

عشر قواعد في الإستقامة

TEN PRINCIPLES ON AL-ISTIQAAMAH

BY SHAYKH 'ABDUR RAZZAAQ BIN
ABDIL-MUHSIN AL-'ABBAD AL-BADR

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BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh ‘Abdur-Razzaaq Bin ‘Abdil-Muhsin Al-‘Abbad Al-Badr.

He is the son of Al-‘Allamah Muhaddith of Medina Shaykh ‘Abdul-Muhsin Al-‘Abbad Al-Badr.

Birth: He was born on the 22nd day of Dhul-Qaddah in the year 1382 AH in az-Zal’fi, Kingdom of Saudia Arabia. He currently resides in Al-Medina Al-Munawwarah.

Current occupation: He is a member of the teaching staff in the Islamic University, in Al-Medina.

Scholastic certifications: Doctorate in ‘Aqeedah.

The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

1. Fiqh of Supplications & Ad-Dhkaar.
2. Hajj & refinement of Souls,
3. Explanation of the book “Exemplary Principles” By Shaykh ‘Uthaymeen رحمته الله (May Allāh have mercy upon him).
4. Explanation of the book “the principles of Names & Attributes” authored by

Shaykh-ul-Islam Ibn Qayyum (May Allāh have mercy upon him).

5. Explanation of the book “Good Words” authored by Shaykh-ul-Islam Ibn Qayyum (May Allāh have mercy upon him).
6. Explanation of the book “Aqeedah Tahaawiyah”.
7. Explanation of the book “Fusuul: Biography of the Messenger ﷺ) By Ibn Katheer (May Allāh have mercy upon him).
8. He has a full explanation of the book “Aadaab-ul-Mufrad” authored by Imam Bukhari (May Allāh have mercy upon him).

From the most distinguished scholars whom he has taken knowledge and acquired knowledge from are:

1. His father Al-‘Allamah Shaykh ‘Abdul-Muhsin Al-Badr—may Allāh preserve him.
2. Al-‘Allamah Shaykh Ibn Baaz—may Allāh have mercy upon him.
3. Al-‘Allamah Shaykh Muhammad Bin Saleh Al-‘Uthaymeen—may Allāh have mercy upon him.
4. Shaykh ‘Ali Nasir Faqeehi—may Allāh preserve him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

Verily all praise is for Allāh. We seek his aid; we seek his forgiveness and we seek refuge in Allāh from the evil within ourselves and the evil of our actions. Whoever Allāh chooses to guide then he will be guided and whoever Allāh misguides then there will be no guidance for him. I bear witness that there is none worthy of worship except Allāh, alone and with no partners, and I bear witness that Muhammad is His slave and His messenger, may the peace and blessings of Allāh be upon him and his companions

This treatise is about *al-Istiqaamah* (uprightness). This is a topic of great importance and significant magnitude. It is the responsibility of every one of us to give it importance and attention.

Allāh says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿١٣﴾ أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

"Verily, those who say: "Our Lord is (only) Allāh," and thereafter *Istaqamu* (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all

kinds of sins and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve. Such shall be the dwellers of Paradise; abiding therein (forever), a reward for what they used to do." ¹

Allâh says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا

تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ

أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ

وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ تَزْلَا مِنْ عَفْوَهِ رَحِيمٌ ﴿٣٢﴾﴾

"Verily, those who say: "Our Lord is Allâh (Alone)," and then they Istaqamu, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for. An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." ²

¹ Al-Ah'qaf [46:13-14]

² Fussilat [41:30-32]

Istiqaamah brings about happiness in the Dunya and the hereafter, success for the slave and rectification of all his affairs. Therefore, it is the responsibility of the one who wishes to advise oneself and desires the joy of *al-Istiqaamah* to pay it great attention. This is done through knowledge, action and firmness upon that until death and by relying upon the help of Allâh.

A common questions for the scholars, students of knowledge, callers to Allâh and the righteous are often concerning *al-Istiqaamah*, its reality, the things that help to be firm upon Allâh's straight path, etc. I thought that it would be beneficial for myself and my brothers in Islâm to gather some of the important and comprehensive principles on this subject; so that they may be a light for us. I gathered these principles after studying the sayings of the people of knowledge (may Allâh have mercy upon them) about *al-Istiqaamah* and that which is connected with it. I shall mention in this treatise 10 great principles concerning the topic of *al-Istiqaamah*. These principles are important for every one of us to pay attention (to).

I rely upon the help of Allâh alone and may Allâh grant me success.



THE 1ST PRINCIPLE: AL-ISTIQAAMAH IS A DIVINE BLESSING AND A GIFT FROM ALLĀH

In many verses from Allāh's Book He -The Glorified and Most High- connects Himself to the guidance to His straight path. The whole affair is by His hand: He guides whom He wills and misguides whom He wills. By His hand -the Glorified, the Most High- are the hearts of the slaves so whoever He wills he makes him steadfast upon the correct path and whoever He wills He deviates him from it. Allāh the Most High says,

﴿ وَلَوْ أَنَّا كُنَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوْ أُخْرِجُوا مِنْ دِينِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ﴾ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٦﴾ وَإِذَا لَا تَأْتِنَهُمْ مِّنْ لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْتَهُمْ صِرَاطًا

﴿ مُسْتَقِيمًا ﴾ ﴿٦٨﴾

"But if they had done what they were told, it would have been better for them, and would have strengthened their (Faith); And indeed We should then have bestowed upon them a great reward from Ourselves. And indeed We should have guided them to a Straight Way (As-Siraat Al-Mustaqim)." ³

³ An-Nisaa [4:66-68]

Therefore, guidance to the straight path (*As-Siraat Al-Mustaqim*) is in Allâh's hand alone. Allâh the Most High says,

﴿ فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ
وَفَضْلٍ وَيَهْدِيهِمْ إِلَىٰ صِرَاطًا مُّسْتَقِيمًا ﴿١٧٥﴾ ﴾

"So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e.. Paradise), and guide them to Himself by a Straight Path." ⁴

He says:

﴿ وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٥﴾ ﴾

"Allâh calls to the home of peace (i.e., Paradise, by accepting Allâh's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path" ⁵

He says:

﴿ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُفُّوا فِي الظُّلُمَاتِ ۗ مَن يَشَاءِ اللَّهُ يُضْلِلْهُ ۖ وَمَن يَشَأْ
يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٣٦﴾ ﴾

⁴ An-Nisaa [4:175]

⁵ Yunus [10:25]

"Those who reject Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in darkness. Allāh sends astray whom He wills and He guides on the Straight Path whom He wills" ⁶

He says:

﴿ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٦٦﴾ ﴾

"And Allāh guides whom He wills to a Straight Path (i.e. to Allāh's religion of Islamic Monotheism)" ⁷

He -the Most High- says:

﴿ إِنَّهُ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا

﴿ أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾ ﴾

"Verily, this (the Quran) is no less than a Reminder to (all) the 'Alamin (mankind and jinns). To whomsoever among you who wills to walk straight, And you will not, unless (it be) that Allāh wills, the Lord of the 'Alamin (mankind, jinns and all that exists)" ⁸

⁶ An'aam [6:39]

⁷ An-Nur [24:36]

⁸ At-Tak'weer [81:27-29]

There are many verses like these in the Quran. Guidance is by Allāh's hand. By it, He blesses whom He wills from his slaves. For this reason, it is the first principle of *al-Istiqaamah*. It is based upon seeking *al-Istiqaamah* from Allāh, as it is with his hand - The Glorified, The Most High. He is the guide to the straight path. This was the subject of most of the supplications of the Prophet ﷺ (peace and blessings be upon him), for example, he said:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

"Oh changer of hearts, make my heart firm upon your religion".

This is firmness upon *al-Istiqaamah*. Umm Salamah said:

يَا رَسُولَ اللَّهِ! أَوْ إِنَّ الْقُلُوبَ لَتَتَقَلَّبُ؟ قَالَ: ((نَعَمْ: مَا مِنْ خَلْقٍ اللَّهُ مِنْ بَنِي آدَمَ مِنْ بَشَرٍ إِلَّا أَنْ قَلْبَهُ بَيْنَ أَصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ، فَإِنْ شَاءَ عَزَّ وَجَلَّ أَقَامَهُ، وَإِنْ شَاءَ أَزَاغَهُ.

"Oh messenger of Allāh! Do the hearts really change?," He said: "Yes, there is not anyone from Allāh's creation, from the sons of Adam, from mankind, except that his heart is between the two fingers of Allāh. If Allāh wills, he makes him upright, and if He wills he deviates him"

Al-Istiqaamah is in the hand of Allāh so whoever wants it for himself then he should seek it from Allāh and persist in asking for it.

It is reported in *Sahih Muslim* from the hadith of Aishah (may Allāh be pleased with her) that she was asked:

بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَفْتَتِحُ
صَلَاتَهُ مِنَ اللَّيْلِ؟ قَالَتْ: إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ
صَلَاتَهُ: ((اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ،
فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ
تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي
لِمَا اخْتَلَفْتُ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ))

"With what did the Prophet (ﷺ) begin his night prayer? She said: "If he stood for the night prayer he would begin it with: Oh Allah, lord of Jibra'il, Micha'il and Israfil, creator of the heavens and the earth,

⁹ Ahmad noted it #26576. At-Tirmidhi noted it #3522 and graded it to be Hasan. Look in the book "As-Saheehah" by Shaykh Al-Albaani #2091.

knower of the unseen and the testimony and you judge between your slaves in that which they differ. Guide me in that which I have differed from the truth with your permission. You guide whom you will to the straight path" ¹⁰

Therefore, He ﷻ (‘alayhi Salaatu-was-Salaam) would say every night in the beginning of the night prayer:

إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

“Verily you guide whomever you will to the straight path.”

This request is of such great importance that Allāh made, upon his servants, obligatory to ask for guidance to the straight path continually day and night in Soorah Fatihah. Allāh says in the opening of His book:

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ① صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

الضَّالِّينَ ② ﴾

“Guide us to the Straight Way. The Way of those on whom you have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of

¹⁰ Saheeh Muslim #770.

those who went astray (such as the Christians)" 11

Some of the people of knowledge say that it should be stressed to the general people that it is a supplication when you say:

﴿ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾

"Guide us to the straight path..."

You are supplicating to Allāh with this supplication that Allāh has made us recite day and night 17 times in each *rakat* of the 5 daily prayers. Therefore, it is important that the Muslim understands that this is a supplication. Sheikh Al-Islam Ibn Taymiyyah (may Allāh have mercy upon) said:

تَأَمَّلْتُ أَنْفَعَ الدُّعَاءِ، فَإِذَا هُوَ سُؤَالُ الْعَوْنِ عَلَي
مَرْضَاتِهِ، ثُمَّ رَأَيْتُهُ فِي الْفَاتِحَةِ فِي ﴿إِلَّاكَ نَعْبُدُ وَإِيَّاكَ

نَسْتَعِينُ﴾

"I considered what was the most beneficial supplication, and I found it to be to ask for aid in Allāh's pleasure, then I saw it in the Fatihah:

"You alone we worship and you alone we seek help." 12

¹¹ Fatihah [1:6-7]

¹² "Madaarij Salikeen" by Ibn-ul-Qayyim (1/78).

He said:

أَمَرَ الْعَبْدُ بِدَوَامِ دُعَاءِ اللَّهِ سُبْحَانَهُ بِالْهِدَايَةِ إِلَى
الْإِسْتِقَامَةِ .

"The slave is ordered with constant supplication to Allāh, the glorified, for guidance to al-Istiqaamah". ¹³

It is sought, from you, to supplicate continually to Allāh for *al-Istiqaamah*, and it is present in Soorah Fatihah. Al-Hasan Al-Basri used to say when he read the saying of Allāh:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا﴾

"Verily, those who say: "Our Lord is Allāh (Alone)," and then they Istaqamu (are upright)" ¹⁴

He says:

اللَّهُمَّ أَنْتَ رَبَّنَا فَارْزُقْنَا الْإِسْتِقَامَةَ

"Oh Allāh you are our lord so bless us with al-Istiqaamah" ¹⁵



¹³ "Iqtidaa' As-Siraat al-Mustaqim" by Ibn Taymiyah (1/83).

¹⁴ Fussilat [41:30]

¹⁵ At-Tabari noted it in his Tafsir (21/465).

THE SECOND PRINCIPLE: THE REALITY OF
AL-ISTIQAAMAH IS FOLLOWING THE CORRECT
METHODOLOGY AND THE SIRAAT AL-MUSTAQIM
(STRAIGHT PATH)

We seek guidance in the reality of *al-Istiqaamah* by considering the blessed sayings of the *Sahaabah* and the *Tabi'een* in regards to the clarification of its meaning and explanation of its reality.

Abu Bakr ؓ (may Allāh be pleased with him) said in his explanation of the verse:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا﴾

"Verily, those who say: "Our Lord is Allāh (Alone)," and then they *Istaqamu* (are upright)"

هُمُ الَّذِينَ لَمْ يُشَارِكُوا بِاللَّهِ شَيْئًا.

"They are those that never associated any partners with Allāh." ¹⁶

It has been reported that Umar bin Al-Khattaab ؓ (may Allāh be pleased with him) that he read this verse on the *Min'bar*:

¹⁶ At-Tabari noted in his Tafsir (21/464)

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا﴾

"Verily, those who say: "Our Lord is Allâh (Alone)," and then they Istaqamu (are upright)"

And said:

لَمْ يَرُوعُوا رَوْعَانَ الثَّغَلِبِ

"They are never deceitful like the deceitful fox".

On the authority of Ibn Abbas ؓ (may Allâh be pleased with him) the meaning of **"Then Istaqamu (are upright)"** is:

عَلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

"They are steadfast upon the testimony that there is none worthy of worship except Allâh".

Similar quotes were narrated from Anas, Mujahid, Al-Aswad bin Hilal, Zaid bin Aslam, As-Siddi and Ikramah, amongst others. ¹⁷

It is also reported on the authority of Ibn Abbas that he said:

اسْتَقَامُوا عَلَىٰ آدَاءِ فَرَائِضِهِ .

¹⁷ Look in the book "Tafsir of At-Tabari" (21/464-465) published by "Risaalah foundation".

"They are steadfast upon performing the obligations".

18

Abu Aliyah said:

ثُمَّ أَخْلَصُوا لَهُ الدِّينَ وَالْعَمَلَ .

*"Then make the religion and the actions sincere for
him". 19*

Qatada said about Allâh's saying: "**...then they
Istaqamu**":

إِسْتَقَامُوا عَلَى طَاعَةِ اللَّهِ .

"They are steadfast upon obedience to Allâh". 20

Ibn Rajab رحمته الله (may Allâh have mercy upon him) mentioned these quotes in his book "Jami' Al-Uloom wal Hikam" 21 then he defined al-Istiqaamah as,

وَالْإِسْتِقَامَةُ: هِيَ سُلُوكُ الصِّرَاطِ الْمُسْتَقِيمِ، وَهُوَ
الدِّينُ الْقَيِّمُ مِنْ غَيْرِ تَغْرِيجٍ عَنْهُ يَمْنَةً وَلَا يَسْرَةً، وَ
يَشْمَلُ ذَلِكَ فِعْلَ الطَّاعَاتِ كُلِّهَا، الظَّاهِرَةَ وَ

18 At-Tabari noted it in his Tafsir (21/465).

19 Al-Maa'wiridi in the book "An-Nukt wal-'Uyun" (5/275).

20 'Abdur-Razzaaq noted in the "Al-Musannif" (2618).

21 (pg. 384-383)

الْبَاطِنَةَ، وَ تَرَكَ الْمُنْهَيَّاتِ كُلَّهَا كَذَلِكَ، فَصَارَتْ
هَذِهِ الْوَصِيَّةُ جَامِعَةً لِخِصَالِ الدِّينِ كُلِّهَا.

"The way of the straight path, the correct religion without any corruption. That includes performing all the obedient acts, apparent and hidden, and leaving all the forbidden acts. Therefore, this is a comprehensive commandment for the characteristics of the whole of the religion." ²²

All of these meanings are similar, and they explain each other, because *al-Istiqaamah* is from the comprehensive terms that encompass the whole of the religion. Ibn al-Qayyim رحمته الله said:

فَالِإِسْتِقَامَةُ كَلِمَةٌ جَامِعَةٌ آخِذَةٌ بِمَجَامِعِ الدِّينِ، وَ
هِيَ الْقِيَامُ بَيْنَ يَدَيِ اللَّهِ عَلَى حَقِيقَةِ الصِّدْقِ.

"Al-Istiqaamah is a comprehensive term taken from the whole of the religion. It is standing between the hands of Allâh with true honesty and fulfilling the covenant"

23



²² In the book, "Jami' Al-Uloom wal Hikam" (pg. 385).

²³ In the book "Madaarij Salikeen" (2/105).

THE THIRD PRINCIPLE: THE FOUNDATION OF
AL-ISTIQAAMAH IS UPRIGHTNESS OF THE HEART

Imam Ahmad reported from the hadith of Anas bin Malik رضي الله عنه (may Allâh be pleased with him) that the Prophet صلى الله عليه وسلم (may peace and blessings be upon him) said:

لَا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ

"The belief of a slave is not upright until his heart is upright." 24

Therefore, the foundation of *al-Istiqaamah* is *Istiqaamah* of the heart. If the heart is correct and upright, then the body will follow. Al-Hafidh ibn Rajab رحمته الله (may Allâh have mercy upon him) said,

فَأَصْلُ الْإِسْتِقَامَةِ إِسْتِقَامَةُ الْقَلْبِ عَلَى التَّوْحِيدِ.

"The foundation of al-Istiqaamah is steadfastness (Istiqaamah) of the heart upon Tawheed."

Similarly, Abu Bakr As-Siddiq explained Allâh's verse:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا﴾

²⁴ Imam Ahmad noted in *"Al-Musnad"* (13048). And Shaykh Al-Albaani graded it to be *Hasan* in his book *"As-Saheehah"* (2841).

"Verily, those who say: "Our Lord is Allah (Alone)," and then they Istaqamu (are upright)"

"With that they are the ones who never turned to other than Him. Therefore, when the heart is upright and steadfast (mustaqim) upon the knowledge of Allāh, upon fearing Him, upon His greatness, upon His sublimity, upon His love, upon His will, upon His hope, upon His supplication, trusting in Him and turning away from other than Him then all the limbs will become steadfast upon obedience to Him. The heart is the king of the limbs, and they are his army. If the king is upright, then so will be his army and subjects." ²⁵

It is reported in the two authentic books of hadith (Bukhari and Muslim) upon the authority of Nu'man bin Bashir (may Allah be pleased with them both) that he heard the Prophet ﷺ (may the peace and blessings be upon him) saying:

إِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَ
 إِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَّا وَهِيَ الْقَلْبُ

"Verily in the body is an organ if it is correct then the whole body is correct and if it is corrupt then the whole body is corrupt. Verily it is the heart".²⁶

Ibn Al-Qayyim رحمه الله (may Allah have mercy upon him)

²⁵ In the book, "Jami' Al-Uloom wal Hikam" (pg. 386).

²⁶ Al-Bukhari (52) and Muslim (1599).

said in the introduction of his book " *Igathatu Al-Lahfan min Masa'id As-Shaytan*" (Aid for the Regretful from the Traps of the Devil):

وَلَمَّا كَانَ الْقَلْبُ لِهَذِهِ الْأَعْضَاءِ كَالْمَلِكِ الْمُتَصَرِّفِ
فِي الْجُنُودِ الَّذِي تَصُدُّرُ كُلُّهَا عَنْ أَمْرِهِ، وَ
يَسْتَعْمِلُهَا فِي مَا شَاءَ، فَكُلُّهَا تَحْتَ عُبُودِيَّتِهِ وَ
قَهْرِهِ، وَ تَكْتَسِبُ مِنْهُ الْإِسْتِقَامَةَ وَالزِّيغَ، وَ تَتَّبَعُهُ
فِي مَا يَعْقِدُهُ مِنَ الْعَزْمِ أَوْ يَحُلُّهُ.

"The heart is to the limbs like the king is to the army. They do all that they are ordered, and he uses them for whatever he wills. They are under his servitude and his power. They take from him uprightness (Istiqaamah) and deviance. They follow him in that which he is sure or unsure." ²⁷

The Prophet (ﷺ) said:

إِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَ
إِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَّا وَهِيَ الْقَلْبُ

"Verily in the body is an organ if it is correct then the whole body is correct. Verily it is the heart."

²⁷ In the book, "*Igathatu Al-Lahfan min Masa'id As-Shaytan*" (1/5).

The heart is the ruler, and they are the implementers of his orders. They face that which comes to them from its guidance. Nothing of their actions will be upright until they originate from its intentions, and it is responsible for them. Allâh ﷻ -The Almighty, The Most High- says:

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾﴾

"The Day whereon neither wealth nor sons will avail. Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaaq (hypocrisy)]" ²⁸

...and the Prophet ﷺ used to make the supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ قَلْبًا سَلِيمًا

"Oh Allah I ask you for a pure heart." ²⁹



²⁸ Ash-Shuraa' [26:88-89]

²⁹ Imam Ahmad noted it (17114). And An-Nasaaee' (1304). Look in the book "As-Saheehah" (2328).

THE FOURTH PRINCIPLE: THE ISTIQAAMAH THAT IS SOUGHT FROM THE SLAVE IS AS-SADDAD AND IF HE IS NOT ABLE THEN AL-MAQARIBAH.

The Prophet ﷺ (may peace and blessings be upon him) grouped these two affairs (*as-saddad* and *almaqaribah*) together in his saying:

إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَ
قَارِبُوا وَأَبْشِرُوا

"Verily the religion is ease. No one will ever make the religion difficult except it will overcome him. So saddidu and qaaribu and receive the glad tidings." ³⁰

Therefore, that, which is sought for in regards to *al-Istiqaamah*, is *as-saddad*. *As-saddad* is to perform the *Sunnah* completely. The Prophet ﷺ (may peace and blessings be upon him) said to Ali ؑ (may Allâh be pleased with him) when he asked him to teach him a supplication, he said:

قُلْ: اللَّهُمَّ اهْدِنِي وَ سَدِّدْنِي، قَالَ: ((وَاذْكُرْ بِالْهُدَى
هِدَايَتِكَ الطَّرِيقَ، وَ السَّدَادِ سَدَادَ السَّهْمِ))

"Say: Oh Allâh guide me and saddidny (make me from

³⁰ Bukhari noted (39 & 6463) from the hadith of Abi Hurairah ؓ .

those that perform the Sunnah completely)", he said:
 "...and mention guidance when you are lost and
 as-saddad when you want your arrow to be on target"

31

The servant is required to struggle with himself to attain *as-saddad*, to follow the guidance of the Prophet ﷺ (may peace and blessings be upon him), his way, and his mannerisms. A person must strive upon that, and if he is unable then he must try to come close to that (*maqariba*). Allâh the most high says:

﴿فَاسْتَقِيمُوا إِلَىٰهِ وَاسْتَغْفِرُوهُ﴾

"...therefore, take the Straight Path to Him (with true Faith Islamic Monotheism and obedience) to Him, and seek forgiveness of Him." ³²

The mentioning of forgiveness after the order for *Istiqaamah* shows that the servant will inevitably fall short whenever he strives for *al-Istiqaamah*. This is the reason why Al-Hafidh ibn Rajab رحمه الله (may Allâh have mercy upon him) said:

"In His -The All Powerful, the Most Venerable's- saying:

﴿فَاسْتَقِيمُوا إِلَىٰهِ وَاسْتَغْفِرُوهُ﴾

³¹ Muslim noted it (2725).

³² Fussilat [41:6]

“...therefore, take the Straight Path to Him (with true Faith Islamic Monotheism and obedience) to Him, and seek forgiveness of Him.”

There is an indication that it is inevitable to fall short of the *Istiqaamah* with that we have been ordered. Therefore, that is restored by seeking forgiveness, which mandates repentance and returning to *al-Istiqaamah*. It is like the saying of the Prophet ﷺ (may peace and blessings be upon him) to Muadh:

إِتَّقِ اللَّهَ حَيْثُ مَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ
تَمْحُهَا.

'Fear Allah wherever you are and follow a bad deed with a good deed to wipe it away'.

The Prophet ﷺ (may peace and blessings be upon him) informs us that people will never be able to achieve the true *Istiqaamah*. Imam Ahmad and Ibn Majah reported from the hadith of Thaw'ban that the Prophet ﷺ (may peace and blessings be upon him) said:

اسْتَقِيمُوا وَ لَنْ تُحْصُوا، وَاَعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ
الصَّلَاةُ، وَ لَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ

*“Istaqimu (be upright) but you will never encapsulate (it completely) and know that the best action is the prayer and only the believer is diligent upon performing the wudoo (ablutions).”*³³

And in Imam Ahmad’s wording:

سَدِّدُوا وَ قَارِبُوا وَ لَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ

“Saddidu (perform the Sunnah completely) and qaaribu (do that which you are able from the Sunnah) and only the believer is diligent upon performing the wudoo.”
*(ablutions)’.*³⁴

Narrated also in Bukhari and Muslim on the authority of Abu Hurayrah ؓ (may Allāh be pleased with him) that the Prophet ﷺ (may peace and blessings be upon him) said:

سَدِّدُوا وَ قَارِبُوا

*‘Saddidu (perform the Sunnah completely) and qaaribu (do that which you are able from the Sunnah)’.*³⁵

As-saddad is the reality of *al-Istiqaamah*. It is to be correct in all of your speech, actions and intentions, like the one who shoots at a target and hits it. The

³³ Musnad Imam Ahmad (22378) and Sunan Ibn Majah (277). Shaykh Al-Albaani authenticated it in his book *‘Irwa’ al-Ghaleel’* (412).

³⁴ Musnad Imam Ahmad (22432).

³⁵ Bukhari noted it (6463); and Muslim noted it (2816, 76).

Prophet ﷺ (may peace and blessings be upon him) ordered Ali to ask Allâh ﷻ -The Almighty, The Most Venerable- for *as-saddad* and guidance and he said to him:

أُذْكَرُ بِالسَّادِدِ تَسَدِيدِكَ السَّهْمَ، وَ بِالْهُدَى هِدَايَتِكَ
الطَّرِيقَ.

*“Mention with 'as-saddad accuracy for your arrow and mention guidance for your guidance to the right path.”*³⁶

Al-maqaribah is to hit close to the target without actually hitting the target itself. Although, this is with the condition that the person's intent is for *as-saddad* and achieving the goal, so the *maqaribah* results unintentionally.

The proof for this is the saying of the Prophet ﷺ (may peace and blessings be upon him):

يَا أَيُّهَا النَّاسُ! إِنَّكُمْ لَنْ تَعْمَلُوا - أَوْ لَنْ تُطِيقُوا -
كُلَّ مَا أَمَرْتُكُمْ، وَ لَكِنْ سَدُّوا وَ أَبْشَرُوا.

“O mankind you will never do (or never be capable of doing) everything you have been ordered with but

³⁶ Imam Muslim noted as previously mentioned.

saddidu and qaaribu."³⁷

"The meaning being intend *at-tasdeed* (completing and performing all of the *Sunnah*), to be perfect and *al-Istiqaamah*. If they are perfect in all their actions, then they will have completed all that they were ordered to do."³⁸



³⁷ Abu Dawud noted it (1096), Imam Ahmad noted it (17856); and Shaykh Al-Albaani graded it *Hasan* in his book "*Irwaa' Ghaleel*" (616).

³⁸ Quote from the book "*Jaami Al-Uloom wal-Hikam*" (1/510-511).

THE FIFTH PRINCIPLE: AL-ISTIQAAMAH IS RELATED TO
SPEECH, ACTIONS AND INTENTIONS

The *Istiqaamah* that is sought from the servant is *Istiqaamah* of the speech, actions and intentions. Meaning that the speech of the servant, his limbs and his heart should all act upon *al-Istiqaamah*. Ibn Al-Qayyim رحمته الله said in his book "*Madaarij As-Salikeen*":

وَإِلسْتِقَامَةُ تَعَلَّقُ بِالْأَقْوَالِ وَالْأَفْعَالِ وَالْأَحْوَالِ وَالنِّيَّاتِ .

"Al-Istiqaamah is concerned with the speech, actions, situations, and intentions". ³⁹

Imam Ahmad reports in his book "*Al-Musnad*" from the hadith of Anas رضي الله عنه (may Allâh be pleased with him) that the Prophet صلى الله عليه وسلم (may peace and blessings be upon him) said:

لَا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ، وَلَا
يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ

"The belief of the servant will not be upon Istiqaamah until his heart is upon Istiqaamah and his heart will not

³⁹ In the book "Madaarij Salikeen (2/105).

*be upon Istiqaamah until his tongue is upon
Istiqaamah" 40*

Ibn Rajab رحمته الله said:

وَأَعْظَمُ مَا يُرَاعَى اسْتِقَامَتُهُ بَعْدَ الْقَلْبِ مِنَ
الْجَوَارِحِ اللِّسَانُ ، فَإِنَّهُ تُرْجَمَانُ الْقَلْبِ وَالْمُعَبَّرُ
عَنْهُ .

*"The greatest thing that takes care of al-Istiqaamah
after the heart is the tongue. It is the translator and
interpreter of the heart." 41*

Here, we must take note of the danger of the heart and tongue upon the servant in regards to *al-Istiqaamah* and deviating away from it. Some of the people of knowledge say:

الْمَرْءُ بِأَصْغَرِيهِ قَلْبِهِ وَ لِسَانِهِ .

*"A man is by his two small parts: his heart and his
tongue."*

The heart and tongue are two very small bodily parts, yet the limbs are all subservient to them. If the heart is upright and the tongue is upright then too will be the limbs.

⁴⁰ Its reference was previously mentioned.

⁴¹ In the book "*Jaami Al-Uloom wal-Hikim*" (pg. 386).

The proof for the heart is the hadith of Nu'man bin Bashir ؓ (may Allâh be pleased with him) that was previously mentioned:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً ، إِذَا صَلَحَتْ ، صَلَحَ
الْجَسَدُ كُلُّهُ ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ ، أَلَا وَ
هِيَ الْقَلْبُ .

"Verily in the body is an organ. If it is correct then the whole body will be correct, and if it is ruined then the whole body is ruined. Verily it is the heart".

The proof for the tongue as reported by At-Tirmidhi from the hadith of Abi Saeed Al-Khudri ؓ (may Allâh be pleased with him) that the Prophet ﷺ (may peace and blessings be upon him) said:

إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِرُ اللِّسَانَ ،
فَتَقُولُ: اتَّقِ اللَّهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ فَإِنِ اسْتَقَمْتَ
اسْتَقَمْنَا وَإِنِ اعْوَجَجْتَ اعْوَجَجْنَا

"When the son of Adam awakes all his limbs implore the tongue, they say: "Fear Allâh in regards to us, for verily we can only follow you. If you are upright, we are

upright. If you are deviant, then we too are deviant." ⁴²

So if, the heart is upright then so will be the limbs, and if the tongue is upright then so will be the limbs. The tongue is the translator for the heart and its *khalifah* for the visible parts of the body. When the heart is supported by the tongue the order is carried out. The tongue follows the heart and the limbs follow them both. This is the reason why it is obligatory upon the Muslim to take care of the rectification of his heart and to ask his Lord -The Blessed, The Most High- to rectify and remove the illnesses, disease and blackness from the heart. Then he should work on rectifying his tongue with pure speech and his limbs with righteous actions.



⁴² At-tirmidhi noted it (2407) and Shaykh Al-Albaani graded it to be *Hasan* in his book "*Saheeh-ul-Targheeb*" (2871).

THE SIXTH PRINCIPLE: THERE IS NO ISTIQAAMAH
EXCEPT FOR ALLAH, WITH ALLĀH AND UPON THE
COMMAND OF ALLĀH

1. *For Allāh:* (i.e. sincerely for Him), meaning, the servant is upright and follows Allāh's straight path, being sincerely devoted, by way of that, in all matters for Allāh ﷻ, seeking His reward and His pleasure. Allāh -The Most High- said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him)" 43

2. *With Allāh:* i.e. aided by Him upon the realization of, performing of and firmness upon *al-Istiqaamah*. Allāh -The Blessed, The Most High- says:

﴿ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ﴾

"So worship Him (O Muhammad) and put your trust in Him" 44

⁴³ Bayyinah [98:5]

⁴⁴ Hud [11:123]

And:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

"You (Alone) we worship, and you (Alone) we ask for help (for each and everything)" ⁴⁵

And in the authentic hadith:

﴿اِحْرَاصٌ عَلَى مَا يَنْفَعُكَ وَاسْتِعَانٌ بِاللَّهِ﴾

"Persevere on that which benefits you and seek the aid of Allâh" ⁴⁶

3. Upon the command of Allâh: i.e. to continue upon *al-Istiqaamah* in the correct manner, and to continue on the straight path with what Allâh has ordered his servants. Allâh the Most High says,

﴿فَأَسْتَقِمَّ كَمَا أُمِرْتَ﴾

"So stand (ask Allâh to make) you (Muhammad) firm and straight (on the religion of Islamic Monotheism) as you were commanded." ⁴⁷

⁴⁵ Fatihah [1:5]

⁴⁶ Imam Muslim noted (2664) from the hadith of Abi Hurairahؓ .

⁴⁷ Hud [11:112]

Some narrations from the *Salaf* (may Allāh have mercy upon them) have already been mentioned in agreement with this meaning. For example, the saying of Ibn Abbas in regards to the verse

﴿ثُمَّ اسْتَقِمُوا﴾

"*Then Istaqimu*": "I.e. be upright in performing the obligatory actions"

Al-Hasan said:

اسْتَقَامُوا عَلَى أَمْرِ اللَّهِ ، فَعَمَلُوا بِطَاعَتِهِ ، وَاجْتَنَبُوا
مَعْصِيَتَهُ .

"*Be upright upon the command of Allāh, so act with obedience to Him and keep away from disobedience to Him.*"

The command of Allāh -The Almighty, The Most Venerable- is His *shariah* (law) that He sent with His Prophet ﷺ (may peace and blessings be upon him).



THE SEVENTH PRINCIPLE: IT IS UPON THE SERVANT NO
MATTER HOW MUCH HE BECOMES UPRIGHT THAT HE
SHOULD NOT DEPEND UPON HIS ACTIONS

It is obligatory upon the servant that he is not content with his actions; no matter how much he becomes righteous and upright, and he should not be amazed with his own worship, or with the abundance of his remembrance of Allah or other than that from the types of obedience. Ibn Al-Qayyim رحمته الله said in this regard:

"That, which is sought from the servant, is al-Istiqaamah, and that is as-saddad. If he is not able to do that, then it is al-maqaribah, and if he does less than that then it is negligence and waste. As was narrated in Bukhari and Muslim from the hadith of Aishah (may Allâh be pleased with her) that the Prophet ﷺ said:

سَدِّدُوا وَقَارِبُوا وَأَبْشُرُوا فَإِنَّهٗ لَنْ يُدْخَلَ الْجَنَّةَ أَحَدًا
عَمَلُهُ، قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: ((وَلَا أَنَا إِلَّا أَنْ
يَتَغَمَّدَنِي اللَّهُ مِنْهُ بِمَغْفِرَةٍ وَرَحْمَةٍ))

"Saddidu and qaaribu and receive the glad tidings, for verily no one will enter Jannah by his actions." They said: "Even you oh Messenger of Allâh!?" He said: "Even me, unless Allâh envelopes me with his

forgiveness and mercy." 48

In this hadith, the Messenger combined all aspects of the religion. He ordered with *al-Istiqaamah* which is *as-saddad* and perfecting the intentions, sayings and actions. He also informs us in the hadith of Thaw'ban:

إِسْتَقِيمُوا وَ لَنْ تُحْصُوا، وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمْ

الصَّلَاةُ

("Istaqimu (be upright) though you will never encompass all of it and know that the best of actions is the prayer."),

(He informs us) that they will never be able to truly be upright, so he directs us towards *al-maqaribah*.

Al-maqaribah is to be as close to *Istiqaamah* as one is able, like the one who fires towards a target. If he misses, then he tries to be close to it. Therefore, the Prophet ﷺ (may peace and blessings be upon him) informs them:

أَنَّ الْإِسْتِقَامَةَ وَالْمُقَارَبَةَ لَا تُنْجِي يَوْمَ الْقِيَامَةِ ، فَلَا

يَرْكَنُ أَحَدٌ إِلَى عَمَلِهِ ، وَلَا يَعْجَبُ بِهِ ، وَلَا يَرَى أَنَّ

48 Bukhari noted it (6467); and Muslim (2818).

نَجَاتُهُ بِهِ ، بَلْ إِنَّمَا نَجَاتُهُ بِرَحْمَةِ اللَّهِ ، وَ عَفْوِهِ ، وَ
فَضْلِهِ

that al-Istiqaamah and al-maqaribah will not save anyone on the Day of Judgment. So let no one be content with his actions, nor they be amazed by them, and let them not see their actions as their saviour. Verily a person will only be saved by the mercy, pardon and excellence of Allâh." ⁴⁹



⁴⁹ Quoted from the book "Madaarij Salikeen" (2/105).

THE EIGHTH PRINCIPLE: THE FRUITS OF
AL-ISTIQAAMAH IN THIS LIFE AND AL-ISTIQAAMAH
UPON THE SIRAAT ON THE DAY OF JUDGMENT

Whoever is guided in this life to Allâh's straight path then he will be guided in the hereafter to the straight path that crosses over the hellfire.

On the day of judgment, a path is laid over the mouth of the hellfire. A path, that is sharper than a knife and thinner than a strand of hair. The people will be ordered to cross it, and their crossings will differ depending on their actions and their uprightness on Allâh's straight path in this life.

Ibn Al-Qayyim ⁵⁰ رحمته الله said:

"Whoever is guided in this life to Allah's straight way, the way that He sent His messengers with and sent down his books for, then he will be guided to the straight path in the next life, the path that leads to Jannah, the place of his reward.

The servant's firmness on the path in this life decides their firmness upon the path that passes over the mouth of the hellfire in the hereafter. The servants advance upon this path decides his advancement upon that path. There will be those that cross it like lightning; those that cross it like the blink of an eye;

⁵⁰ Quoted from the book "Madaarij Salikeen" (1/10).

those that cross it like the wind; those that cross it like a difficult journey; those that run across; those that walk across and those that crawl across.

Some are clawed at, some unimpaired. Some of them are heaped upon one another in the hellfire.

The servant should know his movement on that *Siraat* from his movement on this *Siraat* step for step. Allah says:

﴿ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾ ﴾

"Are you being recompensed anything except what you used to do?" ⁵¹

Let him look at his doubts and desires that cripple him from his progression on this straight path. For they are the hooks that sit on either side of that straight path snatching at him and hindering his progress and if they are numerous and strong so will they be in the hereafter. Allâh says,

﴿ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٦١﴾ ﴾

"...and your Lord is not at all unjust to (His) slaves." ⁵²

⁵¹ An-Naml [27:90]

⁵² Fussilat [41:46]

Whoever was pulled away from the straight path by doubts and desires in this life then the hooks that wait on either side of the path in the hereafter will also pull at them like their doubts and desires did in the *Dunya*. Ibn Al-Qayyim mentioned similar to this also in his book "*Al-Jawab Al-Kafi*" (The Comprehensive Reply).⁵³



⁵³ (pg. 123)

THE NINTH PRINCIPLE: THE OBSTACLES TO
AL-ISTIQAAMAH: THE DOUBTS OF MISGUIDANCE AND
THE DESIRES OF TRANSGRESSION

Doubts and desires are definitive obstacles preventing from *al-Istiqaamah* and Allâh's straight path. A person continues upon his doubts and desires, and they lead him away from Allâh's straight path. Therefore, every person that deviates from *al-Istiqaamah* does so either by way of desire or doubt. Desire is corruption of actions and doubt is corruption of knowledge. Allâh ﷻ -The Almighty, The Most Venerable- says:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ

سَبِيلِهِ﴾

"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path." ⁵⁴

It is reported in Imam Ahmad's "*Musnad*" from the hadith of Abdullah bin Mas'ood ﷺ that he said:

خَطَّ لَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَطًّا ، ثُمَّ قَالَ : هَذَا سَبِيلُ اللَّهِ ، ثُمَّ خَطَّ خُطُوطًا عَنْ يَمِينِهِ وَ

⁵⁴ Al-An'aam [6:153]

عَنْ شَمَالِهِ ، ثُمَّ قَالَ : هَذِهِ سُبُلٌ عَلَى كُلِّ سَبِيلٍ
مِنْهَا شَيْطَانٌ يَدْعُو إِلَيْهِ ، ثُمَّ قَرَأَ : ﴿وَأَنَّ هَذَا صِرَاطِي
مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

"The Messenger of Allâh drew a line and said: "This is the way of Allâh." Then he drew lines on its left and its right and said: "These are (other) ways, upon every way there is a devil calling to it." Then he read "And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path" 55

The devil that calls to deviation from the straight path do so by calling to doubt or to desires. So if, they see in a person negligence then they tempt him with desires, and if they see he is diligent and protective then they tempt him with doubts. Some of the Salaf used to say:

مَا أَمَرَ اللَّهُ تَعَالَى بِأَمْرٍ إِلَّا وَ لِلشَّيْطَانِ فِيهِ نَزْعَتَانِ :
إِمَّا إِلَى تَفْرِيطٍ وَ تَقْصِيرٍ ، وَ إِمَّا إِلَى مُجَاوِزَةٍ وَ
عُلُوٍّ ، وَ لَا يُبَالِي بِأَيِّهِمْ ظَفَرٌ .

"Allâh did not order with something except that the Shaytan had for it two evil temptations: either laziness

⁵⁵ Imam Ahmad noted it in his *Musnad* (4142).

and falling short, or exceeding the boundaries and extremism, and he does not care which succeeds". ⁵⁶

Ibn Al-Qayyim رحمته الله said:

"Most of the people fall into these two valleys except a very small minority: the valley of falling short and the valley of extremism and a very small minority are upon the way that the Messenger of Allāh and his companions were upon".

Here, it is appropriate to bring a magnificent example that is extremely beneficial, as is authenticated in "Al-musnad", "Al-Tirmidhi", and others, from the hadith of Nawas bin Sam'an رضي الله عنه (may Allah be pleased with him) that the Messenger of Allah صلى الله عليه وآله وسلم said:

ضَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَ عَلَى جَنْبَيْهِ
 الصِّرَاطِ سُورَانِ، فِيهِمَا أَبْوَابٌ مُفْتَحَةٌ، وَ عَلَى
 الْأَبْوَابِ سُتُورٌ مُرَخَّاءٌ، وَ عَلَى بَابِ الصِّرَاطِ دَاعٍ يَقُولُ:
 أَيُّهَا النَّاسُ! أُدْخِلُوا الصِّرَاطَ جَمِيعًا، وَ لَا
 تَتَعَرَّجُوا، وَ دَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ، فَإِذَا أَرَادَ
 يَفْتَحُ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ، قَالَ: وَيْحَكَ لَا
 تَفْتَحُهُ، فَإِنَّكَ إِنْ تَفْتَحُهُ تَلِجُهُ، وَ الصِّرَاطُ:

⁵⁶ In the book "Agatha al-Lahfan" (1/136).

الإِسْلَامَ ، وَ السُّورَانَ : حُدُودُ اللَّهِ ، وَالْأَبْوَابُ الْمُفْتَحَةَ :
مَحَارِمُ اللَّهِ ، وَ ذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ : كِتَابُ
اللَّهِ ، وَ الدَّاعِي مِنْ فَوْقِ الصِّرَاطِ : وَاعِظُ اللَّهِ فِي قَلْبِ
كُلِّ مُسْلِمٍ .

"Allāh makes the example of a straight path, on either side of it, there are two walls and in those walls are doors and upon the doors are loose curtains. At the gate of the pathway, there is a caller saying: O mankind enter the pathway and do not deviate from it', and at the top of the pathway is a caller who says whenever someone wants to open one of the doors: 'Warning! Do not open it. If you open it, you will enter it'. The pathway is Islam; the walls are the boundaries set by Allāh, the open doors are the things Allāh forbade, the caller at the gateway of the path is the Book of Allāh and the caller at the top of the pathway is the conscience in the heart of every Muslim" 57

Allāh makes an example to benefit you. Allāh makes an example of a straight path on the left and right of it are walls. In the walls are many doors that you pass on your right and left. Upon the doors are light

57 Imam Ahmad noted it (17634), At-Tirmidhi noted it (2859), and Al-Haakim noted (1/144) and he authenticated it; and Imam Adh-Dhahabi agreed. Shaykh Al-Albaani as well as in his book "Saheeh-ul-Jaami" (3887).

curtains and as you know the door that is covered with a curtain is not the same as a door with a lock and key; the door with a curtain can be entered without any difficulty or obstruction. The upright Muslim who wants to enter into desire finds his heart become tight, unsure and nervous, and this is the conscience that Allâh places in the heart of every Muslim.

The important thing to note from this hadith is that on either side of the way of *al-Istiqaamah* are doors that take a person in general to two things: doubts or desires. The servant leaves from *al-Istiqaamah* either from doubts or desires. Ibn Al-Qayyim رحمته الله (may Allâh have mercy upon him) said:

وَقَدْ نَصَبَ اللَّهُ - سُبْحَانَهُ - الْجَسَرَ الَّذِي يَمُرُّ النَّاسُ
 مِنْ فَوْقِهِ إِلَى الْجَنَّةِ، وَنَصَبَ بِجَانِبَيْهِ كَلَالِيْبَ
 تَخْطِفُ النَّاسَ بِأَعْمَالِهِمْ، فَهَكَذَا كَلَالِيْبُ الْبَاطِلِ
 مِنْ تَشْبِيهَاتِ الضَّلَالِ، وَشَهَوَاتِ الْغَيِّ تَمْنَعُ
 صَاحِبَهَا مِنَ الْإِسْتِقَامَةِ عَلَى طَرِيقِ الْحَقِّ وَ سُلُوكِهِ،
 وَالْمَعْصُومُ مَنْ عَصَمَهُ اللَّهُ.

"Allāh laid a bridge that people will cross over to reach Jannah. And he placed on either side of it hooks that snatch at the people due to their bad deeds. The hooks prevent those that have doubts and follow their desires from Istiqaamah upon the way of truth. And the infallible are those that Allāh made infallible". ⁵⁸

The servant requires two types of guidance to make their progress secure: guidance to the straight path and guidance on the straight path. Ibn Al-Qayyim رحمته الله said:

فَالْهِدَايَةُ إِلَى الطَّرِيقِ شَيْءٌ، وَ الْهِدَايَةُ فِي نَفْسِ
الطَّرِيقِ شَيْءٌ آخَرٌ، أَلَا تَرَى أَنَّ الرَّجُلَ يَعْرِفُ أَنَّ طَرِيقَ
الْبَلَدِ الْفُلَانِيِّ هُوَ طَرِيقٌ كَذَا وَ كَذَا، وَ لَكِنْ لَا
يَحْسُنُ أَنْ يَسْلُكَهُ، فَإِنَّ سُلُوكَهُ يَحْتَاجُ إِلَى هِدَايَةٍ
خَاصَّةٍ فِي نَفْسِ السُّلُوكِ، كَالسَّيْرِ فِي وَقْتِ كَذَا دُونَ
وَقْتِ كَذَا، وَ أَخْذِ الْمَاءِ فِي مَفَاذَةٍ كَذَا مِقْدَارَ كَذَا، وَ
النُّزُولِ فِي مَوْضِعٍ كَذَا دُونَ كَذَا، فَهَذِهِ هِدَايَةٌ فِي نَفْسِ
السَّيْرِ قَدْ يَهْمِلُهَا مَنْ هُوَ عَارِفٌ بِأَنَّ الطَّرِيقَ هِيَ

⁵⁸ In the book, "As-Sawaai'q Al-Mursalah" (4/1256).

هَذِهِ ، فَيَهْلِكُ وَ يَنْقَطِعُ عَنِ الْمَقْصُودِ .

"Guidance to the path is one thing and guidance on that same path is something else. Do not you see that a man can know the way of a certain country yet he is not good at behaving that way. His behaviour needs guidance in their particular way.

For example, travelling at a certain time, taking money by a certain currency and specific amount, settling in a certain area, etc. This guidance is in the way of acting itself. Someone who knows that the way of country is a certain way could neglect that and not reach what is wanted." ⁵⁹



⁵⁹ In the book, "Ibn Qayyim's letter to one of his brothers" (pg. 9).

THE TENTH PRINCIPLE: IMITATING THE DISBELIEVERS
IS FROM THE GREATEST REASONS FOR TURNING AWAY
FROM AL-ISTIQAAMAH

Imitation of the disbelievers goes back to two types of corrupt acts: corruption of knowledge and corruption of actions. This meaning can be deduced from Allâh's saying:

﴿ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

الضَّالِّينَ ﴿٧﴾

"Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)" ⁶⁰

Corruption of the Jews came from their actions and corruption of the Christians came from their knowledge. The Jews had knowledge yet did not act upon it, and the Christians acted without knowledge.

Therefore, the corruption that is found in conjunction with *al-Istiqamah* is either from imitation of the Jews by a person having knowledge but does not act upon it, or from imitation of the Christians by a person acting without any knowledge or clarity.

⁶⁰ Fatihah [1:6-7]

Ibn Taymiyyah named his book "Requirement of the Siraat Al-Mustaqim: Differing from the People of the Hellfire"⁶¹. In it, he indicated to some affairs of the People of the Book that this Ummah was tested with, so that the Muslim may protect themselves from deviation from the straight path to the path of those that earned Allāh's anger or the path of the misguided. In his book, he mentioned the saying of Allāh,

﴿ وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كَفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ ﴾

"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Muhammad Peace be upon him is Allāh's Messenger) has become manifest unto them" ⁶²

He then said:

فَذَمَّ الْيَهُودَ عَلَى مَا حَسَدُوا الْمُؤْمِنِينَ عَلَى الْهُدَى
وَالْعِلْمِ ، وَقَدْ يُبْتَلَى بَعْضُ الْمُنتَسِبِينَ إِلَى
الْعِلْمِ وَغَيْرُهُمْ بِنَوْعٍ مِنَ الْحَسَدِ لِمَنْ هَدَاهُ اللَّهُ

⁶¹ (1/83).

⁶² Al-Baqarah [2:109]

بِعِلْمٍ نَافِعٍ أَوْ عَمَلٍ صَالِحٍ، وَهُوَ خُلِقَ مَذْمُومٌ
مُطْلَقًا، وَهُوَ فِي هَذَا الْمَوْضِعِ مِنْ أَخْلَاقِ
الْمَغْضُوبِ عَلَيْهِمْ.

"So Allāh dispraised the Jews for their envy of the guidance and knowledge of the believers. He tested those that had some knowledge with jealousy for those that Allāh had guided with beneficial knowledge and righteous deeds. Jealousy is a characteristic that is generally dispraised, but in this situation, it is one of the characteristics of those that earned the anger of Allāh."

He ﷺ (may Allāh have mercy upon him) then begins to mention a number of examples of things that are from the actions of the Jews and the Christians that some of the Muslims have imitated. The Prophet ﷺ (may peace and blessings be upon him) said:

لَتَتَّبِعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا شِبْرًا وَذِرَاعًا
بِذِرَاعٍ حَتَّىٰ لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ

"You shall follow the ways of those that came before you hand span for hand span, forearm for forearm, to the point that if they entered the hole of a lizard then

you would follow them" 63

CONCLUSION

I conclude with a beautiful quote from Sheikh Al-Islam Ibn Taymiyah (may Allâh have mercy upon him). Ibn Al-Qayyim رحمته الله (may Allâh have mercy upon him) said:

"I heard Sheikh Al-Islam Ibn Taymiyah رحمته الله (may Allâh have mercy upon him) say:

أَعْظَمُ الْكِرَامَةِ لَزُومُ الْإِسْتِقَامَةِ .

"The greatest al-kiramah (nobility) is the following of al-Istiqaamah." 64

And Sheikh Al-Islam رحمته الله (may Allâh have mercy upon him) in his book *"Al-Furqan bayna Awliyah Al-Rahman and Awliyah As-Shaytan"* (The Criterion between the Allies of The Most Merciful and Allies of the Devil) said:

وَإِنَّمَا غَايَةُ الْكِرَامَةِ لَزُومُ الْإِسْتِقَامَةِ .

"The peak of al-kiramah (nobility) is following

⁶³ Imam Bukhari noted it (7320) and Muslim (2669) from the hadith of Abi Saeed Al-Khudri.

⁶⁴ In the book *"Madaarij Salikeen"* (2/105).

al-Istiqamah".⁶⁵

Ibn Al-Qayyim رحمه الله narrated from some of the people of knowledge:

كُنْ صَاحِبَ الْإِسْتِقَامَةِ لَا طَالِبَ الْكِرَامَةِ، فَإِنَّ نَفْسَكَ
مُتَحَرِّكَةً فِي طَلَبِ الْكِرَامَةِ، وَرَبُّكَ يُطَالِبُكَ
بِالْإِسْتِقَامَةِ .

"Be an individual of Istiqamah (uprightness), not a seeker of al-kirama (nobility and stature). For verily, you are active in your search for al-kirama, but your Lord seeks from you al-Istiqamah." ⁶⁶

This means that the servant must always be striving to follow the straight path and be steadfast upon obedience to Allâh -The Blessed, The Most High- so that he may achieve the greatest of victories. This is the meaning of our Lord's saying:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ
أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ

⁶⁵ (pg. 349).

⁶⁶ "Madaarij Salikeen" (2/105).

﴿ ٣١ ﴾ تَزُلَّ مِن عَفْوِرٍ رَّحِيمٍ ﴿ ٣٢ ﴾ وَلَكُمْ فِيهَا مَا تَدْعُونَ

"Verily, those who say: 'Our Lord is Allâh (Alone)', and then they Istaqamu, on them the angels will descend (at the time of their death) (saying): 'Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter.'"

Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for. An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." 67

And His ﷻ saying:

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

﴿ ١٣ ﴾ أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿ ١٤ ﴾

"Verily, those who say: 'Our Lord is (only) Allâh', and thereafter Istaqamu (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve. Such shall be the dwellers of Paradise, abiding therein (forever), a reward for what they used to do." 68

67 Fussilat [41:30-32]

68 Al-Ahqaaf [46:13-14]

I ask Allâh, The Most Noble, Lord of the great throne, by His beautiful names and lofty attributes to write for all of us firmness and guidance to His straight path; and to save us from the path of those that earned His anger and the path of the misguided and to rectify our situation and to rectify our religion, which is the preservation of our affairs, and to rectify our Dunya that we live in and to rectify our hereafter which is our return and make our lives an increase in every kind of good and our deaths a final respite from every kind of evil.

Our final call is to the praise of Allâh Lord of all creation.

And may the prayers, peace and blessings be upon the servant of Allâh, His messenger and prophet, Muhammad, and upon his family and companions

