

# تزكية النفس

SPIRITUAL PURIFICATION RETREAT

STEPS TO LOVE ALLAH  
PREFERRING WHAT ALLAH LOVES

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## Steps to Love Allāh Continuous Dhikr of Allāh

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



The next factor to attain love for Allāh سبحانه وتعالى is something Ibn Al-Qayyim رحمه الله تعالى mentioned. He said it's preferring what Allāh سبحانه وتعالى loves over your own love and desires, especially in moments of temptation. When someone is faced with strong desires, they have two choices to make — and of course, we're talking about Harām desires. They can either follow what pleases Allāh سبحانه وتعالى through their actions and words, or they can give in to their own desires and to the temptations of the Shaytān. To genuinely attain love for Allāh سبحانه وتعالى, which is our topic, a person needs to fight against their desires and practice patience in doing so, because it can be difficult at times. They should focus on following Allāh سبحانه وتعالى's Commands and they should focus on embracing what Allāh سبحانه وتعالى loves and choose what Allāh سبحانه وتعالى loves over their own love and desires. It's a struggle, in fact, it's a form of Jihād, but it's a path to attaining love for Allāh سبحانه وتعالى. A man asked Al-Hasan Al-Basri, *"Which form of Jihād is the best?"* Al-Hasan Al-Basri said, *"Jihād against your own desires."* Allāh سبحانه وتعالى said,

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ

*Strive hard in Allāh's cause as you ought to strive.*

'Abdullāh Ibn Al-Mubārak said حَقَّ جِهَادِهِ in this verse means مجاهدة النفس. حَقَّ جِهَادِهِ in this verse means the fight and struggle against oneself and one's desires. So in order to love Allāh سبحانه وتعالى, you must love what Allāh سبحانه وتعالى loves and hate what Allāh سبحانه وتعالى dislikes. Your desires need to be subservient to what Allāh سبحانه وتعالى loves. You prioritize what Allāh سبحانه وتعالى loves over your own desires.

Ramadān is a perfect example of this talk today. You love to eat and drink and married spouses love to have relationships during the day. Believers willingly leave or face the discomfort of hunger and thirst to please Allāh سبحانه وتعالى. They'll leave the relationship with their spouses during the day to please Allāh سبحانه وتعالى. They choose what Allāh سبحانه وتعالى loves and desires over what they love and desire. They not only withstand the pain of being hungry and thirsty, but they'll also reach a deep level of love for Allāh سبحانه وتعالى that they'll even find joy in that discomfort because it's what Allāh سبحانه وتعالى loves. Similar to that is waking up for Fajr. You wake up from the cozy warmth of your bed to go do Wudū' or make Ghusl. You're tired or it's chilly outside, but you still wake up. That signifies a profound love for Allāh سبحانه وتعالى in that person's heart. Leaving the Harām that one desires because it's something that Allāh سبحانه وتعالى despises, that also shows how much they love Allāh سبحانه وتعالى. In Sahīh Al-Bukhāri, the Messenger ﷺ said,

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا

*Whoever possesses three qualities, will attain the sweetness of Īmān. One of them, the first one of them, is to love Allāh سبحانه وتعالى and His Messenger more than anyone else.*

And this love isn't just about words that one says or poetry that describes that love, this love entails that you love and submit to their commands and to love what they love and hate what they hate.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

*Say, [O Muhammad], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins."*

Simply put, proof of genuine love is putting what your beloved loves before what you love yourself. If you truly love Allāh سبحانه وتعالى, you'll put what Allāh سبحانه وتعالى loves before your own desires and love. Take the example of Jihād, the Mujāhidīn — the *righteous true* Mujāhidīn who uphold the banner of Tawhīd are among the most hated of our time by the Munāfiqīn and those who claim to be Muslim, but Allāh سبحانه وتعالى loves them.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بَنِيَن مَّرْصُومٍ

*Indeed, Allāh loves those who fight in His cause in a row as though they are a [single] structure joined firmly.*

And Allāh سبحانه وتعالى praised them, and He praised them in numerous verses, and when He praises them, it means He loves them.

وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

*And he who fights in the cause of Allāh and is killed or achieves victory - We will bestow upon him a great reward.*

And He said,

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

*But those who have believed and emigrated and fought in the cause of Allāh and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.*

Hating what Allāh سبحانه وتعالى loves is one of the most evident indicators that one does not possess true love for Allāh سبحانه وتعالى. Many who claim to be Muslim, like the Murji'ah Jews of the Qiblah, the liberalists, and modernists, they dislike the entire concept of Jihād. It's the most hated topic to them. It irks them because of their diseased hearts. You can't claim to love Allāh سبحانه وتعالى and at the same time dislike Jihād and the righteous Mujāhidīn. And no, those who fight for the sake of the Tawāghīt and betray the enemies of Allāh are not true Mujāhidīn.

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ

*Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of Tāghūt.*

It's not genuine love for Allāh سبحانه وتعالى if you harbor animosity and hate to those whom Allāh سبحانه وتعالى loves. The speedometer tells you how fast you're going. The thermostat tells you how warm your house is. Love for Jihād tells you how much you love Allāh سبحانه وتعالى. Imagine that, one of the most hated obligations is the litmus test for truly loving Allāh سبحانه وتعالى. Ibn Taymiyyah رحمه الله considered it the best voluntary 'Ibādah that one can do and he said it's the true sign of complete love for Allāh سبحانه وتعالى, because of the verse,

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

*Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allāh and His Messenger and Jihād [i.e., striving] in His cause, then wait until Allāh executes His command. And Allāh does not guide the defiantly disobedient people."*

Your love for Allāh و تعالى سبحانه is fake if you hate Jihād or if you're harsh against the righteous Muwahhidīn and Mujāhidīn and believers and lenient and humble to the Kuffār and enemies of Islām. The characteristic of those who love Allāh and those who are loved by Allāh in the verse يُحِبُّهُمْ وَيُحِبُّونَهُ — the characteristic in that verse about them is being humble towards the believers and harsh and stern against the disbelievers.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

*O you who have believed, whoever of you should revert from his religion - Allāh will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, strong against the disbelievers; they strive in the cause of Allāh...*

Jihād is a fundamental criterion for demonstrating one's love for Allāh سبحانه because it's the exertion of one's utmost ability to attain what is beloved by Allāh و تعالى سبحانه and it's exerting one's utmost ability in repelling what is disliked by Allāh و تعالى سبحانه.

When a person loves something, even Dunyā matters, they're willing to make sacrifices for what they love. They'll sacrifice for a job or a position that they love. They'll sacrifice for the wealth they want to gain that they love, they'll sacrifice for a beloved spouse, they'll sacrifice for other Dunyā matters that they truly love, and they'll sacrifice even if it leads to personal loss and harm. Allāh سبحانه وتعالى said,

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

*But those who believe are stronger in love for Allāh.*

Those who believe love Allāh more than what *they* love. They're willing to sacrifice for Dunyā matters that they love, even at the risk of harming themselves. وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ — Those who love Allāh more will sacrifice for what Allāh سبحانه وتعالى loves no matter what harm they face. Just like you must love what Allāh سبحانه وتعالى loves, you can't claim to love Allāh سبحانه وتعالى and not dislike what He dislikes. It's not true love of Allāh سبحانه وتعالى to like what Allāh سبحانه وتعالى dislikes. Allāh, for example, hates the Kuffār. لَا يُحِبُّ الْكَافِرِينَ is twice in the Qur'ān in that wording. So Allāh سبحانه وتعالى does not like the Kuffār. To deceive oneself into believing otherwise or to express or have love for them is one of the most evident indicators of a lack of genuine love for Allāh سبحانه وتعالى. So to love Allāh سبحانه وتعالى, you prioritize the Desires of Allāh سبحانه وتعالى over your own desires and the desires of others, even in the face of significant trials or heavy burdens. Preferring what Allāh سبحانه وتعالى loves and desires can be attained — obviously — by overcoming the desires within you, the desires of your Nafs. You can't develop strong love for Allāh سبحانه وتعالى until you overcome the forbidden desires. In Rawdat Al-Muhibbīn, Ibn Al-Qayyim رحمه الله تعالى said, "I heard my Shaykh, Ibn Taymiyyah رحمه الله تعالى say that Jihād against one's desires and his inner-self is the foundation for Jihād against the Kuffār and the Munāfiqīn." A

person can't effectively confront his enemy until he first overcomes his own desires.

Those who conquer their desires gain strength and honor, and those who let their desires control them face humiliation and failure. And just like overcoming the desires of the Nafs is essential, it's essential to attain love for Allāh سبحانه وتعالى, one must also overcome the Shaytān and his Awliyā' to love Allāh سبحانه وتعالى. Love of Allāh سبحانه وتعالى and following the Shaytān or what desires are two opposing forces that can't coexist. If a person doesn't resist the Shaytān when he tries to invade his heart, how can he expect to maintain love for Allāh سبحانه وتعالى? The Shaytān continues to repel what Allāh سبحانه وتعالى loves out of the heart, one matter after another, by luring one with his tactics and by striking him with his schemes. If the Shaytān is not actively resisted, the heart will eventually become devoid of love for Allāh سبحانه وتعالى, والعياذ بالله, سبحانه Allāh سبحانه said,

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ج

*Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.*

Allāh سبحانه وتعالى said,

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

*But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination,*

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

*Then indeed, Paradise will be [his] refuge.*

وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ, if one restrains himself from following His forbidden desires in favor of what Allāh سبحانه وتعالى loves, he gets a special reward. فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى — Jannah will be their abode. Keep in mind, if the Nafs experiences a desire or there's a Shaytānic whisper, but the believer refrains from acting on them and resists them for the sake of Allāh سبحانه وتعالى, that restraint itself becomes an act of 'Ibādah, a righteous deed that he gets reward for, and it's a sign that person loves Allāh سبحانه وتعالى.

And there are tens upon tens of practical ways to help one overcome their desires, the desires that conflict with what Allāh سبحانه وتعالى loves. In the last chapter of the famous book that I mentioned several times, Rawdat Al-Muhibbīn by Ibn Al-Qayyim, he dedicated the last chapter of that book to this chapter we're talking about. He called that chapter Dhamm Al-Hawā', and in that chapter he mentioned fifty ways to overcome and resist desires. When I read that book many years ago, I noticed similarities between some of the means Ibn Al-Qayyim chose to some of the ones that Ibn Al-Jawzi chose. It appears that Ibn Al-Qayyim benefitted from Ibn Al-Jawzi's means on this matter, he benefitted from Ibn Al-Jawzi's points on this. Ibn Al-Jawzi has an entire book on this topic, and it's by the same name that Ibn Al-Qayyim chose for the last chapter of his book, Dhamm Al-Hawā'. The entire book of Ibn Al-Jawzi is called Dhamm Al-Hawā'. The reason why I say that Ibn Al-Qayyim is the one who benefited is because some of the fifty that he mentioned are very similar to some of the seven that Ibn Al-Jawzi mentioned, and Abu Al-Faraj Ibn Al-Jawzi died close to a century, precisely ninety-four years before Ibn Al-Qayyim رحمه الله تعالى was even born. Some actually think they're the same person, but they're not. What matters though is that they both mentioned ways to overcome desires that counter what Allāh سبحانه وتعالى loves. It's a lengthy subject, and it could be explored in a separate series of discussions, but one should know that among the ways to overcome desires is to know and remember

that following desires goes against the concept of Tawhīd. Following desires and Tawhīd are completely opposite concepts. Desires can be seen as idols. Tawhīd is against idols. Desires can be seen as idols because one follows them and obeys them. The desires are an idol in the heart of everyone. And Allāh سبحانه وتعالى sent His Messenger ﷺ to break the physical idols and to break the idols in each person's heart as well. Allāh سبحانه وتعالى said some people chose to follow their own desires, taking them as a Lord instead of taking Allāh سبحانه وتعالى as their Lord.

أَفَرَأَيْتَ مَنْ أَخَذَ إِلَهَهُ هَوَاهُ

*Have you seen he who has taken as his god his [own] desire?*

So following one's desires goes against the concept of Tawhīd and a person who's driven by desires is blinded by those desires. Once they get addicted to following their desires, they don't realize what they're getting into. Someone drowned in his Harām desires is similar, in a way, to a person who's cooking in the kitchen. The person in the kitchen might not notice the smell of the food until they go outside for a bit of fresh air. When they come back after getting some fresh air, they'll realize how strong the aroma around them is or was. A person drowned in following his desires doesn't realize what he's gotten himself into, so he needs a breath of fresh air. That fresh air for someone following his desires is to step aside and think about following his desires — to *think* about it. A wise person *thinks* and analyzes his desires and he thinks about their implications *before* he actually commits them. If they do think about it, and he's wise, they'll realize it's not worth it. They'll think about how much harm their desires will cause them for that short, temporary pleasure that fades away within moments. The harm is many folds worse than the pleasure of the desire and it'll cause a wise person to walk away and turn away. Virtues are lost when one fulfills his Harām desires. They cause disgrace, loss of status, bad reputation, and harm

upon harm. That's aside from what's important, and that it's a sin you don't want to meet Allāh سبحانه وتعالى with. Reflect on the strength and honor that come from overcoming desires and the weakness and humiliation that follow the defeat of falling into the traps of the Shaytān or one's desires. One who conquers his desires feels a sense of empowerment. Those who let their desires control them experience a deep sense of defeat within themselves. Think about the outcome following the desires by looking into the lessons of the Messengers. Look at Ādam and Yūsuf, for example. The Shaytān deceived Ādam عليه السلام with a simple desire for a taste, a bite. It led to the fall from the blissful state that he was in. Yūsuf عليه السلام fought hard against his desires, against the temptations of the wife of the 'Azīz, and because of that he was given authority and he became established in the land. Think about what might have occurred if Yūsuf عليه السلام had given in to his desires, the desires that he fought against, the desires that he said about,

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

*He said, "My Lord, prison is more to my liking than that to which they invite me.*

He preferred prison over his desires. He was freed by the will of Allāh سبحانه وتعالى and he was able to thrive and succeed after leaving prison by the will of Allāh سبحانه وتعالى, because he controlled himself and avoided his desires. It's important to have self-respect and dignity and not let your enemy — إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ — you can't let your enemy control you. When the Shaytān sees someone weak in their determination and that he's easily swayed by his desires, he takes advantage of that and leads them astray even more. When the Shaytān sees strength in that person — and that person attains strength from Allāh سبحانه وتعالى — when he sees that strength and pride, he can only hope to catch them off guard. Allāh سبحانه وتعالى compared those who follow their desires to the lowest of animals. It's only animals who are driven by their desires without understanding and thinking

about the outcome of those desires. Humans were not created for desires. You were created for the mighty purpose of worshiping Allāh سبحانه وتعالى and that can only be attained by resisting the desires. Allāh سبحانه وتعالى likens those who follow their desires to dogs.

وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَتَثَبَّ كَثَلِ الْكَلْبِ

*But he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog...*

وَاتَّبَعَ هَوَاهُ — our topic. He followed his desires, so what's he like?

وَاتَّبَعَ هَوَاهُ فَتَثَبَّ كَثَلِ الْكَلْبِ

*And followed his own desire. So his example is like that of the dog...*

His example is like that of a dog. He's compared to wild donkeys in another verse.

كَانَ هُمْ حَمِيرٌ مُسْتَنْفِرَةٌ

*As if they were alarmed donkeys.*

فَرَّتْ مِنْ قَسْوَرَةٍ

*Fleeing from a lion?*

Rebelling against one's desires can give a person strength in his Īmān, in his body, in his heart, and in his speech. Some of the earlier Ulamā' said that someone who can control his desires is stronger than one who can control or conquer a city alone by himself.

The more someone practices restraining and resisting their desires, the stronger they become. Some will adhere to the rules of Allāh سبحانه وتعالى, they'll possibly love some of the rules of Allāh سبحانه وتعالى, but when some rules contradict their personal desires, they'll oppose them. They'll remain compliant as long as those desires are not challenged. When the desires are challenged, they'll prioritize their own desires over what Allāh سبحانه وتعالى loves. The solution lies in resisting the disease of the desires at all costs. Love and desires that are Harām can become compared to an illness or a disease — they are a disease. The cure is very simple, everyone has the cure for it. Resist and abandon those desires. To encourage you to resist and abandon those desires keep in mind that when you resist the desires and the whispers of Shaytān you'll be granted countless Dunyā and Ākhirah benefits and blessings, much more than we can enumerate. You'll get in return far greater than what you would gain when indulging in those Harām desires. It's like turning away from a piece of dung, only to turn around and get a pearl in return. In fact, it's sufficient to know that truly resisting the Harām desires elevates an individual to a status so high in ranking, where if he were to swear by Allāh سبحانه وتعالى in need of something, Allāh سبحانه وتعالى will fulfill it. When you think about the seven categories of the people whom Allāh سبحانه وتعالى will shade under His Throne on the day when there's no shades except His — in that famous Hadīth that you all know — you'll realize when you reflect on that Hadīth that the common denominator among all seven categories, the reason they earned that special shade from Allāh سبحانه وتعالى, is by resisting their desires.

After you resist your desires, the desires of the Nafs and the temptations of the Shaytān, you need to also resist and overcome the desires of people as well. Don't conform to the desires and wishes of anyone when they contradict the

principles of Allāh's Shari'ah no matter who they are. Allāh سبحانه وتعالى told His Messenger,

وَلَا يَصُدُّكَ عَنْ ءَايَاتِ اللَّهِ بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ

*Don't let them [O Muhammad] turn you away from teaching the Āyāt.*

Remain unaffected by their negativity. Disregard their comments and hostility and maintain your focus without any concern for them. Allāh سبحانه وتعالى supports His Words and He supports the efforts of every true, righteous, Dā'iyyah that calls for the Word of Allāh سبحانه وتعالى. That's all you need. Allāh سبحانه وتعالى then told him,

وَادْعُ إِلَىٰ رَبِّكَ

*And invite [people] to your Lord.*

Continue calling people to Tawhīd.

وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

*Don't be among the Mushrikīn.*

Don't follow what people love and desire on the account of what Allāh سبحانه loves and desires, even if you're only a one-man nation standing on your

own. Not even a father or a mother. If a father and mother follow their desires in that which contradicts what Allāh سبحانه وتعالى loves, you can't follow them. You can't follow a Shaykh that follows what contradicts what Allāh سبحانه وتعالى loves. To truly love Allāh سبحانه وتعالى you need to make what pleases Allāh سبحانه وتعالى your priority over everything. This means that you should desire and act in a way that Allāh سبحانه وتعالى loves, even if it disappoints everyone around you. It might involve issues of Tawhīd, where you set yourself apart from your environment due to them being against Tawhīd or concepts of Tawhīd, and your Da'wah to them is not effective. It could be due to current events and matters like, for example, defending the Muwahiddīn. It could be due to standing up for those who are unjustly imprisoned for the sake of Allāh سبحانه وتعالى. It could be because you're voicing your concern and defending our sisters in the camps while others choose to slander them. Distinguishing yourself from your surroundings could also be due to sins that have become widespread and normalized. Learn from the Messenger ﷺ and other messengers who stood against the entire world of their time. Their focus and efforts were only on loving Allāh سبحانه وتعالى, which means prioritizing what Allāh سبحانه وتعالى wants. They didn't let criticism and hostility affect them, nor did it make them give up on their Da'wah. Allāh سبحانه وتعالى said about Ibrāhīm,

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَاتِلًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

*Verily, Ibrāhīm was an Ummah, or a nation, obedient to Allāh, Hanīf (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikīn.*

Mujāhid رحمه الله تعالى said, "It means he was a believer alone while everyone during that time was a disbeliever." None of the messengers عليهم الصلاة والسلام received a warm welcome from their people. They all faced hostility. They stood against the globe of their time delivering the Message of Allāh سبحانه وتعالى, elevating the word of Allāh سبحانه وتعالى, battling against the enemies of Allāh

سبحانه وتعالى. They faced hostility from both the near and far for the sake of Allāh سبحانه وتعالى, but they prioritized what Allāh سبحانه وتعالى loves over what people around them loved. I don't need to elaborate on this point very much because we have an entire ongoing series, the Ghurabā' series, the Stranger series, that addresses this point in deep detail.

The summary of this talk — and I'll give it to you in a practical way that everyone will understand — is that sometimes you'll notice couples who get married and one of the spouses may have something that they dislike — there are matters in life that one dislikes — but after marrying someone and truly loving that spouse, their love for their spouse will get them to love what they previously disliked. Certain foods, maybe coffee, or perfumes, or different habits like sleeping late or sleeping early. What happens is, they start to love what they once hated and they become accustomed to what they once hated because of their love for their spouse. Their change is driven by their deep love for their spouse. Their love for their spouse changed their habits or some of what they like and dislike. Allāh سبحانه وتعالى has the supreme examples, والله المثل الأعلى. In order to love Allāh سبحانه وتعالى you must love what Allāh سبحانه وتعالى loves and hate what Allāh سبحانه وتعالى dislikes — your desires need to be, as I said, subservient to what Allāh سبحانه وتعالى loves. You should prioritize what Allāh سبحانه وتعالى loves and what Allāh سبحانه وتعالى wants above your own feelings and desires as well as the feelings and desires of everyone else. Don't express crocodile tears and insincere emotions to a lecture regarding the love of Allāh سبحانه وتعالى or his Messenger ﷺ if you don't genuinely love what they love. Love is disingenuous if you don't love what they love.

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَأُحْبَطَ أَعْمَالُهُمْ

*That is because they disliked what Allāh revealed, so He rendered worthless their deeds.*

It's essential to detest what they detest. The love of Allāh سبحانه وتعالى and love of His enemies and the love of His enemies' beliefs cannot coexist in the same heart. This is a very long essential topic, and I wanted to address several other points but because of the time, we'll stop right here.

وصلی اللہ علی سیدنا محمد وعلی آلہ وصحبہ وسلم