

Nurul Quran - The Light of the Holy Quran

Most ignorant Christians, having failed to grasp the true essence of maghfirat, believe that anyone who seeks forgiveness is a transgressor and a sinner. However, after careful reflection upon the word maghfirat, it is clearly understood that he alone is a transgressor and a sinner who does not seek maghfirat from Allah. For, when every single unadulterated purity is conferred by Him alone and He alone protects and preserves against the storm of sensual passions, it absolutely behoves the righteous servants of God Almighty to seek maghfirat during every single moment from this True Guardian and Protector. If we seek an analogy of maghfirat in the physical world, we can find no better simile than maghfirat being akin to a powerful, impregnable dyke that is built to stave off storm surges and floods. Hence, since all power and all authority is reserved for God Almighty and man is weak and frail, physically as well as spiritually, always requiring that Immortal Being to water the tree of his life, without Whose grace he just cannot survive at all; therefore, istighfar in the above sense is an essential part of the human condition. And just as a tree spreads forth its branches in all four directions as if spreading its hands towards the spring that surrounds it, saying, ‘O spring! Help me and let me retain my verdure and save my fruits from going to waste!’—This is the very condition of the righteous. Asking for life-giving water from the Fountain of True Life in order to protect and preserve spiritual verdure or to enlarge it, is something that has, in other words, been termed istighfar in the Noble Qur’an. Ponder over the Holy Qur’an and read it carefully and you shall discover the lofty essence of istighfar. As I have just pointed out, maghfirat, according to the lexicon, means an act of such covering up by which the aim is to seek safety from some calamity. For example, water is an element of maghfirat in favour of trees; that is, it covers up their defects. Imagine an orchard deprived of water for a couple of years; what will it look like? Is it not true that its beauty will totally fade away and its greenery and freshness will disappear without a trace? It will never bear fruit on time and will wither from within. Nor will it flower and bloom and

its soft, green, fresh leaves will dry up and drop off in a matter of days and when smitten by aridity, all of its limbs will begin to fall off slowly like those of lepers. Why would all these calamities befall it? Because the water, upon which its life depended, did not irrigate it. It is in reference to this very issue that Allah, the Lord of Glory, says:

كَلِمَةٌ طَيِّبَةٌ كَشَجَرَةٍ

Meaning that, a good word is like a good tree. Just as a fine and noble tree cannot flourish without water, similarly the pure words uttered from the lips of a righteous person cannot manifest their full verdure, nor can they develop and grow, until that pure Spring flows through its roots, irrigating them from the stream of istighfar. Hence, man's spiritual life rests upon istighfar, coursing through whose channel, the True Spring reaches the roots of humanity and saves them from withering away and dying. Any religion that does not express this philosophy is in no way from God Almighty. And the person who has turned away from this Spring—despite being called a prophet, a messenger, a truthful or a righteous one—is not at all from God Almighty. Rather, he has come from Shaitan [Satan] instead of God Almighty. For, the root word shait [from which Shaitan is derived] means 'dying'; therefore, the one who has not sought to draw this True Spring towards himself in order to irrigate his spiritual garden and has failed to fill the stream of istighfar to the brim from this Spring is a shaitan; that is, a dying one, because it is impossible for a verdant tree to survive without water. Every arrogant one who does not seek to make his spiritual tree verdant from this Spring of Life is a satan and shall perish like Satan. No righteous Prophet came to the world who turned away from the true essence of istighfar and did not wish to be irrigated by this True Spring. Of course, our Lord and Master, the Seal of the Messengers, the pride of the Earlier Ones and the Later Ones, Muhammad the Chosen One, peace and blessings of Allah be upon him, sought this verdure more than anyone so God made him more fragrant and verdant than all his peers.