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Book Review: Madarij al Salikeen by Ibn al Qayim

In the Name of Allâh, the Most Beneficent, the Most Merciful

By Anwar Al-Awlaki

Madarij al Salikeen by Ibn al Qayim:

This is a three Volume book which represents one of the greatest works produced on the topic of **spirituality**. I had already read the book along time ago and was fascinated by it. **Steadfastness** was what was needed now, and steadfastness was a deed of the heart, so it was the heart that I should focus on.

When the opportunity arrived, and I was allowed to order books it was on the top of my reading list.

The author starts by giving tafsir of surat al Fatiha. The rest of the book are the stages that the traveler moves through in

"إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ"

"You do we worship and You do we seek help from" [Fatiha, v5]

The book is based on a book written by Abu Ismail al-Ansari al-Harawi al-Sufi who was a Hanbali scholar from Hirat in modern day Afghanistan. The name of his book is Manazil al-Sa'ireen (the Stations of the Travellers).

Imam Abu Ismail named one hundred stations that the traveler during his journey to Allah passes through. The first station is "al-Yaqadhah" "**The Waking up**" *This is when the heart wakes up from the slumber of unawareness.* The next station is the station of "Azm" "**The Resolve**," *after the heart has woken up it decides to embark on its journey towards Allah.*

Some of the stations that he mentions:

- The station of Fear,
- Repentance,
- Observation,
- Hope,
- Sincerity,
- Purification,
- Trust,
- Submission,
- Fortitude,
- Gratitude,
- Will,
- Certainty,
- Knowledge,
- Wisdom,
- Tranquility,
- Purity,
- Drowning,
- Absence,
- Life,
- Love,
- and **Happiness (this is the goal of this book).**

The language of ibn al Qayim in his books is eloquent. But in this book his language is so high class that it represents the peak of his writing. **This book is simply untranslatable**. The terminology that he uses and the fascinating way of putting the concepts together would make any translation lose a portion of its beauty during the process. Now I don't mean here by eloquence the beauty of the words and the use of a flowery style of writing but I mean the ability of the author to express complicated thoughts and sophisticated concepts, and what would otherwise be difficult to express, into readable words that not only are understood by the reader but captivate him and make him feel that the author is reading his inner thoughts and is seeing through into the depths of his heart to see his ailment and prescribe the cure.

Ibn al Qayim after mentioning the verses of Quran and hadiths blends his words with the words of Abu Ismail al-Ansari , whom he would refer to as shaykh-ul-Islam, along with the sayings of the great scholars of the heart such as: al Junaid, AbdulQadir al Jaylaani, al Tasturi, and al Fudhail bin Iyadh. There are so many words of wisdom and valuable teachings in this book that are waiting to be observed and lived by. May Allah bless us all and provide us with wisdom and guide us to righteous acts. We ask Allah to shower his mercy upon our great scholars whom Allah has made the instruments of teaching us the truth and guiding us towards the straight path. Ameen

Practicing The way of the travelers (Madarij AsSalikeen)

Introduction

Many times, we get into heedlessness of the hereafter. Many times, Allah will wake us up from this heedlessness to be conscious of the remaining time and work hard towards the goal of winning paradise. However, since we do not have a guide, a map, or what we need to do to stay moving forward, our enemies of devils, desires, and distractions always win over us and bring us back to heedlessness, again and get us busy with this life. Ibn ElQayyum realized this struggle and he wrote a book that will take the travelers to Allah step by step through over sixty steps starting from the step of Consciousness. I went through those steps multiple times, but I could not find a real practical application for it that is appropriate to the 20th century. The unfortunate events of the year 2020 of Covid-19, Fires in California, Layoffs, the stock market going down, and all the panic and chaos were one of the reasons to wake me up, again, to look into my life and get back, again on the road to Allah following the travelers steps as a guide. While, I have multiple audio sessions, before on YouTube (<https://www.youtube.com/playlist?list=PLNT8BTFvQYHLmHSeXABFEYS-hZ9IwGdWI>) and <https://MyIslam.net>, I received the feedback of a need for a written format. Also, another feedback was the length of the Madarej. Therefore, I decided to summarize it to the action and keep references to the long audio explanations. The new series in shaa Allah will be posted to <https://myislam.net> and https://www.youtube.com/playlist?list=PLNT8BTFvQYHJ9RBJR54wk1j_O4DaQt-Zq

Step of Consciousness (منزلة اليقظة)

I need to wake up from
heedlessness and
prepare for the
hereafter



The step of Consciousness:

“The first station is “al-Yaqadhah” “The Waking up” **This is when the heart wakes up from the slumber of unawareness.**”(Anwar Al-Awlaki)

We get into the consciousness state many times. It could be triggered by an event, such as a calamity, a bounty, a supplication that is accepted, a lecture, Ramadan, or a death of a close person. When we are in this state, we need to keep it and stay awake. Imam Ibn ElQayeem said that we need to take an action. The Consciousness will lead to realizing that we are behind in preparing for the real life. It will lead to looking into sins and understanding the danger in it. Then plan to make up for the shortcomings. This will lead to the following state, The Idea.

What are the pillars of vigilance/Consciousness? أركان اليقظة

1- مطالعة الجنابة

Consciousness of bounties of Allah. The heart will notice the grace of Allah.

2- لحظ القلب إلى النعمة

Consciousness of your Sins

3. معرفة الزيادة و النقصان من الأيام-

Consciousness of time. Realizing the increase and decrease of days.

More details can be found at <https://youtu.be/gLzpcem5wpA>

- **English Audio lectures for State of Consciousness (awakening) :**

- <https://youtu.be/l7dGtFTfy0Y>
- <https://youtu.be/gLzpcem5wpA>
- <https://youtu.be/K0UTAscn0OM>
- <https://youtu.be/eR-8PkuNSjE>
- https://youtu.be/zAyGelpC_rI

The step of The Idea

The step of The Idea is about the vision and deciding on our goal. Our goal should be the hereafter and winning Paradise. We have one Goal is "to please Allah, alone."

The step of Commitment

Step of commitment
(منزلة العزم)

- We need to **commit** today to walk together and do not stop no matter what happens
- We need to commit to help each other



“after the heart has woken up it decides to embark on its journey towards Allah.” (Anwar Al-Awlaki).

The state of Commitment is the state that we should commit to travel to Allah in spite of all the challenges. Ibn ElQayyum is comparing this trip to the physical trip to a physical destination. First you need to wake up, decide your destination, get the map and GPS, and commit to travel.

The State of Love منزلة المحبة

<https://MyIslam.net/love>

Love of Allah subhanahu wa ta'ala

Imam Ibn ul Qayyim al Jawziyyah Madarij as-Saalikeen, vol. 3, pp. 17-18.

You can watch the full session at <https://youtu.be/IEcdVoVC1pQ>

Ibn ElQayyum said that this stage is the spirit for all the stages, and it is the spirit of the believe and the deeds. It is the light and happiness for the heart and the power to move forward. Therefore, I am starting with this stage because it will help us move in the stages. Also, it is the only stage that is actionable, and you can reach. I will spend some time, until I reach the love. When we reach the love of Allah, the rest of the stages will be easy. This is our key to happiness in this life and the hereafter and the guard in this life as Allah said:

This is our key to happiness in this life and the hereafter and the guard in this life as Allah said:

فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني أعطيته؛ ولنن استعاذني لأعينه" ((رواه البخاري)).

When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him".

[Al- Bukhari].

It is a great feeling to feel Allah's guidance with you all the time. This is what Ibn Taimiah told his student Ibn ElQayeem: "My happiness and my Paradise are in my heart; They go with me wherever I go." When Allah loves someone, he announces everywhere:

It is a great feeling to feel Allah's guidance with you all the time. This is what Ibn Taimiah told his student Ibn ElQayeem: "**My happiness and my Paradise are in my heart; They go with me wherever I go.**" When Allah loves someone, he announces everywhere and make you beloved to all creations:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ عَبْدًا نَادَى جِبْرِيلَ إِنَّ اللَّهَ قَدْ أَحَبَّ فَلَأَنَّا فَأَجِبَهُ فَيُجِبُهُ جِبْرِيلُ، ثُمَّ يُنَادِي جِبْرِيلُ فِي السَّمَاءِ إِنَّ اللَّهَ قَدْ أَحَبَّ فَلَأَنَّا فَأَجِبُوهُ، فَيُجِبُهُ أَهْلُ السَّمَاءِ وَيُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ ".

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so, O Gabriel love him' So Gabriel would love him and then would make an announcement in the Heavens: 'Allah has loved so and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth." (Bukhari)

Abu Darda reported: The Messenger of Allah, peace and blessings be upon him, said, “David would supplicate, saying: **O Allah, I ask you for your love and the love of those who love you and the deeds that will bring me your love. O Allah, make your love more beloved to me than myself and my family and even cold water.**”

Source: Sunan al-Tirmidhi 3490

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ مِنْ دُعَاءِ دَاوُدَ يَقُولُ **اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنْ الْمَاءِ الْبَارِدِ**
3490 سنن الترمذي كتاب الدعوات باب ما جاء في عقد التسبيح باليد

Ibn al-Qaiyim mentioned ten causes that result in Allah's love for His slave and the slave's love for his Lord.

[These ten are:]

1. First, reciting the **Qur'an** while pondering over its meanings and what is meant by it:

Reciting the Holy Qur`an with deep contemplation in its meanings and its purposes; this is like thinking deeply in the book that the servant memorizes and expounds on it to understand the purpose of its author. Allah Almighty says:

{Do they not then think deeply in the Qur`an, or are their hearts locked up (from understanding it)?} [Muhammad 47:24]

{ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا } محمد: 24

Transliteration: Afala yatadabbaroona alqurana am AAala quloobin aqfaluha

We should know that the purpose of reading is to contemplate; if this could not be gained without repeating the verse, the person should repeat it as the Prophet (prayers and peace of Allah be upon him) and his companions did.

2. **Second, getting closer to Allah by performing voluntary deeds after completing obligatory deeds.** This is as is stated in a Hadith Qudsi: "My slave continues getting closer to Me by performing voluntary deeds until I love him." [al-Bukhari]

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: من عادى لي ولياً فقد آذنته بالحرب. وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني أعطيتُه؛ ولنن استعاذني لأعيذنه" ((رواه البخاري)).

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him".

[Al- Bukhari].

3. Third, continual remembrance (**Zikr**) of Allah under all circumstances, with one's tongue, heart, and actions. The extent of one's love of Allah is determined by this.
4. Fourth, giving precedence to what He loves over what you love when you are overtaken by your desires.
5. Fifth, the heart being avid of Allah's Names, and Attributes and the heart roaming in that garden of knowledge.
6. Sixth, observing Allah's kindness, goodness and bounties, both hidden and open.
7. Seventh, and this is the most wonderful, the heart being soft, subdued and meek before Allah.
8. Eighth, being alone with Allah during the time when the Lord descends during the last portion of the night while reading His Book and ending that by asking for forgiveness and repenting.
9. Ninth, sitting with the beloved and sincere, benefitting from the most fruitful of their speech. And not to speak unless speaking is more beneficial and you know that it will improve your state and be beneficial to others.
10. Tenth, remaining away from every cause that comes between the heart and Allah. These ten causes take the lovers to the station of true love and bring them to their Beloved.

References:

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1. First the Quran

The Quran is the last message to us from Allah, our love. If you love Allah, you will always repeat his last words, over and over. Reflect on them, apply them on your life, and memorize them to recite them all the time. Can you read the Quran with this intention in mind, that you are reading the last message from Allah, who you love the most?

Virtues of Quran:

The Quran is the best cure for our hearts to feel the love of Allah “

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ “THUS, step by step, We bestow from on high through this Qur'an all that is a cure [to the spirit and hearts] and is a grace and mercy unto believers (Al-Isra (The Journey by Night) 17:82)”

“it is a sublime divine writ” “وَإِنَّهُ لَكِتَابٌ عَزِيزٌ” . “لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ” . “no falsehood can ever attain to it openly, and neither in a stealthy manner, [since it is] bestowed from on high by One who is truly wise, ever to be praised

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
وَبُشْرَىٰ لِّلْمُسْلِمِينَ

We have bestowed from on high upon thee, step by step, this divine writ, to make everything clear, and to provide guidance and grace and a glad tiding unto all who have surrendered themselves to God.

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً

Unto all who have attained to faith, this [divine writ] is a guidance and a source of health

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

O MANKIND! A manifestation of the truth has now come unto you from your Sustainer, and We have sent down unto you a clear light.

عن علي بن أبي طالب رضي الله عنه قال: أما إني سمعت رسول الله صلى الله عليه وسلم يقول: {ألا إنها ستكون فتنة، فقلت: ما المخرج منها يا رسول الله؟} **قال: كتاب الله،** فيه نبأ ما كان قبلكم، وخبر ما بعدكم، وحكم ما بينكم، وهو الفصل ليس بالهزل، من تركه من جبار قصمه الله، ومن ابتغى الهدى في غيره أضله الله، وهو حبل الله المتين، وهو الذكر الحكيم، وهو الصراط المستقيم، هو الذي لا تزيغ به الأهواء، ولا تلتبس به الألسنة، ولا يشبع منه العلماء، ولا يخلق على كثرة الرد، ولا تنقضي عجائبه، هو الذي لم تنته الجن إذا سمعته حتى قالوا: **إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ [الجن: 1-2]**، من قال به صدق، ومن عمل به أجر، ومن حكم به عدل، ومن دعا إليه هدي إلى صراط مستقيم}

the Messenger of Allah (ﷺ) "Indeed there comes a Fitnah" So I said: "What is the way out from it O Messenger of Allah?" He said: "**Allah's book**". In it is news for what happened before you, and information about what comes after you, and judgement for what happens between you. It is the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allah crushes him, and whoever seeks guidance from other than it, then Allah leaves him to stray. It is the firm rope of Allah, it is the wise remembrance, it is the straight path, and it is the one that the desires can not distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish. It is the one that when the Jinns hear it, they did not hesitate to say about it: 'Verily, we have heard

a wonderful Recitation (this Qur'an)! 'It guides to the Right Path, and we have believed therein.' Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path." Take this O A'war".!'

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ " . قَالُوا يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ " هُمْ أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَاصَّتُهُ "

"The Messenger of Allah 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.'**"

ما أصاب عبدًا قط همٌّ ولا حزنٌ فقال : اللهم إني عبدك ابنُ عبدك ابنُ أمتك ، ناصيتي بيدك ، ماضٍ في حكمك ، عدلٌ في قضاؤك ، أسألك اللهم بكلِّ اسمٍ هو لك سميتَ به نفسك ، أو أنزلته في كتابك ، أو علمته أحدًا من خلقك ، أو استأثرت به في علم الغيبِ عنده **أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رَبِيعَ قَلْبِي ، وَنورَ صَدْرِي ، وَجِلَاءَ حَزَنِي ، وَذَهَابَ هَمِّي وَغَمِّي** ، إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَغَمَّهُ ، وَأَبْدَلَهُ مَكَانَهُ فَرَجًا . قَالُوا يَا رَسُولَ اللَّهِ : أَلَا نَتَعَلَّمُهُن ؟ قَالَ : بَلَى يَنْبَغِي لِمَنْ سَمِعَهُن أَنْ يَتَعَلَّمَهُن .

"O Allah, I am Your slave, son of Your slave, son of Your handmaid, my forelock is in Your hand (i.e. You have total mastery over me), Your command over me is forever executed and Your decree over me is just." I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You **make the Qur'an the life of my heart and the light of my bosom**, and a **departure for my sorrow and a release for my anxiety**. Note: Allah will take away the anxiety and sorrow out of the heart of him who recites this supplication, as mentioned in this hadith by our prophet (may the peace and blessings of Allah be upon him).

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وكثر القراءة للقرآن تولد عند المسلم الذي يستمتع بقراءته لذة بتلاوته، وراحة نفسية واطمئنان في القلب، قال تعالى:

(الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ)
[الرعد: 28].

“Those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort.”

Ar-Ra'd (The Thunder) 13:28

(الم * ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ) [البقرة: 2-1].

This is the Book! There is no doubt about it—a guide for those mindful of Allah,

Al-Baqara (The Cow) 2:2

(إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا) [الإسراء: 9]

“Surely this Quran guides to what is most upright, and gives good news to the believers—who do good—that they will have a mighty reward “

Al-Isra (The Journey by Night) 17:9

قال رسول الله صلى الله عليه وسلم : "الذي يقرأ القرآن وهو ماهر به مع
السفرة الكرام البررة، والذي يقرأ القرآن ويتتعتع فيه وهو عليه شاق له
أجران" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "The one who is proficient in the
recitation of the Qur'an **will be with the honorable and obedient
scribes (angels)** and he who recites the Qur'an and finds it difficult
to recite, doing his best to recite it in the best way possible, will
have two rewards."

[Al-Bukhari and Muslim].

Activity

• New This Week:

- Self: Try to read at least one page with understanding from the Quran everyday
- Duaa: "اللهم إني عبدك ابنُ عبدك ابنُ أمّتك"

• From Before:

- Say Zikr 100 times (La elah ela Allah...), in the morning
- Duaa on Friday before Maghrib

References:

- [Arabic - mp3] فضل القرآن - عمرو خالد from <https://MyIslam.net/static//QuranAmrKhaled.mp3>
- <https://www.dorar.net/aqadia/1770/%D8%A7%D9%84%D9%85%D8%A8%D8%AD%D8%AB-%D8%A7%D9%84%D8%AB%D8%A7%D9%84%D8%AB:-%D9%81%D8%B6%D9%84-%D8%A7%D9%84%D9%82%D8%B1%D8%A2%D9%86>
- <https://www.alukah.net/sharia/0/66535/#ixzz6ax5ursGL>

منزلة الثقة - THE STATE OF TRUST

This stage is number 27 in Ibn ElQayem's book. However, I am listing it early, because we need high trust to start walking on the steps. Allah is the only help we have in our journey to happiness and we have to have full trust in Allah. Ib ElQayem explained that there are substages inside each state and when we reach the third substage, this quality will become a second nature. Example for this is Moses (PBUH).

The first time Allah talked to Moses and turned the stick into a snake, Moses drew back running in terror and did not even dare look back.

وَأَن أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَنَّتْ كَأَنَّهُ جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ

And [then He said]: “Throw down thy staff!” But as soon as [Moses] saw it move rapidly, as if it were a snake, he drew back running [in terror], and did not [dare to] look back

This was the first test, where Moses had 0% trust. He took an action and ran away without even thinking of looking back to check on his stick. This is the first sub state. The second time happened when he challenged the magicians. This situation is a lot harder than the one before. Allah is moving him up in the test. Faro gathered the entire country to hamulate Moses and prove he is wrong. Then the Magicians started, and Moses saw with his eyes the sticks and ropes turn into snakes. He is not a magician and he knew that he can't do that. But he has some trust in Allah. The lack of trust was less than the first time. He had some fear inside hi. He did not take any visible action, while this is a harder situation. First time who was only facing a snake. “فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى” and in his heart Moses became apprehensive (a little doubt in heart).

And lo! by virtue of their sorcery, their [magic] ropes and staffs seemed to him to be moving rapidly. and in his heart Moses became apprehensive

This was the second test. It was harder than the first but Moses had more than 50% trust. It is the second Sub State. Now, let us move to the third situation, when Moses were facing an army from one side and the sea behind him. Everyone with him panicked and said we are surely dead. There is not obvious way out. You can't pass the sea, right? In this situation Moses had 100% trust in Allah. He did not even have a small doubt and said loudly “قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ” “He replied: Nay indeed! My Sustainer is with me, [and] He will guide me!” Ash-Shu'ara (The Poets) 26:62.

Allah is fair and we will be judges on our selves in the day of judgement " اقْرَأْ كِتَابَكَ " "كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا". "You will read your book and You will be the only judge on yourself" (Al-Isra (The Journey by Night) 17:14). That is why Allah sets apart the bad from the good . "It is not God's will [O you who deny the truth] to abandon the believers to your way of life: [and] to that end He will set apart the bad from the good." "مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ" . Al-Imran (The Family of Imran) 3:179. In this situation, all the people claimed they are following Moses they shoed lack of trust of Allah. Only Moses had 100% trust of Allah, telling them I am not worried.

Shu'ara (The Poets) 26:61: and as soon as the two hosts came in sight of one another, the followers of Moses exclaimed: "Behold, we shall certainly be overtaken [and defeated]!"

Shu'ara (The Poets) 26:62: He replied: Nay indeed! My Sustainer is with me, [and] He will guide me!"

Shu'ara (The Poets) 26:63: Thereupon We inspired Moses thus: Strike the sea with thy staff!" - whereupon it parted, and each part appeared like a mountain vast

The story of mother of Moses when she threw him in the river is another story of 100% trust in Allah. How can a mother throw her son in the river? It is the trust in Allah. We get a lot easier commands from Allah that we are skeptical. We keep complaining about devils deceiving and overpowering us, while Allah gave us the solution to get rid of them. It was Narrated by Muslim and Bukhari that ” لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ” in the morning, the devil that day until night. However, we do not have the trust and still complain about the devils. How is this even compared to the previous two stories.

Story of mother of Moses

أَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

And so, [when he was born,] We inspired [thus] the mother of Moses: Suckle him [for a time], and then, when thou hast cause to fear for him, **throw him into the river,** and have no fear and do not grieve - for We shall restore him to thee, and shall make him one of Our message-bearers

Ibrahim (PBUH) was old and his wife was barren. He has been always longing for having a son. When he got a son, he was ordered to leave his son and his wife in the middle of the desert. This requires 100% trust to be able to do that.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ
رَبَّنَا لِيقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ
مِنَ الشَّرَاطِ لَعَلَّهُمْ يَشْكُرُونَ

"O our Sustainer! Behold, I have settled some of my offspring in a valley in which there is no arable land, close to Thy sanctified Temple, so that, O our Sustainer, they might devote themselves to prayer: cause Thou, therefore, people's hearts to incline towards them and grant them fruitful sustenance, so that they might have cause to be grateful"

During the immigration of the prophet and Abu Bakr, they faced so many challenges that showed the trust of the prophet and Abu Bakr. When Sorakah was very close to them to catch them, the prophet made dua for Allah to protect him and he could not reach them. What even make the prophet's trust of Allah is at best that he promised Sorakah that he will get the jewelry of the king of Rome (The strongest nation at this time). After years, Sorakah received those Jewelry as the prophet promised him. Another story when they were hiding in the cave and Abu Bakr told the prophet "If they looked underneath, they will see us" and the prophet answered with full trust of Allah "What do you think of two and Allah is their third"

Abu Bakr As-Siddiq (May Allah be pleased with him) said:

When Messenger of Allah (ﷺ) and I were in the cave of Thaur and I saw the feet of the polytheists who were above us at the mouth of the cave (on the eve of the Emigration), I submitted: "O Messenger of Allah! If one of them were to look down below his feet, he would see us". He (ﷺ) said, "O Abu Bakr! **What do you think of two whose third is Allah**".

" ما ظنك يا أبا بكر باثنين الله ثالثهما " ((متفق عليه) .

[Al-Bukhari and Muslim].

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Sometimes the results are not appealing at the beginning, but we have to trust that this is the best for us. Examples for those are the boy in the story of Moses and Al-Khedr in Surat Alkahf. While it looks like killing the small boy is bad for the parents, Allah explained that this is the best for them, and Allah will replace with one who will not be as much trouble for them. While the parents will feel sad at the beginning, but this will be the best for them. The same for the boat that Al-Khedr started to make a hole in it. While it looks like he is destroying the boat, it is actually for their good. Even Moses could not understand this.

Another story was Yusuf and his brothers. He was betrayed by his own brothers, thrown in the darkness of a well in the middle of the dessert, sold as a slave, and put in prison. However, at the end he was the most important person, who was able to save his family and his entire nation from the crisis. The same for Moses. While throwing a baby in the river does not look like saving him, it ended up with him raised and protected by his worst enemy.

Suggested Activities (How to practice):

<https://iloveallah.net/static/2020Oct2Plan.pdf>

- | |
|---|
| 1. Read https://myislam.net/static/trust.pdf |
| 2. Listen to https://youtu.be/BbRmfxtHUyM |
| 3. Set by yourself and ask yourself "Do You trust Allah?" |
| Try to recall all the situations that you had to make choices.
Did you trust Allah in your choice? |

2. Try to Recall all the situations in your life that you did not understand at the beginning and see how they end up in your favor

- You were not able to provide depending on your parents, and Allah made you independent.
- You were lost and Allah guided you
- Allah made you Muslim without effort from your side

<https://MyIslam.net>

How to Trust Allah?

<https://LoveAllah.net>

وَالضُّحَىٰ (1) وَاللَّيْلِ إِذَا سَجَىٰ (2) مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ (3) وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ (4) وَلَسَوْفَ يَغْطِيكَ رَبُّكَ فَتَرْضَىٰ (5) أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ (6) وَوَجَدَكَ ضَالًّا فَهَدَىٰ (7) وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ (8) فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ (9) وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (10) وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (11)

(1) By the morning brightness

(2) And [by] the night when it covers with darkness,

(3) Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you].

(4) And the Hereafter is better for you than the first [life].

(5) And your Lord is going to give you, and you will be satisfied.

(6) Did He not find you an orphan and give [you] refuge?

(7) And He found you lost and guided [you],

(8) And He found you poor and made [you] self-sufficient.

(9) So as for the orphan, do not oppress [him].

(10) And as for the petitioner, do not repel [him].

(11) But as for the favor of your Lord, report [it].

2. Recall
what
Allah has
done for
you

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (1) وَوَضَعْنَا عَنْكَ وِزْرَكَ (2) الَّذِي أَنْقَضَ ظَهْرَكَ (3) وَرَفَعْنَا لَكَ
ذِكْرَكَ (4) فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (5) إِنَّ مَعَ الْعُسْرِ يُسْرًا (6) فَإِذَا فَرَغْتَ
فَاتَّصِبْ (7) وَإِلَىٰ رَبِّكَ فَارْغَبْ (8)

- (1) Did We not expand for you, [O Muhammad], your breast?
- (2) And We removed from you your burden
- (3) Which had weighed upon your back
- (4) And raised high for you your repute.
- (5) For indeed, with hardship [will be] ease.
- (6) Indeed, with hardship [will be] ease.
- (7) So when you have finished [your duties], then stand up [for worship].
- (8) And to your Lord direct [your] longing.

2. Recall
what
Allah has
done for
you

3. Say the Zikr at

<https://myislam.net/static/ProtectionFromDevil.pdf>

every morning and Evening. Try to focus on its meaning, which should lead to you trusting Allah because "There is no god but Allah, alone, without any partner. The Kingdom and praise belong to Him and He has power over everything" Think of that. Who else would you trust? And trust that you are protected from Shaytan, Devil, and Satan. One Evil enemy been eliminated

Narrated by Bukhari and Muslims on the agreed upon hadith from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever says:

'There is no god but Allah, alone, without any partner. The Kingdom and praise belong to Him and He has power over everything'

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(La ilaha illa'llah, wahdahu la sharika lah, lahu'l mulku wa lahu'l hamd, wa huwa ala kulli shay'in qadir)

one hundred times a day,

It is the same for him as:

1. freeing ten slaves = \$100k in charity
2. One hundred good actions are written for him and
3. one hundred wrong actions are erased from him, and
4. it is a protection from Shaytan (Devil, Satan, Evil) for that day until the night.
5. No-one does anything more excellent than what he does except someone who does more than that."

3. In All your actions remember:

” وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ”

”And unto everyone who is conscious of God, He [always] grants a way out [of unhappiness], and provides for him in a manner beyond all expectation”

and take the path that pleases Allah and trust him, even if you do not see the way through.

4. Look at your current hardship and trust the this is the best for you, even if you do not see it, now

5. If you have to select between options, always ask Allah for Guidance Estikharah (Consultation) as explained at <https://myislam.net/static/Guidance.pdf> And Trust the result

Messenger of Allah (ﷺ) used to teach us the Istikharah (seeking guidance from Allah) in all matters as he would teach us a Surah of the Qur'an. He used to say: "When one of you contemplates entering upon an enterprise, let him perform two Rak'ah of optional prayer other than Fard prayers and then supplicate:

"Allahumma inni astakhiruka bi 'ilmika, wa astaqdiruka bi qudratika, wa as-'aluka min fadlikal-'azim. Fainnaka taqdiru wa la aqdiru, wa ta'lamu wa la a'lamu, wa Anta 'allamul-ghuyub. Allahumma in kunta ta'lamu anna hadhal-'amra (and name what you want to do) khairun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) 'ajili amri ajilihi, faqdurhu li wa yassirhu li, thumma barik li fihi. Wa in kunta ta'lamu anna hadhal-'amra (and name what you want to do) sharrun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) wa 'ajili amri wa ajilihi, fasrifhu 'anni, wasrifni 'anhu, waqdur liyal-khaira haithu kana, thumma ardini bihi."

(O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter (and name it) is good for me in respect of my Deen, my livelihood and the consequences of my affairs, (or he said), the sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my Deen, my livelihood or the consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it). And let the supplicant specify the object."

اللهم إني أستخيرك بعلمك، وأستقدر بقدرتك، وأسألك من فضلك العظيم؛ فإنك تقدر ولا أقدر وتعلم ولا أعلم، وأنت علام الغيوب. اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني ومعاشي وعاقبة أمري" أو قال: "عاجل أمري وأجله، فاقدره لي ويسره لي، ثم بارك لي فيه، وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري" أو قال: "عاجل أمري وأجله، فاصرفه عني، واصرفني عنه، واقدر لي الخير حيث كان، ثم أرضني به"

6. Trust Allah with your Duaa that Allah will always give you the best for you and that your duaa will be accepted

The prophet (PBUH) **"There is not a man who calls upon Allah with a supplication, except that he is answered."**

Either it shall be granted to him in the world, or reserved for him in the Hereafter, or, his sins shall be expiated for it according to the extent that he supplicated - as long as he does not supplicate for some sin, or for the severing of the ties of kinship, and he does not become hasty." They said: "O Messenger of Allah, and how would he be hasty?" He (ﷺ) said: "He says: 'I called upon my Lord, but He did not answer me.'"

<https://MyIslam.net>

How to Practice:

<https://ILoveAllah.net>

• عند الدعاء

- QURAN SURAH AL BAQARAH 186 IN ENGLISH TRANSLATION
- (2:186) And when My servants ask you, [O Muhammad], concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

The Prophet (pbuh) said:
"Ask Allah with confidence
that he will answer your
suplications"

- حسن الظن بإجابة الدعاء، يكون بقوة اليقين بأن الله تعالى يجيب الداعي؛ حيث قال عز وجل:
- وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ١٨٦ البقرة ١٨٦.

- فعن أبي هريرة رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم: «ادعوا الله وأنتم موقنون بالإجابة» رواه الترمذي.
- فإذا دعوت الله -أيها المؤمن- فعظم الرغبة فيما عنده، وأحسن الظن به.
- واني لأدعو الله حتى كأني --- أرى بجميل الظن ما الله صانعُه

منزلة الصبر - The State of patience

After trusting Allah, we need to be patience on his fate on us, since we do not understand the benefit from it. This was the advice Allah gave in the chapter of Cave (surat Al-Kahf).

Ibn ElQayem explained that there are three types of patience:

1. Patience in calamities
2. Patience from a sinful desire
3. Patience on obedience

There is a big debate on which one of those three types is the hardest and every side has good reasons. I will discuss the three types, but I will start with the first type (Patience in calamities). Allah has a plan for everyone. The main point of this story is that “There is nothing that happens except for a reason, even if we do not comprehend it.”

1. Patience during Calamities

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

for how could you be **patient** about something that you cannot comprehend within the compass of [your] experience?

Al-Kahf (The Cave) 18:68

One of the reasons we do not comprehend on the wisdom of things that are happening to us is that they are hidden from us. It is part of our faith to believe in the unseen. In the story of Moses and Al-Khedr, Allah will remove the cover to explain three of this wisdom for us to compare our calamities against. The first story can be compared to business calamity, second to people's loss, and the third for trusting Allah even after our death. For us the situation will look very bad from our limited point of view. However, when Al-Khedr explain the wisdom of Allah from it, we will understand that this was the best choice, even if it looked ugly to us. The people involved in the story they might have never realized this. This is the main point of this story:

“Trust Allah that this is the best for you, even if you do not see it”

Let's look closely at the story of Moses and Khidr:

The story of Moses and Khidr is a practical learning story for Learning to believe in the unseen, trust Allah, and be patience. In this story, Khidr is a practical example of the unseen. Allah selected the top 3 examples that most people suffer from in real life for the unseen and fate.

1. Sustenance: This include your business, work, money you earn, stocks you own ...
2. Losing people that you love, especially kids
3. Delay of sustenance, marriage, having kids, money, duaa ... and if someone else took what you think is yours

Allah will show us what happens in our lives in the first part. Then, Allah will show us the wisdom and how it always ends in the benefit for us. In our worlds, today, if we feel uncertain about what is happening to us, this story to help us to trust Allah and be patient. Those stories teach us that everything we are facing today is the best for us, even if we are suffering from it, now. The problem that we always forget when we collect the rewards, or the reward is completely hidden in this life. The full wisdom in the verse: ” *but it may well be that you hate a thing, while it is good for you, and it may well be that you love a thing, while it is bad for you and God knows, whereas you do not know.* ” Al-Baqara (The Cow) 2:216.

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ
وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

I will skip forward to the part when Moses met Khidr, directly (to learn you can read the full story at <https://www.whyislam.org/on-faith/moses-and-khidr/>).

Moses said to him (Khidr) "May I follow you so that you can teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?"

He (Khidr) said: "Verily! You will not be able to have *patience* with me! And how can you have patience about a thing which you know not?"

He is simply telling Moses that your barrier to learning is your **patience**, because he will see things that he will not be able to understand the wisdom behind them. The verse emphasizes on certainty that Moses will not be able to patience, for sure. While he does not know Moses, it shows that this is for all people. We are not patient because we do not understand the full picture.

Moses said: "If Allah will, you will find me patient, and I will not disobey you in aught."

He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention it to you."

In this part of the conversation, Khidr is teaching Moses Patience and measuring his Trust. He is asking him to learn without questions. Moses has to trust Khidr to be able to be Patient *and we have to Trust Allah to be Patient.*

First Story:

Moses and Khidr wanted to cross the sea but no one wanted to pick them up until poor people they have a boat for their sustenance (Business) picked them up for free (very generous people, even while they are poor). The hadith mentioned a bird sipped drops from the river and Moses taught Moses that their knowledge compared to the knowledge of Allah are like the drops this beard picked from the river. Khidr is preparing Moses for the knowledge experience to trust Allah.

So the two went off, until when they embarked on a boat and the man (Khidr) made a hole in it. Moses said: "Did you make a hole in it to drown its people? Verily, you have done Imra - a Munkar (evil, bad, dreadful) thing."

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا (71)

The interesting part that Khidr did not even comment or explain to Moses. He did not try to calm him down. This is what happens to us in life. We might face a calamity that we can't find an explanation to it in our life. Someone might get fired from work, lose business, lose money on a deal, loss of stocks ... and you do not see any explanation for that. You are in pain and you start questioning fate. You might know the wisdom after decades or even you might know in this life. That is why the wisdom was explained at the end of the three stories to train Moses to be patient. Moses is worried about those poor people, their kids, and their future and becomes frustrated.

72) [Al-Khidr] said, "Did I not say that with me you would never be able to have patience?"

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (72)

(73) [Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty."

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا (73)

This is what we face in real life, either no answer or someone is telling us to be patient. Khidr is telling Moses (and us) I told you to have faith and be patient, but you are not able to take a simple advice. I know it is hard but there is no other choice “And how can you be patient on things that you cannot comprehend.” When you have a calamity in life and you do not understand the wisdom, remember this story and be patient. You will not get an answer or explanation but trust Allah. You can feel from the verses the frustration of Moses. We get frustrated all the time.

Second Story:

They went off the boat walking together, again. Imagine the state Moses is in. I wonder which state I will be in, puzzled, frustrated, overwhelmed ... This is exactly what happens to us, even if we decided to move forward with our lives. Until now, Moses still thinks that what Khidr did was an evil act that harmed those poor generous people. He will stay on this thought for a while.

Just to reflect to our lives, sometimes we get continuous hits with calamities and we get hit after the other without explanations, but we have to keep moving forward and trust Allah. This is similar to what Moses is going through, now, while he is not the affected person in this story. Definitely the person affected will be more frustrated and in a lot more pain.

**Then they both proceeded, till they met a boy, he (Khidr) killed him. Moses said:
"Have you killed an innocent person who had killed none? Verily, you have done a
(prohibited, evil, dreadful,) thing!"**

فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُكْرًا (74)

Now Moses sounds very angry and frustrated. This situation is even harder to comprehend than the first one. Losing a child is one of the great calamities that might happen to parents. They might never see the wisdom in this life, and they have to have huge trust in Allah to pass this calamity. I witnessed people losing their kids and saw how hard it is on them. May Allah protect all of us. It is a hard calamity that they might never understand the wisdom of it in this life.

(75) [Al-Khidhr] said, "Did I not tell you that with me you would never be able to have patience?"

قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (75)

Now, Khidr sounds stronger. The sentence started to be more pointing and personal by adding “Told You”, instead of the generic “Said”.

(Moses) said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

Third Story:

Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. I want you to imagine the status for both Moses and Khidr. Now, they are tired, extremely hungry, Moses is puzzled, frustrated, and worried about the final mistake. With all of that, they tried to ask for food but no one in this country wanted to help them. While it is from the basics to provide food and water for strangers in need, but people in this city were so stingy that they did not even bother helping Moses and Khidr. Imagine if you are in the same situation as Moses, what would you feel towards those people?

In spite of the tough treatment, they receive from people in this city and the hunger and exhaustion of Moses, Khidr started to do a labor and work for those people for free. ***Then they found therein a wall about to collapse and he (Khidr) set it up straight. (Moses) said: "If you had wished, surely you could have taken wages for it!"*** It is an obvious ask, right? You have been doing a hard work and expect to get paid and suddenly you do receive what you were hoping for. At this point you are seeing o contradicts. The generous people who took them for free, Khidr made a defect in their ship, while the stingy people who did not feed them, he is building their wall. It a very stressful test for patience, which we go through all the time.

Another point you can note that those three situations are confusing. The first time looks like an evil act. The second is even more evil. Therefore, if I am in Moses place, I would expect the third thing to be as evil as those before or more. However, it was doing good for people who do not deserve. Sometimes, calamities keep changing in ways that people get confused. This is all to test our trust in Allah.

(Khidr) said: ***"This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.***

Now, the punishment of the lack of patience and the end of the unknown. He was punished by ending the learning journey. However, will all start to understand the wisdom. After

we learn the wisdom from the Khidr, you feel like an “Aha” moment. Now, I get it. Sometimes, learning the wisdom does not come in this life as in the parents of the kid who was killed.

(Khidr) continues: **"As for the ship, it belonged to poor people working in the sea. So, I wished to make a defective damage in it (Lit., "to cause a fault in it" - i.e., to make it temporarily unserviceable), as there was a king after them who seized every ship by force.**

Imagine if Khidr did not create this small defect in their ship? They would have lost it, forever and will not be able to feed their families. They might have gone in a fight with the Tyrant king and some people died and others went to prison leaving orphans behind. Do you see the Mercy of Allah in such a small defect that we thought it is an evil act? Sometimes, in our lives, we might get defects, but for the good. During my college time, I always looked 10 years younger. While I was angry at this time, this was the reason to go to the mosques. Allah protected me from a different scenario that I have seen other going through. I remember a personal experience of a software developer who was comfortable in one of the big companies and he was so upset when he was laid-off. However, after few years this company went down and he joined another company that went 10 times bigger and he had 3 times the salary in addition to the stocks. At first, he thought it is a punishment but ended up being the best for him. My father in the day he was immigrating to the US with his brothers, he got very sick and had to go in a surgery that he missed the flight and things got worse and lost the opportunity. Today, I am looking at my cousins and myself and we all praise Allah for such thing. My cousins are not Muslims, anymore. While we were all angry at this time, now we understand that it was a mercy from Allah. Actually, I did not lose anything in life, as well. My cousins even dropped their colleges because it was very expensive, while I learned for free. There are so many stories that we go through similar experiences, but we do not pause and reflect on them.

The damage in people's lives might happen because of divorce, immigration, injury, sickness, accident, ... The prophet was sad when he immigrated from Mecca, but it was for the best. In the year of sadness, he lost his wife and his uncle, the biggest supporters. It was for the best. The lesson to learn from this story is to trust Allah. Whatever is happening to you, trust that this is the best for you, even if you can't comprehend it, now. Actually, if we go back to the story and imagined what might happened to the poor people after they were safe from the king, they

must have appreciated such small damage that will save them. Paying a small amount to fix something is better than losing it forever. Try to recall things happened in your life that you thought they are bad for you, but after the calamity you found this is the best for you.

"And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief. So we intended that their Lord should change him for them for one better in righteousness and near to mercy."

This is the best for the boy because he died before puppetry and he might go to paradise and he will be a torture on the parents. And for the parents, they were saved from a torture as Allah said ***"lest he should oppress them by rebellion and disbelief"*** May be by losing a child, they will get a higher rank in Paradise and they will be there with both their kids. It is the best for all of them, while it looks bad. May be his death will wake up others from heedlessness. The boy did not suffer because he died before becoming an oppressor and end in hellfire. The parents got the reward of patience and a better kid. The world won by losing a Tyrant, before growing up. This is a situation that requires trust of Allah to get the reward.

"And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

Imagine what would have happened to this wealth in such stingy people. The lesson we learn is that do not worry about your family, as far as you are in the path of Allah. Trust that Allah will take care of them, even within the worst environment. They do not have a family to take care of them or a friend to guard their wealth. **Only Allah can protect them – Trust Allah**

Another lesson is the mercy in the delay of the sustenance. They might be suffering now but they will be more mature and able to protect their money in the future. It is delayed for their

benefit. If your marriage is delayed, do not worry, this must be for the best. If you want to have kids, it is the best.

What is Patience:

Ibn ElQayeem said that patience is to control your tongue from complaining, control your heart from indignation and frustration (السخط), and control your body from panic behaviors.

1. Control your tongue from complaining: During the calamity, we usually panic and start complaining to people. This is against patience. The patient will not complain from his fate that Allah knows it is the best for him, as we discussed in the stage of Trust.
2. Control your heart from indignation (السخط): When we have a calamity, we should not be frustrated and question Allah. We should Trust Allah and believe this is the best for us.
3. Control your body from panic: Some people can't stand the calamity and they lean to suicide, breaking their cloth, hitting their face, hitting their heads against the wall ...

How to become Patient:





Muslim and Bukhari narrated that the prophet (PBUH) said:

”ومن يتصبر يصبره الله“

“... and whosoever would be patient, Allah will give him patience, ...”

That is why we have to try to practice Patience, first, so Allah can make us patient.

Look at the following two examples, below:

Not Patient	Patient
	
	

The previous images are examples of an empty water bottle and a stress ball. The water bottle is destroyed under pressure, while the stress ball returns back normal after heavy pressure. This is the example of a person who is not patient (water bottle) and a person who is always patient (stress ball). The patient person will always get back normal after stress and pressure, while the non-patient people get destroyed under pressure and can't continue their life. If you really trust Allah in what is happening to you, you should be like the stress ball. You should

believe that this is the best for you, even if you can't comprehend it (Like Moses with Al-Khedr)" for how could you be patient about something that you cannot comprehend within the compass of [your] experience?"(Al-Kahf (The Cave) 18:68). The answer to "***How to become Patient***" is:

1. "**Trust Allah.**" And to believe that this is the best for you (We discussed in the stage of trust at <https://myislam.net/#trust> and https://youtu.be/C_XCaiwNO3M .
2. **Ask Allah for Help**, which we talked about it before at <https://myislam.net/#help> and https://youtu.be/btviYS_NypE
3. You have to **understand** the following as Allah said in Surat Al-Kahf "how could you be **patient** about something that you cannot understand". Each of the following will have a different section, isA:
 - a. Patience is obligatory
 - b. Believe in the reward of patience that we will discuss in the next section
 - c. Understanding the real size of this life compared to the hereafter (100/infinity = Zero)
 - d. Everything in this life will pass and death will definitely put an end to everything
 - e. Paradise: One dip in paradise will make you forget everything
 - f. It clears sins
 - g. Alarm to get closer to Allah (Awakening and Consciousness)
 - h. Your calamity is as your Believe
 - i. It was already written, no value of panic
 - j. Learn what is the worship that is needed to be done during the calamity, which is patience – it is obligatory
 - k. Trust that this is a medication and do not throw it
 - l. It is a test, and we have been created to be tested
 - m. Everyone has a calamity but in different sizes
 - n. We are slaves to Allah and all what we have are gifts not compensations

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1. The Story of Moses and the Guide retrieved from <https://www.whyislam.org/on-faith/moses-and-khidr/>
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3. [Arabic - YouTube] قصة موسى والخضر - عمرو خالد <https://youtu.be/ZvAZaau77gk>
4. [Arabic - YouTube] رحلة للسعادة - الحلقة 17 - الصبر - عمرو خالد <https://youtu.be/b3m0ucLx6SA>
5. [Arabic - YouTube] الصبر على البلاء | الشيخ محمد حسين يعقوب <https://youtu.be/-zP-NXi6HBg>
6. [Arabic - YouTube] الصبر على البلاء | الشيخ محمد حسين يعقوب من برنامج مدارج السالكين <https://youtu.be/8-FtlGvtNI>

The step of Self-Evaluation:

<https://myislam.net/#step5>

يا أيها الذين آمنوا اتقوا الله ولتتظر نفس ما قدمت لغد واتقوا الله إن الله خبير بما تعملون

O you who have believed, fear Allah . **And let every soul look to what it has put forth for tomorrow** – and fear Allah . Indeed, Allah is Acquainted with what you do.

حاسبوا أنفسكم قبل أن تحاسبوا ، وزنوا أنفسكم قبل أن توزنوا ، فإنه أهون عليكم في الحساب غدا أن تحاسبوا أنفسكم اليوم ، وتزنوا للعرض الأكبر ،

”يومئذ تعرضون لا تخفى منكم خافية“

Omar ben Elkhatab said “Examine yourself, today, before you get examined. Weight your deeds, today, before it is weighed. It is easier today to examine yourself and prepare for the presentation day.”

And recited the verse that can be translated as:

“That Day(The day of judgement) , you will be exhibited [for judgment]; not hidden among you is anything concealed. ”

This is the most important step. The moment you stop self-evaluation, you go back to heedlessness. Again, Ibn ElQayem gives an example from the real life. If you are traveling, you need to check how much fuel you have and get rid of excess weight. When we travel by air, we make sure we have the correct weight. I used to have 3 different scales to make sure I will not be charged for extra weight. The same when we travel to Allah, we get rid of things that are not relevant to our goal. You need to do question the act before, in the middle, and after. Is it going to help you in your travel to Allah, or get you away. You are always comparing the bounties of Allah versus your sins. You are conscious of the time and its value.

What are the signs of reaching this state: 1. You are always checking the act you are going to do against your goal and asking yourself, “Will this help me to get closer to Allah.” 2. During the act, you keep asking your self are you still doing this only for the sake of Allah? 3. Finally, after the act you ask yourself What are the shortcomings I had and how can I be better. Always, keeping track of sins so that you can treat them as sicknesses.

How to Practice? Some scholars said write the bounties of Allah in one side and your sins on the other. Others said take a time of the day to question yourself. Allah said: "وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ" "And in the hours before dawn they would ask forgiveness" (51:18). Some said to use technology and record to their phone. Ancestors had other approaches. One of the ancestors used to simulate the grave and put himself in a box and question himself similar to the day of judgment and ask to get back to life. Then he opens the chest and praise Allah that he still has the time. Try different things and see


what works for you, the most important thing is to keep doing it. I try my best to present every act to the goal I defined during the state of Idea "Pleasing Allah, " before, during, and after, as much as I can. It varies according to the level of my consciousness and the state of my heart. Right now you do not need to react, just ask yourself "Will/did this get me to my goal?"

During Ramadan, I used one of the daily tracker sheets that I used to put on the fridge and I mark the items at the end of the day. Currently, I have a list on my phone that I scan before I sleep, to see if I forgot something through the day. Actually, I found myself doing the same with my diet. I used to follow a balanced diet and count calories, before, each meal and at the end of the day. I used to have a tracking sheet for my weightlifting exercises to make sure I am progressing well and to pick up the right weight. At work, I do self-evaluation for myself and my team every 3 months, twice a year, and every week during our one on one meetings. Also, in software development we use Scrum. Which is basically about continuous evaluation and adjusting to make sure we are on the right path. We usually go through the goals and evaluate our performance against it. Self-Critical is one of the most important competencies at work. We use it every day in our daily life. Why can't we use it for hereafter? It is very hard to question and evaluate yourself, but it is important to measure your performance towards your goal and to see if you are on the right track. After a while, it will become a habit to question your actions without papers. This is the state that Ibn ElQayeen said you will have the internal voice that evaluates you (your internal conscious).

The most important thing is to start slowly. Do not assume that you will change 100% in one day. Just keep tracking your progress to make sure you are progressing and not heedless. It is one of the famous tricks of the devil is to get us into so many change which are more than we can take and

of course we give up quickly. I like one of the Body building approaches where the author suggests keeping track of the daily progress to make sure you are progressing. It is recommended to start slowly with weights so that you do not get injured and stop practicing. Here is a snapshot of the daily progress sheet

The Training-for-LIFE Experience™
Daily Progress Report

Intensity Pattern 

	Planned Start Time: 6:05	Actual Start Time: 6:10
	Planned End Time: 6:51	Actual End Time: 6:55
Workout	Time to Complete: 46 minutes	Total Time: 45 minutes

Exercise	PLAN				ACTUAL			
	Reps	Weight (lbs)	Minutes Between Sets	Intensity Level	Reps	Weight (lbs)	Minutes Between Sets	Intensity Level
Bench Press	12	40	1	5	12	40	1	5
Bench Press	10	50	1	6	10	50	1	6
Bench Press	8	60	1	7	8	60	1	7
Bench Press	6	70	1	8	6	70	1	8
Bench Press	12	60	0	9	12	60	0	9

As you can see he suggests a plan and report the actual progress. In addition, he has notes at the end for his feelings.

Dumbbell Curls	6	40	1	8	6	40	1	8
Dumbbell Curls	12	35	0	9	12	35	0	9
Dumbbell Curls	12	30	-	10	12	30	-	9

NOTES

up to 15-pound dumbbells for side raises next time. I need to increase my dumbbell pullovers from 70 to 80 pounds and try harder. Great Workout!

for-LIFE Experience™

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Building the spiritual muscles similar to building physical muscles. I had a friend who has been following a similar approach in religion. He is improving every while. For example, he used to stay after Fajr for few minutes until he was able to stay until Shorooq and is still doing that for the past 15 years. Also, he started to go to Eetekaf and stay in Mekah inside the mosque the last 5 days. Today, he stays the entire month of Ramadan for 2

years. Originally, he started to do the Eetekaf in the close mosque in his city, first. He has been always going up in his relation with Allah. I have seen others they get awake because of an event and they stay in the mosque all day and they spend the night in Qiam. However, after few weeks they just stop. The prophet told us that the best of the worship is the continuous, even if it is little. That is why I advise to go slowly and I hope that we get the reward with the intention that we have to keep walking to Allah and keep improving. So, if someone had just started praying the 5 daily prayers, it does not make sense to add all sunnan and Qiam all night ... Add extras over obligatory as you progress forward. The same as adding weights. If you started by lifting 200 LBs for the first time in your life, it is a guarantee that you will not lift again for a few years.

Let's say we have a plan similar to the following for a person who has not been able to pray Fajr on time for a while:

Date	Plan	Actual	Notes
9/20/2020	Pray Fajr before Shorooq	I missed by few minutes	I need to setup another way to wake me up. I will ask a friend to call me.
9/21/2020	Pray Fajr before Shorooq	I was able to wake up but I went back to sleep	I will ask my friend to stay with me on the phone until I make Wudu
9/25/2020	Pray Fajr before Shorooq	I was able to pray Fajr on time but it was very close to SHorooq	I will try to wake up 15 minutes earlier, tomorrow

8/12/2021	Pray Fajr in congregation	Prayed Fajr in congregation	Missed First Rakaa. Tomorrow I will wake up earlier
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Ibn ElQayem said in Stage 34 (Manners), Self has so many shortcomings and if you are busy catching them, you will never travel. It is like a wormhole do not try to open and clean. Also, Ibn ElQayem said it is like a mountain of obstacles so start walking and whenever you face an obstacle, treat it. So just start walking on the road and face challenges as they face you.

The final goal is to switch yourself from "النفس الامارة بالسوء" the Evil Self to the Blaming self "النفس اللوامة" that Allah swore by it in the Quran. That you keep blaming yourself of shortcomings. When we get to the stage of repentance we will try to cleanse and change, but for now we need to move from heedlessness of time and our main goal to be conscious of Sins, bounties, and time. If I spent an hour watching Netflix, movie, game, or even just surfing on YouTube, I should feel some guilt. If you feel guilty this is Consciousness. If you feel this is normal, this is heedlessness. I gave an example of things that are not obvious haram, but if you feel normal to watch adultery sites without guilt, then this is deep sleep in heedlessness that is waiting for the event of Consciousness. Keep listening to lectures that talk about the hereafter.

The other condition that Ibn ElQayem mentioned during this stage is to Not Trust Yourself "سوء الظن بالنفس"

There are some good questions for self-evaluation in the following site? <https://en.islamway.net/article/12165/a-detailed-self-evaluation-guide>

1. Please, listen to <https://youtu.be/myGZ0EgvCfU>
2. Try to look for other lectures about self-evaluation (محاسبة النفس)
 - a. <https://muqith.wordpress.com/you-can-write/>

- b. <https://en.islamway.net/article/12165/a-detailed-self-evaluation-guide>
- 3. Try to find a way for self-evaluation.
 - a. Daily: Her is an example of daily self-evaluation
<https://MyIslam.net/static/daily-deeds-management-list.pdf>
 - b. Monthly/Yearly: <https://en.islamway.net/article/12165/a-detailed-self-evaluation-guide>

- **English Audio lectures for State of Self-Evaluation:**
 - <https://youtu.be/LjoQOXT3hY0>
 - <https://youtu.be/1Kar42ae9DI>

The State of Repentance:

<https://myislam.net/#step6>

After self-evaluation, comes Repentance. Self-Evaluation will make you identify what you do wrong. Repentance is the cleansing station to get rid of what will delay you in your trip.

Practicing the State of Repentance:

I thought to start with "How" to practice or how to repent first, before translating the stage from Ibn ElQayyim because he wrote a very long chapter for this stage. The stage of Repentance is the first application of all the previous stages:

1. **Past:** You start by becoming Conscious of the danger of the sin and wake up from the heedlessness. In simple word "**Regret doing the sin**" – **Stage of Consciousness**
2. **Present:** You stop doing it. You can't repent while doing the sin, which is obvious if you already passed the first step and regret doing it. However, sometimes you become Conscious during the sin (example is the hadeeth of the three people trapped in the cave and one of them was reminded of Allah when he was about to commit adultery. He immediately STOPPED).
3. **Future:** You commit to ***NOT*** doing this sin ever, again. This is the **stage of commitment (Azm)** and **stage of Sel-Evaluation**. You need to commit to avoid doing the sin and keep self-evaluating yourself. I will put here, again, the example of the person who was missing Fajr prayer.

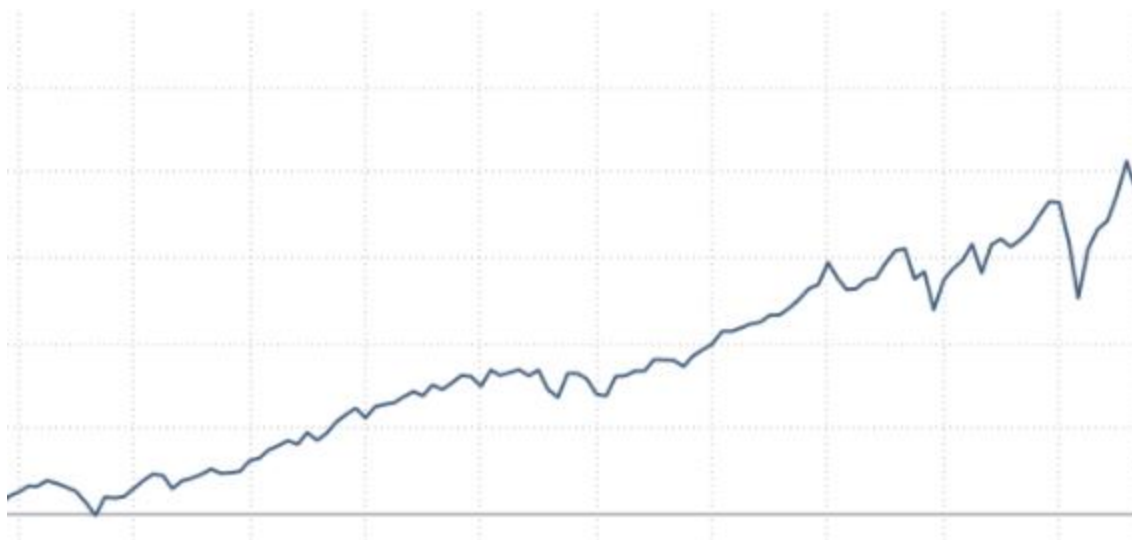
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			will ask a friend to call me.
9/21/2020	Pray Fajr before Shorooq	I was able to wake up but I went back to sleep	I will ask my friend to stay with me on the phone until I make Wudu
9/25/2020	Pray Fajr before Shorooq	I was able to pray Fajr on time but it was very close to Shorooq	I will try to wake up 15 minutes earlier, tomorrow
8/12/2021	Pray Fajr in congregation	Prayed Fajr in congregation	Missed First Rakaa. Tomorrow I will wake up earlier

4. **People's rights:** The last condition of Repentance, if you committed a sin against others (such as stealing from someone). Simply, is to return their right or get their forgiveness. This part is the most complicated one and better to avoid.

For more details you may listen to <https://youtu.be/TP-X1ME9Ivs>

In the previous example, it might look easy because he divided the plan into smaller goals. If he had the goal to catch the first rakaa in congregation, he would have never been able to stay for a year. Do not look at how small was the goal. Instead Look at the progress he had in a year. The example of waking for Fajr, is a real example for a friend of mine. The difference between him and others, is the curve of progress in his relationship with Allah. While others go up and down in big waves, he is able to stay going up, with exception of small dips from time to time. It reminds me with Microsoft Stock after Satya took over (2014 -2020)



Overall, the curve is going up. It is normal to have set backs from time to time but when you self-evaluate yourself from year to year, you find yourself progressing up. In the previous example, in Sept 2020, he was hardly praying Fajr before Shorooq at home. Aug 2020, he is praying Fajr in congregation, consistently. **This is how to use repentance and Self-Evaluation to make progress.** Start small with big intentions at the end.

The Unavoidable Obstacle (Self/Nafs)

Well, the previous example of praying Fajr was not the hardest. You only have to face your "Self" (Nafs) in one simple desire, "Sleep." There are other harder battles with your "Self". If you are addicted and enjoy a sin, it will be very hard to stop it, even slowly. However, you can cut the roads to it, slowly. Ibn ElQayyum has a chapter about the evil self "النفس الامارة بالسوء". However, he did not get into details in this chapter. Instead, he had a very powerful paragraph in stage 15 giving the example of "Self" as a Mountain that we have to pass to reach our destination. I think there is a reason for mentioning this in such an advanced state. Therefore, I will not get into this in details here. We can pass this stage with some sins with the intention that as we advance, we will acquire more power to fight. In another book called "The Sickness and The

Cure” (الداء والدواء), he explained, in details, how to stop such sins. He gave one of the hardest sins, which is between Men and Women.

The part that he mentioned in stage 15 Started with:

يقول ابن القيم فى المدارج: "فالنفس جبل عظيم شاق فى طريق السير الى الله – عز وجل – وكل سائر لا طريق له إلا على ذلك الجبل, فلا بد أن ينتهى إليه, ولكن منهم من هو شاق عليه, ومنهم من هو سهل عليه, وإنه ليسير على من يسره الله عليه.

“Self” is a great mountain that is very hard to climb. It is the middle of the road to Allah. Each traveler has to climb this mountain. However, it is harder on some than others. **Only Allah can make it easy.**”

Therefore, I will not go beyond that sentence “**Only Allah can make it easy**”. The only way to move forward is to ask Allah to make it easy. Lots of supplications, Monologue, duaa ... The Duaa was the first answer of Ibn ElQayeem in his book “The Sickness and The Cure”.

You can refer to audio lectures about duaa

- https://youtu.be/btviYS_NypE
- <https://youtu.be/nX4cDaMy7Bw>
- <https://youtu.be/osCvLMoNmbA>
- <https://youtu.be/Cqgp878cH5M>

I do not want to get stuck in such hard and tough part because as we get closer to Allah, Duaa will be closer to acceptance and we get closer to being a Walyee (Protected by Allah). Also, as we get higher in the stages, all this life desires will look smaller and easier to ignore. However, it is still an

obstacle of your progress and you have to pass it. This was the question that led to Ib ElQayeem's book "The Sickness and The Cure."

Ib ElQayeem's book "The Sickness and The Cure." Started with a question from someone asking for help. He is doing a sin that he can't stop and he knows it is going to destroy him in this life and the hereafter. It is the same problem of most of us who want to pass this mountain. You can't regret because it is taking most of your heart and you enjoy it. You can't commit to stopping it, because you know the pain when you need it. This is similar to the addiction problem. You can't stop it all one time. However, it requires "Strong Commitment" That is why you have to pass the stage of commitment that you want to get closer to Allah. Ibn ElQayeem ended his paragraph about Nafs in Maadarej by saying that passing this mountain requires: Strong Will, Strong Commitment, Patience, Courage, and steadiness of the heart. However, this is a gift that Allah gives to whom he wants."

"فبين العبد وبين السعادة والفلاح: قوة عزيمة وصبر ساعة وشجاعة نفس وثبات قلب،
والفضل بيد الله يؤتيه من يشاء، والله ذو الفضل العظيم"

For example, if there is a wrong love relation between two, they enjoy being together and can't regret it or commit to stop it. However, their strong commitment to cure themselves and get closer to Allah, will allow them to take the medication. It is similar to treating addiction. When the Quran treated Alcohol addiction, it started slowly by making it hard to continue your normal life with it, before making it Haram. Today, to treat a drug addict, they have to have a long term plan, including psychological treatment. This plan will never succeed without strong will and strong

commitment from the patient. When USA wanted to reduce smokers, they made it hard to smoke anywhere and you have to look for a place away from people to smoke, which is not available all the time. Therefore, a lot of people decided to go through the treatment to stop it. We need to do the same. Make committing the sin harder. In the hadith of the person who killed 99 souls, he was asked to immigrate his current environment to be able to repent. The cure will start by staying away.

Let's go back to our example. For the lovers to have a correct repentance, they have to have the main three conditions (Regret, Stop, And Commitment to stay away). Therefore, they need to start the treatment for the sickness of their hearts. Their repentance has to include cutting any way that they can contact each others. He might need to travel away and change his contact information. As you progress in the stages, you will start seeing all those desires as fake. It is very interesting seeing how people evolve during COVID-91. With the social distancing, a couple fail in love in one of the virtual games with virtual avatars. While, it was all fake, I know someone who spent time trying to recover from it. After a while, he said "How did I enjoy such a fake world?" This is exactly what you feel when you get to advanced stages. I felt that for a while, and I am sorry for losing it.

There is not one treatment that will fit all. However, keep trying and note the reason every time you fail and fix it. The only thing that we should not do is to give up fighting, stop the Duaa, or give in with what our Selves want. Keep fighting, change the environment, listen to lots of Tazkiah and heart purification lectures, look for good company, and keep asking Allah for help. Having a close religious friend who you can talk to, will be very helpful.

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:
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Prophet of Allah (ﷺ) said: "There was a man from among a nation before you who killed ninety-nine people and then made an inquiry about the most learned person on the earth. He was directed to a monk. He came to him and told him that he had killed ninety-nine people and asked him if there was any chance for his repentance to be accepted. He replied in the negative and the man killed him also completing one hundred. He then asked about the most learned man in the earth. He was directed to a scholar. He told him that he had killed one hundred people and asked him if there was any chance for his repentance to be accepted. He replied in the affirmative and asked, 'Who stands between you and repentance? **Go to such and such land; there (you will find) people devoted to prayer and worship of Allah, join them in worship, and do not come back to your land because it is an evil place.**' So he went away and hardly had he covered half the distance when death overtook him; and there was a dispute between the angels of mercy and the angels of torment. The angels of mercy pleaded, 'This man has come with a repenting heart to Allah,' and the angels of punishment argued, 'He never did a virtuous deed in his life.' Then there appeared another angel in the form of a human being and the contending angels agreed to make him arbiter between them. He said, 'Measure the distance between the two lands. He will be considered belonging to the land to which he is nearer.' They measured and found him closer to the land (land of piety) where he intended to go, and so the angels of mercy collected his soul".

[Al-Bukhari and Muslim].

The solution

If you are reading this now, then Allah choose you to send you the awakening alarm. Do not ignore it. There are multiple reactions to the call of Allah:

1. Completely ignore, assume I am fine, and continue my life
2. Feel a little bit of guilt, but do not know where to start
3. I know there is something wrong, but I am not able to stop it. My craving and my desires are stronger than my well.
4. I am in early depression and I do not feel motivated to do anything or even think if I am right or wrong
5. I can change one thing
6. I change my life4.

1. For the first type, please, re-think your action. You are in heedlessness and you might not receive the alarm, again. Listen to the following session <https://youtu.be/gLzpcem5wpA>
2. For the rest of the types, start with asking Allah for help. Listen to the following sessions:
 - a. https://youtu.be/btviYS_NypE
 - b. <https://youtu.be/nX4cDaMy7Bw>
 - c. <https://youtu.be/osCvLMoNmbA>
 - d. <https://youtu.be/Cqgp878cH5M>

The most accepted duaa:

Imam Al-Bukhari narrated that the Messenger of Allah ASWS said:
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"من تعار من الليل فقال: لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير، الحمد لله وسبحان الله ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله، ثم قال: اللهم اغفر لي، أو دعا استجيب له، فإن توضأ وصلى قبلت صلاته."

"Whoever happens to wake up in the night (with or without an alarm) and says: Laa Ilaaha Illallaah, wahdahu la shareeka lah, lahul mulku walahulhamd, wa huwa 'ala kulli shay'in qadeer. Alhamdulillah, wa Subhanallah, wala ilaaha illallaah, wallahu akbar, wa laa hawla wala quwwata illa billah, Then asks for forgiveness, or make Du'a, Allah will answer him. Then if he performs Wudu' and prays, Allah will accept his prayer."

https://iloveallah.net/static/Zikr_table2.pdf

4. for the fourth type, you might need additional help. Try a knowledgeable friend, first. Talk to a close one. Make sure to find a good company. I am writing this in 2020, during COVID-19 and social distancing crisis. The depression rate is the highest in our lifetime. If Allah sent you here, then there is a reason for that. Trust Allah. You might be passing through the worst time in your life. Do not give up on Duaa and Asking Allah for help.

5. For the fifth and sixth type, Duaa and asking Allah for guidance should be the first thing to do. If I want to add one more thing, it will be joining a good company and go to the congregation prayers. You may start with an easy prayer, but this is the way to change. This is what the scholar advised the man who killed 100 people to do. Change your environment and always be with good company as Allah advised us on Al-Kahf (The Cave) 18:28:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ
وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا
قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

"And contain thyself in patience by the side of all who at morn and at evening invoke their Sustainer, seeking His countenance, and let not thine eyes pass beyond them in quest of the beauties of this world's life; and pay no heed to any whose heart We have rendered heedless of all remembrance of Allah, because he had always followed [only] his own desires, abandoning all that is good and true."

Al-Kahf (The Cave) 18:28

I have never thought that this option will be hard, until the year 2020 when mosques were closed, and social gatherings were not allowed, because of COVID-19. This is the time when lots of people got lost.

This stage does not end here. It starts here. Ibn ElQayem will return to it, again, at the end at Stage 64 (Continuing Repentance). We will start here and continue improving as we go in shaa Allah. We need tools that we will pick as we go to improve our hearts to become closer to Allah and away from the worldly desires.

Suggested Action Plan:

1. Make a list of all the sins you have
2. Take the hardest sin and create a plan for it
3. Take the easiest and start the Repentance for it immediately
4. It will be good to keep a record of actions, plans, and notes
5. Listen to the following Lectures

Audio Lectures for the state of Repentance:

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- <https://youtu.be/TP-X1ME9Ivs>

- <https://youtu.be/XhrvEYD8BZY>
 - <https://youtu.be/PGjR-9-wg2M>
 - <https://youtu.be/aqRx9U69w6c>
 -
-

The following are parts that were translated as is from the Chapter of repentance from Madarij Assalekeen.

The State of Repentance

Imam Ibn ul Qayyim al Jawziyyah

Madaarij as-Saalikeen

AlJumuah Magazine

The state of repentance, tawbah, is at the beginning, the middle and the end of all states of submission to the will of Allah. The servant who seeks the pleasure of Allah never abandons tawbah. He remains in the state of tawbah until his death. Whatever his state of belief, the servant makes tawbah his constant companion. Thus, tawbah is at the beginning and at the end of his servitude to his Creator. His need for tawbah at the end, just as at the beginning, overrides, and supersedes all other needs. Allah says: "And turn to Allah altogether (make tawbah), O you who believe so that you may succeed," (24:31)

The verse above is contained within a Madinan Surah (revealed after the migration to Madinah), in which Allah addresses the people of emaan, who are the best of His creation. He calls upon them to make tawbah "turn in repentance" to Him after they had already believed, gone through hardships, trials of faith, executed patience, migrated and performed jihad. Allah then made success conditional on perfecting such tawbah, as the effect is often conditional on the cause. No one can hope for success, except: those who make tawbah. Allah says: "And those who do not make tawbah are indeed the dhaalimoon (wrongdoers)." (49:11)

Allah divides His servants into two categories only: the repentant and the wrongdoers. There is no third category. Allah calls those who do not make tawbah, "dhaalimoon" (wrongdoers and transgressors) and no one is more of a wrongdoer and a transgressor than a person who does not repent for his evil actions. This state is a result of a person's ignorance of his Lord and the rights due to Him, as well as, his own defects and the evil of his deeds. The Prophet, sallallahu alayeh wa sallam, is reported to have said: "O people, make tawbah to Allah. By Allah, I make tawbah to Him more than seventy times each day." (Bukhari)

His companions used to count for him in each congregation his saying one hundred times: "My Lord, forgive me and accept my repentance, for You are At-Tawwab (the One who accept repentance), Al-Ghafoor (The Oft Forgiving)." The Prophet, sallallahu alayhe wa sallam, is also reported to have said: "No one will be rescued (on the Day of Judgment) by his deeds. They (his companions) asked even you Messenger of Allah? He said, even me, unless Allah would grant me His mercy and Grace."

May Allah's blessings and peace be upon His Messenger, the most knowledgeable among His creation of Him, His Rights, His Greatness and what servitude He deserves. He is the most knowledgeable of servitude and its requirements and the most committed in servitude to Allah.

The Starter (Fatihah) of Tawbah

Tawbah is the return of the servant to Allah. It is also his turning away from the path of those with whom Allah is angry and those who are astray. This returning cannot be done except by Allah's guidance to the Straight Path. The servant will not attain guidance except through Allah's help and the servant's submithrough tawheed. Surat-ul-Fatihah explains this concept in the most complete and eloquent manner.

Whoever appreciates Surat-ul-Fatihah and gives it its right estimate, through knowledge, contemplation upon its facts and by living its directives, will realise that one cannot recite it, with the true recitation of a servant, unless one makes sincere tawbah. The perfect guidance to the Straight Path cannot be attained with the indifference to sins or the persistence on sins. Indifference to sins negates the knowledge of guidance. Persistent sinning negates the intention and the will of the servant. Thus, tawbah will not be valid except after one recognises the sins, admits to them and seeks to rid oneself of their evil consequences.

Seeking Refuge from Sin

The first aspect of tawbah, then, is to see how one was taken away from seeking the pleasure of Allah, by committing sins. Next, one has to recognize that Allah didn't safeguard him from sin. One should also ponder how happy one was while sinning and being persistent on the sin, while knowing with surety that Allah ever watches over whatever is done in the heavens or on the earth. If the servant had sought refuge in Allah, he would not have gone away from the guidance of obedience, "And whoever holds firmly to Allah, then he is indeed guided to a Right Path." (3:101)

If one's holding onto Allah is firm, one would never be forsaken by Allah, "And hold firmly to Allah, He is your Mawlaa (Protector) and what an excellent Mawlaa and what an excellent Naseer (Helper)." (22:78)

In other words, whenever we hold firm to Him, He will become our Protector and He will support us against our nafs (inclinations) and the Shaytan. These two enemies, the nafs and Satan, are the ones that do not leave the servant for even a moment. Their enmity is more harmful to the servant than the enemies from without. Attaining victory over such enemies is more difficult, and the servant's need for such a victory is far more important. The degree of help rendered to defeat these enemies is dependent upon the degree of our dependence and holding onto Allah. If we do not hold firmly to Allah, we will go away from Allah's protection. This is indeed the true loss. Allah could have aided us in staying away from sins, however, because we deserted Him, we were allowed to listen to any obey our nafs. If He wished to protect us, the sin would not have found a way to get to us.

When the servant becomes heedless of the consequences of sin, he finds pleasure when he satisfies unlawful desires. This pleasure in disobedience is evidence of his ignorance of the Greatness of the One of disobeys, and his ignorance of the evil consequences of sins and evil actions. His pleasure with sin has concealed all of this from his sight. In fact, his pleasure with sin is more harmful to him than perpetrating the sin itself. The believer can never have any pleasure from sin. He cannot have complete satisfaction with it. On the contrary, he would not even pursue it, except with grief in his heart. But the intoxication of the desires obscures one from feeling this remorse. When the heart becomes empty from such grief and one is happy with sin, then one should question his faith and weep for the death of his heart. If one were alive, he would be sad for the perpetration of any sin, big or

small. The evil effects of sin, more times than not, go unnoticed in us and in our brothers and sisters in Islam. Diligences in constant self-

evaluation is necessary in leading us away from sin and its destructive ends. One can do this by focusing on the following.

1. The fear of dying before making tawbah.
2. Remorse about the good that was missed because of the disobedience of Allah.
3. Working seriously on regaining what has been missed.

If one becomes **completely heedless** then one becomes persistent, which means constant disobedience *with the intention to perform the sin again and again*. This by itself is another sin that could be far greater than the first. Part of the punishment for sin is that it leads to a greater sin, then another, and so on until it completely and certainly destroys the person if he does not repent.

Persistence on sin is another sin. Not attempting to rectify the sin means persistence on it and **satisfaction** with it. This is the sign of ruin. Worse than all of that, is the commission of sin in public when we are sure that Allah watches and sees everything from above His Throne. If we believe that Allah watches us, yet we proceed to commit sins publicly, this is a great contradiction. But if we don't believe that He watches us, then we are completely out of the realm of Islam.

There are two considerations for a sinner:

1. lack of embarrassment from Allah knowing that Allah's sight watches overall, and
2. lack of fear to go out of the deen.

Therefore, one of the conditions of the acceptance of tawbah is that a person should firmly believe that Allah was watching and that He will always watch over him. He sees everything during the perpetration of sins.

The reality of tawbah is to return to Allah is not sound or complete without the knowledge of the Lord's names and attributes and their manifestations within Himself and in the world. The repenting servant should know that he was running away from his Lord, captured in the

grip of his enemy. He didn't fall into the claws of his enemy except as a result of his ignorance of his Lord and his daring to go against Him. He should know how and when he became ignorant, and how and when he was captured. He should believe that tawbah requires great determination and complete awareness to rescue himself from the enemy and be able to return and run back, to his Lord Ar-Rahman Ar- Rahim. He should realize that returning to his Lord is actually turning away from the road of destruction, where his enemy had taken him. He should know the number of steps taken away from his Lord and the efforts and obstacles that he must strongly work on to get back to the Straight Path.

The Rich Meanings of Tawbah and Istighfaar

Imam Ibn ul Qayyim al Jawziyyah Madarij us-Salikin

Translated by Uwaymir Anjum Al Jumuah Vol. 16, Issue 04/05

Scholars interpret tawbah (repentance) to mean all of the following: (i) immediate renunciation of the sin, (ii) firm intention and determination to not return to the sin ever again, (iii) regret over having committed a sin, and, if the sin was against the rights of another human being, then one must also, (iv) compensate for it. These are known to be the conditions of tawbah, or repentance. However, in the words of Allah and His Messenger, sallallahu alayhe wa sallam, tawbah has a wider meaning, and includes not only the aforementioned conditions, but also generally carrying out all the commandments of Allah with persistence. Tawbah also requires disliking and renouncing those people who refuse to repent, encouraging them to repent and advising them against ignoring the practice of repentance. So repentance is the opposite of committing sins in every way, and, in its general sense, does not consist merely of renouncing the sin and regret over it. The word tawbah is like the word taqwa, in the sense that the latter is used sometimes in a specific sense where it means, "immediately stopping

from disobeying Allah or carrying out an obligation." However, the actual meaning of taqwa is more general: "taking all that Allah has given us of wealth, children, security and pleasure and all else as a means to protect ourselves from what we dislike or fear in our journey to Allah." For this journey is full of pitfalls and replete with the enemies of our soul beginning with our own baser selves that incite us towards evil and unrestrained desires and ensnare us in the traps of Satan whose mission it to prevent us from this journey to Allah and make us return to baseness and ruin. The essence of tawbah is to return to Allah and to adhere to what He loves and renounce that which He dislikes. Tawbah is a journey from the disliked to the liked. Istighfaar and Tawbah Istighfar, meaning seeking forgiveness, is mentioned in the Qur'an in two ways: either by itself or coupled with tawbah (repentance). The single mention of istighfar (without the mention of tawbah) finds an example in the saying of Nuh alayhes salam in the Noble Qur'an: "Seek forgiveness of your Lord, you all, (for) He is Oft-Forgiving: He sends the heavens over you raining;" [10:11] and in the saying of Saleh to his people: "If only you (were to) ask Allah for forgiveness, you may hope to receive mercy." [27:46] Allah, subhanahu wa ta'ala, also says: "And seek forgiveness of Allah, for Allah is Forgiving, Merciful." [2:199] and "But Allah was not going to send them a penalty whilst you [O Prophet] were amongst them; nor was he going to send it whilst they were asking for forgiveness." [8:33] The mention of istighfar coupled with tawbah appears in the following verses: "Ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace, and if you turn back, then surely I fear for you the chastisement of a great day." [11: 3] And: "And, O my people! Ask forgiveness of your Lord (istighfar), then turn to Him (tawbah); He will send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty." [11:52] Saleh said to his people:

"And to Thamood (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my Lord is Near, Answering." [11: 61] Istighfar: not just cover up, but total removal of sins. Therefore, istighfar (seeking forgiveness) singly is similar to tawbah (repentance); rather, it is indeed repentance. Seeking forgiveness, moreover, fully removes the sin, undoes its effects and prevents its evil, and not merely hides the sins as some people have conjectured. For Allah may cover and hide the sins of those who seek forgiveness and even of those who do not; but istighfar is more than just a cover. The essence of istighfar (seeking forgiveness) is that it earns one the prevention from the evil of the sin. Its literal meaning is related to that of al-mighfar, "what saves and covers the head from discomfort or harm (from sun, sand, rain, etc.)" and covering is necessary to this meaning, but not sufficient: for other coverings of the head like 'emamah or qubba' are not called mighfar. We conclude that something cannot be called a mighfar unless it provides more than covering: it must also save and protect. It is in this meaning that istighfaar saves one from the punishment: "And Allah was not going to send his punishment whilst they were asking for forgiveness." [8:33] Of course, if one insists on sinning and demands from Allah forgiveness (without fulfilling its conditions), then this is not a true istighfar, and it does not prevent the punishment. Istighfar (seeking forgiveness) includes tawbah (repenting), and tawbah includes istighfar: each one is implied by the other in its entirety. This comprehensiveness of the meanings of istighfar includes its meaning of asking for forgiveness as a shield or cover: cover from our human shortcomings and faults that are harmful and destructive. And the greatest and most harmful of all human shortcomings are his ignorance (of one's faults) and transgression. By virtue of this ignorance and transgression, the enemy drags a human being into what

utterly destroys him. The shield against these two errors is to be aware of one's faults and be keen to bring out in one's character the God-given virtues of knowledge, justice and righteousness. The more a person ignores his human nobility bestowed upon him by Allah when Allah breathed into him His spirit (rooh), the more he lowers himself to the animalistic ground, and the more his ignorance and transgression are fuelled. When the two words tawbah and istighfar are used together, (always istighfar followed by tawbah), then the first one (istighfaar) means asking for safety from the evil and harm of what has occurred, and the second one (tawbah) means returning to Allah and begging for safety from the evil of what one fears in future. So here we are concerned with two things: one is the sin that has already occurred, and istighfar (in its specific sense) is to seek protection from its evil effects; and the other is the repetition of the same sin in future, which we fear, and tawbah is the determination to not do it again. A complete return to Allah (rujoo`) includes and necessitates both of these: istighfar as well as tawbah. When used in a couple, both aspects of this return to Allah are emphasized individually, whereas, when used alone, either one of these two words implies the other.

The Unavoidable Obstacle

Imam Ibn ul Qayyim al Jawziyyah Translated by Abu Sabaayaa Madaarij us-Saalikeen
In 'Madarij as-Salikin' (2/218-222), Ibn al-Qayyim has a section about the obstacles that Satan puts into the path of the one who chooses to live his life for Allah. He mentions the six commonly known obstacles in the order that they will be thrown into the path of the believer, such that whoever passes through one obstacle is then faced with the next (disbelief, followed by innovation in religion, followed by major sins, followed by minor sins, followed by permissible acts that distract one from acts of obedience, followed by acts of obedience that are of lower reward than others). However, he mentions a seventh and final obstacle for the one who passes

through the above six successfully: "...So, if he successfully passes through these, there remains only one obstacle from which the enemy (Satan) calls him from, and this is an obstacle that he must face. If anyone were to be saved from this obstacle, it would have been the Messengers and Prophets of Allah, and the noblest of His Creation. This is the obstacle of Satan unleashing his troops upon the believer with various types of harm: by way of the hand, the tongue, and the heart. This occurs in accordance with the degree of goodness that exists within the believer. So, the higher he is in degree, the more the enemy unleashes his troops and helps them against him, and overwhelms him with his followers and allies in various ways. There is no way he can overcome this obstacle, because the firmer he is in calling to Allah and fulfilling His commands, the more the enemy becomes intent upon deceiving him with foolish people. So, he has essentially put on his body armor in this obstacle, and has taken it upon himself to confront the enemy (Satan) for Allah's Sake and in His Name, and his worship in doing so is the worship of the best of the worshippers...and none are aware of this except those with complete and perfect insight." Ibn al-Qayyim's words here are worthy of reflection (as always). Notice here how, as opposed to the other six obstacles, this particular obstacle is something that the believer has no control over. If one is a kafir, it is in his hands to abandon kufr for faith. If one is upon bid'ah, it is in his hands to abandon bid'ah for the Sunnah. If one is indulged in major or minor sins, it is in that person's hands to abandon those sins and instead indulge in acts of worship and goodness, and so on and so forth. This is because each of these actions emanate from the person himself, and he thus has the ability to cease from and repel these actions and traits whenever he chooses. As for the harm that others seek to inflict upon the person due to his faith, there is no way to avoid this obstacle. Why not? Because if one has passed through all of the other obstacles successfully, there is no other way for Allah to test and distinguish him. This is the ultimate test, the test of a lifetime, the test that only the strongest can pass - and this is why this was the test reserved for the Prophets, Messengers, and their true followers. When it is said that the obstacle is unavoidable, what is meant is its occurrence, not the possibility of reducing and easing the hardship related to that obstacle. So, one is not to sit with his hands on his knees and abandon supplication to Allah, seeking permissible means of help from others, etc. in addition to the other means available to deal with this obstacle. Yes, the Prophet said: "Know that if the entire world were to gather to do you some harm, they would be unable to harm you except with something that Allah has Decreed for you," but he also said: "Be keen in doing that which will benefit you."

In fact, part of the test of this final obstacle is for you to display your dependence and trust in Allah by calling upon Him, perfecting your worship, strengthening your resolve, making your connection and dedication to Him stronger than it ever was before, and remaining in such a state until the end. This is how you pass the test, overcome the obstacle, and become part of that blessed group that Ibn al-Qayyim described as being “the best of the worshippers” and “those with complete and perfect insight.”

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