

تَزْكِيَةُ النَّفْسِ

SPIRITUAL PURIFICATION RETREAT

STEPS TO LOVE ALLAH
NEEDINESS AND DESPERATION TO
ALLAH AT ALL TIMES

Shaykh Ahmad Musa Jibril حفظه الله

Spiritual Purification Retreat / Ramadan 1446

Steps to Love Allāh Neediness and Desperation to Allāh at All Times

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



In order to understand 'Ubūdīyyah one needs to realize that he is in desperate need for Allāh سبحانه وتعالى because he was created weak.

وَخُلِقَ الْإِنْسَنُ ضَعِيفًا

And mankind was created weak.

You're weak as a human being. You need Allāh سبحانه وتعالى. You need 'Ibādah. You're desperate for it. That's the essence of 'Ibādah, Iftiqār to Allāh سبحانه وتعالى. A fundamental truth about our existence is that we've been created by Allāh سبحانه وتعالى and He continuously supports and sustains us. So a critical quality that is the basis of 'Ubūdīyyah to Allāh سبحانه وتعالى is to realize and acquire neediness to Allāh سبحانه وتعالى. It's good to turn to Allāh سبحانه وتعالى in desperate situations, but it's wrong to only show your need to Allāh سبحانه وتعالى in those desperate situations. You constantly need Allāh سبحانه وتعالى. We shouldn't only express our need during times of weakness or when one is ill or unemployed or when he's scared or facing difficult challenges. Our need for Allāh سبحانه وتعالى shouldn't be something that's occasional, exceptional, or accidental. It's essential every moment of our lives, and we have to demonstrate that. It's essential for us to recognize our need to Allāh سبحانه وتعالى outwardly and inwardly, in every situation and in every moment of our lives. It's a concept that's reiterated in the Qur'ān through different ways. Allāh سبحانه وتعالى said,

لَا قُوَّةَ إِلَّا بِاللَّهِ

There is no power except in Allāh.

وَمَا صَبْرُكَ إِلَّا بِاللهِ

And your patience is not but through Allāh.

وَمَا تَوْفِيقِي إِلَّا بِاللهِ

And my success is not but through Allāh.

No power, no Tawfīq, and no patience but with Allāh سبحانه وتعالى. So the point is that 'Ibādah is about showing neediness to Allāh سبحانه وتعالى at all times. Ibn Al-Qayyim رحمه الله تعالى related a story about someone knowledgeable, as he stated, and that person said, *"I approach Allāh سبحانه وتعالى through all gates to good deeds. Every time I tried to enter a gate for a good deed it was crowded and I couldn't get in,"* meaning people crowded around other 'Ibādāt. They're doing other popular 'Ibādāt that are known amongst people. He said, *"Then I entered the gate of Iftiqār to Allāh سبحانه وتعالى, I entered the gate of neediness to Allāh سبحانه وتعالى and it turned out to be the closest gate to Allāh سبحانه وتعالى and the widest gate to Him."* And he said, *"There was no one blocking or hindering that gate."* Meaning, it's an 'Ibādah that's not widely embraced like other 'Ibādāt. A wide gate to Allāh سبحانه وتعالى or a close gate to Allāh سبحانه وتعالى means it possesses significant benefits for one's Dunyā and Ākhirah. No one is blocking or hindering it. He's trying to say that it's an 'Ibādah that's very simple yet not many people are performing it. What's the effect or impact or benefit of this 'Ibādah? *"As soon as I stepped onto the threshold,"* he said, *"Allāh سبحانه وتعالى took me in and welcomed me in."* And what more do you need than that? Your neediness to Allāh سبحانه وتعالى is 'Ibādah so it's attained like an 'Ibādah is attained, and we spoke about that. You need to learn about Allāh سبحانه وتعالى, about His Names, about His Qualities, and the effects of those Names and Qualities on the creation

around us. Once you realize this, you'll realize how desperately you need Allāh سبحانه وتعالى. You need to also look at your weaknesses. A person who understands their true worth and powers realizes that no matter how much power they have, or status or wealth they achieve, they are weak and in desperate need of Allāh سبحانه وتعالى.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ^{صلى} وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

O mankind, you are those in need of Allāh, while Allāh is the Free of need, the Praiseworthy.

Neediness to Allāh سبحانه وتعالى appeared on the outward appearance of the Messenger ﷺ and the Salaf, just as it manifested in them inwardly. They went to the extent of using their outward appearances to boost their inner Iftiqār to Allāh سبحانه وتعالى. Ibn Rajab mentioned that the Tābi'ī from Basra, Mutarrif Ibn 'Abdillāh Ash-Shikhīr, had a nephew who was imprisoned. So he wore tattered clothes and he went with a stick and he said, *"I'm going to show my need to Allāh so that He will answer my Du'ā."* 'Ibādāt are intertwined. Your neediness to Allāh سبحانه وتعالى is intertwined with submission to Allāh, with humility to Allāh سبحانه وتعالى, with sincerity to Allāh سبحانه وتعالى, and with reverence to Allāh سبحانه وتعالى among other 'Ibādāt. What Mutarrif was doing was not among the Bid'ah of the deviant sects, because when the Messenger ﷺ went to Salāt Al-Istisqā', his appearance showed his desperate need and humility to Allāh سبحانه وتعالى.

خَرَجَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُتَوَاضِعًا، مُتَبَدِّلًا، مُتَخَشِّعًا، مُتَرَسِّلًا، مُتَضَرِّعًا، فَصَلَّى رَكْعَتَيْنِ

Allāh's Messenger (ﷺ) went out (of Al-Madīnah, to pray for rain) humbling (himself), wearing rough clothes, submissive, walking slowly, supplicating (Allāh). Then, he offered two Rak'āt...

Each of those five descriptions in that Hadīth show that he approached Salāt Al-Istisqā with an apparent sense of need. His appearance showed his need to Allāh, his submission to Allāh, and his humility to Allāh سُبْحَانَهُ وَتَعَالَى. It was clearly visible — مُتَوَاضِعًا, humble. مُتَرَسِّلًا means his walk even showed desperate humility to Allāh سُبْحَانَهُ وَتَعَالَى. مُتَضَرِّعًا, Iftiqār and humility in Du'ā. مُتَبَدِّلًا, his casual clothes, not his special clothes. Even the clothes that he chose for that moment were clothes that showed his desperate need to Allāh سُبْحَانَهُ وَتَعَالَى. In other occasions, like in Jumu'ah, he would wear special clothing and he encouraged us to wear the best of our clothing.

How can we not show our neediness to Allāh سُبْحَانَهُ وَتَعَالَى when everything we have is from Allāh سُبْحَانَهُ وَتَعَالَى?

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ مِّنَ اللَّهِ

And whatever you have of favor it is from Allāh.

Don't ever let it cross your mind that you've attained any success on your own. Show your need to Allāh سُبْحَانَهُ وَتَعَالَى in your most successful moments, just like you show your need in the biggest of your trials. Humble yourself to the One Who granted you everything. You're poor without Allāh سُبْحَانَهُ وَتَعَالَى and you're rich with Him. You thank Him for every tiny blessing, for every heartbeat, for every moment of your life. You thank Him for the blessing of you realizing that you know everything is from Him and that you desperately need Him. The fact that you know how desperate you are to Allāh سُبْحَانَهُ وَتَعَالَى, that fact itself is something

you should thank Allāh سبحانه وتعالى for. Awareness that it's from Allāh سبحانه وتعالى is Iftiqār to Allāh سبحانه وتعالى. It humbles one, it diminishes one's pride, it makes one recognize their dependence on Allāh سبحانه وتعالى. It makes one turn to Allāh سبحانه وتعالى for power and help and in seeking guidance and support.

Ibn Taymiyyah رحمه الله تعالى said, *"The more a person humbles themselves before Allāh سبحانه وتعالى and the more they recognize and show their Iftiqār to Allāh سبحانه وتعالى, the closer they become to Allāh سبحانه وتعالى and the more honored they are to Him."* Allāh سبحانه وتعالى is most generous when we exhibit that we are most needy of Him. When we show our desperation and Iftiqār to Allāh سبحانه وتعالى He is Most Generous. People are the opposite, they overlook and neglect you when you show need for them. And this topic is the meaning of لا حول ولا قوة الا بالله — there's no power nor strength in you or in anyone or anything except with Allāh سبحانه وتعالى, and you need Allāh سبحانه وتعالى at all times. You're in desperate need for Allāh سبحانه وتعالى to guide you. Guidance is only from Allāh سبحانه وتعالى. Look at this Hadīth Qudsi and how it shows that one is desperately in need of Allāh سبحانه وتعالى.

يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ

O My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you.

Don't say that it was books or the internet or some Shuyūkh who guided you, it was Allāh سبحانه وتعالى who guided you. Don't think for a moment it was *you* who researched and found Hidāyah, it was Allāh سبحانه وتعالى who guided you and you desperately need Allāh سبحانه وتعالى to continue being guided. Iftiqār to Allāh سبحانه وتعالى is to show that you had no might and no power in this. *"My servants all of you are astray except those who I guided. Seek guidance of Me and I will guide you."* Some may say, *"I'm strong in resisting sins or a certain sin, or I'm*

strong in resisting Kufr or Shirk,” — that's a deficiency in this matter. You always need the help of Allāh سبحانه وتعالى no matter how strong you think you are. Ibrāhīm Khalīlullāh, the father of مِلَّةَ إِبْرَاهِيمَ حَنِيفًا. It's from the completeness of Ibrāhīm's Tawhīd that our Messenger ﷺ was ordered to follow in his footsteps.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

Then We revealed to you, [O Muhammad], to follow the religion of Ibrāhīm, inclining toward truth.

With all that and more, he showed his Iftiqār to Allāh سبحانه وتعالى and he asked Allāh سبحانه وتعالى to save him and his offspring from Shirk.

وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And keep me and my sons away from worshipping idols.

Yūsuf عليه السلام didn't say, “I'm the noble one, and I'm the son of the noble one, Ya'qūb, and I'm the grandson of the noble one Ishāq, and I'm the great-grandson of the noble one Ibrāhīm,” عليهم الصلاة والسلام. He didn't say, “I descended from a line of devout prophets and I was raised by a prophet so I can resist sins.” Instead he showed his need to Allāh سبحانه وتعالى.

وَالَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ

And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant.

He showed his need to Allāh سبحانه وتعالى and he sought His aid to avoid sins. Show your need to Allāh سبحانه وتعالى for your beverages, for your food, for your water no matter how full your refrigerator is. Your Iftiqār to Allāh سبحانه وتعالى is to realize you had no power and no strength in bringing food to the table, even if you worked a double and a triple shift. He's the one who provided you with that food.

يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتَهُ، فَاسْتَطْعِمُونِي أُطْعِمْكُمْ

My servants! You're all hungry except the ones who I feed, so seek food from Me and I will feed you.

You also don't even have control or strength when it comes to clothing yourself and your family, it's Allāh سبحانه وتعالى's Blessing. So you need to show your need to Allāh سبحانه وتعالى.

يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتَهُ، فَاسْتَكْسُونِي أَكْسِكُمْ

My servants! You're all naked except the ones who I clothed, so seek clothing from Me and I will clothe you.

Even your repentance, you seek that from Allāh سبحانه وتعالى.

يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ

My servants you sin day and night and I forgive the sins so seek forgiveness from Me and I will forgive you.

All those blessings that you have can be taken away in the blink of an eye and they can be given to someone else. A simple blood clot or a simple tumor can render you into history within a matter of days.

Showing your need to Allāh سبحانه وتعالى brings you closer to Allāh سبحانه وتعالى, it sets you on the Path of Allāh سبحانه وتعالى, it attains you the love of Allāh سبحانه وتعالى, and it opens a gate that wouldn't be accessible through any other means. When you're in the state of Iftiqār to Allāh سبحانه وتعالى, He will look after you. The more Iftiqār you express to Allāh سبحانه وتعالى the more generous He is to you. But when you say, "I'm self-reliant, I did it on my own", that's when He will abandon you.

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا

No! [But] indeed, man transgresses.

أَنْ رَّءَاهُ أَتَعْتَبِ

Because he sees himself self-sufficient.

What power do we have and who are we to say that we're self-reliant? When an individual takes satisfaction and pride in their possessions and they attribute that to themselves alone, they're not experiencing the proper state of Iftiqār. A person who's wealthy yet ascribes attaining that wealth from Allāh سبحانه وتعالى is in the state of Iftiqār. However, if they assert their independence, self-sufficiency, or self-reliance, then they haven't attained the state of Iftiqār. This applies to other blessings like your health, your Hidāyah, your sleep, your waking, your resting, your seeing, your hearing, your thinking, using the bathroom, your abilities, your intelligence, your wisdom, your status, your job, your career, your knowledge, your spouses, your children — all those are graces and blessings from Allāh سبحانه وتعالى who said,

وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً

And amply bestowed upon you His favors, [both] apparent and unapparent?

Once you think you're independent or self-sufficient, you will be destroyed. You destroy yourself with that. Any deficiency in this matter is setting yourself up for failure Dunyā and Ākhirah. We went over the Du'ā many times that's supposed to be a part of your Adhkār in the morning and evening.

يا حي يا قيوم برحمتك أستغيث أصلح لي شأني كله ولا تكلني إلى نفسي طرفة عين

O Ever-Living, O Self-Sustaining, by Your mercy I seek help; rectify all my affairs, and do not entrust me to myself even for the blink of an eye.

Yā Allāh! Don't leave me to myself not even for a moment. If Allāh سبحانه وتعالى leaves you for an instant, you're doomed.

This one example will show you success and failure as it pertains to this matter, and it shows you how dangerous it is to think you're self-sufficient when it comes to Allāh سبحانه وتعالى. The more you perfect your Iftiqār to Allāh سبحانه وتعالى, the more your rank will change to the better Dunyā and Ākhirah. The Messenger ﷺ was the best of mankind and his Sahābah were the best generation. In the battle of Badr, when they showed their deep Iftiqār to Allāh سبحانه وتعالى,

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ

[Remember] when you were asking help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."

When they showed their deep Iftiqār to Allāh سبحانه وتعالى, their desperation to Allāh سبحانه وتعالى, they expressed their need to Allāh سبحانه وتعالى and their humility, and they cried to Allāh سبحانه وتعالى, He reinforced them with forces and hosts from the heavens.

بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ

A thousand from the angels, following one another.

A thousand angels and successions and more to come. Fast forward to the Day of Hunayn. A slight deficiency on the Day of Hunayn caused a retreat in the beginning of the battle.

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا

And [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all...

Some, possibly even one person rejoiced at the great number of the believers. That slight deficiency of one caused twelve thousand to suffer and retreat at the beginning of the battle. The best man was amongst them, ﷺ, and they're the best generation. Allāh سبحانه وتعالى taught them a lesson on this topic.

فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا

But it did not avail you at all...

Numbers prove no advantage to you. It's not about numbers, it's about your Iftiqār to Allāh سبحانه وتعالى. When we find ourselves either outnumbered and overpowered by the enemy, or when we have the advantage over them and we outnumber and out-power them, the Iftiqār to Allāh سبحانه وتعالى remains unchanged in both situations. Our strength and our power come solely from Allāh سبحانه وتعالى and we're in desperate need of Allāh سبحانه وتعالى in both scenarios. When everything is going well for you in this Dunyā or when it feels like everything is going against you, remember in both situations that you have no

strength or power except through Allāh سبحانه وتعالى and that you desperately need the help of Allāh سبحانه وتعالى.

I gave a talk once about this and I kept repeating, “*You always are in desperate need of Allāh سبحانه وتعالى*,” and I think I did that today. So a younger brother after the Halaqah said, “*That's your DNA.*” And I said, “*What's the DNA?*” He said, “*That's the abbreviation: **Desperate Need for Allāh سبحانه وتعالى** is abbreviated DNA.*” And that's our DNA truly. You always are in desperate need for Allāh سبحانه وتعالى. And another story I just remembered, I was invited some time ago to a gathering and it was a very wealthy person. His tone of speech lacked Iftiqār to Allāh سبحانه وتعالى and I advised him. I said, “*Tone it down a little bit, humble yourself to Allāh سبحانه وتعالى.*” I said, “*Your tone lacks Iftiqār to Allāh سبحانه وتعالى and that could destroy you.*” There were many brothers present, and I was told he never misses a Salāh, ever, but that doesn't mean that a person mastered 'Ubūdīyyah and Iftiqār to Allāh سبحانه وتعالى.

ج
وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنِّ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا

And why did you, when you entered your garden, not say, 'What Allāh willed [has occurred]; there is no power except in Allāh'? Although you see me less than you in wealth and children,

The Qur'ān taught us the manners about this. The days went on and the blessing of COVID came by, and brothers told me that he lost everything, and he is living now in what's considered a ghetto. He lost his businesses, his mansion, and he's renting a small house in what's referred to as a ghetto part of town. A deficiency in this matter is destructive. When someone becomes arrogant in this matter and lacks Iftiqār to Allāh سبحانه وتعالى, Allāh سبحانه وتعالى will make them experience weakness and humiliation. You will never be self-sufficient from Allāh سبحانه وتعالى, so show Allāh سبحانه وتعالى your weakness, your humility, your submission, your

need, your poverty, your incapacity, your inability — show that to Allāh سبحانه وتعالى! It will only gain you honor and success. This entire talk can be summarized in one line: The more you show your Iftiqār to Allāh سبحانه وتعالى, the richer you become in everything — Dunyā and Ākhirah matters, Hidāyah, Rizq, and everything else.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ^ص وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

O mankind, you are those in need of Allāh, while Allāh is the Free of need, the Praiseworthy.

وصلی اللہ علی سیدنا محمد وعلی آلہ وصحبہ وسلم