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AUDOO BILLAHI MIN ASHSHAYTAN IRRAJEEM BISMILLAH IRRAHMAN IRRRAHEEM. We said before, that, have a heart like a bird, Prophet (s) was describing. Didn't, didn't say come like a bear. But have a heart like a bird. Means, brain small, and heart big. 'Cause with that heart, they fly. And the "bulbul", this nightingale, it has a beatific singing. And beatific praising. The singing bird represents the souls of the students. Most come to get their dua answered, because of hardship, and difficulty in the world. And these awliya were asking, that one praising and singing that, you're like a bird in their presence. Are you coming for water? Are you coming for the knowledges? And that's when awliAllah, begin to teach: That, Ya Rabbi, I'm approaching You, not for fear of Your Punishment, and not for the promise of Your Paradise, but I'm just coming for Your Divinely Face; Your Satisfaction To Be Upon me. Nothing is as it appears. Not a single word that these awliAllah wrote, is what the surface would understand in this way of Marifa, that Wali was asking the bird, what did you come for ? You came for the water, being the sustenance, the knowledges, the realities. Means even the intention in this way of Marifa, they, they keep challenging go higher with your intention. Maybe you came for one thing, and your intention insha'Allah should always be elevating and going higher, and higher. Why you don't just come ? Be like a cup. To receive these knowledges. And then the next line, no no. Why don't you be like the flask, that's pouring these knowledges ? Means elevate your state. You came to be a student, or a seeker of realities. But, no. Why don't you become the actual sharab ? Not the glass, and not the pitcher. But become the knowledge. Means, be lost in the reality. Our life is not just you came to Islam, and you, you accomplished the whole world. There's Maqam Al-Iman. Islam, is, is the lowest state, in which you merely accepted to submit yourself. And Islam, is not an Arabic only phrase. It's a state in which you submit your will, to the Will Of Allah ('azza wa jal) - God Almighty. God Almighty's Kingdom, Must Be Accomplished upon the servant, in this material world. 'Thy Will Be Done'. And that's Islam. To submit. There's Maqam Al-Iman, in which to believe. And they begin to teach: At that understanding, Allah Is Love. And Love Is Allah ('azza wa jal). One whom is

devoid of love, is devoid of Allah ('azza wa jal). It has to be based on love, and mohabbat. From that love, and that Iman, become a state of moral excellence. For that which you love, loves you, if your love is sincere, and begins to test you. With everything that you have, you're loving those more than The Divine. And that's why The Mushkilat, and all the testings in life. That which Allah ('azza wa jal) tests you with, to see you are you in love with that, or with Me. Walk away from that, and you'll always be with Me. Walk away from everything that you think you want. Walk away from everything that you, think you fear. And you won't walk alone, but Allah ('azza wa jal) will be with you. Means they enter into a state of mohabbat, and love. In which Allah ('azza wa jal) Loves them, and they love Allah ('azza wa jal). And everything other than that, has to be moved away tested, shattered.

And Maqam Al-Ihsan, is to worship Allah ('azza wa jal), in a state in which they witness Allah ('azza wa jal). They witness they Divine in everything.

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Only through difficulty, can the the servant become soft. For when everything is good in your life, now you don't really understand then why the Shaykhs are crying, when they talk. But if they pound you a couple times, then you cry with them. When difficulty visits the home, to bring the softness of Allah ('azza wa jal).

'Cause when difficulty doesn't knock on the door, the servant becomes a state of Ghafil - heedlessness. You're focusing on all the wrong things. None of those, of which are important. It won't help you in the grave, it won't help them to draw close. You're going to Divinely Presence, what are you asking for ? Why aren't you asking for faith? Why aren't you asking for a heart, that has, has a love and sincerity? A heart that filled with Ishq, and Mohabbat. Increase me in the love of Sayyidina Muhammad (s). Not my business. Not my Rizaq. No, nothing. And then, you see and we understand, Allah ('azza wa jal's) Immense Rahmah. When he loves the servant, that guest is always with them. Continuously making them, to cry. Continuously putting them into hardship. Continuously making no ease in this world. Not a moment they can breathe, without an invading force coming. A difficulty coming. Something collapsing. Something crushing. From every direction, there's no ease. So that they sit, they cry, and they connect their heart. And say, Ya Rabbi, it's all finished. Let it all Go. I want nothing, but Your Divinely Presence. I'm going to lie down tonight, and I'm dead. Then we understand, that when, when Allah Loves, their lives are in difficulty. Lives are in difficulty. And the difficulty wasn't meant to be focused on. And, oh, why I have difficulty. Why I have difficulty ? No, Allah Loves you. Allah Loves you. Now, use your difficulty to connect with them. Use your difficulty to fall in love with Sayyidina Muhammad (s). And say, that I want nothing from this world, I just want your presence. Grant me your nazar, and your holy face. Let me to have a blessed dream of you. A vision of you. A khasf, and a, and a reality of your presence. Let me just hold your Jubaa, and hold your holy sandals, and then this pounding in life, is not so bad. If Allah Wants To Pound, and Grant the, the holy face of Sayyidina Muhammad (s), then let the pounding begin. But if it's just difficulty, and you're in darkness, then yes, it can be extremely sad. So when Allah ('azza wa jal) Inspires those who, tune in. Those who watch, and listen, via

internet, or whatever modality is reaching to them, there's something to be learnt. Otherwise, Allah Would've Inspired you to a thousand different channels. But what He Wants from that one, who's tuning in, is learn how to contemplate. Learn how to connect your heart. These are specialists in that reality. They'll teach how to, think of yourself nothing. Sit and meditate. And ask, that you're in the presence of Saydina Muhammad (s). That I'm nothing. I'm nothing, Ya Rabbi. Let me to be in Your Light. Let me to be in that Ishq, and in that love. Fill me with their light. Fill me with their love. What more beautiful than these souls that get together, and they begin to make these praising, and these emanations. And that opens this state of love, and mohabbat. This opens that state of nearness. Not the people, who think they get there by their actions. Then, let's come together, and, and give Tafsir of Holy Quran. Let's come together, give Dars of Quran. Let's come together, and talk about 50 hadith, none of which we follow. Those alhamdulillah, all great. That improved your, your understanding. But if you want to reach, to their presence, faster than the blink of your eye, then sit and praise upon Allah ('azza wa jal). Make Durood-e-Shareef, and salawat upon Sayyidina Muahmmad (s). It's beyond all the doors of studying, and knowledges. It's the way of Ishq, like a bird. As soon as begin to praise, their attention is upon our souls. Their nazar upon. Their dress and blessing becomes upon us.

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These holy souls, of the king of the created universe, and the difficulty of their life, that put everybody who complains to shame. This blessed soul, of Sayydatina Fatima Zahra ('alayhi salam), her immense love for Sayyidina Muhammad (s). And Prophet (s) immense love for her. And the nation in return, slaughtered her children. And the other Madhabs, they don't want to talk about it. So that, it's not a reminder in our lives. And they say, no. We don't need to, to mention these things. But this brings the softness in our heart, and the understanding of our belief. That when these noble souls suffered. And these noble souls they gave their life. Their way, their children. Everything, for the love of Sayyidina Muhammad (s), and they saw nothing but difficulty. They saw nothing but difficulty. What visions and knowledges they had, and what Allah ('azza wa jal) Showed them. It was not something that happened without their seeing. Power, more powerful than all awliAllah. SubhanAllah. Lights of awliAllah are coming from their souls, from their reality. What Allah ('azza wa jal) Must Have Showed them, of your generations, your children and grand-children. How much they would suffer. How much they would suffer, not at the hands of others, but at the hands of Muslims. And for them, that was, no problem, Ya Rabbi. If this is what You've Written, and this is what Sayyidina Muhammad (s) has authorized and accepted, then we're Samina Watona. We hear and we obey. Means it gives a sweetness of our life. Every time we complain. Every time we think we're the only one oppressed. We're the only one in difficulty. We're only one looking at hardship. And then we say, okay. No, because of the birthday, because of the Urs. Because of Wiladats, and birthdays, it forces us to remember their lives continuously. And that their nazar be upon us. Oh, you whom suffered so much for your belief, and you have an immense credit with Allah ('azza wa

jal), grant us a relief. Grant us a Nijat. Grant us an opening. For those whom are sick, grant a healing. For those whom are difficulty, grant this love and mohabbat. That remember us, on Yaum Al-Mashar. On a day in which nobody remembers anyone. That we gathered for your birth. Every, every aspect of love, is going to be remembered. They say even the ant that took a fire, when he saw the fire of Nimrod trying to burn Sayyidina Ibrahim ('alayhi salam), and awliAllah, saw. Saw this little ant taking a drop of water. He couldn't even get close enough to throw it. By the time he threw it, it already had evaporated. Why are you doing that ? Say, how I can see this fire, and I don't do anything to put it out. Means even the weight of a mustard seed, will be rewarded. How they can say that they saw, with this love, with this Ishq, with all these difficulties. All these sicknesses. All these things that are going to be opening, that for the sake of this love, that watch over us. If we were to go, we're going to go, no problem. Nobody stays here forever. But give us a good ending. Ameen. That you greet us in the Qabr, that you were happy with us. That the cake counted. The food counted. The water counted. We have no Salah, to impress anyone. Zakah, with shaking hands. Fasting with complaining, while in air-conditioned homes. That, I'm hungry. We only have our mohabbat that we can polish our love, to make it sincere. That we brought a cake. We brought a water. We brought ourselves. We taught our children. We did our best to show our love, that your nazar, your khirka to, dress us. Ameen. That cover us with that. Dress us from the lights of Holy Quran, Al-Batul. Allahu Al-Khaliq, bi Haqq Sayyidina Fatima u-Zahra ('alayhi salam). By the secret in which you put into that holy soul, for the reality of every creation that is appearing, dress us from those lights. Dress us from those blessing. By means of that love, let us to draw near to Sayyidina Muhammad (s). We pray that Allah ('azza wa jal) Always Inspire us to be within the circles of prasings. The circles of mohabbat, and love. And that Alalh ('azza wa jal) Is Love, and that we have a immense love for Allah ('azza wa jal). Let Allah ('azza wa jal) Dress us from that love, Bless us with that love. And make every difficulty, to become beatific and sweet. Bi hurmati Muhammadan Mustafa wa bi sirri-surat al-Fatiha!

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