

Examining the Wisdom and Justifications of Asking Forgiveness: The Prophet of Islam (PBUH) from the Perspectives of Commentators

Prof. Habib Rahman Rahmani^{1*}, Prof. Ghulam Rasool Muradi²

^{1,2}Mmber of the Department of Islamic Culture, Faculty of Social Sciences, Jawzjan University, Afghanistan

DOI: [10.55559/sjaes.v2i04.53](https://doi.org/10.55559/sjaes.v2i04.53)

Received: 15.04.2023 | Accepted: 27.10.2023 | Published: 02.11.2023

Electronic reference (Cite this article):

Rahmani, H. R., & Muradi, G. R. Examining the Wisdom and Justifications of Asking Forgiveness: The Prophet of Islam (PBUH) from the Perspectives of Commentators. *Sprin Journal of Arabic-English Studies*, 2(04), 01–15. <https://doi.org/10.55559/sjaes.v2i04.53>

Copyright Notice:

© 2023 the Author(s). This is an open access article published by Sprin Publisher under the Creative Commons' Attribution 4.0 International (CC BY 4.0) licence. <https://creativecommons.org/licenses/by/4.0/>

Abstract

This article is about the wisdom and justifications of asking forgiveness of the Prophet of Islam (PBUH) from the point of view of the commentators of the fariqin. This article has investigated the aforementioned topic with a descriptive-analytical and comparative method and found that the Holy Prophet (peace and blessings of God be upon him) is infallible and because of his infallibility, he is not guilty of any conventional sins. Therefore, if there are materials indicating that it is a sin, those materials should be interpreted and should not be attributed to conventional and conventional sin. Also, a question will be created in the minds of some people that if the Prophet of God is innocent, why would you be ordered to forgive, like people, it can be said: in the verses where the Prophet (peace be upon him and his family and peace be upon him) asked for forgiveness from sins, has been done, it does not mean that the Holy Prophet (peace and blessings of God be upon him) has committed a sin, but there is wisdom and justification in the forgiveness of the Messenger of God, which can be obtained by reading this article.

Keywords: *Wisdom, Justification, Forgiveness, The Prophet of Islam (PBUH), Commentators of Qur'an*

Introduction

In the Holy Quran, some prophets, peace be upon them, such as Prophet Muhammad, peace be upon him and his family Salam was ordered to seek forgiveness and some others like Hazrat Ibrahim (peace be upon him), Hazrat Dawud (peace be upon him), Hazrat Sulaiman (peace be upon him) and..., asked for forgiveness and the number of these verses is close to thirty verses. It is obvious that prophethood is a very great position and God Almighty has given it to pure-hearted people, and a person who owns prophecy does not commit a sin until he is forced to seek God's forgiveness.

But the verses that are about the forgiveness of the prophets, peace be upon them, apparently express the concept that the prophets, peace be upon them, asked for forgiveness for the sins they committed, and also the conventional meaning of Istighfar is asking for forgiveness. Every person who is infected with sin says Istighfar in order to be safe from the bad and ugly effects of sin and not to be punished by God.

Considering the mentioned contents, questions are raised: If the Prophet of Islam (peace and blessings of Allah be upon him) has divine infallibility, why did he ask for forgiveness? What wisdom and justifications are hidden in their asking for forgiveness? And is the asking for forgiveness of the prophets, peace be upon them, compatible with the position of infallibility?

A group such as the Zahiratists argues that the prophets committed sins by arguing the verses in which some of the prophets who asked for forgiveness or were commanded to ask for forgiveness. While the reality of the matter is not like this, there is wisdom and justification in the asking for forgiveness of the prophets, peace be upon them, and asking for their forgiveness or asking them to ask for forgiveness does not mean that they have committed a sin.

Therefore, the main question of this research can be stated as follows: What is the wisdom and justifications of asking forgiveness of the Holy Prophet (peace and blessings of Allah be upon him) and the exact interpretation of the verses of asking for forgiveness of his Prophet (peace be upon him) from the point of view of the honourable commentators?

Although books and articles have been written about the infallibility of divine prophets and the Holy Prophet (peace and blessings of God be upon him), no work or article has been written on the subject. Therefore, it seems that one of the most important issues that needs fundamental research is a research on the wisdom and justifications of asking for forgiveness from the Holy Prophet, may God bless him and grant him peace, from the point of view of the honourable exegetes, rather than the precise interpretation of the verses of asking for forgiveness of his Prophet (PBUH). And the wisdom and justifications of the forgiveness of divine prophets are clear and some illusions that are caused by the appearance of the verses and are incompatible with the position of infallibility should be dispelled. Therefore, the writer of these lines discusses the wisdom and justifications of asking forgiveness of the Prophet of Islam, peace and blessings of God be upon him, with a descriptive-analytical method.

Topic plan

It can be said that this research, with the help of Almighty God, seeks to clarify the exact interpretation of the Prophet's (peace and blessings of Allah be upon him) verses of seeking forgiveness from the point of view of the commentators, and also seeks to express the wisdom and justifications of asking for forgiveness of the Holy Prophet (PBUH).

Organization of Research

Due to the fact that dear readers have a general picture of the topics of this article in mind, it is necessary to state its organization. Since the correct understanding of a topic depends on the precise understanding of the hidden and hidden angles of the words used and its accessories, first the concepts of the words: forgiveness, prophet and wisdom were examined, then, to avoid prolonging the discussion, only He mentioned the verses in which Prophet Muhammad, may God bless him and grant him peace, is commanded to seek forgiveness, and

then the wisdom and justifications that were mentioned under the verses in question in the interpretations of the scholars were examined.

Generalities and concepts

The concept of forgiveness

A. In the word: Istighfar is from the word (ghofar), in the dictionary books, forgiveness is mentioned in the meaning of cover and cover, as it is said¹, "**Wasibg thobak, fanneh aghfaru lalusakh**"; Dye your clothes so that it is more covered than the pus. And the hat is also said to be forgiving, because it covers and protects the head². Therefore, forgiveness does not originally mean forgiving and forgiving, and if it is used in these meanings, it is permissible and metaphorical, and evidences for this can be stated in the Qur'an; As an example, God the Almighty says: "**Forgive for God's sake...**"³ In this verse, the reason for the victory of the Prophet (peace and blessings of Allah be upon him) is considered to be the creation of a kind of cover for him (peace be upon him), because the said victory could have caused the evil of the disbelievers to be repelled and the safety of the Prophet of Islam (peace be upon him) to be As Imam Reza (may God have mercy on him) said in a narration: In the eyes of Arab polytheists, no one is more guilty than the Prophet of Islam (peace be upon him) because they had three hundred and sixty idols and he (peace be upon him) -attributed all of them to God and called people to monotheism and sincerity⁴. This was very heavy and huge in their opinion and they said: Has he made all of God one? This is very surprising. Their elders set out to provoke the people to stand up and defend the gods, which is an -important duty, we have not heard such a thing from anyone, this is nothing but their own words. On this basis, God Almighty conquered Makkah for His Prophet and said: "**Inna Fatahna Lak Fatah Mubbinah**" means we have given you this clear victory so that they will not try to harm you again, and so it happened. After the conquest of Mecca, some people -became Muslims and some fled from Mecca And those who remained could not deny monotheism and accepted it with the invitation of the people. So, with the conquest of Makkah, the sins that the Holy Prophet (peace and blessings of Allah be upon him) had with the polytheists were forgiven, meaning that they could no longer make mistakes⁵. Based on what has been said, it is clear that Istighfar in the word means seeking to cover, hide and eliminate the consequences and undesirable effects of something, Although that thing in itself is sin and disobedience to God. But Ghab Isfahani wrote this in his vocabulary: Ghafoor and Ghaffar are exaggeration expressions and mean to hide and cover -the sins of the servants, as it is said: "O Allah, forgive us, forgive us, forgive us, and forgive us, and you are the forgiver, O people of forgiveness." ». So, whenever this word is used about sin, it means to cover it so that it is not seen, and man is saved from divine punishment by means of it⁶. And

¹ Mohammad, Al-Azhari Al-Harawi, Tahhib al-Laghe, vol. 8, p. 112; Ahmed, Ibn Faris, Magajm al-Maqays al-Lagha, vol. 4, p. 385; Ibn Manzoor, Lasan al-Arab, vol. 5, p. 25; Ahmed bin Muhammad, al-Masbah al-Munir in Gharib al-Sharh al-Kabir, vol. 2, p. 449; Modern Dictionary of Arabic Language, vol. 2, p. 1628

² Ragheb, Esfahani, al-Mufardat fi Gharib al-Qur'an, p. 609.

³ Surah Fatah, verse 1-2.

⁴ Shakrin and Hamid Reza, article: Infallibility and forgiveness; Ta'and, Talaim or Tazam?, Marafet Kalami .magazine, summer 2013, number 2, p. 7

⁵ Shakrin and Hamid Reza, article: Infallibility and forgiveness; Ta'and, Talaim or Tazm?, Marafet Kalami .magazine, summer 2013, number 2, p.8

⁶ Ibn Manzoor, Lasan al-Arab, vol. 5, p. 25.

Istighfar means asking for such cover by speech and action so that disobedient servants are protected from divine punishment on the Day of Judgment⁷.

- B. In the term:** Istighfar in the term of Ahlul-Kalam: "I seek forgiveness after seeing the ugliness of the sin and complaining about it; Istighfar is asking for forgiveness after seeing the ugliness of sin and its symptoms⁸.

In my opinion, the idiomatic meaning of this word has a clear and close relationship with its literal meaning. In fact, its idiomatic meaning also means asking for forgiveness.

The concept of prophet

- A.** In the word: Nabi is –the singular word and the plural is Nabiun and Prophets. If the word "prophet" is derived from the root Naba, it means a messenger, and a Nabi is someone whom Allah Almighty chooses to give him religion or to reveal Shariati⁹. As God Almighty says: {And so we made the enemy of all the prophets, the devils of humans and jinns}¹⁰. And if Nabi is derived from "Nabawa", it means high ground. Therefore, the Prophet is the most honorable and has the most dignity¹¹.
- B. In terminology:** In most books of opinions, the following two definitions are given for "prophet":
1. A prophet is someone whom God informs through his commands and prohibitions to address the believers and order them to do so, and he does not address the disbelievers and is not sent to them. But the Messenger is the one who is sent to the disbelievers and the believers to convey the message of God to them and invite them to worship God¹².
 2. A messenger is someone who is sent by Allah Almighty with a new law. But a prophet is someone who did not come with a new Sharia, but followed the previous Rasul's Sharia and preached it to the people.

After this definition, it is known that the difference between a prophet and a messenger is this: Both messengers and prophets are missionaries, but a messenger refers to someone who is sent with the new law. A prophet is said to be someone who is not sent with a new Sharia but follows the Sharia of the Messenger who was before it, and it is his new Sharia¹³.

The condition of being a messenger is not that he comes with a new law, because Yusuf (peace be upon him) was not sent with a new law, but he was on the religion of Abraham and obeyed it, and preached its law to the people, despite that he was also a messenger because Allah, the Most High, says: {Yusuf came to you before the evidence, so you were in doubt about what you came to, so that even if you said, he will not be sold. God is after the Messenger}¹⁴. Thus, the definition of a prophet can be given as follows: A prophet is a free man who has been chosen by Almighty God to preach His revelation.

⁷ .Ragheb, Esfahani, al-Mufardat fi Gharib al-Qur'an, p. 609 .

⁸ ,Ali .Jozjani.Al-Tarif, p. 36 ,

⁹Ahmad Mukhtar Abdul Hamid Omar , Al-Mu'jam al-Laghga al-Arabi al . Mahaserat vol. 3, p. 2153; Zain al- , .Din Abu Abdullah Muhammad bin Abi Bakr bin Abdul Qadir al-Hanafi al-Razi , Mukhtar al-Sahah, p. 303

¹⁰.Al-An'am, 112 .

¹¹-Ahmed Mukhtar Abdul Hamid Omar , Al-Mu'jam Al-Laghga Al-Arabiyyah Al . Mahasert. vol. 3, p. 2163 ,

¹² explanation Al Tahawi named to (Dedication the questioner with us F Al Tahawi I issues) , Al Sheikh , Salih . p. 79 , number comprehensive Alia ,

¹³description Al Tahawi pp . 1656-1658 , number comprehensive Aliaz , Al-Hawali , travel .

¹⁴.Surah Ghafar, verse 34 .

The concept of wisdom

- A. In the word:** the word wisdom has many meanings: i.e. knowing the best things with the best sciences, it is a word that has fewer words and more meaning, reason, knowledge and wisdom, prophecy¹⁵. Doing the right thing and putting everything in its place is the prophetic tradition and the Bible¹⁶
- B. In Terminology:** Usuli scholars often use the term wisdom to express the meaning of the divine decree and to express what follows from gaining benefit or avoiding harm from the divine decree. Therefore, wisdom can be defined as follows: wisdom is what is desired and the ultimate goal is the ruling of Sharia; For example, the ultimate goal of banning adultery is to preserve genealogy, and the ultimate goal of shortening prayer and fasting for travelers is to avoid hardship¹⁷.

Istighfar of the Prophets (peace be upon them) and the Prophet of Islam (PBUH)

The position of prophethood is a high position that God Almighty has given to pure-hearted and worthy people and has given them the position of infallibility, which is not compatible with sin, that is, the prophets, peace be upon them, do not commit sins until they are forced to seek forgiveness from God Almighty. But there are verses in the Holy Qur'an that express the concept that God's prophets asked for forgiveness for the sins they committed. Even the Prophet of Islam himself, peace and blessings of God be upon him, in the verse "Be patient, indeed, the promise of God is true, and ask forgiveness for your sins, and glorify the praises of your Lord". "So, (O Prophet!) exercise patience and patience because God's promise is true, and ask for forgiveness for your sins, and glorify and praise your Lord every morning and evening¹⁸". Also, Hazrat Adam (peace be upon him) in verse -twenty -three of Surah Al-Araf, Hazrat Ibrahim (peace be upon him) in verse -forty-one of Surah Ibrahim, Hazrat Suleiman (peace be upon him) in verse -thirty-five of Surah p. And... they asked for forgiveness. Of course, many Islamic jurists considered the Prophets, peace be upon them, to be free from any sin, both minor and major, and they consider it the correct belief in this regard¹⁹.

So, if this is the case, why did the Prophet of Islam, peace and blessings of God be upon him, and other prophets, peace be upon them, ask for forgiveness, and what wisdom and justifications are hidden in their asking for forgiveness? In order to obtain these contents, we must refer to the interpretation of the verses in which the Prophet of Islam asked for forgiveness, so that the wisdom and justifications of the forgiveness of Prophet Muhammad, may God bless him and grant him peace, be revealed.

Now, first of all, the verses in which the Prophet of Islam, may God bless him, and peace be upon him, is commanded to ask for forgiveness are mentioned, and connected to it, the viewpoints of the commentators of the parties are examined and their views on this matter are mentioned.

¹⁵.Saadi Abu Habib, Al-Qamoos jurist language and terms, vol. 1, pp. 96-97 .

¹⁶.Ahmad Mukhtar, Omar, Al-Mu'jam Al-Laghga Al-Arabiyyah al-Mawdamaneh, vol. 1, p. 540 .

¹⁷ Al-Toufi Al-Sarasari, Suleiman, Researcher : Abd Allah Ben Abd Al Mohsen Al-Turki, Brief description of .al-Rudah, vol.3, p.386

¹⁸ . Surah Ghafir, verse 55.

¹⁹ Javad, Najafi Kani, article: Relation between forgiveness and the infallibility of prophets, religious research . journal, winter 2014, number: 12 (research), permanent address <https://www.noormags.ir/view/fa/articlepage/36519>

The verses of asking for forgiveness from the Prophet of Islam (peace be upon him) refer to God's command

In this part, only the verses in which the Prophet of Islam (peace and blessings of God be upon him) asked for forgiveness, are mentioned and connected to them from the perspective of foreign commentators. And those verses are as follows:

1. "And ask for forgiveness God is Forgiving, Merciful; And From God request forgiveness See, God is forgiving and merciful!"²⁰
2. "And say, Lord, forgive and have mercy, and you are the good of the merciful; And say: "My Lord! forgive me and have mercy; And you are the best of the merciful!"²¹
3. "So be patient, for God's promise is true, and ask for forgiveness for your sins, and glorify your Lord with the eternal and the first-born; So (O Prophet!) exercise patience because God's promise is true, and ask for forgiveness for your sins, and glorify and praise your Lord every morning and evening!"²²
4. "Know that there is no god but Allah and ask forgiveness for your sins and for the believers and the believing women, and Allah knows your turning and your rest " So know that there is no god but Allah; And ask for forgiveness for your sin and the believing men and women! And God knows where you are and where you are."²³
5. "Glory be to your Lord and ask for His forgiveness, for he was Repentant; Glorify and Praise your Lord and ask Him for forgiveness, for He is very accepting of repentance!"²⁴

Interpretation of the Prophet's (PBUH) verses of asking for forgiveness from the point of view of the honourable commentators.

Fakhr al-Razi in the interpretation of the verse \neg : "And ask for forgiveness from God, indeed Fakhr al-Razi in the interpretation of the verse \neg : "And ask for forgiveness from God, indeed God was forgiving, merciful" says: In this verse, God Almighty has ordered the Prophet (peace and blessings of God be upon him) to ask for forgiveness, and of course he (peace be upon him) was commissioned to ask for forgiveness. It does not mean that there is any sin on his part. If it is assumed that it is said by the detractors and opponents of Islam: Surely, a crime has been committed by the Prophet of Islam (peace be upon him) because his commission is an indication that a sin has been committed by him. In response to this weak promise, we can say:

1. The nature of the Prophet of Islam (peace and blessings of Allah be upon him) decided to defend and support a person named "Tameh" even though he was apparently one of the Muslims, but not in reality, because of the will of \neg (God Almighty) ordered to seek forgiveness.
2. When a group testified that a Jew was a thief and that the prey was innocent, while the truth was not clear to the Prophet of Islam (peace and blessings of Allah be upon him), based on the group's testimony and taking into account the appearance of the Jew, the verdict was given that the Jew was a thief. did, then when Allah the Exalted informed that Hazrat (peace be upon him) that his testimony was false and untrue, and the Holy Prophet

²⁰.Surah Nisa, verse 106 .

²¹.Surah Mominun, verse 118 .

²².Surah Ghafar, verse 55 .

²³.Surah Muhammad, verse 19 .

²⁴.Surah Nasr, verse 3 .

(peace be upon him) also knew that he had made a mistake in his judgment. God Almighty has ordered the Prophet of Islam to seek forgiveness.

Fakhr Razi says: It is possible that the Messenger of God (peace and blessings of God be upon him) was appointed because of those who declared the innocence of the "prey" from theft²⁵.

Fakhr Razi did not say anything about the wisdom and justifications of asking forgiveness of the Prophet of Islam (peace and blessings of Allah be upon him), but he referred to the justifications presented in verse 106 of Surah Nisa. And as for the following verse: "Be patient, indeed, God's promise is true, and forgive your sins, and glorify the praise of your Lord for the rest and the first"²⁶ So, (O Prophet!) exercise patience because God's promise is true, and ask for forgiveness for your sins, and glorify and praise your Lord every morning and evening!"²⁷

Fakhr Razi says: Critics and opponents of the infallibility of the Holy Prophet (peace be upon him) cling to this verse and say: Muhammad (peace be upon him) has sinned. But we carry this to the first and best abandonment, that is, the meaning of "sin" is the first and best abandonment²⁸.

Therefore, the Prophet of God (peace and blessings of God be upon him) was commissioned to seek forgiveness because of the first one's abandonment, not because of any sin on his part. , meaning its meaning (and Ask forgiveness for the sin of trust in the truth. Ask for forgiveness for the sins of your nation).

Fakhr Razi in the following verse: " Glory be to your Lord and ask for forgiveness if he repents; Glorify and praise your Lord and ask Him for forgiveness, for He is very accepting of repentance ²⁹ It states several possibilities regarding the forgiveness of the Prophet of Islam (peace and blessings of Allah be upon him), some of which are as follows:

1. The glorification of the Prophet (peace and blessings of God be upon him) is the glorification of the glorification.
2. Asking for forgiveness of that Prophet (peace and blessings of Allah be upon him) was better than leaving.
3. The meaning of "Wastgifrah" and Astgifrah is the meaning of forgiveness³⁰.

At the beginning of the Hijrah, most Muslims were living in poverty, their food was generally barley flour and dates, and wheat flour was very scarce. A person named Bishr or Tomeh, who apparently was a Muslim but was actually a hypocrite, stole a bag of flour from Rafa'a's house, when Rafa'a saw this incident in the morning. Qatada came to his nephew and told the story of the robbery. Then all the people gathered and started investigating, some said: Last night we saw that a fire had been lit in the neighborhood of Banu Abiraq , when Banu Abiraq found out, he finished the robbery in the name of a Jew because he Bait) with full consciousness pierced the bag and placed it in the Jewish house, after which a line was drawn with flour from Rafa'a's house to the Jewish house. Therefore, after investigating and investigating Rafa'a and Qatadah (may God be pleased with him), who is his nephew , they

²⁵.Fakhr al-Din, Razi, al-Tafsir al-Kabir or Mufatih al-Ghaib, vol. 11, p. 28 .

²⁶.Surah Mominun, verse 118 .

²⁷.Surah Ghafar, verse 55 .

²⁸.Fakhr al-Din, Razi, al-Tafsir al-Kabir or Mufatih al-Ghaib, vol. 27, p. 68 .

²⁹.Surah Nasr, verse 3 .

³⁰.Fakhr al-Din, Razi, al-Tafsir al-Kabir o Mufatih al-Ghaib, vol. 32, p. 149 .

obtained the money from a Jewish house, the Jew swore that he had entrusted these to me. Based on this, it was proved that the thief was Banu Ibraq. Then Qatadah (may Allah be pleased with him) appeared in the presence of the Holy Prophet (peace and blessings of Allah be upon him) and based on the investigation and prevailing suspicion, he introduced the thief to Banu Abiraq (prey or human), and when the prey found out about this, he went to the Prophet of Islam (peace be upon him). came and complained about Rafa'a and said: He accuses us of theft without any legal proof while the stolen property was obtained from a Jewish house, you stop them from mentioning our name. but to claim on the Jew. The Prophet of Islam (peace and blessings of Allah be upon him) said: The thief is a Jew and the accusation against the prey is unfounded. It was not long after this incident that a full bow of the Quran was revealed, through which the truth of the incident was revealed to the Prophet (peace and blessings of God be upon him), that is, the Holy Quran revealed the theft of the prey and exonerated the Jew.

This act of the Prophet of Islam (peace be upon him) is not a sin, it is contrary to the facts, that is, judging him (peace be upon him) based on evidence and external circumstances. Therefore, in the next verse, the Messenger of God (peace and blessings of God be upon him) was assigned to seek forgiveness ; Because the status of the prophets is very great and they are not liked that much³¹.

Mufti Shafi Osmani writes: In the verse " Waqul Rabbi forgive and have mercy and you are the best of the merciful " the (forgiveness and mercy) does not mention what to forgive and what to have mercy on . It is harmful and a matter of hardship, and the prayer of mercy includes the achievement of every desired and beloved, because avoiding harm and gaining benefit is the summary of human life and intentions, which includes both, and inculcating the prayer of forgiveness and mercy on the Prophet of Islam (peace be upon him). (may Allah bless him and grant him peace) despite the fact that he is innocent and deceased, he is basically for the forgiveness of the Ummah³².

And also below the verse: " Know that there is no god but Allah, and ask forgiveness for your sins and for the believers and the believing women, and Allah knows your turning and your rest"³³ He says: In this verse, the Messenger of God was instructed to ask for forgiveness, although due to the infallibility of prophethood, there is no possibility that he (peace and blessings of God be upon him) will commit a sin, but it is possible for the prophets, peace be upon them, to slip in ijthad despite their infallibility. It turns out that it is not a sin in the laws of Sharia, but it is the cause of the command, and the prophets of God are warned against it, but considering their honorable position, this is also interpreted as the word of sin ; So it can be said: The meaning of the word "sin" in this verse can be this type of slip. Keeping in mind the said content, it is clear that what is meant by "sin" is not its conventional meaning.

Wahba Al-Zahili in the interpretation of the verse: " Wastaghfer-e-Allah." إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا³⁴ writes: The assignment of the Prophet of Islam (peace and blessings of Allah be upon him) regarding the story of the prey does not bring any kind of gadh and disturbance to the infallibility of his Prophet (peace be upon him) because he only intended not to Having made a decision and intending is not considered a sin, rather this is like "Hasnat al-Abrar Siyat al-

³¹ .Mohammad Shafi, Osmani, translator: Mohammad Yusuf, Hosseinpour, Tafsir Ma'arif al-Qur'an, vol. 4, pp . 143-145

³² .Mohammad Shafi, Usmani, translator: Mohammad Yusuf, Hosseinpour, Tafsir Ma'arif al-Qur'an, vol. 9, pp . 411-412

³³ .Surah Muhammad, verse 19 .

³⁴ .Surah Nisa, verse 106 .

Maqrabin". The command to seek forgiveness from that Imam is for increasing the reward, and it is also a guide for him and his Ummah to be careful in their rulings.

Also, the Holy Prophet (peace and blessings of Allah be upon him) did not rule on this issue before the revelation of the verses and they only used good guesses; But the Almighty God told them the truth of the matter, which is contrary to what they thought (truth prevails over Muslims and lies prevail over Jews). After that, God encouraged the Tomah people and others to seek forgiveness by saying, Indeed, God is Forgiving, Merciful³⁵. That is, God Almighty is very forgiving to those who ask for His forgiveness, and He is very merciful to those who seek His mercy³⁶.

And also the verse: " The saying of the Lord , forgive and have mercy, and you are the best of the merciful " interprets it as follows: " Say, O Prophet: O Lord, forgive me my sins, and cover my faults, and be merciful to me by accepting your repentance, and save me from torment, you are the best for me, the mercy of worship" and he says this It is here that Istighfar refers to prayer, not in the usual sense of asking for forgiveness³⁷. According to the narration of Abu Bakr Siddiq (may God be pleased with him): " He said to the Messenger of God, may God's prayers and peace be upon him, that I am a scholar, pray for him in my prayers, and he said, ``O God, this is wrong." My soul has done many injustices and sins are not forgiven except You. Al-Ghafoor Al-Raheem³⁸.

And also, below the verse: "Be patient, for God's promise is true, and ask for forgiveness for your sins, and glorify your Lord for the good and the good"³⁹. Regarding the asking for forgiveness of the Messenger of God (peace be upon him), he says: Allah the Exalted commanded his Messenger (peace be upon him) to always leave the first work for your sins, or for the sake of increasing the reward, or to guide the believers and comfort them. If they seek you, ask for forgiveness; Because God has forgiven your past and future sins, and by the grace of God Almighty, continue to praise Him at the end of the day and at the beginning of the night⁴⁰.

Wahbah al-Zahili verse: " Know that there is no god but Allah and ask forgiveness for your sins and for the believers and the believers, and Allah knows your intentions and "Thawakum"⁴¹. He interprets it like this: O Prophet (peace and blessings of Allah be upon him)! Since you have known the condition of both believers and unbelievers, and the happiness and misery of both sects have become known to you, and you have been informed of the signs of the Day of Resurrection, then be steadfast on the monotheism and care of the soul that you are relying on, and the things that are contrary to the first one. which sometimes happens again, seek forgiveness from the Lord and ask for forgiveness for the sins of your subjects and nation and ask Allah Almighty to forgive them of their sins. Considering the contents stated, it appears that the Prophet (peace and blessings of Allah be upon him) sought forgiveness from the first desertion and because of the sins of their nations⁴².

³⁵.Surah Nisa, verse 106 .

³⁶ .Wahba, Al-Zahili, Al-Tafsir Al-Munir in Al-Aqeedah and Sharia and Manhaj , vol.5, p. 259 .

³⁷Wahba, Al-Zahili, al-Tafsir al . Munir .al-Aqeedah wa al-Shari'a wa al-Manhaj, vol. 18, p. 114

³⁸.Sunan al-Nasa'i, vol. 3, p. 60 .

³⁹.Surah Ghafar, verse 55 .

⁴⁰.Wahba, Al-Zahili, Tafsir al-Munir fi al-Aqeedah wa al-Shari'a wa al-Manhaj, vol. 24, p. 144 .

⁴¹.Surah Muhammad, verse 19 .

⁴².Wahba, Al-Zahili, Tafsir al-Munir fi al-Aqeedah wa al-Shari'a wa al-Manhaj, vol. 26, p. 110 .

Also below the verse: " Glory be to your Lord and ask for forgiveness for he was repentant"⁴³ He says: The forgiveness of the Holy Prophet (peace and blessings of Allah be upon him) is due to the humility of God and education for the Ummah, not because of any sin on his part.

The wisdom and justifications of asking forgiveness of the Prophet of Islam (PBUH) from the point of view of the commentators.

In this topic, the commentators and hadith scholars have expressed wisdom and beautiful justifications regarding the forgiveness of the Holy Prophet (peace and blessings of Allah be upon him).

1. Meaning of literal meaning (guilt and forgiveness)

Derived from the word "sin" is opposition to the order of the Maulvi that the eagle pursues, and derived from the word "forgiveness" is the leaving of the eagle on that opposition) is the meaning that the common opinion of the people of the Shari'ah has given to those two words, and otherwise the literal meaning of sin is the phrase From any action that has sinister effects, and the literal meaning of forgiveness is to cover everything. It is certain that the rise of the Messenger of God at the call of the people, and his movement against disbelief and paganism, from before the emigration and its continuation until after, and the wars he waged with the polytheists after the emigration, were acts with sinister effects. And it was an example for the word "sin" and it was a practical summary of creating an accident and creating a problem , and it is clear that the disbelievers of Quraish, as long as they kept their shock and strength, they never made him subject to their forgiveness, that is, from creating the pain They did not care for that gentleman and never forgot the decline of their nationality and the destruction of their traditions and ways, as well as the blood that was shed by their elders, until they avenged and erased the name and custom of the Prophet of their grudges. They did not calm their inner self, they did not give up. But with the conquest of Makkah or the conquest of Hudaibiyah, which also led to the conquest of Makkah, God took the shock and strength of Quraysh away from them, and as a result, He covered the sins that the Messenger of God (peace and blessings of God be upon him) had in the eyes of the polytheists, and that noble He gave protection from the evil of Quraish. So what is meant by the word "sin" - and God knows best - is the bad consequences and dangerous effects that the invitation of that noble brings from the area of the infidels and polytheists, and these effects are in terms of the word "sin", it is a sin that in the eyes of the infidels made him worthy of punishment against it⁴⁴.

2. Asking for forgiveness for the remembrance of sin or glorification

The appointment of the Prophet of Islam, peace and blessings of God be upon him, does not mean that he has committed a sin, because asking for forgiveness is not always due to sin and sin, but asking for forgiveness is sometimes at the time of remembrance of sin and sometimes in the form of glorifying and glorifying God Almighty⁴⁵.

3. Asking for forgiveness for increasing reward and guidance for the Ummah

⁴³.Surah Nasr, verse 3 .

⁴⁴ Seyyed Mohammad Hossein, Tabatabai, translator: Seyyed Mohammad Baqer Mousavi, translation of Tafsir .al-Mizan, with Talkhis, vol. 18, pp. 381-383

⁴⁵ .translated by Majma al-Bayan fi Tafsir al-Qur'an, vol. 27, p ,Tabarsi, Abu Ali al-Fazl, translator: Ali Karmi .329

The command to seek forgiveness from that Imam is to increase the reward. And it is also a guide for him and his Ummah to be careful in their rulings⁴⁶.

4. Inherent worship

Asking for forgiveness is one of the clear examples of glorifying God, the most beautiful manifestation of humility, expressing humility and admitting the guilt of infinitesimals in front of the great God. Constant asking for forgiveness is one of the signs of faith and piety, opening the doors of God's mercy, and one of the best causes of closeness and connection with God. In the eyes of the Qur'an, asking for forgiveness is considered one of the great acts of worship and it is considered the action of the believers in the verse⁴⁷. Also, the Holy Qur'an introduces the true believers in another place like this: They used to sleep a little during the night, and they asked for forgiveness at dawn⁴⁸. And the Prophet of Islam (peace and blessings of Allah be upon him) introduced the best prayer as seeking forgiveness and considered it as worship.

Based on the mentioned material, it is clear that from the perspective of the Qur'an, Istighfar is an act of worship to which all believers are invited, and it is a type of act of worship that brings –closer to God⁴⁹.

5. Prayer

Here, Istighfar refers to prayer, not in the usual sense of asking for forgiveness⁵⁰. According to a narration from Abu Bakr (may God be pleased with him): "He said to the Messenger of God, may God's prayers and peace be upon him. My soul has done many injustices, and sins are not forgiven except You. Al-Raheem⁵¹.

6. Asking for forgiveness from leaving the first

Here, we mean the sin of leaving the first place, because it is known that the Prophet (peace and blessings of Allah be upon him) is one of those who will not oppose the obligatory commands of God, so it is permissible to leave the first places as if it were from others. It should not be considered a sin, but it should be considered a sin against the Prophet, and this is a sign of the greatness and dignity of the Prophet. Or it can be said: (Wastaghfir laznabak) is the preposition of the infinitive towards the subject, that is, its meaning is (Wastaghfir laznab umtak fi haqak; seek forgiveness for the sins of your nation)⁵².

Also, it is "Hasnat al-Abrar Siyat al-Maqrabin". Therefore, if others ask for forgiveness for their sins, the prophets should ask for forgiveness from the moment they forget the remembrance of God or abandon a better work and go to the good⁵³. As it is narrated from Hudhayfah bin Yamama that he said: " O Messenger of God, may God bless him and grant him peace, I am a man of tongues, and the generality of that is upon my people. He said: So, you

⁴⁶ .Wahba, Al-Zahili, Al-Tafsir Al-Munir in Al-Aqeedah and Sharia and Manhaj , vol.5, p. 259 .

⁴⁷.Surah Al-Imran, verse 17 .

⁴⁸.Surah Dhariyat, verse 17-18 .

⁴⁹ Shakrin and Hamid Reza, article: Infallibility and forgiveness; Taand, Talaim or Tazem, Marafet Kalami . magazine, summer 2013, second year, number 2, p. 10

⁵⁰Wahba, Al-Zahili, al-Tafsir al . Munir .al-Aqeedah wa al-Shari'a wa al-Manhaj, vol. 18, p. 114

⁵¹.Sunan al-Nasa'i, vol. 3, p. 60 ,bin Shoaib, al-Nasa'i Ahmad .

⁵² ,Tabarsi, Abu Ali al-Fazl, translator: Ali Karmi, translated by Majmam al-Bayan fi Tafsir al-Qur'an, vol. 23 . .Fakhr al-Din, Razi, al-Tafsir al-Kabir or Mufatih al-Ghaib, vol. 27, p. 68 ;pp. 108-109

⁵³ the same; Javad, Najafi Kani, article: Relation between Istighfar and Infallibility of Prophets, Religious . Research Journal, Winter, 2014, No. 12, p. 7. (382)

are the one who seeks forgiveness. I seek forgiveness from God on this day and night, or on this day, or on this day a hundred times"⁵⁴ I was harsh and I was harsh towards my family. I am afraid that the end of my language will make me go to hell." The Holy Prophet (peace and blessings of Allah be upon him) said: How are you asking for forgiveness? That is, don't neglect asking for forgiveness, and even I ask for forgiveness a hundred times every day.

7. Asking for forgiveness from your sins

The forgiveness of the prophets, peace be upon them, is not for real sins, but for imaginary sins that are only considered sins in the eyes of people, so the concept of "sin" in some verses does not have its well-known meaning.

The meaning of the word "sin" is the infinitive meaning of sin, not the meaning of an infinitive noun; That is, Prophet Muhammad, peace and blessings of God be upon him, asks for forgiveness for the desire to sin that is found in human beings and is the source of sin, not asking for forgiveness like other people who commit sins. In other words, the Prophets (peace be upon them) ask for forgiveness in their forgiveness, which has the aspect of repelling and preventing, not seeking forgiveness⁵⁵.

8. Thankful for forgiveness

One of the forms of asking for forgiveness is that a person opens his tongue to excuse his fault in order to thank God Almighty for his blessings and majesty. This is also the meaning of seeking forgiveness from the Messenger of God (peace and blessings of Allah be upon him)⁵⁶.

9. Asking for forgiveness for the Ummah

It has been said about "Astagfir Allah" that God addressed His Messenger and ordered him to ask for forgiveness, but what is meant by asking for forgiveness is not asking for forgiveness for himself, but for his Ummah. And the meaning of "Astagfir Allah" is "Astagfir Allah Lamtak"⁵⁷.

For example, when a student succeeds in his lessons, his teacher is pleased and feels proud, and if a student is lazy and fails in his curriculum, his teacher also feels ashamed and unpleasant. Especially at a young age, if he commits a crime or causes harm to others, his father will be ashamed and will try to apologize or compensate for the damage. In many narrations, the Holy Prophet (PBUH) and Hazrat Ali (RA) were called the father of the Islamic Ummah. The Holy Prophet (peace and blessings of Allah be upon him) says: "I and Ali are the ancestors of this nation." Therefore, the sins of the nation cause shame to the spiritual fathers, and they attribute them to themselves and ask God for forgiveness.

10. Education and training

It should be said that asking for forgiveness of the Prophets (peace be upon them) has an educational aspect and is an exercise for Muslims, and it is clear that Prophet Muhammad

⁵⁴ Muhammad bin Abdullah, Al-Mustadrak Bataliq al-Dhahabi, Vol. 2, 167 .

⁵⁵ Javad, Najafi Kani, article: The connection between forgiveness and the infallibility of the prophets, Religious . Research Journal, Winter, 2014, No. 12, p. 383

⁵⁶ Shakrin and Hamid Reza, article: Infallibility and forgiveness; Taand, Talaim or Tazem, Marafet Kalami . magazine, summer 2013, second year, number 2, p. 15

⁵⁷ Ahmed, Sharbasi, article: Hoda al-Rasul: Istighfar al-Rasul, Manbar al-Islam publication, year: 7/Jamadi al-Awali/ 1369, vol.3, p.10. Permanent address :<https://www.noormags.ir/view/fa/articlepage/475536>

(peace be upon him) has never committed a sin according to the authority of infallibility, that is, he teaches others how to stand before God. They should beg for forgiveness and do not be proud of their few good deeds, which are never worthy of the Lord God, and do not think of themselves as God's debtors, but rather recognize their own shortcomings instead of earning the right of servitude. And also the Prophet (peace and blessings of God be upon him) said: My heart is filled with dirt and dust and I ask for forgiveness seventy times, this is for teaching others and not for myself, and the heart of the Prophet (peace be upon him) It is free from all kinds of dirt and dust, it is free from sin, because the noble verse of purification absolutely rejects all impurities from the heart of the Holy Prophet (peace and blessings of Allah be upon him)⁵⁸.

11. Asking forgiveness for negligence in the previous levels

A group of people have understood the meaning of Istighfar of the Prophets to mean that they had ascended and ascended to higher spiritual positions at every moment, for this reason, they considered their being in a lower stage as a fault and a sin, and compared to They were asking for forgiveness. Based on this possibility, it can be said: One of the reasons for the forgiveness of the divine prophets is rank failure⁵⁹.

12. Elimination of light blocking

Asking for forgiveness of divine prophets does not mean that they have committed sins, and the verses in which the Prophet of Islam (peace and blessings of God be upon him) was assigned to ask for forgiveness, do not negate the infallibility of that Prophet, so that it can be said: Asking for forgiveness is infallible from mistakes and disobedience. It doesn't have, because there are two types of forgiveness: one is to repel and prevent the occurrence of negligence and sin. The other type is for the removal and destruction of existing sins and errors. Therefore, the forgiveness of the Holy Prophet (peace and blessings of God be upon him) and also the forgiveness of the Ahl al-Babayt (peace be upon him) is removal, not removal (the purpose of the forgiveness of the innocent is to remove the veil, and of course, the removal is only in the scope of the veil of light, not the veil of darkness) and This is so that their connection with the world of multiplicity does not cause their hearts to be filled with dust, and because every possible being and all its perfections are documented by obligatory grace in its occurrence and existence, therefore the innocent constantly ask for forgiveness⁶⁰.

Conclusion

According to the above-mentioned content, the conclusion is reached that according to the commentators of the mentioned parties, the Prophet of Islam (peace be upon him and and peace be upon him) and other prophets, peace be upon them, are infallible, and due to the fact that they are infallible, no conventional sins are committed. Therefore, if there is evidence that they have committed a sin, those facts should be interpreted and should not be attributed to conventional and conventional sin. Also, in the verses where the Prophet (peace and blessings of God be upon him) is instructed to seek forgiveness for sins, it does not mean that he (peace

⁵⁸.Nasser, Makarem Shirazi and others, Tafsir al-Nashan, Vol. 21, 471 .

⁵⁹ Javad, Najafi Kani, article: The connection between forgiveness and the infallibility of the prophets, Religious . Research Journal, Winter, 2014, number 12, p. 385, quoted by Fakhr Razi, vol. 11, 345

⁶⁰ ,Javadi Amoli, Thematic Tafsir of the Noble Qur'an (Life of the Holy Prophet (PBUH) in the Qur'an), Vol. 9 . p. 42

be upon him) committed a sin, because the meaning of sin is sin. It is customary and jurisprudential (it is against the divine duty) that it is not a negation of infallibility, but the meaning of the literal meaning of sin, which consists of any act that has sinister effects, and forgiveness is not meant in its well-known meaning, which is the abandonment of punishment in the face of the aforementioned opposition. Rather, the literal meaning of forgiveness (covering everything) is meant.

Therefore, the meaning of seeking forgiveness from the Holy Prophet (peace and blessings of Allah be upon him) is not because of a sin, but because of its inherent worship, supplication and glorification, for teaching and learning, increasing reward and removing the veil of light. Also, the meaning of asking for forgiveness from the Holy Prophet (peace and blessings of God be upon him) is grateful asking for forgiveness, asking for forgiveness for leaving the first, asking for forgiveness for the sins of the past, asking for forgiveness for failing in the previous stages, and asking for forgiveness for the Ummah.

Suggestions:

In this research, the wisdom and justifications of asking for forgiveness of the Prophet of Islam, may God bless him and grant him peace, have been examined, but other topics that need to be researched, we suggest for researchers to research them if possible.

1. Examining the doubts about the forgiveness of the Prophet of Islam (PBUH).
2. Doubts about the polygamy of the Prophet of Islam, peace be upon him.
3. The method of propagating the Prophet of Islam, peace be upon him from the perspective of the Qur'an.

References

A. Books

The Holy Quran

Ibn Faris, Ahmad, al-Muhaqq: Abd al-Salam Muhammad Haroun. (2019), *Mujam al-Maqayisal-Laghga*, [unplaced], Dar al-Fakr

Ibn Mohammad, Ahmed. (Bita). *Al-Masbah Al-Munir in Gharib al-Sharh al-Kabir*, Beirut, Al-Maktabeh Al-Alamiya.

Ibn Manzoor. (1414). *Lasan al-Arab*, Beirut, Dar Sadir

Abu Abdullah, Muhammad bin Abdullah, researcher: Shamsuddin Abu Abdullah Muhammad. (without). *Al-Mustadrak Bataliq al-Zahhabi*, Al-Shalimeh school.

Ahmed Mukhtar Abdulhamid Omar. (1429). *Al-Mu'jam Al-Laghga Al-Arabiya al-Mawdahedeh*, [unplaced], Alam al-Kutub.

Al-Azhari Al-Harawi, Muhammad, Al-Haqq: Muhammad Awad Maraeb. (2001). *Tahdeeb al-Laghe*, Beirut, Dar Ihiya al-Tarath al-Arab.

Al-Isfahani, Al-Raghib, Al-Mohaqq: Safwan Adnan Al-Davoudi. (1412). *Al-Mufardat in Gharib al-Qur'an*, Damascus, Beirut, Dar al-Qalam and Al-Dar al-Shamia.

Al-Sheikh, Saleh bin Abdul Aziz, *The description of Al-Tahawiyah belief, named after (Ithaf Al-Saqil Bama fi Al-Tahawiyy, I have problems)*, Al-Shalimah School <http://www.shamela.ws>

Al-Jarjani, Ali. (1405). *Al-Taffat*, Beirut, Dar al-Kitab al-Arabi .

- Javadi Amoli (2013). *Thematic Tafsir of the Holy Qur'an (Life of the Holy Prophet, may God bless him and grant him peace)*, Qom, Isra Publishing Center.
- Al-Hanafi Al-Razi, researcher: Muhammad, Youssef Sheikh Muhammad. (1420). *Mukhtar al-Sahah*, Beirut – Saida, Al-Ashriya Library.
- Al-Hawali, Safar Ibn Abd al-Rahman. (Bita). *Description of al-Tahawiyyah doctrine*, Shalim school <http://www.shamela.ws>
- Razi, Fakhrudin. (1425). *Al-Tafsir Al-Kabir O Mufatih Al-Ghaib*, Beirut-Lebanon, Dar Al-Katb Al-Alamiya.
- Al-Zahili, Wahba. (1418). *Al-Tafsir al-Munir in Al-Aqeedah, Shari'a, and Manhaj*, Damascus, Dar al-Fekr al-Mawdeen.
- Saadi, Abu Habib. (1408). *Al-Qamoos al-Fiqhi, Language and Idioms*, Damascus - Syria, Dar al-Fakr.
- Tabatabai, Mohammad Hossein, translator: Seyyed Mohammad Bagher Mousavi Hamdani. (1374). *Translation of Tafsir al-Mizan*, Qom, Islamic Publications Office of the Islamic Seminary Society.
- Tabarsi, Abu Ali al-Fazl, translator: Ali Karmi. (1380). *Translation of Tafsir Majam al-Bayan*, Tehran, Printing and Publishing Organization of the Ministry of Culture and Islamic Guidance.
- Al-Toufi al-Sarasari, Suleiman, researcher: Abdullah. (1407) *A brief description of al-Rudah*, [unplaced], Al-Risala Foundation.
- Osmani, Mohammad Shafi. (1386). *Tafsir Ma'arif al-Qur'an*, Torbat Jam, Shaykh al-Islam Ahmad Jam Publications.
- Makarem Shirazi, Nasser and others. (1278). *Tafsir sample*, Tehran, Dar al-Kitab al-Islamiya.
- Al-Nasa'i, Ahmed bin Shuaib. (1420). *Sunan al-Nasa'i with the explanation of Al-Suyuti and Hashiya al-Sandi*, Beirut, Dar al-Marafa.

B. Articles

- Shakrin and Hamid Reza (2019). Article: *Innocence and forgiveness; Taand, Talaim or Tazam*, Marafet Kalami magazine.
- Sharbasi, Ahmed. (1369). Article: *Hoda al-Rasul: Istighfar al-Rasul*, Manbar al-Islam publication.
- Najafi Kani, Javad. (1384). Article: *The relationship between forgiveness and the infallibility of the prophets*, Religious Research Journal.

C. Electronic libraries

- Jame al-Tafaseer Noor.
- Jama'ah al-Ahadith.
- Al-Maktaba al-Shalima, <http://www.shamela.ws>
- Qur'an Zikr software, for the translation of verses.