



A Survey of the Meaning of Amnesty in the Qur'an Based on Relationships and Succession with Emphasis on Answering a Question about the Prophet's Islamic Infallibility

Maedeh Jafari ¹; Seyyed Majid Nabavi ²

¹ Ph.D Student of the Science of Holy Quran and Hadith, Islamic Azad University, karaj, Iran

² Ph.D Student Quran and Hadith Arak University, Iran

Email: maedehjafari9574@yahoo.com; majidnabavi1366@gmail.com

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Abstract

The word amnesty and its derivatives have been used in several verses of the Qur'an. The main question of this article is what exactly does Amnesty mean in all the verses of the Qur'an in the same sense? What is the meaning of pardon based on the relations of companionship and succession? Why, God willing, has the Prophet forgiven? Does God pardon the Prophet; he contradicts the Prophet's infallibility. For this purpose, in the present study, the semantics of the word Amnesty is first addressed by the linguistic method and the scope and semantic domain of Amnesty are fully identified. Then the broad semantic network of Amnesty and its close relationship with other key words of the Qur'an such as mercy, blessings, and the like are examined. In the end, it is clear that the "Amnesty" that God has used about the Prophet (peace be upon him) does not mean forgiving the Prophet's (pbuh) sin and does not contradict the Prophet (peace be upon him).

Keywords: *Amnesty, Semantics, Infallibility of the Prophet of Islam*

1. Introduction

Forgiveness among religions, especially Islam, has a special status. The Holy Quran also mentions amnesty. Amnesty and its derivatives have been mentioned in the Holy Quran 34 times. In the book of crowning translation, the Prophet of Islam (pbuh) said: God is ninety and nine names, whoever knows He will enter Paradise (Isfarani, Bi Ta, Vol. 1, p. 22). Many of the Assyrians, and do good with them.

Forgiveness and forgiveness are of great value to God, and God will reward those who forgive. This semantics deals with the semantics of the word amnesty, and does the word amnesty and its derivatives mean the passing of the Qur'an everywhere, or is there another meaning for amnesty? Amnesty in the sense of association and succession that is discussed in semantic and linguistic science?

At the end of the article, verse 43 of Surah al-Tawba “afa al-allah anka lema azenta lahom hata yatabayana laka alazina sadaghoo va nalamo al-kazebin’ what does Amnesty mean in this verse? Is the forgiveness of the Prophet by God because of sin? Does this verse contradict the Prophet's infallibility?

In this essay, I first apply the lexical semantics of the word amnesty based on valid vocabulary books such as Arabic, Arabic, and so on. Then we will describe descriptive semantics, ie all the Quranic applications of amnesty and its derivatives. In other words, we will collect all the verses in which the word amnesty is used, and we will examine this word specifically in the verses by means of modern semantics, such as synonyms and succession relations, and words such as amnesty and cross-talk, and we will relate this word to them in order to fully delineate the scope and semantic origin of the pardon, and then declare our results and inferences from the pardon meaning in the verse in question.

2. Pardon the Word

According to Raghav Esfahani, the principle of amnesty means to get something, they say, "conscience and self-sacrifice," that is, he intended to get what he has. "Afa al-Nabati and al-Shajari" means the grass and the tree intended to grow (Ragheb Esfahani, 1412 AH, vol. 2, p. 619). Others have said: The principle of pardon is to leave. So forgiving sin also means leaving it behind. (Farahidi, 1410 AH, vol. 2, p. 258) Others say: its principle is fading and destruction (Ibn al-Ma'r, 1414 AH, vol. 15, p. 173).

3. Descriptive Semantics

The word amnesty and its derivatives has been used 39 times in the Qur'an. (Abdolbaqi, 1367, pp. 467-466). In this section the Qur'anic uses of the word are expressed in all the verses used by the word "Amnesty" and its derivatives. In fact, what is meant by descriptive semantics is the recognition of the original meaning of the meaning of the speaker, as well as its aural meanings. The following are two important verse-related questions that will help answer a great deal in understanding the verse:

1. What is the meaning of the word spoken in the sentence in which it is used?
2. When the word is mentioned, what concepts come to the mind of the audience?

To understand the main meaning or meaning of the speaker, one must pay attention to the words of the Word. There are two types of evidence: verbal and spiritual. The literal rhetoric is a concurrent subject and verses, and the spiritual rites or terms; are the dignity of the speaker, the dignity of the audience, the time of the descent, and the place of the descent.

To understand the auroral meanings one must answer the following questions in order:

1. What are the derivatives of the word studied?
2. In what ways does each derivative have its meanings in the Qur'an?
3. What is the semantics of each semantic domain? What are the synonyms, antitheses, or adjuncts? (Nemati, Delara, Beta, pp. 77 and 78)

In order to study some of the Quranic uses of "Amnesty" in the Qur'anic verses and to understand what God means by this word, we must first find the verses that use the synonyms, the cross words and the like and the Quranic uses of those words. In the verses and the semantic relation of the word "pardon"

to the reciprocal and synonymic terms and the like, it is clear that the meaning of the term "pardon" is fully defined, and what the meaning of the word "pardon" has other than transverse meaning. To answer the important question of whether this word is used in the same sense everywhere in the Qur'an?

4. Qur'anic applications of "Amnesty" in the Holy Quran

4-1. The First Example of Verse 219 is Surat al-Baqara

The Holy Quran says: "Ysalvnk as topper Valmysr Sm twin Fyhma Llnas Vasmhma Akbar the great benefits I Vysalvnk Nfhma Maza Ynfqvn least Alfv Kazlak Ybyn you to Fast-Alai Llkm Ttfkrvn Allah" (Al-Baqarah / 219) Translation: they ask you about wine and gambling. Say A: There are two great sins and profits for the people, and both are greater than their profits. And they ask you: What can they do? Say: More than what is needed. GOD thus reveals His verses to you so that you may reflect.

In the hadith of Imam Sadiq (as) he said about this verse: "Al-Amfu Al-Awsat" means Amnesty (in the above verse) is the middle of the property. (Hozai wedding, 1415 AH, vol. 1, p. 210). Imam Baqir (pbuh) also says: Amnesty is a surplus of food for the year (Tabarsi, al-Biyan Assembly, 2011, Vol. 2, p. 557).

Another possibility that can be said in the interpretation of this verse is that amnesty is the customary meaning of forgiveness and the passing away of others. According to this meaning, the interpretation of the verse is as follows: Say the best charity is charity and forgiveness.

According to amnesty commentators in this verse, the middle is the surplus of money and the best of all. Each of these meanings seems to be consistent with the verse, though the fourth meaning of the passage is not found in the words of any commentator. (Qureshi, 1412 AH, vol. 5, p. 21)

4-2-Example 2 of Verse 95 Arafat

The Holy Quran says: "Then Bdlna place Alsyh Alhsnh even Fva Vqalva Height copper Ba'na Alzra' Valsra' Fakhznahm Bghth both La Yshrvn" (Araf / 95) Translation: Then when these disasters, the cause of awakening them, not in place of the tragedy, prosperity and abundance We set up blessings so that they might increase, but not prosperity and abundance did not work in their awakening, but on the baseless assumption. And it came naturally to poverty, hardship, suffering, and illness. We did not associate with the prophets and the wrath of God;

Accuracy in this verse shows that "amnesty" means multiplicity of possessions, that is, we have transformed the afflictions into abundance, comfort and security until they reach abundance and breadth. And they said (there is not a hint but a test) but our fathers have also found comfort and this is what the world is going to say then, "My sweetheart."

"I don't care."

Look at verses 42 to 44 of the verses, you will find that these verses are precisely the themes of verse 95. In verse 44, which is also the last phrase of the above verse, the phrase "Fatalities of the whole object" is replaced by "even amnesty". "I Qblk peoples Vlqd Rslna parts Fakhznahm Balbasa' Valzra' Llhm Yzrvn ... Duck Nsva we Zkrva the Holy Fthna opening of the entire object even Frhva us inasmuch as Mbbsvn Vtva Khznahm Bghth Faza" (tip / 44-42). Therefore, "Amnesty" in this verse means increasing and reaching abundance.

4-3-Exemplar Third Verse 178

The Holy Quran says: "... I will crush Femen Fy Khyh Fatba Balmrvf Vada' masculine Bahsan less apt thing I Rbkm mercy discounted bulk Femen Atdy less apt punishment after Lyme" (Al-Baqarah / 178) Translation: The one who commits murder if His brother was [purged] of something amnesty [to be paid instead of retribution, blood, and blood] so he followed the proper and favorable treatment of the killer. It is a pardon, and the payment of blood and blood in good faith and good fortune. This is a mitigation and a mercy from your Lord; so whoever transgresses after the pardon, there is a painful doom for him.

According to the verse of the verse which states the retribution and the amnesty order between the contradictory, mutually exclusive, and reciprocal words: Words such as: Famous, Ehsan, Mercy, Doom, Punishment, Discipline; It is the error and the right of retribution.

4-4- Example 4 Verse 43 Repentance

The Holy Quran says: "Ofa Allah (peace be upon him), even the word of Allah (swt): And did you know the liars that you allowed them to leave?"

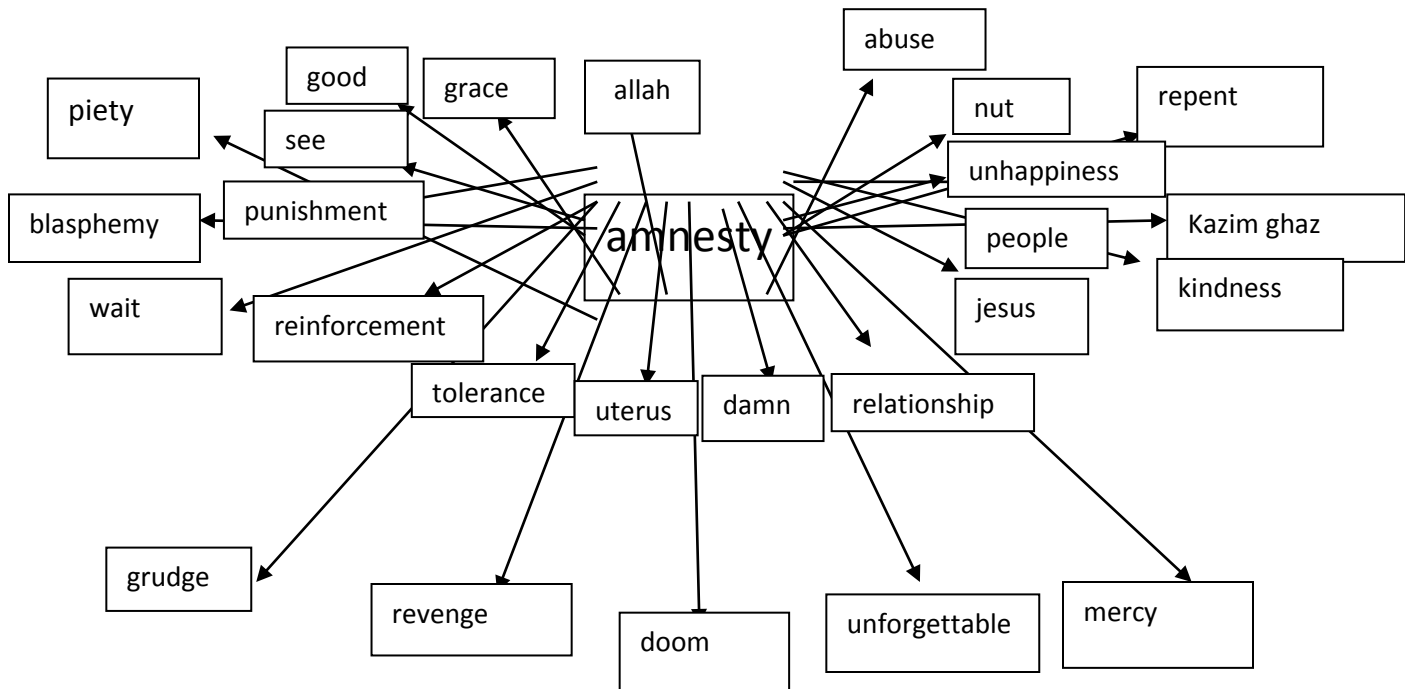
The verse we discuss in this study is verse 43 repentances. Some scholars have called Amnesty from Zaban the intention of removing sin, which means the interpretation of 'Awwal Allah is here' means 'intention of Allah the Almighty'. (Qureshi, 1412 AH, vol. 5, p. 19).

According to the book of Taj al-Amrus, the pardon in this verse means to disappear. That is, God has wiped away your sins. Like Afafat al-Haq: That is, I have given up on my right to renounce it. (Morteza Zubidi, 1414 AH, vol 19, p. 686).

5. Examine the Words Synagogues, Synonyms and Antagonisms of Pardon with an Emphasis on Interconnectedness

This section examines the relevance of the term Amnesty to other concepts of the Qur'an in order to fully clarify the semantic scope of Amnesty. Careful attention to some verses of the Qur'an indicates that the word Amnesty, along with many of the key and fundamental concepts of the Qur'an, play a key role in the construction of the worldview of the Qur'an; Somewhat intimately related to the conceptual distinction, they are the same in terms of exemplar. For example, the word "piety" and "ehsan" are such and are believed to have charitable, charitable, forgiving, and forgiving characteristics (Al-Imran / 133 and 134)), Truthfulness (Zomer / 33) and patience (Joseph / 90). They are the ones who belong to the Divine Love.

We extracted the syntactic, reciprocal, and contradictory words of Amnesty by studying the verses that contained the word Amnesty to show the world-view and the nested meaning of the Qur'an. According to the verses of the Holy Qur'an, the word amnesty is more closely related to these words and is contained in one verse.



(Overview of Amnesty Semantic Network and its Relation to the Qur'anic Verses)

Most of the words associated with the word Amnesty in the Qur'an as the key word were those words which are also theories of the opposite and the opposite meaning of Amnesty, and that is the stunning and nested relationship and order of the Quranic vocabulary and semantic network. The worldview shows it.

5-1-In Other Words, These Words Represent the Words of the Companion of Amnesty and Their Relationships in The Verses

Thus, by examining the companionship of vocabulary in the Holy Quran as a coherent structure, one can identify the semantic components of a word.

Synonyms and other amnesties

It should be noted, however, that what we mean by the words "amnesty" is the same as "amnesty" in the Qur'an, meaning that no word in the Qur'an is completely and 100% semantic.

5-1-1-Dispute and Pardon

The difference between the meaning of the pardon and the page is that the page is one time higher and shorter than the pardon (Asgari, 1400 AH, p. 342) because in the pardon the language is negated, but in the page besides the forgiveness of the error, it is wrong to work in good faith. Is shown and in fact his error is forgotten. Raghīb Esfahani says: The page is not to blame the crime (Raghīb Esfahani, 1412 AH, c 2, p. 404).

5-1-1-1- "Amnesty", "Page", "Forgiveness" are three meaningful words

As previously pardoned and seemingly synonymous terms like: Page and cover, all three mean forgiveness but they are not semantically complete and have subtle differences and these three words can never be substituted, so these three words are synonyms, not total synonyms.

According to authoritative lexical books such as Maqasiyyah al-khallaghah and al-khallah al-khallah who say the differences of vocabulary: "Amnesty" is to forgive wrongdoing and "to disbelieve" is to ignore evil and to abandon blame and "to forgive" means to forget and to It is to forget that forgiveness is applied only to God except in special cases and these three things (forgiveness, forgiveness and forgiveness) are three steps in dealing with the mistakes of others, including spouse and child (Qara'i, 2008, P. 557).

Therefore, the accuracy of the order in the words of the Qur'an indicates that it is unwise and vicious because in the verses of the Qur'an the word "pardon" first comes, in the higher stage "pardon" which is more than the pardon meaning; It is not condemnation and is above the pardoning stage, sometimes giving and pardoning a human being but not passing away.

5-2-Nutmeg

Nut is another word that has a meaning close to amnesty and is apparently synonymous with "... Ventilation with the system ..." (Haqqaf, 16), meaning their passages, in other words, the passages. We ignore them, Tabrasi says in the following verse 16 of Surat al-Haqqaf: Its principle is a license and it means to pass through something without hindrance. In the Qur'an it means ignorance and ignorance. (Qureshi, 1412 AH, vol. 2, p. 90; Tabarsi, 1390 AH, vol. 22, p. 400).

5-3-Zebhan Zeban - Takfir Sieh

Do not be ignorant about the forgiveness of Zen in the Qur'an Zanab has always come out of Zanab and "Odyssey of Sayat and Sayyad" has not come even once; It has not been used except the verse of "Ventilation with the City" (Haqqaf / 16), which comes to the term "Nationwide", so what is in this series? It seems to be the very essence of sins that will be thrown into the world in the form of force and will be visualized in the Hereafter. "(Nehl / 34)," The Sabbath of Our Sites ... "(Zemar / 51)," The Sabbath of Our Sacrifices ... "(Ghaffer, 45), which is the sermon of Maksib. Mamelova Mamkrua is separated and if there is an extra Lamia as it seems to be a Lamia it is quite clear that she knows the works of repetition and action or else she should. To say, "Our macro is macro "The verse:" Lord Faghfr Lena Znvnbn Vkr titles Syyatna "(Al-Imran / 193) it is clear that the Znvnbn non-related sins.

It is then the custom of the Qur'an to refer to the Shi'a Takfir and the Zan of disbelief, but its cause is not completely clear to the author, on the other hand, the Shi'a is sometimes referred to as a sin: Imam Khomeini's Parable of the Parables (Anam / 160). (Qurashi, 1412 AH, vol.

5-4-Reinforcement

God Almighty God Almighty God bless the Almighty God, the Almighty God of the Almighty God and the Almighty God bless the Almighty God. Majlis, 1403 AH, v. 2, p. 314).

So the difference between Hafs and Farsi in the verse is: Hafs is about giving back and forgiving, but fashions means reconciliation, peace and reconciliation, eliminating hatred and enmity and being anti-corruption, the commonality of both is that Both eavesdrop on the opposite side.

5-5-The Semantic Relation of Repentance - Pardon

Concerning the semantic relationship of repentance and pardon, it is necessary to say: In many verses such as "Wahhawi al-adzai yaqibbali al-tawbubi al-abadiyah wa'iyafu and ali al-siyyatiyyah waifa al-ma'rif al-mawrifa" (25) In these verses, repentance first comes, then forgiveness. That is to say, the first remorse for error occurs with the determination to abandon that act and not to return to it again in human beings, which is repentance, then the pardoning takes place at a higher stage, the same as abandoning the retribution of sin and forgiving it and forgiving it. God or the opposite person.

5-6-Mercy

Amnesty's relationship with the womb is that amnesty is one of the cases of the womb. (Ragheb Esfahani, 1412 AH, vol. 2, p. 58).

5-7-The Semantic Relation of Helm and Pardon

On the semantic difference between this term and the pardon, it should be said that pardon is the punishment of retribution. Despite the power of vengeance, but helm means delaying the retribution of one who deserves it, so it can be said to be patience and respite. According to Raghb, there is anger in the abyss, so it is in common with the amnesty, because the one who pardons and forgives; It is certainly easy for him to pardon.

5-8-Contradictory Words of Pardon

In this semantics, we express the antagonistic words of the word pardon, which has the meaning opposite to pardon, to the full extent of the pardon's semantic meaning: retribution, retribution, retribution, retribution, hatred, hearing, punishment, anger, punishment, hostility. Atrocities are words that have the opposite meaning to the loser.

6. Coincidence and Succession Axis

The main question of this section is: "Can the semantic components of a word be identified by examining the relationships of the word consonant and the succession of words in the Holy Quran as a coherent structure?" The purpose of this article is to find the semantic components of one of the key words of the Qur'an, namely "Amnesty" by using the method of examining the components of its word and its substitutes in the Qur'an to prove its correct use. For this purpose, the word "amnesty" has been chosen.

The word amnesty has been replaced with many words in the Qur'an, so that not all of these words can be examined in this writing. For this reason, companions and successors have been selected who have the most repeated companionship and succession with "pardon." For a brief acquaintance with the Companions and Amnesty's successors, all of them are mentioned on the basis of al-Mufassir Abdul Baqi.

Amnesty Companions: Allah, repentance, punishment, forgiveness, helm, revenge, punishment, punishment, sacrifice, adoration, goodness, bounty, piety, doom, charity, Jesus, calamity, mercy, blasphemy, Muhsin, Kazim Ghais.

Amnesty's successors: nutmeg, misery, disbelief.

Definition of the relation of coexistence

A conjunctive relationship is a link that is found between different words in a word chain, for example in the phrase "I went to my friend's house"; In order for words or linguistic signs to be able to convey a message, they must sit together on a horizontal axis according to a specific procedure (Fakuhi, 2007, p. 186). Now if we examine the units of a sentence, we will find They are a grammatical and complementary category, and if one of the co-modifying units is changed or deleted, the message concept is also disrupted. They say that the relation of the units that sit on this axis together is called "the relationship" (Safavi, 2000, p. 28-27). They come together.

6-1-1-Amnesty Companions

Amnesty Companion Vocabularies are often synonymous or antithetical to Amnesty, and we have discussed the preceding sections, Synonyms and Antonyms, to its associates and Amnesty's broad semantic network.

Here, too, we mention some of the amnesty associates and their relevance in the verse that they found, it is worth noting that most of the amnesties were mentioned in addition to amnesty synonyms and contradictions, as well as amnesty verses according to the verses. These are: Kazim Ghayd, Ehsan, Taqwa, Bounty, Helam, Praj, which is the only example of how to put together an example here.

6-1-1-1- Ghazam Ghaz

One of the companion words of Amnesty is Kazim Gha'iz, which is intertwined in verse 134 of Al-Imran: The conceptual difference is the same in the case of Kadhim Ghaiz, one of the cases of pardon, which is more easily controlled by anger, the pardon, also in the verse before the pardon, and in the post-pardon, the pardon. Falls and ends with it.

6-2-Define The Succession Relationship

Substitution Relationship means that if we intend to examine a word in a text, we must derive its substitutionary concepts based on the same text. In other words, the succession relation is essentially the relation of existence between the units that are chosen together and at the same level, create new units. For example, "Zed" is chosen instead of "I saw" and turns "I saw him" into "I saw him" (Saussure, 2001, p. 177).

6-2-1-Amnesty's Successors

Amnesty's successors are words that come from a context or context that has been used in the same context as the term "pardon". For example, the verse reads: "Wahwah al-zadiyyah yaqqabl al-tawabiyyah al-abadadiyyah wahyafiyyah ali siyyatiyyah ..." (Shouri / 25). The same verse has been mentioned elsewhere as "Vulleeki al-Nawazin al-Anabim al-Anamibi al-Omalawa and Vilayat al-Sabbat ..." (haqq / 16). If you look closely, you will find that in the second verse of "Yafo Nay Sayat" the word "Najafaw Nay Sayat" is substituted. The "Ykfr NKM Syyatkm Vyghfr you to fast Allah Dhu al-Fadl Great" (Al-Anfal / 29) and "Lord Faghfr Lena Znvbna Vkfr titles Syyatna Vtvfna with Abrar" (Al-Imran /

193) instead of amnesty vice excommunicated vice has come, but should Note that semantic differences and delicacies can never be replaced, as in the Amnesty Synonyms, their semantic differences become apparent.

6-2-1-1-"One Thing of Thieves" and "One Thing of Thieves" successor of "Yafo no Thieves":

It is stated in the book of Leeds: The difference between the extra letters used when using two synonyms in a sentence is one of the causes of difference in meaning; We use the two words as synonyms instead of one another, while pardon is used with the word "aan" (pardon the pun) and "pardon" with the letter "I" (pardon the pun) in the sentence. Thus amnesty is the elimination of the eagle and the punishment of the doom, but disbelief means covering the zebra (the act that deserves punishment) and its indifference (Asgari, 1400 AH, p. 9).

7. *Commentary on the Commentators' Commentary on the Verse'afa Al-Allah Anka Lema Azenta Lahom Hata Yatabayana Laka Allazina Sadaghoo Va Talama Al-Kazebin' (Twbeh/43)*

This section examines the opinions and interpretations of the commentators and what they mean by Ufullah.

7-1-Allameh Tabatabai

Allama Tabataba'i says: The sentence "Ofa Allah is a prayer" is a prayer to the Prophet, such as the curse of being killed in a number of places in the Qur'an, such as: "The killing of the gods" (Abbas / 17): How many people are killed? (Tabatabai, 1367, Vol. 9, p. 440).

According to Allameh, the above-mentioned sentence belongs to the term "falsehood of the leprosy" and is intended to mean adultery, to admit wrongdoing and to use war, and is intended to deny or reprimand it: It was by no means permissible to transgress and win the war, and in the sense that we did belong to a sense of the end which is: "Even the unbelievable," with the sentence: "It becomes clear to me." (Simply put, he doesn't want to say: Why did you allow this to be proven to be a liar, but he wants to say: Why Zen (if you did not allow them to tell you that they were lying) and the verse to state that their lives are clear and revealed with the slightest test, for example if you did not allow their lies and scandal to be discovered, in fact, this verse appears to be hypocrisy and falsehood. And with their smallest test, they give God a message in this verse of the Messenger of God, because He made the dignity of the hypocrites preserved, and this is one of the rituals of the Word, and it means a clear expression, just like the famous "We tell you to hear your wall," which is not what it means.

Another reason verse 47 of Surah Tawbah the fourth verse after verse, which says, "Lu Khrjva Fykm we Zadvkm except Khbala Vlavzva Khlalkm Ybghvnmk Alftnh Vfykm Smavn lahum Allah Aleem Balzalmyn" According to this verse to the Prophet itself expediency but it was more expedient to give him permission, because if he did not approve and take the hypocrites with him, he would make the rest of the Muslims think, that is, corruption, and would unite them and divide them. So it was better for him to transgress, so as not to interfere with the Muslims, and not to interfere in their thoughts with corruption and not to divide them. Because not all Muslims had strong faith. Some of them had weak faith and their hearts were sick and tempted, and their pillars were ready to accept their temptations.

The meaning of the two verses later in verse 46, which says: "Even Radva travel Ladva Le'm addicted Vlkn Korea's Anbashm Fsbthm hue Aqdva with Alqadyn" It used to be that everyone knew the hypocrites do in preparing for war are, however How does this meaning resemble that of the Prophet, who had been repeatedly informed by God before the revelation of this sura was revealed? And how is it thought in this verse that he should be seriously reproached and blamed for why you were allowed to transgress before their investigation, before their case became clear and distinct from the believers? So it turns out that the meaning of Scripture is what we said.

The Apostle of God certainly knew the hypocrites fully, and was aware of the inner disbelief and hypocrisy of man, and yet, if we can see, the God of Excellency would show him why you did not allow and wait until he did enough research as a result of the hypocrite's believers. For you to understand, we find that the book is definitely a serious book (Tabatabai, 1367, Vol. 9, pp. 446-440).

7-2-zemakhshari

The writer of the commentary on Kashaf says: "Amfallah" is a mockery of crime because it is pardoned. The meaning of the phrase is that you did something wrong and you didn't do the right thing. "Lam Aznat Lalem" is a description of what happened because of forgiveness, that is, what happened to you when you were asked to give permission to excuse them. Do not engage in jihad, and why did you not hesitate to do so. "Even Yatbin Lak" means: to show you who is right and who is lying in an excuse! Some have said that the Prophet (peace be upon him) did two things which he had not commanded, one allowing the hypocrites not to engage in war and the other capturing that God Almighty had blessed that nobleman in both cases. (Zamakhshari, 1407 AH, vol. 2, p. 274).

7-3-Tabrasi

In this commentary on al-Jama'i commentary, Tabari writes: This kind of scripture is one of the subtlest scripts that began with a pardon and a pardon. The prophecy is transmitted by the Apostle of God Almighty, especially the prophets and prophets, and this is not the kind of blame that Zahmasharri has said that this is a metaphor for crime. It is forbidden by Sayyid the Prophet and the servants of his parents and the sons of Eve to be found guilty of treason or treason (Tabarsi, 1347, Vol. 2, p. 57, 58).

Also, Tabarsi writes in the commentary of the Al-Bayyan Assembly: Was it not permissible for the Prophet to allow the false liars to do so, and if he had the patience to make them better and know them, he would have been more beautiful to a unique leader like him? Which one? There are two comments on this:

In Jabaei's opinion, this was no fun, and it was a small slip in the life of the Prophet, and he was criticized for not saying the right thing: Why did you do it?

But to the great belief of the commentators and scholars of this conception of His supreme character, it is not a proper conception, for in whatever work the other side is better than it is, this is the common saying, "Why did you do this?" For example, if someone sees someone else reproaching his brother and doing the same, he will say to the reprimand: Why do you talk to him and use these words about him? It is true that he deserves to be blamed and your work is fair and just, but why so? In this sense, it is not true that "why" is used only in sin, and God says to his prophet, "Why did you allow them?" Interpret His work as a small slip.

Adding to the baselessness of the "Jabbi's" argument how this permission of the Prophet can be considered obscene and Nazi, the Qur'an states in another verse: If they asked the Prophet for permission to do some of their work, you would ask each of them for permission. Give ... "... the food of peace and blessings of peace and blessings of Allaah be upon him, 52".

7-4-Aroosi Hovayzi

In his commentary hovayzi narrates a narration of Ibn Babويه that is as follows: In the Majسم which was also attended by Imam Reza and Mamوننه said to him: O son of God, do you not say that the prophets are innocent? He asked: "O Abolhassan, then what is the word of the dear Azzul:" Asfallah Anaklum Aznat Dalam? "Imam Reza (AS) said: These are verses that are addressed to a person apparently but will to someone else. has done.

The dear God has called his Prophet (peace and blessings be upon him and his family) with that phrase, but he is his nation and also the word of the God of blessings and exaltation: (Surat al-65) If you do idolatry, you will surely be a loser, and certainly a loser, and this will be said by God the Almighty: "VOLVOLA IS NOT SUBTITLED" It was definitely a little closer to them, and the apostle Ma'mun said: 'You are right, son of God's Apostle.' Zi, 1415 AH, c 2, p. 224).

7-5-Sadeghi Tehrani

The commentator of al-Furqan says: "Ufallah Anak" means God died for you. This death was not forbidden by the Prophet because it is first of all forgiveness of the forbidden act after repentance, and there is no repentance here. The hypocrites are still in place, and this was in fact worthy, because the hypocrites, according to verses 44 to 45, were never ready to fight in the cause of God, so first they would be allowed not to participate in a seemingly ongoing war; They were getting ready, but they were never ready, thirdly God never wanted them to go to war because their The sedition between the militants and finally the Muslims was not defeated

As verse 47 demonstrates this fact, but since all the works of the Prophet (peace be upon him) must be directly permitted by God, allowing this messenger of God to refuse to participate in the war on the pretext of being permissible on the basis of the original Rather, it was obligatory, but deserved to be revealed privately. So this is a discipline which is true that the Prophet (peace be upon him) did on the basis of the infallibility of the mission, but must be 100% explicitly permitted by God. As "Allaah the Almighty and Allah's Revelation" (Najm 3/4) has proved the totality of the revelation of all things, thoughts, deeds, and desires of the Prophet (pbuh), in any case, such ayat Gradually the Messenger of God (PBUH) and the status of his inner infallibility (Sadeghi Tehrani, 1988, Vol. 1, p. 612).

8. Analyzing the Commentators' Opinions on 'Afafallah' (repentance / 43)

From the above commentators, it seems that Allameh Tabatabai's commentary in the interpretation of the verse of 'A'follah' is closer to God's purpose and the overall spirit of the Qur'an because Allameh Tabatabai's interpretation of the verse is consistent with the verses before and after the verse in question which is the same. And also the discontinuous proofs like the narrations. At the same time, his view is more consistent with other verses and contradicts other verses.

As Allameh Tabatabai has stated, according to the evidence, the verse in this verse is a non-serious verse, and the pardon in the Qur'an is not everywhere the usual meaning of "forgiveness and forgiveness", although in many Amnesty verses mean forgiveness, and the phrase "even the stigma of

leczyn al-Sadiqa" in the verse indicates that God's revelation in the Prophet's permission was only to make the nature of the liar hypocrites sooner known to all, nothing else. That the Prophet would, or would not, give the pretext that the hypocrites refused to participate in the war, that they would not participate in the war, and that It did not, because according to verse 46, if they were determined to fight, they would certainly prepare themselves for it, as well as according to verse 47, if they participated in the war by refusing permission and being compelled by the Prophet, except divisions and corruption. The disagreement between Muslims and the dissemination of their thoughts among the weak Muslims and the disobedience of the Prophet did nothing else. So it was more appropriate to allow the Prophet

But the revelation in the verse to the Prophet is that if they did not allow the Prophet to disobey and bring false excuses and coercion, their hypocrisy and lies would quickly become apparent to the people because The Prophet's permission was revealed which of them really apologized and which one was motivated to disagree. Otherwise, not only did the Prophet's permission and their compulsory presence on the battlefield not only benefit, but according to the verses themselves, it was a great loss to Islam.

So it was better that the Prophet would not allow and do better and higher. But in the opinion of the prophet who believes that according to this verse and the coming of amnesty, sin and slipping from the Prophet did not make sense or else the coming of the Amnesty is permissible and the Prophet (pbuh) is considered to be a disgrace to the Prophet (pbuh). The verses in the verse are not taken into account. First: God says in verse 43 the benefit of allowing the Prophet in another way, so it was not a sin.

Secondly, if the Prophet (peace be upon him) had committed a sin, we should negate and ignore the other verses of the Qur'an which deal with the infallibility of the Prophet (peace be upon him), such as: "(Najm / 3 and 4)," ... Verily Yryd God Lyzhh NKM Alrjs Ahl al-Bayt Vythrk Tthyra "(parties / 33), meaning that the commentators, regardless of the context of the verse in question will have other verses of the Qur'an that infallibility absolute The Prophet (peace be upon him) has been reminded, contradicted and rejected according to the explicit verse of the Qur'an.

Thirdly, these commentators also disregarded the discontinuous laws such as the narrations, the authentic narratives that appear under verse 43 of repentance with credible documents in valid interpretations, all suggesting that the amnesty in this verse does not imply that the Prophet was guilty of sin. This verse is consistent with the infallibility of the Prophet.

Ayatollah Sadeghi Tehrani's point of view is also closer to God's purpose: in his view, the passing of the Prophet in the verse was not a forgiveness of the forbidden verb, since forgiveness of the forbidden act is at a later stage of repentance, and in this verse there is no repentance. is not. Also, since all the work of the Prophet (peace be upon him) must be privately revealed and allowed by God, permitting the Prophet here was permissible, but it was better if God permitted, though his work was wrong. It did not, however, cause the death of God's expediency, namely the recognition of people by faith in the liar.

Therefore, not only does one believe that this verse does not undermine the Prophet's infallibility, but it also proves the Prophet's absolute infallibility, according to the prophet, as the verse proves to be true. The Prophet's work is based on the infallibility of the mission, but it must be 100% by the direct permission of God. This sentence means that all of the Prophet's actions were even giving the Prophet (peace be upon him) to the people with the permission of God. The Prophet is not known to live in all things, it is not true, in other words, according to the verse, the Prophet's slightest permission was with the permission of God, and this verse further proves the infallibility. As verses 3 and 4 of the Sajmah of Prayer have proved the revelation of the entire course of the Prophet's thoughts, deeds, and deeds.

Conclusion

Amnesty means the disappearance, destruction, abandonment, and intent of something. And in the Qur'an it means: 1- Abandonment or remission of sin or forgiveness of sin 2- Bounty and forgiveness of property that is a kind of forgiveness 3- Abandon, Abandonment, abandonment is like forgiveness of the dowry. 4- Medium and moderation. 5. Surplus.

Semantically, the basic meaning of pardon is forgotten, but it comes with other meanings. The syntactic or syntactic terms of the amnesty antagonist were explored and expressed in this writing.

The concept of Apa'allah in verse 43 repentance literally goes beyond forgiveness of the Prophet's sin, and the scripture in this verse does not concern the Prophet himself, in fact, it is God's intention to bring pardon to something else. As is clear from the passages in the Word and the phrase "even the sake of the lacquerine," it is God who reveals the false identity of the hypocrites who refused to take part in the war, as this later verse also points to. Is. Amnesty also does not mean forgiveness of sins everywhere. Some commentators, with a superficial view of the verses, have believed that the Prophet (peace be upon him) was wrong and that their opinion was incorrect and that their views were erroneous.

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