



Al-Isnad

أصول السنة

الإمام أحمد بن حنبل (ت 241 هـ)

Uṣul al-Sunnah (Fundamentals of the Sunnah)

Imam Aḥmad ibn Ḥanbal (d. 241 AH)

أُصُولُ السُّنَّةِ عِنْدَنَا

The fundamentals of the Sunnah are:

الْتَّمَسْتُكَ بِمَا كَانَ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْإِقْتِدَاءُ بِهِمْ

1. Adhering to that which the Companions of Allah's Messenger (ﷺ) were upon and following their example

وَتَرَكُ الْبِدْعَ وَكُلَّ بِدْعَةٍ فَهِيَ ضَلَالَةٌ

2. Leaving innovations for every innovation is misguidance

وَتَرَكُ (الْمِرَاءَ وَ الْجِدَالَ وَ) الْخُصُومَاتِ فِي الدِّينِ

3. Leaving debating and disputing about matters of the religion

و تَرَكَ الْجُلُوسَ مَعَ أَصْحَابِ الْأَهْوَاءِ

4. Leaving sitting with the people of desires

و السُّنَّةُ عِنْدَنَا: آثَارُ رَسُولِ اللَّهِ (ﷺ)

5. The Sunnah for us is the narrations of the Messenger of Allah (ﷺ)

وَالسُّنَّةُ تَفْسِرُ الْقُرْآنَ وَهِيَ دَلَالِلُ الْقُرْآنِ

6. The Sunnah interprets the Qur'an and it is the explanation of it

وَلَيْسَ فِي السُّنَّةِ قِيَاسٌ، وَلَا تَضْرِبُ لَهَا الْأَمْثَالَ، وَلَا تَدْرِكُ بِالْعُقُولِ وَلَا الْأَهْوَاءَ،
إِنَّمَا هُوَ الْإِتْبَاعُ وَتَرَكُ الْهَوَى. وَمِنَ السُّنَّةِ اللَّازِمَةُ الَّتِي مِنْ تَرَكِ مِنْهَا خَصْلَةٌ لَمْ
يَقْبَلْهَا وَيُؤْمِنُ بِهَا لَمْ يَكُنْ مِنْ أَهْلِهَا:

7. There is no analogy in the Sunnah, no similitudes given to it. It cannot be comprehended with just the intellect and desires. Rather, it is to follow and abandon desires. From the necessary Sunnah, which if a tenet of it is abandoned, it is not acceptable and such a person is not from its people:

الإِيمَانُ بِالْقَدْرِ خَيْرُهُ وَشَرُّهُ، وَالتَّصَدِيقُ بِالْأَحَادِيثِ فِيهِ، وَالْإِيمَانُ بِهَا، لَا يُقَالُ: لَمْ؟ وَلَا كَيْفَ؟ إِنَّمَا هُوَ التَّصَدِيقُ وَالْإِيمَانُ بِهَا، وَمَنْ لَمْ يَعْرِفْ تَفْسِيرَ الْحَدِيثِ وَيَبْلُغَهُ عَقْلُهُ فَقَدْ كَفَى ذَلِكَ وَأَحْكَمَ لَهُ، فَعَلَيْهِ الْإِيمَانُ بِهِ وَالتَّسْلِيمُ لَهُ، مِثْلَ حَدِيثِ: الصَّادِقُ الْمَصْدُوقُ. وَمِثْلُ: مَا كَانَ مِثْلَهُ فِي الْقَدْرِ. وَمِثْلُ: أَحَادِيثُ الرُّؤْيَا كُلِّهَا. وَإِنْ نَبَتَ عَنِ الْأَسْمَاعِ، وَاسْتَوْحَشَ مِنْهَا الْمُسْتَمِعُ، فَإِنَّمَا عَلَيْهِ الْإِيمَانُ بِهَا، وَأَنْ لَا يَرُدَّ مِنْهَا حَرْفًا وَاحِدًا، وَغَيْرَهَا مِنَ الْأَحَادِيثِ الْمَأْثُورَاتِ عَنِ الثِّقَاتِ

8. To have faith in pre-decree, its good and bad, to affirm all the narrations that mention it and believe in them. Not to ask, why? Or how? Rather, to affirm and believe. Whoever cannot understand a narration or their mind cannot comprehend it, then it is enough for him to know it is clear, and he only has to affirm it and submit to it. These narrations include the *ḥadīth* of the truthful one and similar ones about pre-decree, and all the narrations of seeing Allah. If one's ears dislike it and the hearing finds it strange, he should believe in it and not reject from it a single word of it, or other narrations that have been relayed by trustworthy narrators.

وَأَنْ لَا يُخَاصِمَ أَحَدًا، وَلَا يَنْظُرُهُ، وَلَا يَتَعَلَّمَ الْجِدَالَ، فَإِنَّ الْكَلَامَ فِي الْقَدْرِ وَالرُّؤْيَا وَالْقُرْآنَ وَغَيْرَهَا مِنَ السَّنَنِ مَكْرُوهٌ وَمَنْهِي عَنْهُ، لَا يَكُونُ صَاحِبُهُ - وَإِنْ أَصَابَ بِكَلَامِهِ السَّنَةَ - مِنْ أَهْلِ السَّنَةِ حَتَّى يَدَعَ الْجِدَالَ وَيُسَلِّمَ وَيُؤْمِنَ بِالْآثَارِ

9. He should not dispute with or debate anyone. He should not learn the art of debating, for delving into pre-decree, seeing Allah, the Qur'an and other tenets is disliked and forbidden. The one who does it – even if they attain the Sunnah – is

not from the people of the Sunnah until they leave debating, and submit to and believe in the narrations.

(وَالْقُرْآنَ كَلَامَ اللَّهِ وَلَيْسَ بِمَخْلُوقٍ) وَلَا يَضَعُ أَنْ يَقُولَ لَيْسَ بِمَخْلُوقٍ، فَإِنْ كَلَّمَ
اللَّهُ لَيْسَ بِبَائِنٍ مِنْهُ وَلَيْسَ مِنْهُ شَيْءٌ مَخْلُوقًا

10. The Qur'an is the speech of Allah uncreated. He should not be too weak to state that it is uncreated, for the speech of Allah is not separate from Him and none of it is created.

وَإِيَّاكَ وَمَنَاظِرَةً مِنْ أَحَدٍ فِيهِ وَمَنْ قَالَ بِاللَّفْظِ وَغَيْرِهِ، وَمَنْ وَقَفَ فِيهِ فَقَالَ: لَا
أَدْرِي مَخْلُوقٌ أَوْ لَيْسَ بِمَخْلُوقٍ، وَإِنَّمَا هُوَ كَلَامُ اللَّهِ، فَهَذَا صَاحِبُ بِدْعَةٍ مِثْلَ مَنْ
قَالَ: هُوَ مَخْلُوقٌ. وَإِنَّمَا هُوَ كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ

11. Beware of debating the one who has innovated in this and says that his reading is created or something similar, or the one who has no position and says, 'I don't know whether it is created or not but it is Allah's speech'. This is an innovator like the one who says it is created. Rather, it is the speech of Allah uncreated.

وَالْإِيمَانُ بِالرُّؤْيَا يَوْمَ الْقِيَامَةِ كَمَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ
الْأَحَادِيثِ الصَّحِيحَةِ

12. To believe in the seeing of Allah on the Day of Judgement as reported from the Prophet (ﷺ) in authentic narrations.

وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ رَأَى رَبَّهُ فَإِنَّهُ مَأْثُورٌ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ صَحِيحٌ، رَوَاهُ قَتَادَةُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ. وَرَوَاهُ الْحَكَمُ بْنُ إِبَانٍ
عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ. وَرَوَاهُ عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مَهْرَانَ عَنْ ابْنِ

عَبَّاسٍ. وَالْحَدِيثُ عِنْدَنَا عَلَى ظَاهِرِهِ كَمَا جَاءَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَالْكَلَامُ فِيهِ بِدْعَةٌ، وَلَكِنْ نُؤْمِنُ بِهِ كَمَا جَاءَ عَلَى ظَاهِرِهِ وَلَا نُنَازِرُ فِيهِ أَحَدًا

13. We affirm that the Prophet (ﷺ) saw his Lord as is authentically narrated. It is narrated by Qatādah from ‘Ikrimah from Ibn ‘Abbās, and from Al-Ḥakam ibn Abān from ‘Ikrimah from Ibn ‘Abbās, and from ‘Alī ibn Zayd from Yūsuf ibn Mahrān from Ibn ‘Abbās. We accept the literal meaning of the narration as it has been narrated from the Prophet (ﷺ) and to dispute it is an innovation. Rather, we accept it literally and do not dispute regarding it.

وَالْإِيمَانُ بِالْمِيزَانِ يَوْمَ الْقِيَامَةِ كَمَا جَاءَ (يُوزَنُ الْعَبْدُ يَوْمَ الْقِيَامَةِ فَلَا يَزِنُ جَنَاحُ
بِعُوضَةٍ) وَيُوزَنُ أَعْمَالُ الْعِبَادِ كَمَا جَاءَ فِي الْأَثَرِ. وَالْإِيمَانُ بِهِ وَالتَّصَدِيقُ بِهِ
وَالْإِعْرَاضُ عَنْ مَنْ رَدَّ ذَلِكَ وَتَرَكَ مُجَادَلَتَهُ

14. We believe in the Scales on the Day of Judgement as has been narrated, “A person will be weighed on the Day of Judgement and won’t equal the wing of a mosquito.” The actions of people will also be weighed as has been narrated. We believe in this and affirm it and ignore those who reject it and do not debate about it.

وَأَنَّ اللَّهَ تَعَالَى يَكَلِّمُ الْعِبَادَ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُمْ وَبَيْنَهُ تَرْجَمَانٌ. وَ الْإِيمَانُ بِهِ
وَالْتَّصَدِيقُ بِهِ

15. We believe that Allah will speak to His slaves on the Day of Judgement without an interpreter. We believe in this and affirm it.

وَالْإِيمَانُ بِالْحَوْضِ، وَأَنَّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَوْضًا يَوْمَ الْقِيَامَةِ تَرِدُ
عَلَيْهِ أُمَّتُهُ، عَرْضُهُ مِثْلُ طَوْلِهِ: مَسِيرَةُ شَهْرٍ، أَنْيَتُهُ كَعَدَدِ نُجُومِ السَّمَاءِ عَلَى مَا
صَحَّتْ بِهِ الْأَخْبَارُ مِنْ غَيْرِ وَجْهِ

16. We believe in the Pond, and that the Prophet (ﷺ) will have a pond on the Day of Judgement that his nation will come to. Its length and width are equal; a month's travel. Its cups are like the numbers of stars in the sky, as has been mentioned authentically in the narrations from numerous reports.

الإِيمَانُ بِعَذَابِ الْقَبْرِ، وَأَنَّ هَذِهِ الْأُمَّةَ تَفْتَنُ فِي قُبُورِهَا وَتَسْأَلُ عَنْ: الإِيمَانِ
وَالْإِسْلَامِ، وَمَنْ رَبِّهِ؟ وَمَنْ نَبِيِّهِ؟ وَيَأْتِيهِ مُنْكَرٌ وَنَكِيرٌ كَيْفَ شَاءَ اللَّهُ وَكَيْفَ أَرَادَ،
وَالْإِيمَانُ بِهِ وَالتَّصْدِيقُ بِهِ

17. We believe in the punishment of the grave, and that this nation will be tested in its graves. They will be asked about faith and Islam, who was your Lord? Who was your Prophet? Munkar and Nakir will come to them as Allah wills. We believe in this and affirm it.

وَالْإِيمَانُ بِشَفَاعَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَبِقَوْمٍ يَخْرُجُونَ مِنَ النَّارِ بَعْدَ مَا
احْتَرَقُوا وَصَارُوا فَحْمًا، فَيُؤْمَرُ بِهِمْ إِلَى نَهْرٍ عَلَى بَابِ الْجَنَّةِ كَمَا جَاءَ الْأَثَرُ، كَيْفَ
شَاءَ اللَّهُ وَكَمَا شَاءَ، إِنَّمَا هُوَ الإِيمَانُ بِهِ وَالتَّصْدِيقُ بِهِ

18. We believe in the intercession of the Prophet (ﷺ), and that some people will leave the Fire after they have been burned and become like charcoal. It will be commanded that they are taken to a river by the gates of Paradise as is narrated, just as Allah wills and commands. We believe in this and affirm it.

وَالْإِيمَانُ أَنَّ الْمَسِيحَ الدَّجَالَ خَارِجٌ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَافِرٌ، وَالْأَحَادِيثُ الَّتِي
جَاءَتْ فِيهِ، وَالْإِيمَانُ بِأَنَّ ذَلِكَ كَائِنٌ

19. We believe that the False Messiah will appear, written between his eyes will be, 'kāfir'. We accept all the narrations regarding it and believe it will take place.

وَأَنَّ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ يَنْزِلُ فَيَقْتُلُهُ بِبَابِ لُدٍّ

20. We believe that Jesus son of Mary will descend and kill him at Bāb Ludd.

وَالْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيُنْقُصُ كَمَا جَاءَ فِي الْخَبَرِ: (أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا) وَ (مَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ)

21. We believe that faith consists of speech and action, it increases and decreases as is mentioned in the narration, “The most complete of believers in faith are those best in character”, and, “Whoever abandons the prayer has disbelieved”.

وَلَيْسَ مِنَ الْأَعْمَالِ شَيْءٌ تَرَكَهُ كَفَرٌ إِلَّا الصَّلَاةَ، مَنْ تَرَكَهَا فَهُوَ كَافِرٌ، وَقَدْ أَحَلَّ اللَّهُ قَتْلَهُ

22. The abandonment of any action does not lead to disbelief except for the prayer. Whoever abandons it has disbelieved and Allah has allowed for them to be executed.

وَأَخَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا: أَبُو بَكْرٍ الصِّدِّيقُ، ثُمَّ عُمَرُ بْنُ الْخَطَّابِ، ثُمَّ عُثْمَانُ بْنُ عَفَّانَ. يَقْدَمُ هَؤُلَاءِ الثَّلَاثَةُ كَمَا قَدَّمَهُمْ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَخْتَلِفُوا فِي ذَلِكَ

23. The best of this nation after its Prophet is: Abu Bakr, then ‘Umar ibn al-Khaṭṭāb and then ‘Uthmān ibn ‘Affān. These three are given precedence just as they were by the Companions of the Prophet (ﷺ), they did not differ about this.

ثُمَّ بَعْدَ هَؤُلَاءِ الثَّلَاثَةِ: أَصْحَابُ الشُّرَى الْخَمْسَةِ: عَلِيٌّ بْنُ أَبِي طَالِبٍ، وَالزُّبَيْرُ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعْدٌ، وَطَلْحَةُ، كُلُّهُمْ يَصْلِحُ لِلْخِلَافَةِ وَكُلُّهُمْ إِمَامٌ

24. Then after these three, the five members of the *shūrā*: ‘Alī ibn Abī Ṭālib, Zubayr, ‘Abdur-Raḥmān ibn ‘Awf, Sa’d and Ṭalḥah; each one of them was worthy of the caliphate and each one was a leader.

وَنَذْهَبُ فِي ذَلِكَ إِلَى حَدِيثِ ابْنِ عُمَرَ (كُنَّا نَعُدُّ وَرَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيًّا وَأَصْحَابَهُ مُتَوَافِرِينَ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ ثُمَّ نَسْكُتُ)

25. We take the approach mentioned in the narration of Ibn ‘Umar, “We considered – whilst the Prophet (ﷺ) was alive and his Companions were numerous – Abu Bakr to be best, then ‘Umar, then ‘Uthmān and then we would stop.”

ثُمَّ مِنْ بَعْدِ أَصْحَابِ الشُّرَى: أَهْلُ بَدْرٍ مِنَ الْمُهَاجِرِينَ، ثُمَّ أَهْلُ بَدْرٍ مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَدْرِ الْهَجْرَةِ وَالسَّابِقَةِ أَوْ لَا فَأُولَ

26. Then after the members of the *Shūrā*: the People of Badr from the Muhājirūn, and then the People of Badr from the Anṣār from the Companions of the Prophet (ﷺ), based on their migration and precedence in Islam.

ثُمَّ أَفْضَلُ النَّاسِ بَعْدَ هَؤُلَاءِ: أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَرْنِ الَّذِي بَعَثَ فِيهِمْ، كُلٌّ مِنْ صَحْبِهِ سَنَةً، أَوْ شَهْرًا، أَوْ يَوْمًا، أَوْ سَاعَةً، وَرَأَاهُ فَهُوَ مِنْ أَصْحَابِهِ، لَهُ مِنَ الصُّحْبَةِ عَلَى قَدْرِ مَا صَحَبَهُ وَكَانَتْ سَابِقَتُهُ مَعَهُ وَسَمِعَ مِنْهُ وَنَظَرَ إِلَيْهِ نَظْرَةً، فَأَدْنَاهُمْ صُحْبَةً هُوَ أَفْضَلُ مِنَ الْقَرْنِ الَّذِي لَمْ يَرَوْهُ وَلَوْ لَقُوا اللَّهَ بِجَمِيعِ الْأَعْمَالِ كَانَ هَؤُلَاءِ الَّذِينَ صَحَبُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَوْهُ وَسَمِعُوا مِنْهُ وَمَنْ رَأَاهُ بِعَيْنِهِ وَآمَنَ بِهِ وَلَوْ سَاعَةً أَفْضَلُ لَصَحْبَتِهِمْ مِنَ التَّابِعِينَ وَلَوْ عَمِلُوا كُلَّ أَعْمَالِ الْخَيْرِ

27. Then the best after them are the Companions of the Prophet (ﷺ) – the generation he was sent to, whether they accompanied him for a year, a month, a day, an hour or

just saw him; they are all Companions. Each one has of his companionship according to the time they spent with him, his precedence, how much heard and saw of him. The least of the Companions is still better than the next generation who never saw him, even if they were to meet Allah with every good deed. Thus, those who accompanied the Prophet (ﷺ), saw him and heard from him, or only saw him whilst believing in him, if only for a moment, are better than the *tābi'ūn*, even if the latter did every good deed.

والسمع وَالطَّاعَةَ لِلْأُئِمَّةِ وَأَمِيرَ الْمُؤْمِنِينَ الْبِرِّ وَالْفَاجِرِ، وَمَنْ وَلِيَ الْخِلَافَةَ، وَاجْتَمَعَ النَّاسُ عَلَيْهِ، وَرَضُوا بِهِ، وَمَنْ غَلَبَهُم بِالسَّيْفِ حَتَّى صَارَ خَلِيفَةً وَاسْمِي أَمِيرَ الْمُؤْمِنِينَ

28. We believe in hearing and obeying the rulers of the Muslims, whether they are pious or evil. This is for whoever has the caliphate, and the people agree on him and accept him, or he overpowers them by force and becomes the caliph and is called the leader of the Muslims.

وَالْغَزْوُ مَاضٍ مَعَ الْإِمَامِ إِلَى يَوْمِ الْقِيَامَةِ الْبِرِّ وَالْفَاجِرِ لَا يَتْرُكُ

29. Fighting alongside the leaders, pious or evil, will continue until the Day of Judgement and cannot be abandoned.

وَقِسْمَةُ الْفَيْءِ وَإِقَامَةُ الْحُدُودِ إِلَى الْأُئِمَّةِ مَاضٍ لَيْسَ لِأَحَدٍ أَنْ يَطْعَنَ عَلَيْهِمْ وَلَا يَنْازِعَهُمْ

30. The distribution of war booty and the implementation of the penal code is theirs to do. None can criticise or oppose them in this.

وَدَفْعُ الصَّدَقَاتِ إِلَيْهِمْ جَائِزَةٌ نَافِذَةٌ مَنْ دَفَعَهَا إِلَيْهِمْ أَجْزَأَتْ عَنْهُ بَرًا كَانَ أَوْ فَاجِرًا

31. You can give them your *zakah* and it will be permissible and counted, whether they are pious or evil.

وَصَلَاةُ الْجُمُعَةِ خَلْفَهُ وَخَلْفَ مَنْ وُلَاهُ جَائِزَةٌ، تَامَّةٌ رَكْعَتَيْنِ مِنْ أَعَادِهِمَا فَهُوَ مُبْتَدِعٌ، تَارِكٌ لِلْأَثَارِ، مُخَالَفٌ لِلسُّنَّةِ، لَيْسَ لَهُ مِنْ فَضْلِ الْجُمُعَةِ شَيْءٌ إِذَا لَمْ يَرِ الصَّلَاةَ خَلْفَ الْأَيْمَةِ مَنْ كَانُوا، بِهِمْ وَفَاجِرُهُمْ، فَالسُّنَّةُ بِأَنْ يُصَلِّيَ مَعَهُمْ رَكْعَتَيْنِ، وَيَدِينُ بِأَنَّهَا تَامَّةٌ، لَا يَكُنْ فِي صَدْرِكَ مِنْ ذَلِكَ شَكٌّ

32. It is permissible to pray the Friday prayer behind him or his deputy. Those two *rak'ahs* are complete and whoever repeats them is an innovator, who has abandoned the narrations and opposed the Sunnah. He has not portion of the virtues of the Friday prayer if he does not think his prayer valid behind the leader, whether he is pious or evil. The Sunnah is to pray behind him and believe that his prayer is correct, you should have no doubt in your heart about this.

وَمَنْ خَرَجَ عَلَى إِمَامٍ مِنْ أَيْمَةِ الْمُسْلِمِينَ وَقَدْ كَانَ النَّاسُ اجْتَمَعُوا عَلَيْهِ وَأَقْرَبُوا بِالْخِلَافَةِ بِأَيِّ وَجْهِ كَانَ بِالرِّضَا أَوْ الْغَلْبَةِ، فَقَدْ شَقَّ هَذَا الْخَارِجَ عَصَا الْمُسْلِمِينَ، وَخَالَفَ الْأَثَارَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِنْ مَاتَ الْخَارِجُ عَلَيْهِ، مَاتَ مَيِّتَةً جَاهِلِيَّةً

33. Whoever revolts against a leader of the Muslims that the people have united upon and agreed to his leadership, whether happily or by force, then this rebel has broken the unity of the Muslims, and opposed the narrations of the Prophet (ﷺ). If he dies upon this, then he has died a death of ignorance.

وَلَا يَحِلُّ قِتَالُ السُّلْطَانِ وَلَا الْخُرُوجُ عَلَيْهِ لِأَحَدٍ مِنَ النَّاسِ فَمَنْ فَعَلَ ذَلِكَ فَهُوَ مُبْتَدِعٌ عَلَى غَيْرِ السُّنَّةِ وَالطَّرِيقِ

34. It is not permissible to fight the leader or rebel against him for anyone else. Whoever does so is an innovator opposing the Sunnah and correct way.

وَقَاتِلَ اللُّصُوصَ وَالْخَوَارِجَ جَائِزًا، إِذَا عَرَضُوا لِلرَّجُلِ فِي نَفْسِهِ وَمَالِهِ، فَلَهُ أَنْ يُقَاتِلَ عَنْ نَفْسِهِ وَمَالِهِ، وَيُدْفَعَ عَنْهَا بِكُلِّ مَا يَقْدِرُ عَلَيْهِ، وَلَيْسَ لَهُ إِذَا فَارَقُوهُ أَوْ تَرَكَوهُ أَنْ يَطْلُبَهُمْ، وَلَا يَتَّبِعَ آثَارَهُمْ، لَيْسَ لِأَحَدٍ إِلَّا الْإِمَامُ، أَوْ وُلاَةُ الْمُسْلِمِينَ، إِنَّمَا لَهُ أَنْ يُدْفَعَ عَنْ نَفْسِهِ فِي مَقَامِهِ ذَلِكَ، وَيَنْوِي بِجَهْدِهِ أَنْ لَا يَقْتُلَ أَحَدًا.

فَإِنْ أَتَى عَلَى بَدَنِهِ فِي دَفْعِهِ عَنْ نَفْسِهِ فِي الْمَعْرَكَةِ فَأُبْعَدَ اللَّهُ الْمَقْتُولَ، وَإِنْ قَتَلَ هَذَا فِي تِلْكَ الْحَالِ وَهُوَ يُدْفَعُ عَنْ نَفْسِهِ وَمَالِهِ رَجَوْتُ لَهُ الشَّهَادَةَ كَمَا جَاءَ فِي الْأَحَادِيثِ. وَجَمِيعُ الْأَثَارِ فِي هَذَا: إِنَّمَا أَمْرُ بَقَاتِلِهِ وَلَمْ يُؤْمَرْ بِقَتْلِهِ، وَلَا اتِّبَاعَهُ، وَلَا يُجْهَزُ عَلَيْهِ إِنْ صَرَعَ أَوْ كَانَ جَرِيحًا، وَإِنْ أَخَذَهُ أَسِيرًا فَلَيْسَ لَهُ أَنْ يَقْتُلَهُ، وَلَا يُقِيمَ عَلَيْهِ الْحَدَّ، وَلَكِنْ يَرْفَعُ أَمْرَهُ إِلَى مَنْ وَلَاهُ اللَّهُ فَحَكَمَ فِيهِ

35. To kill the thief and Khārijī is permissible, if they try to harm a person or his wealth. He can defend himself and his wealth and can do all that is possible in this pursuit. However, if they leave him he cannot chase them or follow them. This is only for the leader and his deputies. He can only defend himself in that instance and he intends not to kill anyone in his defence.

However, if in defending himself he injures the other, then may Allah distance the killed. If on the other hand, he is killed whilst defending himself and his wealth, then martyrdom is hoped for him as is mentioned in the narrations.

All the narrations in this regard state that he can fight to defend himself but not seek to kill, nor can he chase them or harm him if he is injured. If he takes him captive, he cannot kill him or establish the penal punishment on him. Instead, he hands him over to those whom Allah has given authority to.

وَلَا نَشْهَدُ عَلَى أَحَدٍ مِنْ أَهْلِ الْقَبْلَةِ بِعَمَلٍ يَعْمَلُهُ بِجَنَّةٍ وَلَا نَارٍ، نَرْجُو لِلصَّالِحِ وَنَخَافُ عَلَيْهِ، وَنَخَافُ عَلَى الْمُسِيءِ الْمَذْنِبِ وَنَرْجُو لَهُ رَحْمَةَ اللَّهِ

36. We do not testify for any Muslim due to their actions that they will be given Paradise or the Fire. We hope for good for the righteous and fear for them, and we fear for the sinner and hope for Allah's mercy for them.

وَمَنْ لَقِيَ اللَّهَ بِذَنْبٍ يَجِبُ لَهُ بِهِ النَّارُ تَائِبًا غَيْرَ مُصِرٍّ عَلَيْهِ، فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ، وَيَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ

37. Whoever meets Allah with a sin that obligates the Fire for them with repentance and not being obstinate upon the sin, then Allah will forgive them, for He accepts the repentance of His slaves and pardons misdeeds.

وَمَنْ لَقِيَهُ وَقَدْ أَقِيمَ عَلَيْهِ حَدُّ ذَلِكَ الذَّنْبِ فِي الدُّنْيَا فَهُوَ كَفَّارَتُهُ كَمَا جَاءَ فِي الْخَبَرِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

38. Whoever meets Allah and they have been punished for that sin in this world, then that is their expiation for it as has been narrated from the Prophet (ﷺ).

وَمَنْ لَقِيَهُ مُصِرًّا غَيْرَ تَائِبٍ مِنَ الذُّنُوبِ الَّتِي اسْتَوْجِبَ بِهَا الْعُقُوبَةُ، فَأَمَرَهُ إِلَى اللَّهِ، إِنْ شَاءَ عَذَبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ

39. Whoever meets Allah without repentance with a sin that necessitates punishment, then their affair is with Allah. He may punish them or He may forgive them.

وَمَنْ لَقِيَهُ مِنْ كَافِرٍ عَذَبَهُ وَلَمْ يَغْفِرْ لَهُ

40. Whoever meets Allah a disbeliever will be punished and never forgiven.

وَالرَّجْمُ حَقٌّ عَلَى مَنْ زَنَا وَقَدْ أَحْصَنَ إِذَا اعْتَرَفَ، أَوْ قَامَتْ عَلَيْهِ بَيِّنَةٌ، وَقَدْ رَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَمَتِ الْأَئِمَّةُ الرَّاشِدُونَ

41. Stoning is the true punishment for the married adulterer if he confesses or the evidence against him is established. The Prophet (ﷺ) carried out the punishment of stoning as did the righteous leaders.

وَمَنْ انْتَقَصَ أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَوْ بَغَضَهُ لِحَدَّثٍ كَانَ مِنْهُ، أَوْ ذَكَرَ مَسَاوِيَهُ: كَانَ مُبْتَدِعًا حَتَّى يَتَرَحَّمُ عَلَيْهِمْ جَمِيعًا، وَيَكُونُ قَلْبُهُ لَهُمْ سَلِيمًا

42. Whoever belittles any of the Companions of the Prophet (ﷺ), or hates them for something they did or mentions their faults, is an innovator until he seeks mercy for all of them, and his heart is clean and pure towards them all.

وَالنَّفَاقُ هُوَ الْكُفْرُ، أَنْ يَكْفُرَ بِاللَّهِ وَيَعْبُدَ غَيْرَهُ، وَيُظْهِرَ الْإِسْلَامَ فِي الْعَلَانِيَةِ، مِثْلَ الْمُنَافِقِينَ الَّذِينَ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

43. Hypocrisy is disbelief. It is to disbelieve in Allah and worship other than Him, and to apparently show Islam, as the hypocrites did in the time of the Prophet (ﷺ).

و هذه الأحاديث التي جاءت:

(ثَلَاثٌ مَنْ كُنْ فِيهِ فَهُوَ مُنَافِقٌ) هَذَا عَلَى التَّغْلِيظِ نَرْوِيهَا كَمَا جَاءَتْ وَلَا نَفْسُهَا

وَقَوْلُهُ (لَا تَرْجِعُوا بَعْدِي كَفَّارًا ضَلَالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)

وَمِثْلُ (إِذَا تَقَى الْمُسْلِمَانِ بِسَيْفِهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ)

وَمَثَل (سَبَابِ الْمُسْلِمِ فَسُوقَ وَقِتَالِهِ كُفْرٍ)

وَمَثَل (مَنْ قَالَ لِأَخِيهِ يَا كَافِرٍ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا)

وَمَثَل (كُفْرٍ بِاللَّهِ تَبَرُّؤُ مِنْ نَسَبٍ وَإِنْ دَقَّ)

وَنَحْنُ هَذِهِ الْأَحَادِيثَ مِمَّا قَدْ صَحَّ وَحَفِظَ: فَإِنَّا نَسْلَمُ لَهُ، وَإِنْ لَمْ نَعْلَمْ تَفْسِيرَهَا، وَلَا نَتَكَلَّمُ فِيهَا، وَلَا نَجَادِلُ فِيهِ، وَلَا نَفْسِرُ هَذِهِ الْأَحَادِيثَ إِلَّا بِمَثَلِ مَا جَاءَتْ، لَا نَرُدُّهَا إِلَّا بِأَحَقِّ مِنْهَا

44. The following narrations:

“Three things are sings of a hypocrite...” This is a stern warning and we narrate it as it has been mentioned without interpreting away.

And, “Do not turn back after me misguided disbelievers, striking the necks of one another.”

And, “If two Muslims draw their swords at one another, then both the killer and killed will be in the Fire.”

And, “Cursing a Muslim is sin and fighting him is disbelief.”

And, “Whoever calls his brother a disbeliever, then it will be attached to one of them.”

And, “It is disbelief in Allah to disassociate from one’s lineage, even if in a small way.”

These and similar narrations that have been authentically preserved, we accept them even if we do not know their explanation. We do not delve into them or dispute them, and only explain them using similar narrations, we do not reject them except for something more authentic.

وَمِنْ الْإِيمَانِ: الْإِعْتِقَادُ أَنَّ الْجَنَّةَ وَالنَّارَ مَخْلُوقَتَانِ، قَدْ خَلَقْتَا كَمَا جَاءَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ قَصْرًا)، وَ (وَدَخَلْتُ فَرَأَيْتُ الْكَوْثَرَ) وَ (أَطْلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا كَذَا، وَأَطْلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا كَذَا)

وَكَذًا). فَمَنْ زَعَمَ أَنَّهَمَا لَمْ تَخْلُقَا فَهُوَ مَكْذِبٌ بِالْقُرْآنِ وَأَحَادِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا أَحْسَبُهُ يُؤْمِنُ بِالْجَنَّةِ وَالنَّارِ

45. From our faith is that we believe that Paradise and the Fire exist. They have been created as is reported from the Prophet (ﷺ), “I entered Paradise and saw a palace”, and, “I entered and saw Al-Kawthar”, and, “I looked into Paradise and saw that its inhabitants were such and such, and I looked into the Fire and saw that its inhabitants were such and such”. Whoever claims that they do not exist has rejected the Qur’an and narrations of the Prophet (ﷺ), and I don’t think they even believe in Paradise and Hellfire.

وَمَنْ مَاتَ مِنْ أَهْلِ الْقِبْلَةِ مُوَحِّدًا يُصَلَّى عَلَيْهِ، وَيَسْتَغْفَرُ لَهُ، وَلَا يَحْجُبُ عَنْهُ
الِاسْتِغْفَارُ، وَلَا تَتْرُكُ الصَّلَاةُ عَلَيْهِ لَذَنْبِ أَذْنِبِهِ صَغِيرًا كَانَ أَوْ كَبِيرًا، أَمْرُهُ إِلَى اللَّهِ
تَعَالَى

46. Whoever dies from the people of the *Qiblah*, having *tawhīd* is prayed over and forgiveness is sought for them. We do not refuse to seek forgiveness for them or pray over them due to a sin they committed, whether major or minor. Their affair is with Allah.