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Manhaj al-Haqq: The Path of Truth

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Path of Truth (*Manhaj al-Haqq*)

A Poem about ‘*Aqeedah* and *Akhlaaq*

by ‘Abdur-Rahmaan ibn Naasir as-Sa‘dee

Translated by Aboo Shaybah

This poem outlines the three categories of *Tamheed* - *al-Uloobiyyah*, *ar-Ruboobiyyah*, and *al-Asmaa’ was-Sifaat* - and certain established points from the ‘*Aqeedah* (beliefs) of *Ahl as-Sunnah wal-Jamaa* ‘ah. It also discusses contemplation upon the creations of Allaah and their signs which indicate their maker as well as His names and attributes. It further emphasizes the importance of *Akhlaaq* (conduct and behaviour) and inculcating good conduct while also avoiding misconduct.

- [1] To anyone who inquires about the correct *manhaj* seeking
to tread the straight path genuinely and be happy:
- [2] Contemplate - may Allaah guide you - what I have composed
carefully, like someone whose intent is to arrive at the truth.
- [3] We affirm that Allaah, besides whom there is no Lord,
is the true object of worship, upon the magnificent throne, glorified.
- [4] And we testify that Allaah is our deity whom
we distinguish with our love, in humility, and we set Him apart.
- [5] Thus, to Allaah belong all praise, glory, and exaltation,
and as a result of this, all ultimately turn to Allaah.
- [6] Glorifying Him are the angels, the Earth and the Heavens,
as well as every single creature, truly, and they praise Him.
- [7] He is absolved from any rival or similar counterpart,
and from every trait of imperfection - may He, the Unique One, be exalted.
- [8] We affirm narrations about the attributes, all of them,
and we renounce the *ta'weel* of anyone who denies them.
- [9] The intellect cannot determine the manner of His attributes.
Thus, submit to what has been said by the Messenger, Muḥammad.
- [10] He is *as-Samad* (upon Him all depend) *al-'Aalee* (the Most High) by the grandeur of His attributes,
and every single creature is entirely dependent upon Him.
- [11] He is *al-'Alee* (All-High) in His *thaaṭ*, *qadr* and *qahr*;
Qareeb (Near), *Mujeeb* (Responsive), and most kind to His creatures.
- [12] He is *al-Hayy* (Ever-Living), *al-Qayyoom* (Sustainer of all), infinitely generous, free of all needs,
and all praiseworthy traits are ascribed to Him.
- [13] He encompasses all creation by His Knowledge and Power,
and Kindness and Favour; thus He is the only one we worship.
- [14] He sees the most minute things of all the worlds in entirety,
and hears the voices of His servants, always a witness.
- [15] To Him belong all dominion and all praise; He encompasses His dominion;
and to His remarkable wisdom the creation testifies.
- [16] We bear witness that Allaah descends in the darkness
as said by the one sent with the truth, Aḥmad.
- [17] And we bear witness that Allaah sent His Messengers
with revelation to all creation to guide and direct.
- [18] He favoured some of the Messengers, and creation at large, over others
as dictated by His wisdom; exalted be He, the Most Majestic, the Unique.
- [19] Thus, the most virtuous of Allaah's creation throughout the Earth and Heavens
is the Prophet of guidance sent to all the worlds, Muḥammad.
- [20] *Ar-Rahmaan* (the Most Merciful) chose for him Companions who
established the guidance and religion, in truth, and paved the way.
- [21] Hence, love for his family and Companions according to us -
O people of truth - is an emphasized obligation.
- [22] Among the beliefs of the people of truth is that His *kalaam* (speech)
is wording and meaning together, perfected;
- [23] and it is uncreated, for how possibly could His creation
have speech like the speech of Allaah, while the latter is flawlessly superior?
- [24] We testify that good and evil in their entirety
are by His Decree, while the servant still strives and endeavours.

- [25] Our *Eemaan* is speech, action, and intention
of all things good; and for acts of obedience, the intention we stipulate.
- [26] It increases with acts of obedience while refraining from what He forbade,
and decreases by disobedience - with all certainty - and is corrupted.
- [27] We affirm what shall take place of resurrection, all of it
as well as all contained in the final abode, and we bear witness to this.
- [28] Contemplate the manifest signs of the Most Majestic and all contained in
His tremendous kingdoms, so you may be guided aright.
- [29] Have you not seen the night as it approaches with spreading darkness,
then the army of dawn follows it and drives it away?
- [30] Contemplate the vast expanses of the Heavens;
their illuminating, shining stars, moving about.
- [31] Do these not have an originator who controls them;
All-Wise, All-Knowing, One, and Unique?
- [32] Indeed so; I swear by the One who, truly, perfected them
and placed within them subtle signs which, for Allaah, testify.
- [33] And in the Earth are signs for anyone who has certainty,
but the signs are of no use to one who remains in stubborn denial.
- [34] In the human are signs and astonishing features
by which Allaah, the Most Majestic, is known and solely worshipped.
- [35] Undoubtedly, all the signs bear witness that He is
the Most Magnificent deity Whose favour will never cease.
- [36] Thus, whoever is among those planted by Allaah respond and submit to Him,
but as for those who turn away in aversion, none can bring them happiness.
- [37] Diligently observe *Taqwaa* of Allaah by carrying out His command
and refraining from all forbidden things, remaining distant from them.
- [38] Be sincere with Allaah and beware of *ar-Rijaa'*,
and emulate the Messenger of Allaah when you perform acts of worship.
- [39] Place your reliance upon *ar-Rahmaan*, genuinely, and trust in Him
so that He suffice all your needs, and in order that you be guided.
- [40] Persevere in avoiding sins, tolerantly endure His decree,
be patiently constant in acts of obedience, and you shall attain true happiness.
- [41] Traverse between fear and hope -
for they are like the two wings of a bird - as you travel.
- [42] And purify your heart, cleansing it from every type of blemish,
and continuously examine it for any existing faults.
- [43] Beautify your heart by making it sincere towards others, as that
is the finest, most superb adornment for all hearts.
- [44] When accompanying others, choose every guided individual
who would lead you to all things good, sincerely, and direct you.
- [45] And beware of any person by whose companionship
you would suffer great loss without any doubt.
- [46] Excuse the conduct you may experience from those whom you accompany,
as commanded and directed by *ar-Rahmaan*.
- [47] Depart from this world, for it is not a permanent dwelling;
rather, it is a source of provision for one who uses it as such.
- [48] And follow the path of those who preceded you
to the everlasting abode which has no end.

- [49] Constantly observe *thiker* of Allaah in all circumstances,
as *thiker* of Allaah has no time to which it is restricted.
- [50] *Thiker* of the Lord of the Throne inwardly and outwardly
rids you of misery and distress, and repels them;
- [51] it brings about all good in this world and the Hereafter,
and should the whisperer come to you at any time, it fends him off.
- [52] The Chosen One certainly told his Companions one day
that those plentiful in *thiker* have outdone others.
- [53] He counseled Mu'aath to seek assistance from Allaah
in establishing His *thiker*, being grateful, and perfecting His worship.
- [54] And he counseled the man who approached him for advice,
having found difficulty in fulfilling all religious ordinances,
- [55] to "Let your tongue remain moist" for this
will assist in all you face, and bring you happiness.
- [56] He mentioned further that *thiker* is planted for those who engage in it,
in the gardens of 'Adn and their dwellings are prepared.
- [57] He also stated that Allaah makes mention of His servant
and is with him in all affairs, setting them aright.
- [58] And he said that *thiker* shall remain in *Jannah*
while all other responsibilities cease in their eternal abode.
- [59] If there was nothing in His *thiker* other than
it being a means to the love of Allaah and leading to that;
- [60] and dissuading an individual from *gheebah* and *nameemah*
and every statement which would corrupt his religion;
- [61] then we would have a tremendous share, and a strong desire
to establish *thiker* of Allaah in abundance - how perfect is He, the Unique.
- [62] However, due to our ignorance, our *thiker* is little,
and, similarly, our worship of Allaah falls short.
- [63] Hence, beseech your Lord for guidance and success always,
as no servant suffers loss when he beseeches *al-Mubaymin* (the All-Acquainted Watcher).
- [64] Send Your *salaah* - O Allaah - and *salaam* and mercy
upon the best of all who guided creation;
- [65] and upon his family, Companions, and all who follow;
continuous *salaah* and *salaam*, everlasting.

فَيَا سَائِلًا عَنْ مَنْهَجِ الْحَقِّ يَبْتَغِي [١]	سُئِلَ عَنْ طَرِيقِ الْقَوْمِ حَقًّا وَيَسْعَدُ
تَأْمَلْ هَذَاكَ اللَّهُ مَا قَدْ نَظَّمْتُهُ [٢]	تَأْمَلْ مَنْ قَدْ كَانَ لِلْحَقِّ يَقْصِدُ
نَقَرُ بِأَنَّ اللَّهَ لَا رَبَّ غَيْرُهُ [٣]	إِلَهُ عَلَى الْعَرْشِ الْعَظِيمِ مُمَجَّدُ
وَنَشْهَدُ أَنَّ اللَّهَ مَعْبُودُنَا الَّذِي [٤]	نُخَصِّصُهُ بِالْحُبِّ ذُلًّا وَنَفَرْدُ
فَلِلَّهِ كُلُّ الْحَمْدِ وَالْمَجْدِ وَالثَّنَا [٥]	فَمَنْ أَجَلِ ذَا كُلِّ إِلَى اللَّهِ يَقْصِدُ
تُسَبِّحُهُ الْأَمْلاكُ وَالْأَرْضُ وَالسَّمَاءُ [٦]	وَكُلُّ جَمِيعِ الْخَلْقِ حَقًّا وَتَحْمَدُ
تَنْزَهُ عَنْ نِدٍّ وَكُفٍّ مُمَاتِلٍ [٧]	وَعَنْ وَصْفِ ذِي النُّقْصَانِ جَلَّ الْمُوَحِّدُ
وَنُشِيتُ أَخْبَارَ الصِّفَاتِ جَمِيعَهَا [٨]	وَنَبْرَأُ مَنْ تَأْوِيلِ مَنْ كَانَ يَجْحَدُ
فَلَيْسَ يُطِيقُ الْعَقْلُ كُنْهَ صِفَاتِهِ [٩]	فَسَلَّمَ لِمَا قَالَ الرَّسُولُ مُحَمَّدُ
هُوَ الصَّمَدُ الْعَالِي لِعَظَمِ صِفَاتِهِ [١٠]	وَكُلُّ جَمِيعِ الْخَلْقِ لِلَّهِ يَضُمُّدُ
عَلَى عِلَا ذَاتًا وَقَدْرًا وَقَهْرُهُ [١١]	قَرِيبٌ مُجِيبٌ بِالْوَرَى مُتَوَدِّدُ
هُوَ الْحَيُّ وَالْقَيُّومُ ذُو الْجُودِ وَالْغِنَى [١٢]	وَكُلُّ صِفَاتِ الْحَمْدِ لِلَّهِ تُسَنِّدُ
أَحَاطَ بِكُلِّ الْخَلْقِ عِلْمًا وَقُدْرَةً [١٣]	وَبِرًّا وَإِحْسَانًا فَإِيَّاهُ نَعْبُدُ
وَيُبْصِرُ ذَرَاتِ الْعَوَالِمِ كُلَّهَا [١٤]	وَيَسْمَعُ أَصْوَاتَ الْعِبَادِ وَيَشْهَدُ
لَهُ الْمُلْكُ وَالْحَمْدُ الْمُحِيطُ بِمُلْكِهِ [١٥]	وَحِكْمَتُهُ الْعُظْمَى بِهَا الْخَلْقُ تَشْهَدُ
وَنَشْهَدُ أَنَّ اللَّهَ يَنْزِلُ فِي الدُّجَى [١٦]	كَمَا قَالَهُ الْمَبْعُوثُ بِالْحَقِّ أَحْمَدُ
وَنَشْهَدُ أَنَّ اللَّهَ أَرْسَلَ رُسُلَهُ [١٧]	بِآيَاتِهِ لِلْخَلْقِ تَهْدِي وَتُرْشِدُ
وَفَاضَلَ بَيْنَ الرُّسُلِ وَالْخَلْقِ كُلِّهِمْ [١٨]	بِحِكْمَتِهِ جَلَّ الْعَظِيمُ الْمُوَحِّدُ

فَأَفْضَلُ خَلْقِ اللَّهِ فِي الْأَرْضِ وَالسَّمَاءِ	[١٩]	نَبِيِّ الْهُدَى وَالْعَالَمِينَ مُحَمَّدٌ
وَحَصَّ لَهُ الرَّحْمَنُ أَصْحَابَهُ الْأَلْيَ	[٢٠]	أَقَامُوا الْهُدَى وَالْدِّينَ حَقًّا وَمَهْدُوا
فَحُبُّ جَمِيعِ الْآلِ وَالصَّحْبِ عِنْدَنَا	[٢١]	مَعَاشِرَ أَهْلِ الْحَقِّ فَرَضُ مُؤَكَّدٌ
وَمِنْ قَوْلِ أَهْلِ الْحَقِّ أَنَّ كَلَامَهُ	[٢٢]	هُوَ اللَّفْظُ وَالْمَعْنَى جَمِيعًا مُجَوَّدٌ
وَلَيْسَ بِمَخْلُوقٍ وَأَنَّى لِخَلْقِهِ	[٢٣]	بِقَوْلِ كَقَوْلِ اللَّهِ إِذْ هُوَ أَمَجَّدٌ
وَنَشْهَدُ أَنَّ الْخَيْرَ وَالشَّرَّ كُلَّهُ	[٢٤]	بِتَقْدِيرِهِ وَالْعَبْدُ يَسْعَى وَيَجْهَدُ
وَإِيمَانُنَا قَوْلٌ وَفِعْلٌ وَنِيَّةٌ	[٢٥]	مِنَ الْخَيْرِ وَالطَّاعَاتِ فِيهَا نُقْيَدُ
وَيَزِدَادُ بِالطَّاعَاتِ مَعَ تَرْكِ مَا نَهَى	[٢٦]	وَيَنْقُصُ بِالْعِصْيَانِ جَزْمًا وَيَنْفُسُ
نُقَرُّ بِأَحْوَالِ الْقِيَامَةِ كُلَّهَا	[٢٧]	وَمَا اشْتَمَلَتْهُ الدَّارُ حَقًّا وَنَشْهَدُ
تَفَكَّرْ بِآثَارِ الْعَظِيمِ وَمَا حَوَتْ	[٢٨]	مَمَالِكُهُ الْعُظْمَى لَعَلَّكَ تَرْشُدُ
أَلَمْ تَرَ هَذَا اللَّيْلَ إِذْ جَاءَ مُظْلِمًا	[٢٩]	فَأَعْقَبَهُ جَيْشٌ مِنَ الصُّبْحِ يَطْرُدُ
تَأْمَلْ بِأَرْجَاءِ السَّمَاءِ جَمِيعَهَا	[٣٠]	كَوَاكِبُهَا وَقَّادَةٌ تَتَرَدَّدُ
أَلَيْسَ لِهَذَا مُحَدِّثٌ مُتَصَرِّفٌ	[٣١]	حَكِيمٌ عَلِيمٌ وَاحِدٌ مُتَفَرِّدٌ
بَلَى وَالَّذِي بِالْحَقِّ أَتَقَنَ صُنْعَهَا	[٣٢]	وَأَوْدَعَهَا الْأَسْرَارَ اللَّهُ تَشْهَدُ
وَفِي الْأَرْضِ آيَاتٌ لِمَنْ كَانَ مُوقِنًا	[٣٣]	وَمَا تَنْفَعُ الْآيَاتُ مَنْ كَانَ يَجْحَدُ
وَفِي النَّفْسِ آيَاتٌ وَفِيهَا عَجَائِبُ	[٣٤]	بِهَا يُعْرِفُ اللَّهُ الْعَظِيمُ وَيُعْبَدُ
لَقَدْ قَامَتِ الْآيَاتُ تَشْهَدُ أَنَّهُ	[٣٥]	إِلَهُ عَظِيمٌ فَضْلُهُ لَيْسَ يَنْفَدُ
فَمَنْ كَانَ مِنْ غَرَسِ الْإِلَهِ أَجَابَهُ	[٣٦]	وَلَيْسَ لِمَنْ وَلَّى وَأَدْبَرَ مُسْعِدُ

عَلَيْكَ بِتَقْوَى اللَّهِ فِي فِعْلِ أَمْرِهِ [٣٧]	وَتَجْتَنِبُ الْمَنْهَى عَنْهُ وَتُبْعِدُ
وَكُنْ مُخْلِصًا لِلَّهِ وَاحْذَرْ مِنَ الرِّيَا [٣٨]	وَتَابِعِ رَسُولَ اللَّهِ إِنْ كُنْتَ تَعْبُدُ
تَوَكَّلْ عَلَى الرَّحْمَنِ حَقًّا وَثِقْ بِهِ [٣٩]	لِيُكَفِّكَ مَا يُغْنِيكَ حَقًّا وَتَرْشُدُ
تَصَبَّرْ عَنِ الْعِصْيَانِ وَاصْبِرْ لِحُكْمِهِ [٤٠]	وَصَابِرْ عَلَى الطَّاعَاتِ عَلَيْكَ تَسْعُدُ
وَكُنْ سَائِرًا بَيْنَ الْمَخَافَةِ وَالرَّجَا [٤١]	هُمَا كَجَنَاحَيْ طَائِرٍ حِينَ تَقْصِدُ
وَقَلْبَكَ طَهِّرْهُ وَمِنْ كُلِّ آفَةٍ [٤٢]	وَكُنْ أَبَدًا عَنْ عَيْبِهِ تَتَفَقَّدُ
وَجَمِّلْ بِنُصْحِ الْخَلْقِ قَلْبَكَ إِنَّهُ [٤٣]	لَا عَلَى جَمَالٍ لِلْقُلُوبِ وَأَجُودُ
وَصَاحِبْ إِذَا صَاحَبْتَ كُلَّ مُوَفَّقٍ [٤٤]	يُقُودُكَ لِلْخَيْرَاتِ نُصْحًا وَيُرْشِدُ
وَإِيَّاكَ وَالْمَرْءَ الَّذِي إِنْ صَحِبْتَهُ [٤٥]	خَسِرْتَ خَسَارًا لَيْسَ فِيهِ تَرَدُّدُ
خُذِ الْعَفْوَ مِنْ أَخْلَاقٍ مَنْ قَدْ صَحِبْتَهُ [٤٦]	كَمَا يَأْمُرُ الرَّحْمَنُ فِيهِ وَيُرْشِدُ
تَرَحَّلْ عَنِ الدُّنْيَا فَلَيْسَتْ إِقَامَةً [٤٧]	وَلَكِنَّهَا زَادٌ لِمَنْ يَتَزَوَّدُ
وَكُنْ سَالِكًا طُرُقَ الَّذِينَ تَقَدَّمُوا [٤٨]	إِلَى الْمَنْزِلِ الْبَاقِي الَّذِي لَيْسَ يَنْفَدُ
وَكُنْ ذَاكِرًا لِلَّهِ فِي كُلِّ حَالَةٍ [٤٩]	فَلَيْسَ لِذِكْرِ اللَّهِ وَقْتُ مُقَيَّدُ
فَذِكْرُ إِلَهٍ الْعَرْشِ سِرًّا وَمُعْلَنًا [٥٠]	يُزِيلُ الشَّقَا وَالْهَمَّ عَنْكَ وَيَطْرُدُ
وَيَجْلِبُ لِلْخَيْرَاتِ دُنْيَا وَآجَلًا [٥١]	وَإِنْ يَأْتِكَ الْوَسْوَاسُ يَوْمًا يُشْرِدُ
فَقَدْ أَخْبَرَ الْمُخْتَارُ يَوْمًا لِصَحْبِهِ [٥٢]	بِأَنَّ كَثِيرَ الذِّكْرِ فِي السَّبْقِ مُفْرِدُ
وَوَصَّى مُعَاذًا يَسْتَعِينُ إِلَهَهُ [٥٣]	عَلَى ذِكْرِهِ وَالشُّكْرِ بِالْحُسْنِ يَعْبُدُ
وَأَوْصَى لِشَخْصٍ قَدْ أَتَى لِنَصِيحَةٍ [٥٤]	وَقَدْ كَانَ فِي حَمْلِ الشَّرَائِعِ يَجْهَدُ

بِأَن لَّا يَزُلْ رَطْبُا لِّسَانِكَ هَذِهِ	[٥٥]	تُعِينُ عَلَى كُلِّ الْأُمُورِ وَتُسَعِّدُ
وَأَخْبَرَ أَنَّ الذِّكْرَ غَرَسٌ لِأَهْلِهِ	[٥٦]	بِجَنَّاتٍ عَدْنٍ وَالْمَسَاكِينُ تُمَهِّدُ
وَأَخْبَرَ أَنَّ اللَّهَ يَذْكُرُ عَبْدَهُ	[٥٧]	وَمَعَهُ عَلَى كُلِّ الْأُمُورِ يُسَدِّدُ
وَأَخْبَرَ أَنَّ الذِّكْرَ يَبْقَى بِجَنَّةٍ	[٥٨]	وَيَنْقَطِعُ التَّكْلِيفُ حِينَ يَخْلُدُوا
وَلَوْلَمْ يَكُنْ فِي ذِكْرِهِ غَيْرَ أَنَّهُ	[٥٩]	طَرِيقٌ إِلَى حُبِّ الْإِلَهِ وَمُرْشِدُ
وَيَنْهَى الْفِتَى عَنْ غِيْبَةٍ وَنَمِيمَةٍ	[٦٠]	وَعَنْ كُلِّ قَوْلٍ لِلدِّيَانَةِ مُفْسِدُ
لَكَانَ لَنَا حَظٌّ عَظِيمٌ وَرَغْبَةٌ	[٦١]	بِكثْرَةِ ذِكْرِ اللَّهِ نِعَمَ الْمُوَحِّدُ
وَلَكِنَّا مِنْ جَهْلِنَا قَلَّ ذِكْرُنَا	[٦٢]	كَمَا قَلَّ مِنَّْا لِلْإِلَهِ التَّعَبُّدُ
وَسَلَّ رَبُّكَ التَّوْفِيقَ وَالْفَوْزَ دَائِمًا	[٦٣]	فَمَا خَابَ عَبْدٌ لِلْمُهِمِّينِ يَقْصِدُ
وَصَلَّ إِلَهِي مَعَ سَلَامٍ وَرَحْمَةٍ	[٦٤]	عَلَى خَيْرٍ مَنْ قَدْ كَانَ لِلْخَلْقِ يُرْشِدُ
وَالِ وَأَصْحَابٍ وَمَنْ كَانَ تَابِعًا	[٦٥]	صَلَاةً وَتَسْلِيمًا يَدُومُ وَيَخْلُدُ