

## Muharram 7, 1441- Al-Ghafur, Al-Ghaafir & Al-Ghaffar

إن الحمد لله نحمده ونستعينه ونستغفره ونستهديه ، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضل فلا هادي له ، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله وصفيّه من خلقه وخليله صلى الله وسلم وبارك عليه وعلى آله وأصحابه وسلم تسليماً كثيراً

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

*“O mankind! Be dutiful to your Lord, who created you from a single person, and from him He created his wife, and from them both He created many men and women; and fear Allah through Whom you demand your mutual rights, and do not Cut the relations of kinship. Surely, Allah is an All-Watcher over you.”*

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا \* يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

*“O you who believe! Keep your duty to Allah and fear Him, and always speak the truth. He will direct you to do righteous good deeds and will forgive your sins. And whosoever Obeys Allah and His Messenger (SAWS) he has indeed achieved a great achievement.”*

أما بعد ...

Dear Brothers and Sisters ...

In our previous Khutbahs we talked about **Loving Allah** SWT, and how this love is the true power for worshiping Allah. Loving Allah SWT allows us to worship him the right way and increases our iman level. We also emphasized that **Knowing Allah** is the way to love him, and that the best way to know him is through his names and attributes, by affirming the Names and Attributes which Allah has affirmed for Himself in a manner befitting His majesty.

So, let's continue our discussion of some of the names and attributes of Allah SWT and today we move on to another series of names dealing with one verb and one concept and that is the verb and concept of Maghfirah (مغفرة، يغفر، غفر). The word (غفر) originally means (in

pre-Islamic Arabic) it means to cover up something so (غفر) means to conceal or to put a layer on top of something and eventually it meant to overlook somebody's harm that he has done to you. You cover up his harm and you ignore that he ever did something to you. So, it became the connotation of **forgiveness** even though the original connotation is to cover up or to pretend it doesn't exist, by covering or concealing it. In classical Arabic the word for helmet was (مغفر) because you're covering your head and you're concealing it, coming from the same root (غفر) (مغفر).

The point being that Allah SWT is characterized with this attribute of (مغفرة) and in 300 verses Allah SWT attributes this concept to himself and says (ومن يغفر الذنوب إلا الله) who else can perfect of one's sins other than Allah SWT who else can forgive sins. Allah says

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٩٨﴾

Know that Allah is severe in penalty and that Allah is Forgiving and Merciful.

﴿٤٩﴾ نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ❁

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[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful.

So, Allah wants to announce to the world, and he wants us to recognize and he wants us to believe and know that about him. Allah SWT calls himself *Al-Ghafoor* and it is not the only name that is derived from the verb (غفر) in fact there are at least seven names in the Quran all of them derived from the verb **to forgive**. Seven different nouns that Allah has ascribed to himself and all of these are proper names mentioned in the Quran, not specifically from the famous 99 names, as Allah has much larger number of names.

Number one and the most common of these nouns is (الغفور) and in fact Al-Ghafoor is one of the most often mentioned names of Allah in the entire Quran; mentioned **91 times**. Another name of Allah is (الغافر) as Allah said (غافر الذنب وقابل التوب) and the third name is (الغفار) so there is Al-Ghafoor, Al-Ghafir, and Al-Ghaffar and I'll explain the differences in a while.

Also, number four is (واسع المغفرة) the one whose forgiveness is vast, Allah can forgive anything and everything. Number five (أهل المغفرة) the one who has the right to forgive the one who is characterized by forgiveness Allah he is the one who has the most right to be characterized with forgiveness. Number six (ذو المغفرة) and (ذو) in Arabic means the owner of something means nobody owns it like the one who says (ذو), (ذو المغفرة) the owner of (مغفرة) the one to whom (مغفرة) is ascribed, the one who controls and who has manifested and who has perfected (مغفرة). The seventh noun and the seventh name of Allah derived from this root is (خير الغافرين) meaning in the best of those who forgive.

Now what is the difference between Al-Ghafir, Al-Ghafoor, and Al-Ghaffar and all three are mentioned in the Quran. *Ghafir* is the one who does forgiveness so the one who forgives. In Arabic (سمع) means to hear so (سامع) is the one who hears, (قام) means to stand and (قائم) means the one who is standing, so Allah is *Ghafir*; Allah forgives the sins.

Al-Ghafoor is a noun form that emphasizes the power of the verb, so if (قائم) means to stand (قيوم) is much more than (قائم). Similarly, *Ghafir* means to forgive, but *Ghafoor* is the one who has the power to forgive no matter how large the sin. In other words, Ghafoor is for the quality no matter how large the sin *Al-Ghafoor* can cover it up no matter how heinous the crime, no matter how evil the deed *Al-Ghafoor* has the power to cover it up.

As for Al-Ghaffar, it goes back to a structure that indicates frequency (على وزن فعال) Allah does it, and then does it again, and then does it, and then does it again! Allah continuously does (مغفرة) so Ghafoor is for the quality and Ghaffar is for quantity. Ghafoor for quality; no matter how large the sin Allah can forgive it, and Al-Ghaffar for frequency; no matter how frequent the sin Allah does not count.

عن النبي صلى الله عليه وسلم، فيما يحكى عن ربه، تبارك وتعالى، قال: “أذنب عبدي ذنباً، فقال: اللهم اغفر لي ذنبي، فقال الله تبارك وتعالى: أذنب عبدي ذنباً، فعلم أن له رباً يغفر الذنب، ويأخذ بالذنب. ثم عاد فأذنب، فقال: أي رب اغفر لي ذنبي، فقال تبارك وتعالى: أذنب عبدي ذنباً، فعلم أن له رباً يغفر الذنب، ويأخذ بالذنب. ثم عاد فأذنب، فقال: أي رب اغفر لي ذنبي، فقال، تبارك وتعالى: أذنب عبدي ذنباً، فعلم أن

له رباً يغفر الذنب، ويأخذ بالذنب. قد غفرت لعبدى فليفعل ما شاء” ((متفق عليه)).

وقوله تعالى: “فليفعل ما شاء” أي: ما دام يفعل هكذا، يذنب ويتوب فاغفر له، فإن التوبة تخدم ما قبلها.

The Prophet (ﷺ) said, "Allah, the Exalted, and Glorious said: 'A slave committed a sin and he said: O Allah, forgive my sin,' and Allah said: 'My slave committed a sin and then he realized that he has a Rubb Who forgives the sins and punishes for the sin.' He then again committed a sin and said: 'My Rubb, forgive my sin,' and Allah (SWT) said: 'My slave committed a sin and then realized that he has a Rubb Who forgives his sin and punishes for the sin.' He again committed a sin and said: 'My Rubb, forgive my sin,' and Allah (SWT) said: 'My slave has committed a sin and then realized that he has a Rubb Who forgives the sin and punishes for the sin. I have granted forgiveness to my slave. Let him do whatever he likes". [Al-Bukhari and Muslim].

The last sentence "let him do whatever he likes..." means, as long he keeps asking for forgiveness after the commission of sins, and repents, Allah will forgive him because repentance eliminates previous sins".

So, the true servant never gives up hope, always raises his hands and says “Ya Ghaffar” you'll forgive me again because you are the one who forgives so he never loses hope in Allah forgiveness.

Also, brothers and sisters, one of the things we're talking about in this series is the connections and the pairs of Allah's names, what names does Allah mention with his names and attributes, what are the pairs that are found in the Quran? of the most common pairs is Al-Ghafoor Al-Raheem and we mentioned this when we talked about the names Al-Rahman Al-Raheem and that this is one of the most common combinations in the whole Quran, that Allah is Ghafoor Raheem. Of course, the two names complement one another perfectly; because Allah has Rahma he forgives, and because Allah forgives this is a manifestation of his Rahma. So, Allah forgives because he is merciful, and Allah is merciful because he forgives so the two of them are linked together and it is not a surprise therefore that this combination 'Al-Ghafoor Al-Raheem' is one of the most common combinations in the Quran.

A number of times Allah SWT mentions that he is Al-Aziz Al-Ghafoor, the same thing here, Aziz means the one of power! sometimes we forgive out of weakness when we don't have any other choice, but Allah's *maghfirah* is coming from strength, if he wanted to, he could punish but he does not punish he is Al-Aziz Al-Ghafoor. Even though he is the Almighty, he chooses to forgive from a position of strength and Majesty not from a position of weakness. Also, of the combinations in the Quran is 'Al-Ghafoor Al-Wadood' and we're gonna come to the name Al-Wadood in the future InSha'Allah, but for now we'll simply translate it as the one full of generous love. (الود) is a loving nurturing generosity, (ودود) is the one who loves from a generous love, so Allah is *Ghafoor* because he's *Wadood* Allah does not love to punish, as Allah says in the Quran

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

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What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.

Allah does not love to punish, Allah loves to forgive so Allah SWT is saying I am the Ghafoor the Wadood, I love to forgive it is my nature to forgive.

And of the interesting combinations as well in the Quran is Al-Ghafoor Al-Shakoor especially in the conversation of the people of Jannah. Because in order to get to Jannah two things must happen: number one Allah must forgive our frequent sins because otherwise we're never going to earn Jannah. Then second, he has to take our dismal acts of worship and then magnify them and that is Al-Shakoor, Allah SWT rewards more than we deserve to be rewarded.

So, how then do we get Allah's *maghfirah*?

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، - رَضِيَ اللهُ عَنْهُ - أَنَّهُ قَالَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ " قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ " .

Abu Bakr Siddiq (RAA) asked the Prophet (PBUH) teach me a dua' that I can make to Allah in my Salah, The Prophet said: "Say: (O Allah, verily I have wronged myself much and there is None who forgives sins except You. Grant me forgiveness from You and have mercy on me for You are the Oft-Forgiving, Most Merciful.)"

So, how do we gain Allah's *maghfirah*, by repenting to Allah and asking for his *maghfirah*

وَإِنِّي لَغَفَّارٌ لِمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى

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But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "والله إني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة" ((رواه البخاري)).

Abu Hurairah (May Allah be pleased with him) reported:

I heard Messenger of Allah (ﷺ) saying: "By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day." [Al-Bukhari].

Also, we can seek Allah's *maghfirah* by forgiving others! we must learn to forgive other people who have done us wrong. By forgiving others, Allah will forgive us.

I'll end this Khutbah with two of the most optimistic verses in Quran.

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ  
 غَفُورٌ رَحِيمٌ ﴿١٠٢﴾

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And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful.

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ  
 يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ ﴿٥٣﴾

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Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah . Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

I ask Allah for forgiveness, He is the Most Forgiving, Most Merciful.

## Second Khutbah

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آله وأصحابه أجمعين.

Dear Brothers and Sisters, Allah loves to forgive, and he gives us repeating opportunities to repent and ask for his *maghfirah*.

Of these opportunities is this sacred month Muharram which has (يوم عاشوراء) or the day of Ashoora' (which is the 10th of the month of Muharram) and Fasting the day of 'Ashoora' expiate for the past year.

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ. قَالَ: " يُكْفِرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ ", وَسُئِلَ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ. قَالَ: " يُكْفِرُ السَّنَةَ الْمَاضِيَةَ " وَسُئِلَ عَنْ صَوْمِ يَوْمِ الْاِثْنَيْنِ، قَالَ: " ذَاكَ يَوْمٌ وُلِدْتُ فِيهِ، وَبُعِثْتُ فِيهِ، أَوْ أُنزِلَ عَلَيَّ فِيهِ " { رَوَاهُ مُسْلِمٌ.

Abu Qatadah Al-Ansari (RAA) narrated, "The Messenger of Allah (ﷺ) was asked about fasting on the day of Arafah. He replied, "Fasting on the day of Arafah is an expiation for the preceding year and the following year." He was also asked about fasting on the Day of Ashura. He replied, "Fasting on the Day of Ashura is an expiation for the preceding year." The Messenger of Allah (ﷺ) was also asked about fasting on Monday, and he replied, "This is the day on which I was born and the day on which I was sent (with the Message of Islam) and the day on which I received revelation." Related by Muslim.

عن بَنِّ عَبَّاسٍ - رَضِيَ اللهُ عَنْهُمَا - قَالَ حِينَ صَامَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ قَالُوا يَا رَسُولَ اللَّهِ إِنَّهُ يَوْمٌ تُعْظِمُهُ الْيَهُودُ وَالنَّصَارَى. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ - إِنْ شَاءَ اللهُ - صُمْنَا الْيَوْمَ التَّاسِعَ". قَالَ فَلَمَّ يَأْتِ الْعَامُ الْمُقْبِلُ حَتَّى تُؤْفَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Ibn 'Abbas reported that when the Messenger of Allah (ﷺ) fasted on the day of 'Ashura and commanded that it should be observed as a fast, they (his Companions) said to him: Messenger of Allah, it is a day which the Jews and Christians hold in high esteem. Thereupon the Messenger of Allah (ﷺ) said: When the next year comes, God willing, we would observe fast on the 9th But the Messenger of Allah (ﷺ) died before the advent of the next year. The Day of Ashura is this coming Monday the 9<sup>th</sup> of September and encourage myself and you to fast it and fast Sunday (the 9<sup>th</sup> of Muharram) as the prophet PBUH recommended.

A last note regarding the Day of Ashura, is that this day should not be associated with any specific acts except the fasting that has been reported about our Prophet PBUH. So, there should be no special celebration or food or prayers. On the other hand, we should not also be sad or show any special signs of grief or anger on that day. The only acceptable special act on that day is fasting it following the actions of Prophet Mohamaed PBUH.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى مَنْ أَمَرَكُمْ رَبُّكُمْ بِالصَّلَاةِ وَالسَّلَامِ عَلَيْهِ، فَقَالَ عَزَّ مِنْ قَائِلٍ: (إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا) اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى عَبْدِكَ وَنَبِيِّكَ مُحَمَّدٍ، وَارْضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ، الْأَيُّمَةِ الْمَهْدِيِّينَ: أَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، وَعَلِيٍّ، وَعَنْ سَائِرِ الصَّحَابَةِ، وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. اللَّهُمَّ أَصْلِحْ لَنَا دِينَنَا الَّذِي هُوَ عِصْمَةُ أَمْرِنَا، وَأَصْلِحْ لَنَا دُنْيَانَا الَّتِي فِيهَا مَعَاشِنَا، وَأَصْلِحْ لَنَا آخِرَتَنَا الَّتِي إِلَيْهَا مَعَادُنَا، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لَنَا فِي كُلِّ خَيْرٍ، وَالْمَوْتَ رَاحَةً لَنَا مِنْ كُلِّ شَرٍّ. (رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ) (رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ) (سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ \* وَسَلَامٌ عَلَى الْمُرْسَلِينَ \* وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ). وَأَقِمِ الصَّلَاةَ