

نزك يرا النفس

SPIRITUAL PURIFICATION RETREAT

LEAVING SINS FOR THE SAKE OF ALLAH

Shaykh Ahmad Musa Jibril حفظه الله

Spiritual Purification Retreat / Ramadan 1446

Leaving Sins for the Sake of Allāh

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



One way to resist sins is to rebel against your desires, knowing that the reward is from Al-Karīm, the Most Generous, and that it's immense. Reward from Allāh سبحانه وتعالى for leaving a sin is immeasurable by the mind and it's incomprehensible by the heart. It's on the authority of both Abu Qatādah and Abu Ad-Dahmā', they said,

أَتَيْنَا عَلَى رَجُلٍ مِنْ أَهْلِ الْبَادِيَةِ، فَقُلْنَا: هَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا؟ قَالَ: نَعَمْ، سَمِعْتُهُ يَقُولُ: إِنَّكَ لَنْ تَدَعَ شَيْئًا لِلَّهِ إِلَّا بَدَلَكَ اللَّهُ بِهِ مَا هُوَ خَيْرٌ لَكَ مِنْهُ.

You'll never leave something for the sake of Allāh سبحانه وتعالى except that Allāh سبحانه وتعالى will replace it with something better. It's a consistent rule for those who are truthful with Allāh سبحانه وتعالى that He always replaces what you leave for His sake with something better. Spend for the sake of Allāh سبحانه وتعالى and He will reward you abundantly.

وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ

And whatsoever you spend of anything (in Allāh's Cause), He will replace it.

And the Messenger ﷺ said

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ

Charity does not diminish wealth.

Allāh سبحانه وتعالى always replaces and compensates. Whoever suppressed his anger for the sake of Allāh, he forgives someone for the sake of Allāh, one who gives up his pride — he swallows his pride in a matter for the sake of Allāh سبحانه وتعالى, he will be replaced with something better. What's the replacement? A Hadīth says

وما زاد الله عبداً بعفوٍ إلا عزاً

Your honor will be increased. You humble yourself for the sake of Allāh سبحانه وتعالى, you'll receive something better.

وما تواضع أحدٌ لله إلا رفعه الله

He will higher your status when you humble yourself before Him.

When you sacrifice something for the sake of Allāh سبحانه وتعالى, don't have a narrow-minded, materialistic perspective when considering the rewards and blessings from Allāh سبحانه وتعالى. The compensation is guaranteed, because it's a promise from Allāh سبحانه وتعالى, and Allāh سبحانه وتعالى never breaks his promise. Don't look down on the fact that it may be reserved for you in the Ākhirah. It may be Jannah!

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...

One who restrains himself from sins, impure, evil desires, and lusts will get a replacement. What's the replacement?

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

Verily, Paradise will be his abode.

People of piety and insight do not care about worldly compensation for matters that they leave for the sake of Allāh سبحانه وتعالى. Their concern is the reward in the Ākhirah, because a speck of the Hereafter is better than this world and what's in it. If it's a job you left for the sake of Allāh سبحانه وتعالى, if it's an engagement you broke off for the sake of Allāh سبحانه وتعالى, if it's a marriage you ended for the sake of Allāh سبحانه وتعالى after following the proper, correct, procedure in an attempt to rectify it, if you left a setting that contains Harām for the sake of Allāh سبحانه وتعالى and you moved away from it, if you left a sin in the lonely, dark night for the sake of Allāh سبحانه وتعالى,

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

Verily, Paradise will be his abode.

Remember that. The reward of the Ākhirah is what you should seek. What else could you desire if that is truly what you are receiving? Replacement could also be Jannah on this earth! What would you want that's better for leaving a sin for the sake of Allāh سبحانه وتعالى than experiencing the true feelings of the love of Allāh سبحانه وتعالى and feeling His Love for you, or feeling the sweetness of Īmān as a replacement for leaving that sin, or finding inner peace in Allāh سبحانه وتعالى and finding satisfaction in Allāh سبحانه وتعالى? That's a better replacement for the sin that you abandoned. But rest assured, no one will ever abandon something for the sake of Allāh سبحانه وتعالى except that Allāh سبحانه وتعالى will replace it with something better in this Dunyā as well. He will reward you from ways you may not even realize. In Sūrat Sād, in the story of Sulaymān عليه السلام,

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ

And to Dāwūd We gave Sulaymān. An excellent servant, indeed he was one repeatedly turning back [to Allāh].

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ

When there were displayed before him, in the afternoon, well-trained horses of the highest breed [for Jihād (holy fighting in Allāh's Cause)].

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ

He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).

Some Mufasssīrīn said in the Tafsīr of these verses that Sulaymān عليه السلام was distracted by exercising and parading his horses, preparing them for Jihād. He unintentionally missed the evening Salāh only realizing it after Maghrib.

رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

[He said], "Return them to me," and set about striking [their] legs and necks.

As a result of unintentionally missing the Salāh, he decided to slaughter the horses that occupied him and to have their meat distributed to the needy. Ibn Kathīr and Ibn Hazm and other Mufasssīrīn had other interpretations of the verses. However, Ibn Al-Qayyim commented on these verses, he said after Sulaymān عليه السلام slaughtered the horses because they distracted him, they were the cause of distracting them from the Salāh, his recompense was

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ

So We subjected to him the wind blowing by his command, gently, wherever he directed,

The reward he received was incomparably superior. Allāh سبحانه وتعالى placed wind at his service, blowing gently at his command to wherever he pleased.

Sahīh Al-Bukhāri and Muslim, a woman tried to seduce the worshipper Jurayj. She tried to get him to commit Zinā. He refused. She went to a shepherd and allowed him to commit Zinā with her. Then, when she gave birth to the baby boy from the Zinā with the shepherd, she alleged that baby boy was from Jurayj. The people went to Jurayj, broke down his sanctuary, pulled him out, and began to abuse him. He made Wudū' and Salāh, and then in front of everyone who

abused him, he went to the infant — infant! He’s not supposed to talk at that age nor is he supposed to comprehend at that age — he went to him, he said, “O boy! *Who’s your father?*” and the infant replied that his father was the shepherd. When the people ﷺ that Karāmah from Allāh سبحانه وتعالى, an infant speaking in his defense, they offered to build him a sanctuary of gold, but he asked that they rebuild it from mud. Most men would falter in the face of such a temptation. Following the pure Manhaj means pure brothers and sisters. Achieving victory for the Ummah does not come from the actions of morally corrupt and weak individuals who seek inappropriate private interactions and relationships with sisters, or going behind the Wali’s back to communicate with sisters. The downfall, not victory, originates from such people. It takes strong Īmān and Ihsān and the Murāqabah of Allāh سبحانه وتعالى has to be at an all-time peak to turn away from such sins, but the benefit is enormous. Jurayj had the strength to walk away from such a sin by the will of Allāh سبحانه وتعالى. He resisted the desire of his Nafs, An-Nafs Al-’Ammārah bi-Sū’ and the Shaytān with his temptations, so Allāh سبحانه وتعالى blessed him with a Karāmah. When the Harām is close by, and it’s easily accessible and it’s tempting, remind yourself to abstain for the sake of Allāh سبحانه وتعالى because the reward is great and significant.

Similar to the story of Jurayj is the story of the three men that everyone knows. Sahīh Al-Bukhāri and Muslim, they were blocked in a cave. One of them had a cousin, he seduced her, she refused until he paid her 100 dinārs that she needed when she fell on hard times. He bought her the amount that he wanted and she allowed him to sleep with her. And the Hadīth says that that person said, “*When I sat between her legs,*” — examine that specific detail. That specific detail was outlined in the Hadīth to illustrate the level of strength required for one’s faith to resist such a sin. He says, “*When I sat between her legs...*” When he was between her legs, she said, “*Fear Allāh and only do it legally.*” He said, “*I got up and left her and left the money with her.*” After that, possibly a long time after that, he faced a trial in his life. His life was at stake. He was stranded in a cave with no opening. You’re destined to face trials in life. You or your family or children or your loved ones. May Allāh سبحانه وتعالى protect you from that. Leaving sins for the sake of Allāh سبحانه وتعالى can serve as a long term investment and be

means for Allāh سبحانه وتعالى to alleviate any hardships that you or your loved ones may face. The man stranded in the cave said, *"Ya Allāh! If I left her for fear of You, remove the rock!"* And Allāh سبحانه وتعالى saved those three individuals and they left the cave. The point being, he abandoned a sin for the sake of Allāh سبحانه وتعالى, then he used it as means to ask Allāh سبحانه وتعالى to avert a disaster, and you can do the same. When the Messenger ﷺ and the Sahābah migrated, they abandoned their homes and their wealth and their lands for the sake of Allāh سبحانه وتعالى, they departed with the clothes on their backs. What was the replacement? Allāh سبحانه وتعالى rewarded them by appointing them as the world's leaders and the rulers of the lands. They seized the treasures of Kisrā and Qaysar, the superpowers of their times. Allāh granted them power over the kings and tyrants of their era as well as those who expelled them from their homelands and their territories. That's in addition to what really matters most, which is the reward in the Ākhirah.

With Allāh سبحانه وتعالى's aid and protection, Yūsuf عليه السلام resisted the temptation of the wife of the 'Azīz. He did it for the sake of Allāh سبحانه وتعالى, despite tasting harm as a consequence. He opted for imprisonment over sinning.

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 was patient and he chose what pleases Allāh سبحانه وتعالى, so Allāh compensated him with the best of compensation. He made him a leader,

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ

Thus did We give full authority to Yūsuf (Joseph) in the land...

He taught him the interpretation — gave him knowledge of the interpretation of dreams and he was selected as a messenger of Allāh سبحانه وتعالى

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ

And thus will your Lord choose you and teach you the interpretation of narratives [i.e., events or dreams]

A generous giver, Allāh سبحانه وتعالى, and a grateful recipient, Yūsuf عليه السلام in many blessed gifts.

Among the returns for leaving something for the sake of Allāh سبحانه وتعالى is a happy, blessed marriage, which everyone is seeking nowadays. A happy, blessed life, blessed children who raise your ranks to Firdaws. A blessed spouse doesn't come by searching matrimonial sites alone. It starts with your relationship with Allāh سبحانه وتعالى. It starts by leaving sins for the sake of Allāh سبحانه وتعالى. The filthy, vile ones who go to matrimonial sites and initiate Harām communication and relationships, it's only a matter of time before one calls the Shaykh and begs him to fix the problem in the unblessed marriage or she begs the Shaykh for a Khul' or he divorces her. Do you really think the Harām one is doing is going to hasten the marriage possibilities or make it a blessed, happy one? You want blessed, obedient kids? It's not by teaching them the Qur'ān alone or taking them to school to learn Tawhīd, it comes before that! That's part of it, but it comes before that. It starts with the parents' relationships with Allāh سبحانه وتعالى by leaving the Harām. Stories help bring the facts that I'm saying closer and they provide evidence to the truthfulness of what I'm saying. Listen to the man that left a pomegranate for the sake of Allāh سبحانه وتعالى. Everyone knows 'Abdullāh Ibn Al-Mubārak. An-Nasā'i said, *"We don't know in the era of 'Abdullāh Ibn Al-Mubārak anyone more noble than him nor do we know anyone equal to him."* In

Wafayāt Al-A'yān, they mention that the father of 'Abdullāh Ibn Al-Mubārak used to work as a laborer in a garden. One day, the owner of the garden told him, *"Bring me a sweet pomegranate."* Mubārak, the father of 'Abdullāh Ibn Al-Mubārak, went to the trees and he bought a pomegranate. When the owner tasted it, it was sour, it wasn't sweet like he requested. The owner got angry and he said, *"I asked for a sweet one, why did you bring me a sour one? Go bring me a sweet one."* Usually the employees know which trees are sweet and which ones are sour. Mubārak went to another tree and he gave the owner a pomegranate and it turned out to be sour again. That happened three times. Then, the owner asked him why he couldn't bring him a sweet pomegranate. Mubārak replied that he never tasted any of the trees — he never took a fruit and tasted it. It's common that employees pick fruits and eat them while they're working. The owner was amazed and he asked him why he hadn't tasted any of the pomegranates. Mubārak said that he wasn't given permission to eat any of them. This impressed the owner, he was impressed by 'Abdullāh Ibn Al-Mubārak's father's honesty, and he began to respect him. He had a daughter, she was proposed to many times. He went to his wife and he said, *"I see no one more suitable for this girl than Mubārak."* They married their daughter off to Mubārak and 'Abdullāh Ibn Al-Mubārak was the result. The replacement for the pomegranate that he left for the sake of Allāh سبحانه وتعالى was a blessed wife, a blessed life, and a son that will be a Sadaqah Jāriyah to continue his deeds on until Yawm Al-Qiyāmah inshā'Allāh. Raising the child to be an Imām of his time starts way before marriage. Take it as a rule. When you choose to leave Harām for the sake of Allāh سبحانه وتعالى, you will be rewarded. And on the other hand, if you engage in Harām, you will be punished.

It was narrated in At-Tabarāni and Ibn Al-Athīr mentioned it, and Al-Haythami in Majma' Az-Zawā'id mentioned it, that Zayd Ibn Aslam related that Ibn 'Umar wanted to test the shepherd. He passed by a shepherd who was a slave shepherd, and he wanted to test him. He asked that shepherd to sell him one of the sheep. The shepherd said, *"I can't sell any of the sheep because the owner is not here, I don't have permission."* So Ibn 'Umar رضي الله عنهما said, *"Sell it, take the money, and just tell the owner that the wolf had eaten it."* That honest shepherd

raised his head to the sky and he said, “*What about Allāh?*” Ibn ‘Umar رضي الله عنهم went and bought that slave shepherd from the owner and bought the sheep from the owner. He freed him and gave him all those sheep. Leaving a sinful sin led to Allāh تعالى سبحانه granting him his freedom and wealth on top of that.

Those who abstain from sin out of fear of Allāh تعالى سبحانه will inevitably find the fruits of their actions in this life. Tasting the sweetness of faith is a fruit of leaving the sin. It could be righteous wife and righteous offspring. It could be an increase in wealth and sustenance. It could be guidance to obedience to Allāh سبحانه and guidance to doing ‘Ibādāt. It could be acceptance Allāh سبحانه places in the hearts of others for you, or peace of mind. You need to initiate abandoning the sins if they come your way for you to get the results. You need to be sincere and truthful with Allāh تعالى سبحانه when you leave them. Because whoever is truthful with Allāh تعالى سبحانه, Allāh تعالى سبحانه will be truthful with him. The beginning has to come from you, because in the Hadīth Al-Qudsi, Allāh تعالى سبحانه said,

وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً

If he comes to me walking, I’ll go to him running.

We’ll conclude with this.

وصلی اللہ علی سیدنا محمد وعلی آلہ وصحبہ وسلم