

SURRENDER

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

When we devise a classification for something, we should know that this is only a relative classification. It is not a final, objective classification because Allah is infinite and we cannot keep classifying something infinite. Whatever we are saying is for our understanding now, which encompasses a limited portion of what is happening now. When we study the relationship of a human being with Allah, for now I see three categories: understanding, surrender, and action. Allah wants us to surrender, Allah wants us to understand, and Allah wants us to act.

What is surrender? Surrender as a category is a multidimensional thing. Surrender to what, when, where, how? In a way, surrender means acceptance of God's decree. The first thing we need to accept is our form, the body. This is what I am. I have to surrender to this. I have to live in this body, in this vehicle. What you must do first is to accept and surrender to this. These three categories that I mentioned are interrelated with each other. You cannot separate them. When you are surrendering, there is action in this, too. There is also understanding, the understanding that you need to surrender. They are all intricately linked together.

Allah is two kinds of energy, potential and kinetic energy. You need to surrender to His potential energy, potentiality. Then you need to surrender to His kinetics, which is the action.

The second thing you need to surrender to is your capacity. What capacity do you have? You have to accept and live with that capacity that Allah has given you. Then the qualities and the abilities that Allah has given, you have to surrender to that. For example, everybody cannot be a brain surgeon or a rocket scientist or a shaykh or a computer whiz. So we have to surrender to our capacities. We cannot say if it's good or bad. Maybe the brain surgeon doesn't want to be brain surgeon. It's a lot of work. Maybe he'd like to be a beach bum, who has no responsibilities. Maybe he would be happier. Every shaykh doesn't want to be a shaykh. You have to surrender to your capacities and you have to surrender to your duties that come with the capacities and abilities.

What else do we have to surrender to? The most important thing is purpose. The biggest surrender of all for human beings, which we don't surrender to, is our purpose. Purpose for what? You have to surrender to the purpose of Allah. In order to do this you have to have understanding. You have to have the understanding of the purpose of Allah, so you can surrender to His purpose. The purpose of Allah is that He wants to live with you in this body, with your consent. He wants you willingly and consciously to give yourself to Allah.

Then we have to surrender to the action of Allah. What is the action of Allah? This action is called love. The main action Allah is looking for from you is love. That is to say, the thing that is going to develop, the phenomenon that is going to develop with this action, is love.

Allah has created you. He gave you all this: hands, seeing, hearing, this machine, all this. He wants to do something with you without your objecting. And what are you doing, you're objecting. Why are you objecting? There are many reasons. One: you are not understanding, two: you want to be with your *nafs* [egoistic or animalistic nature] and you don't want to share this kingdom with your Lord, Who has given it to you to begin with. You are objecting because you have an understanding particular to you, which is different from Allah's understanding, and you

want to act with this understanding, ignoring Allah's purpose and the understanding that He is looking for. That way you are trying to be god yourself and this is *shirk*, setting up partners with Allah. This is what Allah doesn't forgive.

The goal of Sufism is to overcome all this and to unite your purpose with Allah's purpose, to unite your existence with Allah's existence, to unite your love with Allah's love. Everything needs to be aligned. When you start doing this, then the purpose becomes one. We call this *tawhid*, oneness. This is where the combination is, in this body, Allah and you together, in oneness.

Our objection to surrender, to act and to understand comes mainly from ignorance and our attachments to the desires of our *nafs*, which we think has priority over Allah's wisdom. What do you want to do? Do you want Allah, or do you want you?

I cannot tell you everything that can happen in this body. This is like your bedroom. What's happening in your bedroom nobody should know, and nobody can know, only you and your beloved. But you have to understand one thing: each person is a vehicle for Allah to manifest in. It is Allah who is living and acting in reality; the output that we see is a compilation of this. Allah's energy is modulated by every individual's inhibitions, by his or her ignorance or wisdom, by his or her connection, by his or her surrender to Allah. That's what you see from the outside.

You can see Allah within somebody when a person completely surrenders. Then you can see Allah's existence through that person. Still you see it in a limited way, because this person has a form, and you see whatever Allah wants to show through that form. It doesn't mean that this is all there is to Allah's existence. There is always more. From different persons He can exhibit more or less. That is why complete surrender is important. In complete surrender you can materialize Allah's action and love and Ninety-Nine Names and be observed as a person who is in complete surrender.

We cannot and we should not have any enemies. We should have only one thing: an attitude of understanding toward the other person. No matter how good, bad, or ugly, if we can bypass the other person's *nafs* that is being presented, or the individual modulation that we see, the base existence of Allah is evident. If Allah wants, He can override anything. He can live in anybody in any way He wants.

Why does Allah want us to populate and be more? So that more of His potential life can turn into kinetic in these people. Otherwise, He would have created only Muhammad (peace be upon him). He's happy with him. He can say, "I don't need anybody else. Here is Muhammad (pbuh). That's it." Why does He need us? When we get into specifics, let's get everybody to turn to him or herself. All these emotions that you feel, all these pains and sadnesses, or agonies, the agony of defeat and thrill of victory, all these things that you feel are happening in this world, Allah is feeling the same thing. So Allah is living here. He is sharing His living with you. At the same time, look at the other person and say, "This is how Allah is living in that person." Because we have to do two things: One is surrender to your capacity and to your understanding and two is surrender to the other guy's capacity, level of surrender, and understanding. Allah is also giving margin for growth because this happens: The more you surrender, the more Allah will show through you. In order to do this you need to surrender. That is the whole process for learning, for those who want to learn. That's why you *murids* [Sufi students] come to your shaykhs. We try to activate this process within you so that you can also go into complete surrender. We have to accept others as they are, like they say in sales, "as is." We have to be careful about our expectations of others. You cannot expect that an oak tree is going to give you pears or apples. You have to know its capacity. If you want to be happy, arrange your expectations accordingly.

Surrender to the situation. When do you surrender? When there is nothing that you can do, you surrender to that. If there is something you can do, go ahead and do it. You surrender to the doing. If nothing is happening, then you surrender to that. In surrender, what do you have? You have this in mind: Allah can override anything and you are surrendering to Allah's power that is given to this person in this situation, even when he hasn't given you the same level of power. Allah is overriding your power in the other person. I surrender to the reality that Allah has the upper hand. That's what we are surrendering to at all times. But first we try what to do what we need to do to the best of our ability. You cannot just sit in a cave and say, "I surrender. I do nothing." How are you going to learn Allah? You're going to learn Allah in life, in your relationships with others. You are going to buy, sell, love or be frustrated and get angry, doing all this, going to school, learning, working, losing your job, fighting, not fighting, being peaceful. All of this is the field of Allah; His Ninety-Names are being manifested in this field. This is how you are going to learn, by observing and by looking into yourself.

Moses (pbuh), how did he learn Allah? Allah told him, "You cannot see Me." *Lentarani*. Moses is a good man, and he's not going to give up that easily. Allah said, "I'll show Myself to that mountain. If the mountain can stand it, then you can also see." Whoosh!! The mountain dissolves. Moses (pbuh) looks at the mountain and then he looks at himself. He sees that he's also dissolved. He sees the same chemistry within himself, then he passes out. He looked inside. Why are our eyes focused outward? To look out, and then to look in. Whatever you see outside, you can also see within. We're going to study space. We look out, look at the moon, look at the stars. Then we look at earth. The same materials are here, too.

Allah is observing (*Haqq al-Yaqin*). This is Allah teaching Himself to you, directly within yourself. Whatever you're feeling, whatever you're seeing, whatever you're loving or not loving, whatever you're doing, that's where Allah is living. The less of you there, the more of Allah. So that's what surrender is. You don't just say I surrender and that's it. Allah says in *Quran-i-Karim* [Generous Qur'an], You cannot just say, "I surrender," and think that you are not going to be tested. You're going to be tested. How? Like this: To be sincere, Allah is going to give you adversity, affliction, and then see if you still want Allah or this illusion that is called the world, because of your desire. You want to make your desire god. That's why you have to fight your *nafs*. You either have to serve Allah's purpose or your *nafs*' purpose, which are your desires. If you serve your *nafs*, then you are making your desires god. We are servants in either case. Either we're going to serve Allah or this guy who is not god, who is nothing, just desires. If you are stupid, you choose your desires. Of course, Allah makes you stronger so that your effort not to do so can also be stronger, so that we know that you really, really, really want Allah. You really, really, really want to put up a fight.

When you are doing this, what mustn't you do? You mustn't see yourself as better than anyone else or as lower than anyone else. You are you and they are they. You have only one relationship that counts. That's the one with Allah. The rest means nothing. All rest is a distraction from your relationship with Allah, that's all. You can make all of them one relationship if you can see Allah in everything. Go for that. Then you are in Paradise. There is no problem. There is nothing. For me there is nothing but Allah.

To summarize, surrender exists in many dimensions. You surrender to Allah's will, you surrender to Allah's form, you surrender to Allah's potential, you surrender to Allah's kinetic energy. Understand. The first thing you need to understand is Allah's purpose and surrender to that. Understand Allah's intention and surrender to that. What does Allah want? Know and understand that. Allah wants love. Love is not compelled. There is no compulsion in love. You love or you don't love. You cannot force yourself to love. If you love, you love; if you don't love, you don't. You surrender to that. But Allah wants to be loved. Make your goal to love Allah. Surrender to

that. The biggest action is love. The biggest being is love. The shortest distance to Allah is love. The biggest asset that burns all incompleteness is love. That's why our Pir Ahmed er Rifai said, "Love is fire, love is fire, love is fire."

Call of the Divine

Volume 8, December 2002

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Publisher: Ansari Publications

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