

تَزْكِيَةُ النَّفْسِ

SPIRITUAL PURIFICATION RETREAT

STEPS TO LOVE ALLAH SECLUSION WITH ALLAH

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Steps to Love Allāh Seclusion With Allāh

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Now we'll talk about another 'Ibādah Inshā' Allāh, and this 'Ibādah also doesn't get talked about enough. It's a way to get closer to Allāh سبحانه وتعالى with true sincerity and honesty. This 'Ibādah can lead to forgiveness and many amazing Ākhirah benefits and rewards. It's an 'Ibādah that will strengthen your Īmān and it's an 'Ibādah that will strengthen your bond with Allāh سبحانه وتعالى. It's an 'Ibādah that attains you solace for your soul. If you want your worries to dissipate, if you want your burdens to be lifted, if you have wounds that need healing and a heart that needs reassuring, then pay close attention to this essential overlooked 'Ibādah and try to make this 'Ibādah a regular part of your day, or try doing it several times a day if you can. This 'Ibādah involves setting aside all external distractions to spend time with Allāh سبحانه وتعالى in 'Ibādah. This 'Ibādah is stepping away from all the distractions in your life and devoting time to 'Ibādah and solitude with Allāh سبحانه وتعالى at any hour of the day or night. It's retreating to a place of seclusion for the purpose of reflecting on the verses of Allāh سبحانه وتعالى and dedicating oneself to 'Ibādah. Solitude in 'Ibādah fosters sincerity. When one is alone in 'Ibādah he perceives and sees nothing but Allāh سبحانه وتعالى, and if one sees nothing but Allāh سبحانه وتعالى then he's moved solely by fear and love for Him. Some said those who cherish 'Ibādah in solitude are clinging to the pillar of sincerity and holding fast to truthfulness. This 'Ibādah is Khashyat Allāhi bil-Ghayb, seclusion with Allāh سبحانه وتعالى. It's praised by Allāh سبحانه وتعالى, Allāh سبحانه said,

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Indeed, those who fear their Lord unseen will have forgiveness and great reward.

Those who fear their Lord in secrecy, they'll be covered with the Shade of Allāh سبحانه وتعالى when there's no shade but His. In the Hadīth, the well-known Hadīth, one of the categories of those who will be shaded is

رَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ

One who remembers Allāh سبحانه وتعالى in solitude and his eyes pour with tears.

خَالِيًا. To attain this special reward, the Messenger ﷺ specifically said خَالِيًا, in solitude, in seclusion. This 'Ibādah is the first 'Ibādah that Allāh سبحانه وتعالى inspired to the Messenger ﷺ. Its significance is underscored by the fact that it was inspired to the Messenger ﷺ even before he received revelation, before his messagehood. It was his 'Ibādah in seclusion in Ghār Hirā', and it's an 'Ibādah of the other messengers. عليه السلام, Mūsā

وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَمَاقَلَتْ رَبُّهُ أَرْبَعِينَ لَيْلَةً

And We made an appointment with Mūsā for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights.

عليه السلام, Ibrāhīm

وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

And I will leave you and those you invoke other than Allāh and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy [i.e., disappointed]."

Zakarīyyah عليه السلام,

قَالَ رَبِّ اجْعَلْ لِي آيَةً^ج قَالَ ءَايَتُكَ ءَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا

He said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."

نَخْرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا

So he came out to his people from the prayer chamber and signaled to them to exalt [Allāh] in the morning and afternoon.

Maryam عليها السلام,

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا^ط قَالَ يَمْرُؤُا أَنَّىٰ لَكَ هَٰذَا

Every time Zakarīyyah entered upon her in the prayer chamber, he found with her provision. He said, "O Maryam, from where is this [coming] to you?"

The wife of Fir'awn asked for salvation from Fir'awn and his actions, and the only way to achieve that salvation is by seclusion from him.

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

My Lord, build for me near You a house in Paradise and save me from Fir'awn and his deeds and save me from the wrongdoing people.

An indication of an individual's Yaqīn in Allāh سبحانه وتعالى is their love for solitude with Him in 'Ibādah. They worship Allāh سبحانه وتعالى in solitude as if they see Him. This profound bond represents the greatest level of faith,

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.

When you receive an important phone call while you're in a gathering, what do you do? You distance yourself from the distractions in your environment. You might utilize noise-canceling technology on your earbuds, or you might hold your phone to one ear while covering the other ear to minimize the external disruptions that are around you. This allows you to concentrate and organize your thoughts effectively while you're speaking. Sometimes, you may encounter someone who's so engrossed in a phone conversation that you give him Salām and he doesn't respond. It's as if they're completely absorbed in their own world, they're oblivious to their surroundings. This 'Ibādah is to retreat to a location away from all worldly distractions to be focused and alone with Allāh سبحانه وتعالى. A dear individual shared with me that they had an uncle رحمه الله عليه who used to find solace by retreating to his bedroom during the day, performing various acts of 'Ibādah, and when they went to call him for dinner or other needs, they would perceive him so engrossed in his 'Ibādah, that it seems as though he exists in a different realm. Getting him out of his profound 'Ibādah was comparable to waking him up from a deep sleep. Working for extended hours, then dedicating time to your family, managing errands, attending meetings, and other significant

responsibilities and problems in life can be tiring, they can be exhausting. It's important to carve out some personal time to let your soul rest and to recharge your soul, just like you take breaks to nap and recharge your body. Remember to give your soul that time to relax and to connect with Allāh سبحانه وتعالى. Solitude can feel very scary and lonely, except when it's solitude with Allāh سبحانه وتعالى. Solitude with Allāh سبحانه وتعالى only brings comfort. Take, for example, Salāh. Salāh represents the hallmark and symbol of the virtuous 'Ubbād in their moments of solitude. In Sahīh Al-Bukhārī, and similar in meaning in Sahīh Muslim, the Messenger ﷺ said,

فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ، إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ

People, perform your Salāh in your homes. The best Salāh of a person is what's performed at his home, except the compulsory Salāh (the Salāh in Jamā'ah).

Salāh in solitude is a Salāh that's focused and it's devoid of any showiness.

Similar to Salāh is the other various 'Ibadat. Recitation of the Qur'ān, the various Adhkār, and Qiyām Al-Layl fall under this 'Ibādah. The distinction between this 'Ibādah and Qiyām Al-Layl lies in its scope. Qiyām Al-Layl refers to the 'Ibādah during nighttime. This 'Ibādah we're talking about encompasses both day and night — and Qiyām falls under it — and this 'Ibādah is in solitude. One of the 'Ibadat that you can do alone as part of this 'Ibādah is to reflect and think about Allāh سبحانه وتعالى's Blessings over you and about His Creations and about His Verses. Du'ā is another 'Ibādah that falls under this 'Ibādah. Du'ā where no one sees or hears you except Allāh سبحانه وتعالى. And I mentioned in a previous discussion how Ibn Taymiyyah رحمه الله تعالى used to seek out a deserted Masjid to make Du'ā within it. There's no need for any prior appointments or preparations for meeting with Allāh سبحانه وتعالى, because the Gates of Allāh سبحانه وتعالى are always open. You don't have to prepare your words or try to be eloquent with

Allāh سبحانه وتعالى, because along with your verbal recitation of Du'ā, your intention about your Du'ā and what you mean by it has a voice within it that Allāh سبحانه وتعالى knows about. This 'Ibādah is not limited to Ramadān or the months or days after it, nor is it confined to any specific time of the day or the night. It can be performed whenever you desire.

Those who have habitually practiced and experienced this 'Ibādah will share that ease and success will encounter you from ways that you never imagined. Some, if not most, started looking for ways to relieve their suffering or to get support by speaking to others while ignoring Allāh سبحانه وتعالى Whose gates never close. Some find or seek solace in people who can't help, and they leave turning to Allāh سبحانه وتعالى Who has power over everything — marriage, wealth, peace of mind, children, problems, stress, sins — Allāh سبحانه وتعالى has the solution to all and Allāh سبحانه وتعالى is able to help. No one is more generous, no one is more merciful, no one is more capable of helping you than Him. If you taste the sweetness of this 'Ibādah, you will never leave it. Solitude with Allāh سبحانه brings you blessings from ways you never perceived. When Ibrāhīm عليه السلام sought solitude with Allāh سبحانه وتعالى,

فَلَمَّا أَعْتَزَلَهُمْ

So when he had left them...

He received the blessing of Allāh سبحانه وتعالى, Ishāq and Ya'qūb.

فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا

So when he had left them and those they worshipped other than Allāh, We gave him Ishāq and Ya'qūb, and each [of them] We made a prophet.

Not only Ishāq and Ya'qūb, but also they were Messengers. When Zakarīyyah noticed the amazing blessings that Allāh سبحانه وتعالى had given to Maryam عليها السلام when she was alone in 'Ibādah, he asked her,

أَنَّى لَكَ هَذَا

From where is this [coming] to you?"

Where did you get this from? She got it in the Mihrāb.

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ^ط قَالَ يَمْرُومُ أَنَّى لَكَ هَذَا

Every time Zakarīyyah entered upon her in the prayer chamber, he found with her provision. He said, "O Maryam, from where is this [coming] to you?"

He made Du'ā just like she made Du'ā.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ^ط قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ^ط إِنَّكَ سَمِيعُ الدُّعَاءِ

At that, Zakarīyyah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."

The result for him came while he was in the Mihrāb like her.

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ

So the angels called him while he was standing in prayer in the chamber...

The angels called him while he was standing in prayer in the Mihrāb, “*Allāh سبحانه* gives you the glad tidings of Yahyā”, while he was standing in the Mihrāb. The definition of a Mihrāb is our topic. Mihrāb,

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ

Every time Zakarīyyah entered upon her in the prayer chamber...

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ

So the angels called him while he was standing in prayer in the chamber...

Ibn ‘Ashūr said Mihrāb is a private room that someone uses to isolate themselves for ‘Ibādah and Salāh.

And I said solitude with Allāh سبحانه و تعالى brings you blessings. Muhammad Ibn Yūsuf said,

من أراد تعجيل النعم فليكثر من مناجاة الخلوة

Those who wish to hasten the blessing of Allāh سبحانه وتعالى should engage in frequent, private Du'ā.

A believer, upon witnessing others transgress the boundaries set by Allāh سبحانه وتعالى in their privacy, promptly seeks to adhere to 'Ibādah and obedience to Allāh سبحانه وتعالى in his solitude, and we spoke about this in the other talks. Finding solitude with Allāh سبحانه وتعالى brings immense joy, solace, and peace. Those who are not familiar with this form of 'Ibādah or do not engage in it forfeit the Jannah that exists in this Dunyā.

وصلی اللہ علی سیدنا محمد وعلی آلہ وصحبہ وسلم