

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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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)

SURAH AR RA'AD 17

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ
زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ
مِّثْلُهُ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ
جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ
الْأَمْثَالَ

He sends down from the sky, rain, and valleys
flow according to their capacity, and the
torrent carries a rising foam. And from that [ore]
which they heat in the fire, desiring adornments

and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.

- Truth and falsehood cannot be the same. And people think if they go to the truth then they need to change and will become worse-off, but they will become better.
- And surely Allah (سبحانه وتعالى) Al Haqq – The Truth – will show the truth in a very striking way. We will react with “thunder” more than lightning.
- Allah (سبحانه وتعالى) says the truth will come like rain. When the rain comes down, each valley will be filled according to its capacity. Some valleys are small and some are large, and as the valleys overflow, all the debris come to the surface. So whatever impurities were hidden,

whether they were hidden for months or years, will come to the surface. And when it comes to the surface, we do not want to take from that water because it is mixed with impurities, but then more water will come so that all that debris goes away. Then the water becomes pure and we take it and drink from it.

- And this parable is about the truth when it comes in the form of “rain”, and this rain symbolizes pure knowledge. When Allah (سبحانه و تعالی) pours the knowledge on us, it pours into the “valleys” referring to our hearts. When the divine knowledge comes, it goes to the hearts.
- The hearts of the receivers are like valleys, and we do not know what impurities and faults reside within us. And at the same time, we do not want to dig through to find it. Allah (سبحانه

(وتعالى) will always bring the truth to us so that all that comes to us is right and all that comes to us will be right.

- And this truth is to make us live a truthful life and to have a truthful journey.
- There are people who will be moderate and some will be faster in their journey depending on the “size of their heart”. What makes our heart smaller? When there are sins, disturbances and being occupied with talk of people. But we want to have a pure heart as we travel to Allah (سبحانه وتعالى).
- When our heart feels at ease, then the knowledge enters and it brings the best from us. Some people can take in more knowledge than others, and similarly some people can exercise more than others. So the more one

“trains” and is constant with the knowledge, the more one can take in.

FIRST STAGE OF KNOWLEDGE

- Let us have a look at the stages of knowledge. When we first start to learn, we feel like we just want to learn more, and want to do things as much as we want, and that is the first stage. And then we continue to take in more knowledge until it reaches the second stage.

SECOND STAGE OF KNOWLEDGE

- The second stage is when we feel we are filled with knowledge, but then the deep, hidden impurities of the heart start to come to the surface, so we start to feel that sensitivity of the knowledge on our heart. We reach a stage where we start to become sensitive each time

we hear something and feel that we are bad and worse off than before. But the scholars said it is important to not leave this stage. For example, we may have sicknesses which we were unaware of and then symptoms start to appear, it is important to not leave it, but go forward and treat it.

- And we want to remain firm in this time because we will confront our reality. If one piece of knowledge comes, it can be very personal. But this is the truth of ourselves, and what do we need? Continue with more rain, continue with the knowledge.

THIRD STAGE OF KNOWLEDGE

- And then the third stage will be more rain to remove the hidden impurities and it will be

wiped away like the foam of the sea. May Allah (سبحانه وتعالى) increase us in knowledge.

GLORIFYING ALLAH AND REMOVAL OF SINS LIKE THE FOAM OF THE SEA

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. فِي يَوْمٍ مِائَةً مَرَّةً حُطَّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ".

Allah's Messenger (ﷺ) said, "Whoever says, 'Subhan Allah wa bihamdihi,' (Glory be to Allah and to Him is the Praise) one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.¹

- It needs time to fill our heart with knowledge and then it starts to purify our heart. That's why it is important to remain constant, and then it our heart will become filled with "pure water" – it is filled with what Allah (سبحانه وتعالى) said and the

¹ Sahih al-Bukhari 6405

Prophet (ﷺ) said (divine revelation of the Qur'an and Sunnah). So when anything happens, we will not react with our "impurities", sensitivities and desires, but we will react with what Allah (سبحانه وتعالى) said and the Prophet (ﷺ) said. Thus it is important to remain firm on the path of knowledge and not leave it.

- And for each time we attend the study circles, there is expiation of sins at the end of it.

FORGIVENESS OF SINS FOR ATTENDING THE STUDY CIRCLES

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِنْ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةٌ سَيَّارَةٌ فَضُلًا، يَتَتَبَعُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ، قَعَدُوا مَعَهُمْ، وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ، حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا، فَإِذَا انْصَرَفُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ، قَالَ : فَيَسْأَلُهُمُ اللَّهُ عَزَّوَجَلَّ وَهُوَ أَعْلَمُ بِهِمْ: مِنْ أَيْنَ جِئْتُمْ؟

فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ، يُسَبِّحُونَكَ
 وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ، قَالَ: وَمَا يَسْأَلُونِي؟
 قَالُوا يَسْأَلُونَكَ جَنَّتِكَ، قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لَا أَيُّ رَبِّ،
 قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي! قَالُوا: وَيَسْتَجِيرُونَكَ، قَالَ: وَمِمَّ
 يَسْتَجِيرُونِي؟ قَالُوا: مِنْ نَارِكَ يَا رَبِّ، قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا:
 لَا، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي! قَالُوا: وَيَسْتَغْفِرُونَكَ، قَالَ فَيَقُولُ:
 قَدْ غَفَرْتُ لَهُمْ، وَأَعْطَيْتُهُمْ مَا سَأَلُوا، وَأَجْرْتُهُمْ مِمَّا اسْتَجَارُوا،
 قَالَ يَقُولُونَ: رَبِّ فِيهِمْ فَلَانٌ، عَبْدٌ خَطَاءٌ إِنَّمَا مَرَّفَجَلَسَ مَعَهُمْ،
 "قَالَ: فَيَقُولُ: وَلَهُ غَفَرْتُ؛ هُمْ الْقَوْمُ، لَا يَشْقَى بِهِمْ جَلِيسُهُمْ

Allah (glorified and exalted be He) has supernumerary angels who rove about seeking out gatherings in which Allah's name is being invoked: they sit with them and fold their wings round each other, filling that which is between them and between the lowest heaven. When [the people in the gathering] depart, [the angels] ascend and rise up to heaven. He (the Prophet (ﷺ)) said: Then Allah (mighty and sublime be He) asks them - [though] He is most knowing about them: From where have you come? And they say: We have come from

some servants of Yours on Earth: they were glorifying You (Subhana Allah), exalting you (Allahu akbar), witnessing that there is no god but You (La ilaha illa Allah), praising You (Al-Hamdu lillah), and asking [favours] of You. He says: And what do they ask of Me? They say: They ask of You Your Paradise. He says: And have they seen My Paradise? They say: No, O Lord. He says: And how would it be were they to have seen My Paradise! They say: And they ask protection of You. He says: From what do they ask protection of Me? They say: From Your Hell-fire, O Lord. He says: And have they seen My Hell-fire? They say: No. He says: And how would it be were they to have seen My Hell-fire: They say: And they ask for Your forgiveness. He (the Prophet (ﷺ)) said: Then He says: I have forgiven them and I have bestowed upon them what they have asked for, and I have granted them sanctuary from that from which they asked protection. He (the Prophet (ﷺ)) said: They say: O Lord, among them is So-and-so, a much sinning servant, who was merely passing by and sat down with them. He (the Prophet (ﷺ)) said: And He says: And to him [too] I have given

forgiveness: he who sits with such people shall not suffer.²

- It is not easy to just come for knowledge each day, but the shaitan will tell us, “you learned so much and what are you doing?” or “if you learn then you have to change”.
- The people of knowledge testify to (لا إله إلا الله) and to seek knowledge is a worship. And Allah (سبحانه وتعالى) made the angels prostrate to Adam (عليه السلام) out of honor as a result of the knowledge he was taught by Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) will always remind us and refresh the knowledge to us, even if keep learning the same surahs or same Names of Allah or hadiths. And we will be higher with

² Forty Hadith An Nawwawi, It was related by Muslim (also by al-Bukhari, at-Tirmidhi, and an-Nasa'i).

reminders of something we already know, and this is what Surah Al 'Alaa reminds us.

SURAH AL 'ALAA 9

فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى

So remind, if the reminder should benefit;

- The month of Ramadan is approaching and someone might say, “we are learning the same hadiths”, but every time Allah (سبحانه وتعالى) opens more understanding through the reminders. May Allah (سبحانه وتعالى) make us reach the month of Ramadan. Ameen.
- The Prophet (ﷺ) will repeat the same words three times because patience is required in knowledge. We need knowledge and reminders of the knowledge.

○

SURAH TA HA 114

وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say: "My Lord! Increase me in knowledge."

- There is a scholar who is so learned that even when a young child would him a hadith he already knew, before the child was born, he will listen to it as if it is the first time, why? He will submit to what Allah (سبحانه وتعالى) and the Prophet (ﷺ) said, it is as if it is a reminder for him.

SUPPLICATION FOR BENEFICIAL KNOWLEDGE

اللَّهُمَّ 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.

If We had sent down this Qur'an upon a mountain, you would have seen it humbled and

coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought.³

- We do not what we can be deeply attached to, and Surah Al 'Ala will remove those attachments through the reminders.
- (علم) means knowledge and it means a flag. So knowledge is like a “flag” in our path; it is highlights in our path. And when there is pure knowledge in our heart then it will be like light.
- And in Surah Ar Ra'ad, not everyone will be on the path of knowledge, and not everyone wants “to remain in the rain”.
- So how will Allah (سبحانه وتعالى) bring the truth? It may be painful, but the result is still beautiful. And that is with fire.

³ Ibn Majah no. 925

SURAH AR RA'AD 17

وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِّثْلَهُ ۗ

And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it.

- The second treatment is with “fire” to purify the metals of people. We are all made of components of the earth and there are metals within the earth, whether there is gold, silver, copper and so forth. And even in chemistry, there is a flame test to detect what kind of metal depending on the color it turns to.
- And without “fire” removing the impurity, then we will not know what “metal” we are made of, and what good will come from us.
- For example, when we may have old jewelry and it looks worn out, so we no longer want it.

But when we clean it and polish it, it becomes very precious and valuable.

- Someone might say something that causes a burning sensation in us and we cannot handle it, but Allah (سبحانه وتعالى) wants to bring out our truth to make us better. All the decrees we go through are the best to take us higher and bring out the truth.
- And surely to be purified with rain is easier, but the fire is not there to burn us. The fire will bring out the glow and shine within us. Allah (سبحانه وتعالى) wants to bring out the best from us, He knows our “metal”, and He will bring the truth of ourselves.
- When we react, it shows our weakness, but we do not want to sink into that sensitivity, but to

attach to Allah (سبحانه وتعالى) and He will take us higher.

- Knowledge will come gently, but the decree of Allah (سبحانه وتعالى) is very valuable and it will remove more from us.

ALLAH AL HAQQ (الحق) - THE TRUTH

- Allah is Al Haqq. He will show us the truth that Only He Who is worthy of worship.
- If a person does not take the truth, anything after it will be misguidance. If we take anything that is not from Him, it will not be truth.

SURAH YUNUS 32

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصِرُّونَ

For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?

- Allah (سبحانه وتعالى) placed it in our nature to love the truth and hate lies. We do not like be lied to or to be liars. The greatest is to not lie to Allah and not lie to ourselves. We cannot find rest except with the truth. We cannot be at rest living a lie to ourselves or to others.
- Allah (سبحانه وتعالى) show us He is the Truth, meeting Him is the Truth, the Hour is Truth, His Book is the Truth His messengers are the truth, paradise is Truth, hellfire is Truth.
- These are concepts we think we already know but Allah (سبحانه وتعالى) brings them back again and again because these are foundations we cannot leave and matters we cannot forget. Everything after is built on it.

- The siddeeqeen are truthful from inside and outside. This is the highest level we can reach.
- How can we reach this level? By accepting the truth.
- Then the focus is not the actions but the purity of the connection to Allah. The gratitude, reliance, contentment all becomes so pure and out of pure feelings for Allah

PURE TESTIMONY OF FAITH

عَنْ عُبَادَةَ. رَضِيَ اللَّهُ عَنْهُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
 " مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا
 عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ، أَلْقَاهَا إِلَى
 مَرْيَمَ، وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى
 مَا كَانَ مِنَ الْعَمَلِ ". قَالَ الْوَلِيدُ حَدَّثَنِي ابْنُ جَابِرٍ عَنْ عُمَيْرٍ عَنْ
 جُنَادَةَ وَزَادَ " مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ، أَيُّهَا شَاءَ ".

Narrated 'Ubada: The Prophet (ﷺ) said, "If anyone testifies that None has the right to be worshipped but Allah Alone Who has no

partners, and that Muhammad is His Slave and His Messenger, and that Jesus is Allah's Slave and His Messenger and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junada, the sub-narrator said, "'Ubada added, 'Such a person can enter Paradise through any of its eight gates he likes.'")⁴

- This hadith shows the greatness of believing in the Oneness of Allah. Everything else will be corrected, our actions, our words, our manners will be corrected and rectified.
- When we know Allah Al Haqq, we ask Him when we do not know the truth.
- When we are accused, He will bring the evidence to clear us through the decree, through His signs.

⁴ Sahih al-Bukhari 3435

- Allah Al Haqq shows us that the turning point of guidance in our lives was a time when there was a deep attachment and then He makes us attach to Him alone. And more truth comes to purify us from more false attachments.
- May Allah fill our hearts with truth, to speak the truth - the Word of Allah and His Messenger.

SUPPLICATION TO SEE THE TRUTH

اللهم أرنا الحق حقاً وارزقنا اتباعه، وأرنا الباطل باطلاً وارزقنا اجتنابه

○ Allah, show us the truth as it is and make us to follow it and make us to see the falsehood as it is and make us to abstain from it.

MAY ALLAH PURIFY US AND KEEP US FIRM ON THE TRUTH.
AMEEN.

REFERENCES

1. مدارج السالكين - ابن القيم

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