

*Tawba is from Allah's Wisdom*  
*"At-Tawba Repentance" from MUSIC OF THE SOUL*

Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh  
 Muḥammad rasūlu-llāh, Ibrāhīm rasūlu-llāh, Mūsā rasūlu-llāh,  
 'Īsā rasūlu-llāh 'alayhim ṣalātu-llāh.

As-salāmu 'alaykum wa raḥmatu-llāh wa bārakatuhu.

This is the first day and the second lesson that I give to you. I am very happy to be among you and to offer all of my love and all of the gifts by Allāh to you. This is because of what I see of your sincerity and honesty, and the receptivity I feel within you, that you really want to know the truth. I am directing myself in prayer towards Allāh, asking Him to guide and protect you and to strengthen this love within your hearts, so that it may become a pure, divine love. May He protect you from committing sins and making mistakes. May He make you His true lovers and those who carry His message. Āmīn.

Now I am directing myself towards you from the outward mercies that Allāh has bestowed upon me. I would like you to know that Allāh knows it is human nature to commit mistakes and to have faults. The human being is full of desires, what he wishes for, what he wants to accomplish for himself, his heart and his spirit. He is full of the desire to do that in the way he wants it to be. He says, "This is the shortest and easiest way to attain the divine presence." He thinks it is an easy and simple thing. He does not know that when he rushes to commit these things he will suffer from it and have pain.

Two of Allāh's attributes are the Most Wise and the Most Merciful. He knows. He knows this is our nature. It is our nature to make mistakes and commit sins. Allāh's mercy is a must, even though we are full of shortcomings and faults. For this reason He opens the door of repentance and returning to Him. He says, "You are My children and My beloveds. Come to me. All you need to do is repent, return, and to ask forgiveness. I accept your repentance and I forgive you. Promise Me you will not go back and do it again."

Allāh only delays things, but He does not neglect. And He says to the sinners:

Oh you who believe! Turn to Allāh with sincere repentance!  
(Qur'ān 66:8)

That is why you must repent and return to Him. Do not hesitate. Come right away. Come! Come! I am opening the doors. Tawba does not mean that the human should continue indulging himself in sin. But Allāh uses both: He warns and appeals to people with love.

He is the One who created war and fire. He created water so that people may come to use water in a way that is beneficial and brings peace, safety and security. The human being drinks it, and he makes his animals and plants drink it. For this reason, water is a symbol of love. And He says:

And We have made from water every living thing. (Qur'ān 21:30)

Can anyone live without water? All of humanity, can it live without water? Can animals or plants? Even mountains cannot live without water. Mountains preserve water. Can you not see that many mountain brooks let water gush forth from them? This is why Allāh says that His name breaks rocks, and water gushes forth from them. Allāh says in the Qur'ān:

And indeed, there are stones out of which rivers gush forth.  
(Qur'ān 2:74)

This means we must use water in the way we are commanded to use it. We must preserve it in its original condition as Allāh created it. We should not transform it with poison or do evil things and harmful things with it. He gave us water as a trust for us, and He permitted you to use it in the way you wish. That means to use it in the good way, not to pollute it and throw dirt and poisons into it. This is the logical way it must be.

If you use water in ways that Allāh did not command you to use, then you have misused it, and then you cause suffering and pain to yourself. You cause suffering to yourself if you use it the wrong way. Have you

ever seen a human willing to drink dirty water? Why does no human drink water if he knows it is dirty? Because he knows it will harm him. That is why he must also use water for beneficial things.

Allāh asks us to be sincere and honest and to preserve that trust, to protect and preserve the trust that Allāh gave to us. If someone gives you something and says, "This is a trust of \$1,000. Can you please preserve it for me? I am coming back in two months." Is it permissible for you to take anything from it or waste that trust? When its owner and true possessor returns, you give it back because it is a trust and he did not give you the permission to use it. If you use it without the permission of its owner, it is a betrayal.

The life Allāh created for us is the same – it is a trust. Do you not see that He created a physical body for you, a body with two eyes, ears, and a heart? He created within you water, air and fire, and you are created from dust. You have five elements. If any element goes out of balance because of your deeds, you will suffer, because Allāh created you in a pure form with the five elements. He gave you a trust. He said, "Preserve this trust. Keep it." If you do not preserve it in its original form... He gave you a body and said, "This is a trust. Preserve it as its original form." Is it then permissible for you to put it in a fire? Did Allāh command you to put your hand in fire so that it might burn? Who, then, is responsible for the wrong? Did Allāh tell you to put your finger in a fire? He gave you an intellect. He gave you a discerning tool by which you can know "this is good," and "this is bad." This means you must use everything given to you, created for you, in the right way as Allāh taught.

Look at a five year old child. Can you ask him, "Why did you do that? Why didn't you do that?" He wants to play and he does things. But he might be wrong and harmful to himself, and it is the parents' responsibility to teach him how to play safely so that he does not harm himself or others. Is it not so?

Allāh's name is the Most Wise. He wants us to become wise, to be wise. He gave us the attribute of wisdom. He gave us the attribute of knowledge. He says:

He has taught you what you did not know [before]. (Qur'ān 2:239)

He teaches us. He said in his teachings that stealing is forbidden. It is not permissible. You do not violate the wealth and the money of others. Do not kill one another. When killing happens we say, “Why is this happening?” Allāh did not order you to murder, kill or betray others. Did He ever tell you to be dishonest? Did He ever command you to destroy, kill and steal? He gave you free choice, but He never pushes you toward the wrong choices. You claim He does this, but you have free choice. He never pushes us to do evil. Rather, He orders us to cooperate, and to be loving and caring about each other. This is a wisdom.

Any woman in her house is responsible for keeping her house clean and well-organized. If she lets dirt accumulate day after day, will any human be able to live in such an environment? No. Cleaning is important, it is a must. The human being, also, is a house. He must clean himself and his heart. He must purify his heart from envy, hate, and jealousy. Instead, he must fill it with love, mercy, justice and freedom.

We do not want them to accuse Allāh of being the one who pushes us to kill and destroy. Allāh never commands such a thing. We cannot claim that Allāh told us to steal, destroy, or kill. Allāh does not order us to do evil things. He orders us towards goodness, pure goodness. He orders us to help each other, to care about others. It is not permissible for any human to claim that, “Allāh ordered me to hit that person.” No. It is not even intellectually a possibility.

But in spite of all the mistakes we make, Allāh knows us. He knows that we are so weak, and that we are in need of His forgiveness and generosity. This is why He says to us:

Say: “Oh My slaves who have transgressed against themselves!  
Do not despair of Allāh’s mercy.  
Truly, Allāh forgives all sins.  
Truly, He is Oft-Forgiving, Most Merciful.” (Qur’ān 39:53)

What does transgressing the limits mean? That they did not leave anything, but they committed it. He knows we are burdened by our sins, and that we are weak and cannot do it by ourselves. We need His help to continue in life. This is why He told us that He is the Most Merciful. And He said, “I am always forgiving to the one who repents, returns back and is guided.” What happens when someone returns and repents? Allāh

will rectify his deeds. This means that you must come. Do not give up. Even if you are full of sins, He will still accept you. So come! Do you see any solution, any door but Allāh? Show me any door, any door that is not Allāh's. There is no door but Allāh's door. He is the Most Generous, the Most Merciful, the most Subtle, and Gentle and Compassionate and Just. These are the attributes that Allāh Himself is attributed with, and He wants you to be attributed with them. He wants to adorn you with these attributes. He is full of gentleness and His mercy is vast. He says through His Prophet (*ṣalla-llāhu 'alayhi wa sallam*):

My mercy encompasses everything. (Ḥadīth Qudṣī)

He says, "I shall write it to the one who affirms My unity, that there is no god but Me." The Prophet Muḥammad (*ṣalla-llāhu 'alayhi wa sallam*) said:

Whoever says and affirms, "Lā 'ilāha 'illa-llāh," shall enter the garden. (Ḥadīth)

He will enter that garden. Allāh is not one who likes to imprison people. Do not claim that Allāh imprisons people. Allāh created us free. He loves us. This is why He provided us with His prophets (*'alayhimi-s-salām*) who carried the message of unity, that they may teach and guide us. They help us be able to walk through this life journey that is full of suffering humans created. It is full of the pain that humans cause themselves and others. It was not Allāh who commanded us to kill, destroy and harm each other. No, it is the human who does good or evil for himself, because Allāh says in the Qur'ān:

Whosoever does an atom's weight of good shall see it.  
Whosoever does an atom's weight of evil shall see it. (Qur'ān 99:7-8)

It is you who do good or evil. If you follow the commands that Allāh sent through His prophets, you will be happy.

**"At-Tawba: Repentance" on page 135 of *Music of the Soul* is read from the beginning, "I would like to speak about the way in which the human being is able to reach the station where he will be sitting in the Presence of Allāh; how he can bring himself out of the kathif to the life of the latif; and how he can remove the clothes of the human being to garb himself in the clothes of Reality..."**

Yes. Allāh, glory be to Him, wants you to take off the rotten garment of humanity that rebelled against the divine way by continuing your walking towards Him, purifying yourself, and walking the stations. Transform from the station of the commanding self (an-nafs al-amārra), to the blaming self (an-nafs al-lawāmma), to the inspired self (an-nafs al-mulhama) to the content self (an-nafs al-muṭmaʿinna), to the pleased self (an-nafs ar-rāḍiya), to the pleasing self (an-nafs al-marḍiyya) and to the complete self (an-nafs al-kāmala). If your real garment becomes dirty, what do you do? Do you take it off and wash it? Cleaning is a must. It is the same with the special being. If your self becomes dirty, then it must also repent, return and seek forgiveness to wash off the dirt, because forgiveness erases all previous sins.

**The reading continues to the second paragraph, “Listen and obey, and do what he says about what God has put in the Holy Book so that you will then be a slave to Allāh...”**

I am one like you. I am not different from any of you, but He made me a slave to Him, an earth upon which all my beloveds can walk through surrendering to the divine command. It is a great honor for me to be a slave, a divine slave that carries my children, my beloveds. I say to them: the garden is right in front of you now. Now, not later on. Now. I want you to be in the garden now. This is by surrendering, and following, and obeying the divine command. If you want to wait for later on, wait. But it is not a true way.

I want you to be in the garden now by fully surrendering to the divine command after purifying your heart and your self. Carry the love and goodness, pure goodness, and give it to others. Carry the message of peace, justice, mercy, freedom and love. At that time your world will be transformed from the world of humanity into the pure world or realm. It is so pure and beautiful, and you become this in the form of the divine image. I want you to be in the garden now because you drank out of pure water, looked into a pure mirror, and understood the real meaning for which you were created. This is a truth and reality, not as others claim.

Some people claim, “I killed because it was my decree.” Allāh, distance me from that. How come they say that? Allāh knows that you are going to

do these things, but He does not push or force you to do these things. He is the One who knows the unseen, the invisible, but He does not push people to do this. Everyone who steals says, "This is my destiny Allāh has sent me. It is a decree." Allāh never asks people to corrupt the earth. He asks us to be clean and pure. This is one of His beautiful names, the Most Gentle and Subtle. How can He become a monster, gentle and subtle at the same time? It does not befit Allāh to become a monster.

Allāh created everything with wisdom. Why did Allāh put within us all of His attributes? Because He wanted us to be guided. This is original matter. This is why we must not refer or relate any wrongdoing or evil to Allāh, but only to our selves. All pure qualities are for Allāh, the perfect qualities. The perfect human knows good from evil. Why do we accuse Allāh and say He is the one responsible for evil? No, Allāh gave us pure, clear discerning capacity and quality.

Look at the child who is three years old. If you give him a date, he will eat it. Offer him fire. Will he touch it? A three year old child, no, he will not touch it. How about a human whom Allāh gave discernment and an intellect? He can discern between evil and good. This is why there is a divine function of watching over us. It is a mercy for us. He gives instructions and guidance as mercy for us so that we may save ourselves from the suffering we cause ourselves. Allāh wants us to be happy, to be loving and merciful. But if we choose not to obey Him, then life transforms into pain. Life becomes full of misery. That is what is happening right now.

People ask, "Why is this suffering happening? Children die, houses are being destroyed. Why is this happening?" Some people say it is nature. What nature? What nature are they talking about? Nature does this? What is nature? There is a secret within this material nature. Does nature in itself have intellect or comprehension, consciousness? The reality that needs to be known is what Allāh says to us:

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (Qur'ān 42:30)

Some people corrupt the earth. They do what they do and then destructive diseases start to spread. Drugs, alcohol and all of these are

sold everywhere, given to people. They enter every house. People know it is destructive. And it does cause craziness and wastes money and wealth. Are the merchants who earn their money from it not spreading corruption on earth, ruining our offspring and the beautiful nature that Allāh created?

Allāh never tells us to do these things. He says, “Be aware.” Allāh is the One who says, “Be aware of these things.” Can anyone willingly go to the lion’s den? Can anyone willingly go while the lion is hungry? What will happen? Can he push away that harm and suffering and pain? Then he claims, “Allāh is the one who created the lion that way.” But He did not tell you to go into the lion’s den. He did not teach you to do that. Who said that? The human chose to do that. He chose to go to the lion’s den. Let it be.

Allāh’s attribute is the Most Compassionate, the Most Merciful. It is wrong to refer evil to Allāh. Allāh is the Most Perfect and Pure. Allāh is pure Goodness. Allāh is pure Love. Then people ask, “Why then, is this happening?” What is happening is happening. What is the guilt of the innocent children who are suffering? Look at those children. Their lives are not over. You think their lives perished in this disaster, but in reality they transformed to Allāh’s presence. And they are out of all suffering. They are in the divine presence in the garden of joy. Allāh is most gentle and loving to them. The weak people who could not find medicine or food, Allāh is most gentle and merciful towards them. When He takes their souls, He permits them to enter into His presence in the garden.

He brings the one who causes their suffering to accountability. That is Allāh. Allāh, glory be to Him, says that there are hidden signs in this. There are signs in what is happening. If you look into the realities of things, you will find that Allāh is the Most Powerful, and He can change all of existence in the twinkle of an eye. But He says:

My Compassion, My Mercy overcomes and precedes  
My wrath or My punishment. (Ḥadīth Qudsī)

This is because He always opens a door of repentance. In returning to Allāh there is security and you are saved from suffering and pain. This is a divine attribute. When we return to Him, our suffering perishes. We ask Allāh that He not show us punishment again. May He save those who



are suffering from these disasters in accordance to what their hands did, and the hands of those who are stupid or out of their minds. We ask Allāh to deal with us with what He is worthy of. That means to deal with us with His Mercy, His Wisdom. And He is able to do that. He is worthy of that, and we ask Him to give us that.

**The reading continues to the end of the third paragraph. “As you are standing at the gates, you must be repentant.”**

Our Prophet (*ṣalla-llāhu ‘alayhi wa sallam*) said:

Repentance erases all previous sins. (Ḥadīth)

Human nature is to commit mistakes and sin. Allāh opens the door for repentance, which is a way for us to return to Him, and He forgives us for all of our sins. Some things He forgives immediately, but there are other types of sin that have conditions for forgiveness. For example, if you stole some money from someone. Another example, if a human talked badly about someone in his absence. These sins involve others, and the condition of forgiveness for these sins is to agree to go to that person and say, “I am sorry. I apologize.” If you do that, Allāh will grant you forgiveness. But you must go and say, “I am sorry.” In this you return it right to him.

Suppose you broke the heart of your wife, and you did whatever you did. A man sleeps with a woman, she becomes pregnant, and he tells her, “You must get rid of this. We do not need this now.” Then she gets an abortion. Together they killed a soul. These are rights that must not be violated. Allāh grants forgiveness, but in cases where you cannot go to the person, like an embryo that has been aborted, how can you return that right? By offering a sacrifice. The forgiveness is withheld until the sacrifice is given or you go to the person that you harmed and apologize. So the forgiveness is withheld until you meet these conditions.

In the divine law it is not permissible to kill an embryo, but you did what you did. You did it because you said, “I did not know this was a mistake.” However, you must offer still a sacrifice, even if you did not know that it was not permitted by Allāh. You must still offer a sacrifice in your asking for forgiveness. Allāh did not push you to do this. You did it by your free choice.

In these western countries, it is becoming popular to cremate the bodies of the deceased. This is not permissible. Allāh never commanded us to do this. It does not exist in any true religion of Allāh, in the teachings of all the prophets (*‘alayhimi-s-salām*). Allāh says:

And indeed We have honored the children of Adam (Qur’ān 17:70)

Allāh honored the body of Adam. The one who lived with you [your parent] was generous with you, loving and caring, and you lived in the house he provided for you. After he passes away, this is his reward? To burn his body and to throw the ashes of his body in the water everywhere? This is not honoring him. Allāh taught us that this life is a short journey, and that the human body must be honored. We must dig a grave for the deceased. This teaching is in all of the prophets’ teachings (*ṣalla-llāhu ‘alayhi wa sallam*). Jesus (*‘alayhi-s-salām*) never said, “Burn the dead.” Neither did Mūsā [Moses], Ibrāhīm [Abraham], or Muḥammad (*ṣalla-llāhu ‘alayhim wa sallam*). Allāh never told them to do that. The graves of the prophets still exist until today. This means that it is the right way to honor it. Burning the bodies of the deceased is violating human rights. Whoever has cremated the body of a parent, brother, or beloved, understand that the spirit of that person is withheld in pain and cries out to their loved ones, “Please save us from this terrible station.” This means that the living should offer a sacrifice on the behalf of those who passed away, the loved ones who were burned.

What we are talking about is the rights of people to whom you cannot go and apologize. What is the way to be granted forgiveness in these cases? It is to offer a sacrifice. The sin or the mistake that is directly between you and your Lord, when you seek forgiveness it is granted immediately. However, in regards to the sins that involve violating the rights of others, you must seek forgiveness, apologize, and rectify your deeds or offer a sacrifice.

This is why I am inviting you to renew your promise and your covenant with Allāh, so that Allāh may bestow upon you the gift of forgiveness. May He have mercy upon your parents and your loved ones who passed away, too. Human nature is to make mistakes. But the one who admits their mistakes, acknowledges them, and seeks forgiveness, apologizes, and rectifies their deeds will be granted forgiveness, because we find

Allāh to be the Most Forgiving and Most Merciful. When you knock on the door of Allāh He says, “Here I am, My worshippers.”

**The reading continues to, “God accepts the repentance of the slave at any time before his spirit leaves his body...”**

Allāh, glory be to Him, offers a door of repentance for as long as the human soul is within the body. This is out of the favor and the mercy of Allāh upon humans, because Allāh knows human nature is to commit many mistakes. This is why we find that even prophets (*alayhimi-s-salām*) kept asking forgiveness hundreds of times every day, even though they were free of mistakes. They were seeking forgiveness for people. They were praying for people to be forgiven. They were praying to Allāh for Him to forgive everyone. That is why if a country becomes empty of pious, righteous people who are continuously praying for the forgiveness of others, then you will not find anything alive there. This is why, through these merciful people, we receive the gift of mercy. Through the infant we receive mercy. Because of animals who do not commit sins and children who do not commit sins, the gift of mercy descends upon us. It is humans who transgress the limits. Without the close ones to Allāh, people would not be able to receive the gift of mercy.

Many people say, “We do not want too many children. Why should we have too many children? It is enough to have one child or maybe better no children at all.” Some people say that. They also say, “We will live for some years and then we will perish, so let us enjoy ourselves and have fun while we can.” We must understand that we were not created in vain. Allāh did not create you just to enjoy drinking, eating and pleasure. This simple journey that can go up to twenty, fifty, or even eighty or ninety years will end, and you will start another journey. You started with a journey in the material body, but you will begin another journey when you pass away. We want you to travel now to that other realm. From the realm of the creation travel to the realm of the Creator to be in the garden of the divine presence now, not later on.

**The reading continues to, “...the repentance of the special of the special is the repenting from everything which is not Allāh.”**

They [the special of the special people] repent from everything except Allāh. That means that you become absent from everything except Allāh. You become present in Allāh in your heart, spirit and soul, and you enter the realm of witnessing divinity. He says:

And He is with you wherever you are. (Qur'ān 57:4)

This is a true, deeper meaning of repentance. This is true repentance. Repentance of the physical body is easy, but repentance of the spirit, to be absent from everything except Allāh, not seeing anything except Allāh and being fully with Him, is true repentance.

**The reading continues, “The first type is the characteristic of the believers...”**

I seek repentance, not out of fear of His hell or desire for His garden, but because I am ashamed that within myself there was any other than Him, because I love Him. The lover is obedient to the wishes of his lover or his beloved. If you are a true lover of Allāh, then you worship Allāh because you love Him, not because of fear or desire. This is a true station of repentance.<sup>33</sup>

**The reading continues to the middle of the eleventh paragraph. “Due to their misunderstanding of God, some people have looked at God as a jailer, when really He is not like this; truly He is ar-Rahman, ar-Rahim, the Compassionate, the Merciful.”**

This is the end of this subject. I thank Allāh for bringing me here to be with my beloveds. I ask Allāh to protect you and your children, and to bestow upon you the gift of repentance so that you may return to Him in purity and be protected in body, soul, heart and spirit.

Now I open for you the door for repentance. Whoever would like to come to Allāh, purify himself, and repent from all past sins, do not feel shy to come. He must not shy away from coming because of what he did, because Allāh is calling you and He is telling you, “The ones who repent and return and start to do good deeds, I grant them forgiveness.”

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<sup>33</sup> This is like Rābi'a al-Adawiyya who teaches not to love Allāh for the Garden or the Fire. She loves Him for His Face (essence), because He deserves to be loved.

This is the last time that I will be with you in this year, so I am inviting all of you to come and take this opportunity. Do not waste this chance and lose it. Because here we are, stretching our spirits and hands for you, that inshā'a-llāh, Allāh may forgive you and grant you His mercy. I am certain that Allāh will forgive you out of His mercy, kindness and compassion.

I also invite you to offer a sacrifice for past sins on behalf of deceased loved ones who were cremated. Offer a sacrifice and be determined not to return to make the same mistakes again, and Allāh will grant you forgiveness. He is the One who accepts and grants forgiveness, and He is the Most Merciful.

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