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Audhu billahi minash shaitan rajeem. Bismillahir rahmanir raheem. Hadith of Prophet Muhammad (s)“ In the body is a peice of fleshin which if it sound the entire body is sound andif it is corrupt the entire body is corrupt, truly it is the heart” the depth of the words of Sayyidina Muhammad (s), unimaginable. There's no way to even understand it. It's only towards the understanding. That he's teaching us, that If your heart is good, all of you is good. If your heart is bad, all of you is bad. Means then, the actions that people do, it's primary reality should be a good heart. For What Does Allah ('azza wa jal), What Does God Almighty Need from your prayers, your zakah, your fast, your hajj. God Is In Not In Need of anything. And if the heart is bad, all the actions have absolutely no value. If the heart is bad, it contaminates every action. What's the value of somebody praying with a bad heart, an evil heart, a wicked heart, a violent heart. Aggressive heart. Has no value. Then they come and teach, if you want actions that count, or you just want to do actions for your entertainment. If you're entertaining yourself, do all you want, but the way of taskiya, and purification. That they come and teach, that god is looking to your heart. Allah ('azza wa jal) is looking to the heart. Come first to perfect the heart clean the heart. Put that heart in order to be cleaned, to be perfected, to be loving, compassionate and merciful. If that heart is good, Allah ('azza wa jal) Is pleased with everything. Then when they pray, Allah's pleased with them. When they pay, Allah ('azza wa jal) pleased with them. When they fast, Allah ('azza wa jal) pleased with them. When they make a hijra, Allah ('azza wa jal) is pleased with them. So ninety-nine percent of all the teaching, they say, no no no, don't focus on this love. I don't know what these shaykhs talk about love, love. There's no love. Focus on your salah. Uh, if your heart is stinky, What Allah Wants with your salah. So they come and teach no: Make the heart to be good, to be cleaned, to be purified. Live a life in which to tafakur, and contemplate. Muhasabah. Make an accounting of oneself. That every night, just a few minutes, oh My Lord, what condition is my heart. What is the condition of my heart. Have I hurt anybody, with myself, with my person, with my being, with my tongue. Have I done anything wrong that You're Not Pleased with. Let me make my tawba. These are the cryings of awliya. That all night long, they're asking Allah ('azza wa jal). That are you angered with me. Are you upset with me. Have I done something wrong. Did I not make a tawba. And their whole life is always in The Direction Of Allah ('azza wa jal). Who wants to come, come. Who doesn't want to come, they don't care. They're not here to please people. They're

here to please Allah ('azza wa jal). And their life, is, is, but a torment. That they're thrown into an ocean of pounding from every direction, And they're begging Allah ('azza wa jal), Let my wood. Let my being just land. Let me get out of this ocean of testings, and trials and difficulties. Means, like me just to die Ya Rabbi. I'm ready.

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Mawt is better for me, than to lose my faith. Lose my direction. Lose my purpose. These nasheeds, and these praisings, have an immense reality. These are the sadness of those whom are in deep love with Allah ('azza wa jal). If you don't have that love, then at least sit and hear, their, their love-story. If you're devoid of love, sit with the lovers. And listen to their praisings, their songs and their teachings, it's all an immense love story, All of it wrapped with Quran, and holy hadith 'Qalb al Mumin bayt Allah' Just that hadith alone, is enough for us to understand. If the heart's not good, what are you wasting your time on? If what you're doing of your amal, is not changing your heart, Allah Showing you, your actions have no value, no power. So those who come with very strong amal, they say, they want to do a lot of things. And they want to make sure that their pants are super short, and their shirts are super long. And all the different expressions that they have. Some may call them extreme. Those whom are extreme, how come their salah not changing them. How come they don't become softer. How come they don't have mohabbat, and love, and compassion within their heart. And that's the hadith, is telling you. And then awliya would go deeper and tell you, no, as a matter of fact, every amal you do is by your brain. Is by your head. But mohabbat and love, is by your heart. You cannot contemplate to have love. You cannot sit and say, oh I'm gonna think, I'm gonna think, oh I'm gonna put love into my heart right now, nope. It's not coming. So means every action is on your head. Mohabbat is in the heart. Love is in the heart. Who Controls the heart ? Prophet (s) is describing that, the heart of somebody is between The Two Fingers Of Allah ('azza wa jal). Means Allah ('azza wa jal) is in charge of your heart. You can't make anyone love you, and you can't be forced to love anything. 'Cause your heart belongs to Allah ('azza wa jal). Allah ('azza wa jal) Puts the love in the heart. Allah ('azza wa jal) take the love out of the heart. We said before in the talks of magnetic understanding of energy, the attraction you've in your faith, that takes you and directs you to Sayyidina Muhammad (s). Is a grant By Allah ('azza wa jal).

Love Is A Grant By Allah ('azza wa jal). Some people came to Prophet (s) and said, I don't feel this compassion for children like you describe. He says what can I do. If Allah ('azza wa jal) Didn't put mercy into your heart, there's nothing that can save you. Means Rahmah and Mercy has to come as a gift from Allah ('azza wa jal). But then, all of Prophet (s) teaching, was, have good manners. Have good manners, in whatever you do in life, have good character. Good akhlaq. With that good manners, with that humility that don't use your mouth and tongue to lash out at people, at holy people, at any people. Don't use your hands. Don't use your being. 'Cause it's a "be-itriham", and, and a lack of any manners. My Lord, in this world that You Don't Even Care for, like a wing of a mosquito, I didn't kick the wheat of grass. You don't use your foot for anything except to kick a football. You don't use the foot to kick the grass, to kick the food out of the way. To clean the kitchen with your feet. So they had the best of character. They tried to accomplish the best of character, and what God's gift was ? Love. I grant you love.

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Don't matter where you are, what you think that person believes and doesn't believe, if they have love in their heart means Allah dress them from Rahman and Raheem. So they may not even know Allah dressed them with Bismillahir Rahmanir Raheem. They don't know what their form is yet, because you don't know when somebody going to come into tasleem. Sayyidina Umar came to fight Prophet (s). At that moment, Rahmanir and Raheem entered into the heart, and what God's gift was? Love. Allah ('azza wa jal) Teaching, Prophet (s) teaching, awliAllah inspiring, that your good character, if it's good, Allah will grant you Rahmanir Raheem. Will Grant you love, and mohabbat. If Allah grants you, a heart that's loving and compassionate, then every action will be pleasing to Allah ('azza wa jal), and He'll perfect the actions of that servant. But if their action heavy, and no emphasis on their heart, then everything is questionable. 'Cause this is the hadith. That if the heart's not good, Allah's Not Considering anything from that body. What's the value of body in actions that are contaminated. So that's why the associations of, of Divinely love, it's they want to be lost in That love. They want to hear these praises and feel it with their soul. They want to read the, the holy words of it. To understand their teachings. They want

to have the best of character. Even there are 40 hadith of love of Sayyidina Muhammad (s). So they took from the longer hadith, the sections that were related to the qalb and mohabbat. And even they ask Prophet (s), told Sahabi that make your love like a bird. Like the heart of a bird. And ulama came to understand what Prophet (s) is meaning that, make your love like the heart of a bird. And then awliya come and teach that do you know that the bird, it never occurs to this little bird, or big bird, that it cannot fly. How this creature flies. There's no Physics teacher that can tell you that, that wings is going to make an uplift current, and that bird is going to fly. It has so much faith in Allah ('azza wa jal), because it was created with that complete tawakkul. Complete reliance upon Allah ('azza wa jal). Complete mohabbat and love for Allah ('azza wa jal). He merely moves his hand, and Allah ('azza wa jal) Provides angels that uplift it. And Prophet (s) was teaching companions, a reality of the soul. You can fly. You can leave the physicality, and the understanding of your physicality, and your soul can fly. If you only trust in Allah ('azza wa jal). If in, you want the characteristics that Allah ('azza wa jal) truly wants, of good Characteristic. Allah grants a love. That love can move mountains. AwliAllah are the people of mohabbat. That's what they meant. That they can move mountains. Means the love of the divinely presence so clean, so pure, that it can move everything. Nothing can stay in Allah's way. If Allah ('azza wa jal) wants something to move. Not your prayer can move it. Not your salah can move not your zakah can move it. Not your fasting can move it. It's your love, and love for Allah ('azza wa jal), It can make a mountain to disappear for the servant. We pray that Allah ('azza wa jal) bestow more and more mohabbat into ourselves. We do all of your amal because Allah ('azza wa jal) ordered it. But what they want to focus on, is that, be busy cleaning the heart. Cleaning the characteristics. Put this love within the heart, by loving Sayyidina Muhammad (s), and coming to the, associations of ashiqueen insha'Allah. Subhana rabbika rabbil `izzati amma yasifun wa salamun al mursalin wal

hamdulillahi rabbil `alamin. Bi hurmati Muhammad al Mustafa wa bi siri Surat al Fatiha.

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