

FORGET IN THE QUR'AN PERSPECTIVE

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Abstrac

This paper discusses forgetting from the perspective of the Qur'an. In the Qur'an, the term is used to denote two meanings; First, Nissan means tark, which is to leave. And second, Nissan or forget that applies to those who do not maintain and preserve what they remember so that it disappears. Forgetting is an impossible trait for God. The Prophets, as human beings, are not free from forgetfulness. However, the forgetfulness of the Prophets was not in a context that could neglect their responsibility for delivering the treatise. Prophet Adam, Moses, and Prophet Muhammad are among the Prophets whose narrations are forgotten in the Qur'an. This study was conducted using the thematic method. And among the main conclusions in this study; In the Qur'an, several forms of forgetfulness are mentioned, including the forgetfulness of the Servant to Allah and himself, the forgetfulness of the Servant to the signs of God's greatness, the forgetfulness of the Servant to God's promises, and the forgetfulness of the Servant to the hereafter. Besides, among the factors that cause forgetfulness according to the Qur'an are controlled by Shaytan, and take refuge in Creatures and not only to Allah alone. Therefore, Allah has guided us that the only remedy when forgetting is to hurry to remember God, then pray to ask God not to take responsibility for that forgetfulness.

Keywords: Forgotten, Remember, negligent, Al-Qur'an, Thematic Interpretation

I. INSTRUCTION

Forgetting is one of human nature. In the Koran forget is mentioned in the term "nيسان", whose root is "nasiya - yansa". Nasiya is the opposite of zakara, which means remembering. Besides, rice also means leaving.

In the book Bashair Dzawit Tamyiiz fi lathaif al-Kitab al-Aziz, al-Fayruz Abadi explains that nيسان is interpreted by:

ترك الإنسان ضبط ما استودع، إما لضعف قلبه، وإما عن غفلة، وإما عن قصدٍ حتى يرتفع عن القلب ذكره¹

¹ Al_Fayruz Abadi, bashair Dzawit Tamyiiz fi lathaif al-Kitab al-Aziz, (Beirut: al-Maktabah al-Ilmiyyah, tt), jilid 5, h. 49.

"Someone leaves guard for what is stored in his memory, either because of the weakness of his memory, or because of negligence, or because of deliberate, until in the end what is remembered is lifted from his heart."

Al-Jurjani in his book at-Ta'riifat explains that:

الغفلة عن معلوم في غير حال السنة²

"Neglect for something that is known outside the recommended conditions."

Ibn Rajab al-Hanbali in his book "Jami 'al-Ulum wa al-Hikam" on the sidelines of the discussion about the hadith recognizes the adoption of the responsibility of the person who forgets, he says: "If someone remembers something, but when he does it he forgets who he knew, then he also belonged to the manful 'anhu (forgiven) category, in other words: there was no sin on him. But the lifting of sin does not mean there are no legal consequences for what he did."³

Observing the use of al-Qur'an to the term "nisyan" and its derivatives, it can be concluded that the Qur'an uses the term "nisyan" or forget to show two meanings:

First: nisan means tark, which is to leave. This meaning is clearly seen in the following verses:

a. QS. Thaaha ayat 115:

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ أَنْ نَجِدَ لَهُ عَزْمًا

"And we really did order to Adam first, but he forgot, and We did not find a strong will for him."

b. QS. As-Sajdah ayat 14:

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ

"Then feel by you (this doom) because you neglected your meeting with this day (Doomsday), verily We also neglect you and feel eternal doom, for what you have done."

c. QS. Al-Baqarah ayat 237

وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ

"...And do not forget the kindness between you ..."

d. QS. Al-Baqarah ayat 106

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِخْهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"Verses that we cancel or we remove from memory, surely we replace them with better or comparable ones. Don't you know that Allah is almighty over everything?"

² Ali Al-Jurjani, at-Ta'riifat, tahqiq: Ibrahim Al-Abyari, (Beirut: Daar al-Kitab al-Arabi, cet ke 1, 1405 H), h. 696.

³ Ibn Rajab al-Hanbali, Jami' al-Ulum wa al-Hikam, tahqiq: Walid Muhammad bin Salamah, (Kairo: maktabah as-Shafa, cet ke 1, 2002), h. 393.

Second: nisyan or forget that applies to those who do not maintain and preserve what they remember so that it disappears. This meaning is clearly seen in the following verses:

- a. QS. Al-A'laa ayat 6

سَنُفِّرُكَ فَلَا تَنْسَى إِلَّا مَا شَاءَ اللَّهُ

"We will recite the Qur'an to you Muhammad, so that you will not forget. Except what God wants you to forget".

- b. QS. Al-Kahf ayat 63

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُوتَ وَمَا أَنسَيْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا

"He (his servant) answered, "Do you know when we looked for shelter in the rock, then I forgot (told about) the fish and nothing made me forget to remember it except the devil, and (the fish) took its way to the sea by means of which is very strange."

- c. QS. Al-Kahf ayat 73

قَالَ لَا تُؤَاجِدْنِي بِمَا نَسِيتُ وَلَا تُزْهِقْنِي مِنْ أَمْرِي عُسْرًا

"He (Moses) said, "Thou shalt not punish me for my forgetfulness, and thou shalt not burden me with any difficulties in my business.."

Ibn Qayyim al-Jauziyyah explains that "the word nisyan in the Qur'an takes two forms; nisyan tark and nisyan sahw, if the word nisyan is confronted with the word zikr the meaning is nisyan sahw. As the word of God:

وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ

"Remember your Lord when you forget." (QS. Al-Kahfi ayat 24)

The Prophet Muhammad also said:

إِذَا نَسِيتُ فَذَكِّرُونِي

"If I forget, then remind me." (HR. Muslim)

Every forget that comes from humans, then Allah reproaches him, that is, deliberate forgetfulness by humans and is not accepted as an excuse. However, if forgetfulness comes from outside mankind, then this is forgetfulness that is accepted as an excuse, then he is not held accountable before God, as mentioned in the prophet's hadith:

رُفِعَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتَكْرَهَ عَلَيْهِ

"Appointed the responsibility of sin from my people, who commit sins because of mistakes, forgetfulness, and forced." (HR. Ibn Majah)

One form of forgetting that Allah denounces is forgetting God by leaving all His commands and prohibitions. Deliberately forgetting God's rules is a sign of hypocrisy. Allah says in QS. At-Taubah verse 67:

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ هُمُ الْفَاسِقُونَ

"Hypocrites of men and women, one with the other is (the same), they order (act) that is unlawful and prevent (acts) that are familiar and they hold hands (miser). They have forgotten Allah, so Allah forgot them (too). Indeed hypocrites are the wicked."

Forgetting the Impossible Things for God

Belongs to God all perfection and height. Forgetting is one of the qualities inherent in humans, and the almighty of Allah from this lack of forgetfulness. God manifests Himself that God is all-knowing.

Allah says in QS. Maryam verse 64:

وَمَا كَانَ رَبُّكَ نَسِيًّا

"...And your Lord does not forget."

The purpose of this verse is that Allah is not the same as a creature who is among the nature of the creature upon which he is forgotten. In other words, the meaning of this verse is "Allah knows everything, from its introduction to its end, and God has not forgotten the least about it."⁴

Allah also says in QS. Thaaha verse 52:

لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

"...My Lord will not be wrong or forget."

The meaning of this verse, "God does not leave anything or forget about it, nor neglected from Him anything, both small and large, Allah describes His knowledge encompassing everything, and the almighty of Allah from the nature of forgetfulness".

Some scholars, including Imam Mujahid, are of the view that the meaning of the verse "not wrong" and "not forgetting" is one, that is, it is impossible for Allah's knowledge of something to disappear, or that Allah is hidden from it certain knowledge of his creation. But precisely the majority of scholars are of the view that these two words are "not wrong" and "don't forget" the meaning is different.

Imam al-Qaffal is of the view that "not wrong" means that Allah will not wrong His knowledge about something, and "not forgetting" the meaning will not disappear and disappear what Allah knows from His creation. The first word implies that God knows everything, and the second word implies that what God knows is eternal, will not disappear and disappear later. In other words, the second word implies a denial of change in God's knowledge.⁵

⁴ Al-Qurthubi, al-Jami' li Ahkam al-Qur'an, (Kairo, Mesir: Maktabah Taufiqiyah, tt), jilid 11, h. 110

⁵ Fakhruddin ar-Raazi, at-Tafsir al-Kabiir wa Mafatih al-Ghaib, (Beirut: Daar al-Kutub al-Ilmiyyah, cet ke-2, 2004), jilid 22, h. 59

As for Imam al-Hasan al-Basri explained that "not wrong" means not making mistakes so that there is time to be in vain. While "not forgetting" the meaning is not lost that knowledge from Him.

From the explanation above, it can be concluded that the almighty of God from the nature of forgetfulness and wrong, because mistakes and forgetfulness are binding and common traits in humans. And among the attributes required for God is God is not the same as His creatures.

Prophets and Forgotten

The Prophets 'alaihim as-Shalatu was salam were chosen people, Allah gave them the virtues and features that ordinary people do not have. However, the question that arises is whether the prophets can also forget as humans in general are not free from mistakes and forgetfulness?

As humans, it is inevitable that the Prophets can forget as well as other humans. However, what is the limit of forgetting that Allah allowed to apply to the Prophets ?

Imam al-Qurthubi dalam tafsirnya menyatakan

أَمَّا النِّسْيَانُ فَلَا عِصْمَةَ لِلْأَنْبِيَاءِ إِلَّا فِي وَجْهِهِ وَاجِدٍ، وَهُوَ الْخَبْرُ عَنِ اللَّهِ تَعَالَى فِيمَا يُبَلِّغُونَهُ مِنْهُ، وَإِذَا وَقَعَ مِنْهُمْ النِّسْيَانُ حَيْثُ يَجُوزُ وَفُوعُهُ فَإِنَّهُ يُنْسَبُ إِلَى الشَّيْطَانِ⁶

"As for forgetting, the prophets are not preserved from forgetfulness except only from one side, that is they will never forget in the context of the information and news that they convey to the Ummah which comes from revelation. In other matters permitted by the Prophets to forget their connection, the forgetfulness is enshrined in shaytan."

In the Qur'an, Allah subhanahu wa ta'ala related some of the Prophets that apply to their forgetful nature, which will be explained as follows:

(1) Prophet Adam 'alayhi salam

It is undeniable that the first Prophet who was also the first human who applied to him forgot was the Father of all human beings Adam 'alayhi salam. Allah Subhanahu perpetuated the forgetfulness of Adam in the QS. Thaaha verse 115, as follows:

وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلِ أَنْ نَنْسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

"And indeed We have ordered to Adam first, but he forgot, and We did not find a strong will to him."

Imam Ibn Kathir in his Tafsir stated: "Abdullah Ibn Abbas radhiyallahu' anhum said that no man is called a human being except because he has promised before then he forgets his promise. "

⁶ Al-Qurthubi, al-jami' li Ahkam al-Qur'an, jilid 9, h. 160.

The majority of commentators say that the word nisyan in the above verse has two meanings:

First: Nisyan here means to leave (tark). That is, humans (Adam) leave God's commands and commitments to their promises to God. This is the opinion expressed by Imam Mujahid.

Second: Nisyan here means negligent and can not remember. This is the opinion expressed by Abdullah bin Abbas radhiyallahu 'anhuma. In other words, Adam promised later that he would neglect his promise and did not remember that promise.

Ibn Zayd stated: "Adam forgot what he had promised God, if he had a strong determination to keep his commitments he would never obey Satan's deception. Based on this opinion, it can be understood that Adam at that time was held responsible for his forgetfulness, even though at this time the responsibility for sin has been raised for forgetting.

The promise in this verse means God's message to Adam not to eat fruit from the forbidden tree. Supposedly, if someone already has a strong determination for what he promised is his belief. Adam actually was sure not to eat fruit from the forbidden tree. However, when Satan began to tease him, he did not have a strong enough determination to what he believed. Though he has promised not to eat fruit from the tree.

The above is hinted at in a hadith narrated from Abu Hurairah radhiyallahu 'anhu:

عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: لما خلق الله آدم مسح على ظهره، فسقط من ظهره كل نسمة هو خالقها من ذريته إلى يوم القيامة، وجعل بين عيني كل إنسان منهم وبيصا من نور، ثم عرضهم على آدم، فقال: أي رب! من هؤلاء؟ قال: هؤلاء ذريتك، فرأى رجلا منهم، فأعجبه وبيص ما بين عينيه، فقال: أي رب! من هذا؟ قال: هذا رجل من آخر الأمم من ذريتك يقال له: داود. فقال: رب كم عمره؟ قال: ستين سنة، قال: أي رب! زده من عمري أربعين سنة. فلما قضى عمر آدم، جاءه ملك الموت، فقال: أولم يبق من عمري أربعون سنة؟ قال: أولم تعطها ابنك داود؟ قال: فجحد فجحدت ذريته، ونسي آدم، فنسيت ذريته، وخطئ آدم، فخطئت ذريته.⁷

"From Abu Hurairah - radhiyallahu 'anhu, he said, Rasulullah - sallallahu 'alayhi wa over sallam - said: When God created Adam, Allah rubbed Adam's back and then fell from Adam's back every soul that God created as Adam's descendants until the Day of Judgment. Allah made between each eye of every person (the descendants of Adam) that bright glow of light, then God showed them to Adam. Adam said, "O my Rabb, who are they?" God said, "They are your descendants." Then Adam saw someone between them, and Adam was amazed by the sparkle of light between his eyes. Adam also asked, "O my Rabb, who is he?" God said, "He is a man

⁷ At-Timidzi, Sunan at-Tirmidzi, (Riyadh: Maktabah al-Ma'arif, cet ke-1, tt), hadits no. 3076

who belongs to the last of your descendants named Dawud." Adam asked, "My Rabb, how old is he?" God says, "He is sixty years old." Adam said, "O my Rabb, add him forty years from my age." When Adam reached his age limit, the Angel of Death came to him, then Adam said, "Aren't I still forty years left?" The Angel of Death said, "Didn't you give (forty years) to your son, David?" Rasulullah - sallallaahu 'alayhi wa sallam - said, "Then Adam denied so that his descendants also denied, Adam forgot so that his descendants forgot, Adam did wrong so wronged his descendants." (HR. at-Tirmidzi)

Adam 'alayhi salam did this negligence based on wisdom wisdom that knowledge in the sight of Allah. Then what happened happened, to later be made ibrah and learning for the descendants of Adam. So the nature of the descendants of Adampun is just like Adam's character. Adam forgot, so his descendants also forgot. Adam made a mistake, so his descendants also made a mistake. Adam did not have a strong determination for what he promised, so did his descendants. Adam hastened to repent when he realized his mistake, then his descendants also repented when making mistakes which gave birth to remorse. Adam admitted his mistake and asked for forgiveness so that he was forgiven, so did his descendants. A child who resembles what his father made did not do wrong.⁸

Sayyid Qutb in his interpretation of Fi Dzilal al-Qur'an stated: "In the above verse there are very important cues related to the urgency of educating desires and wishes and efforts to strengthen personality so that they are free from various desires of lust and lust in accordance with the levels and sizes that enable the realization of maintenance for the spirit of humanity the freedom to start from the desired basic needs. These are the scales and measurements that will not be wrong in measuring the level of human progress. Every time the human soul is able to limit and control its desires and are above its lust, the higher the position of such people in the ladder of human progress."⁹

(1) Prophet Musa 'alayhi salam

Musa 'alayhi salam said to his teacher khidir:

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي فِي أَمْرِي عُسْرًا

"Musa said: "Thou shalt not punish me for my forgetfulness, and thou shalt not burden me with any difficulty in my business.." (QS. Al-Kahf: 73)

⁸ Abdurrahman bin Nasir as-Sa'di, Taysiir al-kariim ar-Rahman fi Tafsiiir Kalam al-Mannan, (Kuwait: Jam'iyyah ihya' at-Turats al-Islami, 2004), h. 710.

⁹ Sayyid Qutb, Fi Dzilal al-Qur'an, (Kairo: Daar as-Syuruq, 2004), jilid 4, h. 2353.

As for the purpose of the above verse, Musa 'alayhi salam views that between the agreement between himself and Kheer that he had no right to ask for clarification before he explained it by itself. As for what he does is not a question but a denial that is obligatory in the presence of a very bad deed. As for Khidir, he believes that the agreement made is more general than just a prohibition to ask questions, but also includes all forms of questions, protests, and even denials. Given that just asking is lighter than protesting or even denying. Khidir adheres to the agreement in the category of metaphorical expression that can replace lies. Then Musapun said: Thou shalt not punish me for what I forget. Musa did not say: I forgot my promise. Instead, Moses said an open word to preach in the sense that he forgot the promise or he did not forget the promise. Moses' words "do not punish me for what I forgot" are not mentioned in it related to the promise, whether he remembers the promise or forgot. The phrase includes an apology while showing the honesty of Moses. Narrated from Ubay ibn Ka'ab, the Messenger of Allah said:

كَانَتْ الْأُولَى نَسْيَانًا¹⁰

"the first time Moses denied the Khidr was a forgetfulness." (HR. al-Bukhari)

Imam at-Tabari stated: "The most appropriate view on this matter in my opinion is that Moses pleaded with Khidr not to punish him for what he had forgotten from his promise not to ask questions about what he did before he was explained as he did."

It cannot be denied that what Musa did from his denial of what Khidir did was something that could not be avoided, because Moses witnessed before his own eyes something that was munkar and confusing.

(1) Prophet Muhammad Sallahu 'alayhi wa sallam

Rasulullah sallahu 'alayhi wa sallam persabda in a sahih hadith:

إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ أُنْسَى كَمَا تَنْسَوْنَ¹¹

"Truly I am a human like you, I can forget as you also forget."

Imam an-Nawawi in his book al-Minhaj Sharh Muslim Sahih said: This hadith is a proposition and proof that the Prophet Muhammad sallallahu 'alaihi wa sallam can also forget in matters relating to sharia law'. This is the opinion of jumhur ulama. And this is the meaning of zahir from the texts of the Qur'an and the hadith. And the forgetfulness of the Prophet is not for him from the stipulations of the Prophet. But then Allah taught the prophet and reminded him. Most scholars require that when

¹⁰ Al-Bukhari, al-Jami' as-Shahih, (Kairo: az-Zahra li al-I'laam al-Arabi, tt), jilid 3, h. 322. Hadits no. 4725.

¹¹ Muslim, shahih Muslim, (Beirut: Daar al-Fikr, tt), hadits no. 1283.

the Prophet forgets he will quickly realize his forgetfulness, immediately after the forgetfulness took place. And the Prophet's awareness of forgetfulness is not too late. And justified the prophet realized his forgetfulness while he was still alive."¹²

In another hadith narrated from Umm al-Mukminin Aisyah radhiyallahu anha that the Messenger of Allah heard someone reading the Qur'an at night, then he said:

بِرَحْمَةِ اللَّهِ، لَقَدْ أَدَّكَرَنِي كَذَا وَكَذَا آيَةً، كُنْتُ أَسْقَطُهَا مِنْ سُورَةِ كَذَا وَكَذَا¹³

"God bless that person. Indeed he has reminded me of this and that verse, even though I have memorized that verse in this and that surah." (HR. Muslim)

In another narration, still from Umm al-Mukminin Aisyah radhiyallahu 'anha, Rasulullah sallallahu 'alayhi wa sallam said:

رَجَمَهُ اللَّهُ، لَقَدْ أَدَّكَرَنِي آيَةً كُنْتُ أَنْسِيْتُهَا¹⁴

"Allah telah merahmatinya. Sungguh ia telah mengingatkanku tentang ayat yang aku telah melupakannya." (HR. Muslim)

The words of the Prophet in the hadith above "I have forgotten" is the proposition and evidence that the Prophet Muhammad may also have forgotten the information and minutes that he had conveyed to his community before.

Imam al-Qadhi Iyadh said: Jumhur muhaqqiqin from among the ulama stated that the Prophet Muhammad may forget at the initial stage of apap - what is not obligatory for the Prophet to convey it to his people. However, related to the forgetfulness of the Prophet related to what was required of the Prophet to be conveyed and taught, the scholars differed on this issue. As for allowing the prophet to forget to state that this forgetfulness of the prophet is not part of his decree, because the Prophet must have remembered what he forgot, or he warned of what he forgot. The scholars also disagree with regard to the time period of the prophet to remember what is forgotten, some require the prophet to immediately remember what he forgot immediately after the forgetting incident, and others allow the prophet to delay in remembering what he forgot while he was alive."¹⁵

In the authentic book of al-Bukhari the following hadith is mentioned:

عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِخْدَى صَلَاتِي الْعَشِيِّ - قَالَ ابْنُ سِيرِينَ: وَسَمَّاهَا أَبُو هُرَيْرَةَ، وَلَكِنْ نَسِيتُ أَنَا -، قَالَ: فَصَلَّى بِنَا رَكَعَتَيْنِ، ثُمَّ سَلَّمَ،

¹² An-Nawawi, al-Minhaj: syarh shahih Muslim, (kairo: maktabah as-Shafa, 2003), jilid 5, h. 54.

¹³ Muslim, Shahih Muslim. Hadits no. 1834

¹⁴ Ibid. hadits no. 1835

¹⁵ An-Nawawi, al-Minhaj: Syarh Shahih Muslim, jilid 6, h. 63.

فَقَامَ إِلَى خَشْبَةِ مَعْرُوضَةٍ فِي الْمَسْجِدِ، فَاتَّكَأَ عَلَيْهَا كَأَنَّهُ غَضْبَانٌ، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى، وَشَبَّكَ بَيْنَ أَصَابِعِهِ، وَخَرَجَتْ السَّرْعَانُ مِنْ أَبْوَابِ الْمَسْجِدِ، فَقَالُوا: قَصُرَتِ الصَّلَاةُ؟ وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا أَنْ يُكَلِّمَاهُ، وَفِي الْقَوْمِ رَجُلٌ – فِي يَدَيْهِ طُولٌ، يُقَالُ لَهُ: ذُو الْيَدَيْنِ – فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْسَيْتَ أَمْ قَصُرَتِ الصَّلَاةُ؟ قَالَ: «لَمْ أَنْسَ وَلَمْ تُقْصِرْ»، فَقَالَ: «أَكَمَا يَقُولُ ذُو الْيَدَيْنِ؟». قَالُوا: نَعَمْ. فَتَقَدَّمَ فَصَلَّى مَا تَرَكَ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ. فَرِيْمًا سَأَلُوهُ: ثُمَّ سَلَّمَ؟ قَالَ: فَتُبَيِّنْتُ أَنْ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: ثُمَّ سَلَّمَ¹⁶.

From Muhammad ibn sirin from Abu Hurairah radiyallahu Ta'ala 'anhu: "The Prophet sallallahu alayhi wa sallam once prayed with us one of the prayers" asyi, Ibn Sirin said: "Abu Hurairah had called it but I forgot, Abu Hurairah said:" He prayed with us two rak'ahs then greetings, after that he stood up to the wood located in front of the mosque he leaned on him like an angry person, he put his right hand on his left hand he weaved his fingers, people came out quickly from inside their mosque said: "Do you recite prayers? among these people were Abu Bakr and Umar but both of them were reluctant to talk to the Messenger of Allah, and among them there was also someone with long hands called dzul yadain, he said: "O Messenger of Allah have you forgotten? or claim to recite the prayer? The Prophet replied: "I did not forget nor did I recite the prayer, Dhul Yadain said:" Even you have forgotten ", Rasulullah said:" Is it true what Dzulyadain said? they answered: "Yes", the Prophet went forward and continued the prayer that was left then greetings and then takbir again and prostrate as usual or longer than usual then raise his head and takbir, then takbir again and prostrate as usual or longer than that then raised his head and takbir, it seems they said: "then greetings ?, he said:" has preached Imran bin khusain to me: "then greetings." (HR. al-Bukhari)

Ibn Hajar al-Asqalani dalam kitabnya *Fath al-Baari* menjelaskan bahwa hadits ini merupakan hujjah dan argumentasi bagi mereka yang mengatakan lupa dapat terjadi pada para Nabi, bahkan pada hal - hal yang terkait dengan urusan pensyari'atan.¹⁷

Nevertheless, there seems to be contradictions and contradictions between the hadith above and the word of God in the QS. Al-A'laa verse 6:

سَنُقْرُكَ فَلَا تَنْسَى إِلَّا مَا شَاءَ اللَّهُ

"Kami akan membacakan al-Qur'an kepadamu Muhammad, sehingga engkau tidak akan lupa. Kecuali apa yang Allah kehendaki untuk engkau lupakan."

¹⁶ Al-Bukhari, al-Jami' as-Shahih, jilid 1, h. 340, hadits no. 1229.

¹⁷ Ibn Hajar al-Asqalani, fath al-Baari: Syarh Shahih al-Bukhari, (Kairo: maktabah Shafa, 2003), jilid 5, h. 54.

Al-Hasan, Qatadah and Malik Ibn Anas stated that verse 6 of QS. Al-A'laa above is in line with the word of Allah in the QS. Al-Qiyamah verse 16:

لَا تُحْرَكْ بِهِ لِسَانُكَ لِتَعْجَلَ بِهِ

"Do not move your tongue to read the Qur'an because you want to quickly master it."

Allah promises that Allah is the one who recites the Qur'an to the prophet Muhammad and Allah will also preserve the reading by telling the Prophet that the Prophet will not forget the forgetting that is not followed by recollections after the related verse, because that is the Prophet moving - moving he said quickly for fear of forgetting. In this manifestation of meaning there is a sign that the Messenger of Allah is an ummi (illiterate), Allah is the one who maintains revelation to himself, and guarantees the safety of the Prophet will not forget which is not followed by recalling him.¹⁸

Imam Mujahid and al-Kalbi stated: When Gabriel came to the Prophet delivering the revelation, the Prophet immediately moved his verbal movements to repeat what was said by Gabriel before Gabriel finished delivering the revelation for fear of forgetting, then Allah sent down His word:

سَنُورُكَ فَلَا تَنْسَى

"We will recite the Qur'an to you Muhammad, so that you will not forget."

From Ibn Abbas radhiyallahu 'anhuma, he said:" After this verse came down, the Prophet no longer forgot until he died, except to forget about the things that Allah wanted the Prophet to forget. " Narrated also from Sa'id ibn Qatadah he said: "Rasulullah sallallahu' alayhi wa sallam did not forget anything."¹⁹

Regarding the word of God: "except for what Allah wants", the scholars understand it in several meanings, among others:²⁰

1. Except what Allah wants the Prophet to forget, then afterwards he recalls it. That is, the Prophet may forget, nor forget the nature of the porters, not remembered again afterwards.
2. Except what God wants the prophet to forget because the law has been canceled or condemned.

¹⁸ Lihat: Ibn Athiyyah, al-Muharrar al-Wajiz fi Tafsir al-Kitab al-Aziiz, h. 1969

¹⁹ Lihat: al-Qurthubi, al-Jami' li ahkam al-Qur'an, jilid 20, h. 16.

²⁰ Ibid, jilid 20, h. 16.

3. Except what Allah wants the prophet to leave because it has been revoked, so that Allah no longer cares for the Prophet not to leave him.

Forgotten Forms in the Qur'an

As one of the traits inherent in every human being, the forgetful nature described by Allah in the Qur'an takes several forms, viz:

(1) (1) Forget the servant to God and to himself

As for the verses that describe the forgetfulness of the servant to God and to himself among others:

- a. QS. At-Taubah ayat 67:

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ هُمُ الْفَاسِقُونَ

"Hypocrites of men and women, one with the other is (the same), they order (act) that is unlawful and prevent (acts) that are familiar and they hold hands (miser). They have forgotten Allah, so Allah forgot them (too). Indeed hypocrites are the wicked."

- b. QS. Hasyr ayat 19:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ

"And do not be like those who forget God, so that God makes them forget themselves. These are the wicked."

- c. QS. Al-Baqarah ayat 44:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

"Why do you tell others (do) goodness, while you forget yourself, even though you read the Book (the Torah)? Don't you understand? "

Allah subhanahu wa ta'ala punishes His servants who deliberately forget it with the following two forms of punishment:

1. God forgets it
2. God makes him forget himself.

Related to QS. At-Taubah verse 67 "They have forgotten Allah, then Allah has forgotten them (too)" Imam ar-Raazi commented: "Know that these words cannot be understood in a meaningful way, because if they are understood only in a way, then those who forget do not has the right to be criticized, because forgetting is something that happens outside of human power, just as forgetting is impossible for God."²¹

²¹ Fakhruddin ar-Raazi, at-Tafsiir al-Kabiir, (Beirut: Daar al-Kutub al-Ilmiyyah, 2004), jilid 8, h. 101. Lihat pula: Alauddin al-Khazin, Lubab at-Ta'wil fi Ma'ani at-Tanzil, (Beirut: Daar al-Kutub al-Ilmiyyah, 2004), jilid 2, h. 380.

Allah uses the word *nisyan* as *kinayah* (metaphorical expression) to show the meaning of leaving, that is, leaving obedience and obedience to God. While forgetting God means God is blocking His love and virtue from those who leave obedience to Him.

Ibn Ashuur said: "Allah made the word *nisyan* here as a form of *majaz* because its meaning is impossible for God, as humans who forget are not worthy of being held accountable."²²

The use of *nisyan* from the side of God as a response to the *nisyan* from the side of the servant is basically a form of *musyakalah*, meaning that God forbids His servants who forget it all the goodness that Allah has prepared for His faithful servants, because that is like forgetting to give a portion of those entitled to receive."²³

They forget Allah, meaning they forget Allah, the King in the King, the Most High God, in whose authority all matters, and nothing determines a matter other than God, they leave His commands and prohibitions, they turn away from *Manhaj* and *Shari'ah* at Him, they left the Newspaper with no sleaze in it either in front of or behind it, they left to read it, rebuke it, practice it, and punish it, God responded to them by forgetting them. In other words, God treats them as people forget what they do from underestimating and despising Allah's commands, so God keeps them away from His mercy, and God places upon them His wrath. Whoever forgets God in the world, God will forget him in the hereafter in return for his actions. Related to the word of God,

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ

Ibn Taimiyah commented: "The attitude of those who forget Allah causes them to forget themselves, because of their forgetfulness to Allah, then their law Allah with them forgets themselves, whose form includes their turning away from Allah, their neglect from remembering Allah, and they forget things that they previously knew clearly, including they forgot what actually brought prosperity to themselves. In other words, their forgetfulness of Allah makes them not remember what brought goodness to themselves, and what gave benefit to them, and if they remembered

²² Syihabuddin al-Khafaji, *'Inayatul Qadhi wa Kifayatur Radhi*, (Beirut: Daar al-Kutub al-Ilmiyyah, cet ke 1, 1997), jilid 4, h. 596. Lihat pula: Jamaluddin al-Qasimi, *Mahasin at-ta'wil*, (Kairo: Daar al-hadits, 2003), jilid 5, h. 464.

²³ Muhammad at-Tahir ibn Ashuur, *Tafsir at-tahrir wa at-tanwiir*, (Tunis: Daar Sahnun, tt), jilid 5, h. 255.

Allah they would surely remember what brought goodness to themselves."²⁴

Then Allah gives a warning to His faithful servants not to fall into the same mistake that made people slip before them, namely leaving the religion of Allah and His shari'ah. "And do not be like those who forget God, so that God makes them forget themselves." The turning of a servant from Allah has many levels, and one of which can make a person get out of faith into kufr, as happened with the Jews, or at least lead to hypocrisy as seen by groups who pretended to convert to Islam in the first years of the Prophet's migration.²⁵

Ibn al-Qayyim stated: "The above verse contains so noble meanings. Whoever forgets Allah, Allah will make him forget himself. He no longer knows the nature of himself and knows what can bring prosperity to him, even he forgot about what became his success and happiness, in the world and in the hereafter, the aqalnya was not used. The condition is almost the same as the condition of farm animals, even farm animals know what is more beneficial for him than that person. Because the animal remains in a position given guidance by Allah, while the person he has come out of fitrah, he forgot himself and his nature, then God reminds us in His words in the QS. Al-Kahf verse 28: "And do not follow those whose hearts We have neglected from remembering Us, and obeying their desires and circumstances have crossed the line." He forgot to remember Allah so that he underestimated God's commands. Such a person will become a confused person whose heart is full of astonishment, who is no longer aware of what is beneficial to him."²⁶

As for the verse "Why do you tell others (to do) goodness, while you forget yourself, even though you read the Book (Torah)? Don't you understand?" in it there is a harsh criticism from God directed at those who forget themselves.

Ada beberapa masalah penting yang tercakup pada ayat di atas, antara lain:

1. There are many propositions that show the severity of torture for those who are described in the above verse. Calling for the good of others, but he forgot the goodness for himself. Narrated from Hammad ibn Maslamah from Ali ibn Zayd from Anas ibn Malik, he said: The Messenger of Allah said: "On the night I was asked to see

²⁴ Ibn Taimiyah, *Majmu' al-fatawa*, (Riyadh: maktabah Ubaikan, 1998), jilid 16, h. 350

²⁵ Ibn Ashuur, *Tafsir at-Tahriir wa at-Tanwiir*, Jilid 11, h. 113

²⁶ Ibn Qayyim al-jauziyyah, *ad-Daa wa ad-dawaa*, (Mesir: al-Maktabah at-taufiqiyyah, tt), h. 85

a group of people whose lips were burned by hellfire, I asked Gabriel, who are they? Gabriel answered:

هُؤُلَاءِ الْخُطَبَاءُ مِنْ أَهْلِ الدُّنْيَا يَأْمُرُونَ النَّاسَ بِالْبِرِّ وَنَسُوا أَنْفُسَهُمْ وَهُمْ يَكْفُرُونَ أَفَلَا يَعْقِلُونَ²⁷
“They are preachers from world experts. They call on others to do good, while they forget the goodness for themselves, while they read the scriptures, do they not think.” (HR. Ahmad)

2. The harsh criticism that God gave in the above verse because they left doing good for themselves, while they called for others to do good. That is, calling for kindness to others is a virtue, if those who call have practiced it beforehand on themselves..

(2) (2) Forget the servants of the signs of God's greatness

Allah says in QS. Thaaha verse 126:

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى

“He (Allah) said, "Thus, in the past you came to our verses, and you ignored them, so you are ignored today too.”

The purpose of the above verse, thus has come to you the signs of our Oneness and power, but you forget it and leave it without paying attention and turn away from it. So we also ignore you by still allowing and leaving you in hell.²⁸

In one interpretation, it is stated that when they turn away from the verses of Allah, and treat them as those who forget and do not remember them even though they have been told them, by turning away and being ignorant of the appeal, then the day when Allah will treat them will be like those who forget to them. Because the rewards given by God according to the type of treatment and their actions in the world. As for forgetting the pronunciation of the Qur'an by continuing to understand its meaning and practice the contents of its content, it does not enter into this particular threat. Although he still belongs to the group that is threatened according to the other arguments mentioned in the Prophetic traditions.²⁹

Narrated from Abdullah ibn Umar, he said: Rasulullah SAW said:

بُنْسَ مَا لِأَحَدِهِمْ يَقُولُ: نَسِيْتُ آيَةَ كَيْتٍ وَكَيْتَ بَلْ هُوَ أَنْسَى³⁰

“As bad as what is said to one of them: I forget this verse and that, but he is forgotten from the Qur'an.” (HR. al-Bukhari)

Imam Ahmad Ibn Hanbal narrated from the Companions of Sa'ad Ibn Ubadah, from the Prophet Muhammad he said:

²⁷ Ahmad Ibn Hanbal, Musnad Ahmad, (Mesir: Muassasah Quthubah, tt) , jilid 3, h. 120. Hadits no. 12232

²⁸ Al-Qurthubi, al-Jami li ahkam al-Qur'an, jilid 8, h. 171-172

²⁹ Ibn Katsir, Tafsir al-Qur'an al-Azhim, jilid 3, h. 169

³⁰ Al-Bukhari, Shahih al-Bukhari, jilid 4, h. 478. Hadits no. 5033

مَأْمُونٌ رَجُلٍ قَرَأَ الْقُرْآنَ فَتَسِيَّهُ إِلَّا لَقِيَ اللَّهَ يَوْمَ يَلْقَاهُ وَهُوَ أَعْجَمٌ³¹

"It is not someone who reads the Qur'an (and memorized it), then he forgets it, unless he will meet with Allah on the day he meets him in a condition of illness / disability." (HR. Ahmad)

Thalq ibn Habib said:

مَنْ تَعَلَّمَ الْقُرْآنَ ثُمَّ نَسِيَهُ بِغَيْرِ عُدْرٍ حُطَّ عَنْهُ بِكُلِّ آيَةٍ دَرَجَةٌ وَجَاءَ مَخْضُومًا³²

"Whoever learns the Qur'an then forgets it without any justified reason, so he will be sent down due to forgetting one verse of the Qur'an one degree, and he will come on the Day of Judgment in the position of the defendant." (HR. Abdurrazzaq)

Imam ad-Dhahhak said: "It is not a person who studies the Qur'an and then forgets it, except because of the sin he has committed. Then he recited the verse: "Whatever happens to you from an accident is caused by what you are trying to do." Then he said: There is no greater disaster than forgetting the Qur'an after memorizing it beforehand."³³ (HR. Ibn Abi Syaibah)

Narrated from Abdullah ibn Umar RA, he said:

إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ الْإِبِلِ الْمُعْقَلَةِ إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ³⁴

"Indeed, the parable of the person who memorized the Qur'an is like a camel bound. If he is always watching him then he can guarantee to hold the camel. But if he untied the camel, he would definitely leave." (HR. Muslim)

Imam an-Nawawi in his syarh against the above hadith says: "In this hadith there is a suggestion and motivation to always repeat the memorization of the Qur'an and read it, and give a warning not to let the verses of the Koran that have been memorized forgotten."³⁵

(3) (3) Forget the servant of God's promise

Allah says in QS. Al-Ma'idah verse 13:

فَبِمَا نَقُضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِبَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

"(But) because they broke their promise, so We curse them, and We make their hearts hard hard. They like to change the word (Allah) from its place, and they (deliberately) forget some of the messages that have been warned them. You (Muhammad) will always see the betrayal of them except for a

³¹ Ahmad Ibn Hanbal, Musnad Ahmad, jilid 5, h.285

³² Abdurrazzaq as-Shan'ani, Mushannaf Abdurrazzaq, (Birut: al-Maktab al-Islami, cet ke-3, 1403 H), jilid 3, h. 360

³³ Ibn Abi Syaibah, al-Mushanaf fi al-Ahadits wa al-Atsar, (Riyadh: Maktabah ar-Rusyd, 1409 H), jilid 6, h. 124

³⁴ Muslim, Shahih Muslim. Hadits no. 1836

³⁵ An-Nawawi, al-Minhaj Syarh shahih Muslim, jilid 6, h. 64

small group of them (who have not betrayed), so forgive them and leave them alone. Truly, Allah likes those who do good."

The letter "ba" in the above verse is Ba 'sababiyah, while the letter "ma" is ma taukid, meaning that it is caused by the attitude of those who break the promise, then We curse them, We keep them away and expel them from the grace and mercy of Allah, and We make their hearts hard hardened, unable to grasp goodness, and do not encourage doing good, they forget the promise of Allah that the Prophets delivered from the obligation to believe in the Prophet and explain His favors.

The group referred to by the above verse are Jews. They are known to break promises. They always forget their promises to Allah, especially the commitment to faith in the last Prophet who will be sent later. This was said by Allah in the QS. Al-A'raf verse 157:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوزًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"(Namely) those who follow the Apostle, the Prophet who is ummi (unable to read and write) whose (name) they find written in the Torah and the Gospel that is upon them, which tells them to do what is right and prevent it from breaking, and which justifies all that is good for them and forbids all that is bad for them, and frees the burdens and fetters that are on them. As for those who believe in him, glorify him, help him and follow the bright light sent down to him (the Qur'an), they are the lucky people."

Said Hawwa in his book "al-Asas fi at-tafsir" states: "The above verse shows that forgetting a part of the revelations that Allah sent down to one ummah is enough to be the reason that the ummah is entitled to be punished with hostility and hatred. It cannot be denied, Muslims today forget a lot of divine revelation. And we can clearly see the effects of this forgetfulness from the amount of animosity and hatred between fellow Muslims."³⁶

(4) (4) Forget the Servant to the hereafter

As for the verses related to this forgetful form, among others:

a. QS. Al-A'raaf ayat 51:

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۚ فَالْيَوْمَ نَنسِفُهُمْ كَمَا نَسَوْا لِقَاءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ

"(That is) those who make their religion a game and joke, and they have been deceived by the life of the world. So on this day (Doomsday), We

³⁶ Said Hawwa, al-Asas fi at-Tafsir, (Mesir: Daar as-Salam cet ke 2, 1989), jilid 3, h. 1349.

forget them as they used to forget today's meeting, and because they deny our verses."

b. QS. As-Sajdah ayat 14:

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ

"Then feel by you (this doom) because you neglected your meeting with this day (Doomsday), verily We also neglect you and feel eternal doom, for what you have done."

c. QS. Shaad ayat 26:

إِنَّ الَّذِينَ يَضِلُّونَ عَنِ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَوْمَ نَسُوا الْحِسَابِ

"Indeed, those who have gone astray from the way of Allah will receive a severe punishment, because they have forgotten the day of reckoning."

d. QS. Al-Jatsiyah ayat 34:

وَقِيلَ الْيَوْمَ نَنْسَلِكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَأَكُمْ النَّارُ وَمَا لَكُمْ مِنْ نَصِيرِينَ

"And to them it was said, "Today we have forgotten you as you have forgotten your meeting (with) today; and your place of return is hell and there will never be a helper for you."

Allah states "On this day we have forgotten you" by leaving you in hell, as "you have forgotten this day of vengeance" by not preparing to face it, and leaving charity as a provision brought in the world.³⁷

In the above verse there is a picture of the hereafter, a picture of people who were tortured in hell, where they forgot the day of vengeance while living in the world, so they denied and refused to believe in the signs of God's greatness mentioned in the scriptures in detail.³⁸

In another verse Allah also says: "Then feel by you (this doom) because you neglect your meeting with this day (Judgment Day), verily We also neglect you and feel eternal punishment, for what you have done." Related to the meaning of forgetting in the above verse there are two interpretations. First: forget in the sense of not remembering. The disbelievers do not remember the day of retribution at all, so they are seated by those who forget. Second: forget in the sense of leaving. Imam Dhahhak said: we forgot what you mean by leaving the commands of Allah. Yahya bin Sallam said: You forget the meaning of you leaving your faith in the day of vengeance. The purpose of us forgetting you is that we leave you and are not given goodness.³⁹

The verses above are addressed to the inhabitants of hell as a form of criticism and ridicule. That is: feel this torment. You are humiliated in

³⁷ Al-Qurthubi, al-jami' li ahkam al-Qur'an, jilid 7, h.177-178

³⁸ Sayyid Qutb, Fi Dzilal al-Qur'an, jilid 3, h. 1294

³⁹ Al-Qurthubi, al-Jami' li Ahkam al-Qur'an, jilid 14, h. 82

hell with various forms of physical and mental torture because you used to forget God in the world. Then feel the torment that is eternal and will never be interrupted.⁴⁰

Factors Cause of Forgetting

Al-Qur'an al-Karim mentions several reasons that make someone forget, that is:

(1) Mastered by Syaithan.

This is in accordance with what Allah said in the QS. Al-Mujadilah verse 19:

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ

"Syithan has mastered them, then made them forget to remember Allah ..."

Shaytan mastered it from various sides, so it really controls his lust, this is the basic meaning of the use of this word.⁴¹

Or Shaytan is really - really strong and powerful over him. Shaykh controlled his soul, so lying and doing damage became an inseparable part of him, so they forgot to remember Allah by continuing to be transfixed by sensual pleasure and physical lust, beautified the appearance of the world in their eyes. Forgetting here implies that the person concerned always forgets what he must remember.⁴²

(1) Refuge to Beings and not to Allah alone.

Allah wants from His servants who believe to only rely, depend, and take refuge only in Allah, not in others. The Qur'an relates how Yusuf who was in a prison cell had a dialogue with two of his cellmates, who asked him to interpret his second dream, as stated in the QS. Yusuf verse 42:

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

"And (He) Joseph said to the person he knew was safe between the two of them: "Explain my condition to your master", so Shaytan made him forget to explain the situation of Joseph to his master. Therefore, He (Joseph) remained in prison for several years."

In one interpretation, it is explained that dhamir (pronouns) in the words "fa ansaahu" here returns to Yusuf. In other words, Joseph

⁴⁰ Ibid.

⁴¹ Ibn Athiyyah, al-Muharrar al-Wajiz fi tafsir al-Kitab al-Aziz, h. 525

⁴² Ibn Ashuur, Tafsir al-Tahrir wa at-Tanwir, jilid 28, h. 55

forgot to only lean and put his trust in God, and instead he hoped so much for the creatures, so the angel Gabriel reportedly came down to warn Joseph of his error..⁴³

Abdul Aziz al-Kindi said: Gabriel entered Joseph's detention cell, and Joseph recognized him, he also addressed him: O my brother who brought a warning! why am I seeing you here with prisoners who sin? Gabriel answered: O Saint the Son of saints, the Lord of Hosts greet you. Then he asked: Are you not ashamed of God when asking for help and relying on fellow human beings? For the sake of my glory, I will keep you in a holding cell for several years. Yusuf asked: Is Allah pleased with me? Gabriel answered: "Yes". So Yusuf replied: I don't care as long as Allah is pleased with me, even if it's only for an hour.

It is reported that Gabriel came to Joseph in prison, then delivered God's warning to him, and extended his prison term. Gabriel said to Joseph: O Joseph, who saved you from the assassination attempt that your brothers would do? Yusuf answered: Allah, Gabriel asked again: who brought you out of the old well? Yusuf answered: Allah. Gabriel asks again: who turned you away from wanting to commit adultery? Yusuf answered: Allah. Gabriel returns to farming: who will save you from women's deception? Yusuf answered; God. Gabriel then asked: then why do you lean on creatures and do not ask God. Yusuf said: O my Lord, that is one word, I am slipping on it. I plead with you, O Lord of Abraham, Lord of Ishaq, and Lord of Ya'qub, that you may understand me. Gabriel said: proper punishment for you, you remain in prison for the next few years.

Both of the above narratives, have not been found in the mufasirin circles that have been raw. But the history above is in line with what was narrated from Abu Hurairah and Ibn Abbas radhiyallahu anhuma.

Ibn Abbas said: "Joseph was punished by imprisonment for several years when he prayed and asked the people he knew were safe between the two of them:" Explain my situation to your master ", if he pleaded with God surely Allah would remove him from prison.⁴⁴

Abu Hurairah radhiyallahu anhu said: Rasulullah SAW said:

⁴³ Ibn Athiyah, Al-Muharrar al-Wajiz fi Tafsir al-Kitab al-Aziz, h. 997

⁴⁴ Al-Qurthubi, al-Jami' li Ahkam al-Qur'an, jilid 9, h. 159-160

رَجَمَ اللَّهُ يُوسُفَ، لَوْ لَا الْكَلِمَةَ الَّتِي قَالَهَا ((ادْكُرْنِي عِنْدَ رَبِّكَ)) مَا لَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ⁴⁵
*"May Allah bless Yusuf, if it were not for the words that Joseph delivered
 "explain my condition to your master", then surely he would not have
 been in custody that long.." (HR. Ibn Hibban)*

God's guidance to the prophet and his community to treat forgetfulness

Indeed, the superiority of Allah over His Prophet is so great, when Allah guides his lover in treating forgetfulness, when Allah says in the QS. Al-Kahfi verse 24:

وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ

"And remember your Lord when you forget ..."

Although this verse is addressed to the Prophet sallallahu 'alayhi wa sallam, but it is also a call from God to the Ummah of the Prophet Muhammad, bearing in mind this problem often occurs among human beings. In other words, when someone forgets he should immediately remember Allah, because forgetting comes from shaytan. And this is God's guidance to the Prophet Muhammad, when he was determined to do some work in the future, he should associate his will with God's will by saying "in sha'Allah".

Among the virtues of Allah which is poured out to the Ummah of the Prophet Muhammad sallallahu 'alayhi wa sallam, Allah does not hold His creatures accountable for their forgetfulness. This is in line with the word of God at the end of surah al-Baqarah:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

"...O our Lord, don't let us hold us accountable if we forget or we do wrong ..."
 (QS. Al-Baqarah: 286)

The majority of scholars are of the view that forgetting what is meant in the prayer above is the dominant forgetting that occurs in human life.

It is reported that Gabriel 'alayhi salam said to the Prophet Muhammad sallallahu 'alayhi wa sallam:

فَدَا أُعْطِيَتْ ذَلِكَ، فَدَا رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنِّسْيَانُ⁴⁶

"Has been given to me (the requested), has been lifted from my umma the responsibility to God for mistakes and forgetfulness."

From Ibn Abbas radhiyallahu 'anhuma, he said: Rasulullah sallallahu alayhi wa sallam said:

إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانُ وَمَا اسْتَكْرَهُوا عَلَيْهِ⁴⁷

⁴⁵ Ibn Hibban, Shahih Ibn Hibban, jilid 14, h. 86. Hadits no. 6006.

⁴⁶ Al-Qurthubi, al-Jami li ahkam al-Qur'an, jilid 3, h. 375

“Verily Allah has tolerated for me and for my ummah the responsibility for mistakes and forgetfulness and what was done due to being forced.” (HR. Ibn Majah)

Imam Qatadah rahimahullah once said:

ثَلَاثٌ لَا يُهْلِكُ عَلَيْهِنَّ ابْنُ آدَمَ: الْخَطَأُ وَالنِّسْيَانُ، وَمَا أُكْرِهَ عَلَيْهِ⁴⁸

“There are three conditions that the son of Adam will not perish because of doing evil: because of mistakes, because of forgetfulness, and because he is forced.” (HR. Abdurrazzaq)

God has guided us that the only remedy when forgetting is to hurry to remember God, then pray to ask God not to take responsibility for that forgetfulness. And among the virtues of Allah over the prophet and his Ummah, Allah does not punish us for our forgetfulness.

II. CONCLUSION

From the discussion above it can be concluded the following points:

1. The Qur'an uses the term "nisyan" or forgets to show two meanings: First, nisyan means tark, which is to leave. And second, nisyan or forget that applies to those who do not maintain and preserve what they remember so that it disappears.
2. Forgetting is an impossible trait for God.
3. The Prophets, as human beings, are not free from forgetfulness. However, the forgetfulness of the Prophets was not in a context that could neglect their responsibility of delivering the treatise. Prophet Adam, Moses, and Prophet Muhammad are among the Prophets whose narrations are forgotten in the Qur'an.
4. In the Qur'an, several forms of forgetfulness are mentioned, including: the forgetfulness of the Servant to God and to himself, the forgetfulness of the Servant to the signs of God's greatness, the forgetfulness of the Servant to God's promises, and the forgetfulness of the Servant to the hereafter
5. Among the factors that result in forgetfulness according to the Koran are shaitan controlled, and take refuge in Creatures and not only Allah.
6. God has guided us that the only remedy when forgetting is to hurry to remember God, then pray to ask God not to take responsibility for that forgetfulness..

⁴⁷ Ibn Majah, Sunan Ibn Majah. Hadits no. 2033.

⁴⁸ Abdurrazzaq, Mushannaf Abdurrazzaq, jilid 6, h. 410. Hadits no. 11417.

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