

أُصُولُ السُّنَّةِ لِلْإِمَامِ أَحْمَدِ رَحِمَهُ اللَّهُ

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

سمع أبي عبد الله يحيى بن أبي الحسن بن الربنا، قال: أخبرنا والدي أبو علي الحسن بن أحمد بن عبد الله بن الربنا، قال: أخبرنا أبو الحسين علي بن محمد بن عبد الله بن بشران المعداد، 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 بنيس قال: حدثني عبدوس بن مالك العطار، قال: سمعت أبا عبد الله أحمد بن محمد بن حنبل رحمهم الله 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 and 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:

أُصُولُ السُّنَّةِ عِنْدَنَا:

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

الْتِمَسْتُ بِمَا كَانَ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ ﷺ وَالْإِقْتِدَاءُ بِهِمْ،

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

وَتَرْكُ الْبِدْعِ، وَكُلُّ بِدْعَةٍ فَهِيَ ضَلَالَةٌ،

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

وَتَرْكُ الْخُصُومَاتِ، وَالْجُلُوسِ 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.

وَالسُّنَّةُ عِنْدَنَا آثَارُ رَسُولِ اللَّهِ ﷺ ،

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

وَالسُّنَّةُ تُفَسِّرُ الْقُرْآنَ، وَهِيَ دَلَالُ الْقُرْآنِ،

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

وَلَيْسَ فِي السُّنَّةِ قِيَاسٌ، وَلَا تُضْرَبُ لَهَا الْأَمْثَالُ، وَلَا تُدْرَكُ بِالْعُقُولِ وَلَا الْأَهْوَاءِ، إِنَّمَا هُوَ الْإِتِّبَاعُ وَتَرْكُ أَهْوَى.

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.

وَمِنَ السُّنَّةِ الْأَلْزِمَةُ الَّتِي مَنْ تَرَكَ مِنْهَا حَصْلَةً - لَمْ يَقْبَلْهَا 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 خَيْرُهُ وَشَرُّهُ، وَالتَّصَدِيقُ بِالْأَحَادِيثِ فِيهِ، وَالْإِيمَانُ بِهَا، لَا يُقَالُ لِمَ وَلَا كَيْفَ، إِنَّمَا هُوَ التَّصَدِيقُ وَالْإِيمَانُ بِهَا، وَمَنْ لَمْ يَعْرِفْ تَفْسِيرَ الْحَدِيثِ وَبَيَّنَّعَهُ عَقْلُهُ فَقَدْ كُفِيَ ذَلِكَ وَأُحْكِمَ لَهُ، فَعَلَيْهِ الْإِيمَانُ بِهِ وَالتَّسْلِيمُ لَهُ، مِثْلُ حَدِيثِ " الصَّادِقِ الْمَصْدُوقِ " وَمِثْلُ مَا كَانَ مِثْلَهُ فِي الْقَدَرِ، وَمِثْلُ أَحَادِيثِ الرُّؤْيَةِ كُلِّهَا، وَإِنْ نَبَتْ عَنِ الْأَسْمَاعِ وَاسْتَوْحَشَ مِنْهَا الْمُسْتَمِعُ، وَإِنَّمَا عَلَيْهِ الْإِيمَانُ بِهَا، وَأَنْ لَا يَزِدَّ مِنْهَا حَرْفًا وَاحِدًا وَغَيْرَهَا مِنَ الْأَحَادِيثِ الْمَأْنُورَاتِ عَنِ التَّقَاتِ.

وَأَنْ لَا يُخَاصِمَ أَحَدًا وَلَا يُنَاطِرُهُ، وَلَا يَتَعَلَّمَ الْجِدَالَ.

فَإِنَّ الْكَلَامَ فِي الْقَدَرِ وَالرُّؤْيَةِ وَالْقُرْآنِ وَغَيْرِهَا مِنَ السُّنَنِ مَكْرُوهٌ وَمَنْهِيٌّ عَنْهُ، لَا يَكُونُ صَاحِبُهُ -وَإِنْ أَصَابَ بِكَلَامِهِ السُّنَّةَ- مِنْ أَهْلِ السُّنَّةِ حَتَّى يَدْعَ 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 يَضْعَفُ أَنْ يَقُولَ: لَيْسَ بِمَخْلُوقٍ، فَإِنَّ كَلَامَ اللَّهِ لَيْسَ بِبَائِنٍ 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.

وَإِبَّائِكَ وَمُنَاطَرَةٍ مَنْ أَخَذَتْ فِيهِ، وَمَنْ قَالَ بِاللَّفْظِ وَغَيْرِهِ، وَمَنْ وَقَفَ فِيهِ، فَقَالَ: لَا أَدْرِي مَخْلُوقٌ أَوْ لَيْسَ بِمَخْلُوقٍ، وَإِنَّمَا هُوَ كَلَامُ اللَّهِ فَهَذَا صَاحِبٌ 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 بِالرُّؤْيَا يَوْمَ الْقِيَامَةِ كَمَا رُوِيَ عَنِ النَّبِيِّ ﷺ مِنَ الْأَحَادِيثِ الصَّحِيحِ،

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-Lafdhiyyah are those who say: ‘My pronunciation of the *Qurān* is created’.

وَأَنَّ النَّبِيَّ ﷺ قَدْ رَأَى رَبَّهُ، فَإِنَّهُ مَا تَوَرَّعَ عَنْ رَسُولِ اللَّهِ ﷺ، صَحِيحٌ، رَوَاهُ قَتَادَةُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ؛ وَرَوَاهُ الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ؛ وَرَوَاهُ عَلِيُّ بْنُ زَيْدٍ، عَنْ يُونُسَ بْنِ مِهْرَانَ، عَنْ ابْنِ عَبَّاسٍ، وَالحَدِيثُ عِنْدَنَا عَلَى ظَاهِرِهِ كَمَا جَاءَ عَنْ النَّبِيِّ ﷺ، وَالْكَلامُ فِيهِ بِدْعَةٌ، وَلَكِنْ نُؤْمِنُ بِهِ كَمَا جَاءَ عَلَى ظَاهِرِهِ، وَلَا نُنَظِرُ 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 يَزِنُ جَنَاحَ بُعُوضَةٍ، وَتُوزَنُ أَعْمَالُ الْعِبَادِ كَمَا جَاءَ فِي الْأَثَرِ، وَالْإِيمَانُ بِهِ، وَالتَّصَدِيقُ بِهِ، وَالْإِعْرَاضُ عَنْ مَنْ رَدَّ ذَلِكَ، وَتَرْكُ مُجَادَلَتِهِ.

14. And the belief in the *Mīzān* (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 تَرْجُمَانٌ، وَالْإِيمَانُ بِهِ وَالتَّصَدِيقُ 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 بِالْحَوْضِ، وَأَنَّ لِرَسُولِ اللَّهِ ﷺ حَوْضًا يَوْمَ الْقِيَامَةِ تَرِدُ عَلَيْهِ أُمَّتُهُ، عَرْضُهُ مِثْلُ طُولِهِ، مَسِيرَةُ شَهْرٍ، آيَتُهُ كَعَدَدِ نُجُومِ السَّمَاءِ عَلَى مَا صَحَّحَتْ بِهِ الْأَحْبَابُ مِنْ غَيْرِ وَجْهِ.

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 تُفْتَنُ فِي قُبُورِهَا، وَتُسْأَلُ عَنِ الْإِيمَانِ وَالْإِسْلَامِ، وَمَنْ رَبُّهُ؟ وَمَنْ نَبِيُّهُ؟ وَيَأْتِيهِ مُنْكَرٌ وَنَكِيرٌ، كَيْفَ شَاءَ اللَّهُ ﷻ وَكَيْفَ أَرَادَ، وَالْإِيمَانُ بِهِ وَالتَّصَدِيقُ 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 النَّبِيِّ ﷺ ، وَيَقُومُ يُخْرَجُونَ مِنَ النَّارِ بَعْدَ مَا احْتَرَفُوا وَصَارُوا فَحْمًا، فَيُؤْمَرُ بِهِمْ إِلَى نَهْرٍ عَلَى بَابِ الْجَنَّةِ كَمَا جَاءَ فِي الْأَثَرِ، كَيْفَ شَاءَ اللَّهُ، وَكَمَا شَاءَ، إِنَّمَا هُوَ الْإِيمَانُ بِهِ، وَالتَّصَدِيقُ 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 الدَّجَالَ خَارِجٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ وَالْأَحَادِيثُ 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 يَنْزِلُ فَيَقْتُلُهُ بِبَابِ لُدٍّ.

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

وَالْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَرِيدُ وَيَنْتَقِصُ كَمَا جَاءَ فِي الْحَبَرِ: " أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا " 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 تَرَكُهُ كُفْرٌ إِلَّا الصَّلَاةُ، مَنْ تَرَكَهَا فَهُوَ كَافِرٌ، وَقَدْ أَحَلَّ 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.

وَحَبَرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ الصِّدِّيقُ، ثُمَّ عُمَرُ بْنُ الْخَطَّابِ، ثُمَّ عُثْمَانُ بْنُ عَفَّانَ نَقَدِمَ هَؤُلَاءِ الثَّلَاثَةَ كَمَا قَدَّمَهُمْ أَصْحَابُ رَسُولِ اللَّهِ ﷺ، لَمْ يَخْتَلِفُوا 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 هَؤُلَاءِ الثَّلَاثَةِ أَصْحَابُ الشُّورَى الْخُمْسَةِ: عَلِيُّ بْنُ أَبِي طَالِبٍ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعْدٌ، 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*.

وَيَذْهَبُ فِي ذَلِكَ إِلَى حَدِيثِ ابْنِ عُمَرَ: "كُنَّا نَعُدُّ وَرَسُولَ اللَّهِ ﷺ حَيًّا وَأَصْحَابُهُ مُتَوَافِرُونَ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ ثُمَّ نَسْكُتُ "

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 بَدْرِ مِنَ الْمُهَاجِرِينَ، ثُمَّ أَهْلُ بَدْرِ مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ عَلَى قَدْرِ الْهِجْرَةِ وَالسَّابِقَةِ، أَوَّلًا فَأَوَّلًا،

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 هَؤُلَاءِ أَصْحَابُ رَسُولِ اللَّهِ ﷺ، الْقَرْنُ الَّذِي بُعِثَ فِيهِمْ. وَكُلُّ مَنْ صَحِبَهُ سَنَةً أَوْ شَهْرًا أَوْ يَوْمًا أَوْ سَاعَةً، أَوْ رَأَاهُ فَهُوَ مِنْ أَصْحَابِهِ، لَهُ مِنَ الصُّحْبَةِ عَلَى قَدْرِ مَا صَحِبَهُ، وَكَانَتْ سَابِقَتُهُ مَعَهُ، وَسَمِعَ مِنْهُ، وَنَظَرَ إِلَيْهِ نَظْرَةً، فَأَدْنَاهُمْ صُحْبَةً هُوَ أَفْضَلُ مِنَ الْقَرْنِ الَّذِينَ لَمْ يَرَوْهُ، وَلَوْ لَقُوا اللَّهَ بِجَمِيعِ الْأَعْمَالِ، كَانَ هَؤُلَاءِ الَّذِينَ صَحَبُوا النَّبِيَّ ﷺ وَرَأَوْهُ وَسَمِعُوا مِنْهُ، وَمَنْ رَأَاهُ بَعَيْنِهِ وَأَمَنَ بِهِ وَلَوْ سَاعَةً، أَفْضَلُ لِصُحْبَتِهِ مِنَ التَّابِعِينَ، 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 وَلِيَ الْخِلَافَةَ، وَاجْتَمَعَ النَّاسُ عَلَيْهِ، وَرَضُوا بِهِ، وَمَنْ عَلَيْهِمُ السَّيْفُ حَتَّى صَارَ خَلِيفَةً، وَمِثْلِي أَمِيرِ 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.

وَالْعَزُومُ مَاضٍ مَعَ الْأَمِيرِ إِلَى يَوْمِ الْقِيَامَةِ الْبَرِّ وَالْفَاجِرِ لَا يُتْرَكُ.

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.

وَقِسْمَةُ الْفَيْءِ وَإِقَامَةُ الْحُدُودِ إِلَى الْأَئِمَّةِ مَاضٍ لَيْسَ 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 أَجْزَأَتْ 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.

وَصَلَاةُ الْجُمُعَةِ خُلْفُهُ وَخَلْفَ مَنْ وَلَّاهُ، جَائِزَةٌ بَاقِيَةٌ تَأْتِي رَكْعَتَيْنِ، مَنْ أَعَادَهَا فَهُوَ مُبْتَدِعٌ تَارِكٌ لِلْأَثَارِ، مُخَالِفٌ لِلسُّنَّةِ، لَيْسَ لَهُ مِنْ فَضْلِ الْجُمُعَةِ شَيْءٌ؛ إِذَا لَمْ يَرَ الصَّلَاةَ خَلْفَ الْأَئِمَّةِ مَنْ كَانُوا بَرِّهِمْ وَفَاجِرِهِمْ.

فَالسُّنَّةُ: بِأَنْ يُصَلِّيَ مَعَهُمْ رَكْعَتَيْنِ، وَيَدِينُ بِأَنَّهَا تَأْتِي، لَا يَكُنْ فِي صَدْرِكَ مِنْ ذَلِكَ شَكٌّ.

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 عَلَى إِمَامٍ مِنْ أَيْمَةِ الْمُسْلِمِينَ وَقَدْ كَانَ النَّاسُ اجْتَمَعُوا عَلَيْهِ وَأَقْرَبُوا لَهُ بِالْخِلَافَةِ، بِأَيِّ وَجْهِ كَانَ، بِالرِّضَا أَوْ بِالْعَلْبَةِ - فَقَدْ شَقَّ هَذَا الْخَارِجُ عَصَا الْمُسْلِمِينَ، وَخَالَفَ الْأَثَارَ عَنْ رَسُولِ اللَّهِ ﷺ: فَإِنْ مَاتَ 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 مِنَ النَّاسِ، فَمَنْ فَعَلَ ذَلِكَ فَهُوَ مُبْتَدِعٌ عَلَى 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 اللَّصُوصِ وَالْخَوَارِجِ جَائِزٌ إِذَا عَرَضُوا لِلرَّجُلِ فِي نَفْسِهِ وَمَالِهِ، فَلَهُ أَنْ يُقَاتِلَ عَنْ نَفْسِهِ وَمَالِهِ، وَيُدْفَعُ عَنْهَا بِكُلِّ مَا يَقْدِرُ، وَلَيْسَ لَهُ إِذَا فَارَقُوهُ أَوْ تَرَكَوهُ أَنْ يَطْلُبَهُمْ، وَلَا يَتَّبِعَ آثَارَهُمْ، لَيْسَ لِأَحَدٍ إِلَّا الْإِمَامُ أَوْ وَلَاةُ الْمُسْلِمِينَ، إِنَّمَا لَهُ أَنْ يَدْفَعَ عَنْ نَفْسِهِ فِي مَقَامِهِ ذَلِكَ، وَيَنْوِي بِجَهْدِهِ أَنْ لَا يُقْتَلَ أَحَدًا، فَإِنْ مَاتَ عَلَى يَدَيْهِ فِي دَفْعِهِ عَنْ نَفْسِهِ فِي الْمَعْرَكَةِ فَأَبْعَدَ اللَّهُ الْمَقْتُولَ، وَإِنْ قُتِلَ هَذَا فِي تِلْكَ الْحَالِ وَهُوَ يَدْفَعُ عَنْ نَفْسِهِ وَمَالِهِ، رَجَوْتُ لَهُ الشَّهَادَةَ، كَمَا جَاءَ فِي الْأَحَادِيثِ وَجَمِيعِ الْأَثَارِ فِي هَذَا إِنَّمَا أَمَرَ بِقِتَالِهِ، وَمَنْ يُؤَمِّرُ بِقِتَالِهِ وَلَا يُتَابِعُهُ، وَلَا يُجَاهِدُ عَلَيْهِ إِنْ صُرِعَ أَوْ كَانَ جَرِيحًا، وَإِنْ أَخَذَهُ أُسِيرًا فَلَيْسَ لَهُ أَنْ يُقْتَلَ، وَلَا يُقِيمَ عَلَيْهِ الْحَدَّ، وَلَكِنْ يَرْفَعُ أَمْرُهُ إِلَى مَنْ وَلَّاهُ 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 نَشْهَدُ عَلَى أَحَدٍ مِنْ أَهْلِ الْقِبْلَةِ بِعَمَلٍ يَحْتَمِلُ بِجَنَّةٍ وَلَا نَارٍ نَرْجُو لِلصَّالِحِ وَنَخَافُ عَلَيْهِ، وَنَخَافُ عَلَى الْمُسِيءِ الْمَذْنِبِ، وَنَرْجُو لَهُ رَحْمَةَ اللَّهِ.

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 لَقِيَ اللَّهَ بِذَنْبٍ يُحِبُّ لَهُ بِهِ النَّارَ تَائِبًا غَيْرَ مُصِرٍّ عَلَيْهِ فَإِنَّ اللَّهَ يُتَوَبُّ عَلَيْهِ، وَيَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ، وَيَعْفُو عَنِ 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 لَقِيَهِ وَقَدْ أُقِيمَ عَلَيْهِ حَدُّ ذَلِكَ الذَّنْبِ فِي الدُّنْيَا، فَهُوَ كَفَّارُهُ، كَمَا جَاءَ فِي الْحَبَرِ 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 لَقِيَهِ مُصِرًّا غَيْرَ تَائِبٍ مِنَ الذُّنُوبِ الَّتِي قَدْ اسْتَوْجَبَ بِهَا الْعُقُوبَةَ فَأَمَرُهُ إِلَى اللَّهِ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ عَفَرَ 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 لَقِيَهِ وَهُوَ كَافِرٌ عَذَّبَهُ وَلَمْ يَغْفِرْ لَهُ.

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

وَالرَّحْمَ حَقٌّ عَلَى مَنْ زَنَا وَقَدْ أَحْصَنَ إِذَا اعْتَرَفَ أَوْ قَامَتْ عَلَيْهِ بَيِّنَةٌ، وَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ وَقَدْ رَجِمَتِ 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 انْتَقَصَ أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، أَوْ أَبْعَضَهُ بِحَدَثٍ كَانَ مِنْهُ، أَوْ ذَكَرَ مَسَاوِيَهُ كَانَ مُبْتَدِعًا، حَتَّى يَتَرَحَّمَّ عَلَيْهِمْ جَمِيعًا، وَيَكُونُ قَلْبُهُ هُمْ 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.

وَالِإِفْقَاقُ هُوَ: الْكُفْرُ، أَنْ يَكْفُرَ بِاللَّهِ وَيَعْبُدَ غَيْرَهُ، وَيُظْهِرَ الْإِسْلَامَ فِي الْعَلَانِيَةِ، مِثْلَ الْمُنَافِقِينَ الَّذِينَ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ 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 التَّغْلِيظِ، نَزَوِيهَا كَمَا جَاءَتْ، وَلَا تُفْسِرُهَا. وَقَوْلُهُ ﷺ: "لَا تَرْجِعُوا بَعْدِي كُفْرًا ضَلَالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ" وَمِثْلُ: "إِذَا لَتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ" وَمِثْلُ: "سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ" وَمِثْلُ: "مَنْ قَالَ لِأَخِيهِ يَا كَافِرٌ فَقَدْ بَاءَ بِمَا أَحَدُهُمَا" وَمِثْلُ: "كُفْرٌ بِاللَّهِ تَبَرُّؤٌ مِنْ نَسَبٍ وَإِنْ دَقَّ" وَنَحْوُ هَذِهِ الْأَحَادِيثِ بِمَا قَدْ صَحَّ وَحُفِظَ، فَإِنَّا نُسَلِّمُ لَهُ، وَإِنْ لَمْ نَعْلَمْ تَفْسِيرَهَا، وَلَا نَتَكَلَّمُ فِيهَا، وَلَا نُجَادِلُ فِيهَا، وَلَا نُفَسِّرُ هَذِهِ الْأَحَادِيثَ إِلَّا مِثْلَ مَا جَاءَتْ، لَا نَزِدُّهَا 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 قَدْ خُلِقَتَا، كَمَا جَاءَ عَنْ رَسُولِ اللَّهِ ﷺ: " دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ قَصْرًا. " وَ " رَأَيْتُ الْكَوْثَرَ " وَ " إِطْلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا كَذًا، وَإِطْلَعْتُ فِي النَّارِ فَرَأَيْتُ كَذًا وَكَذًا " ، فَمَنْ زَعَمَ أَنَّهُمَا لَمْ تُخْلَقَا، 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 مُوَحَّدًا يُصَلَّى عَلَيْهِ، وَيُسْتَعْفَرُ لَهُ وَلَا يُحْجَبُ عَنْهُ إِلَّا سَتَعْفَارٌ، وَلَا تُتْرَكُ الصَّلَاةُ عَلَيْهِ لِدَنْبٍ أَوْ ذَنْبٍ صَغِيرٍ كَانَ أَوْ كَبِيرًا، أَمْرُهُ إِلَى اللَّهِ تَعَالَى .

46. And whoever dies from the Ahlul-Qiblah as a *muwāhhid* 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.