



We sent you as a mercy not only for the Muslims,  
but for all the worlds. (21:107 and tafsīr)

There were no Muslims before the Qur'ān, but when Allāh (ﷻ) spoke to the Prophet (ﷺ) through the Archangel Jibrīl (ﷺ) He said, "We send you to all the worlds." What is the secret behind these verses? What is the secret behind the Qur'ān that was revealed?

The contents were revealed to humanity to connect people with their Lord, and to teach people how to behave with each other and deal with each other, and to demonstrate how the human being should deal with his heart and his soul and his intellect. It is also to regulate interactions and help people get along with each other.

This is the message that came to all people, not just to one group of people. It did not come to the Arabs or any particular nation; it came to the whole world to spread peace, love, happiness, and justice among the people, through this divine message of Allāh (ﷻ).

Allāh (ﷻ) has created the human being, and He created him with this body, and within this body He put his heart and his soul. This is the creation of Allāh (ﷻ). Allāh (ﷻ) said:

Do you think about all that you invoke besides Allah?  
Show me! What have they created of the earth? (46:4)

They are messages that were revealed previous to the Prophet (ﷺ). Many messengers came before him: the prophets Ibrāhīm (ﷺ), Mūsā (Moses) (ﷺ), Šālīḥ (ﷺ), and 'Īsā (Jesus) (ﷺ), may the peace and blessings of Allāh (ﷻ) be upon them.

They all carried the same message. For that reason, all the messages are just one message. Allāh (ﷻ) said in the Qur'ān:

Say, "Oh people of the Book!  
Let us agree that we worship none but Allāh (ﷻ)." (3:64)

This is the only message. It is always the same, and it is the one that Allāh (ﷻ) sent to all His messengers (ﷺ). You cannot find any difference in all the books of Allāh (ﷻ). You cannot find in any of these books that Allāh (ﷻ) conceived a son.

Allāh (ﷻ) said in the Qur'ān:

Allāh (●) is the One (al-'aḥad)

(Allāh ● is the Only One (al-wāḥid))

He does not beget children, nor was He begotten. (112:1, 3 and tafsīr)

He has created everything. For that reason, I tell you my beloved, we should pay attention to the truth and not surrender to pictures and illusions. We should surrender to the truth and the reality of Allāh (●), and we should touch them with our hands and our senses.

The human being lives in two worlds: the thick and the subtle. Allāh (●) gave you freedom of choice. He does not force you to choose anything. It is your choice what you make of it. It is up to you: do you choose illusions and pictures that do not serve you?

Allāh (●) has created the world of mulk: the world of the senses and the physical. This is the world that you live in. Allāh (●) has given you hands and eyes and ears, a heart, a spirit, and an intellect. This is the world of the physical. The hand is in the world of the physical; hearing and seeing are also in the world of the physical.

Even the intellect: there is a white mind and a black mind. As you see, usually your mind moves quickly and starts thinking. You think to yourself, "I will fly to New York," or "I will go here or there." You are just sitting there while your mind escapes into its own thoughts. The human being is just sitting in the same place while his mind runs all around—this is all illusion.

Where is the person you are speaking to right now? The person you are thinking of is in a different world. Or your mind will say to itself, "I will build a house tomorrow, and I will put this and that in it..."

### **The Story of The Two Friends Who Live in Illusion**

Let's say there are two good friends who are loving to each other, and they help each other through good and evil. One day, one of them becomes very rich, and so he owns many material things. He then leaves his friend, his beloved, and becomes so arrogant after he has become wealthy. He has become delusional with all of this wealth he has gained, and he thinks he is a great person.

Meanwhile, his friend is still in a poor condition; he does not own anything. So he decides to go to his friend to get some help from him. So he goes to the palace where his friend lives. There are guards at the door,

and they ask him, “Who are you?” He says, “I have come to see my friend.” They tell him, “No, leave. Your friend does not want to see you.”

His friend comes down and does not even remember him. He tells him, “Leave, I do not know you,” and he chases him out of his estate. He was arrogant. These are the delusional qualities that come to the human being in his life.

So the poor friend leaves, cursing at his rich friend. He becomes delusional himself, saying to himself, “I will go and become a great merchant and I will be rich.” He begins to think how he can do that. He thinks, “I will raise chickens, the chickens will lay eggs, and I will sell those eggs.”

So he gathers his eggs and he puts them in a basket in front of him, and he starts thinking to himself, “I will be rich and I will become greater than my friend. If he comes to me, I will kick him with my foot!” And as he thinks this, he kicks the basket where his eggs are, and breaks them all. So he does not get anything, and all his dreams are shattered in front of him. This is a case of people who live a deluded life. Allāh (ﷻ) says that in this world of the physical, people should not live a deluded life and think that the deluded life is the real life.

I would like for my beloveds to understand the difference between the physical and the subtle worlds. The subtle world is the reality of Allāh (ﷻ), so believe in the subtle, the real life.

Allāh (ﷻ) said to His angels:

I am going to create a man from dried clay of transformed mud.  
So, when I have fashioned him completely and breathed into him  
the soul which I created for him,  
then fall down prostrating yourselves to him. (15:28-29)

Allāh (ﷻ) created the human being from clay—not from light; from clay. This body was not worth anything until Allāh (ﷻ) put His spirit in it. At that moment, Allāh (ﷻ) manifested all of His qualities within the human being.

Allāh (ﷻ) has manifested the All-Knowing—al-‘Alīm—in the human being, and so you know through your intellect. He also manifested the All-Hearing and the All-Seeing. These are real worlds. Through these

qualities of hearing and seeing and knowing, you can realize the divine qualities of as-Samī, al-Baṣīr, and al-ʿAlīm.

Since the creation of Ādam (ﷺ), the divine qualities and the epiphanies of Allāh (ﷻ) have not stopped. If you know your reality, you are very subtle. So do not dwell on the physical world, because through these qualities—the All-Hearing, the All-Seeing, the All-Knowing—Allāh (ﷻ) has manifested Himself within you. We should not use these names and qualities with ignorance and without knowledge.

Allāh (ﷻ) says:

He (ﷻ) has the most beautiful names, so call Him by them. (7:180)

Allāh (ﷻ) has manifested Himself with these qualities, and through them Allāh (ﷻ) has made us the best of His creation.

Allāh (ﷻ) has bestowed these qualities in the human being in order for him to teach himself first, and then to teach others to know Allāh (ﷻ). The physical world is the world of ignorance and darkness. These are not qualities the human being should surrender to in himself.

This human being is filled with diseases. There are physical diseases and also subtle, spiritual diseases. For this reason you see the human being destroying peace, destroying the earth, and corrupting justice.

After Ādam (ﷺ) was created, he had two sons, two brothers from one father and one mother. They are the sons of the prophets (ﷺ). Ādam (ﷺ) was a prophet of Allāh (ﷻ), and Hawwāʾ (ﷺ) gave birth to two children.<sup>24</sup> Both of the sons gave sacrifices to Allāh (ﷻ). Allāh (ﷻ) accepted the sacrifice of one of the brothers and wanted to put him to a test. Allāh (ﷻ) did not accept the sacrifice of the other one. The son being tested had the intention of giving his sacrifice to those who were in need, as opposed to the other son, whose sacrifice did not have a good intention.

From that place, Iblīs came to the son whose sacrifice was not accepted and said, “Do you see how Allāh (ﷻ) treats you? Allāh (ﷻ) accepted your brother’s sacrifice, but He did not accept yours.” So the shayṭān started whispering to his heart until he ended up killing his brother. His brother

<sup>24</sup> These are the sons known in the Bible as Cain and Abel (Qābīl and Hābīl). However, in the Qurʾān Allāh (ﷻ) never says their names. When Sidi gave this teaching, he also did not use their names. And Allāh (ﷻ) knows best.

told him, “If you want to harm me or kill me, I am not going to raise my hand to you.”

When each offered a sacrifice,  
it was accepted from the one but not from the other.  
The latter said to the former, “I will surely kill you.”  
The former said, “Truly, Allāh (ﷻ) accepts only  
from those who are pious.”

“If you do stretch your hand against me to kill me,  
I will never stretch my hand against you to kill you,  
for I fear Allāh (ﷻ), the Lord of all the worlds.” (5:27-28)

After he killed his brother, he was puzzled about what to do with the body. He saw two ravens fighting in front of him, and one of them killed the other. The raven was more intelligent than the human being at this point. It dug a hole in the ground, put the other raven in the hole, and covered him up with earth. The murdering brother then realized that this is what he should do with the body of his brother.

This is how Allāh (ﷻ) began to teach the human being. Allāh (ﷻ) said in the Qur’ān:

If anyone kills a person or spreads mischief in the land  
it is as if he has killed all humankind,  
and if anyone saves a life  
it is as if he has saved the life of all humankind. (5:32)

Human beings are brothers and sisters, wherever they are.

The human being is filled with sin and disobedience. Allāh (ﷻ) gave us guidance on how to be with each other and with ourselves. All human beings need to discharge the actions of killing, aggression toward others, destroying homes and property, corrupting the earth, breaking hearts, and breaking peace.

Allāh (ﷻ) has also given us a door for repentance. Allāh (ﷻ) told us in His book:

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)

Allāh (●) is the Ever-Forgiving. Allāh (●) is the Subtle, the Compassionate, the Merciful, the Wise. These are qualities within us, so we have to embody them.

This is the month of forgiveness and repentance. The Prophet (ﷺ) told us that in the beginning of Ramaḍān, are mercy, the following ten days are forgiveness, and the last ten days are forgiveness and release from the hellfire. If the person is sincere in his intention and fasting and worshipping Allāh (●), Allāh (●) will forgive him and have mercy on him and release him from the torment of the fire in this life and the next.

We live now with Allāh (●). Let's look at our hearts. Allāh (●) said:

The one who comes with tawba and a full heart,  
I will transform his bad deeds into good deeds. (5:39)

This is a divine teaching that we have learned through our prophets (●). We have to open our hearts and our spirits so that we can let Allāh (●) grant us the ability to follow this teaching and embody these qualities.

**“Complete Tawba” on page 1 of *The Traveler’s Journey of Healing through Divine Love, Knowledge and Truth* is read from the beginning.**

**“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 tawba to those who have made mistakes. Here they are coming to You and they enter the door of mercy and tawba. I ask You to benefit them from this tawba in the name of Your angels (●) and the spirits of Your prophets (●).**

All of the prophets (●) said, ‘All the doors we knocked on were closed. There is only one door that stayed open and that is the door of piety and surrender, filled with lights. That is the door of tawba, tawba.’ 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 tawba 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,  
 I would bring you forgiveness nearly as great as it.

You return as if you were born anew. Are you ready to declare a great repentance one more time? The door is open, and I am in front of you, offering to open the door for you, and to whoever is declaring the repentance that came by the command of Allāh (ﷻ) through His messengers (ﷺ). For I am from the sons of Ibrāhīm (ﷺ), Muḥammad (ﷺ) and Mūsā (ﷺ), and I am a witness for those who want to repent, and I am here for whoever is ready and willing to give me this repentance.”

Translator: This is from the tradition of the prophets (ﷺ), beginning with Ibrāhīm (ﷺ). He said:

I am emigrating to my Lord (ﷻ). (37:99)

When Ibrāhīm (ﷺ) came to a place of worship for his people, he found them worshipping statues, so he took an axe and started breaking them. Then his people came as usual to pray and worship their statues and they found them all broken; they were upset. They asked, “Who broke our Gods? Who did that to our statues?”

Ibrāhīm (ﷺ) was guided by the divine. He knew that Allāh (ﷻ) was the Creator, and he told them, “These are statues. They do not speak, they do not create; they do not respond to you. How do you worship those stones?” They said, “Well, we found our forefathers worshipping them.”

Ibrāhīm (ﷺ) told them, “You have brains, and intellects to distinguish between what is right and what is wrong.”

Ibrāhīm (ﷺ) was asking them to return from what they were doing, but eventually he was fed up with them, and he destroyed their idols. When they found that their statues had been destroyed, they came to Ibrāhīm (ﷺ) and asked him, “Why did you do this to our statues and idols?”

He said, “I did not do it; ask the biggest one.” Ibrāhīm (ﷺ) had left the biggest statue alone, with the axe nearby. He told them to ask their questions of him, for if they worshipped and trusted him, “He should tell you why the statues were destroyed.”

Ibrāhīm (ﷺ) was very sad for his people. He was sad, not because he had destroyed the statues, but because his people did not understand what



he was trying to make them understand. They finally decided to punish him and put him in a fire. So they built a big bonfire, as the king directed, and they put Ibrāhīm (●) in the fire.

When they propelled him toward the fire,  
but before he reached the fire,  
the Angel Jibrīl (●) came to him and asked him,  
“Ibrāhīm (●), do you want anything? Do you need any help?”

He told Jibrīl (●), “I do not need anything from you.  
Allāh knows my state and He knows what I need.”

We (Allāh ●) said, “Oh fire! Be cool and safe for Ibrāhīm.”  
(21:69)

This is the true believer in Ibrāhīm (●), going through this experience. This is a lesson for us to be truly believing and trusting in Allāh (●).

Allāh (●) put out the fire. He commanded the fire to be just like a garden for Ibrāhīm (●). When Ibrāhīm (●) was within the flames, it looked to others like a blazing fire, but to Ibrāhīm (●) it was just a garden. Those who were watching saw Ibrāhīm (●) in the fire and he was still alive, as if nothing was touching him. From this they realized that there was something greater they should follow.

At that point they repented, and they came to Ibrāhīm (●) asking him for forgiveness, and they gave him a promise. Ibrāhīm (●) saw that they were sincere, and for that reason he made a covenant and took a promise with them, and he gave them the teaching not to worship anything or anyone other than Allāh (●). This is the beginning of tawba. Ibrāhīm (●) was the first one to ask for forgiveness for his people.

But going back into the past, the first person who asked for forgiveness was Ādam (●). When Ādam (●) made the mistake in the garden, he asked Allāh (●) for forgiveness. Allāh (●) forgave him. This is the beginning of the teaching of tawba. His door of tawba is always open when we do sincere tawba from the heart, not just with the tongue.

Tawba should be done correctly though the world of the physical, and also with sincerity through the world of the subtle. Let's say your intellect has to repent. This intellect repents to Allāh (●) by being sincere when it follows Allāh (●), and by following His teachings.

Allāh (●) said:

And when My slaves ask you concerning Me,  
then (answer them), "I am indeed near.  
I respond to prayers when they call upon Me." (2:186)

Repentance—*tawba*—is the foundation for everything. Allāh (ﷻ) knows who you are. Allāh (ﷻ) knows you are created out of flesh and bones, and that you have desires. He knows that you are weak. He knows that you are not an angel, that you are a human being.

Allāh (ﷻ) says to you, "Do not worry. Do not be afraid. I know. I know you have weaknesses." For that reason, Allāh (ﷻ) told the Prophet (ﷺ) to tell His worshippers not to give up on the mercy of Allāh (ﷻ). Allāh (ﷻ) is the All-Forgiving and the Merciful. Allāh (ﷻ) forgives those who have sincerely repented, follow the straight path, and do not go back to their past mistakes.

Sincere *tawba* opens the doors for you to start anew. For that reason, Allāh (ﷻ) said:

Oh My worshipful slave, if you did not make mistakes  
I would create another creation that would make mistakes  
and ask for forgiveness.

Allāh (ﷻ) is not asking us to make mistakes, but He is asking us not to give up on that door. If you make a mistake, come back and ask Allāh (ﷻ) for forgiveness.

The human being does not know the unknown, so he does things that may lead him astray or into something impermissible. But Allāh (ﷻ), with His mercy, opens that door for them. For that reason, Allāh (ﷻ) has opened His door of repentance. The Prophet (ﷺ) told us that Allāh (ﷻ) will accept repentance from a person up until the moment of his death.

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

Translator: The beloveds of Allāh (ﷻ) have told us the story about a person who had committed many, many sins. Anything that was evil, this man had done during his life. He was told that there was somebody

very beloved to Allāh (●) living at the top of a mountain, worshipping Allāh (●), who he could ask if Allāh (●) would forgive him. He did not know it, but it was the Prophet Mūsā (●).

This person had committed so many sins, and killed people, and he wanted to remove himself from society. He said he was going to see this man who was worshipping Allāh (●). So he said, “If he does not give me the correct answer that I need to hear, then I will kill him.”

He went up the mountain and he spoke with the Prophet Mūsā (●), although he did not know it. He told him, “I have killed and destroyed and done so many other bad things, but it has come to my heart to repent. Is there any way Allāh (●) can accept me?”

The Prophet Mūsā (●) said, “You have done everything bad and you come to ask me if Allāh (●) can forgive you?”

The man who had sinned responded to him, “Are you Allāh (●) to tell me that Allāh (●) will not forgive me? Who are you to tell me this?” By saying this, he became more wise than the person who had been worshipping Him.

The man asked him, “Have you come in repentance to Allāh (●)? Then go directly to Allāh (●). Raise your hands up in the sky and prostrate to Allāh (●), and ask Allāh (●) for forgiveness, do not ask me.”

The man followed what the old man told him, and fell down prostrating with sincerity. He was crying to Allāh (●) to forgive him. Then at that moment, Allāh (●) sent an angel to him, because he was so sincere, to tell him that Allāh (●) had accepted his repentance.

So when you repent, this repentance has conditions. If you have taken something from someone, you have to return it to him. If you harm someone, you have to go back and ask forgiveness from that person and ask him what you can do to rectify your wrong against him.

For that reason Allāh (●) accepts tawba from anybody, with one condition: that whoever would repent comes to Allāh (●) with a whole sincere heart. For that reason, tawba is made with the tongue, but also with your sincerity, and the sincerity is the subtle. You say, “Astaghfirullah” with your tongue, but what is your heart doing? You have to speak with the tongue of truth.

Let us take the eye, your seeing. Allāh (ﷻ) has manifested Himself in the eye as the All-Seeing. The human being asks Allāh (ﷻ), “Yā Allāh al-Baṣīr.”

In the background Sidi demonstrates how to chant these words seven times each, “Yā allāāh al-baṣīr,” followed by the Arabic phrases which translate as, “I ask for forgiveness. I ask You to forgive me. You say this if your eye has looked at something you should not have looked at.

And you do the same with your hearing. Say, “Yā allāāh as-Samī‘” seven times. Then say, “I ask for forgiveness. I ask for You to forgive me.”

You do the same thing for your intellect. Say, “Yā allāāh al-‘alīm,” seven times and then, “I ask for forgiveness. I ask You to forgive me.”

You say the same thing using al-ḥafīḍh. Say, “Yā allāāh al-ḥāfiḍh” seven times and then, “I ask for forgiveness. I ask You to forgive me. I ask Your forgiveness for all the mistakes I have made.”

When you do this you are calling upon Allāh (ﷻ) and you are following His command from the Qur’ān:

He (ﷻ) has the most beautiful names, so call Him by them. (7:180)

This is how to use these qualities to ask for forgiveness. When you ask for forgiveness, do it ask only with your tongue, but also with the sincerity of your heart.

### How to Make Tawba with Qualities: Technique 1

1. Say, “Yā allāāh yā (divine name)” seven times.
2. Ask Allāh for forgiveness by saying, “I ask for forgiveness. I ask for You to forgive me for all of the mistakes I have made,” or something like that.
3. Be sure to do this tawba with the deep sincerity of your heart.

He manifests Himself within you in the qualities of the All-Seeing, the All-Hearing, and the Protector. Once you have made tawba with these Names, do not return back to what you have done.

Allāh (ﷻ) said in the Qur’ān:

The one who comes with tawba and a full heart,

I will transform his bad deeds into good deeds. (5:39)

From that point, it will become as if you were a newborn, free from all the sins through His forgiveness.

The reading continues, “Oh worshippers of Allāh (ﷻ), if any of you come to Allāh (ﷻ) replete with sins that could fill the entire earth and make an honest, true tawba...if you come to the mercy of Allāh (ﷻ) with a pure, sincere intention and a clear heart and pure senses, He will open to the door of tawba 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 tawba that will purify you.

One should not be stopped from coming forward toward Allāh (ﷻ) by something that he or she did, because Allāh (ﷻ) 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 (ﷻ) has made me a servant serving my children, my sons and daughters, and all those who love Allāh (ﷻ). All those who come forward through the door of tawba 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 (ﷻ). For this reason, when you declare your tawba to your Lord (ﷻ) 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 (ﷻ), so do not go back to what you have done before.

All of the prophets (ﷺ) and the Prophet Muḥammad (ﷺ) said:

I ask for forgiveness seventy times a day.”

Translator: When you make your repentance, do so not only from the physical realm, but from the spiritual realm with sincerity. This is the month of repentance and forgiveness, when you make sincere tawba to

Allāh (ﷻ). Sidi is asking, “Are you ready to make sincere tawba to Allāh (ﷻ)?” Come forward if you want to do so.

This is the repentance of the subtle. You have never received this before. On this journey I came to tell you how to repent through the qualities. I would like you to repeat what I say, after me.

Sidi gives the promise.

