

أصول السنة
(رحمه الله) الإمام أحمد بن محمد بن حنبل الشيباني
FOUNDATIONS OF THE SUNNAH
Al-Imaam Ahmad Ibn Muhammad ibn Hanbal ash-Shaibaanee
(Rahimahu-llah)
164 – 241 AH

LECTURE 1

Al-'Aqeedah

Linguistically, the word '**aqeedah**' means: '*to knot, bind, fasten tightly, fortify, consolidate and cement.*'

Technically, the word '**aqeedah**' means, '*a firm, unwavering belief or conviction - which is not open to any doubt - in the mind and heart of the one who holds this conviction.*'

Therefore, the **Islamic 'Aqeedah (Creed)** refers to **a firm unwavering faith** (Imaan) **in** the following:

- 1) **Allah**, the Most High, and what is due to Him of the *Tawheed* in one's belief, worship and obedience to Him,
- 2) His **Angels**,
- 3) His **Scriptures**,
- 4) His **Messengers**,
- 5) The **Last Day**,
- 6) The **Divine Decree** (Qadr and Qadaa'): accepting its good and its evil, &
- 7) What is confirmed from the remaining matters of the Unseen and reports concerning the previous nations.

Ahl al-Sunnah wal-Jamaa'ah

Ahl al-Sunnah wal-Jamaa'ah are all those who *follow the path* which the Prophet (peace and blessing be upon him) and His Companions were upon.

They are named "**Ahl al-Sunnah**" due to their adherence to, and following of, the *Sunnah* of the Prophet (peace and blessings of Allah be upon him).

They are named the "**Jamaa'ah**" because they are those who have gathered upon the Truth, and have not divided into sects in the religion among themselves; and they have followed that which the *Salaf* (Early Generations) of this *Ummah* (nation) have unanimously agreed upon.

Since they alone, in exclusion to all others, are the *followers* of the *Sunnah* of the Messenger of Allah (peace and blessing of Allah be upon him), *following/adhering* to his path, they are also known as "**Ahl al-Ittiba**" (those who **follow** strictly).

They are in this world "The **Victorious Group**" [**at-Taa'ifah al-Mansoorah**] and in the hereafter "The **Saved Sect**" [**al-Firqah an-Naajiyah**].

The Four Well Known Imams

Abu Haneefah an-Nu‘mân ibn Thâbit was born in *Kufa* in 80 AH (d. 150). He made his living as a cloth merchant but devoted his entire life to studying and teaching Islam. *Imam Abu Haneefah* met the *Sahabî* (companion of the Prophet), *Anas*, and studied under the great Hadîth scholar, *Hammâd ibn Zaid*, for 18 years.

He persistently refused to accept the office of *Qâdî* (judge) which the Umayyad governor of Kufah, *Yazeed ibn ‘Umar* and later the Caliph, *al-Mansoor* wanted him to accept. By his refusal, he incurred corporal punishment and imprisonment, leading to his death in prison. His rulings and reasonings became enshrined in the Hanafee school of Islamic law.

Mâlik ibn Anas was born in 93 AH (d. 179) in Madeenah, where he grew up studying *Hadîth* from the scholars there. *Imâm Mâlik* eventually became the leading scholar of the region and was jailed and flogged by the ‘Abbasid governor of Madeenah, *Jafar ibn Sulaiman*, when he (*Imâm Mâlik*) gave a *fatwâ* (legal ruling) against the policy of the Caliph *al-Mansoor*.

Imâm Mâlik compiled the earliest work of *Hadîth* to reach us called *al-Muwatta* and taught it for approximately forty years. Students came to learn it from all corners of the Muslim world and as a result there exist about sixteen different versions of it today. The most authoritative of them being that of *Mâlik’s* Spanish pupil, *Yahyâ ibn Yahyâ*. The *Mâlîkee* school of Islamic law which developed in Madeenah took its name after *Imâm Mâlik*.

Muhammad Ibn Idrîs ash-Shâfi‘î was born in *Ghazzah* in 150 AH (d. 204) and was raised in Makkah, where he studied Hadith and *Fiqh*. At an early age, he went to Madeenah and studied under *Imâm Mâlik* and learned the *Muwatta* (*Hadîth* book of Imam *Mâlik*) by heart. He later studied under the students of *Imâm Abu Haneefah* in Iraq, *Muhammad ibn al-Hasan ash-Shaybânî* and *Abu Yûsuf*, as well as *Imâm al-Layth ibn Sa‘d* in Egypt.

He is credited with initiating the science of *Usool al-fiqh*, which he investigated in his book, *ar-Risâlah*. However his major work in Islamic Law is called *Kitâb al-Umm*. He died in Fustat, Egypt in 820 CE, and the *Shâfi‘ee* school of Islamic law was named after him.

Ahmad ibn Muhammad ibn Hanbal was born in Baghdad in 164 AH (d. 241) and traveled extensively in Iraq, Syria, *Hijâz* (Western Arabia) and Yemen collecting *Hadîths*. After returning home, he studied *fiqh* (Islamic law) under *Imâm ash-Shâfi‘î*. During the reign of the ‘Abbâsid caliphs, *al-Ma‘mûn* (813-833 CE), *al-Mu‘tasim* (833-842 CE) and *al-Wâthiq* (842-847 CE), the *Mu‘tazilite* dogma became the official doctrine of the state and inquisition courts were set up to enforce it.

Imam Ahmad openly denounced the pagan Greek philosophical concepts on which *Mu‘tazilite* thought was based and, as a result, he was subsequently subjected to imprisonment and corporal punishment. Under Caliph *al-Mutawakkil* (847-861 CE), his trials ceased and the fame of *Ibn Hanbal’s* learning, piety and unswerving faithfulness to tradition gathered a host of students and admirers around him.

He died in Baghdad in 855 CE and the *Hanbalee* school of Islamic law was named after him. His major work, *al-Musnad*, contained approximately 40,000 *Hadîth* narrations.

*Abdoos Ibn Maalik al- 'Attaar narrated (to me):
I heard Abu Abdullah Ahmad ibn Hanbal, may Allah be pleased with him, saying:*

The Fundamental Principles of the Sunnah with us are:

1. *Holding fast to what the **Sahaabah** (Companions) of the Messenger of Allah were upon. Taking them [and their way] as a **model** to be followed.*
2. *The abandonment of **al-Bid'ah** (innovations), and every Bid'ah is misguidance.*

Questions

1. Define the word '*al-Aqeedah*' and explain why it is so important. (not specifically mentioned)
2. Who are the *Ahlus-Sunnah wal-Jamaa'ah* ? (not specifically mentioned)
3. What is the Meaning of '*Usool*' ?
4. What does the author mean by '*Sunnah*' in the title of the Book: *Usool as-Sunnah*?
5. What are some of the other meanings of the word '*Sunnah*'?
6. The author begins his Essay with the Words: *The Fundamental Principles of the Sunnah with us are:...* Who does he mean when he says *with us*?
7. What is the correct definition of *Sahaabee* (Companion of the Messenger of Allah)?
8. Who is the author of *Usool as-Sunnah*? [His name and something about him]
9. Name the other three well-known Imaams who established *Schools of Jurisprudence*?

LECTURE 2

The Fundamental Principles of the Sunnah with us are:

1. *Holding fast to what the **Sahaabah** (Companions) of the Messenger of Allah were upon. Taking them [and their way] as a **model** to be followed.*
2. *The abandonment of **al-Bid'ah** (innovations), and every Bid'ah is misguidance.*

Questions

1. Mention a proof of the *superiority* of *Sahaabah* and those who immediately followed them.
2. Define *Bid'ah* [linguistically and technically].
3. The abandonment of *al-Bid'ah* involves avoiding it, in addition to...
4. Is it true that some acts of *Bid'ah* (innovations) are good? [Explain]
5. Explain the statement of **Imam Maalik**: *Whoever innovates something in Islam - which the early Muslims (as-Salaf) were not practicing - then he has accused the Prophet of being unfaithful in delivering the Message.*
6. Why did **Sufyan ath-Thawri** say: *'Innovation is more beloved to Satan than sin...'*? (not specifically mentioned)
7. Mention one *Hadith* of the Prophet that proves *Bid'ah* will not be accepted by Allah.

LECTURE 3

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

4. The abandonment of sitting with the people of **al-Ahwaa** (desires).
5. And the abandonment of **al-Miraa'** (quarrelling), **al-Jidaal** (argumentation) and **al-Khusoomaat** (controversy) in the religion.

Questions

1. What did the Prophet say about the effect of the *companionship* one keeps?
2. Complete this Qur'anic verse: 'And be not of the _____, those who **split up** their religion and became **sects**, each sect rejoicing in that which is with it.' [ar-Room 30:31, 32].
3. Complete this Qur'anic verse: 'None **disputes** in the Ayaat (verses, revelations) of Allah, except those who _____.' [Ghaafir 40:4]
4. What should you do if you hear the verses of Allah being denied and mocked at? [an-Nisaa' 4:140]

LECTURE 4

6. And the **Sunnah** with us are the **Aathaar** (narrations) of the Messenger of Allah...
7. And the **Sunnah Tufassir** (explains and clarifies) the Qur'aan.
8. And it is the **Dalaa'il** (guide) to the Qur'aan [containing evidences and indications as to its meanings and correct interpretations].
9. There is no **Qiyaas** (reasoning by analogy) in the **Sunnah**, and **al-Amthaal** (examples and likenesses) are not to be made for it.
10. Nor is it grasped and comprehended by **al-'Uqool** (the intellect) or **al-Ahwaa'** (desires).
11. Rather it consists of **al-Ittibaa'** (following) [and depending upon] it, and abandoning **al-Hawaa** (desires).

Questions

1. What is meant by: 'And the **Sunnah** with us are the **Aathaar** of the Messenger of Allah?'
2. What is the role of the **Sunnah** in relation to the Qur'an?
3. Define **al-Qiyaas**.
4. What does the author mean when he says: 'There is no **Qiyaas** in the **Sunnah**'.
5. Must one follow something from the **Sunnah** which he cannot *rationally* explain?

LECTURE 5

12. 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:
13. To have faith in **al-Qadar** [the Divine Pre-decree], both its good and its evil.
14. To affirm the **ahaadeeth** 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 **ahaadeeth**] and having faith in them.
15. 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 **ahaadeeth** 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-Masdoq** (the believed), and whatever is similar to it in the matter of **al-Qadar**.

16. 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.
17. 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).
18. 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).
19. 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).
20. 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).

Questions

1. What does the belief in **al-Qadar** (Divine Pre-Decree) entail? [Mention the 4 points]

LECTURE 6

20. **al-Qur'an Kalaamu-llah** (The Qur'an is the Word of Allah). **Wa laisa bi-Makhloq** (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].
21. And beware of argumentation with the one who innovates in this matter and says that his recitation (**al-Lafdh**) of the Qur'an is **Makhloq** (created), and other such claims.
22. 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.
23. 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 *ahaadeeth*.

Questions

1. What is the correct Islamic '*Aqeedah* (Creed, Faith) concerning **al-Qur'an**?
2. Explain the incorrect belief of those who say: '... his *recitation* (**al-Lafdh**) of the Qur'an is created (**Makhloq**)'.
3. What can we say about the one who says: '*I do not know whether it is created or not created. It is but the Speech of Allah.*'?
4. How does al-Haafidh Ibn Katheer explain the words: '*And if anyone of the pagans seeks your protection, then grant him protection, so that he may hear the **Speech of Allah***? [at- Tawbah 9:6]
5. What is the correct Islamic '*Aqeedah* (Creed, Faith) concerning **ar-Ru'yah** (Seeing Allah)?
6. What is the meaning of **az-Ziyaadah** in the saying of Allah: '*For those who have done good is the best (al-Husnaa, i.e. Paradise) and **az-Ziyaadah** (even more) ...*'? [Yoonus 10:26]

7. What was the Prophet's description (comparison) of how the believers would see Allah?

LECTURE 7

24. 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.
25. And the Hadeeth, in our estimation, is to be taken by its apparent meaning [*'alaa dhaahiri-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.
26. 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]
27. 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.
28. 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.
29. 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).

Questions

1. Discuss the *Ikhtilaaf* (difference of opinion) concerning the Prophet's *seeing Allah* during his lifetime.
2. Explain the Islamic *'Aqeedah* (Creed, Faith) concerning **al-Meezaan** (the Balance, Scales for weighing).
3. Discuss (Describe) the **Hawd** (Fountain) of the Messenger of Allah on the Day of Judgement.

LECTURE 8

30. 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?

31. 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.

32. 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.

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

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

35. 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).*"

36. 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.

Questions

1. What is the '**Aqeedah** (belief) of **Ahlu-Sunnah** concerning '**Adhaab al-Qabr** (Punishment in the Grave)?
2. What are the *three questions* that every person will be asked when they are buried?
3. Mention something about the **Malakain** (two angels) who will question the dead.
4. Explain what is meant by having faith in **ash-Shafaa'ah** (Intercession).
5. Mention some of the *types* of **ash-Shafaa'ah** that are confirmed for the Prophet Muhammad.
6. Discuss what has been confirmed in **Hadeeth** about **al-Maseeh ad-Dajjal** (Anti-Christ).
7. Mention another of the **Ashraat as-Saa'ah** (Major Signs of the Hour of Judgement) connected to **Maseeh ad-Dajjal**.
8. What is the definition of **Emaan** (Faith) according to the scholars of **Ahlu-Sunnah**?
9. Mention a **Daleel** (proof) of the fact that **Emaan** also includes *speech* and *action*.
10. What is the **Hukm** (Legal Ruling) concerning the person who does not pray?

LECTURE 9

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

38. 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.

39. 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].

40. 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: Abou Bakr [to be first], then ‘Umar, then ‘Uthmaan – and then we remained quiet.’

41. Then, after *Ashaab ash-Shoorah* (the Five Companions of the *Shooraa* 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].

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

43. 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].

44. 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.

45. 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.

46. 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*.

47. 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. 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].

48. 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.

49. 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.

50. 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.

51. 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*).

52. 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.

Questions

1. Who is the best of this *Ummah* (Muslim Nation), after its Prophet Muhammad?
2. Who are the *Ashaab ash-Shoorah* (the Five Companions of the *Shooraa* Council)?
3. What is the definition of a *Sahaabee* (Companion of the Prophet)?
4. How is the *superiority* of Abu Bakr, ‘Umar and ‘Uthmaan over ‘Alee related to ‘*Aqeedah*’?
5. What did the Prophet say about *cursing* his Companions? [al-Bukhaaree & Muslim]
6. Does the *Faajir* (unrighteous) Muslim Ruler have a right to be obeyed? [Explain]
7. Must one repeat the *two rak’ah of Jumu’ah* if he has prayed behind an *unrighteous* Imaam?
8. What is the condition of one who dies after *Khurooj* (rebellious) against the Muslim ruler and dividing the Muslim community?
9. Why is the one who fights against the Muslim Ruler considered a *Mubtadi*’ (innovator)?
10. Name the deviant group that supports *Khurooj* (rebellion) against the Muslim ruler.

LECTURE 10

53. 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.

54. 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.

55. 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*.

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

57. 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.

58. 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.

59. 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.

60. 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.

61. 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.

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

Questions

1. Is it permissible to kill a *Muslim* who tries to steal your money?
2. What is the state of the Muslim who is killed while defending his life or property?
3. If a person is very righteous can he declare him to be of the people of *Jannah*? [Explain]
4. Are there any people who will definitely be in the Hell-Fire?

Explain briefly what will be the condition of the following types of **sinner**s, when they will meet Allah on the Day of Judgement:

- a) The one who committed a sin, which necessitates the Fire for him, but he repented from it, and did not continue turning back to it.
- b) The one who committed a sin, and has the prescribed punishment (*al-Hudood*) meted out to him, in this world, [after having repented].
- c) The one who committed a sin, which necessitates the Fire for him, and he did not repent from it, and *continues* turning back to such sins.
- d) The one who meets Allah, after having died as a disbeliever.

LECTURE 11

65. 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.

66. The Messenger of Allaah stoned to death and the Rightly Guided Leaders too, stoned to death.

67. And whoever **Intaqasa** (disparages and degrades) a single one of the **Ashaabu Rasoolillah** (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).

68. [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.

69. 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.

70. And his saying, “*In whomsoever there are three [characteristics] he is a hypocrite...*”¹ is **at-Taghleedh** (intensification) [in expression]. We report it as it has come and we do not explain it.

And [likewise] his saying. “*Do not become disbelievers after me, [astray], striking the necks of each other.*”² And, “*When two Muslims meet with their swords then [both] the killer and the killed are in the Fire.*”³ And, “*Cursing a Muslim is wickedness and fighting against him is disbelief.*”⁴ And, “*Whoever says to his brother, ‘O Disbeliever,’ then it returns back to one of them.*”⁵ And, “*It is disbelief in Allaah, the one who denies his kinship, even if [he thinks] it is insignificant.*”⁶ And other *ahaadeeth* such as these, among those that have been authenticated and preserved.

71. 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 *ahaadeeth* except with the like of what they [the *ahaadeeth*] 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.

Questions

1. What are the *conditions* under which **ar-Rajm** (stoning to death) is prescribed in Islam?
2. How does a true believer view the **Sahaabah** (Companions) of the Messenger of Allah?
3. Anyone who **Intaqasa** (degrades), **Abghada** (dislikes), or mentions the **Masaawi’a** (shortcomings) of the **Sahaabah** (Companions) of the Prophet is a _____.
4. The deviant group which is well known for degrading and speaking evil against the **Sahaabah** (Companions) of the Prophet is called _____.
5. How can we explain the *shortcomings* or *errors* reported about the Prophet’s Companions?
6. How has *al-Imaam Ahmad* defined **an-Nifaaq** (hypocrisy)?
7. Mention the two divisions that **Nifaaq** (hypocrisy) or **Kufr** (disbelief) may be divided into.
8. Mention some of the **signs** of **Nifaaq** (hypocrisy) mentioned in Hadith.

¹ Al-Bukhaaree and Muslim.

² Al-Bukhaaree and Muslim.

³ Al-Bukhaaree, Muslim and others.

⁴ Al-Bukhaaree and Muslim.

⁵ Al-Bukhaaree, Muslim and Ahmad.

⁶ Ahmad and ad-Daarimee. It is a *Hasan* (good) Hadith.

LECTURE 12

72. 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...”⁷ And, “I saw (the river) **al-Kawthar**...”⁸ And, “I looked into **Hell-Fire** and I saw that most of its inhabitants were women.”⁹ And, “I looked into the **Fire** and I saw such and such...”

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

74. 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.

75. 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.

Questions

1. When will **al-Jannah** (Paradise) and **an-Naar** (Hell-Fire) be created by Allah?
2. Offer a **Daleel** (proof) from the *Qur’an* or *Sunnah* for your answer above.
3. What is the other condition (or characteristic) which the author has mentioned for those upon whom we must perform the Funeral (*Janazah*) Prayers and ask for their forgiveness: ‘Whoever dies from among **Ahlu-l-Qiblah** (the Muslims) and’

آخر الرسالة
End of the Essay

إنسأل الله لكم التوفيق!

We Ask Allah, the Most High, that He Grant You All Success!

⁷ Al-Bukhaaree

⁸ Ahmad and at-Tirmidhee. It is a *Saheeh* (authentic) Hadîth.

⁹ Al-Bukhaaree, Muslim and others.