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Audhu billahi minash shaitan rajeem. Bismillahir Rahmanir Raheem Alhamdulillah. Allah ('azza wa jal) guided us to this path and to be under the flag of Sayyidina Muhammad (s), under the nazar of awliAllah. And, under Allah ('azza wa jal's) Infinite Rahmah. That Allah ('azza wa jal's) Rahmah to guide us and to dress us. And to take a path in which we try so hard to be nothing. And how shaytan continuously confuses us of our path. Audhu Billahi minash shaitan rajeem. Bismillahir rahmanir raheem. Ya ahuha ladhina amanu, amin, amanu. Means oh who you believe. Believe. Allah ('azza wa jal's) Holy Quran and the words of Sayyidina Muhammad (s) and inspirations of awliAllah, they're like a little flower bud. The seed has such a tremendous difficulty in the dirt, but as soon as you water it, with good action, good amal, through struggle and strive, it eventually can break. And once the seed breaks, the spout or the little seedling comes out, and now a fruit, a tree, a plant, a flower is going to grow. Our life is about that struggle so that we can blossom. And Allah ('azza wa jal) is giving that oh you believe, that they're infinite ranks of belief, and Allah ('azza wa jal) Wants to complete His Favours upon us. That your Islam and tasleem is an action. Is a verb. That your life is about submitting. So I dress you and send you into the schools that teach real submission the schools of taskiya, the schools of purification, that we find ourself enrolled in them. And, reminded Mawlana Sharafudin Dagesthani. In that region, in Dagestan they had big difficulties. The Russian armies were slaughtering all of the Muslims. And they came to Shaykh Dagesthani, and said that the, these people are approaching. They're in that village, at a distance. They're coming towards our village, Ya Shaykh Dagesthani tell us what to do. He said plant your flowers. It's planting season. Um, we say it but, we're hoping that we are the people of contemplation. Shaykh Dagesthani was telling his people, that plant your seeds. He's aware of what's coming. He's aware of the difficulties that are coming. And the people are frightened by their nature. And, difficulty within their faith, and their imaan. And they're asking the shaykh what should we do. And his reply, plant your seeds. At that time,

plant the seeds. Something going to happen. There's going to be a sifting. 'Cause this path is not an easy path. And the darajat that Allah ('azza wa jal) wants to grant, is not for everyone. It's going to be a sifting. The tariqa is all about sifting. That you throw out the rocks, to keep the stones. From semi-precious stones to precious stones. They don't want rock collection. So you have to keep sifting. Keep testing. Keep testing. So then a great test that plant your seeds. Don't worry. Okay. The two-thirds of the jamaah in that region of Dagestan, they said their shaykh is crazy. So now in the middle of this test, they begin to exhibit their true nature and their character. And this is what Allah ('azza wa jal) wants. That those people with you, they pretend to be with you, but if you squeeze a little bit, they begin to exhibit their true nature. Do they see that nature. And that's the whole purpose of testing. It wasn't about the end goal because you don't even know the end goal. It wasn't about the planting. But because they have little faith, and little understanding, they begin to find a reason in which they're fighting about the planting. Why's he asking us to plant? What kind of coordinates is this? You're surely going to be slaughtered. Oh, he just wants the money from crops. He wants the food. He wants this or maybe he lost his coordinates, and he lost his mind. Astagfiullah azeem. They give that example so that you can visualize that what Allah ('azza wa jal) wants from us is the struggle. We don't know the end coordinates. It's not important that you think you even know the end coordinance. That you think it's about the planting, but it's about something much deeper from Allah ('azza wa jal). That as soon as Allah ('azza wa jal) Gives a coordinates, He wants to see your level of faith. Your level of struggle. Your level of tasleem and istikaam. To be firm in your feet. Firm in your belief otherwise if you crazy now, imagine what you going to be, when difficulty comes. People will be sifted and thrown out.

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They're not interested in crazy people. What they're interested in, is that people who want to tasleem, and submit. Submit their craziness. Submit their doubt. Submit all of their bad characteristics, and tasleem. And say, for surely, I know nothing. I don't know my name in Allah's Presence. And I have seven names. I don't know myself and I'm with this donkey all the time, and I don't know it. How I'm going to know that shaykh. How am I going to know Prophet (s) - the most of all greatest. How am I going to know Allah ('azza wa jal). So I don't know. So what Sayyidina Yunus. "La illaha anta subhanaka inni kuntu mina dhalimeen". Subhanaka Allahuma Ya Rabbi. Glory to be You, for I'm surely an oppressor to myself. If that's not the dhikr of our path, it's from Qur'an. We say hundred times, but I don't think people really take heed of it. They think, oh shaykh is talking about somebody else.

No. He's talking about himself. This was our path. This is my path. This is my coordinate, with my shaykh, is that I'm oppressor to myself. Ya Rabbi, if You leave me to myself, which myself is now the one whispering, this shaykh doesn't know what he's doing. Who's saying that? Is your getting inspiration from Allah ('azza wa jal) to say that shaykh doesn't know?! The shaykh is a representative of the light of Sayyidina Muhammad (s). You're coming against Allah ('azza wa jal). "Ati Allah, ati ya rasul wa ulul amr". Anytime in your life, that you're going to speak bad about the ulul amr. You're speaking [09:58](#) about Prophet (s). You're speaking bad about Allah ('azza wa jal). And everytime you talk with doubt, and talk with shak, and talk with all these bad characteristics, the people around you are listening to what you're saying, and they're building their faith on that. So I know many people, they were coming and they talk so bad at their table about the Shaykhs. Hey, he doesn't know. He's like that, who like that, like that. The children are listening. The families listen. And when comes time to believe, why believe. You're just telling us all these crazy things. We don't believe in any shaykhs. You made them now from hisbu shaytan. 'Cause they, in their heart, they pulled away from that understanding. They pulled away from these people, instead of having ithiram and love. The shaykh is busy trying to build the love of Prophet (s). The love of that example. And insaan, who becomes partnered with shaytan is continuously trying to destroy that image. Destroy its name. Destroy its value. " Nurul anwar wa siratal asrar". They carry the lights of Prophet (s). When you defame, and deface, and devalue them, you're taking away from Prophet (s). Who you coming against. And if you come against Prophet (s), you're coming against Allah ('azza wa jal). So means you feed the people around you garbage, and then you'd be surprised, oh. Why is everything so garbage. But if you feed with good, you feed with love. We only talked great about Mawlana Shaykh. If there was any confusion in my heart, it was my confusion. And Mawlana's great. His light immense. He represents Sayyidina Muhammad (s). Anytime in your life you believe, this was my belief, being taught to people who listening. That should be your belief. But if you want to feed doubt, and suspicion, and effacing, and defacing, and defaming, there'll be nothing of, of imaan. They didn't

have the iman in their heart to follow. They used their brain and all the bad characteristics, and said, surely you don't know what you're talking about. These coordinance you're giving to us, make no sense at this time, and they ran. They ran, and they were slaughtered in the woods. What you think was waiting for them. The shaytan is waiting for you. You think you walk away. That's why Allah ('azza wa jal), give the ayat of the Baya. Those who gave a covenant and they fulfilled their covenant with Allah ('azza wa jal), they're truly successful. And those who broke their covenant, broke it to the demise of their own soul. Mean what Allah ('azza wa jal) want for us. Don't separate. Don't lift your hand. Lift your hand means don't even lose your faith. What's coming is unimaginable. And then so the turuqs, everything about their operation is to test. The one making sandwiches downstairs, we're not a sandwich shop. You gotta be crazy if that's all you saw of it. We didn't come into this life and left this life, and he didn't sit in this life, and leave this life to go back to Allah ('azza wa jal) that he makes a good panini with garlic but goes back to Allah ('azza wa jal) in complete tasleem. And in the old days, they'd have a "baag", and a farm they had a pile of bricks. And there's hundred bricks on this side, they say move these bricks to this side. Then you move the bricks to this side - say I don't want it there. No, no. I wanted all the bricks to that side. Then you move the bricks to that side. It wasn't about the shaykh doesn't know where he wants these bricks. It was about Allah ('azza wa jal) seeing your struggle.

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As soon as you struggle, your true character comes out. When you sit in leisure, and everything great, and somebody giving you samosas and you're having your tea, you talk very sweet. As soon as they make you to go through a grind, and begin to test you in your grind, and they grind you, all your craziness comes out. All your bad talk comes out. All your doubts, and everything is coming out of you. That's what they want you to see. The turuq is not about the end result, because you don't know the end result. You sit with the shaykh, and say I'm trying to get a job. He tell you to apply for every ridiculous position. Shaykh don't know what he's talking about. It wasn't about even you finding a job. Maybe Allah doesn't want you to have a job. Yeah because then the grind become more difficult. Can you imagine struggling with no job. Then you're sweating and angry becomes more. Then they want to see and look into the heart. Allah ('azza wa jal) looking into the heart. That he's got a lot of complaints when he's being grinded. Or if he's perfected, he has very little complaints. He says alhamdulillah, Allah ('azza

wa jal) Providing for me. I'm eating. I'm not starving. I have a roof over my head. It just being postponed, postponed, postponed to grind, to grind, to grind. To see where the characteristic is. So means the turuq is not about the end result. Don't think you're clever and you figured it out. Your head has no understanding. This was from the example of Nabi Musa ('Alayhi Salam). He didn't understand the coordinance. Everything he's talking about with Sayyidina Khidr ('alayhi salam), he's thinking he understands. He's going to teach Sayyidina Khidr about shariah. So this wasn't about that. This was about you following, being patient and being tested. And in the testing, want to see your character. Not me. There are forty above that are watching you. They watch you when you go home. And they watch you when you're talking. And they watch you when you're talking to your family. And they watch every aspect of what you're doing to see if that quality is there, and that station is being achieved. Because only through the grinding, Allah ('azza wa jal) can see the goodness of character. 'Cause everybody is sweet when everything is sweet. But when you are sad, and you lose faith, are you still sweet? Do you give up in your belief in Allah ('azza wa jal). Your love for Sayyidina Muhammad (s). Doubt in AwliAllah and pious people who opened everything for you. You look left and right for you. How everything opened. How that baraka is dressing everything and that you find yourself sitting in circles of paradise. You could be in night clubs right now. It is the glue that binds your entire family. For if you doubt, then you leave. Look at all the families that have no glue, and everybody is in a divorce. Everything is in a separation. And the children can't stand the sight of their own parents. It is a glue that bind because Allah ('azza wa jal) Holy Quran. "Don't separate. Hold tight to the rope of Allah ('azza wa jal) and don't separate". These are the people of love. Hub lilah, the people of the rope and hubb is the same letters. Means if you keep the company of the people of love, that immense love is a glue that binds all our families. All our relationship. Why because Allah ('azza wa jal). You can't make anyone love you, but when you love Allah ('aza wa jal), He makes all of creation to love you. Everything in creation loves you. If Allah ('azza wa jal) say, I love that one. Everything in its being will love you. The children are attracted to you. When you come home, they want to see

you. Why? Because they are mazloom and pure, and Allah put that love immensely in their heart. Like a sponge they want to be with that love. So people stay together. Eh, if Allah ('azza wa jal) Pull that love, and Say, you go to hizbu shaytan and take the hand of shaytan, is there any love? Your children will hate you. Your spouse will hate you and this dunya will hate you. That's why Allah ('azza wa jal) Says then, you damage to your own soul. Means what I'm dressing you of mohabbat. Of, of realities is so immense and taking us into the Divinely Presence, but we always have to remember, this is. This game is about the struggle and not the end result. And when you forget about the struggle and think you'll make a shortcut to the end result, that's not what this game is about. They want to see the struggle. They want to see the characteristics within that struggle. Means they walked away from. Grandshaykh Sharafuddin accept one-third. They said Grandshaykh, we're putting our seeds. They put their seeds. As soon as they finished their planting, he said come here. Everybody gathered and took water. I'm going to recite from Suratal Yasin upon this water as a protection for you, drink from this water and follow me, we're walking through now. They walked from Dagestan all the way to Turkey. And not one person was shot. Not one person was killed. And he said that everything in the forest was shot. If a bird moved, they were shooting at it. They were slaughtering from village to village. They didn't take a single weapon. Not there was no fighting. He said just you read on this water, I'm going to read. He drink from this water, follow me and we're going into Turkey. And they walked the whole way to Turkey, all of them safe. Why the first test? Because they have to have imaan. If they're not believing in you, you tell me to drink that water, and they start shooting at in the bushes, I'm screaming and everybody going to be slaughtered. Means our life is about testing. When Allah ('azza wa jal) wants something. Allah ('azza wa jal) knows what's coming. Allah ('azza wa jal) knows the difficulty that coming. If the level of belief is not there on this garbage, imagine the level of belief when real difficulty opens. We pray that Allah ('azza wa jal) Guide us, Bless us and Grant us the lights of faith. Prophet (s) dress us and bless us from those lights, and awliAllah dress us and bless us, and keep us under their nazar with those lights. Ila sharafin

Nabi (s) wa sahibi ikaram. Wa ma fee shaykh ina fee tariqati Naqshbandi atil aliya wa sayyiri wa sadatina wa siddiqeen. Al Fatiha.

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