

# MEETINGS FOR BETTER UNDERSTANDING

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by  
International M.I.H.R. Foundation

## REPENTANCE

In the name of Allah, the Most Gracious, the Most Merciful

May peace, blessings and abundance of Allah be upon you all. Esteemed audience, we thank and praise Allah that He brought us altogether at another fellowship to talk about 'repentance' as one of the essential concepts of the religion. Our topic today is to repent and take an oath of allegiance before a Murshid (Guide) as the second stage of the Hanif Religion.

### **1. Ameliorating deed (positive deeds, which cleanses the Soul) and non-ameliorating deed (negative deeds)**

Along with ameliorating deeds (deeds that make us gain positive degrees), negative deeds (deeds that make us lose degrees) as bad, wicked, harmful, and nasty things are also mentioned in the Quran. These are the negative deeds that we commit as we rebel against the commands of Allah, or commit things that Allah prohibits. Therefore these deeds are considered to be sinful.

Almighty Allah mentions that we need to stay away from negative deeds otherwise we will be facing punishment in the hereafter:

**4/NISA-123:** It will not be in accordance with your assumptions, nor those hand printed books of the people, whosoever works evil, will have the recompense thereof, and will not find any protector/friend or helper besides Allâh.

**4/NISA-124:** And whoever does ameliorating (cleansing the soul) righteous good deeds, male or female, are the faithful (Mumin), such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.

### **2. Repenting for our negative deeds**

Repentance is 'asking for forgiveness' for our sins that we regret and decided not to commit them again. In the Quran, we see three different kinds of repentance: First one is for someone to feel regretful of his/her sins and asking Allah to forgive them. If Allah accepts this request, erases the sin (in other words, adds positive degrees in the amount of negative degrees to cover the sin, if the individual is determined not to commit the same sin ever again). In any case, it takes place with the individual's asking for forgiveness for a sin and not committing that sin anymore which was committed due to a vice of a soul.

**42/ŞURA-25:** And He it is Who accepts repentance from His servants, and forgives sins, and He knows what you do.

Allah talks about the existence of variety of sins In the Quran. **Repentance saves us from the pit of committing sins and provides us with amelioration and doing more useful deeds, and brings us the forgiveness, mercy and acceptance of repentance as a blessing of Allah:**

**4/NISA-110:** And whoever does evil or wrongs his/her soul, but afterwards seeks Allâh's Magfired (Forgiveness), he will find Allâh Oft-Forgiving, Most Merciful.

**6/EN'A M-54:** When those who believe in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) come to you, say: "Salâmun 'Alaikum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents (before a Murshid) and does righteous good deeds (cleanses the soul), then surely, He is Oft-Forgiving (the One who gives Magfired), Most Merciful (the One who sends the glory of mercy).

**7/A'RA F-153:** But those who committed evil deeds (that makes one to lose degrees) and then repented afterwards (before a Murshid) and became Amenu (believed), verily, your Lord after (they become Amenu) that is indeed Oft-Forgiving (the One who gives Magfired), Most Merciful (the One who sends the glory of mercy).

**16/NAHL-119:** Then, verily! Your Lord - for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds (cleanses their soul), verily, your Lord thereafter, (to such) is Oft-Forgiving (the One who gives Magfired), Most Merciful (the One who sends the glory of mercy).

Regardless of all these, those who keep committing sins and not willing to repent will be punished for the amount of their sin:

**28/KASAS-84:** Whosoever comes with good deeds (positive degrees), he shall have the better thereof; and whosoever comes with evil deeds (negative degrees), then those who do evil deeds will only be requited for what they used to do.

**45/CASIYE-33:** And the evil of what they did appeared to them, and that which they used to mock at completely encircled them.

### **3. Comparison of good and bad deeds**

Those who do good deeds and those who do bad deeds are opposite to each other. Those who do ameliorating good deeds bring to this world amelioration, love, peace, serenity and harmony. Those who do bad deeds on the other hand bring to this world hatred, wickedness, fight, and negative competition and they also cause mischief in the world. Almighty Allah indicates that good deeds and bad deeds will not be treated equally:

**38/SAD-28:** Shall We treat those who are Amenu (believe in reaching Allah) and do ameliorating righteous good deeds (cleansing soul) as Mufsidûn (those who cause mischief) on earth? Or shall We treat the Muttaqûn (the pious) as the Fajjâr (criminals, disbelievers, the wicked)?

The comparisons in this verse can be shown as:

Faith + Ameliorating Deed **x** Causing Mischief on Earth,  
Piety **x** To be off the Path of Allah and being Infuriated

**40/MU'MİN-58:** And not equal are the blind and those who see; nor are (equal) those who believe (Amenu), and do righteous good deeds (cleansing of soul), and those who do evil. Little do you remember!

**45/CASIYE-21:** Or do those who do evil deeds think that We shall hold them equal with those who believe (in reaching Allah before death-Amenu) and do righteous good deeds (cleansing their souls), in their present life and after their death? Worst is the judgment that they make.

Almighty Allah mentions that there might be people who can confuse good deeds and bad deeds for variety of reasons. But also mentions that there is a way to rectify that and also a salvation from it:

**9/TEVBE-101:** And among the Bedouins around you, some are disbelievers, and so are some among the people of the city who persist in disbelief; you know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

**9/TEVBE-102:** And (there are) others (some of those who did not join the war) who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn unto them in forgiveness. Surely, Allâh is Oft-Forgiving (the One who gives Magfiret), Most Merciful (the One who sends the glory of mercy).

**9/TEVBE-103:** Take Sadaqah (alms) from their wealth in order to purify them and sanctify/cleans them with it, and invoke Allâh for them. Verily! Your invocations are a source of security and peace for them; and Allâh is All-Hearing, All-Knowing.

#### **4. When is repentance not accepted?**

**a) Repentance right before death of those who committed sins all their lives, as they did not wish to reach Allah is not accepted.**

**24/NUR-2:** The fornicatress and the fornicator, flog each of them with a hundred stripes (as it will only touch the flesh). Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Hereafter. And let a party of the believers witness their punishment.

**4/NİSA-16:** And the two persons (man and woman) among you who commit illegal sexual intercourse hurt them both. And if they repent and do righteous good deeds, leave them alone (do not torture them). Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful.

**4/NİSA-17:** Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knowing, All-Wise.

**4/NİSA-18:** And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.

**b) Allah does not accept the repentance of those who get back into blasphemy and dwell in their blasphemy after having faith.**

**3/AL-Ī ĪMRAN-90:** Verily, those who disbelieved after their Belief and then went on increasing in their disbelief, never will their repentance be accepted (after their 3<sup>rd</sup> time disbelief). And they are those who are astray/misguided.

## **5. Invitation of Murshid (Guide) to repentance**

Muhammed (SAV) says "be a servant to Allah as you wish to reach Allah, I am a Warner for you." This is actually **The First Stage** of Islam.

**11/HUD-2:** (This Book) is for you to worship none but Allāh. Verily, I am unto you from Him a Warner and a bringer of glad tidings.

**The Second Stage** is asking to Allah for forgiveness and return back to Allah.

**11/HUD-3:** It is for you to "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Virtue to every owner of virtue. But if you return back, then I fear for you the torment of a Great Day.

Hud (peace be upon him) tells his nation to make the wish to reach Allah and take an oath of allegiance before a Murshid (Guide) at the second stage.

**11/HUD-50:** And to 'Ād (people We sent) their brother Hūd. He said, "O my people! Become a servant to Allāh! You have no other ilāh (God) but Him. Certainly, you do nothing but invent lies!"

**11/HUD-51:** "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?"

**11/HUD-52:** "And O my people! Ask forgiveness of your Lord and then repent to Him (repent before a Murshid and start doing dhikr), He will send you (from the sky) abundant rain (Mercy), and add strength to your strength, so do not turn away as Mujrimūn (criminals, disbelievers, guilty ones)."

Salih (peace be upon him) tells his nation to make the wish to reach Allah and take an oath of allegiance before a Murshid (Guide) at the second stage.

**11/HUD-61:** And to Thamūd (people We sent) their brother Sâlih. He said: "O my people! Be a servant to Allāh: you have no other ilāh (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near, Responsive (to supplications)."

**Shu'aib** (peace be upon him) tells his nation to make the wish to reach Allah and take an oath of allegiance before a Murshid (Guide) at the second stage.

**11/HUD-90:** "And ask forgiveness of your Lord and turn unto Him in repentance (repenting before a Rasul or Murshid). Verily, my Lord is Most Merciful, Most Loving."

Right after the prophets, we realize that Satan starts attacking the souls of people and diverting them from the path of Allah. People start leaving dhikr (remembrance of God's name) and prayers and follow the vain desires and lust of their soul. This is what Allah mentions in Meryem 60. Yet, in Meryem 58, Allah indicates that those people who get back into the pit of sins

after the prophets, even their repentance will be accepted in case they make the wish to reach Allah.

**19/MERYEM-58:** Those were they unto whom Allâh bestowed His Blessings from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Ismail (Ishmael), and from among those whom We guided (delivered to Hidayet) and chose. When the Verses of the Most Gracious (Allâh) were recited unto them, they fell down prostrate and weep.

**19/MERYEM-59:** Then, there has succeeded them a posterity who have given up As-Salât (the prayers) and have followed lusts. So they will be thrown in (one part of) Hell.

**19/MERYEM-60:** Except those who repent and believe (become Amenu), and work righteousness (cleansing their souls). Such will enter Paradise and they will not be wronged in aught.

Here Allahu Taala states about those people who leave their prayers and start following their lusts right after the prophets. Allahu Taala states that they will be thrown into Hell. But in Taha 82, Allahu Taala indicates that whoever becomes a mumin (faithful), they will be going to Heaven.

**20/TAHA-82:** And verily, I am indeed Oft forgiving (converting sins into merits) to those who repent before a Murshid with 12 Favors), believe (Mumin because 'Faith' is written in their hearts) and do righteous good deeds (ameliorating their soul). Then they are delivered to Hidayet (by Myself)(their spirits are delivered back to Allah).

Taha-122 indicates that Allah chose Adam (peace be upon him) and accepted his repentance. In case of Adam, Kasas 67 states:

**20/TAHA-122:** Then his Lord chose him, and accepted his repentance, and gave him Hidayet (guidance).

We also see the same concept in Nur 5. Furkan 70 talks about a repentance before a Murshid (Guide) as well. But in Kasas 67 Allahu Taala states:

**28/KASAS-67:** But as for him who repented (before a Murshid), believed (became Amenu as a second time), and did righteous deeds (cleansing soul), then he will be among those who are in salvation.

**25/FURKAN-70:** Except those who repent (before a Murshid) and become Mumin (after their repentance before a Murshid, 'faith' is written in their hearts and they become a Mumin with increased Faith), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.

**40/MU'MIN-7:** Those angels who bear the heavens and the person around it (Imam of the presence prayer) glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (are Amenu) (saying): "Our Lord! You encircle all things with your mercy and knowledge, so forgive (convert their sins into merits) those who repent (before a Murshid) and follow Your Way (Sirat-i Mustakym), and save them from the torment of the blazing Fire!"

In any case, the acceptance of repentance is based on that individual's being a Mumin (faithful). To be a Mumin (faithful), one has to make the wish to reach Allah. Events take place around us at the first out of 28 steps of Islam, as Allah designed between Him and all human

beings. All mankind go through these events and make assessments of them. Yet, people who follow their souls/ego consider the events that they like to be good and what they do not like to be bad, which is not the way it actually is. People who learn the necessary lessons from the events that take place around them on the other hand say “we are certainly for Allah and our return is certainly back to Him” when a calamity touches them. In other words, the individual who assesses the events within the standards of Allah knows that whatever makes him/her to gain positive degrees are good and whatever makes him/her to gain negative degrees are bad.

If people who receive the conveyance of Rasul (Messenger) as he says ‘make the wish to reach Allah, become a servant of Allah and save yourselves from being servants to Satan’ remains negligent, Allah covers their senses as it is explained in Bakara 6 and 7.

**2/BAKARA-6:** Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe (become a Mumin).

**2/BAKARA-7:** Allâh has set a seal on their hearts and on their sense of hearing, and on their sense of seeing there is a covering. Theirs will be a great torment.

Per Isra 45 and 46, if the individual belies the verses, Allah covers the organs of the individual.

**17/ISRA-45:** And when you recite the Qur’ân, We put between you and those who believe not in the Hereafter (who do not believe in reaching Allah before death), an invisible veil (a curtain that prevents them from seeing).

**17/ISRA-46:** And We have put coverings over their hearts lest they should understand it (the Qur’ân), and in their ears deafness. And when you make mention of your Lord Alone in the Qur’ân, they turn on their backs, fleeing in extreme dislike.

Per Araf-179, if the individual prevents others from Hidayet (reaching Allah before death) then Allah covers both their senses and organs.

**7/A'RAF-179:** And surely, We have prepared Hell for many of the jinn and mankind. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are like cattle, nay even more astray; those! They are the heedless ones.

But, if the individual accepts the invitation and makes the wish to reach Allah, per Enfal 29, Allah gives this individual the discernments one after another as the true owner of piety.

**8/ENFAL-29:** O you who believe! If you become pious for Allâh, He will grant you Furqân (Discernment)(a criterion to judge between right and wrong), and will expiate for you your sins, and forgive you (convert your sins into merits); and Allâh is the Owner of the Greatest Virtue.

If there are no obstacles, Allah puts ‘Ihbat’ (comprehension) in the heart and covers all sins of the individual. If there are obstacles upon the senses, Allah removes them and puts ‘Ihbat’ in the heart and covers the sins. If there are obstacles upon the organs, Allah removes them and puts “Ihbat” in the heart and covers the sins. If there are obstacles on both, Allah removes them, puts ‘Ihbat’ in the heart and covers the sins for the individual who turns out to be a Mumin (faithful). But if the individual do not make the wish to reach Allah, they live all their lives as blind, deaf and mute. Obviously the repentance of the blind, deaf and mute ones are not valid. Repentance is only valid for those who wish to reach Allah and become Mumin (faithful). If the individual makes the wish to reach Allah and becomes a Mumin (faithful), according to Enfal 29 Allah covers all his/her sins. Hence the individual ends up with ‘zero’ sins. But, if the individual

does not make the wish to reach Allah, according to Kehf 105, Allah makes the person's merits to be vain. Therefore, Allah wants you to make the wish to reach Allah regardless of anything. In case we make the wish to reach Allah, He covers all our sins (per Enfal 29) and if we do not, He makes our merits to be vain (per Kehf 105). Eventually, such individual will take an oath of allegiance to a Murshid (Guide) with 7 discernments and 12 favors.

### **5.1. It is absolutely an obligation to take an oath of allegiance to a Murshid (Guide) and to repent before him.**

Allahu Taala obligates Murshid (Guide) in Maide 35, Nahl 9 and Bakara 45.

**5/MAÏDE-35:** O you who believe (Those who wish to reach Allah)! Be pious for Allah and seek the means of approaching to Him. And, and strive hard in His Cause (struggle in His cause), so that you may be in salvation.

**16/NAHL-9:** And upon Allâh is the responsibility to designate the Path (appointing a Murshid). But there are ones that turn away. And had He willed, He would have guided you all (mankind).

**2/BAKARA-45:** And seek help (of Allah) in patience and As-Salât (the prayer) and truly it (asking for the Murshid from Allah through 'necessity prayer') is extremely heavy and hard except for Al-Khâshi'ûn (owners of reverence).

When we take an oath of allegiance to a Murshid (Guide) whom Allah shows us, Allahu Taala gives us 7 blessings in succession. Allah states that an oath of allegiance before a Murshid (Guide) will certainly result in magfiret (conversion of sins into merits). But for whom? For those who took an oath of allegiance with 12 favors, and they are the ones who wish to reach Allah.

Fellow audience, when the person takes an oath of allegiance to a Murshid (Guide), before anything else, Allah gives seven blessings to that person:

\*As the **"First Blessing"**, Allah sends the 'spirit of the Imam of the time' upon that individual per Mumin 15.

**40/MU'MÏN-15:** (He is Allâh) Owner of High Ranks and Degrees, the Owner of the heavens. He sends the spirit by His Command unto any of His servants He wills (that He wishes to deliver to Himself), that he may warn (his/her spirit) of the Day of Meeting (returning back to Allah).

\*The **"Second Blessing"** is that Allah writes 'Faith' in our heart

**58/MUCADELE-22:** You will not find any people who believe in Allâh and the Hereafter (the Day of returning back to Allah before death), making friendship with those who oppose Allâh and His Messenger (Rasul), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (spirit of the Imam of the time) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be in salvation.

\*The **"Third Blessing"** is for all our sins until that point to be converted into merits (Magfiret)

**25/FURKAN-70:** Except those who repent (before a Murshid) and become Mumin (after their repentance before a Murshid, 'faith' is written in their hearts and they become a Mumin with increased Faith), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.

\*The "**Forth Blessing**" is for our Spirit to leave our physical body and get on the Sirati mustakiym (the path that delivers to Allah) (per Nebe 39).

**78/NEBE-39:** That is (the day that we kiss the hand of Murshid and take an oath of allegiance to him) the True Day (Day of Allah). So, whosoever wills (who wills to reach Allah), takes the path that delivers to Allah as his/her path (Sirat-i Mustakym)! And Allah becomes a shelter to that person (to the spirit that reaches Allah).

\*The "**Fifth Blessing**" is for us to start cleansing the Soul (per Mumin 40)

**40/MU'MIN-40:** "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (Mumin), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.

\*The "**Sixth Blessing**" is for every good deed to receive 100 times in return and for that to go all the way to 1/700 and through that for the physical body to start getting stronger.

\*The "**Seventh Blessing**" is for the Free Will to get stronger along with the cleansing of the Soul, since the darkness in our heart will be decreasing.

In this regard, with 12 favors and 7 blessings, the individual starts cleansing of the soul. Whoever goes through Emmare, Levvame, Mulhime, Mutmainne, Radiye and Mardiye levels and cleanses the soul in seven stages, the Spirit reaches Allah, and the individual becomes a Saint of Allah whose spirit reached Allah. Then the individual increases the dhikir (remembrance of the name of Allah) everyday to purify the soul's heart. Goes through Fena, Beka, and Zuhd posts, and submits the physical body to Allah as well. Eventually reaches continuous dhikir and at the end of Ihlas post Allah invites this individual to Tevbe-i Nasuh (Unbreakable Repentance). This repentance as a final repentance is the entrance to Salah post. If there is soul, there is sin and repentance following that. But if the individual cleansed and purified the soul, he/she will never commit any sins anymore. Such individual submits the Free Will to Allah and starts living for other people.