

Consistency of Practice and the Normative Legal Implications of Cancelling Practices from the Perspective of Ahkam Interpretation: An Analysis of QS. Muhammad Verses 33-35

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Info Articles	Abstract
<p>Article History Received: 2024-09-06 Revised: 2024-09-16 Published: 2024-09-30</p> <p>Keywords: <i>Interpretation of Ahkam;</i> <i>Consistency of Good Deeds;</i> <i>QS. Muhammad;</i> <i>Cancellation of Good Deeds;</i> <i>Firmness of Faith.</i></p>	<p>This study examines the principle of consistency in deeds through an analysis of legal interpretation (tafsir ahkam) of QS. Muhammad verses 33-35. The main focus of this research is to explore the meaning of the prohibition on canceling deeds in the middle of their implementation and the theological and social consequences that arise. Using qualitative methods through a library research approach, this study examines the interpretation of these verses from various classical and contemporary tafsir literature. The results show that QS. Muhammad: 33 gives a clear command for believers to obey Allah and His Messenger and strictly prohibits the destruction of the reward of deeds through inconsistency or doubt. Verse 34 provides a warning to those who hinder the path of Allah, while verse 35 provides a motivational guarantee for believers not to be weak in the struggle. The implications of this finding emphasize that canceling deeds is not merely an individual failure, but has a psychological impact on mental resilience and a social impact on community integrity. The relevance of this study in the modern context is applied to discipline in education, careers, and social struggles.</p>

I. INTRODUCTION

Surah Muhammad, also known as Surah Al-Qital (The War), is the 47th surah in the Qur'an. This surah was revealed in Medina, around 3-4 Hijriah, at a time when Muslims were facing great challenges in the struggle against their enemies. This surah is named after Muhammad because the first verse mentions the name of the Prophet Muhammad SAW. Overall, this surah discusses faith, jihad, and the command to fight in the path of Allah. His verses often encourage Muslims to remain firm in their beliefs and not back down from the struggle, even when faced with difficulties.

In this context, verses 33-35 are crucial, emphasizing the importance of consistency in good deeds. This surah was revealed at a time when Muslims were preparing for the Battle of Uhud and other events that would test their

steadfastness. Therefore, the message of these verses is highly relevant in preventing the abandonment of good deeds midway, which can occur due to fear, fatigue, or worldly temptations. to prevent the cancellation of charity midway, which can occur due to fear, fatigue, or worldly temptations.

Verses 33-35 specifically discuss the obligation to obey Allah and His Messenger, as well as the prohibition on canceling good deeds. Keywords such as "tubtiloo a'malakum" (do not destroy your deeds) indicate that the deeds that have been started must be continued until they are finished, without being stopped by external factors. This verse also provides a strong warning for those who disbelieve and stand in the way of Allah, as well as motivation for believers to remain strong.

The main theme is the cancellation of good deeds mid-way, which can be interpreted as the

failure to complete a good deed for various reasons. This applies not only to physical deeds like jihad, but also to spiritual deeds like worship and morals. In simple terms, this verse teaches us not to give up halfway; once started, we must finish.

Interpretation of Verse 33: Command to Obedient and Not to Cancel Charity

Verse 33 reads: "O you who believe, obey Allah and obey the Messenger (His), and do not make your deeds useless." The main key word is "tubtiloo a'malakum," which means "do not nullify" or "do not spoil." This word indicates that deeds that have been done can be wasted if they are not continued properly. In this verse, Allah commands believers to obey Him and His Messenger. This obedience is not merely formal obedience, but must be manifested in real action. The second part of the verse prohibits the cancellation of deeds, which means that every good effort that is started must be completed. For example, if someone begins a regular worship, he should not stop midway due to laziness or temptation. This cancellation of deeds can occur in various forms, such as abandoning jihad due to fear, or stopping social charity due to fatigue. Psychologically, this verse teaches self-discipline. People often start things with high enthusiasm, but lose motivation over time. Allah reminds us that inconsistent deeds will have no value in the afterlife.

This verse was revealed at a time when some of the Companions began to hesitate in their struggle against the polytheists. Some may have wanted to withdraw from jihad due to the threat of danger. Therefore, this verse serves as a reminder that obedience and consistency are the keys to victory. In Islamic history, events such as the Battle of Badr demonstrate that those who remain steadfast in their deeds ultimately achieve victory.

Tafsir Verse 34: Threat to People Who Disbelieve and Obstruct Allah's Path

Verse 34: "Indeed, those who disbelieve and hinder (people) from the path of Allah, then die while they are disbelievers, their Allah will never forgive them." The key words are "saddoo 'an sabeeli Allah" (hindering the path of Allah) and "kuffarun" (disbelievers). This verse provides a strong warning to those who are not only disbelievers, but also actively hinder others from the path of Allah. This includes those who cancel their own deeds or prevent others from doing them. Cancelling deeds here can mean abandoning the struggle due to weakness of faith. Allah will not forgive them if they die in such a state, indicating that disbelief accompanied by acts of obstruction is a major sin. This verse reminds us that good deeds are not only for oneself but also impact others. If someone cancels a good deed, they can set a bad example that hinders others. This verse is closely related to the previous one because it shows the consequences of canceling a good deed. A person who begins to believe but then backslides due to worldly temptations essentially cancels his good deeds and can be considered an obstacle in God's path. This is a reminder to remain consistent.

Tafsir Verse 35: Weak Prohibition and Allah's Guarantee

Verse 35: "And do not be weak and ask for peace, even though you are the higher (good) and Allah is with you and He will never reduce the reward for your deeds." Key words: "tahinoo" (weak), "sulhi" (peace), and "yabtarakum" (reduce). This verse prohibits believers from being weak and asking for peace when they are actually in a strong position. This is motivation not to cancel charity in the midst of struggle. Allah guarantees that He is with the believers and will not reduce the rewards of their deeds, as long as they remain consistent. This meaning emphasizes optimism and self-confidence. Even when challenges arise, don't give up because God will help.

II. RESEARCH METHODS

This research is a qualitative study using library research. The approach used is a normative-theological approach through the Tafsir Ahkam method, an interpretation method that focuses on verses of the Quran to explore the legal provisions, moral principles, and theological messages contained therein.

The data in this study were collected using documentation techniques by relying on two types of data sources.

1. Primary Data: Text of the verses of the Qur'an, especially Surah Muhammad verses 33, 34, and 35 along with their translations from the Indonesian Ministry of Religion.
2. Secondary Data: Classical and contemporary tafsir literature, including Tafsir Al-Qur'an Al-'Azim by Ibnu Katsir, Tafsir Al-Munir by Wahbah al-Zuhaili, as well as other supporting sources relevant to the theme of consistency of charity.

The data analysis stages are carried out through four main steps:

- Identification and Inventory: Collecting verses related to the cancellation of charity in the middle of its implementation.
- Linguistic Analysis: Examining the meaning of keywords such as "tubtiloo a'malakum" (damaging deeds), "saddoo" (hindering), and "tahinoo" (weak) to understand the scope of prohibitions and commands in the verse.
- Contextual Analysis: Connecting the verse with the historical background (asbabun nuzul) of Surah Muhammad as Surah Al-Qital which motivates the steadfastness of faith.
- Synthesis and Relevance: Drawing conclusions regarding the principle of consistency in charity and contextualizing it in the problems of modern life such as education and social struggles.

The entire research process is directed at describing how the message of the Qur'an shapes

the mental resilience of individuals so that they do not give up in doing good.

III. RESULTS AND DISCUSSION

A. Research result

This section presents the main findings from the interpretation of QS. Muhammad verses 33-35 based on the reviewed interpretation literature:

1. The contents of Surah Muhammad, Verse 33: There is an imperative command (amr) to obey Allah and His Messenger absolutely. There is a strict prohibition (nahyi) through the phrase "wa laa tubtiloo a'malakum" which prohibits destroying or canceling the rewards of deeds that are being or have been done.
2. The content of QS. Muhammad Verse 34: This verse shows the theological legal consequences for those who actively obstruct the path of Allah (saddoo 'an sabeelillah). The findings indicate that those who die in such a state will not receive forgiveness from Allah.
3. The contents of Surah Muhammad, Verse 35: It prohibits believers from feeling weak (tahinoo) and surrendering (asking for peace) when in the right. This verse provides assurance that Allah is with the believers and will not diminish (yabtarakum) their reward in the slightest.

B. Discussion

This section provides an in-depth analysis and the relationship of the findings to the legal and life context:

1. Analysis of the Prohibition on Cancelling Good Deeds: From a legal-normative perspective, the prohibition on destroying good deeds in verse 33 means that every good deed requires consistency (istiqamah). Cancelling good deeds is not only spiritually detrimental (loss of reward), but also indicates a believer's unstable integrity in carrying out obedience.

2. The Link between Unbelief and Inconsistency: The discussion of verse 34 emphasizes that the ultimate nullification of good deeds is apostasy or disbelief accompanied by attempts to hinder others. This serves as a stark warning that allowing oneself to succumb to temptation can lead to eternal loss.
3. Building Mental Resilience through Verse 35: Psychologically, verse 35 serves as a motivational tool. The prohibition against "asking for peace" here is interpreted as a command not to compromise with laziness or fear. This fosters a resilient human character that does not easily give up until a goal is achieved.
4. Relevance in Modern Context:
 - Education: This relevance requires students (such as those studying at UINSU) to complete their academic responsibilities completely without canceling their intentions midway.
 - Professionalism: Maintaining integrity in work so that the results of work are not damaged by actions that violate the law or ethics.
 - Social: Avoiding a weak attitude in fighting for justice in society.

CONCLUSION AND SUGGESTIONS

A. Conclusion

Based on the results of the research and discussion, it can be concluded that obedience to Allah and His Messenger in QS. Muhammad verses 33-35 is absolute and directly proportional to consistency in good deeds. The prohibition of destroying or invalidating good deeds (*tubtiloo a'malakum*) theologically emphasizes that the success of a worship or struggle is not only assessed from the beginning, but also from consistency until the end of its implementation. Disbelief and attempts to obstruct the path of Allah are the most extreme forms of invalidating good deeds with the consequence of losing divine forgiveness. Furthermore, the guarantee of Allah's

presence for His servants who are steadfast and do not give up shows that the Qur'an provides both theological and psychological foundations in building individual mental resilience. Firmness in good deeds is key to the integrity of a believer, both in aspects of ritual worship and social service in the modern era.

B. Suggestion

This study recommends several important points for readers and future researchers:

1. For the General Public: It is hoped that the message in QS. Muhammad verses 33-35 will serve as motivation to maintain consistency in every good deed, especially when facing challenges or temptations to give up midway.
2. For Students and Academics: It is recommended to apply the principle of anti-cancellation of charity in completing academic responsibilities with full discipline and compliance with applicable regulations.
3. For Further Researchers: This study can be developed further by connecting the concept of *tubtiloo a'malakum* with theories of mental resilience from an Islamic psychology perspective in a more empirical manner.

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