

مدارج السالكين

PATH OF THE TRAVELLER

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

www.markazalsalam.com

t.me/markazalsalam

[+97150 8008875](https://www.whatsapp.com/+971508008875)

info@markazalsalam.com

t.me/dropletsofdew



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سم الله الرحمن الرحيم
لا حول ولا قوة إلا بالله

مدارج السالكين

PATH OF THE TRAVELLER

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PATH OF THE TRAVELLER (مدارج السالكين)

YOU ALONE WE WORSHIP AND YOU ALONE
WE ASK FOR HELP (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

SUPPLICATION FOR FIRMNES

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي صَلَاتِهِ " اللَّهُمَّ
إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرُّشْدِ وَأَسْأَلُكَ شُكْرَ
نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا
وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعَلَّمَ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمَ وَأَسْتَغْفِرُكَ
لِمَا تَعَلَّمْتُ " .

The Messenger of Allah (ﷺ) used to say in his
prayer:

"Allahumma inni as'aluka at-thabbuta fi al-amr wal-'azimata 'alar-rushdi wa as'aluka shukr ni'matik wa husna 'ibadatik wa as'aluka qalban saliman wa lisanan sadiqan wa as'aluka min khairi ma at'lamu wa author bika min sharri ma at'lamu wastaghfiruka lima ta'lam

(O Allah, I ask You for steadfastness in all my affairs and determination in following the right path, I ask You to make me thankful for Your blessings and to make me worship You properly.

I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know and I seek refuge in You from the worst of what You know and I seek Your forgiveness for what You know.)"¹

- This supplication is a treasure. If people gather money, gold, diamonds and properties, this supplication is more than the treasures of the duniya and akhira.
- We begin by asking Allah (سبحانه وتعالى) to grant us firmness in matters. Notice that before we do

¹ Sunan an-Nasa'i 1304

anything, we ask Allah (سبحانه وتعالى) for firmness. If we just do our actions or words just outwardly, then it cannot be sustained.

- With (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) (You Alone we worship and You Alone we ask for help), with find it is a circle, a cycle, it is two-way, it is give and take.
- We worship Allah (سبحانه وتعالى) and we rely on Him to bring the best provision to keep us connected with Him. And He gives us, so we keep going and we worship Him and seek His help. And this helps us to expect from Allah (سبحانه وتعالى) and not from others.
- Imagine someone who helps others but is not appreciated by the people, and he does not seek appreciation from the people, but the Prophet (ﷺ) tells us, “whoever is not grateful to

the people is not grateful to Allah". And this is needed to keep the cycle going.

- People who show love to others, but do not receive it in return cannot remain in that state and then they will look to others.
- Allah (سبحانه وتعالى) can easily tell us to worship Him without us being given anything in return, but is this case? No.
- When we send blessings to the Prophet (ﷺ), Allah (سبحانه وتعالى) allows his soul to return the salam.

THE PROPHET (ﷺ) RETURNS THE SALAM

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ)

The Prophet (ﷺ) said: "No one sends greetings (or prayers of peace) upon me but Allah returns

my soul to me so that I may return his greetings."²

- When we worship Allah (سبحانه وتعالى), does He just leave us hanging? No, we worship Him and we seek His help because we need something from Him.
- Why do people lose firmness, why do relationships fall apart? Because there has to be a circle, it needs to be both ways.

ALLAH'S LOVE IS OBLIGED FOR THOSE WHO LOVE FOR ALLAH

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَجَبْتُ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَالْمُتَجَالِسِينَ فِيَّ وَالْمُتَزَاوِرِينَ فِيَّ وَالْمُتَبَاذِلِينَ فِيَّ " .

I heard Messenger of Allah (ﷺ) saying, 'Allah, the Exalted, says: My love is due to those who love one another for My sake, meet one another for My sake, visit one another for My

² Al-Albani graded it good in Sahih Abu Dawud 1/383

sake and give each other generously for My sake".³

- This means both want to sit together, both want to visit each other; it is not about one wants to visit and not the other, or one loves and not the other. It has to be two-way to keep it going.
- (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) (You Alone we worship and You Alone we ask for help): we worship Allah (سبحانه وتعالى) because we believe in Him and love Him and we ask Him for help and this means we expect Him to help us, as if it is fuel so that we keep going. We expect all the best from Him in order to keep us going and to keep the nurturing going.
- We may do things for people and feel we are not appreciated. But Allah (سبحانه وتعالى) teaches

³ Riyad as-Salihin 382, Muwatta Malik

us through (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) (You Alone we worship and You Alone we ask for help) to expect it from Him, and Allah (سبحانه وتعالى) is our Lord and He will grant us fuel to keep going, whether someone will tell us “Jazak Allah khair” or send us a message.

- And Allah (سبحانه وتعالى) will choose for us the “fuel” that will make us moving each time.
- If we only attach or only chase after something, but there is nothing in return, then we will not get nurtured, we will not progress. But with Allah (سبحانه وتعالى), we worship and He will give us more, He will help us more, so we worship Him more.

- Even Surah Al Fatiha is a conversation between us and Allah (سبحانه وتعالى). We speak and Allah (سبحانه وتعالى) responds:

SURAH AL FATIHA IS A CONVERSATION BETWEEN US AND ALLAH

يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ " يَقُولُ الْعَبْدُ
"حَمْدَنِي عَبْدِي".

(When) The slave says: "Praise be to Allah, the Lord of the Worlds."

Allah the Blessed, the Exalted, says: "My slave has praised Me."

أَثْنَى عَلَيَّ " يَقُولُ اللَّهُ "الرَّحْمَنُ الرَّحِيمُ" وَيَقُولُ الْعَبْدُ
"عَبْدِي".

When The slave says: "The Most Merciful, the Especially Merciful", Allah says: "My slave has extolled Me".

وَيَقُولُ الْعَبْدُ " مَالِكِ يَوْمِ الدِّينِ " يَقُولُ اللَّهُ "مَجْدَنِي عَبْدِي".

When the slave says: "Master of the Day of Recompense" Allah says:

“My slave has glorified Me”.

يَقُولُ الْعَبْدُ "إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ" فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ

عَبْدِي وَلِعَبْدِي مَا سَأَلَ.

When the slave says: “You Alone we worship and You Alone we ask for help”, Allah says: “This Ayah is between Me and My slave, and My slave will have what he asks for.”⁴

- And this teaches us that Allah (سبحانه وتعالى) responds to us, sees us and hears us.
- In the conquering of Hunain, the Ansar were not given from the war booty while others were given. This caused a feeling in their heart and the Prophet (ﷺ) addressed them about it. He did not just leave them, or say you should be mukhliseen and do it for Allah (سبحانه وتعالى).

⁴ Sunan an-Nasa'i 909

- Surely they are mukhliseen and they do not want anything from the Prophet (ﷺ), but he told them it was through him they were guided. And when he said this, it is not because he wants to be praised, but to put everything in its place. And he told them to be patient until they meet him at the Pool of Kawthar. And this shows it is give and take, so the person progresses and moves on.

ANSAR AT HUNAIN

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا فَتَحَ حُنَيْنًا قَسَمَ الْغَنَائِمَ
 فَأَعْطَى الْمُؤَلَّفَةَ قُلُوبِهِمْ فَبَلَغَهُ أَنَّ الْأَنْصَارَ يُحِبُّونَ أَنْ يُصِيبُوا مَا
 أَصَابَ النَّاسُ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَطَبَهُمْ
 فَحَمِدَ اللَّهَ وَآثَى عَلَيْهِ ثُمَّ قَالَ " يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ
 ضَلَالًا فَهَدَاكُمْ اللَّهُ بِي وَعَالَةً فَأَغْنَاكُمْ اللَّهُ بِي وَمُتَفَرِّقِينَ
 فَجَمَعَكُمْ اللَّهُ بِي " . وَيَقُولُونَ اللَّهُ وَرَسُولُهُ أَمْنٌ . فَقَالَ " أَلَا
 تُجِيبُونِي " . فَقَالُوا اللَّهُ وَرَسُولُهُ أَمْنٌ . فَقَالَ " أَمَا إِنَّكُمْ لَوْ شِئْتُمْ

أَنْ تَقُولُوا كَذَا وَكَذَا وَكَانَ مِنَ الْأَمْرِ كَذَا وَكَذَا " . لِأَشْيَاءَ عَدَدَهَا .
 زَعَمَ عَمْرُو أَنْ لَا يَحْفَظُهَا فَقَالَ " أَلَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ
 بِالشَّاءِ وَالْإِبِلِ وَتَذْهَبُونَ بِرَسُولِ اللَّهِ إِلَى رِحَالِكُمُ الْأَنْصَارِ شِعَارُ
 وَالنَّاسِ دِثَارُ وَلَوْلَا الْهَجْرَةُ لَكُنْتُ أَمْرًا مِنَ الْأَنْصَارِ وَلَوْ سَلَكَ
 النَّاسُ وَاذِيًا وَشِعْبًا لَسَلَكَتُ وَاذِي الْأَنْصَارِ وَشِعْبَهُمْ إِنَّكُمْ
 سَتَلْقَوْنَ بَعْدِي أَثْرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ " .

Abdullah b. Zaid reported that when the Messenger of Allah (ﷺ) conquered Hunain he distributed the booty, and he bestowed upon those whose hearts it was intended to win. It was conveyed to him (the Prophet (ﷺ)) that the

Ansar cherished a desire that they should be given (that very portion) which the people (of Quraish) had got. Upon this the Messenger of Allah (ﷺ) stood up and, after having praised

Allah and lauded Him, addressed them thus: O people of Ansar, did I not find you erring and Allah guided you aright through me, and (in the state of) being destitute and Allah made you free from want through me, and in a state of disunity and Allah united you through me, and they (the Ansar) said: Allah and His Messenger

are most benevolent. He (again) said: Why do you not answer me? They said: Allah and His Messenger are the most benevolent. He said, If you wish you should say so and so, and the event (should take) such and such course (and in this connection he made a mention) of so many things. 'Amr is under the impression that he has not been able to remember them. He (the Prophet (ﷺ)) further said: Don't you feel happy (over this state of affairs) that the people should go away with goats and camels, and you go to your places along with the Messenger of Allah? The Ansar are inner garments (more close to me) and (other) people are outer garments. Had there not been migration, I would have been a man from among the Ansar. If the people were to tread a valley or a narrow path, I would tread the valley (chosen) by the Ansar or narrow path (trodden) by them. And you would soon find after me preferences (over you in getting material benefits). So you should show patience till you meet me at the Haud (Kauthar).⁵

⁵ Sahih Muslim 1061

- Surely they are mukhliseen and they do not want anything, nor does the Prophet (ﷺ) want anyone to praise him, but it is to put everything in its place. To show it is give and take, and then a person can progress and move on.
- (إِيَّاكَ نَسْتَعِينُ) (and You Alone we ask for help) is a fuel for (إِيَّاكَ نَعْبُدُ) (You Alone we worship). So (إِيَّاكَ نَعْبُدُ) (You Alone we worship) increases and it keeps us going to seek help from Allah (سبحانه وتعالى).
- It is deviation to say to only worship Allah (سبحانه وتعالى) because we love Him and do not want anything from Him. We worship Allah (سبحانه وتعالى) and we expect help from His Lordship, and this will keep us firm on the worship.

- Firmness is not just to remain in one level but to progress and be elevated.
- What makes a relationship blessed? When it is two-way and what makes a relationship end? When it is only one-way.
- We want to make every matter in our life to be a worship and we seek help from our Lord to keep us firm on that worship. Worship is based on heart, tongue and action – it is something wholesome.
- Isti'ana (seeking help from Allah) is the fuel for worship, and it is just a turning of the heart. For example, we may be hungry and it is just a turn of the heart, “Ya Allah feed me”, and He will feed us the best and this will increase us in love and to keep us going in asking Him.

- We may have been only saying (**إِيَّاكَ نَعْبُدُ وَإِيَّاكَ**) (**نَسْتَعِينُ**) (You Alone we worship and You Alone we ask for help) with tongue but then with time, Allah (**سبحانه وتعالى**) teaches us more about (**إِيَّاكَ**) (**نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ**) (You Alone we worship and You Alone we ask for help) and so we feel it with our heart.
- The ayah (**إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ**) (You Alone we worship and You Alone we ask for help) did not come in the command form, “Worship Me and seek My help”. But we say, “You alone we worship and You alone we ask for help”, and this teaches us to initiate and come forward to Allah (**سبحانه وتعالى**).
- Anyone who comes walking to Allah (**سبحانه وتعالى**), He will come running to Him.

- If we just sit and do nothing then nothing will change. If we think, “our life is so boring”, then we should do something and make a move.
- Sometimes we are afraid to say something because we are afraid of what the result may be. But we take action and then we will see the nurturing from Allah (سبحانه وتعالى), and He will show us and teach us.

MAY ALLAH KEEP US FIRM ON YOU ALONE WE WORSHIP
AND YOU ALONE WE SEEK OUR HELP. AMEEN.

REFERENCES

1. مدارج السالكين - ابن القيم



ADDITIONAL RESOURCES

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