

# 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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Al Salam Islamic Center



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)

◉ We all want to travel to Allah (سبحانه وتعالى), we want to travel with faith and with our limbs, but we want to travel without feeling the struggle of that travel. Sure things come along the way in our travel, but we want our face to be (ناعمة) – soft and in pleasure.

SURAH AL GHAASHIYA 8

وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ

[Other] faces, that Day, will show pleasure.

- We do not want trials, problems or even attractions overwhelm us and show that we are tired and toiling.
- Even in Hadith Jibreel, when Jibreel (عليه السلام) came to the Prophet (ﷺ), no traces of travel could be seen on him. And this shows the traveler to Allah (سبحانه وتعالى) is travelling, but it does not show they are toiling. It does not mean he is not facing trials or does not engage in night worship, but it does not show that he is tired or exhausted.
- We want to be the traveler who is gentle in their heart, gentle in their speech, gentle in their steps and gentle in their ways.
- When we are overwhelmed with anything, it will not show “softness” on our faces, and

immediately others can recognize it and will not want to approach us. And when we are soft to others and not overwhelming, others will become soft like us.

- In Surah Al Ghashiya, different things can overwhelm us. Whether it is work and running according to schedule, so a person cannot be “soft”; they are like a ruler. Or an “organizational-holic” who wants everything in place and picture-perfect, and this can be overwhelming. Or there can be someone who wants to know everything, “how, how, how?” and this can be overwhelming too.
- And these matters become overwhelming, such that the person ends up forgetting Allah (سبحانه وتعالى), the Prophet (ﷺ) and the hereafter.

- In the fire, they are working, but they are not even getting good food and drink.
- And there are those who want everything looking perfect and organized, everything needs to look “instagrammable”, but in paradise everything will be perfect.
- And there are people who ask so many questions that it overwhelms others, but look at the camel and how it is created, look at the sky and how it is raised, look at the mountain and how it is set, and the earth and how it is spread. So look at something important to overwhelm so that it brings more feelings.
- We want to travel to Allah (سبحانه وتعالى) without showing that overwhelmed face. We will be unable to enjoy openings and favors, if there are barriers and locks.

- And these three matters can overwhelm, so it looks like we are always stressed. So we need to remove these barriers of being overwhelmed, and then we can take the reminders without being forced. We can go forward without being chained.
- Why do people go to coaches or strict diets? Because they need someone to tell them what to do since they have been overwhelmed by something. But what can truly overwhelm us? The punishment of Allah (سبحانه وتعالى).
- When our focus is to return to Allah (سبحانه وتعالى) Who is perfect then our return will be softer because Allah (سبحانه وتعالى) is The Most Beautiful, The Most Gentle. And when we have that kind of overwhelming, then surely we will enjoy that journey.

- When we are travelling to someone we love, we feel happy and we are gentle because we are returning to the One Who loves us and appreciates us more than anyone else.
- Allah Al Fattaah (The Opener) will open for everyone in order to go forward in Islam, Iman and Ihsaan, but there are things that can hold us back.
- All of us have a pure fitra, a natural state that believes in Allah (سبحانه وتعالى) alone, but what stops us from going forward then? There are locks, there are barriers that can stop us from going forward and this will people into different groups due to the locks.
- For example, someone who is non-Muslim but submits to the truth, so Allah (سبحانه وتعالى) opens his heart.

- We want to be foremost in receiving news who believe immediately and act. Sometimes things come and we think and calculate what to do in order to do it right.

## TYPES OF TRAVELLERS TO ALLAH

- Wrong themselves but then repent: There are people in the path to Allah (سبحانه وتعالى) who wrong themselves by committing sins, and then they repent.
- Moderate: there are people in the path of Allah (سبحانه وتعالى) whose concern is the commands of Allah (سبحانه وتعالى) and performing them in the way pleasing to Him.
- Foremost: and they are foremost in belief because they know anything is a decree from Allah (سبحانه وتعالى). They do not look at the



actions of people, but see that everything is Allah (سبحانه وتعالى).

## BARRIERS THAT STOP US

LOCK: SELFISH WITH WHAT WE HAVE

KEY: BE GIVING

- It is a barrier when there are things that we only want for ourselves. We only want people to give us, but we do not consider giving others.
- It is to be selfish with what we have – our money, our time, our car, and in order to unlock this what do we need to do? We need to give.
- If we see people are not giving us or not smiling to us, then we need to initiate by giving and smiling.

## SURAH AAL IMRAAN 92

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ  
اللَّهَ بِهِ عَلِيمٌ

Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.

- Giving is mentioned many times in the Qur'an because the more we give, the more we will be purified.

LOCK: EGO, STATUS, POSITION, HONOR, DIGNITY

KEY: BE HUMBLE

- This prevents a person from going forward because he sees himself as central. If this person is disrespected, he will quickly react. When Abu Talib was at his deathbed and was

told to accept Islam, he thought, “how can I leave the religion of my forefathers.”

- Sometimes we think, “people are stopping us or the shaitan is stopping us”, but in the end, “we did it”, so we should not blame anyone. We see ourselves as victim and this prevents us from going in a good way to Allah (سبحانه وتعالى).
- And to overcome this point, we need to be humble. We think our ego makes us appear strong, but to everyone else who sees this, they see that person as humiliating himself. Ego is humiliating and ugly.
- We will have a place in the middle of paradise if we give up arguing, even if we are in the right.

## PLACE IN THE MIDDLE OF PARADISE

قَالَ رَسُولُ اللَّهِ ﷺ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . " مَنْ تَرَكَ الْكَذِبَ وَهُوَ  
بَاطِلٌ بُنِيَ لَهُ قَصْرٌ فِي رَبَضِ الْجَنَّةِ وَمَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُجِئٌ بِبُيِّ  
لَهُ فِي وَسْطِهَا وَمَنْ حَسَّنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلَاهَا . "

"The Messenger of Allah (ﷺ) said: 'Whoever gives up telling lies in support of a false claim, a palace will be built for him in the outskirts of Paradise. Whoever gives up argument when he is in the right, a palace will be built from him in the middle (of Paradise). And whoever had good behavior, a palace will be built for him in the highest reaches (of Paradise).'"<sup>1</sup>

- A Bedouin once came to the Prophet (ﷺ) and he grabbed the Prophet (ﷺ) by his collar until it was so tight that it would show on his neck. The reaction of the Prophet (ﷺ) was more forbearing.

<sup>1</sup> Sunan Ibn Majah 51

- The moderate will be humble because Allah (سبحانه وتعالى) commanded it. But the foremost will be humble because they see how Allah (سبحانه وتعالى) has the greatest position and does not take people to account on the spot.

LOCK: BLIND FOLLOWING AND IMITATION

KEY: BE TRUTHFUL IN SEARCHING FOR SOUND KNOWLEDGE, TAKE RESPONSIBILITY FOR YOUR CHOICES

- A person might be following his forefathers, his ways, his school of thought, or whatever he is familiar with.
- Or a person just does things because others are doing it, so they do not think. If we just do what others tell us without sound knowledge, then it will be barrier from going forward.

- A person needs to take responsibility for his choice, ask Allah (سبحانه وتعالى) for guidance and pray istikhara.
- It is important to be ourselves because there are many things around us, but we want to search for guidance.

### LOCK: SINS

### KEY: REPENTANCE

- We all commit sins. If our father Adam (عليه السلام) was in paradise and he commit a sin, so surely while we are on earth we will commit sins.
- But that does not mean we remain on our sins, but seek forgiveness and repent to Allah (سبحانه وتعالى). And we do not need to blame ourselves or others after repenting, but move on. In the hadith of Adam (عليه السلام) and Musa (عليه السلام),

Musa (عليه السلام) blamed Adam (عليه السلام) for being the reason we are here on this earth. Though Adam (عليه السلام) already repented to Allah (سبحانه وتعالى), so it is a decree that had to happen. A person does not need to go back and open a "closed file".

#### ADAM AND MUSA (PEACE BE UPON THEM)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اِحْتَجَّ آدَمُ وَمُوسَى فَقَالَ  
 مُوسَى يَا آدَمُ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ  
 أَغْوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ . قَالَ فَقَالَ آدَمُ وَأَنْتَ  
 مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِكَلَامِهِ أَتَلُومُنِي عَلَى عَمَلٍ عَمِلْتُهُ  
 كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ قَالَ فَحَجَّ آدَمُ  
 مُوسَى "

Abu Hurairah narrated that the Prophet (ﷺ) said: "Adam and Musa argued, Musa said: "O Adam! You are the one that Allah created with His Hand, and blew into you of His Spirit, and you misled the people and caused them to be

expelled from Paradise.' So Adam said: 'You are Musa, the one Allah selected with His Speech! Are you blaming me for something I did which Allah had decreed for me, before creating the heavens and the earth?' He said: " So Adam confuted Musa."<sup>2</sup>

## SURAH FATIR 27 TO 35

27

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا  
أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ  
سُودٌ

Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black.

28

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا  
يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

<sup>2</sup> Jami` at-Tirmidhi 2134



And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.

29

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا  
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ

Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish -

30

لِيُؤْفِقَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.

31

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ  
إِنَّ اللَّهَ بَعِبَادِهِ لَخَيْرٌ بَصِيرٌ

And that which We have revealed to you, [O Muhammad], of the Book is the truth, confirming

what was before it. Indeed, Allah, of His servants, is Acquainted and Seeing.

32

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ بإِذْنِ اللَّهِ ۗ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty.

33

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

[For them are] gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.

34

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

And they will say, "Praise to Allah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative -

35

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا  
يَمَسُّنَا فِيهَا لُغُوبٌ

He who has settled us in the home of duration out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind]."

HOMework: READ THE TAFSIR OF SURAH FATIR  
AYAT 27 TO 35

MAY ALLAH MAKE US FROM THE FOREMOST. AMEEN.

## REFERENCES

1. مدارج السالكين - ابن القيم



## ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/path-of-the-traveller>

TO REQUEST ACCESS TO THE RECORDING:

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