

The Most Beautiful Names of Allah “Ghafir, Ghaffar, and Ghafoor” in the Holy Qur’an (Morphological and Semantic Study)

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Abstract

Morphological forms are used to refer to the root of a word and its material with which its letters are built, and to its functions, derivations, and morphological structures that characterize it in addition to its semantic and lexical functions. The Arabic language includes many morphological structures with a single root, such as (the Most Merciful and the Most Merciful) and (Hafez and Hafeez). and (Shakour and Shaker) (Ghafara, Ghafer, and Ghafoor). These morphological connotations of the same root, despite the closeness in their meanings, differ in their semantic contexts depending on the root of the word, its structure, and its derivation. Hence, the study of the beautiful names according to the meter (Ghafoor, Ghafir, and Ghafar) came to determine their morphological functions, their linguistic connotations, and the contexts in which they appeared in the Qur’anic text.

Keywords: Holy names: Attributes, Form: Fa’oul.

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1. Introduction

Definitions:

1- Definition of the name of Majesty (God): A name that brings together all divine attributes and a name for the true entity that is unique to Him, and every entity other than Him is perishable and described with the attributes of divinity. It is the greatest of the names of God Almighty because it is a name that brings together the divine attributes and no one uses it except Him, neither in reality nor metaphorically. There is no Chaptericipation in it; because it is the greatest name and other names can be called by it.

- 2- Nouns: a singular noun from the root (Semew): to rise and exalt
- 3- Al-Husna: With Dhamma sign in diacritics meaning beauty (Hosn), and Al-Husna: the opposite of the worst, including the best outcome, including looking at God Almighty, victory, and martyrdom.
- 4- Definition of (Ghafir): It is the root of the words (Ghafir, Ghafar, and Ghafoor), the focus of the study, in the language, meaning to cover and conceal, and it is under the heading (multiplication) 4

The meaning of concealment is with God, Glory be to Him, the Most High, and He is the one who conceals and covers the faults of His servants.

The three share the lexical semantic meaning, and this indicates that the single structure of the word has multiple meanings⁵, which is pardon, pardon, concealment, and covering up the sins of the servants, but they differ in the forms (the subject of the study), and we must call upon God Almighty by His most beautiful names, as God Almighty commanded us to do so in a decisive manner. Revealing it, God Almighty said: “And to Allah belong the best names, so invoke Him by them.”

The First Chapter

Chapter One

The name of His Majesty (Ghafir), its morphological structure and the contexts mentioned in the Holy Qur’an

(Ghafir) is an active noun meaning renewal and occurrence. It is more permanent and more established than the verb and indicates the doing, which is the event, and the same subject, which is the doing. It is formulated from the triple verb (gaffar) and was formulated to indicate the permanence and continuity of forgiveness from God Almighty.

The active Chaptericiple is the adjective indicating the subject, a continuous masculine form, and a balance in the abstract triple subject.

Ghafir: A name from God’s Most Beautiful Names. It is not mentioned except in connection with sin, indicating that he conceals sins, and he is not held accountable for it, thus defaming and disgracing him. Because the noun is the subject to indicate its name, and the reports indicate its description, which are attributes of praise and truthfulness.

Al-Ghafir: One of the attributes of the act, which means abandoning the act, in order to remove the punishment until forgiveness, pardon, and forgiveness of sins come from God Almighty.

Contexts mentioned in the Holy Qur’an in the name of His Majesty (Ghafir)

It is mentioned in the Holy Qur’an twice:

□ The first time: In Surat Ghafir, in the Almighty's saying, "The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination."

He forgives all past sins and accepts repentance from His repentant servants, for those of them who repent and submit to Him . It is an adjective of the noun of Majesty in the genitive case . The context here necessitated the use of the active Chaptericiple (ghafir), because the servants continue to commit sins, and in return, God Almighty continues to forgive.

□ The second time: In the Almighty's saying: "You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers."

The plural of "ghafir" is the active Chaptericiple of the triple verb "ghafar," and it is a genitive in the genitive case with "yā" because it is a sound masculine plural.

Therefore, the word "the best of forgivers," is added because God Almighty forgives the sins of His servants, not to seek compensation or benefit, or to ward off harm. Rather, He forgives sins to His servants for the sake of virtue, generosity, and the meaning of your name and attribute, the Forgiver of Sins.

Chapter Two

The name of His Majesty (Ghaffar), its morphological structure and the contexts mentioned in the Holy Qur'an

(Ghaffar): An attribute of God Almighty, from the root of the word (Ghaffar), to forgive, meaning to cover and conceal, and the belongings in the container he inserted and covered, and God forgave him his sin: He forgives him forgivingly, and Al-Ghaffar: an attribute that indicates the repeated occurrence of the act, specific to the attributes of God Almighty.

An exaggerated form based on the meter (fā'āl), which is a noun based on the exaggeration of the verb, because exaggeration does not apply to God Almighty, but exaggeration refers to the abundance of forgiveness. And in some of the attributes of God Almighty that were mentioned in His Noble Book. It indicates exaggeration in the action, that is, it is only used where it is possible to multiply it . Exaggeration indicates someone whose action lasts and is frequent.

What is meant by it is to exaggerate the verb and to describe it as a verb. Every verb has three letters. It is not permissible to describe it in more than three letters, otherwise the meaning will be distorted. 3 It is not permissible to base His attributes on the basis of an active meter except what came from Him in the revelation and was stated by the nation, even if its origin is threefold. We do not say that "All-powerful" is powerful and "wise" are rulers. We do not call His attributes glory and glory, nor any of His names, by linguistic analogy, except what was mentioned in the revelation and the nation has given it the title.

(Forgiver): An attribute of God Almighty, and there is no improvement in the names and attributes of created beings, because they have not attained any of these attributes and no one can be praised for them except God Almighty .

Contexts mentioned in the Holy Qur'an in the name of His Majesty (Ghaffar)

It is mentioned in the Holy Qur’an four times in absolute terms:

1- The first time:

It is mentioned in the Almighty’s saying: “But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.”

God Almighty forgives the sins of all who repent to Him of polytheism and sins (that is, everyone who repents will be forgiven by God Almighty, even those of the Children of Israel who repent) He is the one who wants to remove the punishment after deserving it.

(Ghaffar): It indicates the abundance of the action and the master of the craft and the continuation of it. It is an exaggerated form that indicates the abundance of forgiveness, and it is one of the attributes of the names of God Almighty. (La’ghaffar): The L indicates repetition, and Ghaffar is the direct object.

2- The second time:

God Almighty said, “The Lord of the heavens and the earth, and all between, - Exalted in Might, able to enforce His Will, forgiving again and again.”

(Al-Ghaffar) the concealer for sins, an adjective of the name of God Almighty in the nominative case, and an exaggerated form of the active Chaptericiple of the verb (ghafār), a chapter on multiplication of an active meter by opening the letter “fa” and stressing the letter “ayn”. 6

3- The third time:

God Almighty said: “and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver.”

God Almighty is the Forgiver of all the sins of His servants who repent to Him, and He is the One who pardons and forgives them.

4- The fourth time:

God Almighty said: “You invite me to disbelieve in Allah and associate with Him that of which I have no knowledge, and I invite you to the Exalted in Might, the Perpetual Forgiver.”

Al-Ghaffar: A name of God Almighty that indicates exaggeration in forgiveness and is one of the attributes of God Almighty, meaning that God Almighty forgives you for all your previous sins and polytheism. This is a way to encourage and abandon polytheism by saying that God forgives you and pardons you. And here is Ghaffar. It indicates exaggeration because it is intended to cause the subject to increase the action. (He wants to talk about exaggeration)

Here he used exaggeration in the style of his speech to call on his people to abandon polytheism and worship the One, All-Powerful God and that He would forgive their sins and polytheism.

5-The fifth time:

God Almighty said: “And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.’”

The mention of the name of His Majesty (Al-Ghaffar) in the previous times is absolute, but this time the mention is restricted to asking for forgiveness and that it is a declaration of negligence and committing transgressions and sins, and when you ask for forgiveness and concealment from God Almighty, this is a declaration of faith, and here forgiveness is restricted to seeking forgiveness by not returning to sins and to be careful. To avoid committing sins. The word “ghafar” is an indefinite noun indicating the prevalence of his forgiveness, his forgiveness precedes his punishment. And know that when you ask forgiveness from your Lord, who created you and brought you into being in this world, He takes care of you with His provision, care, and care. He did not return you disappointed. He will forgive you.

(Ghafara) indicates the highest form of exaggeration.

The Third Chapter

Chapter Three

The name of His Majesty (Ghafour), its morphological structure and the contexts mentioned in the Holy Qur'an

(Ghafour): A name from God's Most Beautiful Names and an attribute from His highest attributes, from the root of the word (Ghafir), which is an exaggerated form in the form of (verbs). It indicates the event and occurrence with the same effect, such as (Ghafour), meaning complete forgiveness and pardon, and it reaches the maximum degree of forgiveness: (Ghafir, Ghafour). The increase in the structure indicates the increase in the meaning, which means concealment, that God Almighty does not forgive worship over and over again, but rather His forgiveness. Uncountable and uncountable, so this adjective comes in the form of exaggeration, and it means covering up faults and transgressions.

Contexts mentioned in the Holy Qur'an in the name of Majesty (Ghafour)

It has been mentioned in the Holy Qur'an in more than ninety places as a description of God Almighty alone or of a conscience that refers to Him, and we will mention some examples, but not limited to them.

1- God Almighty said: “But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.”

God Almighty has forbidden you from eating dead meat, and whoever is forced to eat all of it for fear of death, God Almighty forgives sins and does not hold him accountable for what he has permitted 3. (Ghafour) is an exaggerated form of the active Chaptericiple from the article (ghafir, forgives) under the heading of (hit), an adjective derived in the form of (verbs).

2- God Almighty said: “But if one fears from the bequeather [some] error or sin and corrects that which is between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful.” God Almighty forgives whoever intervenes in amending a will that contains sin so that he is not the one who committed it.

The will means "unfairness or unfairness." Whoever makes a change in the will to fix it is not guilty of sin because God is Forgiving and Merciful." , (Ghafour) is an exaggerated form of the root of the word (ghafur).

3- God Almighty said: "But if they cease, then Allah is Oft-Forgiving, Most Merciful. , (Forgiving) is an exaggerated form of the root of the word (forgiving).

4- God Almighty said: "Then deChapter from the place from where [all] the people deChapter and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful."

God Almighty commanded the Messenger (May God bless him and grant him peace) to stand at Arafat and then disperse from it. He also commanded them to ask for forgiveness after completing the act of worship, and that He, Glory be to Him, the Most High, would forgive them their sins after asking for forgiveness. (Ghafour) is an exaggerated form of the root of the word (ghafar).

5- God Almighty said: "Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing." God Almighty will not punish you if you swear in the vain talk that The one who swears the oath does not intend it, and God is Forgiving to His servants and Forbearing towards them . (Ghafour) is an exaggerated form from the root of the word (ghafir). It is one of the attributes of God Almighty that is more eloquent than the forgiving because it is an exaggerated form.

6- God Almighty said: "Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."" If the polytheists worship idols in order to draw near to God through them. Glory be to Him, the Most High, said: The Messenger (PBUH): Follow me, and God will love you and forgive you your sins, and He is Forgiving and Merciful. , (Ghafour) is an exaggerated form of the caution of the word (ghafur).

1- God Almighty said: "but to be patient is better for you. And Allah is Forgiving and Merciful." . And if you are patient in marrying believing slave girls, it is better for you. God Almighty forgives sins and pardons them , (Ghafoor) is an exaggerated form of the caution of the word (forgive).

2- God Almighty said: "But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful."

3- God Almighty said: "Then Allah will accept repentance after that for whom He wills; and Allah is Forgiving and Merciful." 4

4- God Almighty said: "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.""

5- God Almighty said: "My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful."

6- God Almighty said: “He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.” (Ghafoor) is an exaggerated form that indicates repetition of the verb

7- God Almighty said: “Except for those who repent after that and correct themselves. For indeed, Allah is Forgiving and Merciful.”

8- God Almighty said: “Except for those who repent after that and correct themselves. For indeed, Allah is Forgiving and Merciful.”

9- God Almighty said: “A good land [have you], and a forgiving Lord.”, (Forgiving) is an exaggerated form of the root of the word (forgiving).

10- God Almighty said: “Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.”

11- God Almighty said: “And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful.”

The previous verses indicate the contexts that were mentioned in the Holy Qur'an in the name of Majesty (Ghafour), which is an exaggerated form of the root of the word (ghafar).

2. Conclusion

Praise be to God and many blessed thanks, and prayers and peace be upon the most honorable of messengers, our master Muhammad, upon his family and companions, and peace be upon him. Praise be to God, who enabled me to complete the study tagged with the title: (The attributes of man in the form of (verbs) in the Holy Qur'an). (Morphological-semantic study)

It led to the following results:

1- The difference in the lexical meaning of the root of a single word leads to a difference in the morphological meaning or the meaning of the form.

2- (Ghaffar) is an exaggerated form for the forgiveness of many sins, and its use in the Qur'an is limited to the Divine Essence, and it is not correct to describe humans with it.

3- The unification of the exaggerated forms of the nouns (Ghafoor - Ghaffar) in their lexical meaning and derivation, but they differ in the degree of strength due to the difference in their structure. (Ghaffar) is more precise in exaggeration than (Ghafour) and it is more precise (Ghafour) (an increase in structure indicates an increase in meaning).

4- Al-Ghafoor is an exaggerated form of an attribute that is not enjoyable to describe humans because it denotes the completeness and comprehensiveness of the action and is specific to the attributes of the actions of the automatic self.

5- (Ghafir) is an active Chaptericiple that indicates steadfastness and has been mentioned once in the Holy Qur'an.

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