obedience, and with that Allah will forgive sins and blot them out, and promise a beautiful and eternal place of return, which is paradise.

The above verse has a concept of repentance, namely there is a call for believers not only to hurry in repentance, but more than that there is an emphasis on purifying and earnestly in repentance, because if these two things are realized, not only will his repentance be accepted, but Allah promises him pleasure in the form of a beautiful place of return, namely paradise. This is a special privilege for those who are always earnest in repentance

Conclusion

The conclusion of this study explains that according to Ibn Katsir, repentance means "return and repent" when it is related to sin. The concept of repentance according to Ibn Kathir is that every individual who commits a sin, then regrets his actions, admits it, and immediately repents and performs righteous deeds, will be accepted by Allah. The requirements for accepting repentance include stopping sinful acts, feeling remorseful, intending not to repeat sins, apologizing, and restoring the rights of others if involved. This research also highlights the importance of repentance as an integral aspect in Islam that forms an ethical relationship between servants and Allah. In addition, repentance is considered a means to cleanse the soul of sin and return to God with a pure heart.

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