

Interpretation of the Verses of Istighfar of the Believers: Study of *Tafsir al-Maraghi*

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Keywords: Qur'an, Istighfar; Believers; <i>Tafsir</i> <i>al-Maraghi</i>	Abstract Every believer who commits a sin, Allah always commands to say istighfar as a way to erase the sin. It is important to study from the perspective of the Qur'an how the interpretation of the verses of istighfar can help erase every sin if practiced. This article aims to discuss the verses of istighfar for believers in the perspective of <i>Tafsir al-Maraghi</i> . By using qualitative methods and descriptive analytical library research, this article examines the verses of istighfar by referring to the book <i>Mu'jam al-A'lam</i> which found seven verses that are in line with this discussion. The article concludes that al-Maraghi's interpretation of the verses of istighfar provides an understanding of the importance of always saying istighfar. Al-Maraghi explains the position of istighfar not only as a suggestion to erase sins, but also equal to repentance, istighfar is more important than asking for victory, the position of istighfar as a veil, the position of istighfar when the situation is difficult is the best time, the position of istighfar as a form of compassion and the position of istighfar as a way to be facilitated in <i>hisab</i> . Of course, the meaning of istighfar by al-Maraghi can be used as a guide for believers to always introspect themselves by saying istighfar to Allah SWT.
Kata Kunci: Al-Qur'an, Istighfar; Mukmin; <i>Tafsir</i> <i>al-Maraghi</i>	Abstrak Setiap mukmin yang berbuat dosa, Allah senantiasa memerintahkan untuk mengucapkan istighfar sebagai cara untuk menghapus dosa. Hal ini penting untuk dikaji dari sudut pandang al-Qur'an bagaimana penafsiran ayat-ayat istighfar dapat membantu menghapus setiap dosa jika diamalkan. Artikel ini bertujuan membahas ayat-ayat istighfar bagi orang-orang mukmin dalam perspektif <i>Tafsir al-Maraghi</i> . Dengan menggunakan metode kualitatif dan jenis penelitian kepustakaan (<i>library research</i>) secara deskriptif-analitis, artikel ini mengkaji ayat-ayat istighfar dengan merujuk pada kitab <i>Mu'jam al-A'lam</i> yang didapati tujuh ayat yang selaras dengan pembahasan ini. Artikel ini memberi kesimpulan bahwa penafsiran al-Maraghi terhadap ayat-ayat istighfar memberi pemahaman akan pentingnya untuk selalu beristighfar. Al-Maraghi menerangkan kedudukan istighfar tidak hanya sebagai saran untuk menghapus dosa, tetapi juga berkedudukan setara dengan taubat, istighfar lebih utama dari meminta kemenangan, kedudukan istighfar sebagai <i>tabir</i> , kedudukan istighfar saat keadaan susah merupakan waktu terbaik, kedudukan istighfar sebagai bentuk kasih sayang dan kedudukan istighfar sebagai jalan dimudahkan dalam <i>hisab</i> . Tentu saja, pemaknaan istighfar oleh al-Maraghi ini dapat dijadikan pedoman kaum Mukmin untuk selalu introspeksi diri dengan cara beristighfar kepada Allah SWT.
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INTRODUCTION

In carrying out life in the world, there are many behaviors that humans do, namely good behavior and bad behavior. Humans cannot escape this behavior, therefore Allah commands humans to say istighfar so that humans are motivated to do

good and return to the path of truth. But not only that, istighfar can also prevent humans from doing bad things.¹

Some scholars interpret istighfar as a means to cover up a mistake that has been committed. Because every mistake that is not covered will bear bad fruit. Humans who do bad things are likened to a seed, which if allowed to grow will produce bad plants. However, by humans saying istighfar indirectly, they have asked Allah for forgiveness in order to cover the bad things they have done.² Not only does it erase sins and cover up badness, but istighfar is also able to make humans feel calmer. This is proven by a study that human conditions began to improve after istighfar therapy.³

It has been narrated that 'Aa'ishah said: *"Fortunate is the one who finds in his book of deeds a lot of istighfar."*⁴ And then Qotadah also said, *"Verily the Qur'an will show you the disease and its cure. The disease is sin, while the cure is istighfar."*⁵ There are so many benefits of saying istighfar. One of Allah's commands in the Qur'an to make istighfar is in QS. Nuh verses 10-12:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا. يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا. وَبَثِّرَنَّ بِأَمْوَالِكُمْ وَيَجْعَلَ لَكُمْ جَنَّاتٍ وَيَجْعَلَ لَكُمْ أَنْهَارًا

"So I said to them, "Seek forgiveness from your Lord, indeed, He is Oft-Forgiving. Surely He will send down upon you abundant rain from the sky. And He will multiply your wealth and your children, and make gardens for you and make rivers for you."

Here is a true story of saying istighfar continuously (*istiqamah*): "A young woman said, *"One of my friends has not been blessed with a child since her marriage 4 years ago. My friend and her husband have been saying istighfar every day along with nightly prayers and asking for a good offspring. Praise be to Allah, it took only a few months (not more than a year) for my friend to conceive."*⁶

From the above explanation, the author is interested in taking the title "Study of the Interpretation of the Verses of istighfar of the Believers in *Tafsir al-Maraghi*". The author is interested in discussing istighfar because istighfar is a sentence that is easy to say and has many benefits. In *Mu'jam al-A'lam wa al-Maudhu'at fi al-Qur'an al-Karim* there are several discussions about istighfar,⁷ among them: istighfar is one of the

¹ Abd. Halik, et. al., "Istighfar sebagai Pemecah Segala Permasalahan", *Jurnal Pemikiran, Pendidikan dan Penelitian* 8 no. 2 Juli 2022 h. 179-180.

² Ahmad Rizky Annafi, "Makna Tasbih dan Istighfar dalam QS. An-Nasr", *Jurnal Kajian Agama dan Dakwah*, vol. 2, no. 2 (2024), h. 97.

³ Arinda Rosiatun Nisa dan Devia Purwaningrum, "Pengaruh Terapi Sayyidul Istighfar Terhadap Ketenangan Jiwa", *Psycho Aksara Jurnal Psikologi* 1, no. 1, (2023), h. 44.

⁴ Ahmad Farid, *Tazkiyyatun Nafs Penyucian Jiwa dalam Islam*, terj. Muhammad Suhadi, (Jakarta: Ummul Qura, 2016) Cet. ke-2, h. 77.

⁵ Ahmad Farid, *Tazkiyyatun Nafs Penyucian Jiwa dalam Islam*, h. 82.

⁶ Samar Bintu Muhammad al Jam'an, *Keagungan Istighfar*, terj. Agus Abu Aufa, (Bekasi: Pustaka Dhiya'ul Ilmi, 2018) cet. 1, h. 69.

⁷ Abdus Shabur Marzuq, *Mu'jam al-A'lam wa al-Maudhu'at fi al-Qur'an al-Karim*, (Kairo: Dâr asy-Syurûq, 1995) Cet. 1, h. 982-984.

reasons for the acceptance of repentance, the rejection of forgiveness for hypocrites, istighfar of the angels for the inhabitants of the earth, the command of istighfar, the prophets invoke istighfar (prophets Abraham, Noah, Moses, and Sulaiman), istighfar of believers, Allah's promises to those who repent and praise for those who repent. Of the many discussions, the author will limit it to the theme of istighfar of believers. The selection of *Tafsir al-Maraghi* in this study is because this book has a style of *tafsir lughawi* and *adab al-ijtima'i*. This style is the style of interpretation of the book. This style is a style of interpreting the verses of the Qur'an by revealing the aspect of *balaghah* (the height of the language of the Qur'an) and its miracles, by explaining the meanings and objectives aimed at by the Qur'an which reveals the laws of nature, and the societal arrangements it contains.

Ahmad Musthafa al-Maraghi dabbled in Arabic and its branches for more than half a century, both studying and teaching. Therefore, scholars who aspire to be the torch of Islamic knowledge felt called to compile a book of tafsir with a systematic method of writing, simple and effective language and easy to understand. So the book of *Tafsir al-Maraghi* was born.⁸ According to the author's opinion, with the breadth and depth of Imam al-Maraghi's knowledge in the field of tafsir and Arabic, this tafsir book is comprehensive in studying the istighfar of believers.

Previous research related to the study of istighfar has been done. For example, M. Irwan Fadli's thesis entitled *Istighfar and Taubah in the Qur'an (al-Alusi Interpretation Study)* explains istighfar and taubah in 4 verses that have different meanings between one verse and another.⁹ Thesis by Suhada with the title *Sufistic Dimensions on the Verses of Istighfar in the Qur'an (Tela'ah Tafsir al-Azhar)* explains in depth about the Sufistic dimensions of the verses of istighfar in *Tafsir al-Azhar* and limits it to 4 verses, namely: QS. al-Furqan: 70, QS. Yasin: 11, QS. al-Anfal: 2-4, QS. an-Naml: 18.¹⁰ Thesis by Jazilatur Rohmah with the title *Islamic Counseling with Istighfar Therapy to Prevent Bullying Behavior at UPTD Kampung Anak Negeri Surabaya*, explaining the process and results of the implementation of Islamic counseling guidance with istighfar therapy to prevent bullying behavior in street children at UPTD kampung anak negeri Surabaya.¹¹

Furthermore, the article by Aan Andesra and Miftahul jannah, entitled *The Meaning of Istighfar in the Qur'an (Charles Sanders Pierce Semiotic Analysis)*. They explained that Istighfar is not only interpreted as a form of asking for forgiveness, either in the form of actions or words such as saying the words *Astaghfirullah al Adzim*, but also means *Fath al-Rizq* (opening the door to sustenance), *al-Ijabah*

⁸ Ghofur, *Profil Para Mufassir Al- Qur'an*, (Yogyakarta: Pustaka Insan Madani, 2008), h. 151.

⁹ M Irwan Fadli, *Istighfar Dan Taubah Dalam Al-Qur'an (Studi Penafsiran Al-Alusi)*, Tesis, UIN Syarif Hidayatullah, 2019, h. 85.

¹⁰ Suhada, *Dimensi Sufistik Pada Ayat-Ayat Istighfar Dalam Al-Qur'an (Tela'ah Tafsir Al-Azhar)*, Skripsi, UIN Raden Intan Lampung, 2020, h. 77.

¹¹ Jazilatul Rohmah, *Konseling Islam Dengan Terapi Istighfar Untuk Mencegah Perilaku Bullying Di UPTD Kampung Anak Negeri Surabaya*, Skripsi UIN Sunan Ampel, 2019, h. 77.

(answered prayer), and *Takziyat al-Qalb* (cleansing the heart).¹² Then the article by Dian Nugrahati, et al., entitled The effect of repentance and istighfar therapy in reducing student anxiety, explains that there is a significant effect on anxiety before and after being given repentance and istighfar therapy, and there is a large variability or effect produced by repentance and istighfar therapy on anxiety.¹³

Based on the above, the author has not found a study on the interpretation of istighfar verses in the perspective of *Tafsir al-Maraghi*. Therefore, the author takes this theme as the latest research that fills the void of studies in the hope that it can provide insight as well as guidance for believers to always introspect themselves by saying istighfar to Allah SWT.

RESEARCH METHODS

This research method is qualitative with the type of *library research*. *Library research* is research in which all data is in the form of writings such as books, manuscripts, documents, journals, theses and so on. This research concerns a lot about theoretical, conceptual, ideas and others.¹⁴ Data collection both primary and secondary in this study using the documentation method by collecting data from primary data sources, namely the Qur'an and the Book of *Tafsir al-Maraghi* by Ahmad Musthafa al-Maraghi. While secondary data sources from books relevant to the discussion in this study,¹⁵ such as: *The Power of Istighfar*, *al-Tafsir wa al-Mufasssirun*, *Mu'jam al-A'lam wa al-Maudhu'at fi al-Qur'an al-Karim*, and so on. Then to analyze the data in this article, the author uses the descriptive-analytic method, which describes the data by describing as real as possible in accordance with the data obtained.¹⁶

RESULTS AND DISCUSSION

Overview of Istighfar

Istighfar is a servant's request for forgiveness to Allah by reciting *astaghfirullah al-adzim*.¹⁷ Istighfar or *astaghfirullah* is the act of apologizing or asking for forgiveness from Allah which is done by Islam. It is a recommended and important act in the teachings of Islam. It is literally done by repeating the Arabic word *astaghfirullah*,

¹² Aan andesra, Miftahul Jannah, "The Meaning of Istighfar in the Qur'an (Charles Sanders Pierce Semiotic Analysis)", *Jurnal Semiotika Kajian Ilmu Qur'an dan Tafsir* 4, no. 2 (2024), h. 445.

¹³ Dian Nugrahati, Qurotul Uyun, Sumedi P Nugraha, "Pengaruh terapi taubat dan istighfar dalam menurunkan kecemasan mahasiswa", *Jurnal Intervensi Psikologi* 10, no. 1, (2018), h. 33.

¹⁴ Nasruddin Baidan dan Erawati Aziz, *Metodologi Khusus Penelitian Tafsir*, (Yogyakarta: Pustaka Pelajar) cet. 1, h. 27-28.

¹⁵ Sumadi Suryabrata, *Metodologi Penelitian*, (Jakarta: PT Raja Graindo Persada, 2016) cet. 27, h. 39.

¹⁶ Muh Imam Sanusi Al Khanafi, "Kerangka Dasar Agama Dalam Buku Wawasan Al-Qur'an Karya M. Quraish Shihab (Kajian Al-Qur'an Dengan Pendekatan Sosiologi Agama)", *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 1 (2023), h. 57.

¹⁷ Suharso dan Ana Retno, *Kamus Besar Bahasa Indonesia*, (Semarang: Widya Karya, 2011) h. 193.

which means "I ask Allah for forgiveness". Muslims say this word several times, not only when asking forgiveness from Allah as a prayer, but also when asking for forgiveness from Allah. prayer, but also when he is talking to others. When a Muslim wants to prevent himself from doing something wrong, or when he wants to prove his innocence in an incident he uses this statement. After prayer Muslims are encouraged to recite this statement three times.¹⁸

In Arabic, the result of sin is called *tabi'ah* which means following. The word *tabi'in* is also mentioned which means those who follow. The conclusion is that after a sin there will be *tabi'ah* (causing a bad thing called sin).¹⁹ Therefore, make istighfar to Allah so that the consequences of the sin will be erased. Ibn Qoyyim said that istighfar is a request to Allah for forgiveness in order to be protected from the mistakes that have been committed before.²⁰

Among the benefits of istighfar mentioned in the Qur'an are as follows:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا. يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا. وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

The above verse clearly states that the benefits of istighfar are: Being able to send down rain, so that the land becomes fertile and can fertilize crops. Also, Allah will bestow sustenance and goodness from various directions, multiply offspring, and flow rivers that increase fertility and prosperity.²¹

In another verse, Allah also says:

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ

This verse shows that istighfar opens the door to sustenance. In this verse Allah sequences the rainfall so that the gardens are green and beautiful, and the rivers flow clear.²² In addition, istighfar can also keep away from danger and calamity. Abu Musa al-Ash'ari said: "We have two safety nets from punishment, one of which has disappeared, namely the extension of the Messenger of Allah in our midst, so istighfar remains with us. If this istighfar is lost, we will certainly be harmed. So istighfar is a safety net from Allah for His servants."²³

¹⁸ Muhammad bin Shalih Al-Utsaimin, *Syarhu Riyadish Shalihin*, (Riyadh: Darul Wathn, 1426) Jilid. 6, h. 712.

¹⁹ Jalaluddin Rahmad, *Meraih Cinta Ilahi; Belajar Menjadi Keksaih Allah*, (Depok: IIMaN, 2008), cet. 1, h. 17.

²⁰ Mahmud asy-Syafrowi, *Nikmatnya Istighfar, Satu Obat Untuk Sejuta Kesulitan*, (Yogyakarta: Mutiara Media, 2010), cet. 1, h. 12.

²¹ Ahmad Musthafa Al-Maraghi, *Terjemah Tafsir Al-Maraghi*, (Semarang: PT. Karya Toha Putra Semarang), cet 1, h.145-146.

²² Hamam Hasan bin Ahmad Hasan, *The Power of Istighfar*, (Yogyakarta: Penerbit Pustaka Marwa), h. 81.

²³ Ahmad Hasan, *The Power of Istighfar*, h.93.

Meanwhile, believer itself comes from Arabic which means to believe.²⁴ Al-Ragib al-Ashfahani explains the meaning of believer as *taṣḍīq bil Janān, wa qoulun bil lisān, wa amalun bil arkān*.²⁵ In other literature, it is mentioned as *taṣḍīq bil qalbi, wa qoulun bil lisān, wa 'amalun bil jawāriḥi*, which means justifying in the heart saying with words, and practicing with limbs. Al-Maraghi explains in his book that a believer is one who believes in Allah, His Messengers and the Last Day.²⁶ Thus, it can be concluded that the definition of believers is people who justify Allah, the Messenger, and the last day. They are people who justify all of Allah's commands with the heart, then carry out their commands with speech and limbs.

A Brief Biography of Ahmad Musthafa al-Maraghi

The full name of al-Maraghi is Ahmad Musthafa al-Maraghi ibn Musthafa ibn Muhammad ibn 'Abd al Mun'in al-Qadhi al-Maraghi. He was born in the city of Maraghah, a city located on the banks of the Nile, approximately 70 km south of Cairo in 1300 H / 1883 AD. He is known as al-Maraghi because he was named after his hometown.²⁷ His childhood was passed in a religious family environment. His basic education went through a school in his village, where he learned the Qur'an. And he was able to finish memorizing the Qur'an at the age of 13 years. Besides memorizing the Qur'an he also studied tajweed and other religious sciences.²⁸

After completing his education in 1314 H/1897 M, he continued his education at al Azhar University in Cairo. And he also studied at Darul Ulum University in Cairo. While studying al-Maraghi received direct guidance from prominent figures and ali in their fields, such as: Shaykh Muhammad Abduh, Shaykh Muhammad Bukhait al Muti'i, Ahamad Rifa'i al-Fayumi, and others. With his busy education at both universities he earned the nickname the tenacious in learning, because of the time he was able to complete his education in the same year, 1909 AD. After completing his education, he plunged into society, especially in the field of education and teaching. And he taught the branch of knowledge he had mastered.²⁹

In addition to being an educator, al-Maraghi also produced many written works, including: *Ulum al-Balaghah, Buhust wa Ara' fi funun al Balaghah, al-Wajiz fi Ushul al-Fiqhi, Muqaddimah at-Tafsir, al-Hasbah fi al-Islam, ad-Diyanah wa al-Akhlak, Tafsir al-Maraghi*, and many more.³⁰ Ahmad Musthafa al-Maraghi, died at the age of seventy

²⁴ Ahmad Warson Munawwir, *Kamus al-Munawwir*, (Surabaya: Pustaka Progressif, 1997), h. 88.

²⁵ Al-Ragib Al-Ashfahani, *Mufradāt li alfadz al-Qur'an*, (Beirut: Dār al-Kutub al-Alamiyyah, 2015), Vol. 1 h. 91.

²⁶ Al-Maraghi, *Terjemah Tafsir Al-Maraghi*, jilid 18, h. 5.

²⁷ Ghofur, *Profil Para Mufassir Al- Qur'an*, h. 151.

²⁸ Abdullah Musthafa al-Maraghi, *Al- Fath al-Mubin Fi Tabaqat al-Usuliyin*, (Beirut: Muhammad Amin, 1934), h. 202.

²⁹ Suni Octavia, *Konsep Al Qur'an dalam Menyikapi Kesedihan(Huzn) studi Kitab Tafsir Al-Maraghi Karya Ahmad Musthafa al-Maraghi*, (Skripsi S1 Fakultas Usuludin dan Adab UIN Sultan Maulana Hasanudin Banten, 2021), h. 44.

³⁰ Shohibul Adib, et al., *Ulumul Qur'an: Profil Para Mufassir al-Qur'an dan Para Pengkajinya*, (Banten: Pustaka Dunia, 2011), h. 179.

nine, precisely on July 9, 1952 AD / 1371 H at his residence, on Zul Fikar Basya Street No. 37 Hilwan and buried his family cemetery in Hilwan, approximately 25 km south of Cairo.³¹

Profile of *Tafsir al-Maraghi*

Tafsir al-Maraghi is a book of interpretation that is clearly narrated and explained. In accordance with the author's expectations at the opening of *Tafsir al-Maraghi*, the author hopes that this tafsir can meet the needs of Muslims who are still moderate in understanding the verses of the Qur'an. The background of the writing of *Tafsir al-Maraghi* is:

1. External

Factors This factor arose because he received a question from his students: "Which interpretation is the easiest to explain and the most beneficial to the reader in a short time?".³²

2. Internal

Factors This factor comes from al-Maraghi himself, namely that he has had aspirations to be a torch of Islamic knowledge, especially in the field of tafsir, for that he felt obliged to develop the knowledge he already had. Barangkat from this fact, then al-Maraghi who has been engaged in the field of Arabic language for more than half a century, both learning, and teaching, felt called to compile a book of interpretation with a systematic method of writing, simple language and elective, and easy to understand, the book was named with "*Tafsir al-Maraghi*".

Tafsir is generally divided into two types, namely *tafsir bil ma'tsur* and *tafsir bi ar-ra'yi*. *Tafsir bil ma'tsur* is a tafsir based on the Qur'an or valid history in the order of the requirements of the mufassir. That is interpreting the Qur'an with the Qur'an, the Qur'an with as-Sunnah, the words of the Prophet's companions because they are the ones who know the book of Allah best or with the opinions of the tabi'in which they generally receive from the companions of the Prophet.³³ While *tafsir bi ar-ra'yi* etymologically is belief (*i'tiqad*), analogy (*qiyas*), ijtihad.³⁴ In terminology *tafsir bi ar-ra'yi* is the interpretation of the Qur'an that prioritizes reason as the main element in the interpretation of the verses of the Qur'an.³⁵ The *Tafsir al-Maraghi* includes tafsir that combines the two methods above, namely *tafsir bi al-ma'tsur* and *tafsir bi ar-ra'yi*.³⁶

³¹ Shohibul Adib, *Ulumul Qur'an: Profil Para Mufassir al-Qur'an dan Para Pengkajinya...*, h. 178.

³² Yuni Safitri Ritango, *Metode Dan Corak Penafsiran Ahmad Musthafa Al-Maraghi (Kajian Terhadap Tafsir Al-Maraghi)*, Skripsi Fakultas UIN Sultan Syarif Riau, 2014, h. 24-25.

³³ Manna al-Qathtan, *Pengantar Studi Ilmu Al-Qur'an*, terjemahan: Mifdol Abdurrahman, (Jakarta: Pustaka Al-Kautsar, 2011), cet. 6, h. 338.

³⁴ Basunil Faudah, *Tafsir-Tafsir al-Qur'an*, (Bandung: tp, 1987), h. 62.

³⁵ Abdul Rahman Dahlan, *Ilmu-Ilmu al-Qur'an*, (Jakarta: LBIQ, 1994), h.151.

³⁶ Muhammad Husain al-Dhahabi, *al-Tafsir wa al-Mufassirun*, (Kairo: Dār al-Kutub al-Hadīsh, 1976), jilid. 2, h. 596.

In general, when examining the book of *Tafsir al-Maraghi* will be found that *Tafsir al-Maraghi* has the following method of writing tafsir:³⁷

1. Presenting the verses at the beginning of the discussion
2. Explaining Vocabulary (Syarh al-Mufradat)
3. Explain the meaning of verse globally
4. Leaving out science-related terms
5. Language Style of the Mufassirs
6. The Rapid Means of Communication in Modern Times
7. Selection of Stories in the Book of Tafsir
8. Number of Juz Tafsir

This tafsir book consists of 30 volumes. Each volume consists of one juz of the Qur'an. So compact to be carried by readers in any place. Broadly speaking, the style of interpretation of al-Maraghi is *adabi al-Ijtima'i*. That is, *adabi al-Ijtima'i* is a style of interpretation that explains the verses of the Qur'an based on the accuracy of the expressions composed with straightforward language, by emphasizing the main purpose of the revelation of the Qur'an, then applying it to the social order, such as solving the problems of Muslims and the nation in general, in line with the development of society.³⁸

Shaykh Ahmad Musthafa al-Maraghi in interpreting the Qur'an refers to several sources, among others: *Tafsir Jami' al Bayan* (by Ibn Jarir at-Thabari), *Tafsir al-Kasyaf* (by az-Zamakhshari), *Hasasyiah Tafsir al-Kasyaf* (by Syarafuddin al-Hasan ibn Muhammad at-Tibi), *Anwar at Tanzil* (by al-Baidhawi), *Tafsir Abi al-Qasim al-Husain ibn Muḥammad* by al-Raghib al-Aṣfahani, *Tafsir al-Baṣit* by Imām Abu Hasan al-Wahidi an-Naisaburi, *Mafatih al-Ghaib (al-Tafsir al-Kabir)* by Imam Fakhruddin ar-Razi, *Ghara'ib al-Qur'an* (by an-Naisaburi), *Tafsir al-Qur'an al-Karim* (by Ibn Katsir), *Al Bahru al-Muhith* (by Abu Hayyan), *Ruh al-Ma'ani* (by al-Alusi), and Muhammad Abduh and Rashid Ridha in *Tafsir al-Manar*.³⁹

Examples of interpretation *bi al-ma'tsur* al-Maraghi attributed to *tabi'in* in Surah Ali Imran verse 19 as follows:⁴⁰

أخرج ابن جرير عن قتادة قال: الإسلام شهادة أن لا إله إلا الله والإقرار بما جاء من عند الله، وهو دين الله تعالى الذي شرع لنفسه وبعث به رسله، ودلّ عليه أوليائه لا يقبل غيره، ولا يجزى إلا به.

"Ibn Jarir narrated a hadeeth from Qatadah in which the Messenger of Allah said: "Islam is testifying that there is no god but Allah and acknowledging what is forbidden from Him. Islam is the religion of Allah, which He prescribed for Himself

³⁷ Ahmad Musthafa Maraghi, *Tafsir al-Maraghi*, (Mesir: Maktabah Mushtafa al Babi al Halbi, 1946) cet. 1, jilid. 1, h. 15.

³⁸ Yuni Safitri Ritango, *Metode Dan Corak Penafsiran Ahmad Musthafa Al-Maraghi...*, h. 34-35.

³⁹ Al-Maraghi, *Tafsir Al-Maraghi*, h. 20.

⁴⁰ Farhan Ahsan Anshari, Hilmi Rahman, "Metodologi Khusus Penafsiran Al-Qur'an dalam Kitab Tafsir al-Maraghi", *Jurnal Iman dan Spritual* 1 no. 1 (2021), h. 61. See, al-Maraghi, *Tafsir Al-Maraghi*, jilid. 3, h.115.

and sent His messengers with, and which is proven by the lovers of Allah. Allah does not accept any religion other than Islam, and Allah does not give religion except through it."

Al-Maraghi's Interpretation of the Verses of Istighfar of the Believers

Based on the data that has been collected, the author describes the position of the verse about istighfar of believers in the Qur'an in seven verses. The selection of this verse is based on the book *Mu'jam al-A'lam* by Abdus Shabur Marzuq. The following is an explanation according to the order of the letter and its verse:⁴¹

1. QS. al-Baqarah verse 286

رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

*"O our Lord, do not impose on us what we cannot bear. Forgive us, pardon us, and have mercy on us. You are our protector, so help us against the disbelievers."*⁴²

This verse describes the punishments, tests or trials faced by believers. So with that they ask Allah to be facilitated and not burdened with heavy things. With this they do not fall into sin.⁴³ The three phrases of the verse above are interrelated with other phrases, namely forgive us vis-à-vis do not torment us, forgive us vis-à-vis do not torment us, and pity us vis-à-vis do not burden us. This is because torment is removed by forgetting and making mistakes, hardship is removed by forgiveness, and heavy burdens are removed by Allah's mercy.⁴⁴ Thus, the meaning of (istighfar) in the verse means to erase all sins so that the servant is not given punishment and the meaning of mercy is to be shown the straight path to always be in the way of Allah towards happiness in this world and the hereafter.⁴⁵

2. QS. Ali Imran verse 15-16

وَاللَّهُ بَصِيرٌ بِالْعِبَادِ. الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَفِنَا عَذَابَ النَّارِ

*"And Allah is all-seeing towards all servants, namely those who pray, 'O our Lord, we truly believe, so forgive us our sins and protect us from the punishment of hell."*⁴⁶

Allah ends Surah Ali Imron verse 15 with these words so that people introspect themselves in order to be pious to Allah. And in this verse describes the state of the pious that their hearts are filled with faith, so that their tongues will pray and glorify Him. Indeed, the pious person has the following characteristics: patience, honesty,

⁴¹ Abdus Shabur Marzuq, *Mu'jam al-A'lam wa al-Maudhu'at fi al-Qur'an al-Karim* (Beirut: Dar al-Fikr, 1995), h. 983.

⁴² Departemen Agama RI, *Al Qur'an dan Terjemah*, h. 49.

⁴³ Al-Maraghi, *Tafsir Al-Maraghi*, jilid. 3, h. 84.

⁴⁴ Al-Maraghi, *Tafsir Al-Maraghi*, h. 84.

⁴⁵ Ahmad Musthafa Al-Maraghi, *Tafsir al-Maraghi*, (Mesir: Musthafa Bab Halabi), jilid. 3, h. 84.

⁴⁶ Departemen Agama RI, *Al Qur'an dan Terjemah*, h. 51-52.

qunut, giving away their wealth and much istighfar.⁴⁷ The faith of the pious is the true faith, which is accompanied by concrete evidence based on appreciation, namely by abandoning all sinful deeds and practicing goodness. This is because faith is intention, word and deed.⁴⁸

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

This verse describes the supplication for forgiveness of those who fear Allah because of their sinful deeds and they solemnly raise their hands in supplication.⁴⁹ This verse explains that the meaning of istighfar is a request for forgiveness that must be accompanied by repentance nashuha. Because istighfar that is only uttered with the mouth, then commits another sin, it is not called asking for forgiveness (istighfar). It is also emphasized that the people who commit such acts are fools and deceitful people.⁵⁰

3. QS. Ali Imran verse 147

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

*"And their speech is nothing but the prayer, 'O our Lord, forgive us our sins and our exaggeration (in) our affairs and establish our stand, and help us against the disbelievers.'"*⁵¹

This verse explains the good words of the ribbiyuns: when the battle was hard and calamities came, they did not say anything except praying to Allah to forgive their sins, besides that they also asked for strengthening their feet to continue on the path of goodness. By praying, they hoped to be spared from all temptation and they asked to be given firmness in the face of the *kuffar*.⁵² This verse also hints that sins and excesses are factors of humiliation. However, firmness and steadfastness is something that will lead to happiness and victory. Therefore, they ask Allah to cleanse their souls of sins and ask Allah to establish themselves so that they do not slip into misguidance. In this sentence there is a very extraordinary meaning that they prioritize maghfiroh from Allah ta'ala over victory over the *kuffar*.⁵³

4. QS. Ali Imran verse 193

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ

⁴⁷ Al-Maraghi, *Tafsir Al-Maraghi*, h. 111.

⁴⁸ Al-Maraghi, *Tafsir Al-Maraghi*, h. 111.

⁴⁹ Al-Maraghi, *Tafsir Al-Maraghi*, h. 111.

⁵⁰ Al-Maraghi, *Tafsir Al-Maraghi*, h. 112.

⁵¹ Departemen Agama RI, *Al-Qur'an dan Terjemah*, h. 68.

⁵² Al-Maraghi, *Tafsir Al-Maraghi*, jilid. 4, h. 93.

⁵³ Al-Maraghi, *Tafsir Al-Maraghi*, h. 93.

*"O our Lord, surely we heard the one who called to faith, (saying), 'Believe you in your Lord,' so we believed. O our Lord, forgive us our sins and expiate our faults, and make us dead with the devoted."*⁵⁴

This verse contains the call of the prophet Muhammad for all people to believe in Allah ta'ala. The people who were called by the prophet also revealed that the messenger had reached them as stated in the verse above. In the verse above there is a nida' sentence that describes their perfection in facing Allah accompanied by asking forgiveness to Allah ta'ala for the sins they have committed before the arrival of the call.⁵⁵ This is in line with the words of al-Ghufron who interpreted istighfar as a cover or veil. Lubaid, a poet, said:

في ليلة كفر النجوم ظلامها

"On a night where the stars cover it."

Al-Maraghi understands this to mean that they ask Allah ta'ala for forgiveness. This supplication has three meanings, namely: asking forgiveness for their past sins, asking forgiveness for their future sins, and asking to pass away and be gathered with the believers.⁵⁶

5. QS. al-Mukminun verse 109

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ

*"Indeed there is a group of our Ummah who pray, "O our Lord, we have believed, so forgive us and grant us mercy. You are the giver of good mercy."*⁵⁷

This verse relates to a group of believing servants of Allah, who ask to have all their wrongs expunged, to be safe from fear, to not be saddened on the day when all creatures are confronted and to be kept away from punishment. They are certain that Allah will grant their supplication because they are the ones who are afflicted.⁵⁸ It is mentioned in the book of *Tafsir al-Maraghi* that this verse describes the state of the Quraish disbelievers who mocked and laughed at the poor among the companions of the apostle, such as Bilal, Ammar, and Suhaib. Then Allah explains the reward that will be obtained by the people who are oppressed:

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ

This verse explains that Allah will reward them for their patience in the face of persecution and abuse, with the fortune of eternal bliss.⁵⁹

⁵⁴ Departemen Agama RI, *Al-Qur'an dan Terjemah*, h. 75.

⁵⁵ Al-Maraghi, *Tafsir Al-Maraghi*, h. 164.

⁵⁶ Al-Maraghi, *Tafsir Al-Maraghi*, h. 164.

⁵⁷ Departemen Agama RI, *Al-Qur'an dan Terjemah*, h. 349.

⁵⁸ Al-Maraghi, *Tafsir Al-Maraghi*, 18, h. 60.

⁵⁹ Al-Maraghi, *Tafsir Al-Maraghi*, h. 60.

6. QS. al-Hasyr verse 10

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا
لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

*"And those who came after them, they said, O our Sustainer, forgive us and our brothers who preceded us in faith, and do not put in our hearts any hatred of the believers, O our Sustainer, you are indeed the most merciful and compassionate."*⁶⁰

Al-Maraghi cites the opinion of Ibn Abi Lailah, that humans have three positions, namely: people who migrate, people who stay in their hometowns and believe, and people who come after them.⁶¹ Ibn Abi Lailah also emphasized that humans should not get out of these three positions. The above verse contains evidence of the obligation to love and favor the Companions, because love and favor will give people after them a share of the *fa'i* wealth as long as they love and favor the Companions and ask forgiveness for the Companions. And whoever hates them, then he has no right in the *fa'i* wealth.⁶² Thus, it can be concluded that this verse commands us to love and care for believers. Because the love and affection that will make someone pray for each other and ask each other for forgiveness to Allah SWT.⁶³

7. QS. at-Tahrim verse 8

نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا إِنَّكَ لَنَا نُورٌ وَغَفِرَ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*"Their light shines before them and to their right, they say O our keeper, perfect our light and forgive us, surely you are all-powerful over all things."*⁶⁴

This verse explains that Allah describes the characteristics of luck, the victory obtained by the prophet Muhammad and the believers, namely: those who when walking before him there is light, when judged are given a book from the right side and in the book there is light and goodness for them.⁶⁵ The above verse also explains the request of the believers that Allah preserve the light for them and not extinguish it until they pass the sirat. And they ask Allah to cover their sins and not to shame them by torturing them for the sins they have committed.⁶⁶

An Analysis of al-Maraghi's Interpretation of the Verses of Istighfar of the Believers

Istighfar is a special practice of a servant to Allah, in the Qur'an there are many clear mentions of istighfar commands. This shows that istighfar has a priority and

⁶⁰ Departemen Agama RI, *Al-Qur'an dan Terjemah*, h. 547.

⁶¹ Al-Maraghi, *Tafsir Al-Maraghi*, Jilid, 28, h. 45.

⁶² Al-Maraghi, *Tafsir Al-Maraghi*, Jilid, 28, h. 45.

⁶³ Al-Maraghi, *Tafsir Al-Maraghi*, h. 46.

⁶⁴ Departemen Agama RI, *Al-Qur'an dan Terjemah*, h. 561.

⁶⁵ Al-Maraghi, *Tafsir Al-Maraghi*, h. 265.

⁶⁶ Al-Maraghi, *Tafsir Al-Maraghi*, h. 265.

position in faith. One of the verses commanding istighfar is mentioned in Surah an Nisa verse 106:

وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

"And seek forgiveness from Allah, surely Allah is Forgiving, Merciful".

In this context, the author finds that the lafadz used are all prayers of believers. And after reviewing, that in interpreting the verse the verse does not directly explain the meaning of istighfar of believers. However, with the language and way of interpretation that he uses, the author is able to understand and draw conclusions about the meaning of istighfar of believers, namely as follows:

1. Istighfar's position as an expiation for wrongdoings

In Surah al-Baqarah verse 286, al-Maraghi mentions that humans have mistakes in their lives. And with these mistakes, humans will be tortured in the afterlife. Therefore, man must ask for forgiveness in order to be saved from the torment of Allah ta'ala. Human nature is often forgetful and wrong in many actions, as we often hear the saying:

إن الإنسان محل الخطأ والنسيان

"Verily, man is fallible and forgetful".⁶⁷

With this mistake, Allah provides a solution so that humans ask for forgiveness from Allah. So istighfar for mistakes is an act of obedience as a believer.

2. The Position of Istighfar with Repentance

In Surah Ali Imran verses 15-16, it is explained that istighfar and repentance have a very significant correlation in asking for forgiveness from Allah ta'ala. Al-Maraghi explains this connection in the interpretation of Surah Ali Imron verses 15 16, he mentions that istighfar must be accompanied by nashuha repentance that will not repeat sinful acts so that maghfiroh is obtained. Al-Maraghi's explanation is in line with Allah's words in Surah Thaha verse 82 as follows:

وَإِنِّي لَغَفَّارٌ لِمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى

"Indeed, I am Forgiving to those who repent, believe, do righteous deeds, and then remain guided."

This verse clearly explains that by repenting, a servant obtains forgiveness from Allah ta'ala. So istighfar and repentance become a unity for believers in asking for forgiveness.

3. The position of istighfar takes precedence over achieving a victory

Victory is obtained after a series of efforts and sacrifices that are not short, in the form of systematic practices to realize the main goal of victory. Al-Maraghi explains

⁶⁷ Muhammad bin Shalih Al-Utsaimin, *Majmu' Fatawa wa Rasa'il*, (Beirut: Darul Wathni, 1413), Jilid 2, h. 287.

that the importance of victory in war does not exceed the importance of istighfar. This is indicated from the prayer in Surah Ali Imran verse 147. The prayer asking for forgiveness comes first and then continues asking for war victory. Istighfar is intended as a purification of the heart. Istighfar gives the effect of a heart that is clean from sin, so that the heart will be pure and good. In the hadith of the Prophet mentioned that the heart is the axis of goodness of all the deeds of believers, if the heart is good then all his deeds are good. Therefore, istighfar which is done as a purification of the heart will have a good impact on everything, including in social affairs and warfare.

4. The position of istighfar as a veil

In al-Maraghi's explanation istighfar is a veil or cover for the mistakes made. The veil is a cover. The mistakes covered by Allah when in the hereafter is a form of Allah's mercy to the believer, as the promise of goodness from Allah for people who want to cover the disgrace of their fellow believers mentioned in the hadith of the Prophet: *"And whoever covers the mistakes of a Muslim, his mistakes will be covered by Allah ta'ala."*⁶⁸ Hence, a covered fault in the Hereafter can be interpreted as one of the signs that it has been forgiven by Allah Ta'ala.

5. The position of istighfar in times of distress is the best time

Al-Maraghi explains in Surah al-Mukminun verse 109 about a group of pagan Quraish who mocked some of the Companions. Then the companions were patient with the attitude of the Quraish. With their attitude, Allah promised to give eternal happiness. People who are experiencing hardship are people who are undergoing a life test from Allah. With the difficult circumstances they face, then they accept patiently. Patience is a noble attitude and a good response given by a servant in facing a problem. So a patient attitude when getting distress is the best time to pray to Allah, namely by asking Him for forgiveness. Because Allah's promise to those who are given a test then they are patient is real, namely they will be given eternal happiness. Therefore, make istighfar to Allah at the best time (difficult circumstances), then you will get eternal happiness.

6. The position of istighfar as a form of love

In Surah al-Hasyr verse 10 explains that humans are signaled to love each other among believers. Because with affection will make someone beg each other for forgiveness. Affection is a form of feeling given by someone to someone else. This action is also recommended by Allah to servants to love each other. This attitude makes a person to behave well towards his loved ones because with mutual affection it will have a good impact in dealing with fellow human beings. And among the forms of affection shown by believers towards brothers is one of them by asking forgiveness for other brothers. Because affection in this way, can gather later in the afterlife together with believers who we care about.

⁶⁸ Abu Husain Muslim bin al-Hajjaj, *Shahih Muslim*, (Beirut: Maktabatul ilmi, 2009), h. 14.

7. The position of istighfar as a way to facilitate *hisab*

Al-Maraghi explains that the verse above explains the believers' request that Allah preserve the light for them and not extinguish it until they pass through the sirat. The journey over the sirat is a definite event in the hereafter and is part of the reckoning of human deeds. The one who prays for forgiveness of sins will be forgiven by Allah, so the one who prays for forgiveness will have an easy and safe reckoning. This is because he meets Allah in a good condition and has no mistakes to be held accountable for.

CONCLUSIONS

Based on the review and exposure in the interpretation of al-Maraghi about the verse of istighfar believers, a conclusion can be drawn: *First*, in Surah al-Baqarah verse 286 explains the position of istighfar as a means of erasing the sins of believers. *Second*, Surah Ali Imran verses 15-16, explains the position of istighfar and repentance which have an important relationship. *Third*, in Surah Ali Imran verse 147, it explains that istighfar is more important than asking for victory. *Fourth*, in Surah Ali Imran verse 193, it explains that istighfar is a veil or cover of guilt for past sins and future mistakes. *Fifth*, Surah al-Mukminun verse 193, explains that istighfar done in difficult circumstances is the best time. *Sixth*, Surah al-Hasyr verse 10, explains that istighfar is a form of affection of believers towards their brothers. *Seventh*, Surah at-Tahrim verse 8, explains that istighfar is a means of being facilitated in the account on the last day. This article is a little discussion about istighfar in the Qur'an in a work of interpretation. The author hopes that there will be more articles that discuss this theme better and in detail in the future.

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