

## Checking Impulses of the Heart

### First Khutbah

إِنَّ الْحَمْدَ 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 وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ) [آل

عمران:102]

**Al Imran(3) 102 : O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh People:

All praise is due Allah the Pardoning, the Forgiving, the Forbearing, the Appreciative. He moves the hearts and knows what is within the chests. He illuminated the insight of the believers with Iman (faith) and certainty. And turned the arrogant and deceivers away from His guidance. His Prophet صلى الله عليه وسلم guided his ummah (nation) to all types of good and warned them from all that harms them. So whoever obeys him is joyous and successful. And whoever disobeys him is encompassed with misery and loss.

So be conscious of Allah Almighty and obey Him. And be mindful of Him and do not disobey Him. And be grateful to Him and do not deny Him. For

the term is near and the accounting is difficult. And the recompense is eternity in either bliss or in hell.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ-آلِ عِمْرَانَ: 185

Al Imran (3) 185: **Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.**

Hearts are repositories of good and evil and control and govern the limbs by the command of Allah. So in its soundness is the soundness of the person. And in its corruption is the corruption of the person.

The Prophet صلى الله عليه وسلم said:

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

**Beware! In the body there is a piece of flesh which, if it is sound, the whole body will be sound, and if it is corrupt, the whole body will be corrupt. It is the heart. [Bukhari 52, Muslim 1599a]**

And the heart is the basis as the Prophet صلى الله عليه وسلم said:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

**Allah does not look at your forms or your wealth, rather He looks at your hearts and your deeds. [Muslim 2564c]**

And the deeds of the heart whether good or evil begin with an impulse that elevates into a concern and then into resolve and then into a deed. And due to the difficulty in doing away from the impulses of the heart,

they are pardoned as narrated by Abu Hurairah (may Allah be pleased with him) who said the Messenger of Allah ﷺ said:

إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا، مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ

**Allah, the Most High, has forgiven my Ummah (nation) for everything that enters the mind, so long as it is not spoken of or put into action.**

[Bukhari 5269, Muslim 127a]

And the pardoning of the impulses of the heart does not necessitate pardoning from what it leads to if the person fantasizes about them, beckons them and takes pleasure in them because it opens the door for acts of disobedience. And it is the first of its ways. Therefore, if the person expels the impulses of sins and thinking about them, his faith and piety will increase. And if he beckons it then his faith and piety decrease and it will lead him to sin. And the words of many pious predecessors and scholars indicate this meaning just as it is indicated by experience. Ibn Qayim said: As for the impulses, they are most dangerous. For it is the beginnings of good and evil. And from it the will, concern and resolve are born. So whoever contains his impulses, he controls himself and his whims. And whoever is overcome by his impulses, his whims and soul are more dominant. And whoever takes his impulses lightly it leads him to the destroyers. And the impulses continue recurring to the heart until they become a delusionary aim. Allah said:

كَسْرَابٍ بِقَيْعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ-النُّورِ: 39

An Noor (24) 39: **But those who disbelieved - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before him, and He will pay him in full his due; and Allah is swift in account.**

And just as the person must be watchful over his limbs and restrain them from the forbidden, so must he be watchful of the impulses of his heart,

outputs of his soul, and the inputs to his thoughts. For it is the beginning of every sin. Abu Al Abbas bin Masrooq said: Whoever is watchful of Allah regarding the impulses of his heart, Allah Almighty safeguards the movement of his limbs.

And the shaytan moves a person from an impulse to a thought to what is after it until he falls into disobedience. And Allah Almighty forbade the believers from following the footsteps of shaytan. Because following them leads the person to immorality and wrongdoing. Allah Almighty said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطْوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطْوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ-التُّور: 21

**An Noor (24) 21: O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing.**

Ibn Qayyim said: Repel the impulse. For if you do not do so, it becomes a thought. So repel the thought, for if you do not do so, it becomes a lust, so battle it. For if you do not do so it becomes a resolution and concern. And if you do not repel it, it becomes an action. And if you do not rectify it, it becomes a habit. And then it becomes difficult to leave it.

And whoever strives to combat the impulses of his shaytan, that increases his iman (faith) and certainty. A reward from Allah Almighty to the person for magnifying his Lord Most Glorified regarding the impulses that He the Almighty pardons. Shaikh Al Islam Ibn Taymiyyah said: The believer is increased in iman (faith) and certainty by hating and dispelling all impulses of disbelief and hypocrisy that fall into his heart. Just as he increases in righteousness, goodness and piety by hating and banishing any sin that his soul suggests to him and he leaves it for the sake of Allah - the Most High.

A group of companions went to the Prophet صلى الله عليه وسلم and said:

إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاطَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ، قَالَ: وَقَدْ وَجَدْتُمُوهُ؟ قَالُوا: نَعَمْ، قَالَ: ذَاكَ صَرِيحُ الْإِيمَانِ.

**We have thoughts which none of us dare to talk about.” He said, “Have you experienced that?” and when they replied that they had, he said, “That is clear faith.” [Muslim 132a]**

And his صلى الله عليه وسلم question to them “Have you experienced that?” is confirmation from him that something like this may happen to the believer. And the meaning is: have you found what the shaytan has cast into your souls, then your iman (faith) drove you to ask about its ruling? His saying “That is the clear faith” means that your disavowal of those grave bad thoughts suggested by the shaytan, and your knowledge of the corruption of those whispers and your restraining yourselves and your reluctance to utter it is proof of the genuineness of your iman (faith). And what you did is the real iman (faith).

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgives from Him, Verily He is Oft-Forgiving, the Most Merciful.

## Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

It is not appropriate for the believer to lose his time in sins or desiring them or thinking about them. And in the acts of obedience is a large arena for happiness in this world and the biggest victory in the hereafter. And

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the righteous deeds are many and diverse. And death could come to a person in an instant. And life is short, no matter how long it is.

And as for the way to safeguard the impulses, it is easy for those who have the determination to heal their hearts and amend them. And to do away from the ailments of the sins and forbidden desires.

And among the remedies is the person knowing that the Lord Most High is watching over him. And that his Lord looks at his heart and knows the details of his impulses. Allah Almighty said:

قُلْ إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ-آلِ عِمْرَانَ: 29

Al Imran (3) 29: **Say, Whether you conceal what is in your breasts or reveal it, Allah knows it.**

And in another verse:

وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ-التَّغَابُنِ: 4

At Taghabun (64) 4: **He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allah is Knowing of that within the breasts.**

And this knowledge must lead to modesty before Allah. And to think about disobeying Him. Or think about what has no benefit for religious or worldly affairs. Rather it is harmful in the short term and long term. And he knows that Allah Almighty is looking at his heart.

And this is what the Prophet صلى الله عليه وسلم instructed anyone encountering whispers from his self or the shaytan such as: Allah created everything, so who created Allah: So he should say:

آمَنْتُ بِاللَّهِ وَرُسُلِهِ

**I believe in Allah and His messengers.** [Bukhari and Muslim]

That is, I believe in what Allah Almighty and His messengers said. And that His words, Glory be to Him, and that of the Messengers is truthfulness and truth. And so what is after the truth except misguidance?!

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We ask Allah Almighty to purify our hearts from the whisperings of the shaytan and his impulses. And to safeguard us from following his footsteps. And to grace us with steadfastness until death. Indeed Allah is All Hearing, Responsive.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكَ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [ Allah to confer] blessing upon him and ask [ Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا  
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ  
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ  
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا

سَأَلْكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ  
الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ  
عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَالْبَغْيِ، يَعْظُمُ لِعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يَغْفِرْ لَكُمْ وَاتَّقُواهُ يَجْعَلَ  
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will

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forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.