

VOL. 2 ISSUE 8 • AUG 2026



AQIM AL WUDDAH

TO ESTABLISH A CONNECTION OF LOVE

Tawba

Bismillah Al Rahman Al Rahim

In the Name of Allah, The One Who Acts with Mercy,
The Source of Mercy

“Then do *tasbih* [repeated glorification] of your *Rab* [Lord] with gratitude and praise, and seek His absolution. Truly, He has always been ready to accept *tawba* [repentance].”

Al Nasr [The Help]: 3

Tawba is often understood as saying, “I am sorry,” but the Quran and the Sufi path point to something much deeper. *Astaghfirullah* [“Allah, please absolve me.”] is our request for Allah’s forgiveness. *Tawba* is the inner turning that takes place when the *nafs* [self] finally recognizes its own incompleteness. It is the moment the heart turns back to Allah. This awakening is the beginning of returning to Allah and rebuilding our relationship with Him.

One of the greatest obstacles to *tawba* is what the Quran describes as *shirk-e khafi*, hidden *shirk* [attributing partners to Allah]. Allah says, “I want you (O Muhammad) to see those who choose as *ilah* [god] their own desire [*shirk-e khafi*]. *Al Furqan* [The Criterion of Right and Wrong]: 43. Hidden *shirk* is not only the worship of idols. It is allowing our desires, opinions, ambitions, relationships or possessions to occupy the place that belongs to Allah alone. Without realizing it, the *nafs* begins to assume that place. This is the sleep of forgetfulness: living our lives while forgetting Allah. *Tawba* is waking up and witnessing that we are not the centre. Allah is.

Love is not merely a feeling. It is something we build, nurture, and uphold. It is a bridge that needs presence and consistency. In a world that often measures success by wealth, position, or self-interest, *Aqim al Wuddah* [to establish a connection of love] invites us to pause, and to reconnect with the inner thread that joins all hearts to, and in,
Al Wadud
[The Loving One;
The Source of Love].

- Shaykh Nishaat Ahmed Siddiqi



We cannot become our own teacher. As long as the *nafs* occupies that position, it prevents us from seeing clearly. Hidden *shirk* begins in the heart before it appears in our actions.

For this reason, the Sufi path places such emphasis on purification of the heart. Through *zikr* [remembrance], contemplation, observation, self-inculcation, service to humanity and continual turning towards Allah, the grip of the *nafs* gradually loosens. *Tawba* becomes the mirror in which we see ourselves truthfully. It protects us from dreams of grandeur by reminding us that Allah alone is truly Great. Through continual remembrance, the heart is purified and our relationship with Allah deepens.

When Allah accepts *tawba*, the change is more than a feeling. As *Hazrat* [honorific title] Abdul Qadir Geylani explains, the action itself is no longer repeated. Allah, *Al Tawwab* [The Acceptor of Repentance and Atonement], accepts our turning. Allah, *Al Ghafur* [The Absolver of Sins], *Al Ghaffar* [The Oft-Absolving One] and *Al Afu* [The One Who Forgives] continually purify, absolve and forgive those who return to Him with sincerity and humility.

This is also the deeper meaning of *Sura* [chapter] *Al Nasr*. As we glorify Allah with gratitude and praise and seek His absolution, our hearts continue returning to Him in *tawba*. The Sufi path teaches that *tawba* is not a single moment but a lifelong state of returning. Every sincere *tawba* frees the heart from hidden *shirk* and restores our connection with Allah. Through continual remembrance, gratitude and sincere turning towards Allah, *tawba* becomes *Aqim al Wuddah*: establishing a life of loving connection with Allah.

- MURSHIDA SHAYKHA MUZEYYEN VARGONEN ANSARI
& MURSHID SHAYKH TANER VARGONEN ANSARI

This article includes excerpts from spiritual discourses (Sohbets) given on:
2026: 4/4; 16/05; 6/6; 27/6

التَّوَّابُ

AL TAWWAB

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