

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.

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سَمِ اللّٰهُ الرَّحْمٰنَ الرَّحِیْمَ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

مدارج السالكين PATH OF THE TRAVELLER

21 JANUARY 2023 | 28 JAMAD AL AKHIR 1444 | CLASS #24

PATH OF THE TRAVELLER (مدارج السالكين)
YOU ALONE WE WORSHIP AND YOU ALONE
WE ASK FOR HELP (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

SUPPLICATION FOR BENEFICIAL
KNOWLEDGE

اللّٰهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا

Allāhumma innī as'aluka `ilman nāfi`a, wa rizqan ṭayyiba, wa `amalan mutaqqabbala.

O Allah, I ask You for knowledge that is of benefit, a good provision, and deeds that will be accepted.¹

¹ Ibn Majah no. 925

SUPPLICATION TO MAKE THE QUR'AN THE SPRING OF OUR HEARTS

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي
حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَهُ بِهِ
نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ
اسْتَأْثَرْتَهُ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رُبِيْعَ قَلْبِي،
وَنُورَ صَدْرِي وَجَلَاءَ حَزْني وَذَهَابَ هَمِّي

“O Allah, I am Your slave, the son of Your slave. My forelock is in Your Hand. Your judgment of me is inescapable. Your trial of me is just. I am invoking You by all the names that You call Yourself, that You have taught to anyone in Your creation, that You have mentioned in Your Book, or that You have kept unknown. Let the Qur'an be the delight of my heart, the light of my chest, the remover of my sadness and the pacifier of my worries.”²

- For the path of the traveler, it is not travel by limbs and tongues, but travel by heart to Allah (سبحانه وتعالى).

² As Silsalah As Saheeha 199, Authenticated by Al Albani as Sahih

- We think the body leads, but it gets tired, and if the tongue leads then it can lie. Everyone sees our outer, so what is special about? But only Allah (سبحانه وتعالى) sees our heart and this is what makes it special.
- And from the impacts of Surah At Tariq, anything “pierced” inside our heart will affect our feelings, whether it is consciously or subconsciously. And this can be the talk of a person or whisper of the shaitan or our nafs. And this becomes “drilled” within us such that it becomes our belief. Whatever thoughts come inside us, whether “I am worthy, I am not worthy, I am beautiful, I am ugly”, we want knowledge about Allah (سبحانه وتعالى) to be “pierced” within us.

- Sometimes people will tell us, “why do you say this, why do you act like this?”, and we do not know what we have “pierced” subconsciously in our heart.
- If something is stuck within us, what can remove it? The truth, ikhlas, tawheed, what Allah (سبحانه وتعالى) said and the Prophet (ﷺ).

SURAH TARIQ 13

إِنَّهُ لَقَوْلٌ فَصْلٌ

Indeed, the Qur'an is a decisive statement,

- The truth must come to break that false piercing, and no one knows what our secrets are except Allah (سبحانه وتعالى). People will try to mold us from outside, and then it can get worse such that we feel we are strangers within our own bodies. And then a person goes to someone to empty out what is inside them until

they go to deep secrets, though Allah (سبحانه) will gently take out our secrets. And when people take it what happens, will they take it out without filling it? No, it gets filled with words that are not (قَوْلٌ فَصْلٌ) (decisive statement (the Qur'an)) - it gets filled with ego, you and the nafs. And sometimes we have something deep inside us which does not match outer, and no one can take us back to our origin except Allah (سبحانه وتعالى).

SURAH AT TARIQ 8

إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ

Indeed, Allah, to return him [to life], is Able.

- ◉ The journey to Allah (سبحانه وتعالى) is a journey of the heart and for the heart to move, it needs

to be filled with (قَوْلٌ فَصْلٌ) (decisive statement (the Qur'an)) because that is on the Straight Path. It is not taking the side of anyone.

- When we advise and talk, we say it from the surface, but our word is not (قَوْلٌ فَصْلٌ) (decisive statement (the Qur'an))– only the words of Allah (سبحانه وتعالى) are (قَوْلٌ فَصْلٌ) (decisive statement (the Qur'an)).
- We do not need to go deep into our inner. We think the solution is to go deep into what made us change, but is that (قَوْلٌ فَصْلٌ) (decisive statement (the Qur'an))? No. We are reliving something that will only make it harder.
- Allah (سبحانه وتعالى) mentions in Surah At Tariq that even if it is a “piercing star”, we are being

protected. Allah (سبحانه وتعالى) will protect us from feeling confused. The solution is not to empty everything or to “pierce” new things, but the solution is tawheed.

○ Tariq is “knocking” at night, it is something we do not see, but constantly hear. And this knocking will knock on our weakness, and the solution is tawheed Allah (سبحانه وتعالى) – to purely believe in Him.

○ Allah (سبحانه وتعالى) will test us with our inner, whether it is something good or bad, and He will test us to bring it out. We cannot prevent ourselves from being tested, we cannot prevent hearing something or going through something that comes to us. And by Allah's mercy, He wants us to return to him with a pure heart. We feel sad and anxious because we do

not see that we are a slave of Allah (سبحانه وتعالى) and that we are a son/daughter of a slave.

- o And when this piercing is removed, it can be painful, it can be “splitting”, like a headache because it is something deep rooted, and got pierced to something high.

SURAH AT TARIQ 11 TO 12

11

وَالسَّمَاءِ ذَاتِ الرَّجْعِ

By the sky which returns [rain]

12

وَالْأَرْضِ ذَاتِ الصَّدْعِ

And [by] the earth which cracks open,

- o If we do not discover (لا إله إلا الله) and empty our heart, then Allah (سبحانه وتعالى) will take us back to nurturing our weak point. And we do not like it because it is striking and splitting, it is not easy.

- If we do not accept it, then it will come back again and again, and we do not understand why, but because Allah (سبحانه وتعالى) wants to make us pure.
- The earth resembles our heart and we want our heart to split with tawheed Allah (سبحانه وتعالى), and not about what it perceives.
- We may start to feed ourselves with wrong thinking, “that I do not deserve”, so we do not accept when someone appreciates us. Or we tell ourselves, “I am so good” so we do not appreciate criticism or reforming. And so whatever “judgement” we have placed on ourselves, we start to act on it. Though Allah (سبحانه وتعالى) will not leave us with these thoughts. Those traveling to Allah (سبحانه وتعالى) is a travel of the heart and not limbs.

- People can be suffering for years because of that “one piercing” and the shaitan and nafs keeps knocking on it to keep it fixed. But there are words that will take it out, and when Allah (سبحانه وتعالى) nurtures us, He will not tell us words to just please us. It will be one strike that will remove it and that is (قَوْلٌ فَصْلٌ) (decisive statement (the Qur'an)), which only Allah (سبحانه وتعالى) can bring it to us.
- Allah (سبحانه وتعالى) is Al Qadir – The All-Able to remove the “false piercings” in one go and it will not be repeated again. Though we need what is only pure to remove it.
- Ikhlaas (to be sincere) is our struggle all the time, and ikhlaas will remove the unconscious piercing in our life. These piercings are

something attached to us without knowing, and without knowing we are committing shirk, so we speak to please others, or fear to say the truth, just to please. We need to be pure from inside so that what is pure comes out.

- In the dua for distress and worries, all that is decided is for us is just and fair. Allah (سبحانه وتعالى) is (قائم بالقسط) (maintain the creation in justice)
- We cannot start feeling bad for ourselves or that we do not deserve it. All that is happening to us is because Allah (سبحانه وتعالى) wants us to return back to Him. Knowledge about Allah (سبحانه وتعالى) is pure and it removes anything false. We do not need to go deep into falsehood because it will make us worse.

- The Names of Allah (سبحانه وتعالى) is what we want to place in our heart and He wants to bring out pure feelings from us. Knowledge about Him is very important and we want our heart to be connected to Him and emptied from anything that distracts us from Allah (سبحانه وتعالى).
- When the heart is pure, then the Qur'an can be the spring of our heart. The Words of Allah (سبحانه وتعالى) are decisive, and it purifies and beautifies us at the same time.
- The Qur'an makes an end to any unsolved matter in our life, it makes an end for any "false piercing" in our life. The Qur'an is not a joke, it is real. Then the Qur'an will be the spring of our hearts, light for our eyes, and it will remove all the sorrow and sadness inside us.

- Knowledge about Allah (سبحانه وتعالى), knowledge about His Words and knowledge of His deen will straighten us and quickly bring us back because He is (قائم بالقسط) (maintain the creation in justice). May Allah (سبحانه وتعالى) increase us in knowledge. Ameen.
- And the end of Surah At Tariq says there can still be “ false piercings” again:

SURAH AT TARIQ 15 TO 17

15

إِنَّهُمْ يَكِيدُونَ كَيْدًا

Indeed, they are planning a plan,

16

وَأَكِيدُ كَيْدًا

But I am planning a plan.

17

فَمَهْلِكِ الْكَافِرِينَ أَهْمَهُمْ رُوَيْدًا

So allow time for the disbelievers. Leave them awhile.

- But a person believes in Allah (سبحانه وتعالى) and this makes him at rest because he is nourished with tawheed Allah (سبحانه وتعالى) and sincerity to Him. Our inner is not for anyone except for Allah (سبحانه وتعالى).
- We want all our actions and talk to be pure and the motive to do or not do something is because we know Allah (سبحانه وتعالى) and we know (قَوْلٌ فَصْلٌ) (decisive statement (the Qur'an)).
- We want what purifies us from inside and if there are any deep sins or piercings, it will be removed with ikhlaas. Ikhlaas is the way of salvation, it will take us out from any problem because we are so pure for Allah (سبحانه وتعالى). Ikhlaas is a secret which Allah (سبحانه وتعالى) hid

from anyone, no angel and no devil knows about our ikhlaas. We only believe in Allah (سبحانه وتعالى) and this is what is pure inside.

- And for our outer, we focus on what the Prophet (ﷺ) did. When we only focus on the inside and forget the outer then we can be rigid. And if we only focus on the outer and not inner then we become a hypocrite. And if we disregard both the inner and outer then we will disbelieve. And that's why it is important to have ikhlaas and itiba' (following the way of the Prophet (ﷺ)). Those who believe in Allah (سبحانه وتعالى) and the Messengers are the truthful ones because their inner and outer matches.

SURAH AL HADID 19

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّٰدِقُونَ ۖ

And those who have believed in Allah and His messengers - those are [in the ranks of] the supporters of truth

- Sometimes we think, “I cannot speak to someone until I have ikhlas, or I cannot pray until I feel it in my heart”, but this is not the way. We go forward and purify ourselves from inside because people will go and cannot remain forever.
- The Words and Decrees of Allah (سبحانه وتعالى) are all decisive and are all good to purify us. We do not need to go into deep thinking about our nafs because this only complicates us and complicates the matter.

SURAH AL HADID 1 TO 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Whatever is in the heavens and earth exalts Allah, and He is the Exalted in Might, the Wise.

2

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ

His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent.

3

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.

4

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَىٰ

الْعَرْشِ ۗ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ

السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا

تَعْمَلُونَ بَصِيرٌ

It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing.

5

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

His is the dominion of the heavens and earth. And to Allah are returned [all] matters.

6

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۚ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

He causes the night to enter the day and causes the day to enter the night, and he is Knowing of that within the breasts.

7

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ

Believe in Allah and His Messenger and spend out of that in which He has made you successors. For those who have believed

among you and spent, there will be a great reward.

8

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

And why do you not believe in Allah while the Messenger invites you to believe in your Lord and He has taken your covenant, if you should [truly] be believers?

9

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ

It is He who sends down upon His Servant [Muhammad (ﷺ)] verses of clear evidence that He may bring you out from darkneses into the light. And indeed, Allah is to you Kind and Merciful.

- Allah (سبحانه وتعالى) is The One Who takes us out from darkness to light with His Words and He is Ar Raouf Ar Raheem – He is The Most Compassionate, The Especially Merciful.

ALLAH AL BATIN (الباطن) - THE HIDDEN

- Allah is Al Awwal (The First)- anything started should be purely for Him. He is Al Akhir (The Last)- everything ends with Him. He is Adh Dhahir (The Most Apparent)- nothing is more apparent than Him in our lives.
- He is Al Baatin (The Most Hidden) Who knows all the secrets and even what is more hidden than the secrets to bring a total transformation to purify us.

SURAH TAHA 7

يَعْلَمُ السِّرَّ وَأَخْفَى

He knows the secret and what is [even] more hidden.

- We may think we need to go back to our past and relive it to reach what is hidden within us. But this is not the way. We do not want any difficulties in the past to define us.

- To solve what lies within us is not by going back to the 'trigger' moment but to go back to tawheed.
- Nothing that happens is random but everything that happens is the best as everything is from Allah (سبحانه وتعالى). The solution is not to blame ourselves or others but to believe in Allah (سبحانه وتعالى), to follow the Prophet (ﷺ) and to have good hearts with each other.
- There are so many inner secrets that we cannot reach and this is out of His mercy.

SURAH AT TARIQ 9

يَوْمَ تُبْلَى السَّرَائِرُ

The Day when secrets will be put on trial,

- The word (تُبْلَى) also means test. Meaning we are constantly tested with the secrets and weakness inside us. What do we do?

SURAH AT TARIQ 13

إِنَّهُ لَقَوْلٌ فَصْلٌ

Indeed, the Qur'an is a decisive statement,

- When we go back to the Words of Allah and then there will be a good life because we will be purified. But if we try to solve the hidden secrets with our words or the ideologies of others, we can prolong the test.

SURAH AL HADID 3

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.

- Allah (سبحانه وتعالى) created us pure and we want to return to Him with purity.

MAY ALLAH INCREASE US IN KNOWLEDGE AND PURIFY US.
AMEEN.

REFERENCES

1. مدارج السالكين - ابن القيم



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