



# Call of the Divine

The Voice of the Ansari Qadiri Rifai Tariqa  
Hearts Find Peace Only with Allah's Zikr

## Allah's *Zat*, Peace Within Oneself

Es-Seyyid Es-Shaykh Taner Ansari

*Bismillah Al Rahman Al Rahim [In the name of Allah, The One Who Acts with Mercy, The Source of Mercy]. All praise belongs to Allah. Allah owns everything. All power belongs to Allah and not to us. May Allah's peace and blessings be on Prophet Muhammad and his family and on all the other prophets and their families.*

As-Salaam alaykum, people.

My job is to bring you to Allah, and I did. Are you with Allah or not? I believe you understand that Allah is with you now. And I hope that you understand that you cannot exist if Allah is not with you.

Let me summarize again. Allah's *Zat* (Essence) is mainly, but not limited to, what we know as potential energy. He is Energy, potential or not. This potential energy becomes kinetic with the word *Samad*. When it goes to kinetic, then the manifestations happen. Listen carefully. I hope you are there to understand all this. When the manifestations happen, look around you – all this is manifestation of this potential energy. He is a God of degrees. That is why the manifestations have limited exposure of Allah in them. But one fact remains – The potential energy is always with the manifested. There is the Manifestor and the manifested. In this manifestation, He exposes, represents some of His attributes, which we call *Asma-ul Husna* – The Most Beautiful Attributes and Names of Allah. One thing you need to understand is that the word *Zat* means *Fa'rd*, which is another word correlated with *Zat*. It means Person. His Attributes are manifested all around you and in you. So where is the *Zat* of Allah manifested? Do you understand this *Fa'rd*? Can you see it? When you see Allah's Attributes or His *Zat* in somebody, especially *Zat*, you say *Hu, Hu* (genderless third person pronoun that refers to Allah). That is why Sufis call *Hu, Hu* when they see somebody. When we are calling upon our *silsila* (lineage), everybody says *Hu* because these are the names of these people, but actually we are referring to Allah's *Zat* by saying *Hu*.

When we call upon the Pirs for permission, it is actually Allah's permission that we are seeking and we show this by saying *Hu!* The Pirs are only the means to Allah's will. Our repeating *Hu* means that our focus is always Allah. When we say *Hu* to each other, it is to keep our focus on Allah. Anytime that we observe the presence of Allah's energy, we say *Hu* to keep our focus on Allah.

Now, let's get to what is happening in the universe. Allah has created everything "just right," as He wants. Here is the tableau done by Allah. Allah's tableau is this universe. I showed you the whole picture, and you are also in this picture. But everything is "just

right” in this picture. So, in certain manifestations, Allah is manifesting His *Qahhar*, which means Overpowering, more than Overpowering. In some, Allah manifests His Beauty. But in humans, there is another factor showing the actions and manifestation as a proof of his/her actions. That is called *nafs*/ego. We need this to have a choice. You have the power of discrimination, and voluntarily what are you going to choose? Flashy *nafs* or Allah, which is hidden? You may not see energy with these eyes, except light, which you can see, but you can see the traces of it when it is kinetic.

When I was in England, I gave a workshop at their most famous university, Oxford, and I mentioned about Allah being energy and so on. At the end, there was a Turkish scientist, may Allah guide him. He said to one of our students, “Tell your Shaykh to stick to religion, not to physics. He should not get into this scientific thing.”

Well, Mr. T., yes, you have studied physics and whatever but my study is Allah and Allah is all science. What I am trying to get at is that I cannot help it. Allah is science and what I see is my observation, and I am sharing it with you. I am not saying I have a PhD in science, but our work is a scientific work, because we are studying The Scientist of all.

Our job is to be positive. Allah has chosen us for Himself. When I sat here, Allah said to you all, “I chose you for Me.” I said, “What shall I tell them?” He said, “Tell them I chose them for Me!” Now, do you have an objection to this?

Look, I grew up on the streets, I do not want to have the focus on me but I am still learning how to be peaceful. Only people who grew up on the streets know what I am talking about. It is hard for me to ask for peace, but I understand that peace, love and togetherness is the only way to go in life. But for me to be able to give peace to the world and to the universe, first I have to have peace within myself.

*Interactive discussion:*

**Shaykh Taner:** What am I talking about? What peace within myself? Explain the mechanics of having peace. How can I have peace within myself?

**Murid #1:** Peace within ourselves – no grief – with remembrance of Allah. I must know where there is not peace. Why I am angry? Then fight it with Allah’s remembrance. Clean it up. Why am I jealous? Make a space for Allah to be in us. Allow Allah to manifest through us. There will be peace. I must replace what is not peace in me with Allah’s Peace, *Salaam*. Surrender.

**Shaykh Taner:** I think that the best person who can know this is Dr. Steve. As a doctor, Master Steve, can you please put your input into this too, in short?

**Dr. Steve:** I am not sure what to say. But peace is something that needs to be experienced. And it can be a challenge. So peace needs to be learned, apparently, because mankind seems to have forgotten.

**Shaykh Taner:** In other words, if I want to give out the energy of peace, *Salaam*, I must have peace within myself. I am trying to see if you can understand this. How am I going to have peace within myself? What are the mechanics of it?

**Murid #2:** *Sheyhim* [my Shaykh], it comes down to getting out of the way, as you have told us so many times.

**Shaykh Taner:** Telling you so many times does not mean anything. Are you doing it? This peace within yourself, which we call Islam, is not as a name of a religion. It is an action, name of an action.

**Murid #3:** To be able to accept Allah's will with patience.

**Shaykh Taner:** If you do not understand, you raise objections to Allah. Peace means having good assumptions about Allah, and starting from this axiom, and working it down. If there is something you cannot accept or understand, you do not blame Allah immediately. Go back to your incompleteness and tell Allah that you do not understand, and let Allah explain it to you.

What separates us from Allah is our incompleteness. Therefore, respect each other's incompleteness. Be patient. In order to have peace in yourself, your *nafs* has to be muzzled, your souls (four souls in everybody) have to agree with one other, and your brain has to accept the superiority of your heart, which is the modem of Allah.

So all your faculties are in unison. In action, you have to remove "objection" out of the dictionary: "Objection, your honor." Anger has to go because anger shows that you want to be in charge. The brain has to go into the mode of curiosity and observation. Allah did not create you as a judge. Quit all that. Stick to your job description and be constant in this. When your being accepts Allah as is, and respects His actions, and you desire Allah's love, you can have peace in yourself.

I am sure there is more, but this is my observation for now and I am sharing it with you.

**Murid #4:** We need to get refined at multi-levels to get to this level of peace! Lots of work on ourselves.

**Shaykh Taner:** Good luck! May Allah help us all. But you have help. We pray for you every day.

So, my dear children, have fun when you can. Don't worry about the whole world or this and that. My Shaykh told me, "Don't even defend yourself," and that is what I try to do. I am trying to act with what I preach. Otherwise, I would not say it to you.

— Shaykh Taner Ansari  
October 22, 2016

# Learning Allah Through Life

Es-Sharifa Es-Shaykha Muzeyyen Ansari

As I was listening to the sohbet above while drinking tea, I took a trip back to my youth and then came back. I have to tell you, this just made me think, when we were talking about different things, that I had a lot of anger in me as a youth. You know, you are growing up, and suddenly you go from being a child to being a young adult, and what happens is that you want to do things. When you see all these injustices, and you see all the things that you want to fix in the world, and you do not agree with a lot of things, and what you agree with and don't agree with, I mean for me, at least, it makes you feel like "this is who I am." I agree with this, and I do not agree with that. That is how we define ourselves – with our opinions. And we must express our opinion about everything as a youth. And it is good, because a lot of new opinions and how we want our world to be comes out at this time. And then, as middle age comes through, and you carry on in life, you look and you see that some things are going to take a long time to fix. You do what you can, and then you carry on. You (when I say you, I mean I) try to give the right kind of energy to whatever you are doing, and the right kind of intention, and then life is passing, but **what is happening during all this is that you are learning Allah.**

I have met with some people who have huge issues with Allah. For example, they say, "If You have control of everything, why did You allow this? Why did You allow that?" Of course, at some point we know that this is some sort of virtual reality. **It is a test, Allah says. It is a virtual reality, and there are certain rules and regulations, and one of them is free will.**

There is this butterfly effect. Some things might start out so small. For example, as a little child you may be selfish, but as you grow you become more selfish and more controlling. I have seen parents and family members who wanted to control everything and anything, and one thing is that, because Allah has given us free will, nobody wants to be controlled. And also, you know *Haqq*, Truth, is hard to take. When you look in the mirror you may say, "Oh this is what I have done," and as humanity that is what we are looking at. We are seeing a lot of injustices and then we are also seeing our hands in the pie and all the things that we have done. At the end of the day, what matters is how much I have learned about Allah.

And one day, I was looking at it, and there was one name of Allah that we may have forgotten. The most betrayed. And you know how much betrayal hurts us when it happens in little ways. Even when we think it happens, it hurts us. And look, every time we see power in ourselves and we do not acknowledge the power of Allah, what are we doing? We are betraying Allah. And it happens so because our brains are so conditioned: we are this, we are that. We do not even realize it. And what does Allah do, what did our Prophet do with these kinds of things? Our Prophet says, "O Allah,

they do not know, forgive them,” for the people who have suffered most. So, what are we supposed to do?

When we are stuck in opinions, when we are stuck in feelings, that is exactly what it is. We get stuck rather than accepting that life is not linear. I do not even know what it is, but what I know is that it is a journey that constantly evolves and changes. And that is why we are working most on openmindedness, because that is what is going to help us learn Allah most. And when we are too much for one thing, we are taking away from other things. I am not saying do not have an opinion. I am saying have an opinion but with the understanding that Allah’s Hand is over everything and everybody, and things might change, and how we think about something might totally change in the next moment. I wish to see that humanity were not fighting over their opinions of how they think it is. Love, peace.

I am very thankful to Allah for showing me how to have peace in my heart and actively study for it through the path of Sufism and our Pirs, and I am also very thankful to have you all in our lives, walking the path to Allah. Big hug. Thank you.

– Shaykha Muzeyyen Ansari  
October 22, 2016

### **Call of the Divine**

November 13, 2016  
©2016 Ansari Publications  
[www.qadiri-rifai.org](http://www.qadiri-rifai.org)  
All Rights Reserved.

**Publisher:** Ansari Publications

**Editorial Staff:** Shaykha Muzeyyen Ansari, Shaykha Elizabeth Muzeyyen Brown,  
Carol Janan Taylor, Shaykh Reeyaaz Goolamhossen, Shaykha Sheila Khadija Foraker  
**Transcriptions:** Shaykh Reeyaaz Goolamhossen, Hazmatally Goolamhossen, Inna Faktorovich