

AL-IMAAM AL-MUZANI'S CREED

In the Name of Allaah, the Most Gracious,
the Ever Merciful...

May Allah protect us and you by (granting us) taqwaa (piety and consciousness of Him), and may He grant us and you success in conforming to the Guidance (He sent).

To proceed: You –may Allah make you righteous– have asked me to clarify to you from the Sunnah a matter which you could patiently hold to, averting thereby the confusion of (people's) sayings and the deviation of newly-invented concepts (spread) by the misguided.

Accordingly, I have prepared an insightful and enlightening path (or methodology) of guidance for you, not holding back any sincere advice from myself or you. I began it with praise of Allaah, the One who grants guidance and correctness:

All praise is due to Allah, the One most worthy of mention, the First of all to be thanked. He is the One I extol: Al-Waahid (the Uniquely One), as-Samad (the Perfectly Eternal), He who has no (need for a) wife or child. (He is) majestically exalted above having an equal, as no one resembles Him, and none are similar to Him. (He is) as-Samee' (the All-Hearing), al-Baseer (the All-Seeing), al-'Aleem (the All-Knowing), al-Khabeer (the All-Acquainted), al-Manee' (He

متن شرح السنة للإمام المزني

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَصَمَنَا اللَّهُ وَإِيَّاكُمْ بِالتَّقْوَى، وَوَفَّقَنَا وَإِيَّاكُمْ لِمُوَافَقَةِ الْهُدَى.

أَمَّا بَعْدُ: فَإِنَّكَ أَصْلَحَكَ اللَّهُ سَأَلْتَنِي أَنْ أُوضِّحَ لَكَ مِنَ السُّنَّةِ
أَمْرًا تُصَبِّرُ نَفْسَكَ عَلَى التَّمَسُّكِ بِهِ وَتَدْرَأُ بِهِ عَنْكَ شُبَهَ الْأَقَاوِيلِ
وَزَيْغَ مُحَدَّثَاتِ الضَّالِّينَ.

وَقَدْ شَرَحْتُ لَكَ مِنْهَا جَا مُوضِحًا مُنِيرًا، لَمْ آلْ نَفْسِي وَإِيَّاكَ
فِيهِ نَصْحًا، بَدَأْتُ فِيهِ بِحَمْدِ اللَّهِ ذِي الرُّشْدِ وَالتَّسْدِيدِ:

الْحَمْدُ لِلَّهِ أَحَقُّ مَنْ ذُكِرَ وَأَوْلَى مَنْ شُكِرَ، وَعَلَيْهِ أُثْنِي، الْوَاحِدِ
الصَّمَدِ، الَّذِي لَيْسَ لَهُ صَاحِبَةٌ وَلَا وَلَدٌ، جَلَّ عَنِ الْمَثِيلِ، فَلَا
شَبِيهَ لَهُ وَلَا عَدِيلَ، السَّمِيعِ الْبَصِيرِ، الْعَلِيمِ الْخَبِيرِ، الْمَنِيعِ
الرَّفِيعِ.

whose Decree is unstoppable), ar-Raafi' (He who raises the rank of whomever He wills).

[1] Lofty, above His Throne, in His Grandeur, is His actual Presence, while He is close to His creation, as His knowledge encompasses all matters. He enacts whatever He has previously decreed for His creation. "Allaah knows the eyes' deceit and all that the chests conceal." (40:19)

[2] The created beings act in accordance to His Fore-Knowledge, and they carry out whatever He created them for, good or evil. They are unable to benefit themselves with any kind of obedience (to Allaah, without Him facilitating that), nor will they find any way at all to repel disobedience (which has been written upon them).

[3] He created the creation as He willed, without any need for them. He created all of the Angels to obey Him, and He made exclusively to worship Him. He granted some Angels the ability to uphold His Throne. A group of them are around His Throne exalting Him, while others celebrate His praises. He even chose some of them to be Messengers (conveying Revelation) to His (human) Messengers. Others carry out and manage His commands.

[١] عَالٍ عَلَى عَرْشِهِ فِي مَجْدِهِ بِذَاتِهِ، وَهُوَ دَانَ بِعِلْمِهِ مِنْ خَلْقِهِ، أَحَاطَ عِلْمُهُ بِالْأُمُورِ وَأَنْفَذَ فِي خَلْقِهِ سَابِقَ الْمَقْدُورِ: {يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ}.

[٢] فَالْخَلْقُ عَامِلُونَ بِسَابِقِ عِلْمِهِ، وَنَافِذُونَ لِمَا خَلَقَهُمْ لَهُ مِنْ خَيْرٍ وَشَرٍّ، لَا يَمْلِكُونَ لِأَنْفُسِهِمْ مِنَ الطَّاعَةِ نَفْعًا، وَلَا يَجِدُونَ إِلَى صَرْفِ الْمَعْصِيَةِ عَنْهَا دَفْعًا.

[٣] خَلَقَ الْخَلْقَ بِمَشِيئَتِهِ عَنْ غَيْرِ حَاجَةٍ كَانَتْ بِهِ، فَخَلَقَ الْمَلَائِكَةَ جَمِيعًا لَطَاعَتِهِ، وَجَبَلَهُمْ عَلَى عِبَادَتِهِ فَمِنْهُمْ مَلَائِكَةٌ بِقُدْرَتِهِ لِلْعَرْشِ حَامِلُونَ، وَطَائِفَةٌ مِنْهُمْ حَوْلَ عَرْشِهِ يُسَبِّحُونَ، وَآخَرُونَ بِحَمْدِهِ يُقَدِّسُونَ، وَاصْطَفَى مِنْهُمْ رُسُلًا إِلَى رُسُلِهِ، وَبَعْضٌ مُدَبِّرُونَ لِأَمْرِهِ.

[4] Afterwards, He created Adam with His Hand and placed him in Paradise to live (for a time), while he had (already) been created to dwell on earth. He forbade him from a tree, while His prior Decree was that he would eat from it (anyway), so He put him to trial through what He forbade him from. He sent his enemy to him, and he (Iblees) led him astray. His eating from it (the forbidden tree) was the cause of his (removal from Paradise and subsequent) dwelling on earth. He found no way to avoid eating (from) it, nor any path around it.

[5] Then, He created some people from his (Adam's) lineage to be the (eternal) residents of Paradise. They perform the deeds (deserving) of it, by the Will of Allah. They only carry out deeds through the Ability and Will of Allaah (alone). He created others for Hell, from his (Adam's) offspring. He created them with eyes which they cannot use to see (things for what they truly are). He gave them ears they cannot hear with and hearts they cannot gain understanding through. They are screened from guidance, and thus they commit the deeds of the people of Hell, as Qadr was decreed.

[6] Eeman is both statements and actions [along with conviction of the heart: statements upon the tongue and actions of the limbs]. They (i.e. statements and actions) are two necessary matters, systematically linked, as an inseparable pair. We do not differentiate

[٤] ثُمَّ خَلَقَ آدَمَ بِيَدِهِ، وَأَسْكَنَهُ جَنَّتَهُ، وَقَبَلَ ذَلِكَ لِلْأَرْضِ خَلْقَهُ، وَنَهَاهُ عَنِ شَجَرَةٍ، قَدْ نَفَذَ قَضَاؤُهُ عَلَيْهِ بِأَكْلِهَا، ثُمَّ ابْتَلَاهُ بِمَا نَهَاهُ عَنْهُ مِنْهَا، ثُمَّ سَلَطَ عَلَيْهِ عَدُوَّهُ، فَأَغْوَاهُ عَلَيْهَا وَجَعَلَ أَكْلَهُ لَهَا إِلَى الْأَرْضِ سَبَبًا، فَمَا وَجَدَ إِلَى تَرْكِ أَكْلِهَا سَبِيلًا، وَلَا عَنْهُ لَهَا مَذْهَبًا.

[٥] ثُمَّ خَلَقَ لِلْجَنَّةِ مِنْ ذُرِّيَّتِهِ أَهْلًا، فَهُمْ بِأَعْمَالِهَا بِمَشِيئَتِهِ عَامِلُونَ، وَبِقُدْرَتِهِ وَبِإِرَادَتِهِ يَنْفَعُونَ. وَخَلَقَ مِنْ ذُرِّيَّتِهِ لِلنَّارِ أَهْلًا، فَخَلَقَ لَهُمْ أَعْيُنًا لَا يُبْصِرُونَ بِهَا، وَأَذَانًا لَا يَسْمَعُونَ بِهَا، وَقُلُوبًا لَا يَفْقَهُونَ بِهَا، فَهُمْ بِذَلِكَ عَنِ الْهُدَى مَحْجُوبُونَ، وَبِأَعْمَالِ أَهْلِ النَّارِ بِسَابِقِ قَدْرِهِ يَعْمَلُونَ.

[٦] وَالْإِيمَانُ قَوْلٌ وَعَمَلٌ، [مَعَ اعْتِقَادِهِ بِالْجَنَانِ: قَوْلٌ بِاللِّسَانِ وَعَمَلٌ بِالْجَوَارِحِ وَالْأَرْكَانِ] وَهُمَا سَيِّانٍ وَنِظَامَانٍ

between them: There is no eemaan without action, and there is no action without eemaan.

Believers are on different levels of eemaan. Some have more than others due to righteous actions. And they do not leave the fold of eemaan due to sins, nor do they disbelieve because of major sins or disobedience. We do say decisively that righteous individuals are in Gardens (of Paradise), except for those whom the Prophet (may Allaah raise his rank and grant him peace) declared would be in Paradise (by name). Similarly, we do not testify that individuals who commit evil deeds will be in Hell either.

[7] The Quran is the Speech of Allah, the Mighty and Majestic. It is from Him, and it is not a created thing that would come to an end.

[8] The Words of Allah, the Power of Allah, and His Divine Descriptions and Attributes are all perfect. They are not created things. (They are) eternal and ever-lasting. They are not incidents that came about, so they will not come to an end. Our Lord is not deficient, so as to (ever) have increased in anything.

وَقَرِيْنَانِ، لَا نُفَرِّقُ بَيْنَهُمَا: لَا إِيمَانَ إِلَّا بِعَمَلٍ، وَلَا عَمَلٍ إِلَّا
بِإِيمَانٍ.

وَالْمُؤْمِنُونَ فِي الْإِيمَانِ يَتَفَضَّلُونَ، وَبِصَالِحِ الْأَعْمَالِ هُمْ
مُتَزَايِدُونَ، وَلَا يَخْرُجُونَ بِالذُّنُوبِ مِنَ الْإِيمَانِ، وَلَا يَكْفُرُونَ
بِرُكُوبِ كَبِيرَةٍ وَلَا عِصْيَانٍ، وَلَا نُوجِبُ لِمُحْسِنِهِمُ الْجَنَانَ، بَعْدَ
مَنْ أَوْجَبَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا نَشْهَدُ عَلَى
مُسِيئِهِمْ بِالنَّارِ.

[٧] وَالْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ، وَمِنْ لَدُنْهُ، وَلَيْسَ بِمَخْلُوقٍ
فَيَبِيدُ.

[٨] وَكَلِمَاتُ اللَّهِ، وَقُدْرَةُ اللَّهِ، وَنَعْتُهُ وَصِفَاتُهُ كَامِلَاتٌ، غَيْرُ
مَخْلُوقَاتٍ، دَائِمَاتٌ أَزَلِّيَّاتٌ، وَلَيْسَتْ بِمُحَدَّثَاتٍ فَتَبِيدُ، وَلَا
كَانَ رَبُّنَا نَاقِصًا فَيَزِيدُ.

His Attributes are far above having any resemblance to the attributes of the created beings, while the (greatest) intelligence of those who describe Him falls short (of providing a complete and befitting description). (He is) near, responding to all who ask, (yet He is) far (above) in unapproachable Honor. (He is) lofty, above His Throne, distinctly separate from His creation. He is ever present, never absent or missing.

[9] The created beings all die at their appointed times, when their sustenance is depleted and all ways to proceed are cut off.

[10] Then, after burial in of their graves, they are questioned.

[11] After decomposing (in their graves), they are again brought forth. On the Day of Judgement, gathered unto their Lord. Then, when their deeds are presented, they are brought to account, in the presence of the Scales, with scrolls of records laid out: “Allah has recorded (all of) that, while they have forgotten it.” (58:6) “On a Day the length of which would be 50,000 years...” (70:4) if anyone other than Allah, the Mighty and Majestic, were the judge between His created beings. However, it is only Allaah who shall take care of the judgement between them, by His Justice, in a brief time the length of a brief mid-day nap in this life. “And He is the fastest of Reckoners,” (6:62) just as He initiated them as (groups of)

جَلَّتْ صِفَاتُهُ عَن شِبْهِ صِفَاتِ الْمَخْلُوقِينَ، وَقَصُرَتْ عَنْهُ فَطْنُ
الْوَاصِفِينَ، قَرِيبٌ بِالْإِجَابَةِ عِنْدَ السُّؤَالِ، بَعِيدٌ بِالتَّعَزُّزِ لَا يُنَالُ،
عَالٍ عَلَى عَرْشِهِ بَائِنٌ مِّنْ خَلْقِهِ، مَوْجُودٌ وَلَيْسَ بِمَعْدُومٍ وَلَا
بِمَفْقُودٍ.

[٩] وَالخَلْقُ مَيِّتُونَ بِأَجَالِهِمْ عِنْدَ نَفَادِ أَرْزَاقِهِمْ وَأَنْقِطَاعِ
آثَارِهِمْ.

[١٠] ثُمَّ هُمْ بَعْدَ الضَّغْطَةِ فِي الْقُبُورِ مُسَاءَلُونَ.

[١١] وَبَعْدَ الْبَلَى مَنْشُورُونَ، وَيَوْمَ الْقِيَامَةِ إِلَى رَبِّهِمْ
مَحْشُورُونَ، وَلَدَى الْعَرْضِ عَلَيْهِ مُحَاسِبُونَ، بِحَضْرَةِ الْمَوَازِينِ
وَنَشْرِ صُحُفِ الدَّوَابِّ، {أَحْصَاهُ اللَّهُ وَنَسُوهُ}، {فِي يَوْمٍ كَانَ
مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ} لَوْ كَانَ غَيْرُ اللَّهِ عَزَّ وَجَلَّ الْحَاكِمَ
بَيْنَ خَلْقِهِ، لَكِنَّهُ اللَّهُ يَلِي الْحُكْمَ بَيْنَهُمْ بَعْدَلِهِ بِمِقْدَارِ الْقَائِلَةِ
فِي الدُّنْيَا، {وَهُوَ أَسْرَعُ الْحَاسِبِينَ}، كَمَا بَدَأَهُ لَهُمْ مِنْ شَقَاوَةٍ

misery and joy, so shall they return: “A group in Paradise and a group in the blazing Fire of Hell.” (42:7)

[12] The residents of Paradise shall enjoy its delights on that Day, basking in all sorts of pleasures, with the very best honors bestowed upon them.

[13] At that point, they shall see their Lord. They will not have any difficulty in viewing Him, and they will not be in doubt. Their faces will be gleaming by the Honor He bestows upon them, and their eyes will be gazing upon Him, by His Favor (alone). They will reside therein, in a state of perpetual delight: "No sense of fatigue therein shall touch them, nor shall they (ever) be made to leave it." (15:48) "Its food is eternal, as is its shade (of comfort). Such is the final abode of the people who practiced piety, while the final destination of the disbelievers is the HellFire." (13:35)

And the people of denial will be “Screened from their Lord on that day” (83:15), “And in the Fire they are burned (as fuel).” (40:72) “Evil indeed is that which their own souls have put forth, and thus Allaah is angry with them, and in the torment (of Hell) they abide forever.” (5:80) And, “They are not finished off, so they do not die, nor shall its torment be alleviated for them. This is how We recompense every single disbeliever.” (35:36) Exempted from this are people of true Islamic Monotheism whom Allaah wills to release from it (the Fire).

وَسَعَادَةٌ يَوْمَئِذٍ يَعُودُونَ: {فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ}.

[١٢] وَأَهْلُ الْجَنَّةِ يَوْمَئِذٍ فِي الْجَنَّةِ يَتَنَعَّمُونَ، وَبِصُنُوفِ اللَّذَاتِ يَتَلَذَّذُونَ، وَبِأَفْضَلِ الْكِرَامَةِ يُحْبَرُونَ.

[١٣] فَهُمْ حِينئِذٍ إِلَى رَبِّهِمْ يَنْظُرُونَ، لَا يُمَارُونَ فِي النَّظَرِ إِلَيْهِ وَلَا يَشْكُونَ، فَوُجُوهُهُمْ بِكِرَامَتِهِ نَاصِرَةٌ، وَأَعْيُنُهُمْ بِفَضْلِهِ إِلَيْهِ نَاطِرَةٌ فِي نَعِيمٍ دَائِمٍ مُقِيمٍ، وَلَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ. {أَكْلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ}.

وَأَهْلُ الْجَحْدِ {عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّخُجُوبُونَ}، {وَفِي النَّارِ يُسْجَرُونَ}، {لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ}، {وَلَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ} {الآيَةُ، خَلَا مَنْ شَاءَ اللَّهُ مِنَ الْمُؤَحَّدِينَ إِخْرَاجَهُمْ مِنْهَا}.

[14] Obedience (is incumbent) to the (Muslim) rulers in whatever is pleasing to Allaah, the Mighty and Majestic, avoiding any matter displeasing to Allaah. Avoiding rebellion in response to their transgression and oppression (is necessary as well). Also, repentance to Allaah, the Mighty and Majestic, (is a must), so that He makes them (the leaders) compassionate to their subjects.

[15] Also, refraining from expelling the people of the Qiblah (i.e. Muslims) from the fold of Islam and absolving oneself from them because of their (bad) actions, so long as they do not introduce innovations of misguidance. Whoever of them innovates misguidance has rebelled against the people of the Qiblah and exited the Religion. Disassociation from such a person is done to draw near to Allaah, the Mighty and Majestic. Such an individual is to be shunned and spoken against. His disease must be avoided, as it is more contagious than the plague of Scabies.

[16] Aboo Bakr as-Siddeeq, may Allaah be pleased with him, the (first) Caliph of the Messenger of Allaah (may Allaah raise his rank and grant him peace) is to be spoken highly of, as he is the best and most virtuous of the creation after the Prophet (may Allaah raise his rank and grant him peace). Secondly, we speak highly of al-Faarooq, who was 'Umar ibn al-Khattaab, may Allaah be pleased with him. They are two deputies of the Messenger of Allah (may Allaah raise his rank and grant him

[١٤] وَالطَّاعَةُ لِأُولِي الْأَمْرِ فِيمَا كَانَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مَرْضِيًّا، وَاجْتِنَابُ مَا كَانَ عِنْدَ اللَّهِ مُسْخِطًا. وَتَرْكُ الْخُرُوجِ عِنْدَ تَعَدِّيهِمْ وَجَوْرِهِمْ، وَالتَّوْبَةُ إِلَى اللَّهِ عَزَّ وَجَلَّ، كَيْمَا يَعْطِفُ بِهِمْ عَلَى رَعِيَّتِهِمْ.

[١٥] وَالْإِمْسَاكُ عَنِ تَكْفِيرِ أَهْلِ الْقِبْلَةِ وَالْبَرَاءَةِ مِنْهُمْ فِيمَا أَحَدْتُوا، مَا لَمْ يَبْتَدِعُوا ضَلَالًا، فَمَنْ ابْتَدَعَ مِنْهُمْ ضَلَالًا كَانَ عَلَى أَهْلِ الْقِبْلَةِ خَارِجًا، وَمِنَ الدِّينِ مَارِقًا، وَيُتَقَرَّبُ إِلَى اللَّهِ عَزَّ وَجَلَّ بِالْبَرَاءَةِ مِنْهُ، وَيُهْجَرُ وَيُحْتَقَرُّ، وَتُجَنَّبُ غُدَّتُهُ، فَهِيَ أَعْدَى مِنْ غُدَّةِ الْجَرَبِ.

[١٦] وَيُقَالُ بِفَضْلِ خَلِيفَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ، فَهُوَ أَفْضَلُ الْخَلْقِ وَأَخْيَرُهُمْ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَنُثْنِي بَعْدَهُ بِالْفَارُوقِ، وَهُوَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَهُمَا وَزِيرَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَجِيعَاهُ فِي قَبْرِهِ، وَجَلِيسَاهُ فِي الْجَنَّةِ،

peace), his neighbors in his grave, and his companions in Paradise. We consider the third in rank to be Thun-Noorayn: 'Uthmaan ibn 'Affaan, may Allaah be pleased with him. After him in rank is the possessor of excellence and piety: 'Alee ibn Abee Taalib, may Allaah be pleased with all of them.

After them (in rank and virtue) are the rest of the ten promised Paradise by the Messenger of Allaah (may Allaah raise his rank and grant him peace). With sincerity we love each and every one of them based on the status and superiority they held according to the Messenger of Allaah (may Allaah raise his rank and grant him peace). After them (in rank and virtue) are all of the remaining Companions, may Allaah be pleased with all of them.

They are only spoken of with virtue, and their good deeds are mentioned. We refrain from delving into whatever disagreements occurred between them, as they were the best people on earth after their Prophet. Allah selected them to accompany His Prophet, and He created them to be supporters of His religion. They were imaams of the Religion and the most outstanding Muslims, may Allaah have Mercy on all of them.

وَنُثِّلْتُ بِذِي النُّورَيْنِ: عَثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ بِذِي
الْفَضْلِ وَالتَّقَى عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.

ثُمَّ الْبَاقِينَ مِنَ الْعَشْرَةِ الَّذِينَ أَوْجَبَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ الْجَنَّةَ، وَنُخْلِصُ لِكُلِّ رَجُلٍ مِنْهُمْ مِنَ الْمَحَبَّةِ بِقَدْرِ
الَّذِي أَوْجَبَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ التَّفْضِيلِ،
ثُمَّ لِسَائِرِ أَصْحَابِهِ مِنْ بَعْدِهِمْ، رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.

وَيُقَالُ بِفَضْلِهِمْ وَيُذَكَّرُونَ بِمَحَاسِنِ أَفْعَالِهِمْ، وَنُمْسِكُ عَنْ
الْخَوْضِ فِيمَا شَجَرَ بَيْنَهُمْ، فَهُمْ خِيَارُ أَهْلِ الْأَرْضِ بَعْدَ نَبِيِّهِمْ،
ارْتِضَاهُمْ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ، وَخَلَقَهُمْ أَنْصَارًا لِدِينِهِ، فَهُمْ أئِمَّةُ
الدِّينِ وَأَعْلَامُ الْمُسْلِمِينَ، فَرَحْمَةُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

[18] Attendance at Friday Prayer must not be abandoned. It is a duty to pray behind the pious (leader) of this Ummah, and behind the disobedient (leader) of this Ummah as well, so long as he is free of innovation. If he innovates misguidance, then no prayer is prayed behind him. As well, jihaad (legitimate military service) must be performed under every leader, just or oppressive. (Similar is) Hajj.

[19] Shortening the prayers when traveling (is also from the Sunnah). Furthermore, travelers have the option to fast or not during their journeys. Whoever wishes may fast, and whoever wishes may break his fast.

[20] The imaams of guidance from the earliest generations all agreed upon these statements and deeds unanimously. Through success granted by Allaah, the Taabi'oos (students of the Companions) took their lead, pleased with their way. They refused to overburden themselves (with rhetoric and philosophy in opposition to this) regarding the sufficiency they had. As a result, they were kept firm and granted success. They had no interest in other than precise following, so they did not fall short. Nor did they go beyond this, so they did not add on anything and transgress.

We certainly trust in Allaah, and upon Him alone we place our trust. Unto Him we seek nearness through our following of their way. (i.e. the way of the Salaf).

[١٨] وَلَا يُتْرَكُ حُضُورُ صَلَاةِ الْجُمُعَةِ، وَصَلَاتِهَا مَعَ بَرٍّ هَذِهِ الْأُمَّةِ وَفَاجِرِهَا لَا زِمَ، مَا كَانَ مِنَ الْبِدْعَةِ بَرِيئًا، فَإِنْ ابْتَدَعَ ضَالًّا فَلَا صَلَاةَ خَلْفَهُ، وَالْجِهَادُ مَعَ كُلِّ إِمَامٍ عَدْلٍ أَوْ جَائِرٍ، وَالْحَجُّ.

[١٩] وَإِقْصَارُ الصَّلَاةِ فِي الْأَسْفَارِ وَالِاخْتِيَارُ فِيهِ بَيْنَ الصِّيَامِ وَالْإِفْطَارِ فِي الْأَسْفَارِ: إِنْ شَاءَ صَامَ، وَإِنْ شَاءَ أَفْطَرَ.

[٢٠] هَذِهِ مَقَالَاتٌ وَأَفْعَالٌ اجْتَمَعَ عَلَيْهَا الْمَاضُونَ الْأَوْلُونَ مِنْ أُمَّةِ الْهُدَى، وَبِتَوْفِيقِ اللَّهِ اعْتَصَمَ بِهَا التَّابِعُونَ قُدُورَةً وَرِضًى، وَجَانَبُوا التَّكْلُفَ فِيمَا كُفُوا، فَسَدِّدُوا بِعَوْنِ اللَّهِ وَوَفَّقُوا، لَمْ يَرْعَبُوا عَنِ الْإِتْبَاعِ فَيُقْصَرُوا، وَلَمْ يُجَاوِزُوهُ تَزِيدًا فَيَعْتَدُوا.

فَنَحْنُ بِاللَّهِ وَاثِقُونَ، وَعَلَيْهِ مُتَوَكِّلُونَ، وَإِلَيْهِ فِي اتِّبَاعِ آثَارِهِمْ رَاغِبُونَ.

[21] This is the Sunnah explained. I have elaborated on it and clarified it. (Rightly guided is he) whom Allaah grants success in upholding what I have clarified. In addition, (he would be guided) if He aids him in fulfilling all of one's religious obligations, avoiding physical impurities, and dutifully completing one's wudhoo' (ablution) for acts of obedience. Also, performing regular prayers according to one's ability, paying zakaat when wealthy, making Hajj when able, and fasting when healthy (are all necessary duties). There are also five Sunnah prayers taught by the Messenger of Allaah (may Allaah raise his rank and grant him peace), offered after the (obligatory) prayers: (1) Witr Prayer each night, (2) two rak'ahs before Fajr Prayer, (3) 'Eed Prayers, both Fitr and Nahr, (4) Solar and Lunar Eclipse Prayers when they happen, and (5) the prayer for rain when needed.

[22] Furthermore, one must avoid haram (unlawful) matters and keep away from rumor mongering, lying, backbiting, transgressing without right, and speaking on behalf of Allaah without knowledge. All of these matters are major sins.

[٢١] فَهَذَا شَرْحُ السُّنَّةِ، تَحَرَّيْتُ كَشْفَهَا، وَأَوْضَحْتُهَا فَمَنْ وَفَّقَهُ اللَّهُ لِلْقِيَامِ بِمَا أَبْنَتْهُ مَعَ مَعُونَتِهِ لَهُ بِالْقِيَامِ عَلَى أَدَاءِ فَرَائِضِهِ، بِالِاحْتِيَاظِ فِي النَّجَاسَاتِ وَإِسْبَاغِ الطَّهَارَةِ عَلَى الطَّاعَاتِ، وَأَدَاءِ الصَّلَوَاتِ عَلَى الْإِسْتِطَاعَاتِ، وَإِيتَاءِ الزَّكَاةِ عَلَى أَهْلِ الْجِدَاتِ، وَالْحَجِّ عَلَى أَهْلِ الْجِدَةِ وَالْإِسْتِطَاعَاتِ، وَصِيَامِ الشَّهْرِ لِأَهْلِ الصِّحَّاتِ، وَخَمْسِ صَلَوَاتٍ سَنَّهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَعْدِ الصَّلَوَاتِ: صَلَاةِ الْوَيْتْرِ فِي كُلِّ لَيْلَةٍ، وَرَكَعَتَيِ الْفَجْرِ، وَصَلَاةِ الْفِطْرِ وَالنَّحْرِ، وَصَلَاةِ كُسُوفِ الشَّمْسِ وَالْقَمَرِ إِذَا نَزَلَ، وَصَلَاةِ الْإِسْتِسْقَاءِ مَتَى وَجَبَ.

[٢٢] وَاجْتِنَابُ الْمَحَارِمِ، وَالِاخْتِرَازُ مِنَ النَّمِيمَةِ، وَالْكَذِبِ، وَالْغَيْبَةِ، وَالْبَغْيِ بغيرِ الْحَقِّ، وَأَنْ يُقَالَ عَلَى اللَّهِ مَا لَا يُعْلَمُ. كُلُّ هَذَا كِبَائِرُ مُحَرَّمَاتٌ.

Additionally, special concern is needed in one's earnings, his food and drink, (caring for) his female family members, and his clothing. He must avoid following his whims, as this draws one into impermissible behavior. Whoever lets his flock graze near the boundary limits will find himself uncomfortably close to transgressing the boundary (into forbidden territory).

When these affairs are made easy for a person, he is then upon guidance in the Religion, and Mercy is rightfully hoped for him. May Allaah grant us and you success in traversing the most upright path of His, by His Generous and ongoing Grace, and by His Lofty and Noble Majesty.

Peace be upon you, and the Mercy of Allaah and His Blessings, upon you and whoever has sent us their salaam greetings. Yet, the peace and security of Allaah does not reach the misguided. All praise is due to Allaah, the Lord of all things in existence.

Translation: Moosaa Richardson (1438/10/25)

وَالْتَحَرِّي فِي الْمَكَاسِبِ، وَالْمَطَاعِمِ، وَالْمَحَارِمِ، وَالْمَشَارِبِ،
وَالْمَلَابِسِ، وَاجْتِنَابُ الشَّهَوَاتِ، فَإِنَّهَا دَاعِيَةٌ لِرُكُوبِ
الْمُحَرَّمَاتِ، فَمَنْ رَعَى حَوْلَ الْحِمَى فَإِنَّهُ يُوشِكُ أَنْ يُوَاقِعَ
الْحِمَى.

فَمَنْ يُسِرَّ لِهَذَا فَإِنَّهُ مِنَ الدِّينِ عَلَى هُدًى، وَمِنَ الرَّحْمَةِ عَلَى
رَجَاءٍ وَوَفَّقَنَا اللَّهُ وَإِيَّاكَ إِلَى سَبِيلِهِ الْأَقْوَمِ، بِمَنِّهِ الْجَزِيلِ الْأَقْدَمِ
وَجَلَالِهِ الْعَلِيِّ الْأَكْرَمِ.

وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَعَلَى مَنْ قَرَأَ عَلَيْنَا السَّلَامَ،
وَلَا يَنَالُ سَلَامُ اللَّهِ الضَّالِّينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.