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This is a path of mohabbat. It's a door, to this perfection of insaan, and insan kamil, is la ilaha illa anta subhanaka inni kuntu minadh dhalimeen. That to admit to myself, the nothing, but the greatness of Allah ('azza wa jal), and I am an oppressor to myself. And this opens, this door of Marifa, and this key of Marifa, is based on this Ayat Al Kareem. la ilaha anta subhanaka inni kuntu minadh dhalimeen. Fastajabna jaina minal gam, wa dhalikal munajinal mumineen. But it's everything of our way is based on tafakur. This is not a school in which they just throw out, and then people keep going. This school is a school of tafakur. And there are many Shaykhs on the internet. There are many ways on the internet, but this school that Allah ('azza wa jal) Open, Prophet (s) open, permission of awliAllah, Mawlana Shaykh open, has a curriculum. If the student knows it, or doesn't know it, that's their problem. The Shaykh knows, there is a curriculum. It's based on Shamsil Arifeen. Every month, we're moving through this Parda, through this hijabs. On a gondola into the presence, into the heart of Sayyidina Muhammad (s). To give us an understanding. Means they went, they achieved. And they are continuously struggling against themselves. As a result, Allah ('azza wa jal) sent them back, like a ride. That we're going to send you on a secure line. That you're not going to get lost, and perish - Go back. And on this secure line, you're going to keep bringing people back, into the heart of Prophet (s). It has a curriculum. There are books. There's an immensely deep website, and every month, they're teaching on a course. They're not randomly opening a pages from somebody. Reading something. Throwing some knowledges out. You don't know why is it being said that time. Why is it not being said this time ? But this particular school, broadcasting throughout this earth from Vancouver, is on a curriculum. That they're in a school, in which to make stars. They're in a school in which to annihilate the mass, the square-headnesses of people, via The Energy that Allah ('azza wa jal) Has Bestowed. Via the knowledges being propagated and via the live

associations, that are being broadcasted worldwide. Means that they're going to take away your square headedness. Crush, crush, crush. Allah ('azza wa jal) Going to crush from every direction, whether the servant knows why they've difficulty or not. That's just their own hardship. The clever one is sitting and listening, and saying, no. I understand why I have difficulty in life. 'Cause Allah ('azza wa jal) going to make the square, to be like ground-beef. Round off the edges, crush it to be nothing. In its nothingness, they can begin to liquefy. Once they liquefy that matter, then to become gaseous and ethereal is very easy. Any, any type of water, put a little bit of heat, and they're moving. They're outside of their body, experiencing through their khasf, through their vision. Through whatever Allah ('azza wa jal) want to make them to experience. But the door was my nothingness. That I'm an oppressor to myself. So is there possibility that you could come and say, that you know, I have worked on myself for so many days, and I think I have overcome my anger. You're, thinking that you can overcome your anger ? Or the hint was, no, I'm an oppressor to myself. Ya Rabbi, I'm going to, work on my ghadab and my anger, and in my deepest recess of my heart, I have to know - I have absolutely no way of accomplishing that. If you think that you can fix your problem, then that's like saying, I can do a surgery upon myself. That you have a, an organ within you that's wrong. Focus on it. Do some diet, but you don't think you're actually going to now cut yourself and take it, and take the surgery out. The spiritual path is based on nothing. I am nothing. If they say work on something for 40 days, work on it for 40 years. 400 years, you'll never achieve anything. If you're true to yourself, you're going to do your best, and recognize that you have no way of achieving it. And that's Allah ('azza wa jal) Wants. Means our life, is the struggle. For Allah ('azza wa jal) Is The Victory. What Allah ('azza wa jal) Determines as a victory, is not the same as what we understand as a victory. Muhammad Fatih, who conquered, constantinople had a shaykh. Naqshbandhi Shaykh. And every time he's fighting, and teaching that, you're going to be the one who conquers. Fighting. Half his army is dying. And he comes back; he's like, angry. What happened ? Cause he's thinking his victory, is to take and become an emperor.

Allah's Victory, Was they achieved their highest stations of their reality. They struggled in Allah's Way. And Allah Granted them a victory. The victory was not money. Wasn't authority. It wasn't power, but was to struggle in Allah ('azza wa jal's) Way. Didn't you see, all the souls ? They're now all, shaheed. I see all the souls of these soldiers, are shining like luminous lights. They achieved Allah's Victory. For the goal may be something completely different, of What Allah ('azza wa jal) Wants for us. And what we want for ourself.

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So means my life, is about the struggle. And my shaykh says work on your characteristics. I work with all my, my ability on the characteristic. And I understand that he gave me a broken bucket. And the bucket was me. And is broken. And he told me, go and empty this ocean, with this bucket. And the way is not based on the mind. As soon as a teaching comes, it has to enter into the heart. Don't take the teaching, and move it to head. If it went to the head, you're already in, in danger. Oh, let me think what the Shaykh is saying now. It's in danger. 'Cause as soon as this knowledge enters the head, the head is now where shaytan is sitting. Come on, bring what he just said to us. I'm going to point everything is wrong, what he just did. What he just said. Everything's going to be. By the time it enters here, you're already upside down. What they understood of Samina Watona, they heard the knowledge and then put it into their heart. And they said they have to achieve it to the best of their ability. And they understood that they are the broken bucket. And they understood when the Shaykh said, empty the ocean. It wasn't not about calculating how am I going to do that ? 'Cause can you fix your characteristic. It's like me telling you, right now come to this Pacific Ocean. I give you a broken bucket, and The Order From Allah ('azza wa jal) Is, Empty it. You can't argue with Allah, and say, no I'm not doing that. This is a ridiculous command. This is a ridiculous order that Shaykh, you've given to me. 'Cause the victory is for Allah ('azza wa jal). So they were taught, just start shovelling. You never know when Idaja An NasruAllah. Idaja An Nasrullahi. That Allah ('azza wa jal) Says, you struggle, I Will Send support. You don't know how Allah ('azza wa jal), in the middle of shovelling the ocean, He Put a hole in it. And Make all the water to go down. And it looked like you achieved, with that bucket, to empty. And this way, is a miraculous way, and it's never by our own hands. They would tell us to put out flyers for the event. Always repeating our own life. We would blanket the area. Two hundred, three hundred flyers by myself. Go out, and handle. And hand out donuts. And then go to the zikr. And subhanAllah, the zikr is packed. And then ask, oh so you come from the flyer ? He said, no. I said, did you come from the flyer ? He said no. So these people, who are in the zikr, and none of them came from my flyer. And Mawlana Shaykh teach: Of

course, they're not going to come from you. It's not a direct 1 for 1. But you do the work, Allah Sends from whoever He Wants. And He Sends whom He Wants. He Doesn't Want them. But He Wanted you to go out and work for it. So means this way is not something I understand. This not the, I did this for 10 days, now how am I ? Am I cured now ? It's finished. No. It's a lifetime. And a lifetime in which you work, and work, and work, and realize it's never finished. And if you really think you're going to finish it, you're sicker than you thought. The reality of one whom is achieving, knows himself the biggest oppressor. I am the meanest one. I am the angriest one. I am the worst one. And I will never achieve. And then they begin to cry, all night long. Ya Rabbi, I'm struggling. I'm trying. I'm doing the best I can. And I'm the worst one. And I'm a hypocrite. And I'm everything bad. Everything bad, until Allah ('azza wa jal) agrees with them. Says, you're correct. But because I Love you, and you are sincere, I Will Begin To Erase, all these characteristics. If it was about you fixing yourself, and having the ability to fix yourself, you're not in need of Allah and The Rasul (s). Then we would be like Pharaon. I wouldn't. I am The Lord Most High. Allah Wants us to be in need. Allah Wants us to see, how weak I am. How bad I am. How my characteristics are really what they are. And I begin to work on them. When I work on them, I realize how I'm oppressing myself. I realize my nothingness. It's not about the state of visions. Shaykhs are very powerful like a rocket, they're flying. If you're following them, through the Internet, through whatever means that you're following. No doubt you're going to see things. 'Cause you're a rocket flying through the heavens. ,Through the heart of Prophet (s). You're going to have khasf. You're going to see. You're going to have all sorts of experiences. But not from your rocket. But because you're on their rocket. Their rocket is on their Shaykh's rocket. The Shaykh rocket upon the Shaykh rocket. Means then, the big Siddiq, Sayyidina Abu Bakr Siddiq, Imam Ali ('alayhi salam) is pulling them. So of course the visions, is not a sign of achieving a liquid state. 'Cause last night, we said: We said, you have to leave the solid state, and enter into a liquid state. The liquid state is a sign of your good character. Liquid state, not what you see, and how long you've been in tariqa. But if we throw something at you, you're going to smile. We insult you in front of

somebody, you're going to laugh. I wouldn't dare to do that to anyone around here. 'Cause they're going to give it you, and send you out hurt. So it's not that I see things. But that my character. Why ? 'Cause Allah ('azza wa jal) Didn't Care what Prophet (s). He Kept Saying that Prophet (s), I'm the Gaib. I don't see Gaib. I don't see Gaib. But Khulqul Adheem. You're of a magnificent character. It wasn't about praising what I'm seeing. That's just a candy. The eye-candy that they're giving to allure you in. But what's really has to be achieved, is the good character. When they begin to have a sense that your character is good. Your character is good. They'll begin to interact with you. Even through the Internet. They can interact a couple times, and see somebody, like a wild dog. Fiercely they get angry, and they're going to start commenting back. Weird comments. Oh, this one is still very wild. Washi. Or they interact with you, on a personal level. Those are lucky that are able to be at that personal vicinity. And they keep prodding you. Keep prodding you. Keep prodding you. And see that only the smile should come.

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The water state, is a state in which it submits. We pray that Allah ('azza wa jal) Dress us, and Bless us with that. And each one to be honest with themselves, and understand, Ya Rabbi, what state am I in ? Why am I getting angry ? Why am I agitated by everything ? Always smiling. Always happy. Always in a dialogue with them, I'm nothing. I know nothing. 'Cause whatever they say, it's a smiley character. Happy character. That person, like water. That nothing phasing them. Nothing is irritating them. This is the good character. Every type of ridicule. Every type of talk. Everything that is uncomfortable to you, they want to see where your breaking point is. Always with the best of manners. They're not harsh, and rude people. 'Cause then that would be that they have bad character. But with good character, they keep playing. Keep playing. To see what type of character the person has. Why ? 'Cause the only thing important for Allah ('azza wa jal) Is good character. We've been humiliated on the internet, in front of 100s of thousands of people. From our shaykh saying he doesn't me. He's not with me. He's not this, he's not that. It doesn't matter what anyone says. Doesn't matter if the whole world wants to curse you, unsubscribe from your dialogues. Make all sorts of comments back to you. It's not about social media tariqa. It's not about being popular amongst people. It's about Allah ('azza wa jal) To Be Happy with you. It's about Prophet (s) to be happy. 'Cause the ridicule comes from those who love you most. It's going to hurt the most. It's going to go the depezet the most. The postman who bothers you, you don't care about the postman. Uh, he's a postman. Who cares ? So those levels, they're under continuous attack. Continuous difficulty. Continuous stress. But not their soul. Their soul is linked, and their eyes don't even have to close each other, and they see their Shaykh, and the ruhaniyat of the Shaykh. We said before. This ocean of mohabbat, when they fell in love, and their love was real, their souls is, bonded to their Shaykh.

Bond that can be never taken away. No matter What Allah ('azza wa jal) Does with physicalities, and distances, and whatever it is, it's of no importance. The world of light is in singularity, in an ocean of oneness. Sayyidina Muhammad (s) in that center, and all the Sahabi, all the Ahle Bayt. All the AwliAllah fee samai wa fil ard, are in that location. And they're all together in that love, and they never leave that love. But the ocean of mulk, oh, it's the ocean of conflict and, and fitna and every type of difficulty. And at their level, every difficulty comes, just to test, how much they have love and how much patience they have. Patience, and patience and patience. We pray that Allah ('azza wa jal) Give us, more and more understanding, of this path. And this way. That every type of irritation and aggravation comes. Every type of understanding come. Whatever you feel like you're being tossed. AwliAllah, that their life is a continuous struggle. Continuous bombardment from These Oceans Of Rahmah. And Allah ('azza wa jal) Saw within them, and Looked upon them, just for good character. So when we read these Naat, and read these Salawats, read them, and really understand. That they took a path of immense difficulty, humiliation. How many AwliAllah, were given orders to stand outside of a city ? And anyone who was coming into the city, would throw food at them; insult them; curse them; ridicule them. And they had no permission to leave that position. And people would walk by, that this is a Majnoon. This is a nobody. This is a, is a, is a rotten person. And they were under The Command Of Allah ('azza wa jal), To Take the burden and pray for anyone who enters into that city. Not that you wear a fancy, and glittery Jubaa, and sit upon a chair, and everybody come kiss your hands, and feet. They were in a position to take difficulties. And pray, for the salvation of people. The Shaykh - Shaykh Luaifi was the Imam of the Budala. And they say that, that he was serving water in the mosque. And teaching hadith in the day. But he had such a humble appearance that people thought he was maybe the, the worker. And would talk bad. And they posted an article, that he had one enemy that continuously was attacking him. Insulting him. Standing up and cursing him. Saying bad things to him. And never changed his character. You know these awliya, you can't achieve these states. It's not something is easy to achieve. We pray that Allah ('azza wa

jal) Give us that sense of reality, of that sense of entering into your oceans of water. But, no no crazy people to attack us, Ya Rabbi. Ameen. That's not a station, that's achieved anymore. May those big Awlia, who are achieving that, pray for us, and lift us up, by the love of Sayyidina Muhammad (s). Bi hurmati Muhammad Al Mustafa wa bi sirri surat Al-Fatiha.

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