

مدارج السالكين

PATH OF THE TRAVELER

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 TRAVELER

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INTRODUCTION

REMINDER TO FAST THE 10TH OF MUHARRAM

- A reminder is we are in the sacred month of Muharram and the other sacred months are Dhul Qu'da, Dhul Hijjah and Rajab. And in the sacred months, good deeds are multiplied and sins are great in the sight of Allah (سبحانه وتعالى).
- And from the Sunnah of the Prophet (ﷺ) is to fast the 10th of Muharram which will be this Friday. It is a day of happiness and not sadness.

- We cannot worship Allah (سبحانه وتعالى) with sadness, even with the death of the Prophet (ﷺ).
- When the Prophet (ﷺ) migrated to Medina, he found the Jews fasting the 10th of Muharram and when asked why, they said it was the day of salvation from Firaoun, from shirk and disbelieve, and when the sea was split.
- So the Prophet (ﷺ) said we are more worthy to fast this day because we believe in all the messengers. Previously it was obligatory to fast this day before the command to fast the Ramadan was made obligatory. And so now it is voluntary.
- And the Prophet (ﷺ) said, if I remained alive the next year, I would fast the 9th and 11th of

Muharram. And so we reflect how Allah (سبحانه) saves us and to show gratitude to Him and to follow the Sunnah of the Prophet (ﷺ).

- The virtue of fasting the 10th of Muharram is expiation of the previous year's sins.

FASTING THE 10TH OF MUHARRAM IS
EXPIATION OF THE PREVIOUS YEAR'S SINS

وعن أبي قتادة رضي الله عنه أن رسول الله صلى الله عليه
وسلم سئل عن صيام يوم عاشوراء فقال: "يكفر السنة
الماضية"

The Messenger of Allah (ﷺ) was asked about observing As-Saum (the fast) on the tenth day of Muharram, and he replied, "It is an expiation for the sins of the preceding year¹".

- May Allah (سبحانه وتعالى) help us to fast this day and whoever cannot fast, then with one's

¹ Riyad as-Salihin 1252, Muslim

intention, he will be rewarded and we will be with whom we love.

- We do not reach Allah (سبحانه وتعالى) with hardship or to be displeased with His decree.
- It is not just about rituals, but to feel how Allah (سبحانه وتعالى) is kind, gentle, and how He saves His slaves and how He grants victory to His messengers. And to show our love for following the sunnah of the Prophet (ﷺ).
- It is important to share the feelings and love and not think later because when we leave, what remains is the good feelings and good words we left behind.

PATH OF THE TRAVELLER (مدارج السالكين)

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

- The path to Allah (سبحانه وتعالى) is not about a path of just hesitating and waiting, but to be certain in Allah (سبحانه وتعالى).

STATION OF CERTAINTY (اليقين)

- When we have certainty and we believe in Allah (سبحانه وتعالى), we will move on. Knowledge is the first step and condition of (لا إله إلا الله) and it is our happiness and enjoyment.

SIGNS OF HAVING YAQEEN (أَعْلَامُ الْيَقِينِ)

1. A person is not constantly mingling and hopping around with different people. Such a person will not have time to reflect if he is

constantly surrounded with people (قَلَّةٌ مُخَالَطَةٌ)
(النَّاسِ فِي الْعَشْرَةِ).

2. A person thanks the people when gifted, but does not praise them. Rather he praises Allah (سبحانه وتعالى) because he is certain it is Allah (سبحانه) Who gave him (وَتَرَكُ الْمَدْحَ لَهُمْ فِي الْعَطِيَّةِ) (وتعالى).
3. People will withhold things from us whether a smile, salam or money, but we do not have certainty in them. If we did, then it will result in bad behavior and displeasure (وَالتَّزْرُؤُ عَنْ ذَمِّهِمْ عِنْدَ) (الْمُنْعِ). Rather a person avoids dispraising people because he knows Allah (سبحانه وتعالى) is The One Who gives and withholds according to His perfect knowledge and wisdom. Even His withholding is giving.

4. To see Allah (سبحانه وتعالى) in all matters and that is the degree of ihsaan (excellence) (النَّظْرُ إِلَى اللَّهِ فِي كُلِّ شَيْءٍ). A person sees food, people and manners, but sees Allah (سبحانه وتعالى) in everything through His Names, Attributes and Actions. This does not mean to see Allah (سبحانه وتعالى) because He is above the seven heavens.
5. To return to Allah (سبحانه وتعالى) in all matters (وَالرُّجُوعُ إِلَى اللَّهِ فِي كُلِّ شَيْءٍ). When we want to choose something, when we need something, we always return to Allah (سبحانه وتعالى).
6. To always depend on Allah (سبحانه وتعالى) (وَالِاسْتِعَانَةُ بِاللَّهِ فِي كُلِّ حَالٍ) and seek His help at all times. When we are sad, we rely on Him to remove our

sadness. When we are poor, we rely on Him to enrich us. This is certainty in Allah (سبحانه وتعالى).

DEGREES OF YAQEEN (درجات اليقين)

FIRST DEGREE – INFORMATION (علم اليقين)

- If we are told there is a sea, though we do not see it, we are certain it is there because we trust the one who tells us. This is the first degree of certainty.
- Allah (سبحانه وتعالى) tells us about the Day of Judgement and He commands us, even if we do not see the Day of Judgement, we believe in it because He informed us. He is The Truthful. This is called “knowledge of certainty” (علم اليقين).

SECOND DEGREE – TO SEE (عين اليقين)

- We are taken to the sea so we see it, and are even more certain.

- From information it goes to seeing it with our eyes with evidence and situations. We see the end of someone who oppresses, so we are certain. We see when there is hardship, there is ease.
- So it is not only information but we go further to witness it, so we are more certain.

SURAH AAL IMRAAN 18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

- This is to see the certainty (عين اليقين).

THIRD DEGREE – TO EXPERIENCE IT OURSELVES

(حق اليقين)

- We go into the sea and so we are more certain because we experience it ourselves.
- This is when the messengers see it in this life, but for the people, they we will see and taste the torment or delight in the hereafter.
- The Prophet (ﷺ) saw paradise and hellfire. Musa (عليه السلام) spoke to Allah (سبحانه وتعالى).
- This is truth of yaqeen (حق اليقين).
- One of the scholars said, “I saw paradise and the fire truthfully”. Then he was asked, “how?”. He said, “I saw them by the eyes of the Prophet (ﷺ).” And this is to show the eyes of the Prophet (ﷺ) are never distracted. All that he tells us is the truth.

SURAH AN NAJM 17

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ

The sight [of the Prophet] did not swerve, nor did it transgress [its limit].

o It is enough for us that the Prophet (ﷺ) has seen it.

SURAH AT TAKATHUR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

أَلْهَاكُمُ التَّكَاثُرُ

Competition in [worldly] increase diverts you

2

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

Until you visit the graveyards.

3

كَلَّا سَوْفَ تَعْلَمُونَ

No! You are going to know.

4

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

Then no! You are going to know.

5

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

No! If you only knew with knowledge of certainty...

6

لَتَرُونَ الْجَحِيمَ

You will surely see the Hellfire.

7

ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ

Then you will surely see it with the eye of certainty.

8

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Then you will surely be asked that Day about pleasure.

- In life we do not just want to indulge in excessiveness that we do not even enjoy our life. We think by piling things, we will be happy, but we will only find ourselves miserable. We do not want to taste misery and torment in this life or the next.

SURAH AL WAQIAH 83 TO 96

83

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ

Then why, when the soul at death reaches the
throat

84

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ

And you are at that time looking on -

85

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ

And Our angels are nearer to him than you, but
you do not see -

86

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ

Then why do you not, if you are not to be
recompensed,

87

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

Bring it back, if you should be truthful?

88

فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ

And if the deceased was of those brought near
to Allah,

89

فَرُوحٌ وَرِيحَانٌ وَجَنَّتْ نَعِيمٌ

Then [for him is] rest and bounty and a garden
of pleasure.

90

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ

And if he was of the companions of the right,

91

فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ

Then [the angels will say], "Peace for you; [you
are] from the companions of the right."

92

وَأَمَّا إِنْ كَانَ مِنَ الْمَكْذِبِينَ الضَّالِّينَ

But if he was of the deniers [who were] astray,

93

فَنُزْلٌ مِّنْ حَمِيمٍ

Then [for him is] accommodation of scalding
water

94

وَتَصْلِيَةٌ جَحِيمٍ

And burning in Hellfire

95

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ

Indeed, this is the true certainty,

96

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

So exalt the name of your Lord, the Most Great.

- We glorify our Lord the Most Great knowing that all that Allah (سبحانه وتعالى) tells us is real in the hereafter.

MAY ALLAH GRANT US YAQeen. AMeen.

REFERENCES

1. مدارج السالكين - ابن القيم

RELATED RESOURCES

ASHOORA

YAQEEN

SURAH AT TAKATHUR

ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

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

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