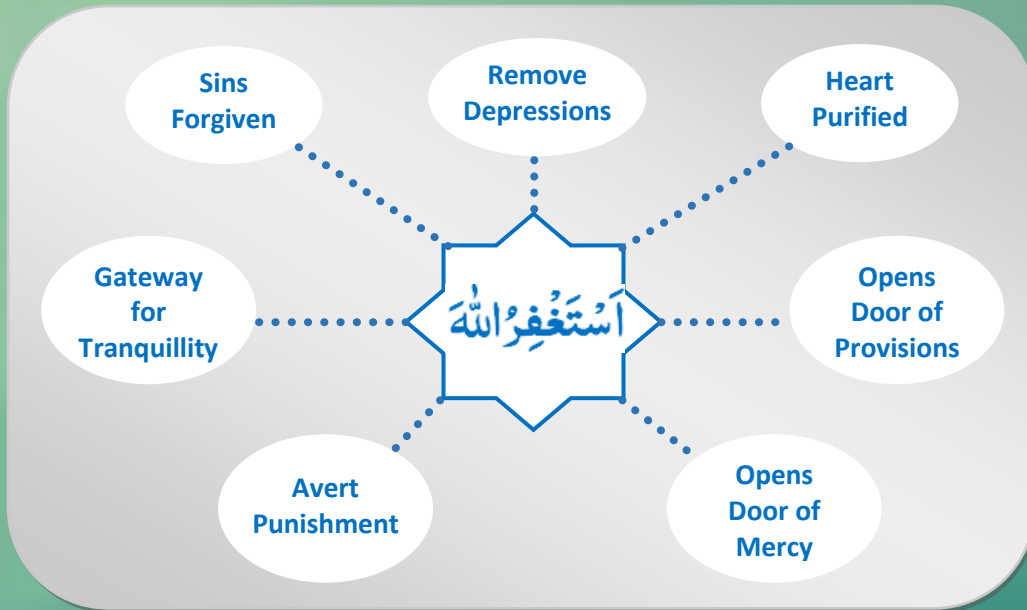


Virtues of Forgiveness (استغفار)



Allah says in Quran

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾
وَيُبَدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾

Then I said, Ask forgiveness of your Lord, surely He is the most Forgiving:
He will send down upon you the cloud, pouring down abundance of rain:
And help you with wealth and sons, and make for you gardens, and make for you rivers.
(71:10-12)

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ بِهِمْ ۗ وَمَنْ يَغْفِرُ
الذُّنُوبَ إِلَّا اللَّهُ ۗ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

And those who, having done something to be ashamed of, or wronged their own souls,
earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins
except Allah?- and are never obstinate in persisting knowingly in (the wrong) they have done.
(3:135)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۗ إِنَّهُ كَانَ تَوَّابًا ۙ

Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is Oft-Returning (in
Grace and Mercy).
(110:3)

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَنِتَّةِينَ وَالْمُتَّقِينَ ۗ وَالْمُسْتَسْفِرِينَ بِالْأَسْحَارِ

Those who show patience, Firmness and self-control; who are true (in word and deed); who
worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early
hours of the morning
(3:17)

Allah says in Quran

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

They used to sleep but little in the night And in the hour of early dawn, they (were found) praying for Forgiveness.

(51:17-18)

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

But ask forgiveness of your Lord, and turn unto Him (in repentance): For my Lord is indeed full of mercy and loving-kindness.

(11:90)

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ؕ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ؕ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

It is part of the Mercy of Allah that you do deal gently with them. Were you severe or harsh-hearted, they would have broken away from about you : so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs. Then, when you have taken a decision put your trust in Allah. For Allah loves those who put their trust (in Him).

(3:159)

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ؕ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا

We sent not a messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto you and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.

(4:64)

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ؕ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

But Allah will not punish them while you [O Muhammad ﷺ] are among them; nor was He going to punish them while they seek forgiveness.

(8:33)

قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٤﴾ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٥﴾

Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful. Turn to your Lord (in repentance) and bow to His (Will), before the Penalty comes on you: after that you shall not be helped.

(39:53-54)

The Messenger of Allah ﷺ said

قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- " مَنْ لَزِمَ الْإِسْتِعْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هَمٍّ فَرْجًا وَمِنْ كُلِّ ضَيْقٍ مَخْرَجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ "

It was narrated from 'Abdullah bin 'Abbas that: The Messenger of Allah ﷺ said: "Whoever persists in asking for forgiveness, Allah will grant him relief from every worry/distress, and a way out from every hardship/depression, and will grant him provision from where expects not."

(Sunan Ibn Majah, Abu Dawud, Riyadus Saleheen)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِنَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ فَإِذَا هُوَ نَزَعَ وَاسْتَعْفَرَ وَتَابَ سُقِلَ قَلْبُهُ وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُو قَلْبَهُ وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ: (كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ)

Abu Hurairah narrated that : the Messenger of Allah ﷺ said: "Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. And that is the رَانَ which Allah mentioned: 'Nay, but on their hearts is the رَانَ which they used to earn.'"

(Tirmidhi)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَتَنَزَّلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيهِ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟ "

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone who asks My forgiveness that I may forgive him?' "

(Bukhari)

وَعَنْ عُثْمَانَ -رضي الله عنه- قَالَ: { كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ وَقَالَ: "اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا لَهُ التَّثْبِيتَ، فَإِنَّهُ الْآنَ يُسْأَلُ" } رَوَاهُ أَبُو دَاوُدَ وَصَحَّحَهُ الْحَاكِمُ

Uthman Ibn 'Affan (RAA) narrated, 'Whenever the Messenger of Allah (ﷺ) finished the burial of the dead, he would stand by the grave and say, "Seek forgiveness for your brother and pray for him to be steadfast, because he is now being questioned."

[Abu Dawud]

The Messenger of Allah ﷺ said

قَالَ كَانَ فِي لِسَانِي ذَرْبٌ عَلَى أَهْلِي وَكَانَ لَا يَعُدُّوهُمْ إِلَيَّ غَيْرِهِمْ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ "أَيُّنَ أَنْتَ مِنَ الْإِسْتِغْفَارِ تَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً"

It was narrated that Hudhaifah said: "I was harsh in the way I spoke to my family, but not to others. I mentioned that to the Prophet ﷺ and he ﷺ said: 'Why don't you ask for forgiveness? Ask Allah to forgive you, seventy times each day.'"

[Ibn Majah]

فقال: يا رسول الله هل بقي من بر أبي شيء أبرهما به بعد موتهما؟ فقال: "نعم، الصلاة عليهما، والاستغفار لهما، وإنفاذ عهدهما من بعدهما، وصلة الرحم التي لا توصل إلا بهما، وإكرام صديقهما"

Abu Usaid Malik bin Rabi'ah As-Sa'idi (May Allah be pleased with him) reported:

We were sitting with Messenger of Allah (ﷺ) when a man of Banu Salamah came to him and asked, "O Messenger of Allah! Is there any obedience to parents left that I can show to them after their death?" He (ﷺ) replied, "Yes, to pray for them, to supplicate for their forgiveness, to fulfill their promises after their death, to maintain the ties of kinship which cannot be maintained except through them, and honour their friends."

[Abu Dawud]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ الْبَصْرِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا كَثِيرُ بْنُ فَايِدٍ، حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ، قَالَ سَمِعْتُ بَكْرَ بْنَ عَبْدِ اللَّهِ الْمُزَنِيَّ، يَقُولُ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " قَالَ اللَّهُ يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أَبَايَ يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أَبَايَ يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتَكَ بِقُرَابِهَا مَغْفِرَةً". قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

Anas bin Malik narrated that the Messenger of Allah (ﷺ) said:

"Allah ﷻ said: 'O son of Adam! Verily as long as you called upon Me and hoped in Me, I forgave you, despite whatever may have occurred from you, and I did not mind. O son of Adam! Were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I would not mind. So son of Adam! If you came to me with sins nearly as great as the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness nearly as great as it.'"

[At-Tirmidhi]

The Messenger of Allah ﷺ said

عَنْ أَبِي ذَرِّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرِيهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى. أَنَّهُ قَالَ: يَا عِبَادِي: إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتَهُ بَيْنَكُمْ مُحَرَّمًا؛ فَلَا تَظَالَمُوا. يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتَهُ. فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتَهُ، فَاسْتَطْعِمُونِي أُطْعِمْكُمْ. يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتَهُ، فَاسْتَكْسُونِي أَكْسُكُمْ. يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا؛ فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى اتَّقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَاسْأَلُونِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ. مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْبَحْرُ إِذَا أُدْخِلَ الْبَحْرُ. يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصَيْهَا لَكُمْ. ثُمَّ أَوْفِيكُمْ بِهَا؛ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

On the authority of Abu Dharr al-Ghifaree (may Allah be pleased with him) from the Prophet ﷺ from his Lord, that He said: O My servants! I have forbidden dhulm (oppression) for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My servants, all of you are hungry except those whom I have fed, so seek food from Me and I shall feed you. O My servants, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. **O My servants, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you.** O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the ocean when a needle is dipped into it. O My servants, it is but your deeds that I account for you, and then recompense you for. So he who finds good, let him praise Allah, and he who finds other than that, let him blame no one but himself.

[Muslim]

Root word Note

The trilateral root *ghayn fā rā* (غ ف ر) occurs 234 times in the Quran, in nine derived forms:

- 65 times as the form I verb *ghafara* غَفَرَ
- 40 times as the form X verb *is'taghfara* اسْتَغْفَرَ
- five times as the nominal *ghaffār* غَفَّار
- once as the noun *ghuf'rān* غُفْرَان
- 91 times as the nominal *ghafūr* غَفُور
- 28 times as the noun *maghfirat* مَغْفِرَةٌ
- twice as the active participle *ghāfir* غَافِر
- once as the form X verbal noun *is'tighfār* اسْتِغْفَار
- once as the form X active participle *mus'taghfirin* مُسْتَغْفِرِينَ

Source: corpus.quran.com