

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 الرَّحْمٰنِ الرَّحِیْمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

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)

PLEASED WITH ALLAH AS OUR LORD

رَضِيتُ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا.

Raḍītu billāhi Rabba, wa bil-Islāmi dīna, wa bi-Muḥammadin (ṣallallāhu `alayhi wa sallama) nabiyya.

I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad (peace and blessings of Allah be upon him) as my Prophet.¹

¹ At-Tirmidhi 5/465

- All that comes to us is because Allah (سبحانه وتعالى) wants to upgrade us and bring out the best from us. Faces on the Day of Judgement will be:

SURAH AL GHAASHIYA 8

وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ

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

- They will be soft in the hereafter, and we ask Allah (سبحانه وتعالى) to make our faces soft in this life. And surely Allah's nurturing is to make us softer, but we should trust Him, even if the nurturing appears challenging.
- And we are pleased with Islam as our religion and this will save us from following what is man-made. And Islam has symbols and rituals which represent it, and there are manners and

worships which represent it as well. Islam teaches us to submit and this will make us soft.

- Our role model is the Prophet (ﷺ) and we give him his due position. We love Allah (سبحانه وتعالى) and the Prophet (ﷺ) more than ourselves.
- And previously, we spoke of four barriers that prevent us from accepting the truth. It is clear to be grateful, it is clear to be patient, it is clear to believe, but what stops us from submitting?

BARRIERS THAT STOP US

LOCK: SELFISH WITH WHAT WE HAVE

KEY: BE GIVING

- Our covetousness where we just think, “this is mine, this is for me” and this prevents us from submitting, so the key is to give.

LOCK: EGO, STATUS, POSITION, HONOR, DIGNITY

KEY: BE HUMBLE

- Our ego, our dignity or we feel we are the one central in any matters, and this prevents us from submitting, but the key is to be humble. If we love, we will not account or look at ourselves and what needs to be done.

LOCK: BLIND FOLLOWING AND IMITATION

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

- Blindly following anything or anyone and this stops us from submission, so the key is to seek the truth and guidance from Allah (سبحانه وتعالى).

LOCK: SINS

KEY: REPENTANCE

- Sins: is anything clearly known as a sin and anything that scratches in our heart and we

hate for it to be exposed to others; this is also considered a sin. Sometimes we say something and think it is normal, but then we feel something scratching our heart.

TYPES OF TRAVELLERS TO ALLAH

- We cannot be on the path to Allah (سبحانه وتعالى) without sound knowledge. With knowledge, we will know what makes us fast and foremost, what makes us go moderately and what makes us slip.
- There are those who are fast, those who just go and do not stop, and there are those who take their time, and there are those who trip and fall.
- Now to be fast does not mean to be hasty because hastiness is from the shaitan. But what makes someone foremost, moderate and

wronging themselves. Let us have a closer look at the following ayat:

SURAH FATIR 27 TO 33

27

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا
أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ 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

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 أُجُورَهُمْ وَيَزِيدَهُم مِّن 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 بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ

And that which We have revealed to you, [O Muhammad (ﷺ)], 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 لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ بإِذْنِ اللَّهِ ۗ ذَلِكَ 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.

○ After Allah (سبحانه وتعالى) mentions the universe, rain and different colors of the mountains, there are those who fear their Lord out of knowledge. And what actions do they always do:

1. Recite the Qur'an
2. Establish the prayer, so they always establish their connection to Allah (سبحانه وتعالى)

3. Give from what they have

- Then we notice in ayat 31 to 32, the worship most emphasized is the Qur'an.

ALLAH ELEVATED AND ABASES PEOPLE WITH THE QUR'AN

وعن عمر بن الخطاب رضي الله عنه: أن النبي صلى الله عليه وسلم قال: "إن الله يرفع بهذا الكتاب أقوامًا ويضع به آخرين"

'Umar bin Al-Khattab (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "Verily, Allah elevates some people with this Book (Qur'an) and abases others."²

- We will go faster with the Qur'an, but it begins with recitation, and then it is application. The Qur'an is our life.

² Riyadh As Saliheen, Muslim, Book 8, Hadith 6

- We will be elevated when our tongue and actions are the Qur'an. No one will be lost with the Qur'an.
- Nowadays, we find depression and mental illnesses rampant, so to "treat" it, they are told to repeat words, even if they do not feel it, but to keep repeating it until they feel they embody these words. And naturally, anything we repeat then we will be dipped in it.
- The more we repeat the words of Allah (سبحانه وتعالى), the more we will be upgraded. We will become purified, more transparent and more reliant on Allah (سبحانه وتعالى). Now as we are approaching Ramadan, it is important to increase in reciting and listening to the Qur'an.
- Allah (سبحانه وتعالى) tells the Prophet (ﷺ) the Book that we inspired to you is the truth and it

confirms what is mentioned in the previous books, so is not something strange or different.

PEOPLE OF THE QUR'AN ARE CLOSEST TO ALLAH

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. "إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ". قَالُوا يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ "هُمُ أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَاصَّتُهُ".

"The Messenger of Allah (ﷺ) said: 'Allah has His own people among mankind.' They said: 'O Messenger of Allah, who are they?' He said: 'The people of the Qur'an, the people of Allah and those who are closest to Him.'"³

- The word (أهل) means family, but there is no blood relation between us and Allah (سبحانه). It means to be worthy to be near to Him.
- The Qur'an has many rights upon us, but it is important to always upgrade ourselves with it.

³ Sunan Ibn Majah 215

If we cannot recite it then we learn Arabic and then recite it, then we start to recite it proficiently and then we memorize it, so we can always be upgraded with it.

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 سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي،
وَنورَ صَدْرِي وَجِلَاءَ 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.”⁴

- This dua is for stress and anxiety and we become stressed and sad when we are far away from the Qur'an. And we can all measure ourselves and know when we are with it or far away from it.
- Now there are many people, but Who will Allah (سبحانه وتعالى) give honor to take from the Book? Allah (سبحانه وتعالى) is surely Al Khabeer Al Baseer – The All-Aware, The All-Seeing.
- The foremost are truthful with Allah Al Khabeer; they are mutwakileen, they are the ones who trust Allah (سبحانه وتعالى). The one who trusts Allah (سبحانه وتعالى) and believes in Him will precede, and it is not because he has experience.

⁴ As Silsalah As Saheeha 199, Authenticated by Al Albani as Sahih

- The foremost will enter the door, even if no one entered it before. The moderate will wait until someone has entered before and makes sure it is safe and then he will enter. And the one who wrongs himself is not at the door because he is busy with himself.
- Allah (سبحانه وتعالى) will choose people to inherit this Book because He is Al Khabeer Al Baseer, All-Aware All-Seeing. Imagine a teacher who is fully aware of all her students, and she has a very special class coming up, but she will not choose everyone, she will choose those whom she knows will be suitable for it.
- If we are among people of the Qur'an, whether to hear it, recite it, read it or study it, then we should thank Allah (سبحانه وتعالى).

- And we should not think, why does someone have and not someone else? We should not think bad of Allah (سبحانه وتعالى) because He is never unjust to anyone. He is All-Aware and All-Seeing and it is important to think good and make dua for others. This is Islam; it is not about feeling proud or jealous, but it is Allah's choice. We make dua for those on the path to Allah (سبحانه وتعالى).
- Another challenge is people cannot be with the Qur'an while being jealous of others, or feeling, "why does she read more than me or why does she memorize more than me?".
- Then there are three groups of people:
- (فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ) (Wrongs himself): someone wrongs himself by committing sins, but he will still inherit from the book. We should never think

if we are committing sins then we cannot inherit from the book. We think if Allah (سبحانه) chose someone then they are sinless, but we have all wronged ourselves and cannot ascribe purity to ourselves.

○ Abu Bakr (رضي الله عنه) asked the Prophet (ﷺ) to teach him a dua. Abu Bakr (رضي الله عنه) is from the truthful ones and he is so gentle and reached a high status, yet the Prophet (ﷺ) told him to say: “I have wronged myself greatly”, subhan Allah.

SUPPLICATION FOR FORGIVENESS

أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي . قَالَ " قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا ، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ، فَاغْفِرْ لِي مِنْ عِنْدِكَ مَغْفِرَةً ، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ " .

Abu Bakr As-Siddiq said to the Prophet (ﷺ) "O Allah's Messenger (ﷺ)! Teach me an invocation with which I may invoke Allah in my prayers."

The Prophet (ﷺ) said, "Say: O Allah! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful."⁵

- And keep in mind this is the one who has wronged himself and not the one who wrongs others because being a role model will not go to the one who wrongs others.
- They may wrong themselves, but they do not commit shirk, disbelief or hypocrisy, and they return back to Allah (سبحانه وتعالى).
- (وَمِنْهُمْ مُّقْتَصِدٌ) (Moderate): and this hadith

indicates who it is:

⁵ Sahih al-Bukhari 7387

MODERATE

عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ طَلْحَةَ
 بْنَ عُبَيْدِ اللَّهِ، يَقُولُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ ثَائِرِ الرَّأْسِ نَسَمِعُ دَوِيَّ صَوْتِهِ وَلَا نَفْهَمُ مَا
 يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ فَقَالَ لَهُ رَسُولُ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ ". قَالَ
 هَلْ عَلَيَّ غَيْرُهُنَّ قَالَ " لَا إِلَّا أَنْ تَطَّوَّعَ ". قَالَ " وَصِيَامُ شَهْرِ
 رَمَضَانَ ". قَالَ هَلْ عَلَيَّ غَيْرُهُ قَالَ " لَا إِلَّا أَنْ تَطَّوَّعَ ". وَذَكَرَ لَهُ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الزَّكَاةَ قَالَ هَلْ عَلَيَّ غَيْرُهَا قَالَ " لَا
 إِلَّا أَنْ تَطَّوَّعَ ". فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ وَاللَّهِ لَا أَزِيدُ عَلَيَّ هَذَا
 وَلَا أَنْقُصُ مِنْهُ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَفْلَحَ إِنْ
 صَدَقَ " .

"A man from the people of Najd came to the Messenger of Allah (ﷺ) with unkempt hair. We could hear him talking loudly but we could not understand what he was saying until he came closer. He was asking about Islam. The Messenger of Allah (ﷺ) said to him: 'Five prayers each day and night.' He said: 'Do I have to do

anything else' He said: 'No, unless you do it voluntarily.' He said: 'And fasting the month of Ramadan.' He said: 'Do I have to do anything else?' He said: 'No, unless you do it voluntarily.' And the Messenger of Allah (ﷺ) mentioned Zakah to him, and he said: 'Do I have to do anything else?' He said: 'No, unless you do it voluntarily.' The man left saying: 'By Allah, I will not do any more than this or any less.' The Messenger of Allah (ﷺ) said: 'He will achieve salvation, if he is speaking the truth.'"⁶

- The focus of the moderate one is to fulfill the commands, and perform the obligations and voluntaries because he is always thinking of the reward. He performs deeds while thinking of the deeds itself.
- His concern is to establish the commands of Allah (سبحانه وتعالى) and so he has a great feeling

⁶ Sunan an-Nasa'i 458

in his heart of not wanting to disobey Allah
(سبحانه وتعالى).

- So his concern is not to exceed the boundaries with anyone. He thinks of the rights of Allah (سبحانه وتعالى) and never sees himself as having a favor on Allah (سبحانه وتعالى). He is not arrogant or proud, but accounts and considers everything.
- وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ (and among them is he who is foremost in good deeds by permission of Allah): to be continued in sha'a Allah.

MAY ALLAH MAKE US FROM PROPLE OF THE QUR'AN.
AMEEN.

REFERENCES

1. مدارج السالكين - ابن القيم



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