

Motherhood

May 9, 2015 Sohbet

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. Allah owns everything. All power belongs to Allah and not to us. May Allah's peace and blessings be on the Prophet Muhammad and his family and on all the other prophets and their families.

I wondered why the Prophet (pbuh) lost his father and mother when he was young, and I got my answer. Allah raised the Prophet (pbuh) without a mother and a father so that they would not have too much of an effect on him. When you are one of these people, you have a distance between your mother/father and you because Allah wants to protect you from their influences.

When I am watching one of my daughters-in law raising her kid, I saw that she has to be his playmate, nanny, diaper changer, chief, doctor and all that. She has to carry him nine months and through a dangerous birth. So motherhood has two sections: First section is raising the kid until he/she can stand on his/her own. The mother has to clean her and feed her and care when the kid stays up, etc. The mother has to give 24/7 attendance to the kids. I'm not saying that there are no exceptions — there may be, but if you are not rich and cannot hire a nanny, then this is what the majority of mothers go through.

How many men can do this? Allah gave this job to mothers because He created them with this nature. They have this tough-giving mercy and then they protect their kids like a lion when the time comes. It is not possible for any of us to repay what they go through in this section. Second section of being a mother is that after the kids grow up, this doesn't end until you or they die, this being a support to your kids. In what? In whatever they are doing in learning life. Don't tell them "didn't I say so?" First, look at your own youth. How did you learn? Were you a subservient kid sitting on your mother's knee, saying, "Yes, mommy, I will not do it."? No, you didn't want to hear all this. You wanted to experience life yourself. Your mother tried it, so you say to yourself, "I can try it too, by learning first-hand as long as I don't do a tragic or serious mistake."

Tell your kids what is right and wrong. Don't push on them; just advise them. So when they fall, your job is to be there to pick them up and give them self-confidence and assurance and share their agony and just give them your support. When they look back they should see you there. This second section of motherhood will never end. Mothers are your anchors to birth and to your life. That's how you started life.

I'm glad I lived the life I lived. Allah showed me *sharia* [the body of Islamic religious canons] first. I was well raised. Then *tariqa* [the Sufi path], *haqiqa* [the state of knowing absolute truth] and *marifa* [direct knowledge of Allah]. Now you are reaping the benefit of that thanks to my mother. When you are not getting along with your mother, be kind to her. Allah doesn't say obey your parents. Appreciate your mother and the person behind your mother, as you know, behind every good thing, is Allah, Allah's approval, Allah's doing, and behind every bad thing is your *nafs* [egoistic or animalistic nature].

—Es-Seyyid Es-Shaykh Taner Ansari

How to Raise Our Kids

I just want to point out that Allah did something positive to your Shaykh through his mother. She

kept saying don't do this and that. One day your Shaykh thought about it: "Why shouldn't I do it?" He went and checked it out. In our life we have these people who are "nay-sayers." When we hit a growth point in our life, we have to appreciate these people. They become a stepping block. Even as a young person I didn't understand these rules and regulations of my parents trying to raise me with God-consciousness. We were raised with fear, but, *inshallah*, with the next generation of Sufi mothers I would like to raise our kids with love. When our kids do something good, I would like you to point out to them, "Allah really likes what you did." Please let them know if something they have done is leading them to Allah.

I remember when my son was about 3 years old and I thought he was a genius like all mothers. The younger ones pick up everything a lot easier as they are exposed to more stuff. I saw that he got used to being able to do things the first time. But as he got older, then he tried something, life got more complicated. When he tried to do something new and it didn't work, he would decide, "I am not good at this and I will never do it again. I should only do things that I am good at in life." How are they making decisions like this at three and four? Mothers have to keep watching their children. So I prayed on it and I looked at it. The next time he tried to do something and he couldn't and he was very frustrated, I took him aside and said: "Son, let's give it a try together." And we did it. So after a couple of months he realized that if he worked a little harder and put a little more effort into it he could get it done. I think that the parents' (mother's and father's) job is to help our child get over that hump of realizing that we are not going to be successful at everything and that some things will happen, not because it is easy, but because we keep working at it and not giving up — that's the fighting spirit. If our Prophet (pbuh) had given up where would we be?

As I was saying that when I look at your Shaykh's life or mine and we have these people that tell us don't do this or that, it was another kind of encouragement. If you know in your heart that you need to do something and you don't do it, what kind of a life would that be? It would not be your life. You would live your life according to what they want you to do. I am very thankful and grateful to Allah for our mothers Hz. Khadija (and all our prophets' mothers); when she passed to the other side, she continued to pray for her son. For many people when their elder people passed away, they would say, "I felt them so close to me." "I felt they were around me." "I really felt like they talked to me." "I heard their voices." I would say that it is true from my experience, and also I have heard it from so many other people. Our soul passes on and whatever love we have in our hearts, it is the people you love become your heart-family, especially in the West. I think we all continue to have a connection whether physical or spiritual. I believe that the tie between a mother and a child is one of those stronger ones in our lives. Not just physical, but also spiritual, and that is why motherhood has blessings. When we were living in Michigan, I used to talk to Sheila on the phone. I remember the first time we talked. We felt this connection and we became family in an instant. That means your heart can turn whichever way He wants it to, as it is mentioned in the Holy Qur'an. We pray that all our hearts are in Allah and stay there. I have felt privileged and thankful that I am your spiritual mother.

—Es-Sharifa Es-Shaykha Muzeyyen Anne Ansari

Rabita

You have two rabitas [purposeful spiritual connection; heartfelt connection]:

First rabita: in the back, your support, your lineage. You have to see the last piece (i.e. your Shaykh) in your lineage and what is behind you in your chain. You have to see this in your mental eye. You focus on your *silsila* [purposeful spiritual connection; heartfelt connection],

your Shaykh. The person right behind you is your Shaykh --- that is the last link for you.

Second *rabita*: With the first *rabita* you can focus on whatever you want to do. You do this and then, because all power belongs to Allah, you say: “My Shaykh is doing this for me” or “Allah is doing this for me,” and you do your *zikr* and you do nothing else in your head. This is your intention. Your intention has to be in your soul.

Actions/Intention Allah’s Mercy

Allah is a complete being – not limited only to being merciful. Allah has opposite names that complete him. In the middle there is *Haqq*/Truth. The principle is that all good things are from Allah and all bad things are from you. If you do not choose Allah and the other choice is your *nafs*, which is the opposite of Allah and when you act with your *nafs* that is *zulm*, which means darkness, ignorance. Because it is opposite of Allah, it is not good what you do. Every moment, every action, we make a choice. That is why there is *ittiqa*, following the guidelines of Allah — basically the Ten Commandments. For all generations it is Ten Commandments. As long as you make the choice to look for Allah’s approval that will save you. You look at the life of this world — *hayat ad-dunya* — which means this material life. We are here to prove things. This is the world of proofs. Because there is material you can touch see, smell, feel and hear. We are not responsible for our thinking/thoughts but the Jewish people [*Bani Isra’il*] were responsible for their thoughts. That is why it says at the end of *Sura Baqara* (2:286): *Rabbanā Wa Lā Tahmil ‘Alaynā ‘Iṣrāan Kamā Ḥamaltahu ‘Alā Al-Ladhīna Min Qablinā* [Our Lord, do not lay on us such a burden as you did on those before us].

If something bad comes to your thoughts, throw it away because it is holding you from your connection. So you have to dismiss the bad thought by saying, *Ya Daḥī* [O Repeller]. A lot of things come and go from our minds. But we are responsible for putting these in action, which are produced through our hands and mouth. Every action is recorded by angels and in the universe. Our action leaves a trace on earth, in the universe, in those billions of galaxies and stars, etc. Those lives are never lost. We are looking for the past. It means that the past is not lost. You also produce light when you live, emanating life. How strong it is makes no difference. Life is energy, and it is not going away. So everything you do leaves a mark in the universe that will stay forever. That is why Allah has to destroy the universe, wipe it out and start all over again with different rules and regulations. He lives. His mercy is that, although we were nothing, He created us to be a friend, an audience to Him. If this is not mercy, I don't know what is. You can act like a God for a while or you can acknowledge the True God and be in His quarters forever. He will talk with you and you will have a loving relationship, watch, observe and be amazed. Isn't this the mercy of Allah? The biggest mercy is that he put this road for us, and the only thing we have to do is be with Allah and not our *nafs*. That is why you have to go to a Shaykh and then do this process of mind – cleansing, so that you can focus into your heart full-heartedly. More connection – *liqa*, like docking (linking your brain to your heart). That is what we are doing here — self-cleansing so we can do this heart connection.

—Es-Seyyid Es-Shaykh Taner Ansari

Call of the Divine

May 2015

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Publisher: Ansari Publications

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