



Call of the Divine

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

Accepting the Truth and What Will the Neighbors Say?

By Shaykh Taner Ansari and Shaykha Muzeyyen 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.

Accepting the Truth

Murid: When one is in emotional crisis, how is that state of mind controlled?

That state of mind is controlled by your built-in animal instincts. You do automatic actions; you do not think. As a human being, we have an animal body plus a human body, and more, probably. They may not be limited. Your human body has to take over and control the situation. When you get emotional, you override your human body. Do you understand? That is why the Prophet (peace be upon him) says, "Do not get angry." Anger shuts off your connection to your senses, your logic. As fear and other emotions, such as, mercy, love. One thing has to be certain. What is that? You have to act with justice, balance. You have to stick to *ittiqqa* [watching for Allah's good pleasure with one's deeds]. What is *ittiqqa*? It is the name for all those deeds about which Allah says, "I am pleased with these actions."

I am trying to share this with you because you need to know, so you can help other people. Why is it so important to surrender? Actually, it is not surrender, it is accepting the truth. You must base all your actions on truth. Truth is like bedrock. When you are building a house, that is where you have to put your foundation. I would like to point out to you that surrender is not agreeing to be a slave. **Surrender is giving up your opposition and your constant fight against the truth.** You have to accept the truth and move on. Base your life on the truth. Then you will be happy. The specialty of truth is that it is not going to be as you want it to be. You have to accept and act with the truth. Truth is not going to accept you and act with you. That is your *nafs*

[egoistic or animalistic nature], which is not the truth. Your *nafs* wants to be god, and the truth is, it is not. What is God? The Ruling Power; The Owner of all the Power and Decisions. He is the Scientist and things work according to certain formulas and according to certain sciences. Surrender is saying, “I am not going to fight against these facts and laws. I am going to accept them and learn how to live with them.” That’s it.

The other side of the coin is that truth wants to talk to you. Do you want to hear what it says? Truth says, “Prepare yourself to accept me and watch me and do not object to what you see.” Truth says, “I gave you an example with Khidr and Moses. You want to learn? Then have no objection, just observe. You want to learn? You have to have an open mind. You want to learn? You have to accept certain principles of truth.”

Truth is not abusive. Every action of truth has science and a logical reason behind it. You can tell the truth if it is called for and as much as is necessary. Just because you want to tell the truth does not mean you have to go out and say, “Hi, I want to tell you the truth.” To be able to accept the truth is why you need ego transformation. You have to fight against your *nafs*. My wife was referring to one of the TV shows, “Truth Is Out There.” Truth is not only out there, it is everywhere, including in you. So, do what you must.

—Es-Seyyid Es-Shaykh Taner Ansari
February 25, 2017

What Will the Neighbors Say?

Your Shaykh and I took this drive, almost 3 days, from Atlanta to New York, and this time we stopped at night in New Jersey. New Jersey was a nightmare. I thought I was in Adana twenty years ago, that’s how they were driving. One of the nice things about these long trips is we have some idle and very relaxing time and also some deep conversations while just sitting there and driving through the changing scenery.

We were talking about how important, from our Turkish culture, the word, “*herkes*” is. It translates as “everybody” or “others.” We were talking about how much our life in Turkey, especially when we were living there, was covered with the fear of what will *herkes* say. You know, “What will the

neighbors say?" You have heard your Shaykh tell you the stories. We were constantly raised with: "What will the general public think of us?" And, in truth, or what we think of as truth, all these studies have shown that people think about you a lot less than you believe, because they are busy thinking about themselves. Though this fact did not stop my mother and Shaykh's mother and our whole society from putting peer pressure on our lives.

Then there is this other movement that came around: "being true to yourself" or "being your true self." What does that mean, being true to yourself? To me, at one level, it is living your life with dignity, close to how you feel, what you know to be true without offending others, defending yourself, and, with truth, being an observer. Why did Allah create us? We always go back to what is my purpose. Why did Allah create us? To be an observer.

We are reading the Qur'an again and again and truth seems to be pretty clear and simple. We are here to be observers. So, as Sufis, you are studying this. I am studying this. We continue to study this. How do you become an observer? What do you do in nature if you are those who observe wildlife and are very careful about not interfering with nature, meaning with the balance of nature? You just observe. And what are we doing when we are watching things happen? We would like to change them. We would like to make excuses. Rather than saying, when something is bad, you know, that was not so good, and then praying for it and doing our little part and moving on. Instead, we build these groups, in a sense like a club: "I think like this and like that," and then what happens is that we become boxed in.

So, my addition to the concept of truth is that truth is free. We do need an open mind to be able to observe the truth. And whether right or wrong, being respectful and tolerant, I am not talking about human rights, mind you – that is something that is all of our responsibility as humanity – but to be respectful toward other people's ways of thinking and opinions. Maybe, just maybe, that will teach us to see something from a different point of view.

You know, due to jet lag and traveling I do sometimes read the weirdest things in the middle of the night, whatever comes up on my little phone or on many different news programs. Somebody had done studies about the way to actually have a meaningful conversation with somebody from a different or opposing point of view, and the idea was not to present your point of view in the best way possible and think that, of course, they will see you are right, but

to see where other people are coming from. Which I might add, is where your *rabita* [spiritual connection] comes in. As students, you make *rabita* to your teacher, and some smart students, when they are taking math tests for example, make *rabita* to their math teacher and it seems to work quite well for them.

So, I pray for all of us, inshallah, to hang onto the rope of Allah and do well on our path, and be successful. And again, we thank all of our Centers who hosted us and who wanted to host us in 2016 and who sent all their reports, whether it was one page or 20 pages (nobody sent a 20-page report, don't worry) for all your work that you have done and being a lighthouse for Allah. I am sure you are hearing this again and again and I will say it yet again, when we do community/group *zikh*, please pray for the community that you are in and please pray for the world. It is very much needed.

—Es-Sharifa Es-Shaykha Muzeyyen Ansari
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