



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.



سم الله الرحمن الرحيم
لا حول ولا قوة إلا بالله

مدارج السالكين PATH OF THE TRAVELLER

26 FEBRUARY 2023 | 06 SHA'BAN 1444 | CLASS #34

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

MORNING SUPPLICATION

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ
أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ
مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ
الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ.

Aṣḥabnā wa aṣḥaḥal-mulku lillāh, walḥamdu
lillāh, lā ilāha illallāhu waḥdahu lā sharīka lah,
lahul-mulku wa lahul-ḥamd, wa huwa `alā kulli
shay'in Qadīr. Rabbi as'aluka khayra mā fī

hādha ‘l-yawmi wa khayra mā ba`dahu wa
 a`ūdhu bika min sharri mā fī hātha ‘l-yawmi wa
 sharri mā ba`dahu, Rabbi a`ūdhu bika minal-
 kasali, wa sū'il-kibar, Rabbi a`ūdhu bika min
 `adhābin fin-nāri wa `adhābin fil-qabr.

We have entered a new day ¹ and with it all
 dominion is Allah's. Praise is to Allah. None has
 the right to be worshipped but Allah alone, Who
 has no partner. To Allah belongs the dominion,
 and to Him is the praise and He is Able to do all
 things. My Lord, I ask You for the goodness of
 this day and of the days that come after it,
 and I seek refuge in You from the evil of this day
 and of the days that come after it.

My Lord, I seek refuge in You from laziness and
 helpless old age. My Lord, I seek refuge in You
 from the punishment of Hell-fire, and from the
 punishment of the grave.¹

- In the morning supplication, we proclaim the
 dominion and praises belong to Allah (سبحانه
 وتعالى), and that there is no one worthy of worship
 except Him.

¹ Muslim 4/2088

- We ask Allah (سبحانه وتعالى) for all good and only He knows what is good for us and what will benefit us. And we seek refuge with Allah (سبحانه وتعالى) from any evil.
- We seek refuge from any laziness in our life, and laziness holds us back from purifying ourselves and going forward to Allah (سبحانه وتعالى). Laziness does not mean to be disabled; it is to be capable, but to be distracted from other things.
- There are things that are obligatory to perform such as the five prayers, fasting of the month of Ramadan (and if we did not make up our missed days of Ramadan then we should make it up before the start of Ramadan), also to fulfill our duties towards our family, and to fulfill any Amanah, something Allah (سبحانه وتعالى) has

entrusted us with, whether our job or being responsible for others.

- And we ask Allah (سبحانه وتعالى) to protect us from reaching old age where we are unable to do anything. Not everyone who has a long life lives an easy life. We ask Allah (سبحانه وتعالى) to make us enjoy our ears, eyes and strength until the end.
- If we seek refuge from the punishment of the hellfire then what will happen? Allah (سبحانه وتعالى) will protect us from sins that lead to the fire, whether it is shirk, disbelief or hypocrisy.
- And we seek refuge with Allah (سبحانه وتعالى) from the punishment of the grave because there are sins that are punished in the grave. Once the Prophet (ﷺ) was passing the graves and could hear them being tormented. What are

these sins that warrant torment of the grave?

May Allah (سبحانه وتعالى) protect us. Ameen.

SINS TORMENTED IN THE GRAVE

عَنِ ابْنِ عَبَّاسٍ، قَالَ مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبْرَيْنِ فَقَالَ "أَمَّا إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ وَأَمَّا الْآخَرُ فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ"

The Messenger of Allah (ﷺ) happened to pass by two graves and said: They (their occupants) are being tormented, but they are not tormented for a grievous sin. One of them carried tales and the other did not keep himself safe from being defiled by urine.²

- One was being tormented for not cleaning himself after answering the call of nature, and one would go and talk to two people in order to make problems between them. So he goes to the people and makes them hate one another.

² Sahih Muslim 292

- The grave is the first station of the akhira for the person. When a person dies, three (children, wealth, deeds) will follow him, but only one will remain. His children will bury him and they will take his wealth and distribute it, but no matter how close his children may be, no one will sleep with us in the grave. And only our deeds will remain. If there are good deeds, then it will come in the form of a companion who will accompany us in the grave. So our faith, our tawakul, our Qur'an, our prayer and fasting will accompany us.
- And if the person is wicked, then his evil deeds will accompany him in the form of an ugly companion who will be ugly, bad smelling and tormenting.

- So now we need to think about our deeds. We need purification and do our best. If he is a believer, then his grave will be furnished from paradise and he will see his place in paradise, so he will look forward to the Day of Judgement. But the wicked person will have a tight grave and he will not look forward to the Last Day. We ask Allah (سبحانه وتعالى) for a good end. Ameen.
- Now, we all want to purify our hearts, especially before entering the month of Ramadan. Nothing will benefit a person if he does not have a good heart.
- While in our path to Allah (سبحانه وتعالى), we need to have an active and energetic heart and that is to be purified from sicknesses and at the same time to be filled with obedience.

- Tazkiyet An Nafs (تزكية النفس) is purification and beautification of the self. What we say shows what is inside our heart. The tongue is a ladle for the heart. Whoever reforms his inner then his outer will be reformed.
- It is not just about removing shirk and keeping the heart empty, but to fill it with tawheed. Allah (سبحانه وتعالى) looks at our hearts and He accounts us for how much we purify our hearts.
- Someone may be doing so much, but their heart is bad, and someone may be doing little, but their heart is good. And we will never go wrong when we return back to Allah (سبحانه وتعالى).

SURAH AL 'ARAAF 23

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ

They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

- Ibn Al Qayyim (may Allah have mercy on him) mentioned in his book before looking at beautification of the heart, we begin with purification from sins.
- Shirk is equal to torment, disbelief is to cover the truth, and we need to purify ourselves with truth. We cannot believe if there is disbelief. We cannot have tawheed if we are associating with Allah (سبحانه وتعالى).
- Hypocrites only want to please the people and do not want to face their reality. One of the

qualities of the hypocrites is they do not want to confront themselves, so they leave. They do not like anyone to tell them they are wrong. The hypocrites are cowards. The hypocrites left the Battle of Uhud because they were afraid. They show they are the best, but there is disbelief, shirk and lies in their heart. Their heart is not good, though they show from the outside that they are good. They do not care for their purification; their concern is only the people. We seek refuge with Allah (سبحانه وتعالى) from hypocrisy. We all want to be strong, brave and to go forward. We seek refuge with Allah (سبحانه) from hypocrisy. The opposite of hypocrisy is being truthful.

- And Allah (سبحانه وتعالى) will reform us if there is shirk, disbelief and hypocrisy, but we should

accept the reminder. It is obligatory to know what is shirk, disbelief and hypocrisy. To be attached is to give power and ability to something, that it has control and has an impact on us. The meaning of (لا إله إلا الله) is we attach only to Him because only He is perfect. Only Allah (سبحانه وتعالى) cures, only He knows the unseen and our future. And with knowledge, it purifies us.

SUPPLICATION TO BE PROTECTED FROM SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

Allāhumma innī a`ūdhu bika an ushrika bika wa anā a`lam, wa astaghfiruka limā lā a`lam.

O Allah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not.³

³ Sahihut-Tarhib wat- Tarhib 1/19

- Allah (سبحانه وتعالى) loves us and our heart only belongs to Him, so He will nurture us and purify us from shirk.
- Allah (سبحانه وتعالى) even mentions the Slaves of the Most Merciful that they do not call on other than Allah (سبحانه وتعالى).

SURAH AL FURQAN 68

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

And those who do not invoke with Allah another deity

- To call on someone is an action of the heart, we cannot say, “O Mohammed”, or call on the dead.
- We ask Allah (سبحانه وتعالى) to increase us in knowledge, and protect us from shirk, disbelief and hypocrisy. And the repentance from these sins will bring someone forward. Someone in

disbelief and repents, then Allah (سبحانه وتعالى) will bring him forward in belief. Someone in major shirk and repents, then Allah (سبحانه وتعالى) will make him catch up in faith.

- Shirk is when we think someone or something has power or knowledge. No one knows like Allah (سبحانه وتعالى) and no one has power like Allah (سبحانه وتعالى).
- To purify the heart takes time, but with limbs it can be quick. The first hadith in Sahih Al Bukhari and Forty Hadith of Nawwawi is about intentions.

DEEDS ARE BASED ON INTENTIONS

سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، قَالَ :
 سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ : " إِنَّمَا الْأَعْمَالُ

بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا
 " يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ "

Narrated 'Umar bin Al-Khattab: I heard Allah's Messenger (ﷺ) saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."⁴

- Every deed is based on intentions and intentions are in the heart. The intention is not uttered.
- The start of any deed is an intention, why and for whom are we doing the deed, so that it does not become a habit. We do not say out loud, "I intend to pray, I intend to fast."
- We pray for Allah (سبحانه وتعالى) because He commanded us, we pray dhuha prayer for

⁴ Sahih al-Bukhari 1

Allah (سبحانه وتعالى) so that we give charity for each of our limbs. We talk nicely to people for Allah (سبحانه وتعالى). And intentions can even go to normal habits such as combing our hair or sleeping, so we do it for Allah (سبحانه وتعالى). We comb our hair because Allah (سبحانه وتعالى) is beautiful. We cook food for the sake of Allah (سبحانه وتعالى), so we will not be sensitive if people do not like it.

○ That's why the profitable trade of the scholars is the intentions of the heart. Imagine how many opportunities we have to have an intention for everything we do. May Allah (سبحانه وتعالى) help us. Ameen.

○ The quality of the deeds is based on good intentions and that is based on a pure heart.

- If someone is arrogant then he thinks he is the best and Allah (سبحانه وتعالى) will nurture him to show he is not the best. Or if someone is jealous, it will show when someone gets attention and not him, or why does it get accepted from one and not another.
- The Prophet (ﷺ) said we all have jealousy, but we do not want to react with our jealousy or put others down. Rather we should make dua and say, “May Allah increase them and bless them.”
- And to despair and lose hope from the mercy of Allah (سبحانه وتعالى) is also a major sin. The mercy of Allah (سبحانه وتعالى) is greater than our sins. Sometimes we think we need to do everything right, but we should not quickly despair. Allah

(سبحانه وتعالى) will show us we are imperfect so that we believe in the mercy of Allah (سبحانه وتعالى).

SURAH AZ ZUMAR 53

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

- And it is a major sin to feel secure from the plan of Allah (سبحانه وتعالى), and that is when we think we are good and everything is guaranteed for us, but only Allah (سبحانه وتعالى) can protect us and everything is in His Hands.
- The sound heart must be purified from the deadly sins of shirk, disbelief and hypocrisy, and purified from the major sins of arrogance,

jealousy, pride, feeling secure from the plan of Allah (سبحانه وتعالى) and despairing from the mercy of Allah (سبحانه وتعالى). These are major sins that are greater than committing adultery and drinking. And this is just to show the intensity of those major sins.

- When a person is jealous, it shows that the person is not pleased with the distribution of Allah (سبحانه وتعالى). Or a person is arrogant thinking he has power, but all power is from Allah (سبحانه وتعالى). To despair from the mercy of Allah (سبحانه وتعالى) shows lack of belief. So all of these major sins show impairment in the belief of Allah (سبحانه وتعالى).

- And it is a minor sin to desire a sin, but not commit it. We all sin, but we return to Allah (سبحانه وتعالى) and make dua to Him.
- Allah (سبحانه وتعالى) can handle us, our mistakes and sensitivities, so we should keep going and not give up. We should not think bad of Allah (سبحانه وتعالى). Sometimes we make mistakes due to our weakness and nature, but it is important to return to Allah (سبحانه وتعالى) and show humbleness to Him and He will accept our repentance. Even if we keep falling again and again, but return to Allah (سبحانه وتعالى) and He will accept our repentance because it is important to believe that Allah (سبحانه وتعالى) forgives.

- In conclusion, it is important to always seek forgiveness. The Prophet (ﷺ) would seek forgiveness a hundred times in every seating.

SEEKING FORGIVENESS IN EVERY GATHERING

عَنِ ابْنِ عُمَرَ، قَالَ إِنْ كُنَّا لَنَعُدُّ لِرَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فِي الْمَجْلِسِ يَقُولُ " رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ "

It was narrated that Ibn `Umar said: "We used to count that the Messenger of Allah (ﷺ) said one hundred times in a gathering:

'Rabbighfiri wa tub `alayya innaka Antat-Tawwabur-Rahim

(O Allah forgive me and accept my repentance, for You are the Acceptor of repentance, the Most Merciful)."⁵

- And if we say the following after any gathering, then the sins will be expiated for useless talk that was said in that gathering:

⁵ Sunan Ibn Majah 3814

EXPIATION FOR ANY GATHERING

وعن أبي هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم "من جلس في مجلس، فكثرفيه لغطه فقال قبل أن يقوم من مجلسه ذلك: سبحانك اللهم وبحمدك، أشهد أن لا إله إلا أنت، أستغفرك وأتوب إليك، إلا غفر له ما كان في مجلسه ذلك"

Messenger of Allah (ﷺ) said, "Whoever sits in a gathering and indulges in useless talk and before getting up supplicates: 'Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance),' he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly."⁶

MAY ALLAH GRANT US SOUND HEARTS. AMEEN.

⁶ Riyadh As Saliheen, At Tirmidhi, Book 4, Hadith 19

REFERENCES

1. مدارج السالكين - ابن القيم

RELATED RESOURCES

MUSLIM'S BELIEF INFOGRAPHIC

STATION OF THE GRAVE



ADDITIONAL RESOURCES

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