CHAPTER I

INTRODUCTION

A. Background of Study

In social life, conflicts, misunderstandings, and imperfections are commonly happened. In this situation, forgiveness becomes one of the moral and spiritual values that is needed to maintain harmony, both in personal and social relationships. Forgiveness is not only a form of greatness of spirit, but also a means to create inner peace and healing. Islam emphasizes the importance of forgiveness. The Qur'an itself contains teachings on the virtue of forgiveness, which is not only addressed to individuals, but also as a universal principle in building a civilized society. The Prophet ﷺ himself is a prime example of forgiveness, as seen in many events in his life, such as the events of *fathu* Makkah when he forgave the enemies who had previously hurt him physically and psychologically.[1]

As the best creation of Allah SWT, human beings are entrusted with the role of caliphs (leaders) on Earth. Throughout history, societal changes have significantly influenced human behavior and values. The advancement of science and technology has brought both positive and

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[1] Muammar, *Sejarah Kebudayaan Islam Mi Kelas V Angewandte Chemie International Edition, 6(11), 951–952.*, 2020, https://www.gurutikne   020/12/download-buku-pdf-ski-sejarah-kebudayaan-islam-kelas-5-mi.html.

negative impacts on human interactions. Modern lifestyles, along with shifting perspectives and personalities, have contributed to various interpersonal conflicts. However, the Qur'an provides guidance on how to navigate these challenges through the principles of patience, mercy, and forgiveness.[2]

In the context of interpersonal relationships, the term *al-Insan* is often used in the Qur'an to describe human beings. Some scholars suggest that *al-Insan* is derived from the word *uns*, meaning harmony or joy, implying that humans are naturally inclined toward forming peaceful relationships. However, sins and wrongdoings can disrupt this balance, causing conflicts and emotional distress. Islam teaches that reconciliation and forgiveness can restore harmony, allowing individuals to return to their natural state of peace.

The significance of forgiveness is evident in contemporary social issues, particularly in cases of violent crimes driven by personal grudges. For instance, Republika.id reported a tragic case where a grandfather was murdered by his own cousin due to past resentment stemming from childhood reprimands. While such incidents are complex and influenced by

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[2] Wahbah az-Zuhailī, *al- Tafseer al- Munir fi 'Aqidat wa al- Syari'at wa al- Manhaj*, (Damascus: Dar al- Fikr, 2005), Vol. 9, p. 229.

multiple factors, including mental health and social conditions, they highlight the destructive consequences of unresolved anger and the necessity of forgiveness in fostering social harmony.

In Islam, there are three primary choices when dealing with those who have wronged us: refraining from anger, forgiving, or responding with kindness. True forgiveness entails removing the scars of past grievances from one's heart, as if the wrongdoing never occurred. If resentment lingers, true forgiveness has not been achieved. The ability to forgive reflects moral excellence and emotional intelligence, as it requires individuals to control their anger and demonstrate gentleness—a quality that is highly regarded in Islamic teachings.

The concept of forgiveness, particularly *forgiveness*, appears more than 35 times in the Qur'an and is frequently discussed in both authentic and weak Hadiths. The Qur'an not only commands forgiveness but also encourages generosity. A notable example is the story of Misthah, who, despite being financially supported by Abu Bakr R.A., spread false accusations against Aisha R.A. Initially, Abu Bakr decided to cease his financial support, but the Qur'an instructed him to forgive and continue his act of kindness, emphasizing the value of mercy and tolerance.

Despite its spiritual and ethical significance, forgiveness also plays a crucial role in mental well-being. However, mental health remains a neglected issue in many developing countries, including Indonesia, where disparities in mental health policies and accessibility persist. Psychological research suggests that the ability to forgive contributes to emotional healing and overall psychological stability.

From a linguistic perspective, forgiveness refers to the removal of punishment, either as an act of divine mercy or as a personal decision to absolve someone of their wrongdoing. In the Indonesian language, it is synonymous with seeking pardon or exemption from punishment. The Qur'an employs various terms related to forgiveness, including *'afawa* (to pardon), *ya'fu* (to forgive), and *'afwan* (pardon), each conveying different nuances of the concept.

This study aims to explore the concept of forgiveness as interpreted by Wahbah al-Zuḥaylī in *Tafsīr al-Munīr*. The research will analyze his perspective on forgiveness within the broader framework of Islamic ethics. Additionally, it will examine the interplay between reason and revelation in the ethical discourse, particularly in the context of forgiveness. By doing so, this study seeks to contribute to a deeper understanding of forgiveness

in Islamic thought and its implications for contemporary social and psychological well-being.

In order to provide pertinent insights that are applicable to all of humanity, the researcher attempts to go deeper into the idea of forgiveness as defined by Wahbah al-Zuḥaylī in his interpretation, concentrating on its religious relevance in day-to-day life. The researcher aims to expound on Wahbah al-Zuḥaylī 's perspective on forgiveness through a rigorous scientific method. For this reason, the work is aptly named "Understanding Forgiveness in Wahbah al-Zuḥaylī 's *Tafsīr Al- Munīr*."

B. Problem Formulation

Based on the formulation of the problem above, this study's situation is formulated into a focal point, namely how is the view of :

1. What is the concept of forgiveness in Qur'ān according to Wahbah al-Zuḥaylī in *Tafsīr Al- Munīr* ?

2. What is the utility of forgiveness in the Qur'ān ?

C. Purpose of Study

Based on the problem that has been described by the author above which will be the core of the discussion in this study, the objectives of this research are:

1. To know forgiveness concept in the Qur'ān according to Wahbah al-Zuḥaylī in *Tafsīr Al-Munir*.

2. To know the utility forgiveness concept in the Qur'ān .

D. Significance of Study

The utilities of writing this paper are:

1. **Theoretically Significance**

   a)   To Increase the information of researchers and readers about the concept of forgiveness according to Wahbah al-Zuḥaylī , in *Tafsīr al-Munir*.

   b)   For this research to be an intellectual contribution to the repertoire of knowledge for readers about forgiveness, according to Wahbah al-Zuḥaylī .

2. **Practically Significance**

   a)   For this reason, this research becomes a reference for Muslims regarding the concept of forgiveness, by with what is interpreted by modern interpreters of the verses about forgiveness in the al-Quran.

b)   Guiding people in managing their lives in a system of
forgiveness based on the truth of the concept in the al-Quran.

E. Previous Study

Research title raised researcher; there have been many studies
conducted by researchers on the concept of forgiveness from the al-Quran
perspective and in general. For discussion of the idea of forgiveness,
according to Wahbah al-Zuḥaylī , with a thematic interpretation. .The
following are previous studies related to research that will be carried out by
researchers some literature discusses the concept of forgiveness, including
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1. Ahmad Sayyid Furqani, 2020. Student of the Al-Quran and Tafseer
   Study Program, Faculty of Ushuluddin, Darussalam Gontor
   University[3], in his thesis entitled *"Forgiveness in Al-Quran According
   to Hamka in Tafseer Al-Azhar"* this previous research thesis explains
   the nature of *al-'afwu*. **The reasercher will** reveal the description of
   Wahbah al-Zuḥaylī   refer to *Tafsīr al-Munīr* thematic *al-'Afwu*
   sentence research studied by Wahbah al-Zuḥaylī .

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[3] Ahmad Sayyid Furqani, *Forgiveness in the Qur'an According to Hamka in Tafsir al-Azhar* (Undergraduate Thesis, Department of Qur'anic and Tafsir Studies, University of Darussalam Gontor, 2020).

2. Solikha, 2023. Student of the Al-Quran and Tafseer Study Program, Faculty of Ushuluddin, State Islamic University, (UIN) Tulungagung[4], in his thesis entitled *"The Meaning of Forgiveness in the Qur'an in the Perspective of Quraish Shihab (Review of QS. Ali Imran verse 134 and QS an Nur verse 22 in Tafseer Al-Misbah)"*. This thesis describes the interpretation of Quraish Shihab in Tafseer Al-Misbah about the meaning of forgiveness as an effort to erase heart wounds and explain the necessity of action when facing other people's mistakes. **But researcher** do not just discuss of QS. Ali Imran 134 and QS an-Nur 22 verses but discuss other verses by explaining utility forgiveness according to Wahbah al-Zuḥaylī .

3. Rahayu Widya Ningtias, 2022. Student of Al-Quran and Tafseer Study Program, Faculty of Ushuluddin and Humanities, Walisongo State Islamic University Semarang[5], in her thesis entitled "The Meaning of *al-'Afwu* in the Qur'an in the Perspective of Tafseer Al-Maraghi by Ahmad Musthafa Al-Maraghi". This thesis explains the

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[4] Solikha, *The Meaning of Forgiveness in the Qur'an in the Perspective of Quraish Shihab (Review of QS. Ali Imran verse 134 and QS an-Nur verse 22 in Tafseer Al-Misbah)* (Undergraduate Thesis, Department of Qur'anic and Tafsir Studies, State Islamic University (UIN) of Tulungagung, 2023).

[5] Rahayu Widya Ningtyas, *The Meaning of al-'Afwu in the Qur'an in the Perspective of Tafseer Al-Maraghi by Ahmad Musthafa Al-Maraghi* (Undergraduate Thesis, Department of Qur'anic and Tafsir Studies, Islamic University of Semarang, 2022).

essence of the meaning of forgiveness according to the Qur'anic interpreter Ahmad Musthafa Al-Maraghi.

4. Hilmy Rabi'ah Nur, 2021. Student of the Al-Quran and Tafseer Science Study Program, Faculty of Ushuluddin and Da'wah, Al-Quran Institute of Sciences[6] (IIQ) Jakarta, in his thesis entitled "*Mental health in the perspective of Tafseer Al-Misbah by M. Quraish Shihab*". This thesis discusses human mental health in the Qur'an as an impact of the Covid-19 pandemic. The results of this study concluded: first, mental health has a close relationship with faith which results in an attitude of patience, sincerity, gratitude, ridha, and piety. **The reasercher will** reveal the discusses not just mental health but also the physical pain that results from mental illness.

5. Nur Fatimah Binti Zaidi,2023. Student of Ushuluddin Faculty, UIN Suska Riau[7], in her thesis entitled *"Telaah Ayat-Ayat Tentang Anak dalam Mencegah masalah Kerusakan Akhlak menurut Wahbah al-Zuḥaylī dalam Tafsīr al-Munīr"* This thesis discusses about Quranic Parenting

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[6] Hilmy Rabi'ah Nur, *Mental Health in the Perspective of Tafseer Al-Misbah by M. Quraish Shihab* (Undergraduate Thesis, Department of Qur'anic and Tafsir Studies, Institute of the Qur'an Sciences, 2021).

[7] Nur Fatimah Binti Zaidi, *Telaah Ayat-Ayat Tentang Anak dalam Mencegah Masalah Kerusakan Akhlak menurut Wahbah al-Zuḥaylī dalam Tafsīr al-Munīr* (Undergraduate Thesis, Faculty of Ushuluddin, UIN Sultan Syarif Kasim Riau, 2023).

verses in *Tafsīr al-Munīr* and solving the problem of moral such as how to prevent the problem of moral damage according to Wahbah al-Zuḥaylī is by teaching religious knowledge to children, parents always pray for children to be people with good morals. parents always pray for children to become people who have good morals. **While researcher** will discuss the forgiveness concept.

6. Rifaldi Rahman, 2023. Student of Ushuluddin Faculty, UIN Suska Riau[8], in his thesis entitled *"Istihza' Biddin dalam Al-Quran menurut Tafsīr al-Munīr dan Al-Misbah"* This thesis discusses about the meaning of denigrating or making fun of religion in the Al-Quran according to 2 mufassirs. **While researcher will** focus the discussion only on one figure, namely Wahbah al-Zuḥaylī 's perspective on *Tazkiyatu-l-Nafs* with a forgiveness approach.

Based on the various previous studies and discussions that have been mentioned, there is a scientific vacuum that has not been studied. It can be stated that the research that will be carried out by researchers is different. This research specifically examines the handling of trauma with the concept

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[8] Rifaldi Rahman, *Istihza' Biddin dalam Al-Qur'an menurut Tafsīr al-Munīr dan al-Misbah* (Undergraduate Thesis, Faculty of Ushuluddin, UIN Sultan Syarif Kasim Riau, 2023).

of forgiveness in the Qur'an according to Wahbah al-Zuḥaylī which needs

to be studied and researched in order to find the right answer and can be

developed for contributions in terms of science and knowledge.

F. **Theoretical Framework**

The approach used in this research with the primary reference being

Tafsīr al-Munīr. The advantages of this interpretation in revealing the

meaning of the Qur'an include aspects of logic or interpretation with

philosophy, elaboration of *qira'at* and its meaning, providing poetry that

shows meaning through literary style and the inclusion of the reason for the

revelation of the verse *asbab nuzul al-Quran*.

In analyzing the concept of *forgiveness* in The Qur'an, the researcher

applies the thematic interpretation approach pioneered by Abdul Hayy Al-

Farmawi. Abdul Hayy Al-Farmawi is the originator of the methodological

and significant thematic method in the study of Qur'anic interpretation.[9]

Abdul Hayy Al-Farmawi's thematic approach to interpreting the verses of

the Qur'an involves several systematic steps. The steps are: First, selecting

the theme of discussion. Second, collecting all Qur'anic verses related to

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[9] Muhammad Nur Hidayat, Nilna Faiziya, and Edi Komarudin, "Tafsir Maudhu'i di Indonesia: Sejarah, Tokoh, dan Pengaruhnya Dalam Kajian Al-Qur'an," *MALAY Studies: History, Culture and Civilization* 3, Num. 2 (2024): 6, https://e-journal.lp2m.uinjambi.ac.id/ojp/index.php/malay.

theme of discussion. Third, arranging the verses based on *asbabun nuzul*. Fourth, looking at the *munasabah* of the verses and understanding the correlation between verses. Fifth, organize the themes of research into a comprehensive and systematic framework. Sixth, adding the hadith that are relevant to the theme of discussion. Seventh, studying in depth away the whole selected verses to produce an conclusion about discussion.[10]

However, in this research, not all of the steps above were fully applied. The researcher only used some steps that are relevant to the focus of this study, which are:

1. Choosing the research theme, which is of *forgiveness.*

2. Collecting the 12 verses in all Qur'anic verses that are related to the context of *forgiveness.*

3. Analyzing the connection between the verses (*munasabah*) to understand their meaning and context.

4. Organizing the theme systematically according to the focus of the study.

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[10] Abd Hayy al-Farmawi, *Al-Bidayah Fi al-Tafsir al-Maudhu'i: Dirasat Manhajiyat Maudhu'iyat* (Mesir: Maktabah Jumhuriyah, 1977), p 61.

5. Studying the verses deeply using Sya'rawi's tafsir.

The steps that were not used in this research are: First, order of revelation *(tartib nuzuli)* because of this research follows the *mushaf* order *(tartib mushafi)*, as used in Sya'rawi's *Tafsīr*. Second, adding hadiths because of the analysis in this research focuses on interpreting the verses in all Qur'anic verses using Sya'rawi's *Tafsīr*, which explores the meaning of Qur'anic verses without referring much to hadiths.

Therefore, the researcher limits the analysis to the meaning of *forgiveness* and also the attitude of *forgiveness* contained in all Qur'anic verses. Then determine the important elements that are relevant to the concept of *forgiveness*, arrange them by the order of the verses, and understand and analyze the meaning of these verses based on the interpretation of scholars. The results of this research are organized in the form of subchapters of discussion by the rules in the research methodology, to help a comprehensive concept of *forgiveness* in all Qur'anic verses using As-Sya'rawi's perspective.

G. Methods of Research

1. Kind of Research

In this study, researchers used library research (Library Research). Because the data or materials needed in completing the research come from the library.[11] Written conclussion of journals, articles, books and other documents containing past or present information that is relevant to the research title.[12]

Library research relies on the library as a place of research and makes the library an object of research. Usually in library research, it produces conclusions about the tendency of a theory to be used from time to time, the development of a certain paradigm and approach to science.[13]

The importance of documentation studies, among others, helps understand phenomena, interpretations, develop theories and validate data. Thus, the study of documentation is not limited to collecting data, then copying certain parts that are considered important and then appearing in the report, but also as an effort by

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[11] Sutrisno Hadi, *Metodologi Research,* (Yogyakarta: Psikologi UGM, 1990) p. 23

[12] Sugiyono, *Cara Mudah Menyusun: Skripsi, Tesis dan Disertasi,* (Bandung: Alfabeta, 2016), p. 55

[13] M. Ma'ruf Abdullah, *Metodologi Penelitian Kuantitatif untuk: Ekonomi, Manajemen, Komunikasi dan Ilmu Sosial lainnya,* (Yogyakarta:Aswaja Pressindo, 2015), p. 86

researchers to understand the problem being studied comprehensively for the birth of a new theory or approach.[14]

2. Source of Data

Based on the interpretation research point of view used in this study, the data sources used are primary and secondary data.

H. The Technique of data Analysis

The data collection technique used in this study is a data collection technique with the documentation method. Data retrieval in this method is through written or electronic documents from institutions or institutions that are related to the research being carried out. Starting with the process of identifying targets, variables, selecting data collection methods, collecting data, analyzing data and evaluating the effectiveness of data collection.

1. Primary

Data obtained directly from the object of research or data obtained from the original source. The primary data sources in this

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[14] Rully Indrawan, *Metodologi Penelitian Kuantitatif, Kualitatif dan Campuran untuk Manajemen, Pembangunan dan Pendidikan,* (Bandung: PT Refika Aditama, 2017), p. 139

research are the books of *Tafsīr* with *Sufism* and *adabi* nuances, such

as *Tafsīr Al-Munir* the creativity of Wahbah al-Zuḥaylī.

2. Secondary

Data that supports, complements and explains primary data,

namely in the form of literature books, journals, theories of opinion

that are closely related to the problems studied related to the

psychology of the Qur'an, mental health and the handling of

psychological trauma.

I. Data Analysis Method

After data collection is done, the next step is to process the data so

that this research becomes systematic and more focused. Analysis is used

to understand the relationships and concepts in the data so that hypotheses

can be developed and evaluated.

Analysis in any kind of research is a way of thinking. It is concerned

with the systematic examination of something to determine the parts, the

relationship between the parts and their relationship to the whole. The

analysis aims to find patterns.[15]

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[15] Sugiyono, Metode Penelitian Kuantitatif, Kualitatif dan R&D, (Bandung: Alfabeta, 2017), p. 244

The method used in this research is descriptive method. Descriptive method is a method in examining the status of a group of people, an object, a condition, a system of thought or an event in the present. The purpose of this descriptive research is to make descriptive, systematic pictures or paintings and accurate facts and relationships between the phenomena being investigated.[16]

J. Systematic of Writing

The systematic discussion or research framework consists of four chapters, namely:

Chapter I, contains the Background of the Problem. Based on several things behind the problem, a Problem Formulation arises. Furthermore, it is equipped with research Objectives and Purposes as targets to be achieved through this research. Previous Research is presented as a supporting factor which contains the basis of writing this thesis, which is then described with definitions related to the title of this research.

Chapter II, the researcher will reveal the description of Wahbah al-Zuḥaylī not only life history but the concept of forgiving Quran by looking at the correlation between the verses in question and the discussion.

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[16] Moh. Nazir, *Metode Penelitian,* (Bogor: Ghalia Indonesia, 2014), p. 43

Regarding forgiveness in the Quran, it is divided into a discussion about the history of creating the word forgiveness starting from the era of ignorance.

Chapter III, contains a discussion. Then the researcher's final conference discusses the essence of this research, namely the concept of forgiveness in the Quran through the thematic method by collecting related verses about forgiveness in the Quran surah, studying the verses about forgiveness in the Quran and then discussing the interpretation. Verses about forgiveness in Wahbah al-Zuḥaylī 's *Tafsīr Al-Munir*.

Chapter IV, the closing which contains a description of brief statements which are the conclusions of the research content and the closing of the report which includes suggestions for all parties from the researcher. Followed by a bibliography which mentions all the references used in the study.