متــن شرح السنة للإمام الــمزني

بِسْمِ اللهِ الرَّحْمَـنِ الرَّحِيمِ

عَصَمَنَا اللهُ وَإِيَّاكُمْ بِالتَّقْوَى، وَوَفَّقَنَا وَإِيَّاكُمْ لِمُوَافَقَةِ الهُدَى.

أَمَّا بَعْدُ: فَإِنَّكَ أَصْلَحَكَ اللهُ سَأَلْتَنِي أَنْ أُوَضِّحَ لَكَ مِنَ السُّنَّةِ أَمْرًا تُصَبِّرُ نَفْسَكَ عَلَى التَّمَسُّكِ بِهِ وَتَدْرَأُ بِهِ عَنْكَ شُبَهَ الأَقَاوِيلِ وَزَيْغَ مُحْدَثَاتِ الضَّالِّينَ.

وَقَدْ شَرَحْتُ لَكَ مِنْهَاجًا مُوضِحًا مُنِيرًا، لَمْ آلُ نَفْسِي وَإِيَّاكَ فِيهِ نُصْحًا، بَدَأْتُ فِيهِ بِحَمْدِ اللهِ ذِي الرُّشْدِ وَالتَّسْدِيدِ:

الحَمْدُ لِلَّهِ أَحَقِّ مَنْ ذُكِرَ وَأَوْلَى مَنْ شُكِرَ، وَعَلَيْهِ أُثْنِي، الْوَاحِدِ الصَّمَدِ، الَّذِي لَيْسَ لَهُ صَاحِبَةٌ وَلَا وَلَدٌ، جَلَّ عَنِ المَثِيلِ، فَلَا شَبِيهَ لَهُ وَلَا عَدِيلَ، السَّمِيعِ الْبَصِيرِ، الْعَلِيمِ الخَبِيرِ، المَنِيعِ الرَّفِيعِ.

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 a matter from the Sunnah 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. In doing so, I have not held back any sincerity from myself or you. I begin it with praises of Allah, 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 Ever Aware), al-Manee' (He whose

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

[١] عَالٍ عَلَى عَرْشِهِ فِي مَجْدِهِ بِذَاتِهِ، وَهُوَ دَانٍ بِعِلْمِهِ مِنْ خَلْقِهِ، أَحَاطَ عِلْمُهُ بِالأُمُورِ وَأَنْفَذَ فِي خَلْقِهِ سَابِقَ المَقْدُورِ: {يَعْلَمُ خَائِنَةَ الأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ}.

[1] Lofty, above His Throne, in His Majestic 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)

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

[2] The created beings act in accordance to His Fore-Knowledge; 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].

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

[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 them 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.

[٤] ثُمَّ خَلَقَ آدَمَ بِيَدِهِ، وَأَسْكَنَهُ جَنَّتَهُ، وَقَبْلَ ذلِكَ لِلْأَرْضِ خَلَقَهُ، وَنَهَاهُ عَنْ شَجَرَةٍ، قَدْ نَفَذَ قَضَاؤُهُ عَلَيْهِ بِأَكْلِهَا، ثُمَّ ابْتَلَاهُ بِمَا نَهَاهُ عَنْهُ مِنْهَا، ثُمَّ سَلَّطَ عَلَيْهِ عَدُوَّهُ، فَأَغْوَاهُ عَلَيْهَا وَجَعَلَ أَكْلَهُ لَهَا إِلَى الأَرْضِ سَبَبًا، فَمَا وَجَدَ إِلَى تَرْكِ أَكْلِهَا سَبِيلًا، وَلَا عَنْهُ لَهَا مَذْهَبًا.

[٥] ثُمَّ خَلَقَ لِلجَنَّةِ مِنْ ذُرِّيَّتِهِ أَهْلًا، فَهُمْ بِأَعْمَالِهَا بِمَشِيئَتِهِ عَامِلُونَ، وَبِقُدْرَتِهِ وَبِإِرَادَتِهِ يَنْفُذُونَ. وَخَلَقَ مِنْ ذُرِّيَّتِهِ لِلنَّارِ أَهْلًا، فَخَلَقَ لَهُمْ أَعْيُنًا لَا يُبْصِرُونَ بِهَا، وَآذَانًا لَا يَسْمَعُونَ بِهَا، وَقُلُوبًا لَا يَفْقَهُونَ بِهَا، فَهُمْ بِذلِكَ عَنِ الهُدَى مَحْجُوبُونَ، وَبِأَعْمَالِ أَهْلِ النَّارِ بِسَابِقِ قَدَرِهِ يَعْمَلُونَ.

[٦] وَالإِيْمَانُ قَوْلٌ وَعَمَلٌ، مَعَ اعْتِقَادِهِ بِالجَنَانِ: قَولٌ بِاللِّسَانِ وَعَمَلٌ بِالجَوَارِحِ وَالأَرْكَانِ، وَهُمَا سِيَّانِ وَنِظَامَانِ وَقَرِينَانِ، لَا نُفَرِّقُ بَيْنَهُمَا: لَا إِيْمَانَ إِلَّا بِعَمَلٍ، وَلَا عَمَلَ إِلَّا بِإِيْمَانٍ.

[4] Afterwards, He created Adam by 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 unleashed his enemy upon him, and he (Iblees) led him astray. He made his eating from it [the forbidden tree] to be the reason for his [removal from Paradise and subsequent) dwelling on earth. He could find no way to avoid eating [from] it, nor any way 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 can only carry out deeds through the Ability and Will of Allaah [alone]. He created others of his progeny for Hell. 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 His Qadar had already determined.

[6] *Eemaan* (faith) is both statements and actions, along with its conviction in 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 between them: There is no *eemaan* without

action, and there is no [acceptable] deed 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 if they fall into major sins or disobedience. We do not say decisively that the righteous of them 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 their sinners 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 could come to an end.

[8] The Words of Allah, the Power of Allah, and His Divine Descriptions and Attributes are all perfect [in every way]; they are not created things, but rather 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.

His Attributes are far above having any resemblance to the attributes of the created beings, while the [greatest] intelligence of those who describe Him [still] falls short [of providing a complete and befitting description]. [He is] near, responding to all requests, [yet He is] far [above], in unapproachable Honor. [He is] Lofty, above His Throne, distinctly separate

وَالمُؤْمِنُونَ فِي الإِيْمَانِ يَتَفَاضَلُونَ، وَبِصَالِحِ الأَعْمَالِ هُمْ مُتَزَايِدُونَ، وَلَا يَخْرُجُونَ بِالذُّنُوبِ مِنَ الإِيْمَانِ، وَلَا يَكْفُرُونَ بِرُكُوبِ كَبِيرَةٍ وَلَا عِصْيَانٍ، وَلَا نُوجِبُ لِمُحْسِنِهِمُ الجِنَانَ، بَعْدَ مَنْ أَوْجَبَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَلَا نَشْهَدُ عَلَى مُسِيئِهِمْ بِالنَّارِ.

[٧] وَالْقُرْآن كَلَامُ اللهِ عَزَّ وَجَلَّ، وَمِنْ لَدُنْهُ، وَلَيْسَ بِمَخْلُوقٍ فَيَبِيدَ.

[٨] وَكَلِمَاتُ اللهِ، وَقُدْرَةُ اللهِ، وَنَعْتُهُ وَصِفَاتُهُ كَامِلَاتٌ، غَيْرُ مَخْلُوقَاتٍ، دَائِمَاتٌ أَزَلِيَّاتٌ، وَلَيْسَتْ بِمُحْدَثَاتٍ فَتَبِيدَ، وَلَا كَانَ رَبُّنَا نَاقِصًا فَيَزِيدَ.

جَلَّتْ صِفَاتُهُ عَن شِبْهِ صِفَاتِ المَخْلُوقِينَ، وَقَصُرَتْ عَنهُ فِطَنُ الوَاصِفِينَ، قَرِيبٌ بِالإِجَابَةِ عِنْدَ السُّؤَالِ، بَعِيدٌ بِالتَّعَزُّزِ لَا يُنَالُ،

from His creation. He is ever present, never absent or missing.

[9] The created beings are all dead, [dying precisely] 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) had anyone other than Allah, the Mighty and Majestic, been the judge between His created beings. However, it is [only] Allah who shall take care of the judgement between them, by His Justice, in a moment's time, the length of only a brief mid-day nap in this life. “And He is the swiftest of Reckoners,” (6:62) just as He initiated them [as groups] of misery and joy, so shall they return that Day: “A group in Paradise, and a group in the blazing Fire [of Hell].” (42:7)

عَالٍ عَلَى عَرْشِهِ، بَائِنٌ مِنْ خَلْقِهِ، مَوْجُودٌ، وَلَيْسَ بِمَعْدُومٍ، وَلَا بِمَفْقُودٍ.

[٩] والخَلْقُ مَيِّتُونَ بِآجَالِهِمْ عِنْدَ نَفَادِ أَرْزَاقِهِمْ وَانْقِطَاعِ آثَارِهِمْ.

[١٠] ثُمَّ هُمْ بَعْدَ الضَّغْطَةِ فِي الْقُبُورِ مُسَاءَلُونَ.

[١١] وَبَعْدَ البِلَى مَنْشُورُونَ، وَيَوْمَ الْقِيَامَةِ إِلَى رَبِّهِمْ مَحْشُورُونَ، وَلَدَى العَرْضِ عَلَيْهِ مُحَاسَبُونَ، بِحَضْرَةِ المَوَازِينِ وَنَشْرِ صُحُفِ الدَّوَاوِينِ، {أَحْصَاهُ اللهُ وَنَسُوهُ}، {فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ}، لَو كَانَ غَيْرُ اللهِ عَزَّ وَجَلَّ الحَاكِمَ بَيْنَ خَلْقِهِ، لَكِنَّهُ اللهُ يَلِي الحُكْمَ بَيْنَهُمْ بِعَدْلِهِ بِمِقْدَارِ القَائِلَةِ فِي الدُّنْيَا، {وَهُوَ أَسْرَعُ الحَاسِبِينَ}، كَمَا بَدَأَهُ لَهُمْ مِنْ شَقَاوَةٍ وَسَعَادَةٍ يَوْمَئِذٍ يَعُودُونَ: {فَرِيقٌ فِي الجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ}.

[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 Allah 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 ingrate...” (35:36) Exempted from this are people of true Islamic Monotheism whom Allaah wills to release from it (the Fire).

[١٢] وَأَهْلُ الجَنَّةِ يَوْمَئِذٍ فِي الجَنَّةِ يَتَنَعَّمُونَ، وَبِصُنُوفِ اللَّذَّاتِ يَتَلَذَّذُونَ، وَبِأَفْضَلِ الكَرَامَةِ يُحْبَرُونَ.

[١٣] فَهُمْ حِينَئِذٍ إِلَى رَبِّهِمْ يَنْظُرُونَ، لَا يُمَارُونَ فِي النَّظَرِ إِلَيْهِ وَلَا يَشُكُّونَ، فَوُجُوهُهُمْ بِكَرَامَتِهِ نَاضِرَةٌ، وَأَعْيُنُهُمْ بِفَضْلِهِ إِلَيْهِ نَاظِرَةٌ فِي نَعِيمٍ دَائِمٍ مُقِيمٍ، وَ{لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ}. {أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ}.

وَأهل الجَحْدِ {عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ}، {وَفِي النَّارِ يُسْجَرُونَ}، {لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ}، وَ{لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ} الآيَةُ، خَلَا مَنْ شَاءَ اللهُ مِنَ المُوَحِّدِينَ إِخْرَاجَهُمْ مِنْهَا.

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

[١٥] وَالإِمْسَاكُ عَنْ تَكْفِيرِ أَهْلِ القِبْلَةِ وَالبَرَاءَةِ مِنْهُمْ فِيمَا أَحْدَثُوا، مَا لَمْ يَبْتَدِعُوا ضَلَالًا، فَمَنِ ابْتَدَعَ مِنْهُمْ ضَلَالًا كَانَ عَلَى أَهْلِ القِبْلَةِ خَارِجًا، وَمِنَ الدِّينِ مَارِقًا، وَيُتَقَرَّبُ إِلَى اللهِ عَزَّ وَجَلَّ بِالْبَرَاءَةِ مِنْهُ، وَيُهْجَرُ وَيُحْتَقَرُ، وَتُجْتَنَبُ غُدَّتُهُ، فَهِيَ أَعْدَى مِنْ غُدَّةِ الجَرَبِ.

[١٦] وَيُقَالُ بِفَضْلِ خَلِيفَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ، فَهُوَ أَفْضَلُ الخَلْقِ وَأَخْيَرُهُمْ بَعْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَنُثَنِّي بَعْدَهُ بِالفَارُوقِ، وَهُوَ عُمَرُ بْنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ، فَهُمَا وَزِيرَا رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَضَجِيعَاهُ فِي قَبْرِهِ، وَجَلِيسَاهُ فِي الجَنَّةِ،

[14] Obedience [is incumbent] to the [Muslim] rulers in whatever is pleasing to Allah, the Mighty and Majestic, avoiding any matter displeasing to Allah. Avoiding rebellion in response to their transgression and oppression [is necessary as well]. Also, repentance to Allah, the Mighty and Majestic, [is a must during such trials], so that He makes them 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 Allah, the Mighty and Majestic. Such an individual is to be shunned and belittled. His disease must be avoided, as it is more contagious than the disease of Scabies.

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

وَنُثَلِّثُ بِذِي النُّورَيْنِ: عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ، ثُمَّ بِذِي الفَضْلِ وَالتُّقَى عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ.

ثُمَّ البَاقِينَ مِنَ العَشَرَةِ الَّذِينَ أَوْجَبَ لَهُمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الجَنَّةَ، وَنُخْلِصُ لِكُلِّ رَجُلٍ مِنْهُمْ مِنَ المَحَبَّةِ بِقَدَرِ الَّذِي أَوْجَبَ لَهُمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ التَّفْضِيلِ، ثُمَّ لِسَائِرِ أَصْحَابِهِ مِنْ بَعْدِهِمْ، رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ.

وَيُقَالُ بِفَضْلِهِمْ وَيُذْكَرُونَ بِمَحَاسِنِ أَفْعَالِهِمْ، وَنُمْسِكُ عَنْ الخَوْضِ فِيمَا شَجَرَ بَيْنَهُمْ، فَهُمْ خِيَارُ أَهْلِ الأَرْضِ بَعْدَ نَبِيِّهِمْ، ارْتَضَاهُمُ اللهُ عَزَّ وَجَلَّ لِنَبِيِّهِ، وَخَلَقَهُمْ أَنْصَارًا لِدِينِهِ، فَهُمْ أَئِمَّةُ الدِّينِ وَأَعْلَامُ الْمُسْلِمِينَ، فَرَحْمَةُ اللهِ عَلَيْهِمْ أَجْمَعِينَ.

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 Allah be pleased with him). After him in rank is the possessor of excellence and piety: ‘Alee ibn Abee Taalib (may Allah be pleased with all of them).

After them [in rank and virtue] are the rest of the ten promised Paradise by the Messenger of Allah (may Allah raise his rank and grant him peace). With sincerity, we love each and every one of them, based on the virtues of excellence they were deservingly assigned by the Messenger of Allah (may Allah raise his rank and grant him peace). After them [in rank and virtue] are all of the remaining Companions, (may Allah be pleased with all of them).

They are [only] to be spoken of with virtue, and [only] their good deeds are mentioned. We refrain from delving into whatever [clashes or disagreements] occurred between them, as they were the best people on earth after their Prophet. Allah, the Mighty and Majestic, selected them to accompany His Prophet, and He created them to be supporters of His Religion. They were *imams* of the Religion and the most outstanding Muslims (may Allah have Mercy on all of them).

[١٨] وَلَا يُتْرَكُ حُضُورُ صَلَاةِ الجُمُعَةِ، وَصَلَاتُهَا مَعَ بَرِّ هَذِهِ الأُمَّةِ وَفَاجِرِهَا لَازِمٌ، مَا كَانَ مِنَ البِدْعَةِ بَرِيئًا، فَإِنِ ابْتَدَعَ ضَلَالًا فَلَا صَلَاةَ خَلْفَهُ، وَالجِهَادُ مَعَ كُلِّ إِمَامٍ عَدْلٍ أَوْ جَائِرٍ، وَالحَجُّ.

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

[٢٠] هذِهِ مَقَالَاتٌ وَأَفْعَالٌ اجْتَمَعَ عَلَيْهَا المَاضُونَ الأَوَّلُونَ مِنْ أَئِمَّةِ الهُدَى، وَبِتَوْفِيقِ اللهِ اعْتَصَمَ بِهَا التَّابِعُونَ قُدْوَةً وَرِضًى، وَجَانَبُوا التَّكَلُّفَ فِيمَا كُفُوا، فَسُدِّدُوا بِعَوْنِ اللهِ وَوُفِّقُوا، لَمْ يَرْغَبُوا عَنِ الِاتِّبَاعِ فَيُقَصِّرُوا، وَلَمْ يُجَاوِزُوهُ تَزَيُّدًا فَيَعْتَدُوا.

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

[18] Attendance at Friday Prayer must not be abandoned. It is a duty to pray behind the pious [leader] of this *Ummah*, and behind its disobedient [leader] as well, so long as he is free of innovation. If he innovates misguidance, then there is no praying 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 legislated]. 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 *imams* of guidance from the earliest generations all agreed upon these statements and deeds unanimously. Through success granted by Allah, the *Taabi'oon* (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, by the Assistance of Allah. 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 Allah, and upon Him alone we place our reliance. Unto Him we seek nearness through our following of their way. (i.e. the way of the *Salaf*).

[٢١] فَهَذَا شَرْحُ السُّنَّةِ، تَحَرَّيْتُ كَشْفَهَا، وَأَوْضَحْتُهَا، فَمَنْ وَفَّقَهُ اللهُ لِلْقِيَامِ بِمَا أَبَنْتُهُ مَعَ مَعُونَتِهِ لَهُ بِالقِيَامِ عَلَى أَدَاءِ فَرَائِضِهِ، بِالِاحْتِيَاطِ فِي النَّجَاسَاتِ وَإِسْبَاغِ الطَّهَارَةِ عَلَى الطَّاعَاتِ، وَأَدَاءِ الصَّلَوَاتِ عَلَى الِاسْتِطَاعَاتِ، وَإِيتَاءِ الزَّكَاةِ عَلَى أَهْلِ الجِدَاتِ، وَالْحَجِّ عَلَى أَهْلِ الجِدَةِ وَالِاسْتِطَاعَاتِ، وَصِيَامِ الشَّهْرِ لِأَهْلِ الصِّحَّاتِ، وَخَمْسِ صَلَوَاتٍ سَنَّهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ بَعْدِ الصَّلَوَاتِ: صَلَاةِ الوِتْرِ فِي كُلِّ لَيْلَةٍ، وَرَكْعَتَيِ الْفَجْرِ، وَصَلَاةِ الفِطْرِ وَالنَّحْرِ، وَصَلَاةِ كُسُوفِ الشَّمْسِ وَالْقَمَرِ إِذَا نَزَلَ، وَصَلَاةِ الِاسْتِسْقَاءِ مَتَى وَجَبَ.

[21] This is the *Sunnah* explained. I have elaborated on it and clarified it. [Rightly guided is] he whom Allah grants success to in upholding what I have clarified. In addition, [he would be guided] if He aids him in fulfilling his religious obligations, avoiding physical impurities and dutifully completing one's purification (ablution) for acts of obedience. Also, establishing 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 Allah (may Allah 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] the *Fitr* and *Nahr ['Eed]* Prayers, [4] Solar and Lunar Eclipse Prayers when they happen, and [5] the prayer for rain whenever needed.

[٢٢] وَاجْتِنَابُ الْمَحَارِمِ، وَالِاحْتِرَازُ مِنَ النَّمِيمَةِ، وَالْكَذِبِ، وَالغِيْبَةِ، وَالْبَغْيِ بِغَيْرِ الحَقِّ، وَأَنْ يُقَالَ عَلَى اللهِ مَا لَا يُعْلَمُ. كُلُّ هذَا كَبَائِرُ مُحَرَّمَاتٌ.

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

وَالتَّحَرّي فِي المَكَاسِبِ، وَالمَطَاعِمِ، وَالمَحَارِمِ، وَالمَشَارِبِ، وَالمَلَابِسِ، وَاجْتِنَابُ الشَّهَوَاتِ، فَإِنَّهَا دَاعِيَةٌ لِرُكُوبِ المُحَرَّمَاتِ، فَمَنْ رَعَى حَوْلَ الحِمَى فَإِنَّهُ يُوشِكُ أَنْ يُوَاقِعَ الحِمَى.

Additionally, special concern [is needed] about 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].

فَمَنْ يُسِّرَ لِهذَا فَإِنَّهُ مِنَ الدِّينِ عَلَى هُدًى، وَمِنَ الرَّحْمَةِ عَلَى رَجَاءٍ، وَوَفَّقَنَا اللهُ وَإِيَّاكَ إِلَى سَبِيلِهِ الأَقْوَمِ، بِمَنِّهِ الجَزِيلِ الأَقْدَمِ وَجَلَالِهِ العَلِيِّ الأَكْرَمِ.

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 Allah 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.

وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ وَعَلَى مَنْ قَرَأَ عَلَيْنَا السَّلَامَ، وَلَا يَنَالُ سَلامُ اللهِ الضَّالِّينَ، وَالحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ.

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