

The Terminology Of Khulud In The Quran From The Perspective Of Imam Zamakhsari In Tafsir Al-Kassyaf

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ABSTRACT

The scholars of tafsir have differences in the interpretation of the terminology of Khulud Hell in the Qur'an. The differences are quite striking, especially related to the verses that discuss the khulud Hell. This is what makes this research conducted. This study uses qualitative research, which involves the use of descriptive data. The maudhu'i interpretation method is used because the Maudhu'i interpretation technique combines related verses on Qur'anic issues and has the same purpose. Data collection is done by searching and collecting verses, both related to the theme of Makiyyah and Madaniyyah in accordance with the conditions of the object. Researchers understand the relationship between verses, or munāsabat verses, both between verses and between verses and letters studied. Data analysis is inductive / qualitative, and the findings show that interpretation of meaning is more important than generalization. The results show that Al-Zamakhshari considers and strongly criticizes the opinion of Ahlussunnah that people who commit major sins may get forgiveness without repenting, as well as the opinion of Ahlussunnah that people who commit major sins will not remain in hell. From Zamakhshari's explanation in the interpretation of Surah Al-Nisa' (4):93, this verse has a general scope that applies to both believers and disbelievers. If someone kills a Muslim, it does not matter whether he is a believer or a disbeliever, and he will be in hell if he does not repent.

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INTRODUCTION

All Muslims should examine the Qur'an in the same way as the close friends of the Prophet Muhammad (Ichsan, 2012). When after reading ten verses of the Qur'an, they stop reading it until they understand its meaning about faith, knowledge, and charity (Iryani, 2017). Then, they relate it to the situations and events around them, believing all the values of knowledge and creed, as well as the verses of command and offense (Kodina, et al., 2016). So then apply it to all the events and problems they experience.

The Qur'an is a revelation from Allah Subhānahu Wata'ālā that was revealed through the angel Gabriel to the Prophet Salallāhu'alaihi Wasallam and reading the Qur'an is considered a great act of worship in the sight of Allah Ta'alā (Bestari, 2020). Reading, practicing, and teaching the contents of the Qur'an to other Muslims is an obligation for every Muslim (Syarnubi, 2020). The Qur'an has

perfectly informed humans about the torment of hell that has been prepared for those who do not believe (Mujahidin, 2021). Information from the Qur'an becomes very important for people who believe in it because nothing can describe hell precisely except revelation from Allah al-'Alim (Fajarina, 2018).

The Qur'an was given by Allah ta'ala in order to convey instructions that can encourage His pleasure for those who obey Him, in addition to explaining the consequences of evil deeds (Murdianto, 2017). In order to comprehensively and accurately understand the contents of the Qur'an, every Muslim is generally expected to attempt to understand its message by understanding its meaning (Syadli & Mauludin, 2022). This will have an impact on a Muslim's religious practice in daily life (Syarnubi, 2019b). In addition, scholars are expected to explain unclear verses and provide explanations to the general Muslim community so that their understanding of the Holy Book becomes more perfect (Yamani, 2015).

Meditating on every sentence of the Qur'an can foster increased religious devotion and piety to God (Syarnubi, Alimron, et al., 2023). Contemplating the Qur'an by paying attention to its meaning, analyzing, and understanding its principles is God's command for believers (Dariyanto, 2022). It takes a concentration in order to fully understand the contents of the Qur'an (Fauzi et al., 2023). This understanding will lead to an increase in knowledge, open wide doors of goodness and cause the roots of faith to deepen in the heart (Masrur, 2016). Without contemplating the Qur'an, the wisdom contained therein will be lost, and all that remains are words with no significant impact on human life (Septina, et al., 2023). Thus, Allah, the Almighty, enjoins Muslims to deepen their understanding of the Qur'an. Allah criticizes those who do not do tadabbur by closing their hearts to goodness (Huda, et al., 2019).

Prophet Muhammad SAW is a human figure who has a noble and great personality (Syarnubi, S., Alimron, A., & Muhammad, 2022). He is known as a figure who is very sincere in carrying out his prophetic mission, therefore, the Prophet Muhammad SAW is dubbed as an *uswatun hasanah* figure (Syarnubi et al., 2021). As an apostle, Prophet Muhammad SAW was the first person to teach the Qur'an. Apart from receiving the revelation of the Qur'an, his main task was to recite and explain its contents to his people (Munir, 2021). He also interpreted its meaning and gave practical examples of following the teachings of the Qur'an with great fidelity. It is important to reveal material about eternity, because a strong belief in the existence of Hell is one of the pillars of faith, so Hell and its inhabitants are mentioned in the Qur'an in the midst of society (Putri, et al., 2023).

Discussion on Since the time of Islam, hell has existed. Each doctrine derived from Qur'anic verses and the Prophet's sunnah provides comprehensive and uniform information. Each doctrine is inseparably linked to the doctrine of the end and the issue of eschatology (Akmansyah, 2015). In the past, discussion was limited to the idea that certain groups were likely to enter Hell, mentioned in the Qur'an and hadith. The commonly accepted understanding is that a believer will go to Hell if the scale of his good deeds is less than the scale of his bad deeds (Jamalludin, et al., 2022).

The Qur'an has much to say about the terrible circumstances of life (Syarnubi, 2024). In contrast, Hell becomes the abode for unbelieving individuals. This eschatological issue then developed and became a topic of much discussion among theologians (Jamiatussoraya, 2022). Regarding the fate of those who are in Hell, they are tortured in Hell with horrific depictions in the Qur'an. The creation of such images aims to awaken human consciousness to immediately return to the teachings of Allah and remain firm in them (Hamzah, 2020).

As an illustration of the brutality of Hell, there is a description that the fire in Hell is 70 X more intense than the heat we know on earth. This example of Hell is not imaginary for those who believe, because it is announced directly from God in various verses and traditions. Hell is a place of misery that is represented as a punishment for sinners. The inhabitants of hell are those who will remain there forever.

Allah mentions a number of groups and names them as *ashhab al-nar* (dwellers of hell). By examining the existing texts, it can be concluded that these groups are only branches of the two main groups, namely disbelievers and polytheists (Mujahidin, 2021). According to the belief of *Ahl al-Sunnah wa al-Jamā'ah*, currently hell and all its punishments already exist and have been provided by Allah for those who disobey Him (Bahri & Refiana, 2017). As well as heaven and all the pleasures in it

have been provided for those who obey Him. Ahl al-Sunnah wa al-Jamā'ah base their belief on al-nuṣūṣ al-ṣaḥīḥ both in the Qur'an and in the Hadīth. In the verses of the Qur'an, we are told that hell has been prepared for the disbelievers (Badi', 2013).

The Qur'an has explained to humans the names of hell which contain very terrible meanings and thrill the hearts of those who believe in them (Mujahidin, 2021). There are seven names of hell that are often revealed in the Qur'an al-Karīm. The seven names are Jahannam, al-Ḥuṭamah, Saqar, al-Jaḥīm, Lazā, al-Sa'īr and al-Hāwiyah. However, regarding the aforementioned threats of Hell, there is a considerable difference of opinion, and Abū al 'Izz al-Dimashqī elaborates on this difference in Sharḥ 'Aqīdah Ṭaḥāwiyah. ('Ali, 1415H). Some views state that, in accordance with the teachings of al-Sunnah, Allah will save whomever He wants from Hell, then choose some of them as He sees fit before removing them. Conversely, there are also views that state that, in accordance with the teachings of al-Sunnah, Allah will save whomever He wants from Hell, and the disbelievers will remain indefinite. (Farida, 2014)

The ugliness of Hell is extraordinary coupled with the ugliness of food and drink. Hell has been provided by Allah to welcome all the stubborn people, which will be their eternal abode. And in this hell they do not get drinks except in the form of al-ḥamīm and al-gassāq, al-ḥamīm is a very hot drink while al-gassāq is a very cold drink that smells bad.

Different views are a manifestation of human diversity (Syarnubi, Fauzi, et al., 2023). Differences in views can be caused by many factors (Syarnubi, 2016). As the theologians' views on the eternity of hell are different from one another. Usually this difference is influenced by the scientific background and manhaj of the theologian. Among the famous Islamic theologies are Ahlu al-Sunnah and Mu'tazilah. Ahlu al-Sunnah scholars agree on the existence of hell and heaven and even the existence of both according to them already exists, according to the majority of Ahlu al-Sunnah hell will be eternal for people who disbelieve in Allah and will be temporary for believers who commit major sins when they enter it. This can be seen in the interpretation of Ahlu al-Sunnah figures such as the interpretation of Jāmi'u al-Bayān Fi Ta'wīl al-Qur'ān by al-Ṭabarī. al-Ṭabarī although a mufassir certainly cannot be separated from theology, because almost everyone has a theological handle that he believes in.

For Mu'tazilah, God's promises and threats must happen, so it is obligatory for God to keep His promises and threats. Not fulfilling promises and threats means imperfections in God's knowledge and will. So from this it can be inferred that if God threatens the person who kills a believer with hell, then it is obligatory for God to put the culprit into hell. From Mu'tazilah thinking like this it seems that al-Zamakhshari in his tafsir al-Kashāf which is the central discussion in this study states that people who commit major sins such as killing a mu'min then he does not repent then he will be in hell forever whether the murderer is a mu'believer or a disbeliever. This conclusion may have been reached because of the concept of Allah's obligation in carrying out His threats.

The differences are quite striking, especially related to the verses that discuss the khulud of Hell, can be found in the book of interpretation Al-Kashaf written by Abu al-Qasim Jar-Allah Mahmud Ibn Umar Ibn Muhammad Az-Zamakhshari, a famous mufassir with Mu'tazilah views. Imam Zamakhshari supports the Mu'tazilah argument. According to the interpretation of QS al-Nisa'/4: 93:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

Translation: And whoever intentionally If someone kills a Muslim, his recompense will be the Hellfire, where he will remain forever. Allah hates him, curses him, and prepares a terrible punishment for him.

The interpretation of the verse is given clearly by Al-Zamakhshari. He considers this verse as evidence that destroys the beliefs of Ahl as-Sunnah. He strongly criticizes the Ahl as-Sunnah's view that those who commit major sins may be forgiven without repenting, as well as the Ahl as-Sunnah's view that those who commit major sins will not remain in Hell. (Al-Zamakhshari, 2006) makes statements that denigrate the Ahlussunnah:

هذه الآية فيها من التهديد والإبعاد، والإبراق والإرعاد، أمر عظيم وخطب غليظ، ومن ثم روى عن ابن عباس ما روى من أن توبة قاتل المؤمن عمدا غير مقبولة، وعن سفيان: كان أهل العلم إذا سئلوا، قالوا: لا توبة له، وذلك محمول منهم على الاقتداء بسنة الله في التغليظ والتشديد، وإلا فكل ذنب ممحو بالتوبة

Translation: This verse contains a strong criticism and threat. This verse also contains a reprimand that is comparable to thunder and lightning and conveys harshly. Therefore, Ibn 'Abbas once said that the repentance of a person who intentionally kills a fellow believer will not be accepted. According to Sufyan, if a knowledgeable person were to be asked, they would answer that he would not receive forgiveness. This ruling is in accordance with the sunnatullah which insists on strict criticism and threatening of those who intentionally commit murder. Without this, all sins can be erased only by repentance.

From Zamakhshari's explanation in the interpretation of Surah Al-Nisa' (4):93, this verse has a general scope that applies to both believers and disbelievers. If someone kills a Muslim, it does not matter whether he is a believer or a disbeliever, and he will be in hell if he does not repent. Which suggests committing a major sin can result in one being in hell forever. This view is in line with that of the Mu'tazilah. However, a different opinion emerges from the viewpoint of one of the commentators from among Ahl al-Sunnah wal Jama'ah, namely Imam At-Tabari, when interpreting the verse, he states:

Whoever intentionally kills a Muslim, his punishment will be eternity in the hell of Jahannam if Allah decides to punish him in that way. However, for the one who believes in his messenger, there are forgiveness and privileges, which can cause his eternity in hell to be uncertain. In fact, it is possible for Allah to forgive and not include a person in the absolute hell, if Allah wills it, so that Allah's grace is great. Moreover, it is possible that he will be plunged into hell temporarily, and be removed and put into the heavens by the grace of Allah. As stated in Surat Az-Zumar. (39):53. Say: "O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Verily, Allah forgives all sins. He is the Most Forgiving and the Most Merciful." All sins can be forgiven by Allah even without repentance in this world, if Allah wills it, except for the sin of shirk. This is because Allah states in Surah Al-Nisā (4):48/116 that the sin of shirk will not be forgiven (Al-Tabari, 1420). So from the background explanation above, it is important for the author to raise themes related to this khulud.

METHODS

In terms of the aspect of the place, this type of research includes library research. Library research is research that collects data by collecting data from various literatures (Syarnubi, 2022). After collecting and analyzing the literature, conclusions will be drawn in the form of the results of the literature study (Syarnubi, 2023). This research uses qualitative research, which involves the use of descriptive data consisting of written words related to subjects that can be observed and studied. Descriptive is a method that uses the search for facts that are interpreted appropriately (Syarnubi, Fahiroh, et al., 2024). Qualitative data analysis is an analysis for non-numerical data (Syarnubi, Efriani, et al., 2024). This research explores a number of data, both primary and secondary data (Syarnubi, 2019a). The maudhu'i interpretation method was used because the Maudu'i interpretation technique combines related verses on Qur'anic issues and has the same purpose, thus determining the main theme in the Qur'an that will be discussed thematically or maudū'i (as opposed to experimentation). Data collection is done by searching and collecting verses, both related to the Makiyyah and Madaniyyah themes according to the natural conditions of the object in accordance with the qualitative approach used. Then the researcher understands the relationship between verses, or munāsabat verses, both between verses and between verses and letters. Primary data refers to information or analytical data taken directly from the original source. Secondary data consists of documents, books, books of tafsir, books of hadith, dictionaries, articles in magazines, the internet, and other information media related to the subject matter under study. Data analysis is inductive/qualitative, and findings indicate that interpretation of meaning is more important than generalization.

FINDINGS AND DISCUSSION

1. Biography of Al-Zamakhshari and the Book of Tafsir Al-Kasasyaf

Abd alQasim Jar-Allah Mahmud Ibn "Umar Ibn Muhammad Az-Zamakhshari. But there are also those who write Muhammad Ibn "Umar Ibn Muhammad Ibn Ahmad Az-Zamakhshari alKhawarizmi which is a small village in Jamakhsyar (Turkistan). Known as Abu al-Qasim. He was

titled Jar-Allah (neighbor of Allah) a title given to a person after living in Makkah for a long period of time. Imam Az-Zamakhshari was a great scholar who lived in the 5-6th century Hijri or around the 11th-12th century AD. He was born on Wednesday, 27 Rajab 467 AH or March 18, 1075 AD. He came from a poor family, but was pious and religious.

Imam Az-Zamakhshari's education began with his parents and then he traveled to Baghdad to seek knowledge, and he met scholars and studied with them. Then he entered the city of Khurasan and repeatedly entered the city and studied there and he would not enter a city but gathered with the scholars and scholars and he became a student of them. Then he became an imam without anyone refusing.

Background to the Writing of Tafsir Al Kassyaf Kassyaf is actually a request from the companions and people who surround him. Imam Az-Zamakhshari wrote his tafsir starting when he was in Makkah in 526 AH and completed on Monday Rabi 'ul Akhir 528 AH. Imam Az-Zamakhshari's interpretation is considered very interesting because it has a brief but clear description. Imam Az-Zamakhshari wrote his book with the title Al-kasyaf 'an Haqaiq Al-Tamzil wa 'Uyun Al-Aqawil fi Wujuh Al-Ta 'wil. He was inspired by the request of the Mu'tazilah group who called themselves Al-Fi'ah Al-Najiyah Al-Adliyah, he said "Mu'tazilah wanted a book of interpretation and asked me to reveal the essence of the meaning of the Qur'an and all the stories contained therein, including aspects of interpretation". He completed his tafseer in 30 months, starting in Makkah in 526 AH, and finishing on Monday 23rd of Rabi'ul Akhir 528 AH.

Characteristics of Tafsir Al Kassyaf First the name of the surah is mentioned, including Makkiyah and Madaniyah, then its meaning is explained. If there are other names, then it is also mentioned with an explanation of its virtues. Then, it includes an explanation of the different readings (qira'at), linguistics, nahwu, sharaf (morphology), word forms and other language rules. Furthermore, the author explains the meaning of the verse. In this case, Imam Az-Zamakhshari also quoted some scholarly opinions and arguments, also did not forget to give argumentative answers to those who differed with him. What gets the most attention from this tafsir book is the explanation of the beauty, balaghah, which the Arabs feel unable to match it even though it is not up to one surah.

Looking at what Imam Az-Zamakhshari explains about the issue of isti'arah, majaz, and other theories of balaghah which are very dominant, it will be very apparent that the author is very obsessed with presenting the beauty of the Qur'an in terms of language and literature. Likewise, in the tafsir al-Kasyssyaf, there are many explanations about the differences in qira'at and of course Imam Az-Zamakhshari as an expert in nahwu never forgets to explain this side. Therefore, you will find a lot of explanations about I 'rab, Nahwu and others in this tafsir al-Kasyssyaf. As a result, in the interpretation of al-Kasyssyaf there are many explanations of balaghah terms, such as isti'arah, tamtsil, tasbih, kinayah and others.

Imam Az-Zamakhshari also presents the basics of linguistic and balaghah studies, so we will find a lengthy explanation of the origin of words and a comparison with one lafaz with another lafaz. He also criticizes the language of certain words. However, on the other hand, he gives extensive explanations about the origin of words. Among other characteristics, this book is very prominent in its interpretative style, which aims to defend its official ideology, Mu'tazilah. With quite convincing arguments.

This is where the difference with Ahl al-Sunnah becomes apparent, and it is not uncommon to see clear contradictions between the two. Each side regards the other as wrong and misguided. In fact, they often accuse each other of harsh accusations, such as disbelief, sin and so on. Each side also claims to be the group that is saved, while the opposing group is considered to be the group that will perish. As a result, each party emphasizes its group or school. As for Imam Az-Zamakhshari's attitude towards the verses of law and matters related to fiqh issues, he is not a fanatic of the sect and does not beat around the bush, even though he is a follower of Hanafi.

Among other features is that al-Kasyssyaf is free of Israiliyat stories. If there are any, they are very limited. It is just that the narration of israiliyat stories is often expressed by using the editorial ruwiya (told), or left to Allah, the Most Extensive of His knowledge. Like the story of the Prophet David. In al-Kasyssyaf, false narrations are sometimes found that are not in accordance with

common sense. For example, the lengthy traditions used to support his explanation of the virtues of the surahs. The same applies to the narrations about Zainab bin Jahsh. Even so, tafsir al-Kassiyaf is not completely free from israiliyat stories, for example in the case of Ya'juj and Ma'juj.

2. The Terminology of Khulud in the Quran from the Perspective of Imam Zamakhsari

In Lisān al-'Arab, the word khulūd is equivalent to the word dawām al-baqā (continuous and eternal). Paradise/Hell is said to be Dār al-Khuld due to the constant state of the inhabitants therein. This is khulūd in terms of language. As for the term that is commonly used in the texts of the Qur'an, the majority of mufasssirs refer to the linguistic definition, which is to indicate eternity forever. This is expressed in many books of tafsir such as al-Ṭabarī, Ibn Kathīr, al-Sa'dī, al-Alūsī and others. Sometimes there are also those who interpret the word khulud with a very long time as expressed by al-Ṭanṭāwī when interpreting Surah al-Baqarah [002]:162. Although he argues that if this word is used for the disbelievers then the meaning is eternal forever.

The original meaning of the word khulūd is usually eternal, as mentioned in the Lisān al-'Arab dictionary above, so when a mufasssir interprets the word khulūd to mean a long time, he will usually explain it, as in the commentaries of al-Manār, al-Miṣbāh and fī Zilāl al-Qur'ān. To further explore the meaning of khulūd in the Quran, the following interpretations will be compiled from the literature of mu'tabar tafsir books that are well known in the academic world. Not all verses on the theme of khulūd are discussed in this thesis, but the author will take some verses that represent each of the above ṣiḡahs.

The theme of lafaẓ khulūd above is not only to characterize hell or the inhabitants of hell, but sometimes to characterize heaven and the inhabitants of heaven, and others. This time, the researcher will only focus on the theme of khulūd related to hell and the inhabitants of hell. If separated, the theme of khulūd specifically for hell and its inhabitants will only be found 34 times.

Imam Zamakhsari said that the meaning of yakhlud (eternal) here is al-ikhhlād wa takhlīd (perpetuated) because in essence humans cannot be eternal by themselves but are perpetuated by Allah who is the Eternal. And they will get multiple punishments because someone who commits shirk and other sinful acts, then he will be tortured for that shirk and also for other sins he committed. The interpretation of al-Zamakhsari above provides information that the eternity of the inhabitants of hell is perpetuated by Allah, not eternal by itself. So with this statement, the aqīdah for those who believe in it is established that eternity is an attribute for Allah and an attribute for His creatures that are desired to be eternal by Him. Among the creatures that Allah intends to be eternal, according to the nāṣ of the Quran and the Sunnah, are Paradise and Hell and their inhabitants.

He strongly criticized the Ahl as-Sunnah's view that those who commit major sins may be forgiven without repenting, as well as the Ahl as-Sunnah's view that those who commit major sins will not remain in Hell. The statement (Al-Zamakhsari, 1415 AH) demeans Ahlussunnah because, as Zamakhsari explains in his commentary on Surah Al-Nisa' (4):93, this verse has a general scope that applies to both believers and disbelievers. If someone kills a Muslim, it does not matter whether he is a believer or a disbeliever, and he will be in hell if he does not repent. Which suggests committing a major sin can result in one being in hell forever.

He also explained:

هذه الآية فيها من التهديد والإبعاد، والإبراق والإرعاد، أمر عظيم وخطب غليظ، ومن ثم روى عن ابن عباس ما روى من أن توبة قاتل المؤمن عمدا غير مقبولة، وعن سفيان: كان أهل العلم إذا سئلوا، قالوا: لا توبة له، وذلك محمول منهم على الاقتداء بسنة الله في التغليظ والتشديد، وإلا فكل ذنب ممحو بالتوبة

Translation: This verse contains a strong criticism and threat. This verse also contains a reprimand that is comparable to thunder and lightning and conveys harshly. Therefore, Ibn 'Abbas once said that the repentance of a person who intentionally kills a fellow believer will not be accepted. According to Sufyan, if a knowledgeable person were to be asked, they would answer that he would not receive forgiveness. This ruling is in accordance with the sunnatullah which insists on strict criticism and threatening of those who intentionally commit murder. Without this, all sins can be erased only by repentance.

According to him, this verse is the strongest evidence to state that a person who commits a major sin will remain in hell if he does not repent. He states that this verse:

فإن قلت :هل فيها دليل على خلود من لم يتب من أهل الكبائر ؟ قلت : بما أبين الدليل ، وهو تناول قوله (ومن يقتل)أى قاتل كان ، من مسلم أو كافر ، تائب أو غير تائب ، إلا أن التائب أخرجه الدليل فمن ادعى إخراج المسلم غير التائب فليأت بدليل مثله

Translation: If you ask, "Is there any evidence that people who commit major sins will spend eternity in Hell?" I would answer, "In Hell if they do not repent?". "The evidence is very clear. Because it is put in the context of 'For those who kill,'. The term 'anyone' here includes both Muslims and disbelievers, whether repentant or not. However, for those who repent, they have already been declared free from eternity in hell based on the evidence. Therefore, one who argues that those who have not repented are also exempt from an eternity in hell, must present similar evidence."

However, a different opinion emerges from the viewpoint of the mufasssirs from among the Ahl al-Sunnah wal Jama'ah, one of whom is Imam At-Thabari, when interpreting the verse, he states: The meaning of the word " مُتَعَمِّدًا " is one who justifies murder. So when a person legalizes what Allah has forbidden then he is said to be a disbeliever who with that disbelief makes him eternal in Hell.

As Imam Qurthubi explained in his interpretation that the verse is specialized with verses and hadith. Among these verses are the words of Allah swt: Indeed good deeds erase bad deeds [Hud: 114], and the words of the Almighty: It is He who accepts the repentance of His slaves and forgives bad deeds, and He knows what you do [Al-Shura: 25], and Allah Almighty says: And He forgives other than that to whom He wills [An-Nisa: 48]. The explanation is that taking the plain meaning of this verse is not better than taking the plain meaning of these verses, and taking the plain meaning is contradictory, so specification is needed.

And from the above explanation of Imam Qurthubi it is clear that surah An-Nisa':93 is specified with verses or traditions that indicate forgiveness and repentance, and therefore: Imam Zamakhsari and Abdul Jabbar of the Mu'tazilah's reasoning with this verse that those who commit major sins will remain in Hell is not valid. This is in contrast to the interpretation of Imam Qurthubi and Ath-Thabari who said that the word "عَدًا" in this verse means repeating in the sense of legalizing or permitting usury, so those who say this are the ones who will remain in Hell.

CONCLUSION

Al-Zamakhsari considers and strongly criticizes the opinion of Ahlussunnah that people who commit major sins may get forgiveness without repenting, as well as the opinion of Ahlussunnah that people who commit major sins will not remain in hell. From Zamakhsari's explanation in the interpretation of Surah Al-Nisa' (4):93, this verse has a general scope that applies to both believers and disbelievers. If someone kills a Muslim, it does not matter whether he is a believer or a disbeliever, and he will be in hell if he does not repent.

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