

أُصُولُ السُّنَّةِ لِلإِمَامِ أَحْمَدَ رَحْمَةُ اللهِ

The fundamental principles of the *Sunnah*
by Imām Ahmad *rahimahullāh*

Usūl As-Sunnah by Imām Ahmad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

سماع أبي عبد الله يحيى بن أبي الحسن بن البنا، قال: أخبرنا والدي أبو علي الحسن بن أحمد بن عبد الله بن البنا، قال: أخبرنا أبو الحسين بن علي بن محمد بن عبد الله بن بشران المعدل، قال: أخبرنا عثمان بن أحمد بن السماك، قال: حدثنا أبو محمد الحسن بن عبد الوهاب بن أبي العنبر قراءة عليه من كتابه في شهر ربيع الأول من سنة ثلاث وتسعين ومائتين، قال: حدثنا أبو جعفر محمد بن سليمان المنقري البصري بتنيس قال: حدثني عبدوس بن مالك العطاء، قال: سمعت أبو عبد الله أحمد بن محمد بن حنبل رضي الله عنه يقول:

Abū ‘Abdullāh Yahyā ibn Abū Al-Hassan ibn Al-Bannā narrated to us and said: My father Abū ‘Alī Al-Hasan ibn Ahmad ibn ‘Abdullāh ibn Al-Bannā informed us and said: Abū Al-Husayn ‘Alī ibn Muhammad ibn ‘Abdullāh ibn Bishrān Al-Mu’addal informed us and said: ‘Uthmān ibn Ahmad ibn As-Sammāk informed us and said: Abū Muhammad Al-Hasan ibn ‘Abdul-Wahhāb ibn Abū Al-Anbār narrated to us while reading it from his book, in the month of Rabī’ Al-Awwal in the year 293 (after *hijrah*), and said: Abū Ja’far Muhammad ibn Sulaymān Al-Minqarī Al-Basrī Bitinnīs who said: ‘Abdūs ibn Mālik Al-‘Attār narrated to me and said: I heard Abū ‘Abdullāh Ahmad ibn Muhammad ibn Hanbal (*radiAllāhu anhu*) say:

أَصُولُ الْسُّنْنَةِ عِنْدَنَا:

“The fundamental principles of *Sunnah* for us are:

الْتَّمَسْكُ بِمَا كَانَ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْإِقْتَدَاءُ بِهِمْ،

1. Adhering to that which the Companions of the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) were upon.

وَرَرُكُ الْبِدَعِ، وَكُلُّ بِدْعَةٍ فَهِيَ ضَلَالٌ،

2. And leaving innovations. And every innovation is misguidance.

وَرَرُكُ الْحُصُومَاتِ، وَلِخُلُوسِ مَعَ أَصْحَابِ الْأَهْوَاءِ،

3. And leaving (both) the disputes (with the people of desires) and sitting with the people of desires (i.e. innovation).

وَتَرْكُ الْمِرَاءِ وَالْجِدَالِ وَالْخُصُومَاتِ فِي الدِّينِ.

4. And leaving arguing, discussing and disputes in the religion.

وَالسُّنْنَةُ عِنْدَنَا آثَارُ رَسُولِ اللَّهِ ﷺ ،

5. And the *Sunnah* for us is the narrations from the Messenger of Allāh (*sallAllāhu alayhi wa sallam*).

وَالسُّنْنَةُ تُفَسِّرُ الْقُرْآنَ، وَهِيَ دَلَائِلُ الْقُرْآنِ،

6. And the *Sunnah* explains the Qurān, and it is the guidelines of the Qurān.

وَلَيْسَ فِي السُّنْنَةِ قِيَاسٌ، وَلَا تُضْرِبُهُ الْأَمْثَالُ، وَلَا تُذْرِكُ بِالْعُقُولِ وَلَا الْأَهْوَاءِ، إِنَّمَا هُوَ الْإِتَابَةُ وَتَرْكُ الْأَهْوَاءِ.

7. And there is no *qiyās* (analogy) in the *Sunnah*, nor are similitudes (or examples) put forth with it. Nor is it comprehended through the intellect nor the desires. Rather it is (solely) to be followed and leaving desires in it.

وَمِنْ الْسُّنْنَةِ الْلَّازِمَةِ الَّتِي مَنْ تَرَكَ مِنْهَا حَصْلَةً - لَمْ يَقْبَلُهَا وَيُؤْمِنْ بِهَا - لَمْ يَكُنْ مِنْ أَهْلِهَا:

And from the obligatory *Sunnah*, where the one who leaves one of them – by not accepting it and believing in it – then he is not from its people is:

الْإِيمَانُ بِالْقَدَرِ حَيْرَهُ وَشَرِهُ، وَالتَّصْدِيقُ بِالْأَحَادِيثِ فِيهِ، وَالْإِيمَانُ بِهَا، لَا يُقَالُ لَمْ وَلَا كَيْفَ، إِنَّمَا هُوَ التَّصْدِيقُ وَالْإِيمَانُ بِهَا، وَمَنْ لَمْ يَعْرِفْ تَفْسِيرَ الْحَدِيثِ وَيَنْلَعِهُ عَفْلُهُ فَقَدْ كُفِيَ ذَلِكَ وَأَخْبَمَ لَهُ، فَعَلَيْهِ الْإِيمَانُ بِهِ وَالشَّهَادَةُ لَهُ، مِثْلُ حَدِيثِ "الصَّادِقِ الْمَصْنُوقِ" وَمِثْلُ مَا كَانَ مِثْلُهُ فِي الْقَدَرِ، وَمِثْلُ أَحَادِيثِ الرُّؤْيَا كُلُّهَا، وَإِنْ تَبَثَّ عَنِ الْأَمْمَاعِ وَاسْتَوْحَشَ مِنْهَا الْمُسْتَمِعُ، وَإِنَّمَا عَلَيْهِ الْإِيمَانُ بِهَا، وَإِنْ لَا يَرُدَّ مِنْهَا حِرْفًا وَغَيْرُهَا مِنْ الْأَحَادِيثِ الْمَأْتُورَاتِ عَنِ الْبَقَاتِ.

وَإِنْ لَا يُخَاصِمَ أَحَدًا وَلَا يُنَاطِرُهُ، وَلَا يَتَعَلَّمُ الْجِدَالَ.

فَإِنَّ الْكَلَامَ فِي الْقَدَرِ وَالرُّؤْيَا وَالْقُرْآنِ وَغَيْرِهَا مِنْ السُّنْنَةِ مُكْرُرٌ وَمَنْهِيٌ عَنْهُ، لَا يَكُونُ صَاحِبُهُ - وَإِنْ أَصْنَابَ بِكَلَامِهِ السُّنْنَةِ - مِنْ أَهْلِ السُّنْنَةِ حَتَّى يَدْعُ الْجِدَالَ وَيُسَلِّمَ وَيُؤْمِنَ بِالْآثَارِ.

8. The belief in the *Qadar* (Divine predestination), the good of it and the bad, and considering the *ahādīth* regarding it to be true and believing in them. One does not say ‘why’ and ‘how’. Verily (one only have to) consider it to be true and believe in it. And whoever does not know the interpretation of the *hadīth* and his intellect does not make

him understand it, then that is enough for him and it (i.e. the *hadīth*) has been perfected for him. Then (i.e. in this case) it is obligatory to believe in it and submit to it. Such as the *hadīth* of “*As-Sādiq Al-Masdūq*”, and what is similar to it regarding the *Qadar*. And like all of the *ahādīth* regarding the *Ruyah* (seeing Allāh), even if the hearings disagree with it and the one who listens feels an aversion to it, then it is verily upon him to believe in it and not to reject even a letter from it, or from others than these among the *ahādīth* which has been narrated from the trustworthy.

9. And that he does not dispute with anyone nor debate with him, and that he does not learn the arguing. Because verily speaking about the *Qadar*, the *Ruyah*, and the Qurān¹ and other than these among the *Sunan* are hated and forbidden. And the one who does this, even if he agrees in his words with the *Sunnah*, is not from *Ahlu-Sunnah* until he leaves the arguing and he submits and believes in the narrations.

وَالْقُرْآنُ كَلَامُ اللَّهِ وَلَيْسَ بِمَخْلُوقٍ وَلَا يَصْنَعُ أَنْ يَقُولُ : لَيْسَ بِمَخْلُوقٍ، إِنَّ كَلَامَ اللَّهِ لَيْسَ بِبَأْنِ مِنْهُ، وَلَيْسَ مِنْهُ شَيْءٌ مَخْلُوقٌ ،

10. And the Quran is the Words of Allāh, and it is not created. And he should not be too weak to say: ‘It is not created’. Because verily the Words of Allāh are not separated from Him, and nothing from Him is created.

وَإِيَّاكَ وَمُفَتَّأَرَةَ مَنْ أَخْدَثَ فِيهِ، وَمَنْ قَالَ بِاللُّفْظِ وَغَيْرِهِ، وَمَنْ وَقَفَ فِيهِ، فَقَالَ: لَا أَدْرِي مَخْلُوقٌ أَوْ لَيْسَ بِمَخْلُوقٍ، وَإِنَّمَا هُوَ كَلَامُ اللَّهِ فَهَذَا صَاحِبُ بِدْعَةٍ مِثْلُ مَنْ قَالَ: (هُوَ مَخْلُوقٌ). وَإِنَّمَا هُوَ كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ .

11. And beware of debating the one who innovates in this issue. And whoever says *al-lafdh*² or something else than this, or he stops regarding it, so he says: ‘I don’t know whether it is created or not created, but it is verily the Words of Allāh’, then he is an innovator, just like the one who says: ‘It is created’. Verily it is the Words of Allāh, and not created.

وَالْإِيمَانُ بِالْفُؤُودِ يَوْمَ الْقِيَامَةِ كَمَا رُوِيَ عَنِ النَّبِيِّ ﷺ مِنَ الْأَحَادِيثِ الصَّحَّاحِ ،

12. And the belief in the *Ruyah* (i.e. seeing Allāh) on the Day of Resurrection, just as this has been narrated from the Prophet (*sallAllāhu alayhi wa sallam*) in the correct *ahādīth*.

¹ This means that a person does not stop and be satisfied with the correct narrations regarding these principles, but rather starts asking how and why, or starts describing or defining something which has not been mentioned in the Qurān or *Sunnah*, or makes up new statements in the religion.

² Al-Lafdhīyyah are those who say: ‘My pronunciation of the Qurān is created’.

وَأَنَّ النَّبِيَّ ﷺ قَدْ رَأَى رَبَّهُ، فَإِنَّهُ مَأْتُورٌ عَنْ رَسُولِ اللَّهِ ﷺ، صَحِيفٌ، رَوَاهُ قَتَادَةُ، عَنْ عِكْرِمَةَ، عَنْ إِبْرَاهِيمَ عَبَّاسِ؛ وَرَوَاهُ الْحَكْمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ، عَنْ إِبْرَاهِيمَ عَبَّاسِ؛ وَرَوَاهُ عَلِيُّ بْنُ زَيْدٍ، عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنْ إِبْرَاهِيمَ عَبَّاسِ، وَالْحَدِيثُ عِنْدَنَا عَلَى ظَاهِرِهِ كَمَا جَاءَ عَنِ النَّبِيِّ ﷺ، وَالْكَلَامُ فِيهِ بِدْعَةٌ، وَلَكُنْ ثُوْمُنْ بِهِ كَمَا جَاءَ عَلَى ظَاهِرِهِ، وَلَا نُنَاطِرُ فِيهِ أَحَدًا.

13. And that the Prophet (*sallAllāhu alayhi wa sallam*) verily saw his Lord. Because verily has this been correctly reported from the Messenger of Allāh (*sallAllāhu alayhi wa sallam*). Qatādah narrated it, from 'Ikrimah, from Ibn 'Abbās. And Al-Hakam ibn Abān narrated it from 'Ikrimah, from Ibn 'Abbās. And 'Alī ibn Zayd narrated it, from Yūsuf ibn Mihrān, from Ibn 'Abbās. And the *hadīth* for us is in accordance with its apparent meaning, just as it has been narrated from the Prophet (*sallAllāhu alayhi wa sallam*). And speaking about that is *bid'ah*. Rather we believe in it, just as it has been narrated according to its apparent meaning and we do not debate anyone regarding it.

وَالْإِيمَانُ بِالْمِيزَانِ يَوْمَ الْقِيَامَةِ كَمَا جَاءَ، يُوزَنُ الْعَبْدُ يَوْمَ الْقِيَامَةِ فَلَا يَرُونَ أَعْمَالَ الْعِبَادِ كَمَا جَاءَ فِي الْأَثْرِ، وَالْإِيمَانُ بِهِ، وَالْتَّصْدِيقُ بِهِ، وَالْإِعْرَاضُ عَمَّا رَدَ ذَلِكَ، وَرَكُوكُ مُجَادِلَتِهِ.

14. And the belief in the *Mizān* (scale) on the Day of Resurrection just as this has been narrated. The slave is weighed on the Day of Resurrection and he will not weigh (even the weight of) the wing of a fly. And the deeds of the slaves are weighed just as it has been narrated. And believing in this and confirming it. And turning away from those who reject this, and leaving the dispute with him.

وَأَنَّ اللَّهَ يُكَلِّمُ الْعِبَادَ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُمْ وَبَيْنَهُ تُرْجُمَانُ، وَالْإِيمَانُ بِهِ وَالْتَّصْدِيقُ بِهِ.

15. And that Allāh will speak with the slaves on the Day of Resurrection, and there will be no interpreter between them and Him. And the belief in this and considering it to be true.

وَالْإِيمَانُ بِالْحُوْضِ، وَأَنَّ لِرَسُولِ اللَّهِ ﷺ حُوْضًا يَوْمَ الْقِيَامَةِ تَرِدُ عَلَيْهِ أُمَّةٌ، عَرْضُهُ مِثْلُ طُولِهِ، مَسِيرَةً شَهْرٍ، آتَيْتُهُ كَعَدَدَ ثُومَ السَّمَاءِ عَلَى مَا صَحَّتْ بِهِ الْأَخْبَارُ مِنْ عَيْرٍ وَجِهٍ.

16. And the belief in the *Hawd* (Basin), and that the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) will have a *Hawd* on the Day of Resurrection which his *Ummah* will come to. Its width is like its length; the travel of one month. Its vessels are like the amount of stars in the heaven according to what is correctly narrated in the reports, from several angles.

وَالْإِيمَانُ بِعَذَابِ الْقَبْرِ، وَأَنَّ هَذِهِ الْأُمَّةَ شَفَعَتْ فِي قُبُورِهَا، وَشَنَّأَ عَنِ الْإِيمَانِ وَالْإِسْلَامِ، وَمَنْ رُثِيَّ؟ وَمَنْ نَيِّرَ؟ وَيُأْتِيهِ مُنْكَرٌ وَنَكِيرٌ، كَيْفَ شَاءَ اللَّهُ خَلَقَهُ وَكَيْفَ أَرَادَ، وَالْإِيمَانُ بِهِ وَالْتَّصْدِيقُ بِهِ.

17. And the belief in the punishment of the grave. And that this *Ummah* will be tested in their graves, and it will be asked about Al-Īmān and Al-Islām, and who is his Lord? And who is his Prophet? And Munkar and Nakīr will come to him, however Allāh – *jalla jalāluhu* – wants it and how He wishes. And the belief in this and considering it to be true.

وَالْإِيمَانُ بِشَفَاعَةِ الَّتِي يُبَلِّغُهُ ، وَيَقُولُونَ مِنَ النَّارِ بَعْدَ مَا إِحْتَرَفُوا وَصَارُوا فَحْمًا، فَيُؤْمَرُ بِهِمْ إِلَى نَهْرٍ عَلَى بَابِ الْجَنَّةِ كَمَا جَاءَ فِي الْأَثْرِ، كَيْفَ شَاءَ اللَّهُ، وَكَمَا شَاءَ، إِنَّمَا هُوَ الْإِيمَانُ بِهِ، وَالْتَّصْدِيقُ بِهِ.

18. And the belief in the intercession of the Prophet (*sallAllāhu alayhi wa sallam*), and (the belief in) that some people will exit Hellfire after they have burned and become coals. Then it will be ordered that they should be brought to a river in front of the door to Paradise, just as it has been narrated in the narration, however Allāh wills and just as He wills. It is verily (upon a person) to consider it to be true and believe in it.

وَالْإِيمَانُ أَنَّ الْمَسِيحَ الْمَهْدِيَ خَارِجٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ وَالْأَخْدَادِيثُ الَّتِي جَاءَتْ فِيهِ، وَالْإِيمَانُ بِأَنَّ ذَلِكَ كَائِنٌ،

19. And the belief in that Al-Masīh Ad-Dajjāl will emerge, and that between his eyes *kāfir* is written, and (the belief in) the *ahādīth* which has been narrated regarding him. And the belief that this will happen (in reality).

وَأَنَّ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ يَنْزَلُ فَيَقْتُلُهُ بَابِ لُدِّ.

20. And that 'Isā ibn Maryam (*alayhi as-salām*) will descend and kill him at Bāb Ludd.

وَالْإِيمَانُ قَوْلٌ وَعَمَلٌ، تَبِيدُ وَتَنْفَصُ كَمَا جَاءَ فِي الْأَثْرِ: "أَكْمَلَ الْمُؤْمِنُ إِيمَانًا أَحْسَنَهُمْ حُلُقًا" وَ "مَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ"

21. And that Īmān is in speech and deeds. It increases and decreases, just as it has been narrated in the report: "*The believers with the most complete Īmān, are those who have the best manner.*" And: "*The one who leaves the prayer he has verily committed kufr.*"

وَلَيْسَ مِنَ الْأَعْمَالِ شَيْءٌ تَرْكُهُ كُفُرٌ إِلَّا الصَّلَاةُ، مَنْ تَرَكَهَا فَهُوَ كَافِرٌ، وَقَدْ أَخْلَى اللَّهُ قَتْلَهُ.

22. And there is nothing from the deeds where leaving it is *kufr*, except the prayer. Whoever leaves it, then he is *kāfir*, and Allāh has allowed killing him.³

³ This is a matter which is in the hands of the Islamic authority who must establish witnesses to confirm this and the person must be judged by an Islamic judge. It is not allowed for the ordinary person to execute the punishments of Sharī'ah on his own.

وَحِيْرٌ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ الصَّدِيقِ، ثُمَّ عُمَرُ بْنُ الْخَطَّابِ، ثُمَّ عُثْمَانُ بْنُ عَفَّانَ ثُقِّيْدُمُ هُؤُلَاءِ التَّلَاثَةِ كَمَا قَدَّمُهُمْ أَصْحَابُ رَسُولِ اللَّهِ ﷺ، لَمْ يَخْتَلُفُوا فِي ذَلِكَ،

23. And the best of this Ummah after its Prophet is Abū Bakr As-Siddīq, then ‘Umar ibn Al-Khattāb, then ‘Uthmān ibn ‘Affān. We give these three precedence, just as the Companions of the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) have given them precedence, and they did not disagree regarding this.

ثُمَّ بَعْدَ هُؤُلَاءِ التَّلَاثَةِ أَصْحَابُ الشُّورَى الْخَمْسَةُ: عَلَيُّ بْنُ أَبِي طَالِبٍ، وَطَلْحَةُ، وَالزُّبَيرُ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعْدُ، كُلُّهُمْ يَصْلُحُ لِلْخِلَافَةِ، وَكُلُّهُمْ إِمَامٌ،

24. Then after these three, the five companions of the *shūrā* (consultation): ‘Alī ibn Abī Tālib, Talhah, Az-Zubayr, ‘Abdur-Rahmān ibn ‘Awf and Sa’d (ibn Abī Waqqās). All of them are suitable for the *Khilāfah*, and all of them are an *Imām*.

وَيَدْهُبُ فِي ذَلِكَ إِلَى حَدِيثِ إِبْنِ عُمَرَ: "كُنَّا نَعْدُ وَرَسُولَ اللَّهِ ﷺ حَتَّىٰ وَأَصْحَابُهُ مُتَوَافِرُونَ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ ثُمَّ نَسْكُنْ"

25. And this is based upon the *hadīth* of Ibn ‘Umar (who said): “We used to consider (as the best), when the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) was alive and his Companions were great in numbers, Abū Bakr, then ‘Umar, then ‘Uthmān, and then we would remain silent.”

ثُمَّ مِنْ بَعْدِ أَصْحَابِ الشُّورَى أَهْلُ بَدْرٍ مِنْ الْمُهَاجِرِينَ، ثُمَّ أَهْلُ بَدْرٍ مِنْ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ عَلَىٰ قَدْرِ الْجُمْرَةِ وَالسَّابِقَةِ، أَوْلَىٰ فَأَوْلَىٰ،

26. Then after the companions of the *shūrā* comes the people of Badr from the Muhājirūn. Then the people of Badr from the Ansār from the Companions of the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) according to the *hijrah* and coming first, the earlier the better (i.e. higher status).

ثُمَّ أَفْضَلُ النَّاسِ بَعْدَ هُؤُلَاءِ أَصْحَابُ رَسُولِ اللَّهِ ﷺ، الْقَرْنُ الَّذِي بَعَثَ فِيهِمْ. وَكُلُّ مَنْ صَحِّبَهُ سَنَةً أَوْ شَهْرًا أَوْ يَوْمًا أَوْ سَاعَةً، أَوْ رَأَهُ فَهُوَ مِنْ أَصْحَابِهِ، لَهُ مِنْ الصُّحُبَةِ عَلَىٰ قَدْرِ مَا صَحَبَهُ، وَكَانَتْ سَاقِيَتُهُ مَعَهُ، وَسَيَعْ مِنْهُ، وَنَظَرَ إِلَيْهِ نَظَرَ، فَأَدَنَاهُمْ صُحْبَةٌ هُوَ أَفْضَلُ مِنْ الْقَرْنِ الَّذِينَ لَمْ يَرَوْهُ، وَلَوْ لَقُوا اللَّهَ يَجْمِيعُ الْأَعْمَالِ، كَانَ هُؤُلَاءِ الَّذِينَ صَاحَبُوا النَّبِيَّ ﷺ وَرَأَوْهُ وَسَمِعُوا مِنْهُ، وَمَنْ رَأَهُ يَعْيِّنُهُ وَآمَنَ بِهِ وَلَوْ سَاعَةً، أَفْضَلُ لِصُحْبَتِهِ مِنْ الْتَّائِبِينَ، وَلَوْ عَمِلُوا كُلَّ أَعْمَالِ الْخَيْرِ.

27. Then the best people after these Companions of the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) are the generation which he was sent amongst. And whoever accompanied him for a year, or a month, or a day, or an hour, or he saw him, then he is

from his Companions. He has the companionship in accordance with how much he accompanies him. And his precedence is with him, and he heard from him, and he looked at him with his look. So those who are closer (to him) in companionship are better than the generation who did not see him. And even if they should meet Allāh with all the deeds, then those who accompanied the Prophet (*sallAllāhu alayhi wa sallam*) and saw him, and heard from him, and those who saw him with their own eyes and believed in him even for only an hour, are better due to their companionship than the *tābi'ūn*, even if they performed all the deeds of goodness.

وَالسَّمْعُ وَالطَّاعَةُ لِلْأَئِمَّةِ وَأَمِيرِ الْمُؤْمِنِينَ الْبَرِّ وَالْفَاجِرِ، وَمَنْ فِي الْخِلَافَةِ، وَاجْتَمَعَ النَّاسُ عَلَيْهِ، وَرَضُوا بِهِ، وَمَنْ عَلَيْهِمْ بِالسَّيْفِ حَتَّىٰ صَارَ حَلِيقَةً، وَيُتَبَّعُ أَمِيرُ الْمُؤْمِنِينَ،

28. And listening to and obeying the *aimmah* (leaders), and the Amīr Al-Muminīn (Leader of the believers); both the righteous and the sinner, and whoever is given the *Khilāfah*, and the people are united behind him and they are pleased with him. And also (listening to and obeying) the one who fights against the people until he becomes the *Khalifah* and he is called Amīr Al-Muminīn.

وَالْغَزُوُّ مَاضٍ مَعَ الْأَمِيرِ إِلَى يَوْمِ الْقِيَامَةِ الْبَرِّ وَالْفَاجِرِ لَا يُشَرِّكُ.

29. And the participating in battles with the Amīr is continuous until the Day of Resurrection, whether he is righteous or a sinner, and it is not forsaken.

وَقَسْمَةُ الْفَيءِ وَإِقَامَةُ الْحَدُودِ إِلَى الْأَئِمَّةِ مَاضٍ لِأَحَدٍ أَنْ يَطْعَنَ عَلَيْهِمْ، وَلَا يُنَازِعُهُمْ،

30. And paying the *zakāh* to them is valid and applicable. Whoever pays it to them, then it will be valid for him, whether he (i.e. the leader) is righteous or a sinner.

وَدَفْعُ الصَّدَقَاتِ إِلَيْهِمْ جَائِزَةٌ نَافِذَةٌ، مَنْ دَفَعَهَا إِلَيْهِمْ أَجْزَاءُ عَنْهُ، بَرًّا كَانَ أَوْ فَاجِرًا.

31. And dividing the portion of the spoils (according to the Qurān and *Sunnah*) and establishing the punishments for the leaders is continuous, and it is not allowed for anyone to challenge them or to disagree with them.

وَصَلَادَةُ الْجُمُعَةِ حَلْفَةٌ وَحْلَفَ مَنْ وَلَاهُ، جَائِزَةٌ بِاقِيَّةٌ تَامَّةٌ رُكْعَتَيْنِ، مَنْ أَعْادَهُمَا فَهُوَ مُبْتَدِعٌ ثَارِكٌ لِلْأَثَارِ، مُخَالِفٌ لِلسُّنْنَةِ، لَيْسَ لَهُ مِنْ فَضْلٍ الْجُمُعَةُ شَيْءٌ؛ إِذَا مَمِرَّ الصَّلَاةَ حَلْفَ الْأَئِمَّةِ مَنْ كَانُوا بِهِمْ وَفَاجِرُهُمْ.

فَالسُّنْنَةُ: بِأَنْ يُصَلِّي مَعَهُمْ رُكْعَتَيْنِ، وَيَدِينَ بِأَنَّهَا تَامَّةٌ، لَا يَكُنْ فِي صَدْرِكَ مِنْ ذَلِكَ شَيْءٌ.

32. And the *Jumu'ah* prayer behind him (i.e. the *Amīr*) and behind those whom he has put in authority, is valid, lasting and complete; the two *rak'ah*. Whoever repeats them then he is an innovator and has left the *āthār* (narrations), he is opposing the *Sunnah*, and he will not have any of the benefit of the *Jumu'ah*; if he does not consider the prayer (valid) behind the leaders, both the righteous of them and the sinners.

So the Sunnah is: That he prays two *rak'ah* with them, and he believes that they are completely valid and there should not be any doubt in his heart regarding this.

وَمَنْ خَرَجَ عَلَىٰ إِمَامٍ مِّنْ أُئُمَّةِ الْمُسْلِمِينَ وَقَدْ كَانَ النَّاسُ اجْتَمَعُوا عَلَيْهِ وَأَفْرُوا لَهُ بِالْخِلَافَةِ، بِأَيِّ وَجْهٍ كَانَ، بِالرِّضاً أَوْ بِالْعَلَبَةِ - فَقَدْ شَقَّ هَذَا
الْخَارِجُ عَصَا الْمُسْلِمِينَ، وَخَالَفَ الْأَثَارَ عَنْ رَسُولِ اللَّهِ ﷺ: فَإِنْ ماتَ الْخَارِجُ عَلَيْهِ مَاتَ مِيتَةً جَاهِلِيَّةً.

33. And whoever rebels against a leader among the leaders of the Muslim, while the people have united behind him and they have acknowledged the *Khilāfah* for him – no matter in what way, either being pleased with him or by force – then this rebel has divided the unity of the Muslims, and he has opposed the narrations from the Messenger of Allāh (*sallAllāhu alayhi wa sallam*). So if the one who rebels against him (i.e. the leader) dies, then he dies the death of *jāhiliyyah*.

وَلَا يَحِلُّ قِتَالُ السُّلْطَانِ وَلَا الْخُرُوجُ عَلَيْهِ لِأَحَدٍ مِّنَ النَّاسِ، فَمَنْ فَعَلَ ذَلِكَ فَهُوَ مُبْتَدِعٌ عَلَىٰ غَيْرِ السُّنَّةِ وَالطَّرِيقِ.

34. And it is not allowed for anyone among the people to fight against the leader, nor to rebel against him. So whoever does this, then he is an innovator who is not upon the *Sunnah* and the (straight) path.

وَقِتَالُ الْلُّصُوصِ وَالْخُوَارِجِ جَائِزٌ إِذَا عَرَضُوا لِلرَّجُلِ فِي نَفْسِهِ وَمَالِهِ، فَلَهُ أَنْ يُعَاقِبَ عَنْ نَفْسِهِ وَمَالِهِ، وَيَدْفَعُ عَنْهَا بِكُلِّ مَا يَقْدِيرُ، وَلَيْسَ لَهُ إِذَا
فَارُوفُهُ أَوْ تَرْكُوهُ أَنْ يَطْلُبُهُمْ، وَلَا يَتَنَعَّمُ آتَاهُمْ، لَيْسَ لِأَحَدٍ إِلَّا إِلَمَامُهُ أَوْ وُلَاةُ الْمُسْلِمِينَ، إِنَّمَا لَهُ أَنْ يَدْفَعَ عَنْ نَفْسِهِ فِي مَعَامِهِ ذَلِكَ، وَيَنْبُوِي
بِجُهْدِهِ أَنْ لَا يَقْتُلَ أَحَدًا، فَإِنْ ماتَ عَلَىٰ يَدِهِ فِي دَفْعِهِ عَنْ نَفْسِهِ فِي الْمُعْرَكَةِ فَأَبْعَدَ اللَّهُ الْمَقْتُولَ، وَإِنْ قُتِلَ هَذَا فِي تِلْكَ الْحَالِ وَهُوَ يَدْفَعُ عَنْ
نَفْسِهِ وَمَالِهِ، رَجُوتُ لَهُ الْشَّهَادَةَ، كَمَا جَاءَ فِي الْأَحَادِيثِ وَجَمِيعِ الْأَثَارِ فِي هَذَا إِنَّمَا أَمْرٌ بِقِتَالِهِ، وَمَمْ يُؤْمِنُ بِقِتَالِهِ وَلَا إِبْتَاعِهِ، وَلَا يُجْهَرُ عَلَيْهِ إِنْ
صُرِعَ أَوْ كَانَ جَيْحًا، وَإِنْ أَحَدُهُ أَسِيرًا فَلَيْسَ لَهُ أَنْ يَقْتُلَهُ، وَلَا يُقْيِمَ عَلَيْهِ الْحُدُودَ، وَلَكِنْ يَرْفَعُ أَمْرَهُ إِلَىٰ مَنْ وَلَاهُ اللَّهُ، فَيَحْكُمُ فِيهِ.

35. And fighting against thieves and the *khawārij* is permitted, if they present themselves to a man (to take) his life or his wealth. Then it is allowed for him to fight for his life and his wealth, and defend it with everything which he is capable of. And it is not allowed for him if they abandon him or leave him, that he should seek them, nor (is it allowed for him to) follow their trails. This is not allowed for anyone except the *Imām* or the leaders of the Muslims. It is verily allowed for him to defend himself in that place where he is, and that

he has the intention in his efforts not to kill anyone. Then if he (i.e. the thief or the *khārijī*) dies upon his hands in his defense of himself in the encounter, then Allāh has sent the killed one far away. And if he is killed in this situation while he is defending himself and his wealth, then I hope he has the *shahādah*. Just as this has been narrated in the *ahādīth* and all of the narrations regarding this. He is verily ordered to fight him, but not ordered to kill him, nor to follow him. Nor should he hurry to kill him if he is knocked down or he is wounded. And if he takes him as a prisoner, then it is not allowed for him to kill him, nor to establish the punishment upon him. Rather he should refer his affairs to the one whom Allāh has put in authority, who then should judge him.

وَلَا نَشْهُدُ عَلَىٰ أَحَدٍ مِّنْ أَهْلِ الْقِبْلَةِ بِعَمَلٍ يَعْمَلُ بِجُنَاحٍ وَلَا نَرْجُو لِلصَّالِحِ وَخَافُ عَلَىٰ الْمُسِيءِ الْمُذْنِبِ، وَنَرْجُو لَهُ رَحْمَةً .

36. And we do not testify for anyone from Ahlul-Qiblah – due to a deed which he has performed – (the he will enter) Paradise nor Hellfire. We hope (for good) for the righteous and we fear for him, and we fear for the wrongdoing sinner and we hope for the Mercy of Allāh for him.

وَمَنْ لَعِيَ اللَّهُ بِذَنْبٍ يَجِبُ لَهُ بِهِ الْتَّارُ تَائِبًا غَيْرَ مُصِرٍ عَلَيْهِ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ، وَيَقْبِلُ التَّوْبَةَ عَنْ عِبَادِهِ، وَيَعْفُو عَنْ السَّيِّئَاتِ،

37. And whoever meets Allāh with a sin which necessitates for him (that he enters) Hellfire, (and) he has repented from it and not insisted (i.e. continued) on it, then Allāh will forgive him. And He accepts the repentance of His slaves and He pardons the bad deeds.

وَمَنْ لَعِيَ وَقَدْ أَقِيمَ عَلَيْهِ حُدُّ ذَلِكَ الذَّنْبِ فِي الدُّنْيَا، فَهُوَ كَفَارُهُ، كَمَا جَاءَ فِي الْحَبْرِ عَنْ رَسُولِ اللَّهِ ﷺ،

38. And whoever meets Him and the punishment for that sin has been established upon him in *dunyā*, then that is its expiation. Just as this has been narrated in the report from the Messenger of Allāh (*sallAllāhu alayhi wa sallam*).

وَمَنْ لَعِيَ مُصِرًا غَيْرَ تَائِبٍ مِّنَ الْذُنُوبِ الَّتِي قَدْ إِسْتَوْجَبَتْ لِهَا الْعُقُوبَةَ فَأُمْرَأَهُ إِلَيَّ اللَّهِ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ،

39. And whoever meets Him while insisting and not having repented from the sins by which the punishment is deserved, then his affairs are with Allāh. If He wants to He punishes him, and if He wants to He forgives him.

وَمَنْ لَعِيَ وَهُوَ كَافِرٌ عَذَّبَهُ وَمَنْ يَغْفِرُ لَهُ.

40. And whoever meets Him as a disbeliever then He will punish him and He will not forgive him.

وَالرَّجُلُ حَقٌّ عَلَى مَنْ زَانَ وَقَدْ أَحْصَنَ إِذَا اعْتَرَفَ أَوْ قَامَتْ عَلَيْهِ بَيِّنَةٌ، وَقَدْ رَجَمَ رَسُولُ اللهِ ﷺ وَقَدْ رَجَمَتْ الْأَئِمَّةُ الرَّاشِدُونَ.

41. And the one who commits *zinā* – while he is married – deserves to be stoned (to death) if he acknowledges it, or the evidence is produced against him. And verily did the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) stone (people to death), and verily did the rightly guided leaders stone (people to death).

وَمَنْ إِنْتَقَصَ أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، أَوْ أَبْعَضَهُ بِخَدْرٍ كَانَ مِنْهُ، أَوْ ذَكَرَ مَسَاوِيَهُ كَانَ مُبْتَدِعًا، حَتَّى يَتَرَكَّمَ عَلَيْهِمْ جَيْعَاءً، وَيَكُونُ قَلْبُهُ كُفُّورًا سَلِيمًا.

42. And whoever criticizes anyone from the Companions of the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) or hates him due to something which occurred from him, or he mentions his faults then he is an innovator, until he asks for mercy for all of them and his heart has no ill feeling towards them.

وَالنِّفَاقُ هُوَ: الْكُفُّرُ، أَنْ يَكُفُّرَ بِاللهِ وَيَعْبُدَ غَيْرَهُ، وَيُظْهِرَ الإِسْلَامِ فِي الْعَالَمِيَّةِ، مِثْلَ الْمُنَافِقِينَ الَّذِينَ كَانُوا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ.

43. And *nifāq* (hypocrisy) is: *kufr*. (This is) that he commits *kufr* to Allāh and worships others than him and (at the same time) shows Islām publicly, just like the hypocrites which existed in the time of the Messenger of Allāh (*sallAllāhu alayhi wa sallam*).

وَقَوْلُهُ ﷺ: "ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ" هَذَا عَلَى التَّعْلِيقِ، نَزَوْبِهَا كَمَا جَاءَتْ، وَلَا نُقْسِمُهَا. وَقَوْلُهُ ﷺ: "لَا تَرْجِعُوا بَعْدِي كُفَّارًا ضَلَالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ" وَمِثْلُ: "إِذَا اتَّقَى الْمُسْلِمَانِ بِسَيِّئَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ" وَمِثْلُ: "سِبَابُ الْمُسْلِمِ فُسُوقٌ وَفَتَاهَةُ كُفُّرٍ" وَمِثْلُ: "مَنْ قَالَ لِأَخِيهِ يَا كَافِرٌ فَقَدْ بَاءَ إِلَّا أَحْدُهُمَا" وَمِثْلُ: "كُفُّرٌ بِاللهِ تَبَرُّو مِنْ نَسِبٍ وَإِنْ دَقَّ" وَنَحْوُ هَذِهِ الْأَحَادِيثِ بِمَا فَدَ صَحَّ وَحْفِظَ، فَإِنَّا نُسَكِّنُ لَهُ، وَإِنْ لَمْ نَعْلَمْ تَفْسِيرَهَا، وَلَا نَتَكَلَّمُ فِيهَا، وَلَا نُجَادِلُ فِيهَا، وَلَا نُقْسِمُ هَذِهِ الْأَحَادِيثَ إِلَّا مِثْلَ مَا جَاءَتْ، لَا تَرْدُهَا إِلَّا بِأَحَقِّ مِنْهَا.

44. And his (*sallAllāhu alayhi wa sallam*) words: "*Three (characteristics), whoever possesses them then he is a hypocrite.*" This is being harsh (in expression). We narrate this as it has been narrated, and we do not interpret it. And (similar are) his (*sallAllāhu alayhi wa sallam*) words: "*Do not return after me to being misguided disbelievers, where you strike the necks of one another.*" And just like: "*If two Muslims meet with their swords (to fight each other), then the killer and the killed one are in Hellfire.*" And like (his words): "*Cursing a Muslim is a sin and killing him is kufr.*" And like: "*Whoever says to his brother: 'O you*

disbeliever', then it verily returns to one of them." And like: "It is *kufr* to Allāh to disassociate from (ones) kinship, even if it insignificant (i.e. remote)." And similar to these *ahādīth* among that which is correct and has been memorized (by trustworthy narrators). Verily we submit to them, even if we don't know their interpretation, and we do not speak about them, nor do we debate regarding them, nor do we interpret these *ahādīth* except as how they were narrated. And we do not answer it back except with something which is more correct than it.

وَالْجَنَّةُ وَالنَّارُ مَخْلُوقَتَانِ فَدْ حُلِقْتَا، كَمَا جَاءَ عَنْ رَسُولِ اللَّهِ ﷺ: "دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ قَصْرًا" وَ "رَأَيْتُ الْكَوْثَرَ" وَ "إِطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا كَذَا وَكَذَا" ، فَمَنْ زَعَمَ أَنَّهُمَا لَمْ يُخْلَقَا، فَهُوَ مُكَذِّبٌ بِالْقُرْآنِ وَأَحَادِيثِ رَسُولِ اللَّهِ ﷺ ، وَلَا أَحْسَبُهُ يُؤْمِنُ بِالْجَنَّةِ وَالنَّارِ.

45. And Paradise and Hellfire are two creations which have already been created. Just as this has been narrated from the Messenger of Allāh (*sallAllāhu alayhi wa sallam*): "*I entered into Paradise and I saw a castle.*" And: "*I saw Al-Kawthar.*" And: "*I looked upon Paradise and I saw that most of its inhabitants were such (and such). And I looked upon Hellfire and I saw such and such.*" So whoever claims that they have not been created, then he is rejecting the Qurān and the *ahādīth* of the Messenger of Allāh (*sallAllāhu alayhi wa sallam*), and I don't consider him to be believing in Paradise and Hellfire.

وَمَنْ مَاتَ مِنْ أَهْلِ الْقِبْلَةِ مُوْحِدًا يُصَلِّي عَلَيْهِ، وَيُسْتَغْفِرُ لَهُ وَلَا يُنْجِبُ عَنْهُ أَلَا سِعْقَارُ، وَلَا تُشْرُكُ الصَّلَاةُ عَلَيْهِ لِذَنْبٍ أَدْنَى صَغِيرًا كَانَ أَوْ كَبِيرًا، أَمْرُهُ إِلَى اللَّهِ تَعَالَى .

46. And whoever dies from the Ahlul-Qiblah as a *muwahhid* then he is prayed upon, and forgiveness is asked for him and asking for forgiveness for him is not forsaken. Nor is the prayer upon him left due to a sin which he committed, whether it is small or big. His affairs are with Allāh the Exalted."

آخِرُ الرِّسَالَةِ وَالْحَمْدُ لِلَّهِ وَحْدَهُ وَصَلَوَاتُهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَامٌ تَسْلِيمًا.

The end of the *risālah*. And all praise is due to Allāh alone, and may His peace and abundant blessings be upon Muhammad and his family.