

Analysis of Maghfirah Verses in Tafsir al-Munir and their Relevance to Enhancing the Value of Optimism in Modern Life

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Abstract

Purpose: This study aims to analyze the construction of the meaning of *maghfirah* in Wahbah az-Zuhaili's *Tafsir al-Munir* and examine its relevance in building values of optimism in the context of modern life. The study positions *maghfirah* as a theological, semantic, ethical, and psychospiritual concept with significant implications for the moral development and inner well-being of individuals.

Methodology: The research employs a qualitative design with content analysis of az-Zuhaili's interpretation of seven *maghfirah*-themed verses, reinforced by literature related to Qur'anic theology, ethics, and psychology. Data analysis is conducted through data reduction, narrative presentation, and structured conclusion drawing.

Results: The findings indicate that az-Zuhaili interprets *maghfirah* as a form of divine compassion and protection that is transformative, encompassing the purification of the soul, moral strengthening, and the opening of opportunities for life change. Each verse highlights specific emphases, ranging from universal forgiveness, divine love, to the restoration of spiritual rank, with consistency in the idea that *maghfirah* fosters hope and positive motivation.

Applications/Originality/Value: This research contributes theoretically by mapping the role of *maghfirah* as the foundation of optimism within the psychospiritual framework of Islam and offers a model of understanding that can be applied in the development of Qur'anic ethics literature and studies in mental health based on religious values.

Keywords: *Maghfirah, Tafsir al-Munir, Wahbah az-Zuhaili, optimisme, psikospiritual, teologi Qur'ani, etika Islam.*

Introduction

The concept of *maghfirah* in Qur'anic discourse constitutes a theological theme that encompasses not only dogmatic aspects but also broad ethical, semantic, and psychospiritual implications. Within a theological framework, *maghfirah* is understood as an expression of infinite divine mercy and a manifestation of divine attributes related to compassion, forgiveness, and the opening of opportunities for moral transformation for human beings. (Reynolds & Moghadam, 2021) emphasize the interconnection between *maghfirah* and *tawbah*, in which repentance is regarded as a spiritual path to attaining forgiveness while simultaneously cultivating a personal relationship with God. This theological dimension involves a dialectic between divine justice and mercy, positioning human beings within a space of ethical accountability as well as eschatological hope. (Abdul-Ghafour et al., 2022) demonstrate that *maghfirah* carries a broader semantic scope than the term *al-'afwu*, indicating that forgiveness in the Qur'an entails not only the erasure of sin but also the preservation of moral dignity through protection from disgrace and humiliation. Accordingly, *maghfirah* presents an ethical framework that balances moral responsibility, spiritual hope, and the continual possibility of self-transformation. Meanwhile, the semantic analysis conducted by (Fajri, 2023) shows that the Qur'anic terminology related to *maghfirah* is closely connected to the formation of moral values and an epistemic horizon that directs human beings toward ethical conduct. These findings affirm that the concept of *maghfirah* cannot be reduced to a merely normative theological function, but also operates within psychological, social, and everyday ethical domains.

(Reynolds & Moghadam, 2021; Usman & Abidin, 2024) emphasize that divine forgiveness functions not only as a religious mechanism but also as a source of emotional healing and inner reconciliation. (Fincham, 2025) associates divine forgiveness with psychological health, arguing that individuals' subjective evaluation of their spiritual relationship can mediate levels of mental well-being. (Maranges & Fincham, 2024) further add that individuals who possess self-control and maintain the habit of seeking forgiveness tend to experience lower levels of stress and higher degrees of optimism when facing life's challenges. This perspective is reinforced by studies on psychological resilience, which demonstrate that the practice of forgiveness whether toward oneself or through one's relationship with God can reduce anxiety and depression while enhancing emotional recovery (Tarun K, 2024). (Mohammed Zabidi et al., 2023), through reflective analysis, show that contemplation of Qur'anic values can strengthen an individual's spiritual structure and cultivate existential optimism. (Anwar et al., 2023) highlight the importance of considering gender context and social experience in understanding the dynamics of *maghfirah*, indicating that the concept of forgiveness carries flexible and adaptive psychosocial effects. From a narrative hermeneutical perspective, (Khairi et al., 2025) note that Qur'anic narratives, particularly the story of Prophet Yusuf, demonstrate a correlation between forgiveness, hope, and the process of self-

transformation in the face of suffering. Collectively, this body of literature opens new avenues for examining *maghfirah* as a system of meaning oriented not only toward eschatological salvation but also toward enhancing the quality of modern human life.

Within the exegetical context, Wahbah al-Zuhailī, through *Tafsīr al-Munīr*, offers interpretations that are relevant to contemporary Islamic thought. This work is recognized for its comprehensive, contextual, and interdisciplinary engagement with *asbāb al-nuzūl*. (Salsa et al., 2024) note al-Zuhailī's emphasis on *asbāb al-nuzūl* as an important instrument for understanding the ethical function of Qur'anic verses and their social relevance across time. (Husni, 2025) observes that al-Zuhailī integrates elements of 'aqidah, shari'ah, and methodological principles (*manhaj*) in constructing a framework of social ethics, ensuring that his exegesis does not remain confined to normative dogmatism but extends into moral application. (Nasution et al., 2024) demonstrate that al-Zuhailī's exegetical structure is consistent and systematic, facilitating ethical readings of Qur'anic verses. (Luthfiah et al., 2025) affirm that *Tafsīr al-Munīr* promotes the value of *ihsān* in professional and social life, indicating that ethical dimensions encompass not only ritual practice but also work discipline and social relations. (Khasani, 2025) underscores the necessity of reviving Qur'anic ethics in modern society, where forgiveness becomes a foundation for social harmony. (Kurt, 2025) explains that the process toward *maghfirah* requires personal responsibility and social awareness, thereby generating a cycle of virtue within the Muslim community.

Research on the relationship between *maghfirah*, optimism, and mental health demonstrates the academic urgency of integrating Qur'anic exegesis with psychology and contemporary ethics. Al-Zuhailī's interpretation of verses such as Az-Zumar (53), Āl 'Imrān (31, 129), Al-Ḥadīd (28), As-Ṣaff (12), Nūḥ (10), and Ṣād (25) indicates that within the framework of *Tafsīr al-Munīr*, *maghfirah* is active, transformative, and future-oriented. In Az-Zumar (53), for example, *maghfirah* is portrayed as a prohibition against despair and as a grant of hope for sinners (Adhima & Rif'ah, 2022). In Āl 'Imrān (31), it appears as a manifestation of God's love for His servants (Khairina et al., 2023). In Nūḥ (10), *maghfirah* is linked to worldly well-being and solutions to existential crises. These findings demonstrate that, according to al-Zuhailī, *maghfirah* provides psychological instruments in the form of conviction, meaning, and a hopeful vision of the future, which are highly relevant for modern individuals confronted with psychosocial complexity and life pressures.

Based on this discussion, the present study is conducted to address the phenomenon of despair in worship among contemporary Muslims resulting from past sins, which often leads individuals to feel unworthy of receiving God's mercy. By integrating Qur'anic exegesis with psychology and optimism studies, this research seeks to contribute to a constructive theological-psychological discourse. While previous studies have examined the theological dimensions of *maghfirah*, and some contemporary literature has emphasized its psychological and ethical implications, limited attention has been given to the role of contemporary exegesis particularly *Tafsīr al-Munīr* in mediating *maghfirah* as a source of optimism and mental well-being in modern life. Therefore, this study aims to analyze al-Zuhailī's interpretation of verses concerning *maghfirah* and to explain their relevance for fostering optimism within contemporary lived realities.

Method

This study employs a qualitative research design using a content analysis approach to examine Wahbah al-Zuhailī's interpretation in *Tafsīr al-Munīr* concerning verses that contain the theme of *maghfirah*. The subject of the research consists of al-Zuhailī's exegetical texts on several verses identified in the preliminary study, namely Az-Zumar (53), Āl 'Imrān (31, 129), Al-Ḥadīd (28), As-Ṣaff (12), Nūḥ (10), and Ṣād (25), along with supporting data in the form of academic literature on *maghfirah*. The research instrument comprises Qur'anic verses on *maghfirah* as interpreted in *Tafsīr al-Munīr*, supported by relevant academic journal literature. Data collection was conducted through close reading of the exegetical text, systematic note-taking, and extraction of key statements representing the construction of the meaning of *maghfirah* in each verse (Wais Al Qurni et al., 2025). This study applies purposive sampling, in which the researcher selected verses on *maghfirah* in *Tafsīr al-Munīr* and collected journal articles relevant to the analysis of psychospiritual aspects. Data analysis was carried out in three stages: (1) data reduction to select and filter relevant representations, (2) data presentation in the form of structured narrative, and (3) conclusion drawing based on relationships among categories. The validity of the study was ensured through triangulation of literature sources, inter-verse comparison, and consistency of interpretation across al-Zuhailī's methodological dimensions as noted by (Husni, 2025; Nasution et al., 2024; Salsa et al., 2024). This approach ensures that the data obtained can be replicated by other researchers following the same procedures and instruments.

Results and Discussion

Analysis of the Verses of Maghfirah in Tafsir al-Munir

Az Zumar 39:53

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

“Say, ‘O Prophet, that Allah says, ‘ ‘O My servants who have exceeded the limits against their souls! Do not lose hope in Allah’s mercy, for Allah certainly forgives all sins. He is indeed the All-Forgiving, Most Merciful.”

Tafsir al-Munīr menempatkan az-Zumar ayat 53 sebagai salah satu ayat yang memberikan harapan terbesar mengenai keluasan ampunan Allah. Posisi ayat ini ditegaskan sebagai *arja āyāt fī al-Qur’ān*, yaitu ayat yang paling memberikan harapan kepada pelaku dosa. Menurut penafsirannya, kedekatan kepada hamba dan sifat ar-Rahman yang dimiliki Allah ditunjukkan dengan sapaan yang dipakai oleh Allah untuk pelaku dosa dengan panggilan “Ya Ibadi” meskipun telah melakukan dosa besar.

According to his interpretation, Allah directly addresses sinners with the call “Yā ‘Ibādī” (Wahbah al-Zuhailī, *Tafsīr al-Munīr*, relevant volume), indicating closeness and acceptance despite their having committed major sins. Al-Zuhailī affirms that the phrase “yaghfiru al-dhunūba jamī’an” signifies the comprehensive scope of forgiveness encompassing all types of sins without exception, including major sins such as murder and adultery, provided that the perpetrator repents before death.

The cause of revelation (*sabab al-nuzūl*) is also explained consistently. Al-Zuhailī cites reports concerning several polytheists who had committed excessive acts of murder and adultery and then asked the Prophet whether there remained any possibility for their repentance to be accepted. The verse was revealed as a response affirming that no sin is too great for Allah’s *maghfirah*. This interpretation positions *maghfirah* as a divine process characterized by compassion, transcending human moral corruption as long as individuals return to Allah.

Al-Zuhailī’s emphasis on the phrase “lā taqnaṭū min raḥmatillāh” demonstrates that the prohibition of despair constitutes an integral part of *maghfirah* itself. In his analysis, *maghfirah* functions not only as the erasure of sin but also as the restoration of a servant’s psychological and spiritual state previously diminished by wrongdoing. Thus, the structural unit of meaning in the verse, according to al-Zuhailī, connects *maghfirah* with certainty of acceptance and removal of the past, accompanied by an invitation to move forward toward goodness.

The connection of this verse with other sources of *maghfirah* appears when al-Zuhailī indicates that forgiveness in this verse does not stand independently but serves as the conceptual foundation for more specific forms of *maghfirah* in subsequent verses. Here, *maghfirah* emerges as universal in character, forming the basis for more applicative variations of forgiveness analyzed in other verses. In al-Zuhailī’s reading, this verse occupies the position of an external foundation for the entire Qur’anic concept of *maghfirah*.

Ali ‘Imrān 3:31

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Say, ‘O Prophet, ‘ ‘If you ‘sincerely’ love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful.”

In Wahbah al-Zuhailī’s interpretation, *maghfirah* in this verse is situated within the theological relationship between obedience to the Messenger and Allah’s love for His servants. Al-Zuhailī explains that the verse functions as an “āyat al-ikhtibār” (a testing verse), revealed in response to the claims of the Children of Israel (Jews and Christians) who declared themselves to be beloved by Allah. This interpretation emphasizes that *maghfirah* in this verse is not general as in Az-Zumar, but relational, namely as a consequence of following the Messenger (*ittibā’*).

According to al-Zuhailī, the phrase “yuhbibkumullāh wa yaghfir lakum dhunūbakum” indicates two interconnected gifts: Allah’s love and His *maghfirah*. He stresses that forgiveness in this verse should not be understood merely as ordinary pardon but as validation of the status of being “beloved by Allah.” In his interpretive structure, al-Zuhailī views forgiveness that arises from *ittibā’* as possessing higher nobility because it emerges from an intimate spiritual relationship rather than solely from a general request for forgiveness.

The *sabab al-nuzūl* reinforces this understanding. The verse was revealed to test the truth of the People of the Book’s claim of loving God. Al-Zuhailī explains that when they refused to follow the Messenger, the verse established obedience as the primary condition for attaining Allah’s love, and *maghfirah* as the consequence of that love. The positioning of *maghfirah* as the “fruit” of *ittibā’* reveals a hierarchical dimension absent in the previous verse.

Ali ‘Imrān 3:129

وَاللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ

“To Allah ‘alone’ belongs whatever is in the heavens and whatever is on the earth. He forgives whoever He wills, and punishes whoever He wills. And Allah is All-Forgiving, Most Merciful.”

In al-Zuhailī’s reading, this verse firmly affirms Allah’s absolute authority in granting *maghfirah*. The exegete emphasizes the structure of the verse, which centers the power of forgiveness solely upon Allah, without intervention from any creature, including the prophets. This is based on the *sabab al-nuzūl* explained by al-Zuhailī: during the Battle of Uhud, the Prophet Muhammad prayed against the leaders of the Quraysh polytheists who had severely wounded him. The verse

was revealed to remind that the matter of forgiveness or punishment does not lie within the Prophet's control, but under Allah's exclusive authority.

al-Zuhaili's analysis, *maghfirah* in this verse possesses two characteristics: prerogative and selective. Prerogative signifies that Allah has full authority to determine who is worthy of forgiveness. Selective indicates that the granting of forgiveness is not always directly tied to explicit human action, but rests upon Allah's wisdom and will. Al-Zuhaili relates this to the fact that certain figures who opposed Islam at Uhud—such as Abu Sufyan and Khalid ibn al-Walid—eventually received guidance and forgiveness after embracing Islam. This illustrates the dynamic nature of *maghfirah*, not confined by human judgment.

This verse completes the structure of *maghfirah* in the preceding verses by presenting the dimension of absolute sovereignty. Unlike Āl 'Imrān 31, which emphasizes the relationship between *ittibā'* and love, this verse stresses absolute divine will as the foundation of forgiveness. Al-Zuhaili positions this verse as confirmation that *maghfirah* is not merely a matter of human spirituality but a theological phenomenon involving essential and non-negotiable aspects of divinity.

Al-Hadīd 57:28

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَعْفُورْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

"O people of faith! Fear Allah and believe in His Messenger. 'And' He will grant you a double share of His mercy, provide you with a light to walk in 'on Judgment Day', and forgive you. For Allah is All-Forgiving, Most Merciful."

In al-Zuhaili's interpretation, this verse presents a layered structure of *maghfirah*. Allah promises three gifts: double mercy, light, and forgiveness, to the People of the Book who believe in Prophet Muhammad. Al-Zuhaili emphasizes that *maghfirah* in this verse forms part of a divine package encompassing spiritual grace (mercy), guidance (light), and purification of the past (*maghfirah*).

The cause of revelation, as explained by al-Zuhaili, relates to the claim of the People of the Book who considered themselves more virtuous because they received double reward from their scripture. Allah then affirms that Muslims also receive great bounty, while People of the Book who embrace Islam obtain double mercy. *Maghfirah* in this verse signifies the removal of past sins committed before believing in Prophet Muhammad.

The character of *maghfirah* in this verse is integrative. Whereas previous verses present *maghfirah* as universal, relational, and prerogative, here it appears as integrated with mercy and light. Al-Zuhaili situates *maghfirah* as a dimension that completes one's spiritual journey. Thus, this verse demonstrates the progressive dimension of *maghfirah* directly linked to divine guidance.

As-Saff 61:10-14

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تَجَارَةٍ تُنَجِّبُكُمْ مِنْ عَذَابٍ أَلِيمٍ ۝ ١٠ تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ ١١ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۝ ١٢ وَأَخْرَجْنَا تُحُبُّونَهَا تَنْصِرُوا مِنَ اللَّهِ وَقَدْ فَتَحْنَا قُرَيْبًا ۚ وَيَنْصِرُ الْمُؤْمِنِينَ ۝ ١٣ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ ۝ ١٤ وَكَفَرْتَ طَائِفَةٌ مِّنْ قَائِلِنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

"O believers! Shall I guide you to an exchange that will save you from a painful punishment? . 'It is to` have faith in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew. He will forgive your sins, and admit you into Gardens under which rivers flow, and 'house you in` splendid homes in the Gardens of Eternity. That is the ultimate triumph. 'He will also give you` another favour that you long for: help from Allah and an imminent victory. 'So` give good news 'O Prophet` to the believers. O believers! Stand up for Allah, as Jesus, son of Mary, asked the disciples, "Who will stand up with me for Allah?" The disciples replied, "We will stand up for Allah." Then a group from the Children of Israel believed while another disbelieved. We then supported the believers against their enemies, so they prevailed." (as-Saff: 10-14)

In Tafsir al-Munīr, Wahbah az-Zuhaili interprets *maghfirah* in this verse in the context of the metaphorical transaction used in the Qur'an, namely "tijārah" (business). Zuhaili explains that the form of spiritual transaction referred to here consists of faith in Allah and His Messenger, accompanied by struggle (*jihād*) using wealth and life. This interpretation positions *maghfirah* as one of the "main profits" of this transaction, along with paradise in the hereafter and victory and help in this world.

Zuhaili emphasizes that *maghfirah* in this verse does not come from a verbal request for forgiveness, but as an accumulative result of acts of faith and struggle. Here, righteous deeds to attain great rewards are likened to business transactions, as one gains profit from these deeds just as they would from a trade. The profit, in this case, is their entry into paradise and salvation from hell. Allah SWT explains the form and nature of the transaction intended, "(That is) you believe in Allah and His Messenger and struggle in the way of Allah with your wealth and your lives" (ash-Shaff: 11) (Al-Zuhayli, 1991)

Zuḥailī explains that worldly victory in the context of this verse is not detached from the spiritual process undertaken through this transaction. Therefore, *maghfirah* functions as a means of sin expiation, which is a prerequisite for both worldly and otherworldly success. Thus, this verse presents a productive and teleological dimension of *maghfirah*.

Hence, *maghfirah* in this verse is instrumental, granted through the mechanism of measurable deeds and not merely through spiritual requests. The cause of the verse's revelation, as presented by Zuḥailī, relates to the companions' question about which deed is most beloved to Allah, so they could dedicate their wealth and lives to it. This verse is revealed as the answer to that question.

Nūh 71:10

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

“saying, ‘Seek your Lord’s forgiveness, for He is truly Most Forgiving.’”

Hence, *maghfirah* in this verse is instrumental, granted through the mechanism of measurable deeds and not merely through spiritual requests. The cause of the verse's revelation, as presented by Zuḥailī, relates to the companions' question about which deed is most beloved to Allah, so they could dedicate their wealth and lives to it. This verse is revealed as the answer to that question.

In az-Zuḥailī’s interpretation, *maghfirah* in Surah Nūḥ, verse 10 is linked to the mention of Allah’s attribute as al-Ghaffār. Zuḥailī emphasizes that this attribute indicates Allah’s readiness to accept repentance and forgive the sin of disbelief, as seen in the call of Prophet Nūḥ, which faced rejection for nine hundred and fifty years. This interpretation places *maghfirah* within the dimension of da‘wah (prophetic mission), oriented towards spiritual reconciliation between a prophet and his people.

Zuḥailī asserts that Prophet Nūḥ called his people to seek forgiveness (*istighfār*) and promised them worldly benefits in the form of heavy rains, abundant wealth, and good offspring. In Zuḥailī’s interpretive structure, *maghfirah* in this verse is not merely understood as the spiritual removal of sins, but as a mechanism that generates measurable cosmic well-being. This shows that *maghfirah* has a material impact that directly affects the environment and social life.

At the level of historical context, Zuḥailī highlights the tension between the long duration of Nūḥ's preaching and the rejection of his people, which makes *maghfirah* a resolution offering. The position of *maghfirah* in this verse is reparative, restoring both worldly and otherworldly life orders simultaneously.

Sād 38:25

فَعَفَرْنَا لَهُ ذَلِكَ طَوْرًا إِنَّ لَهُ عِنْدَنَا لَرُفْقًا وَحُسْنَ مَآبٍ

“So We forgave that for him. And he will indeed have ‘a status of’ closeness to Us and an honourable destination!”

In Wahbah az-Zuḥailī’s interpretation, Surah Sād, verse 25 is an example where *maghfirah* appears in the context of a prophet’s mistake. Zuḥailī recounts the story of Prophet Dāwūd, who was approached by two men who climbed the walls of his prayer room to seek justice. This event led Prophet Dāwūd to realize that it was a test from Allah, prompting him to seek forgiveness, and Allah forgave him. Zuḥailī places Prophet Dāwūd's error as a mistake in judgment or assumption, not a moral or theological error.

Maghfirah in this verse has a specific function, namely the restoration of rank. Zuḥailī explains that after Allah forgave Prophet Dāwūd, he was granted a position close to Allah (*zulfā*) and a good place of return. The character of *maghfirah* in this verse is elevating, raising the moral and spiritual status of the individual after the process of seeking forgiveness. Thus, the role of *maghfirah* is not just as a sin-remover but as a sign of divine recognition of the proximity of a prophet.

The *maghfirah* in this verse differs in character from those in Surah az-Zumar and Āl ‘Imrān because it involves the prophetic figure. Zuḥailī does not relate the context of Prophet Dāwūd’s *maghfirah* to the universality of forgiveness, but rather to a special spiritual structure tied to the dignity of prophethood. The placement of this verse within the system of other verses on *maghfirah* demonstrates that *maghfirah* can be existential, not only cleansing sins but also restoring the structure of closeness between humans and Allah.

Relevance of Optimism Values in Modern Life

In modern life, which is full of psychological, social, and economic challenges, optimism becomes one of the key factors in facing all forms of difficulties. In this context, the teachings of Islam, particularly those found in the Qur'an, offer a relevant perspective on how to face life's difficulties with optimism based on spiritual values. One of the most important concepts in Islam that has great relevance in building optimism is *maghfirah* or Allah's forgiveness. Through a comprehensive interpretation approach, such as that developed by Wahbah az-Zuḥailī in *Tafsir al-Munīr*, we can gain a deeper understanding of *maghfirah* and how it contributes to the formation of optimistic values in modern life.

Maghfirah as Divine Compassion That Brings Hope

Maghfirah in Islam is more than just the removal of sins. This concept encompasses the dimension of boundless divine compassion, which gives individuals the opportunity to improve themselves and begin a better life after making mistakes. In *Tafsir al-Munir*, Wahbah az-Zuhaili interprets *maghfirah* as a form of protection from Allah that not only cleanses sins but also restores a person's moral dignity. This can be seen in Qur'anic verses, such as Surah Az-Zumar (39:53), which reminds the people not to despair from Allah's mercy, as Allah indeed forgives the sins of all His servants. This verse gives hope to humanity that no sin is too great to be forgiven by Allah, as long as one strives to repent and return to Him.

In the context of modern life, which is often marked by feelings of guilt and despair, the concept of *maghfirah* provides individuals with the space to hope and improve themselves. Amid the mental and emotional burdens that often arise from past mistakes, *maghfirah* offers the opportunity to make positive changes, which in turn can foster optimism. Thus, *maghfirah* teaches people to always believe that every mistake can be rectified, and life can continue with new hope.

Maghfirah as an Opening for Opportunities of Change

One important aspect of *maghfirah* is its ability to open the door for life changes. In *Tafsir al-Munir*, Wahbah az-Zuhaili explains that Allah's forgiveness is not only about removing sins but also about opening the door for moral and spiritual transformation. Verses like Surah Al-Hadid (57:28) emphasize that by believing and being pious, Allah will forgive His servants' sins and provide guidance for a better life. This concept is highly relevant in modern life, where change is often considered difficult and full of challenges.

However, with *maghfirah*, Allah provides the opportunity to start anew. This creates space for individuals to change themselves and direct their lives towards a better path. In a world full of uncertainty and stress, especially regarding personal achievements, *maghfirah* gives the assurance that failure is not the end of everything. As emphasized by Wahbah az-Zuhaili, forgiveness from Allah provides peace and strength for the soul wounded by mistakes or failure. In other words, *maghfirah* becomes a means to renew life, offering optimism to those who feel lost.

The Psychospiritual Dimension of Maghfirah in Modern Life

Not only does *maghfirah* serve as theological justification, but it also functions as a tool for psychological healing. In the psychospiritual context, Allah's *maghfirah* is seen as a healing mechanism for the soul wounded by feelings of guilt, anxiety, or stress. Research shows that divine forgiveness, as taught in Islam, has a positive impact on an individual's mental health. Those who seek Allah's forgiveness tend to feel more relieved, free from anxiety, and possess greater inner peace. This is highly relevant in the modern world, where many people face mental disorders such as anxiety, depression, and stress due to the pressures of life.

Through *maghfirah*, one can experience both spiritual and psychological healing. Allah, in His mercy, gives His servants the opportunity to release the mental burdens that have been hindering them from living more optimistically. By seeking forgiveness and feeling Allah's compassion, a person can feel more at peace and capable of facing life's challenges with renewed enthusiasm. This not only shapes an optimistic attitude but also helps individuals rise again after experiencing failure or mistakes in life.

Maghfirah as the Foundation of Ethics and Positive Actions

In *Tafsir al-Munir*, Wahbah az-Zuhaili also emphasizes that *maghfirah* is not just a passive concept to be accepted as is but also involves concrete actions from the faithful individual. The forgiveness hoped for in Islam is not one obtained through words alone but also through deeds that reflect repentance and change. One way to implement *maghfirah* is by following the example of the Prophet, repenting, and improving our actions and behaviors in the future. The optimism that arises from this understanding is not passive or fatalistic optimism but is optimism oriented toward action. In modern life, where life pressures are growing, and many people feel lost, forgiveness becomes the first step in rebuilding hope and motivation to make changes. This is important because optimism that is not accompanied by real actions can easily fade. Therefore, *maghfirah*, with its ethical implications, encourages individuals to act in better ways, not only hoping but also striving to achieve a better life.

Maghfirah in the Social and Community Perspective

Maghfirah not only impacts individuals but also communities. In social life, *maghfirah* can create a culture of mutual forgiveness, which serves as the foundation for building harmonious social relationships. In modern society, where social polarization and conflicts often arise, the value of *maghfirah* can be an important instrument in easing tensions and

rebuilding social solidarity. By understanding *maghfirah* as reconciliation, individuals and communities can learn to forgive one another, reduce hatred, and create a more peaceful and hopeful social life.

Conclusion

Maghfirah in *Tafsir al-Munir* by Wahbah az-Zuhaili holds great relevance in building optimism in modern life, emphasizing that *maghfirah* is not just the removal of sins, but also a form of divine compassion and protection that provides hope and the opportunity for life changes. This concept functions as a psychospiritual mechanism that reduces anxiety and stress, while offering inner peace for individuals struggling with past mistakes. Additionally, *maghfirah* encourages change through real actions, not just passive hope, which also contributes to the formation of harmonious social relationships and conflict resolution in society. Therefore, *maghfirah* becomes a foundation for building optimism, self-improvement, and facing modern life's challenges in a better way. Suggestions for future research include several aspects. First, methodologically, a cross-interpretive comparative study should be conducted to examine whether the optimistic tendency in the theme of *maghfirah* also appears in other tafsir works, both classical and modern, in order to obtain a more comprehensive hermeneutic map. Second, empirical research should be carried out to test how the concept of *maghfirah* as understood in the tafsir tradition affects the psychological attitudes of Muslims, especially in the context of resilience, religious coping, and mental well-being. Third, its relevance can be extended to more contemporary social issues such as reconciliation, conflict resolution, and the ethics of forgiveness in plural societies. Thus, the study of *maghfirah* does not end at the normative-textual level but also contributes to solving social issues and the development of interdisciplinary knowledge.

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