

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

عشر قواعد في الاستقامة

TEN PRINCIPLES FOR STEADFASTNESS

Ten Principles for Istiqamah (عشر قواعد في الإستقامة) – English Translation – All Notes

This series is based on the book (عشر قواعد في الإستقامة) by Sheikh Abdulrazaq Al Bader

Introduction

- How are guidance and istiqamah different? Guidance is to find the path of Islam and istiqamah is to remain steadfast on it.

Surah Al Ahqaf 13-14:

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) Allâh," and thereafter stand firm (on the Islâmic Faith of Monotheism) on them shall be no fear,

nor shall they grieve. (13) Such shall be the dwellers of Paradise, abiding therein (forever) — a reward for what they used to do. (14)

- Those who say their Rabb is Allah (سبحانه وتعالى) and remain steadfast then Allah (سبحانه وتعالى) will protect them from fear and sadness. So what is the solution to be protected from fear and sadness? Believe in Allah (سبحانه وتعالى) and remain steadfast.
- This is the recompense for those who act. Istiqamah requires action. The honey and ants, small as they may be are working, so what about the human who is a complex creation?
- The human is created to act. You will even find those who are going through psychological problems are told to occupy themselves and do something.

Surah Fussilat 30-32:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ (٣٠) نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ (٣١) نَزْلًا مِّنْ غَفُورٍ رَّحِيمٍ (٣٢)

Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, 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! (30) "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. (31) "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." (32)

- At the time of death, the angels will come down to the one who said 'our Rabb is Allah' and was steadfast. Istiqamah means they were steadfast and firm on the deeds until the time of death.
- When you remain steadfast on the deeds then you will be balanced, you will not have fear or sadness. They will be given glad tidings of paradise which they were promised, we ask Allah (سبحانه) of His favor (وتعالى).
- They will say we were your awliya in this life. All of us have good thoughts from the angels and bad thoughts from the shaitan. The angel will say 'go pray, you don't need to make the call now'. The shaitan will say 'you're too tired to pray now, go talk to her now'. You will get these ideas according to how much you're listening to one or the other. If you're listening more to the angel then you will have less from the shaitan, but if you're listening more to the shaitan then you will have less from the angel. A person has to struggle to not listen from the shaitan.
- With istiqamah, a person will have happiness and success in the duniya and akhira.

First Principle: Istiqamah is a favor and gift from Allah (سبحانه وتعالى) (الإستقامة منة إلهية و هبة ربانية)

- It's important to know that istiqamah is only from Allah (سبحانه وتعالى) and not yourself so it's important to ask Him to grant you istiqamah. May Allah (سبحانه وتعالى) grant us istiqamah. Ameen.
- Allah (سبحانه وتعالى) guides whomever He wills according to His perfect knowledge and wisdom and He misguides whomever He wills according to His perfect knowledge and wisdom because Allah (سبحانه وتعالى) knows whose hearts want it and whose don't.
- The hearts of the slave are in the Hands of Allah (سبحانه وتعالى) disposing it however He wills. You can't make the people love or hate you, it's all in Allah's Hands, so what about guidance? It's only in Allah's Hands.
- We want to be guided to the Straight Path without having to go right and left or getting lost.

Surah An Nisa'a 66-68:

وَوَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيثًا (٦٦) وَإِذَا لَأَتَّيْنَهُمْ مِّن لَّدُنَّا أَجْرًا عَظِيمًا (٦٧)
وَلَهَدَيْنَاهُمْ 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); (66) And indeed We should then have bestowed upon them a great reward from Ourselves (67) And indeed We should have guided them to a Straight Way (68)

- What makes someone deviate and not have firmness? To not apply the admonitions which are coming to him.
- Action: act on what what's being told. Results: goodness for them, greater firmness, great reward, guidance to the Straight Path.
- Guidance to the Straight Path is in Allah's Hands.

Surah An Nisa'a 175: (فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ) (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.)

- Guidance requires listening and acting, those who believe in Allah (سبحانه وتعالى) and hold on to the path then they will be guided.

Surah Yunus 25: (وَاللَّهُ يَدْعُوا إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ) (Allâh calls to the Home of peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path)

- We want istiqamah, so the first principle is to ask for it from Allah (سبحانه وتعالى) truthfully by acting.

Surah Al An'am 39: (وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَن يَشَاءِ اللَّهُ يُضَلِّلهُ وَمَن يَشَاءِ يُجْعَلْهُ) (عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ) (Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills.)

- Those who belie the ayat then they will be misguided.

Surah At Takweer 27-29:

إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ (٢٧) لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ (٢٨) وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ (٢٩)

Verily, this (the Qur'ân) is no less than a Reminder to (all) the 'Alamîn (mankind and jinn). (27) To whomsoever among you who wills to walk straight, (28) And you cannot will, unless (it be) that Allâh wills, the Lord of the 'Alamîn (mankind, jinn and all that exists). (29)

- Paradise is high above and how can we reach it, we need to be nurtured. We go through a test and if we remain steadfast then we go to the next level. Then another test comes to elevate you, if you remain steadfast then you go on to the next level.

Second Principle: Reality of istiqamah is to hold on to the Straight Path

(حقيقة الإستقامة لزوم المنهج القويم و الصراط المستقيم)

- It's not only about making dua but to hold on to it; there needs to be action.

From the sayings of the Companions and Tabi'een regarding the following part of the ayah:

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا) (Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm (on the Islâmic Faith of Monotheism))

- Abu Bakr As Siddique (رضي الله عنه) said this means they don't associate with Allah (سبحانه وتعالى) in anything.
- Umar bin Al Khattab (رضي الله عنه) said the one who doesn't want to do something will give excuses and this is like the fox, for this reason a person should walk straight.
- Ibn 'Abbas (رضي الله عنه) said is to be on (لا اله الا الله) and to be steadfast on the obligations. You will find when someone enters the deen, they are over-excited and end up doing so much and then they lose it. A person needs to increase his faith and with time increase in worships gradually.
- It's also said to mean to be sincere on the deen and deeds.

Definition of Istiqamah:

- To be on the Straight Path with knowledge and actions (سلوك الصراط) (المستقيم) so there's no crookedness while walking on the Straight Path. A person remains steadfast on the obligations first then other

worships are added so a person remains on them until the end. We don't want to start something and then quit it. May Allah (سبحانه و تعالی) grant us istiqamah on all our deeds. Ameen.

- A person needs to have istiqamah not only on outer actions such as prayer and fasting, but also inner actions such as tawakul, being grateful, etc. So if you have tawakul in Allah (سبحانه و تعالی) then always have tawakul in Him.
- It also means a person remains steadfast on the commands and prohibitions so he's not going right and left.
- Istiqamah encompasses the deen entirely inside and out, but it's important to remain steadfast on the deeds.
- Ibn Al Qayyim may Allah have mercy on him said: Istiqamah is a collective word that encompasses the deen. It means to be upright and straight in front of Allah (سبحانه و تعالی) so a person needs to be truthful in being upright and fulfill what needs to be done.
- Notice he didn't say 'be sincere' but 'be truthful' because truthfulness is required before any deed. When a person is asked 'why are you praying?' You need to be truthful that it's for Allah (سبحانه و تعالی). How do we get tested for our truthfulness? For example you want to pray the dhuha prayer, and a phone call comes along the way or someone comes. Time passes though you feel it's ok if you missed it. You say 'it's ok, I'll do it tomorrow'. Or you want to recite the Qur'an and the children come or the housekeepers need something and you get interrupted. If you're truthful you'll still do it, even if it's later.

- Whoever delays things then Allah (سبحانه وتعالى) will delay him. For example, you have time to recite Qur'an but you delay it and say 'I'll go get a coffee, let me check my phone, I'll just tidy this sofa along the way'. What happens? You truly get delayed with something coming up that distracts you from doing it. May Allah (سبحانه وتعالى) help us and forgive us. Ameen.

Third Principle: Origin of istiqamah is istiqamah of the heart (أصل الإستقامة) (إستقامة القلب)

Hadith: The Prophet (صلى الله عليه وسلم) said: (لا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ) (The faith of a slave will not become upright until his heart becomes upright) – Sahih At Targheeb 2554, Authenticated by Al Albani as Hasan

- A person's deeds from praying, fasting, sadaqah and the like will not have istiqamah if the heart is not mustaqeem (upright). When the heart is mustaqeem and reformed then the body will follow it. It can't be that you're doing deeds from the outside and your heart is moving right and left.
- The origin of istiqamah is the heart being mustaqeem which is to be mustaqeem on tawheed. What is the opposite? When the heart is following its desires and when it doesn't worry about pleasing Allah (سبحانه وتعالى) then the limbs will go right and left.
- Abu Bakr (رضي الله عنه) said regarding the tafsir of (إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ) (أَسْتَقْلَمُوا) (Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm (on the Islâmic Faith of Monotheism)) – it means the person does not turn right and left.
- A person needs to be conscious and aware of his heart. The moment the heart is left then it will be spoiled. Imagine if your kitchen is left without being cleaned, how will it be? So what about your heart?

- Don't make Allah (سبحانه وتعالى) seeing your heart as something not important, astaghfar Allah. Some people worry about others and what they'll think of them, but they take it lightly that Allah (سبحانه وتعالى) is watching their hearts.
- When a person's heart becomes upright on knowing Allah (سبحانه وتعالى), fearing Him, magnifying Him, loving Him, knowing He's able to do all things, hoping from Him, supplicating to Him, and depending on Him, and it does not turn to anyone else besides Him than the limbs will be mustaqeem on obeying Him.
- Allah (سبحانه وتعالى) looks at our hearts, and He knows our thoughts and silences. Our heart needs to turn to Him alone because then it will be upright. When our heart is mustaqeem on the actions of the heart then our faith will be mustaqeem and then the limbs will follow suit.
- The heart is king and the limbs are the soldiers so when the heart is upright, then the limbs will be upright. Part of longer hadith: (لَا وَإِنَّ فِي (الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ (Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.) - Sahih al-Bukhari 52
- Ibn Al Qayyim may Allah have mercy on him said: when the heart is king to the limbs then it can command the limbs and use them however he wants. When the heart is mutsaqeem then so will the limbs and when the heart is deviating then so will the limbs. What

are the hypocrites like? The hypocrites are fighting to make their limbs upright but their heart is deviated.

Surah Ash Shu'ara 88-89:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (٨٨) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (٨٩)

The Day whereon neither wealth nor sons will avail, (88) Except him who brings to Allâh a clean heart [clean from Shirk (polytheism) and Nifâq (hypocrisy)]. (89)

- From the supplication of the Prophet (صلى الله عليه وسلم) was: (اللهم إني أسألك) (قلبا سليما) (O Allah I ask you for a sound heart) - Sunan an-Nasa'i 1304

Fourth Principle: Istiqamah required from the slave is to be on target, but if not possible then close to it (الإستقامة المطلوبة من العبد هي السداد فإن لم يقدر (فامقاربة)

The Prophet (صلى الله عليه وسلم) said: (عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " (إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، (may Allah be pleased with him): The Prophet (صلى الله عليه وسلم) said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded) - Sahih al-Bukhari 39

- The deen is ease and Allah (سبحانه وتعالى) does not burden us with more than we can handle There are many people who made the deen difficult on themselves and they left it, or they got bored. For this reason istiqamah begins step by step. For example you begin with praying the dhuha prayer, then remain steadfast on it.
- The Prophet (صلى الله عليه وسلم) taught Ali bin Abi Talib (رضي الله عنه) to make the following dua'a: (اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي) (O Allah, direct me to the right path and make me adhere to the straight path) - Sahih Muslim 2725
- The person needs to struggle against himself in order to be on target. A person needs to struggle to remain on the Straight Path. It requires effort to be on target with the Sunnah, for example the Prophet (صلى الله عليه وسلم) sleeps on the right side, so you try as well.

There are some things we can't do, such as praying 13 units every night, but we try even if little.

Surah Fussilat 6: (فَأَسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا) (Therefore take Straight Path to Him and obedience to Him, and seek forgiveness of Him.)

- After the command for istiqamah, then there's command for seeking forgiveness, why? Because there's no doubt there will be shortcomings from us. We might be doing well in a day and then we get impressed with ourselves and say, 'look at my sisters, look at my husband, etc'. No matter how much we struggle to remain steadfast and be on target, we still need forgiveness.
- Before we used to think istighfar and repentance is only for sins, but we need it all the time, even in worships.
- On the path of istiqamah, a person needs to have taqwa, and not just follow his desires and say and do whatever he wants. Hadith: عن رسول الله صلى الله عليه وسلم، قال: " اتق الله حيثما كنت واتبع السيئة الحسنة تمحها، وخالق (الناس بخلق حسن" (Abu Dharr and Mu'adh bin Jabal (May Allah be pleased with them) reported that: Messenger of Allah (صلى الله عليه) said, "Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people".) – Riyadh As Saliheen, At Tirmidhi Book 1, Hadith 61
- If a person needs to do istiqamah with something, then at least be steadfast on wudhu and prayer. If you remain steadfast on these matters, then Allah (سبحانه وتعالى) will open more for you. Never

despair from the mercy of Allah (سبحانه وتعالى). He appreciates the little deeds from us and we should never be impressed with our deeds. It's all a mercy from Allah (سبحانه وتعالى) and our deeds can never be worthy for paradise, that's why we can only enter by Allah's mercy. Hadith: (قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " اسْتَقِيمُوا وَلَنْ تُحْصُوا) (It was narrated that Thawban said: "The Messenger of Allah (صلى الله عليه وسلم) said: 'Adhere to righteousness even though you will not be able to do all acts of virtue. Know that the best of your deeds is Salat (prayer) and that no one maintains his ablution except a believer.'") – Sunan Ibn Majah Book 1, Hadith 290

- To be on target (السداد) is the reality of istiqamah, to be on target in speech, actions and intentions. Hadith: (عَنْ عَلِيٍّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى) (الله عليه وسلم " قُلِ اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي وَأَذْكُرْ بِالْهُدَى هِدَايَتِكَ الطَّرِيقَ وَالسَّادَاتِ سَدَادَ السَّهْمِ " ('Ali reported that Allah's Messenger (صلى الله عليه وسلم) said to him: Say, " O Allah, direct me to the right path and make me adhere to the straight path," and when you make a mention of right guidance, keep in mind the right path and when you consider of the straight (path), keep in mind the straightness of the arrow.) - Sahih Muslim 2725 – to be close is to be close to the target.
- What is the condition to be close on target? That you have the intention that you want to become better and be on target. A person should not feel comfortable in remaining in the same level in his worships, but should always want to be better and upgraded.

- We can't do all the Prophet (صلى الله عليه وسلم) did but we should at least have the aim of trying to do it all.

Fifth Principle: Istiqamah is linked to speech, actions and intentions

(الإستقامة تتعلق بالأقوال و الأفعال والنيات)

- A person's speech, limbs and heart should all be steadfast.
- Ibn Al Qayyim may Allah have mercy on him said in (مدارج السالكين): Istiqamah is linked to speech, actions, conditions and intentions.
- Hadith: The Prophet (صلى الله عليه وسلم) said: (لا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ ،) (ولا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ (A person's faith will not be mustaqeem until his heart is mustaqeem and his heart will not be mustaqeem until his tongue is mustaqeem) – Sahih At Targheeb 2554, Authenticated by Al Albani as Hasan
- A person's faith will not be mustaqeem if the heart is not mustaqeem and a person's heart will not be mustaqeem until his tongue is mustaqeem first, so it begins with the tongue first. Which is easier to control first – the heart or tongue? The tongue.
- Hadith: (عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ يَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَالْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا.) ('Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "You must be truthful. Truthfulness leads to dutifulness

and dutifulness leads to the Garden. A man continues to tell the truth until he is written as a siddiq with Allah. Beware of lying. Lying leads to deviance and deviance leads to the Fire. A man continues to lie until he is written as a liar with Allah.") - Al-Adab Al-Mufrad 386, Authenticated by Al Albani as Sahih

- A person will not be mustaqeem if his tongue is not mustaqeem. The one whose tongue is mustaqeem doesn't lie, doesn't mock, and doesn't put others down. If you can't say something good then worship Allah (سبحانه وتعالى) by the worship of being silent. Stop yourself from putting others down even in your mind. Stop your self-talk from such talk. May Allah (سبحانه وتعالى) help us. Ameen.
- Ibn Rajab said: 'the greatest mean which helps keep a person mustaqeem after the heart is the tongue because the tongue is an interpreter for what's inside the heart.'
- The heart and tongue are small pieces of flesh though great limbs will be slaves to them. If the heart and tongue are mustaqeem, then the limbs will become mustaqeem.
- Part of a longer Hadith: The Prophet (صلى الله عليه وسلم) said: (أَلَا وَإِنَّ فِي (الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ (Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.) - Sahih al-Bukhari 52
- Hadith: (عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَفَعَهُ قَالَ " إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفَرُ اللِّسَانَ فَنَقُولُ) (Abu Sa'eed Al-Khudri narrated (that the Prophet صلى الله عليه وسلم) said: "When the son

of Adam wakes up in the morning, all of his body parts bow to the tongue and say: 'Fear Allah regarding us, we are only part of you. If you are straight we are straight and if you are crooked we are crooked.') - Jami` at-Tirmidhi 2407 – when a human wakes up, all the limbs beg the tongue to have taqwa regarding them because they are a part of it. They tell the tongue 'if you're straight then we'll be straight and if you're crooked then we'll be crooked'. As if the tongue is the naughty child which the family members are telling him to behave, subhan Allah.

- Speaking is a desire so a person should try to say something good or remain silent.
- The tongue is the interpreter of the heart and the tongue is the minister to the king, if the tongue is good then the king will be good.
- A person should set small goals in trying to stop himself from talking back. For example, when you pick up the kids, try to stop yourself from talking back or putting down.
- It's a Muslim's obligation to take care of his heart and to ask Allah (سبحانه وتعالى) to reform his heart so sicknesses are eliminated. Then he should reform his tongue with good and pure speech, and his limbs with righteous good deeds.

Ten Principles for Istiqamah (عشر قواعد في الإستقامة) – English Translation – Class #6

This series is based on the book (عشر قواعد في الإستقامة) by Sheikh Abdulrazaq Al Bader

Introduction

- We all need istiqamah in our lives and we need to ask Allah (سبحانه و تعالی) for the istiqamah and be truthful in remaining steadfast.

Recap of Principles:

1. Istiqamah is a favor and gift from Allah (سبحانه و تعالی) (الإستقامة منة إلهية و) ((هبة ربانية – ask Allah (سبحانه و تعالی) for istiqamah
2. Reality of istiqamah is to hold on to the Straight Path (حقيقة الإستقامة لزوم) (المنهج القويم و الصراط المستقيم)
3. Origin of istiqamah is istiqamah of the heart (أصل الإستقامة إستقامة القلب)
4. Istiqamah required from the slave is to be on target, but if not possible then close to it (الإستقامة المطلوبة من العبد هي السداد فإن لم يقدر فامقاربة)
5. Istiqamah is linked to speech, actions and intentions (الإستقامة تتعلق) (بالأقوال و الأفعال و النيات)

Sixth Principle: Istiqamah cannot be except for Allah, seeking Allah's help and following Allah's command (لا تكون الاستقامة الا لله وبالله وعلى أمر الله)

- For Allah (سبحانه وتعالى) (الله): When a person wants to be steadfast, then it has to be for Allah's sake and not because others will say 'you're doing so well, you're mustaqeem'. When you're being steadfast, you're also hoping for Allah's reward and pleasure. Surah Al Bayyinah 5: (وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ) (And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât: and that is the right religion.)
- Seeking Allah's help (بالله): you're seeking Allah's help to keep you steadfast and firm. Surah Hud 123: (فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ) (So worship Him and put your trust in Him.).
- Following Allah's command (وعلى أمر الله): you want to become steadfast on Allah's commands, not the commands of the shaitan or your desires. Surah Hud 112: (فَأَسْتَقِمَّ كَمَا أُمِرْتَ) (So stand you firm and straight (on the religion of Islâmic Monotheism) as you are commanded)

Seventh Principle: No matter how much a person is steadfast, he shouldn't put trust in his deeds (على العبد مهما استقام ألا يتكل على عمله)

- No matter how much you're steadfast, don't depend on yourself or be impressed with what you're doing. Never think your istiqamah will make you enter paradise; it's only Allah's mercy which will take you to paradise. Istiqamah is just a means.
- Ibn Al Qayyim may Allah have mercy on him said it's required from a person to be steadfast and this is actually being on target (السداد), and if you can't then at least try as close as you can to be on target. Hadith: (عن أبي هريرة رضي الله عنه : قال: قال رسول الله صلى الله عليه وسلم) "ولا أنا إلا أن قاربوا وسددوا، واعلموا أنه لن ينجو أحد منكم بعمله" قالوا: ولا أنت يا رسول الله؟ قال: "ولا أنا إلا أن يتغمدني الله برحمته منه وفضل (Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (صلى الله عليه وسلم) said, "Follow the Right Path of Faith strictly, and be steadfast; and keep in mind that none of you can achieve salvation through his (good) actions." Someone asked, "Not even you, O Messenger of Allah?" He (صلى الله عليه وسلم) said, "Not even me, unless Allah grants me His Mercy and Grace".) – Riyadh As Saliheen, Muslim, Book 1, Hadith 86
- Hadith: (قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " اسْتَقِيمُوا وَلَنْ تُحْصُوا وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمْ) (الصَّلَاةُ وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا الْمُؤْمِنُ " (It was narrated that Thawban said: "The Messenger of Allah (صلى الله عليه وسلم) said: 'Adhere to righteousness even though you will not be able to do all acts of virtue. Know that the best of your deeds is Salat (prayer) and that no one maintains his ablution except a believer.'") – Sunan Ibn Majah Book 1, Hadith 290 – at least focus on being steadfast in your

prayers and encouraging your children to focus on the prayers.
Prayers forbids from indecency.

Eighth Principle: The impact of istiqamah in this life is istiqamah on the Sirat on the Day of Judgement (ثمرة الاستقامة في الدنيا الاستقامة على الصراط يوم القيامة)

- Whoever is guided in the duniya to the Straight Path then he will be guided in the hereafter on the Sirat which is set over the hellfire, subhan Allah. May Allah (سبحانه وتعالى) guide us to the Straight Path. Ameen.
- Ibn Al Qayyim said according to how much a person is firm on the deeds in this life is how firm he will be on the Sirat.

Ninth Principle: Obstacles to istiqamah are doubts and desires (الموانع)

(من الاستقامة شبهات الضلال أو شهوات الغي)

- Doubts and desires are obstacles to istiqamah. When facing desires then you need to overcome it with taqwa and when facing doubts you need to overcome it with knowledge. Desires corrupt the deeds and doubts corrupt the knowledge.
- Surah Al An'am 153: (وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ) ("And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn)
- You want to recite the Qur'an and the phone starts to ring and the children start to cry, but you're determined to do it even if it's in the last part of the night.
- The shaitan does a 'scan' of each person. If the person has a more lazy personality then the shaitan will lure him towards desires and for those who have a more determined and obedient personality then the shaitan will lure them towards doubts and wiswas. May Allah (سبحانه وتعالى) protect us. Ameen.
- Ibn Al Qayyim said most people are either on the side of shortcomings or the side of excessiveness and very few are on the Straight Path. May Allah (سبحانه وتعالى) keep us first on the Straight Path. Ameen.
- Hadith: (ضربَ اللهُ تعالى مثلاً صراطاً مستقيماً ، وعلى جنبتي الصراطِ سوران ، فيهما أبوابٌ مُفْتَحَةٌ) ، وعلى الأبوابِ ستورٌ مُرَخَّاةٌ ، وعلى بابِ الصراطِ داعٍ يقولُ : يا أيُّها الناسُ ! ادخلوا الصراطَ جميعاً ،

وَلَا تَتَّعَوْجُوا ، وداعٍ يدعُو مِنْ فَوْقِ الصِّرَاطِ ، فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ : وَيْحَكَ لَا تَفْتَحْهُ ، فَإِنَّكَ إِنْ تَفْتَحْهُ تَلْجُهُ ، فالصراطُ الإسلامُ ، والسُّورَانِ حَدُودُ اللَّهِ ، والأبْوَابُ الْمُفْتَحَةُ مَحَارِمُ اللَّهِ (تعالى ، وذلك الداعي على رأس الصراط كتابُ الله ، والداعي مِنْ فَوْقٍ واعظُ الله في قلبِ كُلِّ مسلمٍ) The Prophet (صلى الله عليه وسلم) said: (Allah has given a parable of the straight path, and on the two sides of this path, there are two walls containing doorways. On these doorways, there are curtains that are lowered down. On the gate of this path there is a caller calling, 'O people! come and enter the straight path all together and do go crooked.' There is also another caller that calls from above the path, who says when a person wants to remove the curtain on any of these doors, 'Woe to you! Do not open this door, for if you open it, you will enter it. The (straight) path is Islam, the two walls are Allah's boundaries, the open doors lead to Allah's prohibitions, the caller on the gate of the path is Allah's Book (the Qur'an), while the caller from above the path is Allah's admonition in the heart of every Muslim.) – Sahih Aj Jami'e 387, Authenticated by Al Albani as Sahih – the bridge is Islam, the walls are the boundaries of Allah (سبحانه وتعالى) – halal and haram, the opened doors are the haram, the one calling at the beginning of the Sirat is the Qur'an and the one calling from above it is Allah's admonition inside every Muslim's heart, subhan Allah. When a person opens the door to haram, Allah's admonition will tell you to not do it. Either you stop or go forward.

Tenth Principle: Resemblance to non-believers is from the greatest reasons to not be mustaqeem (التشبه بالكفار من أعظم الجنوح عن الاستقامة)

- The Straight Path is knowledge and actions so a person doesn't want to from those whom Allah (سبحانه وتعالى) is angry with, which is having knowledge but not acting on it and doesn't want to be from those who are misguided, which is acting without knowledge.
- A person should be careful in resembling certain things like tattoos, celebrations, etc.

May Allah (سبحانه وتعالى) grant us istiqamah. Ameen.

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