

Complete Tawba

This is a compilation of excerpts from different teachings on tawba,
including: “Tawba of the Body, Self, Heart, Soul and Secret”
and “Allāh’s Natural Law and Repentance”
from *A Righteous Word is Like a Righteous Tree*.¹

Salih Kent changed and adapted this teaching
as the summer progressed.
As a result, there is no “standard” version
for us to reference.
Below is one version of the tawba teaching
that covers the concepts taught
throughout the summer.

As-salāmu ‘alaykum, my beloveds. As-salāmu ‘alaykum, all you present spirits—those who came to us to bless our gathering. My beloveds here came knocking on Your doors and all the doors are closed, but with Your bounty, benevolence and mercy, You open the door of repentance to those who have made mistakes. Here they are coming to You and they enter the door of mercy and repentance. I ask You to benefit them from this tawba in the name of Your angels and the spirits of Your prophets (ṣalla-llāhu ‘alayhim wa sallam).

All of the prophets said, “All the doors we knocked on were closed. There is only one door that stayed open and that was the door of piety and surrender, filled with lights. That is the door of tawba, repentance.” Allāh said in a ḥadīth qudsī:

Oh My worshipful slave,
if you did not make mistakes
I would create another creation that would make mistakes
and that would repent to Me,
and I would give them repentance and forgive their mistakes.

Oh son of Ādam, were you to come to Me with sins
nearly as great as the earth
and were you then to face Me,
ascribing no partner to Me,

¹ Sidi Muhammad, *A Righteous Word is Like a Righteous Tree*. Pope Valley: Shadhiliyya Sufi Center, 2009. You can purchase this book at sufigifts.com.

I would bring you forgiveness nearly as great as it.

Oh worshippers of Allāh, if any of you come to Allāh replete with sins that could fill the entire earth and make an honest, true repentance...if you come to the mercy of Allāh with a pure, sincere intention and a clear heart and pure senses, He will open to the door of repentance and the door of mercy to you. He will come to you with the lights of His divine lights equal to that which would fill this earth. He will give you a repentance that will purify you.

One should not be stopped from coming forward toward Allāh by something that he or she did, because Allāh says:

Say: "Oh My slaves who have transgressed against themselves!
Do not despair of the mercy of Allāh.
Truly, Allāh forgives all sins.
Truly He is Often-Forgiving, Most Merciful." (39:53)

At this point, my children and my beloveds, Allāh has made me a servant serving my children, my sons and daughters, and all those who love Allāh. All those who come forward through the door of repentance and regret what has happened in the past and who promise they will not return to what they have done before will be forgiven.

If a person who repents returns to do what he was doing before, it is as if he had been dishonest with his Lord. For this reason, when you declare your repentance to your Lord do not deceive yourself and think that you can repent and go back to that wrong action. Do not think, "As long as this door is open we can make mistakes and come back and repent." No, this is not how it works. When you take this promise, it is a solid oath. If you break it, it is as if you broke your promise with Allāh, so do not go back to what you have done before. All of the prophets and the Prophet Muḥammad (ṣalla-llāhu 'alayhim wa sallam) said:

I ask for forgiveness seventy times a day.

Are you ready for true repentance? If this is the case, Allāh says:

...unless he repents, believes and works righteous deeds,
for Allāh will change the evil of such people into good,
and Allāh is Often-Forgiving, Most Merciful (25:70)

This is a small tradition to explain to you how great the door of repentance is. This is the door of the poor who are returning to Allāh. “The poor” here are the ones who are in need of divine mercy and divine love and it refers to the state of those in complete surrender to Him, those who put themselves in a place of humility. The poor come promising Allāh that they are giving everything to Him so that He can purify them with the water of mercy. This is the meaning of tawba.

This day that I am here with you is blessed. I came here carrying love for you and also carrying pain, crying for the pain in my heart for the world because people are suffering all over the world, especially in the Holy Land. The Holy Land is the heart of the world. Jerusalem is the holy heart of the world. It is the city of all of the messengers and prophets in their manifested right creeds and beliefs and their need to be one hand and one heart.

Now, I would like to start to explain how to purify your bodies, selves, souls and hearts, and also how to purify your spirits and intellects so that we can continue our walking toward Allāh within the boundaries of His law. This walking is not in accordance with illusion, ignorance and fantasy, because we want to be true children of Allāh who sit around His table. Allāh does not want us to continue to live in the illusions of those who claim to know the truth but never know the divine reality because they were raised and trained by Iblīs and his followers. We do not want to follow this. We want to be as Allāh wants us to be—one nation. As Allāh says in the Qur’ān:

Truly! This, your religion (or nation)
is one religion (or nation),
and I am your Lord;
therefore, worship Me. (21:92)

Today I would like to explain the meaning of repentance. Repentance has steps. The steps begin with repenting physically, which is the repentance of the material realm. The next step is the repentance of the heart. Following this comes the repentance of the spirit and the repentance of the secret. Then, you learn how to arrive at the divine presence and be conscious of the divine presence. In this way, we become true worshippers and believers in Allāh and we learn how to travel from this material lower realm to the realm of divine dominion, al-Malakūt.

We want you to repent so that you can return to the divine presence and become a true child in the divine presence, conscious of the divine presence. In this way you will be happy, you will be more alive, more peaceful and in

continuous prayer. You will witness Allāh in the witnessing station. This is an allusion to the deep and real meaning of repentance.

You move forward after you purify and repent with your body and you purify your heart. You purify your body and your heart with tears of regret, promising your Lord that you will not return to what you have done, and you promise an absolute promise that you will not return to what you have done before. You purify this body so that it comes back to the point where Allāh said:

Truly, I am going to create a human being from clay. (38:71)

Allāh created this body, the human being, with His divine light and put in it a divine light of love, peace, mercy and unity. For this body to be beautifully pure it must contain only purity within it, so do not put anything in it that will bring impurities. Then you will be pure in your body and pure from all that Allāh does not want you to be or to have in your body. At that point, Allāh said:

He loves them and they love Him. (5:54)

Allāh loved you before you loved Him when He created you and filled you with His divine fragrance. Allāh is very eager to care for you. Allāh wants you to be with Him—that is why He gave you this light within you and perfected your creation.

Do you not see how He created you and perfected you in the perfect picture that He wanted for you? Has anyone created a hand or an eye or an ear or a leg of yours? No, it is only Allāh; He is the great beloved, the one who loves you and who put a great love within you. You can never put a limit on that love. How do you contain and care for that love? You have to be honest and sincere. Do not lie, do not kill, do not hate. Be the soft ground. There are tools that Allāh gave in the *sharī'a*, the divine law, to His prophets.

What is the body? The body is the vessel in which Allāh has manifested Himself with His name “the Manifest.” He has manifested within it His names “the Love” and “the Beautiful.” He manifested within it His names “the Clement” and “the Subtle.” How can you destroy these qualities of the divine? Do not be one who is destroyed for not knowing these qualities. It is not lawful for you to destroy these qualities. Do not transgress the divine boundaries and destroy people’s homes. They are divine jewels; there is nothing equal to them. When you steal, you destroy that jewel. When you

commit adultery with someone else, you destroy the love and you destroy its container. When you hurt others, you also destroy the divine creation.

Tawba, or repentance, is a mirror that reflects the purity of this light. Our Prophet said to us:

Allāh is beautiful and He loves beauty.

He is beautiful; He loves what is beautiful. Beauty is what the pure divine qualities have manifested in you. Allāh has provided this pure water of love, of life, for you. He gave you this creation and He has also prepared a reward for you, as He says through His Prophet:

I have prepared for My righteous servants
what no eye has ever seen,
and no ear has ever heard,
nor has it occurred to the human heart.

Allāh has manifested in you and He loves to see His manifestation in you. This is a divine mirror, so do not destroy it and ruin it with wrong actions. If you truly smelled the fragrance of the sins in your body, you would see that they smell worse than anything. Sin has a fragrance, a very nasty fragrance that, if you can smell it, is worse than smelling a dead animal that has been dead for some time. If you are a person of intellect, you will not accept this.

Your body is the divine mirror of Allāh. Allāh wants you to exist in a purified state; He wants to keep you clean. We have to be very careful with our bodies because they are the vehicles Allāh created. He ordered you to use your vehicle properly and He taught you how to use it, how to be in it and how to walk in this life. He taught you how to use this vehicle to serve you. He taught you how use your hands, your eyes, your legs and your hearts. This is the true meaning of the repentance of the body.

Allāh said in the Torah, "First, worship Me and do not associate others with Me. Do not kill, steal or commit adultery. Do not lie. Do not betray. Be honest and be truthful." These are holy words and these words are also confirmed in the Qur'ān. There He said, "Worship Me and establish ṣalāh. Avoid all sins and do not steal. Fulfill My promise, and I will fulfill your promise." It is also there in the Injīl (Gospel of Īsā). It is all one message.

For every soul that Allāh created...the prophets are from the light of Allāh and Allāh has bestowed those lights upon you. Allāh said in His book:

Allāh is the light of the heavens and the earth. (24:35)

His light fills the seven earths, the seven heavens and the whole divine world. You carry those seven heavens and seven earths in your body. Why do you want to spoil your body with sins and mistakes? Allāh has sent divine commands and He is very eager for you to keep your body pure. He created everything in a precise measure.

As I said before, the sinner, or the disobedient one, has a very nasty fragrance. When he makes a mistake and sins, we smell it and we know it even if he wears the best of clothes and washes with the purest water. We have a deep sense of smell and we have eyes—not the eyes you are looking at. We can see what he has done. If there was permission to tell him what he has done we would tell him, but Allāh has commanded us to protect him and to advise him with politeness and kindness. We will speak to him with a tongue full of love and mercy and advise him with all we have because we are the servants of the divine presence.

We care for this divine body much more than a mother cares for her child. If we are far from your body we pray for your body, we pray for your self, we pray for you, and we pray for the whole world. However, we have a purpose with you. This is the meaning of tawba: tawba is the return to Allāh, the return to the Beloved. What would you do? If you were a woman with a beloved and you gave him your body and you did not know anyone but him, what would you do if that person was not there for you? Allāh says:

Oh human being. (49:13)

He did not say, “Oh man” or “Oh woman.” Allāh has responded to him and told him that He would not lose track of any of your good actions. Allāh created Ādam and from His divine light He created Hawwā’ (Eve). Thus, Hawwā’ is Ādam and Ādam is Hawwā’.

Be careful when you see illusions or pictures—they are not from Allāh. They are from the *shayṭān*, from *İblīs*. In the world of divine truth there is no *İblīs*. There is only the one who says, “*Lā ’ilāha ’illa-llāh*,” which means, “There is no deity worthy of worship except Me.” Allāh said to the people of the Book:²

Say: “Oh people of the Book!

² God refers to the Jews and Christians as “People of the Book” in the Qur’ān. They, like the Muslims, were each given a book of sacred scripture.

Let us agree that we worship none but Allāh.” (3:64)

These are the meanings of tawba and the secrets of tawba, I say this to you and I explain this more deeply for the first time so that you can:

- understand the meaning of the repentance of the body,
- understand how to carry yourself from the purity of the body to the world of complete purity,
- understand how to heal yourself, your body and your self, so that you pass forward and start healing with the name of Allāh,
- and so that your prayers are answered.

If you are sinning and killing and stealing and you say, “I see what you mean,” then you do not see. You are blind; you do not understand. You have betrayed Allāh in the body He gave you. You have betrayed this mirror of Allāh. Is not He the Manifest and the Hidden? Are these not His qualities? Why did you destroy the divine home Allāh created in the perfect manner?

Remember, if you defy the orders or commands of Allāh, nothing will be accepted from you. Immediately ask for repentance and forgiveness; I pray to Allāh for Him to accept your repentance. You have to leave the realm of illusion, fantasy, ignorance and confusion that you have learned through others. Throw it away. Then really see the divine reality and live in accordance with it and within the natural laws Allāh created.

We are commanded to help others return to the Garden of Allāh, in which there is no suffering for anyone and no separation from the divine presence. Allāh says through the tongue of His Messenger (*ṣalla-llāhu ‘alayhi wa sallam*):

Be to Me as I want you to be,
and I will be to you as you want Me to be.

He opened the door for all those who make mistakes, commit sins and suffer a life of misery, disease and pain. Do you see how many new diseases appear today? These diseases did not exist in the past. Our ancestors did not suffer from these diseases and they were healthier. Why? They were healthier because they were living more in accordance with the way of the prophets and messengers.

We must also purify the heart, the self and the intellect. If we would like to completely travel in this pilgrimage to Allāh, then we must follow the way of the Prophet Ibrāhīm (Abraham) (*‘alayhi-s-salām*), who said:

I am emigrating to my Lord. He will guide me! (37:99)

Repentance of the Body

We must follow the steps of repentance. Physical repentance starts with purifying the limbs and the senses that Allāh gave you. The first sense is seeing. Then there is tasting, hearing and touching. All of these senses must be purified. In addition, smelling must be purified.

You have to be responsible for how you use your senses. The person who backbites, lies, speaks badly about others, refrains from speaking good about others, spies on people and/or ruins people's reputations by speaking badly about them, is not following Allāh's order. Know that Allāh says:

Not a word does he (or she) utter
but there is a watcher by him ready (to record it). (50:18)

There are two angels: one to the right of you and one to the left of you, and they record everything you say (see 50:17).

There is also the sense of hearing. Hearing could be used to listen to gossip, but this deviates from Allāh's way. Also, seeing can be used in the wrong way if you look at what people have and envy them, which deviates from Allāh's commands. The envious one looks at what people have and thinks, "Look at what they have. They have so much," and he envies them. This envy hurts people.

An envious one might be driving and see a person who has a better car and think, "Look at what he has. Why can I not have this? It is not fair." He has envy in his heart. The polite way to handle a situation in which you see something you admire is to say, "Mā shā'a-llāh," which means, "Allāh willed it." Mā shā'a-llāh is said to acknowledge that Allāh gave that person a gift.

Be conscious of Allāh. When you see a gift or a talent someone else has say, "Mā shā'a-llāh." Say, "It is Allāh's will, may Allāh bless him." In this way you will always be grateful for that person, wish him well and pray for Allāh to bless him. Want for your brother what you want for yourself.

Anything the hand does for evil will be brought to account. If the hand does anything that deviates from Allāh's command, it will be brought to account. Whoever wants to walk toward Allāh must repent a sincere, honest repentance, and he must never commit those past actions again. He must purify his senses. As mentioned in the Qur'ān, Nūḥ (Noah) said to his people:

Ask forgiveness from your Lord, for He is Often-Forgiving;
 He will send rain to you in abundance,
 give you increase in wealth and sons
 and bestow gardens and rivers (of flowing water) upon you.
 (71:10-12)

This means that you have to purify your senses and you cannot return to committing wrong actions. Allāh will not accept repentance from someone who harms others, someone who steals, or someone who deceives people and takes their money without right. Allāh will not accept repentance just given on the tongue. He must take action; he must return the money he took from the people he wronged.

If you backbite someone and you want your tongue to repent, it is not enough to say, "Forgive me, Allāh." You must go to the person and say, "I mentioned you in a way that I should not have. Please forgive me." Whenever a person does something that harms another, he must go to that person and ask for forgiveness. Then he must go to Allāh and ask for forgiveness and he should ask for Allāh to help him sincerely repent. Allāh says:

...unless he repents, believes and works righteous deeds,
 for Allāh will change the evil of such people into good,
 and Allāh is Often Forgiving, Most Merciful. (25:70)

Allāh says that He will change a person's bad deeds into good deeds if he returns, repents and follows Allāh's commands in the right way. He must do practices to help himself, like praying ṣalāh, giving charity, fasting if he can and treating people with love and gentleness, not causing them any harm with his tongue or in other ways. He must never commit these sins again and he must feel regret for what he has done. Then the repentance is truthful and sincere.

Repentance of the Self

Once a person has done physical repentance, he must go a step higher and make the repentance of the self. This means he must start to be conscious and remember Allāh most of the time.

First, he starts by seeking forgiveness with his tongue. He says, "I seek Your forgiveness, oh Allāh," which means, "I am returning to You and I promise not to make the same mistakes again." Then he continues with, "Please help me to walk straight as I follow You. I promise You to do so." This means, "I will not stop praying ṣalāh, giving zakāh (charity) and fasting, and I will stop myself from harming all others."

At this point, the *shayṭān* and his children will come and whisper to the self. This is how it starts. It will come to you and say, "This is too much work. Maybe you should not do it. Why do you keep sitting and saying, 'Lā 'ilāha illa-llāh' or doing *dhikr*?"

He is your enemy! He wants to make you stray from the way. As long as you depend upon Allāh and are with Him, just say Allāh's name, "Allāh!" and the *shayṭānic* whisperer will run away from you. Allāh says:

Remember Me, I will remember you. (2:152)

When you say "Lā 'ilāha 'illa-llāh," the *shayṭān* runs away because he cannot stand it. He travels as far as one hundred miles or more away from you, because when the name of Allāh is mentioned, he cannot stand it. Just say, "Allāh, save me from this whisperer." Then Allāh sends angels to help you and they defeat the *shayṭān*. He says, "Remember Me and I will remember you."

Before you go to sleep you must remember Allāh. When you go to bed, say, "Bismi-llāh. Yā Allāh." Always make your tongue moist from *dhikr* (remembrance) of Allāh. Keep saying His name as much as you can. When you are in this state there is no room for the *shayṭān* to come to you because Allāh sends angels to guard you. That is the way.

Continue mentioning the name of Allāh. If you want Allāh to protect you, stay in continuous remembrance and prayer, because prayer is the connection and communication between you and Allāh. Prayer is in His own words, so you are using His words to connect with Him and this protects you.

You have to start to read the Holy Book (the Qur'ān), because when you read His Holy Book, you are having a direct conversation with Him. In this state Allāh sends angels to guard you and He bestows His love upon you (from the water of His love) and He protects you from everything.

He protects you in your workplace. Remember, then, to mention Allāh in your workplace. If you are a physician remember to say, "Oh Allāh, You are *ash-Shāfi*, the Healer. Please help me heal this patient," when you are seeing a patient. Do not say, "I have this knowledge and I am going to help this patient." Do not say, "I see this," or "I see that." You do not see anything.

If you have a disease in your heart, how can you heal another person? You have to heal yourself first. Know that when you put out your hand and say,

“Allāh,” you are receiving His provision. It is He who becomes the Healer, not you. You heal by the name of Allāh.

Eat in the name of Allāh. If you eat, you must mention the name of Allāh by first saying, “Bismi-llāh.” When you finish eating you have to say, “Al-ḥamdu li-llāh,” because Allāh gave you this provision. If someone does you a favor or offers you food, do you not say, “Thank you?” Why do you not thank Allāh, your creator, who provided us with everything and who is your protector and provider?

We have to start to heal ourselves. The self must become pure and free of hate and separation. The self must have a tongue that is moist with the remembrance of Allāh. The tongue must not speak anything that is not good and you must keep yourself from speaking bad things. You must stop the whisperer and ask yourself, “Would Allāh be pleased with me if I were to steal or if I killed someone or if I betrayed my beloved by sleeping with someone wrongfully? Would Allāh be pleased with me?”

You have to ask this question before any action. “Will Allāh be pleased with me if I pollute the earth, the seas or the rivers? Will He be pleased with me if I steal another nation’s resources?” You have to ask yourself these questions.

If the self purifies itself in that way, then it starts to taste the pure water. It becomes a loving self, a loving soul. This loving soul is fed by the water of peace from Allāh, the pure water. This pure water washes the self. This spiritual water is better than the water you take a shower with because it is pure water, the water that comes from the name of Allāh. Allāh gives us this water. Allāh sends down water from the sky. Is this not true? It is a sign of love that He sends this water to earth. He sends us rain and He distributes it with His mercy.

If your heart was touched and you followed the teaching that I just gave you, then make the repentance of the self. The self has to travel through seven stations. I explained the seven stations in the book entitled *He Who Knows Himself Knows His Lord*.³ This book explains how to rectify your self and complete the repentance of the self. You must read it, write it, understand it and follow it, because it is not from me. It is from Allāh.

³ Sidi Muhammad, *He Who Knows Himself Knows His Lord*. Petaluma: Sidi Muhammad Press, 2007. You can purchase this book at sufimaster.org or sufigifts.com.

What saddens me is that I brought these teachings to you. These are divine teachings on how to purify your self and I explained them in detail in these books that you have in your hands. I wrote to you in detail how the self has seven stations and I taught you all of those seven stations. I showed you how to purify yourself and how to walk through them.

Do not say, "Sidi, what is my station?" Your station? You know the station for yourself. "Have I reached fanā?" No, you have reached the rubbish because you are full of rubbish; you are not full of Allāh. You do not pray and you break everything. You ask, "Have I reached fanā?" What fanā? Are you the Mūsā (Moses) of your time? Are you the Muḥammad of your time? No, you are not. Return, read and follow everything that the Prophet says. Follow the practices. Understand their real meanings. This is important: read every book and write every book. In every word there is a deep secret.

Enough. I say to the beloved, "When you give me everything in one moment, then I give you everything in one moment!" This is from a long time ago. How many times have I come to this country? Many times. This is not from me because I am a slave between His hands. Allāh! I explain everything.

Do not buy a book to put it on the shelf. Read it, study it, write it. It will help you know how to walk. Would you travel from here to Tokyo without having a vehicle that can take you there? No, the captain of a plane has to have a course plotted in order to get where he wants to go, and your walking is more precise than the pilot's course.

Repentance of the Heart

After you complete the repentance of the body and you complete the repentance of the self, then you will take the third step: the repentance of the heart. Allāh wants your heart to be His own throne, because after its purification the heart can contain Allāh. Allāh says in a ḥadīth qudsī:

My heavens and My earth cannot contain Me.
Only the heart of My faithful servant
(after he is purified and repents)
contains Me.

This means that the heart should not contain any envy or jealousy. You must be full of love and mercy and want to help others. You must love for other people what you love for yourself. The heart, in that way, becomes pure.

Can you sleep in a house that is full of dirt? Of course, Allāh will not dwell in the heart of a slave or a human being that is full of dirt. He will not dwell in the heart of someone who hates others, envies others or violates others' rights. Allāh will not come to that heart. Allāh wants your house to be a house of worship, a house of remembrance.

This heart must be the house of Allāh. Nothing must emerge from it except pure goodness and truthfulness, because Allāh does not order you (to do anything) except that which is in accordance with the divine reality. If you purify your heart you will become happy and you will be in submission to Allāh.

Repentance of the Spirit

The heart also has its own seven stations to traverse. After you complete these, the next step is the repentance of the spirit. The spirit is a boundless, limitless realm. It came from the light of Allāh and it is pure. It is the light of Allāh that illuminates all of existence. This light is what sends peace, mercy and love. When you disobey Allāh and deviate from His way, you are full of darkness. You cannot see this light. For this reason, you must be like a holy book walking on earth.

If you are like a holy book walking the earth, you will have a beautiful fragrance that everyone can smell, even as far as one hundred miles away. People will see you and hear you. They will know who you are when you are not being a miser, when you are giving, loving and caring. If you see someone in need, you must help him.

These are some of the meanings I want to open the door for you to understand. I want to help you travel toward Allāh, to know how to make the repentance of the body, self, heart, spirit and intellect.

Repentance of the Intellect

What is the repentance of the intellect? We explained before that the intellect has two aspects: the dark aspect and the luminous, white aspect. The dark aspect only knows how to worship the lower realm, the physical and the material. The white intellect is the divine intellect that guides you toward what is good. You have to discipline this and read with the white intellect.

Excuse me. I have spoken a long time because I wanted to explain so many aspects of tawba. It is not an easy thing, but you have to keep doing it and try to follow all of the commands of the prophets and messengers. This is

how we were commanded to convey the message to you. In a ḥadīth qudsī Allāh says (*ṣalla-llāhu ‘alayhi wa sallam*):

There is a self within the body,
and within the self there is a heart,
and within the heart there is a spirit,
and within that spirit there is a secret,
and within the secret there is a concealed secret,
and within the concealed secret there is the most concealed secret,
and within that there is Me.

Do you know who you are? If you reach that, you will know who you are. You are the one who is carrying the divine truth, the divine reality. You should be the divine mirror. You must be the hearing and seeing of Allāh.

He opened the door for all those who make mistakes, commit sins and suffer a life of misery, disease and pain. Do you see the abundance of new diseases appearing these days? These diseases did not even exist in the past. Our ancestors did not suffer from these diseases. They were healthier. Why? They were living more in accordance with the ways of the prophets and messengers (*‘alayhim as-salām*). Allāh said in the Qur’ān:

And it is He who sends down the rain after they have despaired
and spreads His mercy.
And He is the Protector-Guardian, the Worthy of All Praise. (42:28)

It is Allāh who sends down this water of life to revive life in a dead land. He sent this holy water to earth to produce beautiful fruits, and also to bring life to human beings who live by eating pure, natural fruits and products of the earth. When people eat this pure food their bodies, as well as their souls, become healthy. The ṣhayṭān does not approach people if they live in Allāh’s way. This water is a symbol of the divine love that Allāh sends down to people and to the earth to revive it so that it can produce life.

This love inspires everything: human beings, animals and birds. This is why all of the animals and birds chant and glorify their Lord through the praises they offer. It is because they know Him. This beautiful bounty of the earth, declaring the presence of the Creator, asks you to be grateful. If you come to Allāh and you open your heart completely, then you accept His reality. Then you will be healthier in your body and soul. Allāh sends down water to save our lives, to revive life, and this water is holy water, the water of life. You do not know the complete secret of this water of the love.

What would happen if this water was prevented from descending to the earth? Would you smell the beautiful fragrances you are able to smell? How

would air come to exist? Air exists because of water. Water carries the secret of existence. How dare you violate trees by cutting them down and destroying the mountains! Mountains were created out of wisdom. Everything was created out of wisdom. Mountains serve to stabilize the earth. If this did not happen and there were not enough mountains, the earth would not be stable, for mountains act as pillars.

One of you will come to me and say, “Sidi, make me a teacher.” What teacher? You would like to be a teacher? You do not understand anything and you do not walk. How can I make you a teacher or a master teacher? What would happen?

I give you the yearning to know, the yearning to be a teacher. Then, when you clean yourself and your heart, you will begin to teach another. But if you do not read and you do not write and you do not understand, you are false and you contain nothing. Return to be in the real tawba your tongue speaks about. Allāh does not accept what you say with this piece of your tongue. Allāh has said that if you are not following the *sharī'a*, praying *ṣalāh* and fasting, you will not reach, anyway.

My beloveds, follow the divine commands: Do not steal, do not lie and do not burn your parents after they die. Those who cremate their deceased ones...this never came as a wisdom (*ḥikma*) in any of the holy books, the books of Muḥammad or ʿĪsā (Jesus) or Mūsā (Moses) (*ṣalla-llāhu ʿalayhim wa sallam*). Why do you do that? This is ignorance. This is your father who raised you and brought you up and your mother. Why do you cremate them? Why do you do that? Why do you not care for them as they cared for you? Why do you not put their bodies in the earth that they came from? You take the body and you cremate it and you throw its ashes away. This is worse than what terrorists do. Allāh says:

And indeed We have honored the children of Ādam,
and We have carried them on land and sea. (17:70)

Allāh has carried the human being, He did not cremate the human being. Anybody who has done this to his parents or a loved one has to give a sacrifice and repent to Allāh, asking for forgiveness for this deed. We pray to Allāh to forgive us. Amin.

Our most beloved Allāh said the following in a ḥadīth qudsī:

My servant continues to draw near to Me
with voluntary works until I love him.

When I love him I am
his hearing with which he hears,
his seeing with which he sees,
his hand with which he strikes and
his foot with which he walks.

Were he to ask (something) of Me,
I would surely give it to him,
and were he to ask Me for refuge,
I would surely grant him it.
(If he says, “Be,” then it is.)

For Allāh says in a ḥadīth qudsī:

Be to Me as I want you to be,
And I will be to you as you want Me to be.

Beloveds, would you not like to be in this loving state? This love is so glorious. This is the way. Amin.

