

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

*Purification of the Heart: The
Sound Heart That Meets Allah*

DELIVERED AT

Masjid Adam



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

Purification of the Heart: The Sound Heart That Meets Allah

The First Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ: فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

All praise belongs to Allah. We praise Him, we seek His help, and we seek His forgiveness. We seek refuge in Allah from the evil within ourselves and from our sinful deeds. Whomever Allah guides, none can lead astray, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, having no partner, and I bear witness that Muḥammad is His servant and His Messenger. To proceed: the truest speech is the Book of Allah, the best guidance is the guidance of Muḥammad ﷺ, the worst of affairs are the newly invented matters, every innovation is misguidance, and every misguidance is in the Fire.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

رَبِّ اشْرَحْ لِي صَدْرِي * وَيسِّرْ لِي أَمْرِي * وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي * يَفْقَهُوا قَوْلِي *

We praise Him, and we send blessings upon His noble Messenger. To proceed: I seek refuge with Allah from Satan, the accursed; in the name of Allah, the Most Gracious, the Most Merciful. My Lord, expand for me my breast, and ease for me my task, and untie the knot from my tongue, that they may understand my speech.

Sūrah Ṭā Hā (20:25 to 28)

Dear brothers and sisters, **assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh.**

The One Organ That Decides Everything

There is, within the chest of every one of us, a small piece of flesh whose condition decides the fate of the entire person. It is not the largest organ of the body, nor the strongest, yet the Prophet ﷺ taught us that the whole of a human being follows it as soldiers follow their commander. If it is sound, the limbs are sound; if it is corrupt, the whole person is corrupt, however polished the outside may appear. Brothers and sisters, this morning we turn to the most important and most neglected work of our lives, the purification of the heart, tazkiyat al-qalb, for it is the heart, and not the bank balance or the appearance or the reputation, that Allah will weigh. The Messenger of Allah ﷺ pointed to this truth in words every believer should carry.

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ،
أَلَا وَهِيَ الْقَلْبُ.

Truly, in the body there is a morsel of flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. Truly, it is the heart.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 52, Muslim 1599 **Authenticity:** Muttafaqun ‘Alayh

We spend our days tending the body that will one day rot in the earth, feeding it, exercising it, dressing it, and we leave untended the heart that will be raised and questioned and that decides whether we are saved. For there will come a Day when everything we accumulated is stripped away, the wealth, the children, the status, and a person will arrive before Allah carrying only one thing, the state of his heart. Allah described that Day in words that should reorder our priorities entirely.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ * إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ *

The Day when neither wealth nor children will benefit, except for one who comes to Allah with a sound heart.

Sūrah ash-Shu‘arā’ (26:88 to 89)

On that Day only the sound heart will be of any use, the qalb salīm, the heart cleansed of arrogance, envy, hatred, and the diseases that eat away at faith. This is why Allah, when He swore a series of mighty oaths in His Book, by the sun and the moon and the night and the day, swore them all to arrive at a single conclusion about the soul, that its success or ruin lies in whether it is purified or corrupted.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا * وَقَدْ خَابَ مَنْ دَسَّاهَا *

He has succeeded who purifies it, and he has failed who corrupts it.

Sūrah ash-Shams (91:9 to 10)

He has succeeded who purifies his soul, and he has failed who buries it in corruption. So let us examine the diseases of the heart one by one, and the cures Allah and His Messenger ﷺ prescribed for each, so that we may carry to Allah a heart that is sound.

The Three Kinds of Heart

Ibn al-Qayyim, may Allah have mercy on him, taught that hearts are of three kinds, and every one of us carries one of them. There is the dead heart, which has no life in it at all, which knows no Lord and worships its own desires, deaf to the truth however clearly it is called. There is the sound and living heart, the *qalb salīm*, soft and submissive before Allah, alive with His remembrance, which is the heart Allah described as the only thing that benefits its owner on the Day of Judgement. And between these two lies the diseased heart, the *qalb marīḍ*, which has within it a measure of life and faith, but also a measure of disease, of arrogance or envy or love of the world, so that it is forever pulled between two callers, the caller of faith and the caller of its sickness, and it inclines toward whichever of the two is the stronger within it.

Most of us, if we are honest, carry this third heart, the diseased one, alive but ailing, and our lifelong task is to feed the life in it and starve the disease, so that it moves steadily toward soundness and away from death. This is the work of *tazkiyah*, and it is not a single act but a daily turning, a constant cleaning of a thing that gathers dust the moment we stop wiping it. So let us look now at the specific diseases that afflict this heart, and the cures the Prophet ﷺ left us for each.

The First Disease: Arrogance

The very first sin ever committed in the universe was not murder, nor theft, nor any sin of the body. It was a sin of the heart, and that sin was arrogance. When Allah commanded the angels to prostrate to Ādam, Iblīs alone refused, and the Qur'an names exactly what drove him.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

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And when We said to the angels: Prostrate before Ādam, they prostrated, except Iblīs. He refused and was arrogant, and he became of the disbelievers.

Sūrah al-Baqarah (2:34)

He refused and was arrogant. His knowledge did not save him, for he knew Allah and spoke with Him directly; his worship did not save him, for he had worshipped Allah for ages. It was the arrogance in his heart that destroyed him, his sense that he was better than the one Allah had honoured. Brothers and sisters, this is a warning that should shake us, because the same disease that ruined Iblis sits quietly in many a heart that prays and fasts. The Prophet ﷺ warned that even the smallest trace of it bars a person from Paradise, and when a Companion worried that this might condemn anyone who liked good clothing, the Prophet ﷺ corrected him and defined precisely what arrogance is.

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ. الْكِبَرُ بَطْرُ الْحَقِّ وَغَمْطُ النَّاسِ.

No one will enter Paradise who has in his heart the weight of an atom of arrogance. Arrogance is the rejection of truth and the looking down upon people.

Source: Ṣaḥīḥ Muslim **Hadith No:** 91 **Authenticity:** Ṣaḥīḥ

Notice the two parts of the definition the Prophet ﷺ gave. Arrogance is to reject the truth when it does not suit you, refusing to admit you were wrong, refusing the advice of one you consider beneath you, clinging to your position out of pride even when the proof is against you. And it is to look down upon people, to see yourself as above them because of your wealth, your knowledge, your lineage, or your piety. This second face is the more dangerous, for a person may even grow arrogant about his own good deeds, despising the sinner he sees, and in that contempt his deeds turn to ash while the one he despised turns to Allah in humility and is forgiven. Arrogance destroys guidance, because the heart that is full of itself has no room left for the truth.

The most hidden and dangerous form of this disease is the arrogance of the worshipper, the pride that grows out of religion itself. A person prays and fasts and gains a little knowledge, and Shayṭān whispers to him that he is now better than others, so he begins to look down upon the one who sins openly, to despise him in his heart, to feel a quiet satisfaction at his own piety. Ibn al-Qayyim, may Allah have mercy on him, warned that a sin which breaks a person and humbles him before Allah is more beloved to Allah than an act of obedience that fills him with pride, for the broken sinner returns to Allah in need while the proud worshipper stands apart in self-admiration. The cure is to remember what you are: a creature formed from a despised drop of fluid, who carries his own filth within him, and who will return to dust and be eaten in the earth, utterly dependent upon the mercy of Allah for every breath. The one who truly knows himself cannot remain arrogant.

The Fire That Devours Deeds: Envy

If arrogance is the disease of looking down upon those below you, envy is the disease of resenting those Allah has placed above you. Envy, ḥasad, is to wish that the blessing Allah gave another person would be taken from him, to be pained by his good fortune and pleased by his loss. It is a sickness that ruins the one who carries it long before it ever touches the one he envies, for it is a quiet objection

against the wisdom of Allah, who gave each person his portion. The Prophet ﷺ gathered envy together with the diseases that grow from it and forbade them all in a single command.

لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا.

Do not envy one another, do not inflate prices against one another, do not hate one another, do not turn your backs on one another, and be servants of Allah as brothers.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2564 **Authenticity:** Ṣaḥīḥ

The scholars warned that envy devours a person's good deeds the way fire devours dry wood, leaving nothing behind, because the envious heart is forever at war with the decree of Allah and forever bitter toward His servants. And there is no peace in it. The envious person sees only what others have and never what he has, so that even surrounded by blessings he feels poor, and the more Allah gives to those around him the more he suffers. The cure begins with turning the gaze back upon one's own blessings in gratitude, and with making duʿā for the very person one is tempted to envy, for the tongue that prays for another cannot easily hate him. The Prophet ﷺ did leave one door open, a longing that is not blameworthy, the wish to have what another has only so as to do good with it.

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَ عَلَىٰ هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا.

There is no envy except in two cases: a man whom Allah has given wealth and the power to spend it in the way of truth, and a man whom Allah has given wisdom by which he judges and which he teaches.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 73, Muslim 816 **Authenticity:** Muttafaqun ʿAlayh

This permitted longing is not the bitter wish that another would lose his blessing, but the noble aspiration to be like him in goodness, to spend as he spends and to teach as he teaches. The believer turns the poison of envy into the medicine of aspiration, wishing not for the downfall of others but for a share in their good.

Grudges and the Locked Gates of Paradise

Closely tied to envy is the disease of hatred and the holding of grudges, the slow poison that turns brother against brother and freezes hearts that Allah commanded to be warm. Our religion treats the severing of ties between believers as so grave a matter that the Prophet ﷺ set a strict limit upon it, forbidding the believer from cutting off his brother beyond three days.

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا،
وَحَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ.

It is not lawful for a Muslim to cut off his brother for more than three nights, the two of them meeting and each turning away from the other. The better of them is the one who is first to give the greeting of peace.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6077, Muslim 2560 **Authenticity:** Muttafaqun ‘Alayh

And so heavy is the matter of grudges that the Prophet ﷺ told us they can stand between a person and the forgiveness of Allah even when the gates of mercy are flung wide open. He described a scene that should make every one of us hurry to mend what is broken in his heart.

تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحَاءٌ، فَيَقَالُ: أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا.

The gates of Paradise are opened on Monday and Thursday, and every servant who associates nothing with Allah is forgiven, except a man between whom and his brother there is enmity. It is said: Leave these two until they reconcile.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2565 **Authenticity:** Ṣaḥīḥ

Imagine it, brothers and sisters. The mercy of Allah is descending, the forgiveness is being distributed, and a person is held back from it, his name set aside, for no reason other than a grudge he refuses to release against a brother. How many of us are clinging to an old quarrel with a relative, a friend, a fellow worshipper, telling ourselves we are in the right, while that very grudge holds the door of mercy shut against us? The cure is to forgive, and the one who forgives loses nothing, for the Prophet ﷺ taught that pardon does not lower a person but raises him in honour.

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ.

Charity does not decrease wealth, no servant pardons except that Allah increases him in honour, and no one humbles himself for Allah except that Allah raises him.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2588 **Authenticity:** Ṣaḥīḥ

How light a heart becomes when it lets go of its grudges can be seen in a man whom the Prophet ﷺ honoured without naming his deed. Three days in a row he told his Companions that a man of the people of Paradise was about to appear, and each time the same ordinary man walked in, with no famous worship to distinguish him. One of the Companions, ‘Abdullāh ibn ‘Amr, contrived to stay with this man for three nights to discover his secret, and saw nothing remarkable in his prayer or his fasting. When he finally asked him directly, the man could think of nothing special, except this: that he never went to sleep at night with any deceit in his heart toward a single Muslim, nor any envy over the good that Allah had given anyone. This, said the Companion, is the quality that raised him, and it is the quality that overwhelms us. A heart emptied each night of envy and rancour toward the believers is a heart fit for Paradise, even without mountains of extra worship.

The Cure of Humility

Against the disease of arrogance, Allah prescribed the medicine of humility, *tawāḍu‘*, and He made it a quality He revealed to His Prophet ﷺ as a command for the whole Ummah, that no one should boast over another or oppress another. The same hadith we just heard ends with the promise that humbling oneself for Allah is not a loss of status but the very means of being raised. This is the strange arithmetic of the Hereafter: the one who lowers himself is lifted, and the one who exalts himself is brought low. The Prophet ﷺ stated the promise directly.

وَأَوْحَىٰ إِلَيَّ أَنْ تَوَاضَعُوا حَتَّىٰ لَا يَفْخَرَ أَحَدٌ عَلَىٰ أَحَدٍ، وَلَا يَبْغِيَ أَحَدٌ عَلَىٰ أَحَدٍ.

And Allah has revealed to me that you should be humble, so that no one boasts over another, nor oppresses another.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2865 **Authenticity:** Ṣaḥīḥ

And the Prophet ﷺ did not only teach humility; he was its living picture. He who was the most honoured of all creation would sit upon the ground, eat with his servants, mend his own sandals and patch his own garment, ride a donkey, accept the invitation of the poorest, and answer the small child and the elderly woman with the same gentleness he gave to chiefs. When he entered Makkah at the height of his victory, with the whole city beneath his power, he entered with his head bowed so low in humility upon his mount that it almost touched the saddle, giving thanks to Allah rather than glorying in his triumph. This is the humility that purifies the heart, the humility of the one who knows that everything he has is a gift and that he is, before Allah, a poor and needy servant like every other.

The Light of Gratitude

If the diseased heart is forever resentful, the sound heart is forever grateful, and gratitude, *shukr*, is among the rarest and most beautiful qualities a soul can possess. Allah Himself testified to its rarity, lamenting how few of His servants truly thank Him.

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ *

And few of My servants are truly grateful.

Sūrah Saba' (34:13)

Gratitude is not merely a word spoken after a meal; it is a posture of the entire heart, a constant awareness that every breath, every blessing, every ease is an undeserved gift from Allah. And it transforms the believer's whole experience of life, so that his good times and his hard times both become good for him, a quality the Prophet ﷺ said belongs to no one but the believer.

عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ.

How wonderful is the affair of the believer, for all of his affair is good, and that is for no one except the believer. If good befalls him, he is grateful, and that is good for him; and if harm befalls him, he is patient, and that is good for him.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2999 **Authenticity:** Ṣaḥīḥ

And true gratitude to Allah cannot be separated from gratitude to His creation, for the one who cannot bring himself to thank the people who do him good will not truly thank the Lord who created them. The Prophet ﷺ tied the two together inseparably.

لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ.

He who does not thank people does not thank Allah.

Source: Sunan Abī Dāwūd and Sunan at-Tirmidhī **Hadith No:** Abū Dāwūd 4811, Tirmidhī 1954

Authenticity: Ṣaḥīḥ per al-Albānī

And Allah has tied to gratitude one of the most generous promises in His entire Book, a promise of increase without limit. The one who thanks Allah for what he has is given more, while the one who denies the favour invites its removal.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ *

And when your Lord proclaimed: If you are grateful, I will surely increase you; but if you deny, indeed My punishment is severe.

Sūrah Ibrāhīm (14:7)

The scholars explained that true gratitude is carried in three places at once. It is gratitude of the heart, which inwardly recognises that every blessing is from Allah alone and not from one's own cleverness or effort. It is gratitude of the tongue, which praises Allah openly and speaks often of His favours. And it is gratitude of the limbs, which is the highest of the three, for it uses the very blessings Allah gave in obedience to Him, the health in worship, the wealth in charity, the knowledge in teaching, the tongue in remembrance. A person who thanks Allah with his tongue while using His gifts to disobey Him has not truly thanked Him at all. So let our gratitude be complete: a heart that recognises, a tongue that praises, and limbs that obey.

Softening the Hard Heart

The most dangerous condition a heart can reach is hardness, when it no longer feels the reminder, no longer softens at the Qur'an, no longer weeps at the thought of Allah. Allah warned an earlier nation of this very state, describing hearts that had grown harder than stone.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً *

Then your hearts became hardened after that, so they were like stones or even harder.

Sūrah al-Baqarah (2:74)

A hard heart is a frightening thing, for it can sit through every reminder and remain unmoved, hear the Qur'an and feel nothing, witness death and learn nothing. But Allah, in His mercy, gave us the cures that soften the hardest heart. The first is the remembrance of Allah, for the Prophet ﷺ likened the one who remembers his Lord to a living man and the one who forgets Him to a dead one, and the heart that is kept moist with dhikr does not turn to stone. The second is the Qur'an itself, read slowly and with reflection, for it was sent to be lived and not merely recited, and the Prophet ﷺ promised that it will come on the Day of Resurrection to intercede for those who kept its company.

اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ.

Recite the Qur'an, for it will come on the Day of Resurrection as an intercessor for its companions.

Source: Ṣaḥīḥ Muslim **Hadith No:** 804 **Authenticity:** Ṣaḥīḥ

The third cure is mercy to the weak, for the Prophet ﷺ taught the one whose heart had hardened to feed the poor and to wipe the head of the orphan, because tenderness shown to the broken softens the one who shows it. And the fourth is the tear shed in private out of the fear and love of Allah, for the Prophet ﷺ counted the man who remembers Allah in solitude until his eyes overflow among the seven whom Allah will shade on the Day when there is no shade but His. A heart watered by dhikr, by the Qur'an, by mercy to the weak, and by tears in the night cannot remain a stone.

And we must be honest that our age hardens hearts faster than any before it. The believer is now surrounded from waking to sleep by noise and entertainment and an endless scroll that never lets the heart fall silent, and a heart that is never silent is a heart that never softens. Worse, the screen feeds us a daily diet of other people's blessings displayed for show, which is fuel poured directly upon the fire of envy, and a daily diet of mockery and contempt, which trains the heart in arrogance and hardness without our ever noticing. The believer who wishes to keep his heart soft in such an age must fight for silence, must guard what he pours into his heart through his eyes and ears as carefully as he guards what enters his stomach, and must keep returning to the Qur'an and the remembrance of Allah to wash away the film that the noise leaves behind.

A Moment of Honest Accounting

Before we close this first khutbah, let each of us turn the lamp inward and inspect the morsel of flesh upon which everything depends. Is there arrogance in my heart, a refusal to admit when I am wrong, a quiet contempt for those I consider beneath me? Is there envy, a pain at the blessings of others, a wish to see them brought down? Am I clinging to a grudge against a brother or a relative that is holding the gates of mercy shut against me? Is my heart grateful or resentful, soft or hardening, alive with the remembrance of Allah or drifting toward stone? These are not comfortable questions, but they are the only questions that will matter on the Day when neither wealth nor children benefit, and only the one who comes to Allah with a sound heart is saved. The work of cleaning this heart is the work of a lifetime, but it is the one work we cannot afford to leave undone.

I say these words of mine, and I seek the forgiveness of Allah for me and for you, so seek His forgiveness, for indeed He is the Most Forgiving, the Most Merciful.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

I say this statement of mine, and I seek the forgiveness of Allah for myself and for you, so seek His forgiveness, for He is the Most Forgiving, the Most Merciful.

Closing of the First Khutbah

The Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، نَبِيِّنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

All praise belongs to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad, and upon his family and all his Companions. O Allah, send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.

A Reminder Carried Home

Dear brothers and sisters, in the first khutbah we learned that the heart is the morsel of flesh upon which the whole person depends, and that on the Day of Judgement only the sound heart will benefit. We walked through its diseases one by one: the arrogance that ruined Iblīs, the envy that devours good deeds, the grudges that lock the gates of mercy, and the hardness that turns a heart to stone. And we saw the cures Allah prescribed: humility, gratitude, forgiveness, and the softening of the heart through Qur'an, dhikr, mercy, and tears. The danger now is that we name these diseases in ourselves for an hour and then carry them home unchanged. So let us turn this diagnosis into a treatment.

A Practical Plan to Purify the Heart

Begin with an honest inspection, naming the disease you most recognise in yourself rather than the ones you see in others, for the heart is healed by looking inward, not outward. If it is arrogance, practise admitting when you are wrong and seeking the company of the humble, and remember that you were created from a drop and will return to dust. If it is envy, make du'ā for the very person whose blessing pains you, and count your own blessings until the resentment loses its grip. If it is a grudge, do not let the sun set today before you take the first step toward reconciliation, for the Prophet ﷺ said the better of two estranged brothers is the one who greets first, and a grudge is not worth standing outside the open gates of mercy. Fill the heart with gratitude by naming the favours of Allah upon you each day, and soften it deliberately with a daily portion of the Qur'an read slowly, with the remembrance of Allah upon the tongue, with kindness to the poor and the orphan, and with moments of private tears before your Lord.

And let this inner work be constant rather than a single burst of remorse that fades by the middle of the week, for the Prophet ﷺ taught that the deeds dearest to Allah are the most lasting, even when

they are small. A heart is not purified in a single Friday; it is purified by small, steady disciplines repeated over a lifetime, a daily portion of Qur'an, a daily reckoning of the soul, a constant guarding of the tongue and the heart against the diseases that creep back in whenever we grow careless.

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ.

The most beloved of deeds to Allah are the most constant of them, even if they are few.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6464, Muslim 783 **Authenticity:** Muttafaqun 'Alayh

Between Hope and Fear

Let no one leave this place crushed by the diseases he has found within his own heart, for to see them is the beginning of the cure, and the heart that grieves over its own arrogance and envy is already softer than the heart that feels nothing. Brothers and sisters, no heart in this masjid is perfectly pure, not one, and Allah did not ask us to arrive perfect, only to keep turning to Him and keep cleaning what we can. And let no one grow proud of his own purification, for the moment a person admires the cleanliness of his heart, arrogance has already slipped back in through the door he thought he had closed. Walk between the two wings of hope and fear: hope in a Lord who washes the heart clean for whoever turns to Him, and fear of a heart that hardens slowly, one neglected reminder at a time, until it can no longer feel.

The Promise to the Owner of the Sound Heart

Let us not forget where this lifelong work is leading, for the one who labours to clean his heart is carried by the promise of the meeting it prepares him for. The whole of this struggle is for a single moment, the moment a person arrives before Allah on the Day when nothing else he carried will be of any use, and presents to Him a heart that is sound.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ * إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ *

The Day when neither wealth nor children will benefit, except for one who comes to Allah with a sound heart.

Sūrah ash-Shu'arā' (26:88 to 89)

Every trace of arrogance you root out, every pang of envy you replace with a prayer, every grudge you release, every tear you shed in the night, is a step toward arriving before Allah with the one possession that will matter on that Day. He has succeeded who purifies his soul, and he has failed who corrupts it. Do not measure these inner battles as small, hidden though they are from every eye but His. Measure where they are taking you, to a meeting with Allah carrying a heart that is whole.

Closing Du‘ā

Dear brothers and sisters, let us raise our hands to the One who turns the hearts and alone can purify them. O Allah, purify our hearts from hypocrisy, our deeds from showing off, and our tongues from falsehood.

O Allah, remove from our hearts arrogance, envy, and hatred, and replace them with humility, contentment, and love for one another. O Allah, make us among Your grateful servants, and increase us as You promised the grateful. O Turner of hearts, keep our hearts firm upon Your obedience, and let us not deviate after You have guided us. O Allah, do not let us meet You with a heart diseased, but gather us to You with hearts that are sound. O Allah, forgive the believing men and the believing women, the living among them and those who have passed. O Allah, set right the affairs of this Ummah, unite the hearts of the Muslims upon truth, and protect our families and our children in an age of trial. O Allah, relieve the distressed, heal the sick, settle the debts of the indebted, and grant safety and provision to our brothers and sisters who are oppressed and afraid in every land, for You are the All Powerful and they have none besides You.

O Allah, forgive us and our parents, and have mercy upon them as they raised us when we were small. O Allah, accept from us our prayers, our fasting, and our standing before You, and overlook our shortcomings and our sins. O Allah, grant us beneficial knowledge, hearts that truly fear You, and sincere deeds for Your Face alone. O Allah, soften our hard hearts, fill our eyes with tears for Your sake, and seal our lives with the best of deeds. Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

The Final Reminder

Remember the command of your Lord, with which Allah closes the affair, the command of justice and excellence and kindness to kin, for these are the fruit of a heart that has been purified of its diseases.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُ لَعَلَّكُمْ تَذَكَّرُونَ *

Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.

Sūrah an-Naḥl (16:90)

So remember Allah, the Most Great, and He will remember you. Thank Him for His favours and He will increase you. And establish the prayer.

وَأَقِمِ الصَّلَاةَ