

# أصول السنة

## Usûlus-Sunnah

The Imâm of *Ablus-Sunnah wal-Jamâ'ah*  
Imâm Ahmad bin Hanbal (164-241H) *rahimabullâh*  
[عقيدة الإمام أبي عبد الله أحمد بن محمد حنبل - 241 هـ -]  
Edited By Aboo Ibrahim

قال الشيخ الإمام أبو المظفر عبد الملك بن علي بن محمد الهمداني : حدثنا الشيخ أبو عبد الله يحيى بن أبي الحسن بن البنا ، قال : أخبرنا والدي أبو علي الحسن بن احمد بن البنا ، قال أخبرنا أبو الحسين علي بن محمد بن عبد الله بن بشران المعدل ، قال : أخبرنا عثمان بن أحمد بن السماك ، قال : حدثنا أبو محمد الحسن بن عبد الوهاب أبو العنبر قراءة عليه من كتابه في شهر ربيع الأول من سنة ثلاث وتسعين ومائتين ، قال : حدثنا أبو جعفر محمد بن سليمان المنقري البصري - بتيس - قال : حدثني عبدوس بن مالك العطار ، قال : سمعت أبا عبد الله أحمد بن محمد بن حنبل - رضي الله عنه - يقول :

Shaykh Abû 'Abdullâh Yahyâ ibn Abil-Hasan ibn al-Bannâ narrated to us saying: My father Abû 'Alî al-Hasan ibn 'Umar ibn al-Bannâ related to us, saying: Abûl-Hussain 'Alî ibn Muhammad ibn 'Abdullâh ibn Bushrân al-Mu'addil relatcd to us, saying: 'Uthmân ibn Ahmad ibn as-Sammâk reported to us, saying: Abû Muhammad al-Husan ibn 'Abdul-Wahhâb, Abûn-Nabr narrated to us, reading it to him from his written copy in the month of *Rabi'ul-Awwal*, in the year two hundred and ninety-three (293H), who said: Abû Ja'far Muhammad ibn Sulaimân al-Munqarî, in Basrah, related to us, saying: 'Abdûs ibn Mâlik al-'Attâr narrated to me, saying: I heard Abû 'Abdullâh Ahmad ibn Hanbal - *radiallâhu 'anhu* - say:

أصول السنة عندنا :

*The Fundamental Principles of the Sunnah with us are:*

التمسك بما كان عليه أصحاب رسول الله صلى الله عليه وسلم ،

*Holding fast to what the Sahaabah (Companions) of the Messenger of Allah were upon.*

والإقتداء بهم ،

*Taking them [and their way] as a model to be followed.*

وترك البدع ،

*The abandonment of al-Bid'ah (innovations),*

وكل بدعة فهي ضلالة ،

*and every Bid'ah is misguidance.*

وترك الخصومات ،

*The abandonment of al-Khusoomaat (controversies).*

والجلوس مع أصحاب الأهواء ،

The abandonment of sitting with the people of **al-Ahwaa** (desires)

وترك المراء والجدال والخصومات في الدين .

And the abandonment of **al-Miraa'** (quarrelling), **al-Jidaal** (argumentation) and **al-Khusoomaat** (controversy) in the religion.

والسنة عندنا آثار رسول الله صلى الله عليه وسلم ،

And the **Sunnah** with us are the **Aathaar** (narrations) of the Messenger of Allah...

والسنة تفسر القرآن ،

And the **Sunnah Tufassir** (explains and clarifies) the **Qur'aan**

وهي دلائل القرآن ،

And it is the **Dalaa'il** (guide) to the **Qur'aan** [containing evidences and indications as to its meanings and correct interpretations].

وليس في السنة قياس ،

There is no **Qiyaas** (reasoning by analogy) in the **Sunnah**,

ولا تضرب لها الأمثال ،

and **al-Amthaal** (examples and likenesses) are not to be made for it.

ولا تدرك بالعقول ولا الأهواء ،

Nor is it grasped and comprehended by **al-Uqool** (the intellect) or **al-Ahwaa'** (desires).

إنما هو الاتباع وترك الهوى .

Rather it consists of **al-Ittibaa'** (following) [and depending upon] it, and abandoning **al-Hawaa** (desires).

ومن السنة اللازمة التي من ترك منها خصلة - لم يقبلها ويؤمن بها - لم يكن من أهلها :

And from **as-Sunnah al-Laazimah** (the binding and necessary **Sunnah**), [that **Sunnah**] which whoever leaves a single matter from it, has not accepted it [in its totality] and has not believed in it - he will not be of its people:

الإيمان بالقدر خيره وشره ،

To have faith in **al-Qadar** [the Divine Pre-decree], both its good and its evil.

والتصديق بالأحاديث فيه ، والإيمان بها ، لا يُقال لِمَ ولا كيف ، إنما هو التصديق والإيمان بها ،

To affirm the **abaadeeth** related to it and to have faith in them. It is not to be said: **Lima** (Why)? Or **Kaif** (How)? It is [but] attestation [to the truthfulness of such **abaadeeth**] and having faith in them.

ومن لم يعرف تفسير الحديث ويبلغه عقله فقد كُفِيَ ذلك وأُحْكِمَ له ، فعليه الإيمان به والتسليم له ، مثل حديث " الصادق المصدوق " ومثل ما كان مثله في القدر ،

And whoever does not know the explanation of a **hadeeth**, and (whose) intellect [does not have the capacity] to make him understand it, then that would be sufficient [i.e. to just merely affirm the **abaadeeth** and have faith in them] since [everything from the religion] has been perfected for him. And it is necessary for him to have faith (**Emaan**) in it and to submit (**Tasleem**) to it, like the **hadeeth** of **as-Saadiq** (the truthful), **al-Masdoog** (the believed), and whatever is similar to it in the matter of **al-Qadar**

ومثل أحاديث الرؤية كلها ، وإن نأت عن الأسماع واستوحش منها المستمع ،

And also like the *ahaadeeth* regarding the **Ru'yah** (the believer's seeing Allah, in the Hereafter), all of them, even if they disagree with people's hearing and even if the one who is listening to them feels repelled by, and is averse to, them.

وإنما عليه الإيمان بها ، وأن لا يرد منها حرفاً واحداً ، وغيرها من الأحاديث المأثورات عن الثقات

Certainly, it is obligatory upon him to have faith in them and not to reject a single word from them nor from other (such) *ahaadeeth*, which have been reported by **ath-Thiqaat** (reliable, trustworthy narrators).

وأن لا يخاصم أحداً ولا يناظره ، ولا يتعلم الجدل ،

And that he does not argue with anyone, nor dispute, and nor should he learn (about how to make) **al-Jidaal** (argumentation) (in such matters).

فإن الكلام في القدر والرؤية والقرآن وغيرها من السنن مكروه ومنهي عنه ،

For indeed, (indulging in) **al-Kalaam** (theological rhetoric) in the matter of **Qadar** (Divine Pre-Decree), the **Ru'yah** (Seeing Allah), the **Qur'an** and other such issues are among the ways that are **Makrooh** (detested) and which are **Manheey** (forbidden).

لا يكون صاحبه و إن أصاب بكلامه السنة من أهل السنة حتى يدع الجدل ويسلم ويؤمن بالآثار .

The one who does so, even if he reaches the truth with his words, is not from **Ahlu-Sunnah**, until he abandons (using) this mode of argumentation, (and until he) submits and believes in the **Aathaar** (the Prophetic Narrations and those of the Companions).

والقرآن كلام الله وليس بمخلوق ، ولا يضعف أن يقول : ليس بمخلوق ، فإن كلام الله ليس ببيان منه ، وليس منه شيء مخلوق ، وإياك ومناظرة من أحدث فيه ، ومن قال باللفظ وغيره ، ومن وقف فيه ، فقال : لا أدري مخلوق أو ليس بمخلوق ، وإنما هو كلام الله فهذا صاحب بدعة مثل من قال : ( هو مخلوق ) ، وإنما هو كلام الله وليس بمخلوق .

**al-Qur'an Kalaamu-Ilah** (The Qur'an is the Word of Allah). **Wa laisa bi-Makhlooq** (And it is not created). And he should not be too weak to declare *it is not created*. Indeed, the Word of Allah is not [something] distinct and separate from Him [i.e., an entity in itself], and nothing of Him is created [i.e. none of Allah's characteristics, qualities or actions are created].

And beware of argumentation with the one who innovates in this matter and says that his recitation (**al-Lafdh**) of the Qur'an is **Makhlooq** (created), and other such claims.

And whoever hesitates in this matter and says: 'I do not know whether it is created or not created. It is but the Word of Allah.' Then, he is a person of *innovation* and he is just like the one who says: 'It is created.' [The truth is that] Indeed, it is the Word of Allah and it is not created.

والإيمان بالرؤية يوم القيامة ، كما روي عن النبي صلى الله عليه وسلم من الأحاديث الصحاح ،

To have faith in the **Ru'yah** (that Allah will be seen) on the Day of Judgement, as has been reported from the Prophet in the authentic *ahaaadeeth*.

وأن النبي صلى الله عليه وسلم قد رأى ربه ، فإنه مأثور عن رسول الله صلى الله عليه وسلم ، صحيح ، رواه قتادة ، عن عكرمة ، عن ابن عباس ؛ ورواه الحكم بن أبان ، عن عكرمة ، عن ابن عباس ؛ ورواه علي بن زيد ، عن يوسف بن مهران ، عن ابن عباس ،

And that the Prophet saw his Lord, since this has been transmitted from the Messenger of Allah authentically. It has been reported by Qataadah from ‘Ikrimah from Ibn ‘Abbass; and al-Hakam ibn Abaan reported it from ‘Ikrimah from Ibn ‘Abbass; also Alee ibn Zaid reported it from Yoosuf ibn Mahraan from Ibn ‘Abbass

والحديث عندنا على ظاهره كما جاء عن النبي صلى الله عليه وسلم ، والكلام فيه بدعة ، ولكن نؤمن كما جاء على ظاهره ، ولا نناظر فيه أحداً .

And the Hadeeth, in our estimation, is to be taken by its apparent meaning [*‘alaa dhaabiri-hi*], as it has come from the Prophet. And indulging in *Kalaam* (Theological Rhetoric) with respect to it is *Bid’ah* (innovation). But, we have faith in it as it came, upon its apparent meaning, and we do not dispute with anyone regarding it

والإيمان بالميزان يوم القيامة كما جاء ، يوزن العبد يوم القيامة فلا يزن جناح بعوضة  
And having faith in *al-Meezaan* (the Balance, i.e. the Weighing) on the Day of Judgement, just as it has come [to us in the Hadeeth], “*A servant will be weighed on the Day of Judgement and he will not be equal in weight to the wing of a fly.*” [al-Bukhaaree, Muslim]

، وتوزن أعمال العباد كما جاء في الأثر ، والإيمان به ، والتصديق به ، والإعراض عن من رد ذلك ، وترك مجادلته .

And the *A’maal* (actions) of the servants will be weighed, just as has been reported in the narration. To have faith in it, and to attest to its truthfulness, and to turn away from whoever rejects that and to abandon argumentation with him.

وأن الله يكلم العباد يوم القيامة ، ليس بينهم وبينه ترجمان ، والتصديق به .

And that Allah, the Blessed and Exalted, will *Speak* to the servants (*Yukallimu al-‘Ibaad*) on the Day of Judgement, without there being a translator (*Tarjumaan*) between Him and them; to have faith in this and to attest to its truthfulness.

والإيمان بالحوض ، وأن لرسول الله صلى الله عليه وسلم حوضاً يوم القيامة تردُّ عليه أمته ، عرضه مثل طوله ، مسيرة شهر ، أنيته كعدد نجوم السماء على ما صحت به الأخبار من غير وجه .

To have faith in *al-Hawd* (the Pond/Fountain) and that there is a *Hawd* for the Messenger of Allah on the Day of Judgement. His *Ummah* (Nation) will come to it (to drink) and its width is equal to the distance traveled in a month. Its drinking vessels equaling the number of stars in the sky [and this is] in accordance with the narrations that are authentic in this regard, from more than one chain (of narrators).

والإيمان بعذاب القبر ، وأن هذه الأمة تُفتن في قبورها ، وتُسأل عن الإيمان والإسلام ، ومن ربه ؟ ومن نبيه ؟

To have faith in *'Adhaab al-Qabr* (Punishment of the Grave) and that this *Ummah* will be put to trial in their graves and will be questioned about *Emaan* and *Islaam*. About who is his Lord? Who is his Prophet?

ويأتيه منكر ونكير ، كيف شاء الله عزوجل ، وكيف أراد ، والايمان به والتصديق به .

And that *Munkar* and *Nakeer* will come to him, [all of that] in whatever way Allaah wills and in whatever way He desires. To have faith in that and to attest to its truthfulness.

والإيمان بشفاعاة النبي صلى الله عليه وسلم ، ويقوم يخرجون من النار بعد ما احترقوا وصاروا فحما ، فيؤمر بهم إلى نهر على باب الجنة كما جاء في الأثر ، كيف شاء الله ، و كما شاء ، إنما هو الإيمان به ، والتصديق به .

To have faith in *Ash-Shafaa'ah* (the Intercession) of the Prophet, and [to have faith] that some people will be brought out of the Fire after they have been burnt therein and reduced to charcoal. [That] it will be ordered for them to be placed in a river by the door of Paradise, as has been reported in the narration, [all of that] however Allaah wills and in whatever way Allaah wills. Indeed, it is to have faith in it and to attest to its truthfulness.

والإيمان أن المسيح الدجال خارج ، مكتوب بين عينيه كافر ، والأحاديث التي جاءت فيه ، والإيمان بأن ذلك كائن ، وأن عيسى ابن مريم عليه السلام ينزل فيقتله بباب لُدّ .

To have faith that *Maseeh ad-Dajjaal* (Anti-Christ) is to come, there being written between his eyes, '*Kaafir*.' And [to have faith] in the *Abaadeeth* which have come [to us] regarding him. And to have faith that this will happen.

And [to have faith] that *'Isaa [ibn Maryam]* will *descend* and will kill him (*ad-Dajjaal*) at the gate of *Ludd*.

والإيمان قول وعمل ، يزيد وينقص ، كما جاء في الخبر : (( أكمل المؤمنين إيماناً أحسنهم خلقاً )) .

And that *Emaan* (Faith) consists of [both] *Qawl* (speech) and *'Amal* (action), it *Yazeed* (increases) and *Yanqus* (decreases) as has been reported in the narration, "The most complete of the believers with respect to *Imaan* (Faith) is the best of them in his *Khuluq* (character, manners)."

ومن ترك الصلاة فقد كفر ، وليس من الأعمال شيء تركه كفر إلا الصلاة ، من تركها فهو كافر ، وقد أحل الله قتله .

And whoever abandons the prayer, then he has disbelieved. There is nothing from among the actions, the abandonment of which constitutes disbelief, except for the prayer. Whoever abandons it is a disbeliever and Allah has made killing him permissible.

وخير هذه الأمة بعد نبيها أبو بكر الصديق ، ثم عمر بن الخطاب ، ثم عثمان بن عفان ،

And the best of this *Ummah* after its Prophet is *Aboo Bakr as-Siddeeq*, then *'Umar ibn al-Khattaab*, then *'Uthmaan ibn 'Affaan*.

نُقدّم هؤلاء الثلاثة كما قدمهم أصحاب رسول الله صلى الله عليه وسلم ،

We give precedence to those three just as the Companions of the Messenger of Allah gave precedence to them. They [the Companions] never differed in that.

لم يختلفوا في ذلك ، ثم بعد هؤلاء الثلاثة أصحاب الشورى الخمسة : علي بن أبي طالب ، وطلحة ، والزبير ، وعبدالرحمن بن عوف ، وسعد ، كلهم يصلح للخلافة ، وكلهم إمام ،

Then after those three, (the Five Companions of the Shoora): ‘Alee ibn Abu Taalib, az-Zubair, Talhah, Abdur-Rahmaan ibn ‘Awf and Sa’d ibn Abee Waqqaas, each of them was fitting and appropriate for *khilaaafah* and each for them was an *Imaam* [leader].

ونذهب في ذلك إلى حديث ابن عمر : ( كنا نعدُّ رسول الله حي وأصحابه متوافرون : أبو بكر ، ثم عمر ، ثم عثمان ، ثم نسكت )

In this regard we take the *hadeeth* of Ibn ‘Umar, ‘We used to consider, while the Messenger of Allaah was alive and his Companions widespread: Aboo Bakr [to be first], then ‘Umar, then ‘Uthmaan – and then we remained quiet.’

... ثم من بعد أصحاب الشورى أهل بدر من المهاجرين ، ثم أهل بدر من الأنصار من أصحاب رسول الله صلى الله عليه وسلم على قدر الهجرة والسابقة ، أولاً فأولاً ،

Then, after *Ashaab ash-Shoora* (the Five Companions of the *Shoora* Council), are the people who fought in *Badr* from among the *Muhaajiroon*. And then those who fought in *Badr* from among the *Ansaar*, from among the Companions of the Messenger of Allaah [each one’s rank is] according to his *Hijrah* (migration) and *Saabiqah* (precedence) [in entering Islam].

ثم أفضل الناس بعد هؤلاء أصحاب رسول الله صلى الله عليه وسلم ، القرن الذي بعث فيهم .

Then, the most superior of mankind after these: the *Sahaabah* (other *Companions*) of the Messenger of Allaah, the generation in which he was sent.

وكل من صحبه سنة أو شهرا أو يوماً أو ساعة ، أو رآه فهو من أصحابه ، له من الصحبة على قدر ما صحبه ، وكانت سابقته معه ، وسمع منه ، ونظر إليه نظرة ، فأدناهم صحبة هو أفضل من القرن الذين لم يروه ،

Everyone who accompanied him, whether for a year, a month, a day, an hour or [just merely] saw him, then he is from among his Companions. His companionship is according to the extent to which he accompanied him, [and to the extent to which] he had precedence in being with him, heard from him and looked at him.

ولو لقوا الله بجميع الأعمال ، كان هؤلاء الذين صحبوا النبي صلى الله عليه وسلم ورأوه وسمعوا منه ،

So the least of them in *as-Suhbah* (companionship) to him are more excellent than the generation which did not see him, even if they met Allaah with all the [good] actions; despite that, those who accompanied the Prophet, saw him and heard from him [are superior].

ومن رآه بعينه وآمن به ولو ساعة ، أفضل لصحبته من التابعين ، ولو عملوا كل أعمال الخير .

And whoever saw him with his eyes, and *believed* in him, even if for an hour, is more excellent, on account of this companionship [with the Prophet], than the *Taabi’een*, even if they [the *Taabi’een*] did every action of goodness.

والسمع والطاعة للأئمة وأمير المؤمنين البرّ والفاجر ، ومن ولي الخلافة ، واجتمع الناس عليه ، ورضوا به ،

And *hearing and obeying* the leaders [*A'immah*] and the *Ameerul-Mu'mineen*, whether *Barr* (righteous) or *Faajir* (sinful), from among those who come into power with the *Khilaafah* (governing authority) and with respect to whom the people have agreed and united themselves and are pleased with him

ومن عليهم بالسيف حتى صار خليفة ، وسمي أمير المؤمنين .

And also [hearing and obeying the one] who fought against the people with the sword [i.e. conquered them] until he became the *Khaleefah* and was named the *Ameerul-Mu'mineen*.

والغزو ماض مع الأمير إلى يوم القيامة البرّ والفاجر لا يُترك .

Participation in *battles* along with the leaders [*Umaraa*], be they righteous or sinful, is an everlasting affair up [i.e. always operative] until the Day of Judgement.

وقسمة الفيء وإقامة الحدود إلى الأئمة ماض ، ليس لأحد أن يطعن عليهم ، ولا ينازعهم ، ودفع الصدقات إليهم جائزة نافذة ، من دفعها إليهم أجزأت عنه ، برّاً كان أو فاجراً .

It is never to be abandoned. [Likewise] the division of the *spoils of war* and appointing the rulers [*A'immah*] to establish the prescribed punishments [*Hudood*] are [both] everlasting. It is not permissible for anyone to defame/discredit them or to challenge them [i.e. the ruler's authority].

Also, handing over the *charity* to them [the Rulers] is permissible and always operative [in effect]. Whoever gives the charity to them then that will suffice him [i.e. his obligation will have been fulfilled], whether righteous or sinful.

وصلاة الجمعة خلفه وخلف من ولاه ، جائزة باقية تامة ركعتين ، من أعادهما فهو مبتدع تارك للآثار ، مخالف للسنة ، ليس له من فضل الجمعة شيء ؛ إذا لم ير الصلاة خلف الأئمة من كانوا برهم وفاجرهم ،

And performing the *Jumu'ah* prayer behind him [the Ruler] and behind whomever he appoints is a permissible and perfect [act] and [consists of] two *rak'ahs*. Whoever repeats them [after praying behind him] is a *Mubtadi'* (innovator), one who abandons the narrations and an opposer of the *Sunnah*. He receives nothing [of reward] from the excellence of his [attendance of] the *Jumu'ah* prayer, if he does not accept and hold that prayer is to be observed behind the leaders, whomever they may be, the righteous amongst them and the sinful amongst them.

فالسنة : أن يصلي معهم ركعتين ، ويدين بأنها تامة ، لا يكن في صدرك من ذلك شك .

So the *Sunnah* is that he prays two *rak'ahs* with them. [Whoever repeats them is an innovator], and that he acknowledges that they are perfect and complete, not having any doubt in his heart regarding that

ومن خرج على إمام من أئمة المسلمين – وقد كانوا اجتمعوا عليه وأقروا له بالخلافة ، بأي وجه كان ، بالرضا أو بالغلبة - فقد شق هذا الخارج عصا المسلمين ، وخالف الآثار عن رسول الله صلى الله عليه وسلم : فإن مات الخارج عليه مات ميتة جاهلية .

And whoever revolts (*al-Khurooj*) against a leader from among the leaders of the Muslims, after the people had agreed upon him and united themselves behind him, after they had affirmed the *khilaafah* (governing authority) for him, in whatever way this *khilaafah* may have been, by *ar-Ridaa* (their pleasure and acceptance) or by *Al-Ghalaba* (his force and domination) [over them], then this revolter has divided the Muslims, and has contradicted the narrations of the Messenger of Allah. And if the one who revolted against the ruler died he would have died the *Death of Ignorance* (*Meetatan Jaahileeyatan*) ولا يحل قتال السلطان ، ولا الخروج عليه لأحد من الناس ، فمن فعل ذلك فهو مبتدع على غير السنة والطريق .

And *Qitaal as-Sultaan* (fighting the one in power) is not lawful, and nor is it permissible for anyone amongst the people *al-Khurooj* (revolting) against him. Whoever does that is an innovator, [and is] not upon the *Sunnah* and the *Tareeq* [correct] path

وقتال اللصوص والخوارج جائز ، إذا عرضوا للرجل في نفسه وماله فله أن يقاتل عن نفسه وماله ، ويدفع عنها بكل ما يقدر ،

Fighting against the thieves (*Lusoos*) and the revolters (*Khawaarij*) is permissible. That is, when they set upon a man with respect to his person and his wealth. It is then permissible for him to fight [and defend] himself and his property and to repel [the thieves and the revolters] from them both [i.e. himself and his property] with everything that is within his capacity.

وليس له إذا فارقه أو تركوه أن يطلبهم ، ولا يتبع آثارهم ، ليس لأحد إلا الإمام أو ولاية المسلمين ، But it is not permissible for him, when they depart from him or abandon him, that he seeks them [i.e. to find them]. Nor should he follow their tracks and this is not [permissible] for anyone other than the *Imaam* (leader) or those charged with authority over the Muslims.

إنما له أن يدفع عن نفسه في مقامه ذلك ، وينوي بجهد أن لا يقتل أحداً ، فإن مات على يديه في دفعه عن نفسه في المعركة فأبعد الله المقتول ، وإن قتل هذا في تلك الحال وهو يدفع عن نفسه وماله ، رجوت له الشهادة ، كما جاء في الأحاديث

It is only for him to defend himself in his own place and he should intend, by his striving against them, that he will not kill anyone. But if he kills him whilst defending himself in the battle, then Allaah will make the one killed far removed [from Himself and from any goodness]. And if he [himself] is killed in that state, whilst he is defending himself and his property, then I hope that it is martyrdom for him, as occurred in the *hadeeth*.

وجميع الآثار في هذا إنما أمر بقتاله ، ولم يؤمر بقتله ولا اتباعه ، ولا يجهز عليه إن صرع أو كان جريحا ،

And all of the narrations in this regard have ordered with *fighting* him, but did not order *killling* him, nor pursuing him and nor finishing him off should he fall to the ground or become wounded.

وإن أخذ أسيرا فليس له أن يقتله ، ولا يقيم عليه الحد ، ولكن يرفع أمره إلى من ولاه الله ، فيحكم فيه .

And if he took him as a captive he should not kill him and should not carry out the prescribed punishment against him, but rather, he should raise his matter to whomever Allaah has appointed and given authority so that he may judge in the matter.

ولا نشهد على أحد من أهل القبلة بعمل يعمله بجنة ولا نار ، نرجو للصالح ونخاف عليه ، ونخاف على المسيء المذنب ، ونرجو له رحمة الله .

And we do not testify for anyone from among the people of the *Qiblah*, on account of an action that he has done, that he is in Paradise or in Hell-Fire. We have **hope** for the righteous one and we **fear** for him and we **fear** for the evil and sinful person and we hope for the mercy of Allaah for him.

ومن لقي الله بذنب يجب له به النار تائبا غير مُصرٍّ عليه ، فإن الله يتوب عليه ، ويقبل التوبة عن عباده ، ويعفو عن السيئات ،

And whoever meets Allaah with a sin, which would necessitate the Fire for him, having **repented**, not returning back to it and [not] being insistent upon it then Allaah, [the Mighty and Magnificent] will turn to him (in forgiveness). And Allaah accepts repentance from His servants and forgives the evil actions.

ومن لقيه وقد أقيم عليه حد ذلك الذنب في الدنيا ، فهو كفارته ، كما جاء في الخبر عن رسول الله صلى الله عليه وسلم ،

And whoever meets Him after having had the **prescribed punishment** meted out to him for that [particular] sin in this world, then that would be its expiation as occurs in the narration from the Messenger of Allaah.

ومن لقيه مُصرًّا غير تائب من الذنوب التي استوجب بها العقوبة فأمره إلى الله ، إن شاء عذبه ، وإن شاء غفر له ،

And whoever meets him having **persisted** upon (sin), and **not repented** from the sins which necessitate punishment, then his affair is with Allaah [the Mighty and Magnificent] if He wills He will punish Him and if He wills He will forgive Him.

ومن لقيه وهو كافر عذبه ولم يغفر له .

And whoever meets Him as a **disbeliever**, He will punish him and will not forgive him.

والرجم حق على من زنا وقد أحسن ، إذا اعترف أو قامت عليه بيّنة ، فقد رجم رسول الله صلى الله عليه وسلم والأئمة الراشدون .

And *ar-Rajm* (stoning to death) [which is true and correct] is the rightful due of the one who has fortified [himself/herself] with marriage] and commits *Zina*

(illegal sexual intercourse), either when he/she *confesses* [to this act] or when the *evidence* is established against him/her.

ومن انتقص أحداً من أصحاب رسول الله صلى الله عليه وسلم ، أو أبغضه بحدث كان منه ، أو ذكر مساوئه ، كان مبتدعا ،

And whoever *Intaqasa* (disparages and degrades) a single one of the *Ashaabu Rasooli-llah* (Companions of the Messenger of Allaah) or *Abghada* (dislikes) him on account of something that occurred from him, or mentions his *Masaawi'a* (shortcomings), then he is and *Mubtadi'* (innovator حتى يترحم عليهم جميعا ، ويكون قلبه لهم سليما .

[He remains as such] until he asks for Allaah's mercy (*Rahmah*) for them, all of them and [until] his heart is *Saleem* (sincere and free of evil) towards them.

والنفاق هو : الكفر ، أن يكفر بالله ويعبد غيره ، ويُظهِر الإسلام في العلانية ، مثل المنافقين الذين كانوا على عهد رسول الله صلى الله عليه وسلم ،

And *An-Nifaaq* (hypocrisy) – it is *al-Kufr* (disbelief): that a person disbelieves in Allaah and worships other than Him [*inwardly*], [but] he manifests Islaam *openly*, like the *Munaafiqoon* (hypocrites) in the time of the Messenger of Allaah وقوله صلى الله عليه وسلم : (( ثلاث من كن فيه فهو منافق )) هذا على التغليظ ، نرويها كما جاءت ، ولا نفسرها .

And his saying, “*In whomsoever there are three [characteristics] he is a hypocrite...*” is *at-Taghleedh* (intensification) [in expression]. We report it as it has come and we do not explain it.

وقوله صلى الله عليه وسلم : (( لا ترجعوا بعدي كفارا ضلالا يضرب بعضكم رقاب بعض )) ،

And [likewise] his saying. “*Do not become disbelievers after me, [astray], striking the necks of each other.*”

ومثل : (( إذا التقى المسلمان بسيفيهما ، فالقاتل والمقتول في النار )) ،

And, “*When two Muslims meet with their swords then [both] the killer and the killed are in the Fire*”

ومثل : (( سباب المسلم فسوق ، وقتاله كفر )) ،

And, “*Cursing a Muslim is wickedness and fighting against him is disbelief*”

ومثل : (( من قال لأخيه يا كافر ، فقد باء بها أحدهما )) ،

And, “*Whoever says to his brother, 'O Disbeliever,' then it returns back to one of them.*”

ومثل : (( كُفِرَ بالله تَبَرُّوْا من نَسَبٍ وإن دَقَّ )) ،

And, “*It is disbelief in Allaah, the one who denies his kinship, even if [he thinks] it is insignificant*”

ونحو هذه الأحاديث مما قد صح وحُفِظَ ، فإننا نُسَلِّمُ له ، وإن لم نعلم تفسيرها ، ولا نتكلم فيها ، ولا نجادل فيها ، ولا نفسر هذه الأحاديث إلا مثل ما جاءت ، لا نردها إلا بأحق منها .

We submit to it, even if we do not know its explanation. We do not talk about it. We do not argue about it. And we do not explain these *abaadeeth* except with the like of what they [the *abaadeeth* ] have come with [i.e. similar Hadith which

clarify these]. We do not reject them except with that which has more right [to be followed] than these.

والجنة والنار مخلوقتان ، كما جاء عن رسول الله صلى الله عليه وسلم : (( دخلت الجنة فرأيت قصرًا ... )) ، و (( رأيت الكوثر )) ، و (( واطلعت في الجنة ، فرأيت أكثر أهلها... )) كذا ، و (( واطلعت في النار ، فرأيت ... )) كذا وكذا ،

And Paradise and Hell-Fire are two created things.

They have [already] been created as has come from the Messenger [in the *hadeeth*], “I entered **Paradise** and I saw a castle...”

And, “I saw (the river) **al-Kawthar**...”

And, “I looked into **Hell-Fire** and I saw that most of its inhabitants were women.”

And, “I looked into the **Fire** and I saw such and such...”

فمن زعم أنهما لم تُخلقا ، فهو مكذب بالقرآن وأحاديث رسول الله صلى الله عليه وسلم ، ولا أحسبه يؤمن بالجنة والنار.

So whoever claims that they [Paradise and Hell-Fire] are not created, then he is **Mukadh-dhibun bi-l-Qur’aan** (a denier of the Qur’aan) and the *abaadeeth* of the Messenger of Allaah, and I do not consider that he believes in Paradise and Hell-Fire.

ومن مات من أهل القبلة مُوحِدًا يُصَلَّى عليه ، ويُستغفر له ،

And whoever dies as a **Muwahhid** [establishing **Tawheed**: testifying to the uniqueness of Allaah in His *Rububiyyah* (Lordship) , His *Ubudiyyah* (right of worship) and in His *Asmaa’ wa Sifaat* (Names and Attributes)] from among **Ahlu-l-Qiblah** (the Muslims) then prayer [*Salatu-l-Janaazah*] is performed over him and forgiveness (*al-Istighfaar*) is sought for him.

ولا يُحجب عنه الاستغفار ، ولا تترك الصلاة عليه لذنب أذنبه صغيرا كان أو كبيرا ، أمره إلى الله تعالى . آخر الرسالة والحمد لله وحده وصلواته على محمد وآله وسلم تسليما .

Seeking forgiveness (*al-Istighfaar*) is not to be withheld from him [i.e. it should not be abandoned for him] and we do not abandon praying (*Salatu-l-Janaazah*) over him on account of a **Dhanb** (sin) which he committed, regardless of whether it is a *small* or a *big* sin. His affair is with Allaah, the Most High