Module 1
Purity and Sincerity of Intention

Narrated Ameerul-Mu’mineen, Abee Hafs, ‘Umar ibn al-Khattaab (ﷺ): I heard Allaah’s Messenger (ﷺ) saying:

"إِنَّمَا الأَعْمَالُ بِالأَيَّاَتِ، وَإِنَّمَا لَكُلِّ امْرَأَةٍ مَا نُوْى، فَمَنْ كَانَ هَاجَرَهَا إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرَهُ إِلَى اللَّهِ وَرَسُولِهِۢ وَمَنْ كَانَ هَجرَتْهَا لَذَٰلِكَ يُصِيبُهَا، أَوْ امْرَأَةٌ يُنَكِّحُهَا فَهَاجَرَهُ إِلَى مَا هَاجَرَ إِلَيْهِ"  

"The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

In this Hadeeth we are reminded of the importance of Sincerity and Purity of intentions.

The pillar of actions is pure and sincere intention, and through purity of intention the hearts become upright and at rest, and through it the person comes to know the right way in his Religion, thus he does everything in the proper manner. Through purity of intention alone will he come to know of the obligations upon him and the rights due to him. Through it he will behave justly in all affairs and will give everything its due right, not going beyond bounds or falling short of the mark.

The students of Islamic knowledge should purify their intentions purely for the sake of Allaah (ﷻ) in order to worship Allaah (ﷻ) in a better way and to please Him with the hope of His reward in the next life.

Definition of 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. Allaah, 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 (ﷺ) and His Companions (ﷺ) were upon.

They are named “Ahl al-Sunnah” due to their adherence to, and following of, the Sunnah of the Prophet (ﷺ).

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 Allaah (ﷺ), 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-Naajiyyah].

**The Four Well Known Imams**

Abu Haneefah an-Nu’man ibn Thabit (ﷺ) 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 (ﷺ) met the Sahabi (companion of the Prophet ﷺ), Anas (ﷺ), and studied under the great Hadeeth scholar, Hammad ibn Zaid (ﷺ), for 18 years.
He persistently refused to accept the office of Qadi (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.

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

Imam Malik (ﷺ) compiled the earliest work of Hadeeth 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 Malik’s Spanish pupil, Yahya ibn Yahya. The Malikee School of Islamic law which developed in Madeenah took its name after Imam Malik.

Muhammad Ibn Idris ash-Shafi’i (ﷺ) was born in Ghazzah in 150 AH (d. 204) and was raised in Makkah, where he studied Hadeeth and Fiqh. At an early age, he went to Madeenah and studied under Imam Malik (ﷺ) and learned the Muwatta (Hadeeth book of Imam Malik) by heart. He later studied under the students of Imam Abu Haneefah (ﷺ) in Iraq, Muhammad ibn al-Hasan ash-Shaybani and Abu Yusuf, as well as Imam al-Layth ibn Sa’d (ﷺ) in Egypt. He is credited with initiating the science of Usool al-fiqh, which he investigated in his book, ar-Risalah. However his major work in Islamic Law is called Kitab al-Umm. He died in Fustat, Egypt in 820 CE, and the Shafi’ee school of Islamic law was named after him.

Ahmad ibn Muhammad ibn Hanbal (ﷺ) was born in Baghdad in 164 AH (d. 241) and traveled extensively in Iraq, Syria, Hijaz (Western Arabia) and Yemen collecting Hadeeths. After returning home, he studied Fiqh (Islamic law) under Imam ash-Shafi’i. During the reign of the ‘Abbasid caliphs, al-Ma’mun (813-833 CE), al-Mu’tasim (833-842 CE) and al-Wathiq (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 (ﷺ) 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.

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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 Hadeeth narrations.

A Brief Note on Usool-us-Sunnah

This treatise has been mentioned in Tabaqaatul-Hanaabilah (1/ 241-246) in the biography of ‘Abdoos ibn Maalik, one of the nearest students of Imaam Ahmad (※).

Another concise summary of his creed can be found in the same work Tabaqaatul-Hanaabilah (1/311-313), “Abul-Husain Muhammad ibn Abe Ya’laa said: I quoted from Ahmad ash-Shanjee with his isnaad that he said: I heard from Muhammad ibn ‘Awf saying: Ahmad ibn Hanbal (※) dictated to me...” and then he mentioned it.

The Imaam al-Laalikaa’ee has also mentioned this creed in his Sharh Usool I’tiqaad Ahlis-Sunnah wal-Jamaa’ah (1/156-164) where he said, “‘Alee ibn Muhammad ibn ‘Abdullaah as-Sakaree informed us that ‘Uthmaan ibn Ahmad ibn ‘Abdullaah ibn Bareed (or Yazeed) ad-Daqeegee narrated to us saying: Aboo Muhammad al-Hasan ibn ‘Abdul-Wahhaab, Abul-Anbar narrated to us: reading from his book, in the month of Rabee’ul-Awwal, two hundred and ninety-three (293H), saying: Aboo Ja’far Muhammad ibn Sulaymaan al-Munqiri, of Tinnees, narrated to us Saying: ‘Abdoos ibn Maalik al-’Attaar narrated to us saying: I heard Aboo ‘Abdullaah Ahmad ibn Muhammad ibn Hanbal (※) saying...,” then he mentioned the creed, all of it.

Also the magazine, al-Mujaahid, published the treatise, ‘Usool-us-Sunnah’ in the Sha’baan edition in 1411H taken from the manuscript which had been put together with the painstaking efforts of our Shaykh Muhammad Naasirud-Deen al-Albaanee (※).³

There are some differences between the manuscripts and I have indicated them in my footnotes to the text of this creed.

Steps in the Verification of this Treatise

(i) I have depended upon the two printings of this creed in my verification of it. The first: the one present in Tabaqaatul. Hanaabilah and the second, the one mentioned in Sharh Usool I’tiqaad of the Imaam al-Laalikaa’ee. The first one has been published in the magazine al-Mujaahid and was taken from the manuscript copy of the Muhaddith of the Era, Muhammad Naasir ud-Deen al-Albaanee (※), and I have reconciled between whatever differences were found in the manuscripts

³ From the manuscript copy (no. 68, Q. 10-15) which is kept at the Dhaahiriyyah Library in Damascus, Syria.
(ii) I have referenced the Qur’anic aayahs, the ahaadeeth and their sayings wherever I found it possible.

(iii) I have provided biographies of the notable people that have been mentioned in the treatise

I ask Allaah (ﷻ) that He gives me success in that which He loves and is eased with from among the sayings, actions and beliefs. That He moves us from falling into mistakes, that He grants us safety from desires and innovations and that He makes this work in the balance my good deeds on the day that I meet Him.

Aboo ‘Abdur-Rahmaan Fawwaaz Ahmad Zumarlee
15th Shawwal 1411H
Tripoli
Lebanon
Explanation of the Foundations of the Sunnah

By Al-Imaam Ahmad Ibn Muhammad Ibn Hanbal ash-Shaibaanee
(164 – 241AH / 780 – 855CE)

Explained by Shaykh Abdur-Ra'uf Shakir

Edited and Footnotes by Aboo ‘Abdur-Rahmaan Fawwaaz Ahmad Zumarlee

Module 2
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\(^1\) with us\(^2\) are:

1. Holding fast to what the **Sahaabah** (**Companions**)\(^3\) of the Messenger of Allah (ﷺ) were upon\(^4\).

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\(^1\) The term Sunnah here refers to the principles and foundations of the correct Islamic ‘aqeedah (belief) and manhaj (methodology) since the Salaf would apply this term to matters of ‘aqeedah and manhaj - as can be seen from their books and Writings, for example:

1. Kitaabus-Sunnah of Imaam Ahmad (d. 241H)
2. As-Sunnah of al-Athram (d. 2731-I)
3. Kitaabus-Sunnah of Aboo Daawood (d. 275H)
4. Kitaabus-Sunnah of Ibn Abee ‘Aasim (d. 287H)
5. Kitaabus-Sunnah of ‘Abdullaah, the son of Imaam Ahmad (d. 290H)
6. As-Sunnah of al-Marwazee (d. 2921-I)
7. Sareehus-Sunnah of Ibn Jareer at-Tabaree (d. 3101-I)
8. As-Sunnah of al-Khallaal (d. 311 H)
9. Sharhus-Sunnah al-Barbahaaree (d. 329 H)
10. As-Sunnah of al-'Assaal (d. 349H)
11. As-Sunnah of at-Tabaraanee (d. 360H)

The term ‘Sunnah’ was employed in this context to differentiate between those matters of ‘aqeedah and manhaj that the Salaf were upon from those matters which were innovated by the deviant and misguided sects.

\(^2\) Meaning the scholars of the Ahlus-Sunnah wal-Jamaa’ah and at the head his time was Imaam Ahmad ibn Hanbal (ﷺ). And in this regard, way of the Salaf, to point out to the people and the general followers and adherents of the Sunnah so that their ‘aqeedah manhaj (methodology) could he learnt and adhered to, as the Imaam Ayyoub as-Saklitiyaanee (d. 131 H)] said: “From the success of a youth or a non-Arab is that Allaah (ﷺ) guides him to a Scholar of the Sunnah.” Reported by al-Laalikaa’ee in Sharh Usoolil-I’tiqaad, no. 30.

\(^3\) Arabic Sahaabah or Ashaab (singular: Sahaabee). With respect to the Sharee’ah definition of a Sahaabee or Companion then Al-Haafidh Ibnal-Hajr said: “The most correct of what I have come across is that a Sahaabee is one who met the Prophet (ﷺ) whilst believing in him, and died as a Muslim. So that includes the one who remained with him for a long time or a short time, and those who narrated from him and those

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

3. The abandonment of *al-Bid’ah (innovations)* and every Bid’ah is misguidance.

who did not and those who saw him but did not sit with him and those who could not see him due to blindness.” Al-Isaabah of Ibn Hajr (1/4-5). See also point no 44 for Imaam Ahmad’s definition of a Sahaabee.

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4. The Messenger of Allah (ﷺ) said: “Indeed the Children of Israa’eeel split up into seventy-one sects and my Ummah will split up into seventy-three, all of them are in Fire except one.” It was said, “What is the one?” He said, “That which I and my Companions are upon.” Reported by at-Tirmidhee, no. 2792, al-Haakim, 1/128-129, al-Laaliika’ee, no. 119, ash-Shaatihee in his Al-I’tisaam, 1/179 and 2/186, Ibn Hajr in Takhreej Ahaadeeth al-Kashaaf, no. 63 and others from ‘Ahdullaah ibn ‘Amr ibn al-’Aas (ṣ).

5. Abdullah ibn Mas’ood (ṣ) said, “Verily, we emulate and do not initiate and we follow and we follow and do not innovate.” Reported by al-Laaliika’ee in Usoolul-I’tiqaad, 1/86. Aboo Bakr as-Siddeeq (ṣ) said, “Indeed, I am a follower and I am not an innovator.” Reported in Kitaabas-Sifaat of Ibn Qudaamah al-Maqdisee in the chapter: Fee Fadaa’itil-Ittibaa and it is taken from the long khutbah of Aboo Bakr (ṣ) after the pledge of allegiance, refer to At-Taareekh of at-Tabaree.

6. Linguistically bid’ah (innovation) means ‘a newly invented matter.’ The Sharee’ah definition of bid’ah is, “A newly invented way (beliefs and actions) in the religion, in imitation of the Sharee’ah (prescribed Law), by which nearness to Allaah (ﷻ) is sought, not being supported by any authentic proof - neither in its foundations, nor in the manner in which it is performed.” Al-I’tisaam of ash-Shaatibee, 1/37.

Avoiding innovations is one of the great foundations and principles of Ahl us-Sunnah wal-Jamaa’ah and it involves:

- having hatred for it
- keeping away from it
- warning the people about it
- refuting the innovators, and this is for the ‘Ulamaa alone

7. The Messenger of Allaah (ﷺ) said, “*Every innovation is misguidance and every going astray*”, reported by Aboo Daawood, no. 4607, at-Tirmidhee, no. 2676 and it is authentic (saheeh). Ibn Hajr authenticated it in Takhreej Ahaadeethh Ibnil-Haajib, 1/137. And he (ﷺ) also said, “... and every innovation is misguidance and all misguidance is in the Hell-Fire.” Reported by an-Nasaa’ee, 1/224 from Jaabir ibn ‘Abdullaab (ṣ) and it is authentic as declared by Shaikhul Islaam lbn Taymiyyah (ṣ) in Majmoo’ul-Fataawaa, 3/58. And Ibn ‘Abbaas (ṣ) said, “Verily, the most detested of things to Allaah, the Exalted, are the innovations”. Reported by al-Bayhaqee in Sunan al-Kubraa, 4/3 16.
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Module 3
4. The abandonment of *al-Khusoomaat*(controversies).

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

1 Al-Fudayl ibn ‘Iyaad (d. 187H) said, “I met the best of people, all of them people of the Sunnah and they used to forbid from accompanying the People of Innovation.” Reported by al-Laalikaa’ee, no. 267. Sufyaan ath-Thawree (d.161 H) said, “Whoever listens to an innovator has left the protection of Allaah (٪), and is entrusted with the innovation.” Reported by Aboo Nu’aym in Al-Hilyah, 7/26 and Ibn Battah, no. 444.

Al-Fudayl ibn ‘Iyaad (d. 187H) said, “Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I love that there was a fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of Innovation.” Reported by al-Laalikaa’ee, no. 1149.

Al-Layth ibn Sa’d (d. 175H) said, “If I saw a person of desires (i.e. innovations) walking upon the water I would not accept from him.” So Imaam ash-Shaafi’ee then said, ‘He (al-Layth) has fallen short. If I saw him walking in the air I would not accept from him.” Reported by as-Suyooti in Al-Amr bil ‘lttibaa wan-Nahee ‘anil-lbtidaa. Refer to: On the Prohibition of Sitting with the People of Innovation, Listening to them, Arguing with them, To Abandon them and those who Associate with them.

2 Imaam as-Saaboonee (d. 449H) said about Ahlus-Sunnah, “They follow the Salafus-Saalih the Imaams and the Scholars of the Muslims, and they cling to the firm deen that they clung to and to the clear truth. And they hate Ahul-Bid’ah (the People of Innovation) who innovates into the Deen that which is not from it. They do not love them and they do not keep company with them. They do not listen to their sayings, nor sit with them, nor argue with them about the Deen, nor debate with them. Rather, they protect their ears from hearing their futility; things, which if they pass through the ears and settle in the hearts, will cause harm and cause doubts and wicked ideas to appear. And concerning this Allaah, the Mighty and Majestic, sent down:

وَإِذَا رَأَيْتَ الَّذِينَ تَعَوضُونَ فِي نَفْسِهِمْ فَأَغْيَضْ عَلَيْهِمْ حَتَّى تَخَوَّفُواْ فِي حَيْبِهِمْ غَيْبَهُمْ

“And when you see people engaged in vain discourse about Our Signs, then turn away from them unless they turn to a different theme.” [Soorah al-An’aam (6):68]

Risaalah fil-I’tiqaad Ahlis-Sunnah Ashaabil-Hadeeth, p. 100, of Imaam as-Saaboonee.

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Module 4
7. And the Sunnah with us are the Aathaar (narrations) of the Messenger of Allaah (ﷺ) 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).

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1 Ash-Shaatibee (d. 790H) said in al-Muuuafiqaat, 4/3, “The word sunnah is given to whatever has been transmitted from the Prophet (ﷺ), particularly regarding that which the Mighty Book has not provided a text for.” Hassaan ibn Atiyyah (d. 120H) said, “Jibreel used to descend upon the Messenger of Allaah (ﷺ) with the Sunnah just as he used to descend with the Qur’aan.” Reported in Ash-Sharh wal-Ibaanah of Ibn Battah, p. 128 and Majmoo’ul-Fataawaa of Shaikhul-Islaam Ibn Taymiyyah, 3/366.

2 Yahyaa ibn Katheer (d. 129H) said, “The Sunnah is decisive over the Book of Allaah (ﷺ).” Reported in Sunan ad-Daarimee, 1/144 and Sharhus-Sunnah of al-Baghawee, 1/216.

3 Shuraih al-Qaadee (d. 80H) said, “Verily, the Sunnah has preceded your qiyaas (analogical reasoning), so follow and do not innovate.” Reported in Sunan ad-Daarimee, 1/66 and Sharhus-Sunnah of al-Baghawee, 1/216.

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Module 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:

 sàn.tiʿatul-lāẓimah min taqdīr Háli mā niẓām mīn hāliyáti, wālimbihā wāri`ahā bihā mā lāmu yiknun mīn ahlihā.

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

A'īman bā'l-qādir bi`rīrīh wafa`rūh.

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.

Qālū limūn lā yafṣir al-hadīth, wābilluhu ʿalquh, fa-qīf kāfī dīlīk wāḥīdhī lāh, fāla`ība l-a`īman bi`l-tasdiq wāl-a`īman bi`māラ.

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 make]

ذلک wāl-adākum fīlāh, fīlāh bi`l-tasdiq wāl-a`īman bi`l-taslim.

The denial of Qadar was one of the first innovations to appear. It occurred at the end of the era of the Companions (صحابي), Ma`bad al-Juhnee introduced it. And it has been said: rather, the first to speak in the matter of Qadar was Sansaweel al-Biqaal and he was one of the people of ‘Iraq. He used to be a Christian and then became a Muslim, then he became a Christian again. Ma`had al-Juhnee took this saying from him and then Gheelaan took it from Ma`bad. Then the Mu’tazilah adopted this innovation and also others besides them who were named al-Qadariyyah. See *Sharh* Usoolil-I’tiqaad of Imaam al-Laalikaa’ee 3/534, *Al-I’tiqaad* of al-Bayhaaqee, pp. 132, *Ash-Sharee’ah* of al-Aajurree pp. 149-168, *Sareehus-Sunnah* of at-Tabaree, pp. 34-36 with our checking, *As-Sifaat* of al-Maqdisee with our checking, *Sharhut-Tahaawee*, pp. 382-399 and *Lawaami’ul-Anwaar*, 1/299-300.

In the Arabic, the words *Tasdeeq* and *Eemaan* have been used and this is a refutation against those making a separation between them both with respect to matters of ‘aqeedah (belief). Imaam Ahmad (رحمه الله) has used these two terms together throughout this treatise with respect to issues of belief. Refer to: On the Meaning of Eemaan for a fuller explanation from Ibn Hajr (رحمه الله).
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-Masdoog (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).

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3 And that is the hadeeth of Ibn Mas‘ood (ﷺ) who said, “The Messenger of Allaah (ﷺ) informed us, and he is the truthful, the believed. “Verily, the creation of one of you is brought together in his mother’s belly for forty days in the form of a seed, then he is a dot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span, his actions and whether happy or unhappy. By Allaah (ﷻ), other than Whom there is no deity, verily one of you does the actions of the people of Paradise, until there is but an arms Length between him and it, and that which has been written overtakes him so he does the actions of the people of Hell-Fire and so he enters it; and one of you does the actions of the people of Hell-Fire, until there is but an arms length between him and it, and that which has been written overtakes him so he does the actions of the people of Paradise and thus enters it.” Reported by al-Bukhaaree, nos. 3207, 3332, 6594 and 7454, Muslim, no. 2634, Aboo Daawood, no. 4708, Tirmidhee, 2137, Ibn Maajah, no. 76 and Ahmad in his Musnad, 1/382, 414 and 430.

4 In the manuscript of al-Albaanee, ‘…and the likes of what is similar to it in the matter of Qadar.’

5 The Believer’s seeing of their Lord, with their eyes, on the Day of Judgement is a firmly established belief in the Book and the Sunnah. The whole ummah has taken it with acceptance. However, the strange and isolated amongst the creation have rejected it from among the Mu‘tazilah, the Jahmiyyah, the Khawaarij and others besides them. Al-Aajurree (d. 360H) has collected all the ahaadeeth related about this issue in his book, ‘At-Tasdeeq bin-Nadhar’ and the scholars (of Ahlus-Sunnah) have included such ahaadeeth in their books which they have authored in the subject matter of ‘aqeedah.

6 Aboo Bakr al-Marwazee (d. 294H) said, “I asked Ahmad ibn Hanbal about the ahaadeeth which the Jahmiyyah reject regarding the Attributes, the Believer’s seeing their Lord on the Day of Judgement, Allaah’s descent [to the lowest heaven] and the Throne. So Aboo ‘Abdullaah declared them all to be authentic and said, ‘The Scholars have received them with acceptance. We pass on the narrations as they
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’aan* and other such issues are among the ways that are *Makrooh* (detested) and which are *Manheey* (forbidden).

came to us.”’ Reported in Tabaqaatul-Hanaabilah of Ibn Abee Ya’laa, 1/56. See: Some Sayings of the Salaf Concerning Allaah’s Attributes and their Ijmaa’ (consensus) Concerning the Falsehood of Ta’weel. And also: On the Obligation of Accepting the Ahaadeeth Reported by Reliable and Trustworthy Narrators Mentioning the Attributes of Allaah ( سبحانه و تعالى) - A Refutation against the Rationalist School of Thought.

Imaam ash-Shaafi’ee (d. 204H) said, “My ruling regarding the people of theological rhetoric is that they should be beaten with palm leaves and shoes and be paraded amongst the kinsfolk and the tribes with it being announced, ‘This is the reward of the one who abandons the Book and the Sunnah and turns to theological rhetoric (kalaam).’” Sharh ‘Aqeedatit-Tahaawiyyah of Ibn Abil-‘Izz, p. 75.

Ibn ‘Abdul-Barr said, “The people of Fiqh and Aathaar in all the various towns and cities are agreed unanimously that the Ahlul-Kalaam (People of Theological Rhetoric) are (but) Ahlul-Bida’ waz-Zaigh (the People of Innovations and Deviation). And they are not considered, by all of the above, to be amongst the ranks of the Scholars (in truth).” Reported by Ibn Qudaamah in his *Burhaan fee Bayaanil-Qur’aan*.

Imaam ash-Shaafi’ee (d. 204H) said, “That a person is put to trial with everything that Allaah ( سبحانه و تعالى) has forbidden, besides Shirk, is better than that he looks at Kalaam (theological rhetoric).” He also said, “If people knew what (misleading and destructive) desires are contained within theological rhetoric they would certainly flee from it as they would from a lion,” he also said, “Whoever showed boldness in approaching theological rhetoric will never prosper.” Reported by Ibn Qudaamah in his *Burhaan fee Bayaanil-Qur’aan*.

One of the Scholars of ash-Shaash said:

“Every knowledge save that of the Qur’aan is a pre-occupation Except for the Hadeeth and Fiqh (understanding) of the Deen Knowledge is only that about which it is said, ‘Haddathanaa ...’ (So and so narrated to us) And what is besides that Are but whisperings of the Shayataeen (devils)”

Aboo Yoosuf, the companion of Aboo Haneefah said, “Whoever sought knowledge by kalaam (theological rhetoric) will turn a heretical apostate,” and Ahmad ibn Hanbal (d. 241H) said, “The person of theological rhetoric will never prosper. And never do you see anyone looking into theological rhetoric except that in his heart is a desire for creating mischief.” Both narrations are reported by Ibn Qudaamah in his *Burhaan fee Bayaanil-Qur’aan*. 
20. The one who does so, even if he reaches the truth with his words, is not from Ahlussunnah, 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).  

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8 Muhammad Ibn Seereen (d. 110H) said, “They (i.e., the Companions and the Taabi’een) used to consider themselves upon the path (of truth) so long as they held onto the narrations.” Reported by al-Laalika’ee in his Sharh Usool It’qaad, no. 110. Shaadh ibn Yahyaa said, “There is no path which is more straight and direct (in leading) to Paradise than the path of the one who travels upon the aathaar (narrations).” Reported by al-Laalika’ee in his Sharh Usool It’qaad no. 112. ‘Abdullah ibn al-Mubaarak (d. 181H) said, “I found that the affair was Ittibaa’ (following and imitation, i.e., following and submission to the narrations).” Reported by al-Laalika’ee in his Sharh Usool It’qaad, no. 113.
Explanation of the Foundations of the Sunnah

By Al-Imaam Ahmad Ibn Muhammad Ibn Hanbal ash-Shaibaanee
(164 – 241AH / 780 – 855CE)

Explained by Shaykh Abdur-Ra'uf Shakir

Edited and Footnotes by Aboo ‘Abdur-Rahmaan Fawwaaz Ahmad Zumarlee

Module 6

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21. Al-Qur’an Kalaamu-llaah [The Qur’aan is the Word of Allaah (G)]. Wa laisa bi-Makhloq (And it is not created)\(^1\). And he should not be too weak to declare it is not created. Indeed, the Word of Allaah (G) is not [something] distinct and separate from Him [i.e., an entity in itself], and nothing of Him is created [i.e. none of Allaah’s characteristics, qualities or actions are created].

22. And beware of argumentation with the one who innovates\(^2\) in this matter and says that his recitation (al-Lafdh) of the Qur’aan is Makhloq (created), and other such claims.

23. 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 Allaah (G).’ Then, he is a person of innovation and he is just like the one who says: ‘It is created.’\(^3\)

24. [The truth is that] Indeed, it is the Word of Allaah (G) and it is not created\(^4\).

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\(^1\) Refer to Sifatul-Kalaam in Ibn Khuzaimah’s At-Tawheed, pp. 136-165, al-Bayhaqee in Al-Asmaa was-Sifaat, 1/299-322 and also his I’tiqaad, pp. 94-110, al-Aajuree in Ash-Share’ah, pp. 75-96, Ar-Radd ‘alal-Jahmiyyah, pp. 132-170, al-Laaliikaa’ee’s Usoolul-I’tiqaad, 2/212-312 and Ar-Radd ‘alal Bishr al Mareesee, p. 464. Also read, most importantly, Mukhtasir as-Sawaa’iq al-Mursilah, 2/ 277/332 of Ibn al-Qayyim and Sharhut-Tahaawiyyah with the checking of Shaakir, pp. 107-127.

\(^2\) The prohibition of argumentation with the Ahlul-Bidah is a matter upon, which there is unanimous agreement between the Salaf and likewise turning away from them and avoiding their gatherings. Qaadee Aboo Ya’laa (d. 333H) said in Hajarul-Mubtadi’, p. 32, “There is consensus (Ijmaa) among the Sahaabah and the Taabi’een as regards dissociating and cutting-off from the Innovators.” Refer to: On the Prohibition of Sitting with People of Innovation, Listening to them, arguing with them. To Abandon them and those who Associate with them.

\(^3\) See The Life and Trials of Imaam Ahmad (W) for an eyewitness account of the trial that Imaam Ahmad (W) underwent with respect to this issue at the hands of the Khateefah al-Mu’tasim.

\(^4\) See The Life and Trials of Imaam Ahmad (W) for an eyewitness account of the trial that Imaam Ahmad (W) underwent with respect to this issue at the hands of the Khateefah al-Mu’tasim.
25. To have faith in the Ru’yah (that Allaah will be seen) on the Day of Judgement, as has been reported from the Prophet (周岁) in the authentic ahaaadeeth.

4 The words, ‘Indeed it is the Word of Allaah ( سبحانه وتعالى) and it is not created,’ are not in the script of al-Laalikaa’ee in his Sharh Usoolil-l’tiqad.

5 Shaikhul-Islaam Ibn Taymiyyah (d. 728 H) said, “And this matter is from the fundamental principles and the disgust of the Salaf towards the one who opposed this was strong and intense. And they authored many well-known books in this regard.” Majmoo’ul-Fataawaa, 2/469.

Imaam al-Aajurree (d. 360.H) said in Ash-Shar’eeah, p. 275, “And the apparent meaning of the Qur’aan makes it clear that the Believers will see Allaah, the Mighty and Majestic. So having faith in it is obligatory and whoever believes in that which we have mentioned then he has acquired his share of goodness in this life and the Hereafter. And whoever denies all of what we have mentioned and claims that Allaah, the Mighty and Majestic, will not be seen in the Hereafter then he has disbelieved, and whoever disbelieves in this then he has disbelieved in many matters, having faith in which is obligatory.”

He also said, p. 254, quoting Imaam Ahmad (サークル), “Whoever says that Allaah, the Mighty and Majestic, will not be seen in the Hereafter then he has disbelieved. Upon him is the curse of Allaah ( سبحانه وتعالى) and His anger - whomever he may be from among the people.” And he also narrates, p. 255, from Aboo Daawood as-Sijistaanee, “I heard Ahmad ibn Hanbal (サークル) say when something regarding the Seeing of Allaah ( سبحانه وتعالى) [in the Hereafter] was mentioned to him, he became angry and said, ‘(Whoever says) Allaah, the Mighty and the Majestic, will not he seen is a disbeliever.’”
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Module 7

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26. And that the Prophet (ﷺ) saw his Lord\textsuperscript{1}, since this has been transmitted from the Messenger of Allah (ﷺ) authentically. It has been reported by Qataadah\textsuperscript{2} from ‘Ikrimah\textsuperscript{3} from Ibn ‘Abbass (ﷺ); and al-Hakam ibn Ibaan\textsuperscript{4} reported it from ‘Ikrimah from Ibn ‘Abbass (ﷺ); also Alee ibn Zaid\textsuperscript{5} reported it from Yoosuf ibn Mahraan\textsuperscript{6} from Ibn ‘Abbass (ﷺ)\textsuperscript{7}.

Then they differ — did he see him with his eyes or with his heart? Al-Haafidh Ibn Hajr (d. 851H) said, “The narrations from Ibn ‘Abbaas (ﷺ) have come unrestricted and the others are restricted. It is therefore necessary to understand the general unrestricted narrations [from Ibn ‘Abbaas (ﷺ)] in light of the restricted narrations [from ‘Aa’ishah (تكون) and Ibn Mas’ood (تكون)]…” Then he mentions the unrestricted narrations mentioning the vision (with the eyes) and the restricted narrations, which mention that the vision was by the heart. Then he said, “… So upon this, it is possible to reconcile between the affirmation of Ibn ‘Abbaas (ﷺ) and the denial of ‘Aa’ishah (تكون) in that the denial can be taken to be the denial of the vision with the eyes and its affirmation to be the affirmation of the heart…” See Fathul-Baaree, 8/608.

I say: It is possible to reconcile between the two sayings of Ibn ‘Abbaas (ﷺ) and ‘Aa’ishah (تكون) in another way and that is that Ibn ‘Abbaas (ﷺ) speaks about the affirmation of the vision for the Prophet (ﷺ) basing this upon the possibility that he saw his Lord in his sleep, and this is also a true vision. And it is not that he saw him in the Night of Ascent. And that ‘Aa’ishah (تكون) denied the Prophet’s vision of his Lord on the Night of Ascent only, or the seeing of his Lord while he was awake and that she does not deny that he saw Him in his sleep. Rather, she just negates that he saw Him while he was awake.

So upon this, there is no contradiction and all praise is for Allâh, the Lord of all the Worlds, and Allâh, the Exalted, knows best. See also Sharh Usoolil I’tiqaad of al-Laalim, 93/512, As-Sunnah, 1/181 and As-Sifaat of al-Maqdisi, pp. 109-111.

\textsuperscript{2} He is Qataadah ibn Da’aamah ibn Qataadah as-Sadoosee, Ahul-Khattaab al-Basree. He is thiqah thabat (a precise, reliable and trustworthy narrator). It has been said that he was born blind, see At-Taqreeb, 2/123.

\textsuperscript{3} He is ‘Ikrimah ibn ‘Abdullaah, the mawlaa of Ibn ‘Abbaas (ﷺ), a Berber in origin. He is thiqah thabat (a precise, reliable and trustworthy narrator), a scholar in tafseer. He died in 107H and it has been said that he died after that, as has been mentioned in At-Taqreeb, 2/30, see Al-Kaashif 2/241.

\textsuperscript{4} He is al-Hakam ibn Ibaan al-‘Udnee, Aboo ‘Eesaa. He was sadooq (truthful) and an ‘aabid (worshipper) and he had awhaam (i.e., made mistakes in his narrations). See At-Taqreeb, 1/190 and Al-Kaashif, 1/181.

\textsuperscript{5} He is ‘Alee ibn Zaid ibn Jad’aan, at-Taimee, al-Basree and he is da’eef (weak). See At-Taqreeb, 2/37, Tahdheebut-Tahdheeb, 7/322-324, Al-Mughrwe fid-Du’afaa, 2/448 and Al-Kaashif, 2/248.
27. And the Hadeeth, in our estimation, is to be taken by its apparent meaning *'alaa dhaahiri-hi*⁸, as it has come from the Prophet (ﷺ). 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.

28. 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.”⁹

29. 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.

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⁶ He is Yoosuf ibn Mahraari al-Basree and he is not Ibn Maahik. See At-Taqreeb, 2382-383, Tahdheebut-Tahdheeb, 11/424-425 and Al-Kaashif, 3/263.


⁸ See: Affirming the Attributes of Allaah (ﷺ) with their Dhaahir (Apparent) and Haqeeqi (Real) Meaning and a Refutation that the Way of the Salaf was Allegedly Tafweedh. - A Refutation of the Mufawwidah.

⁹ This is the meaning of the hadeeth, “A large man who eats and drinks a lot will be brought and weighed and he will not be equal in weight, in the sight of Allaah (ﷺ), to the wing of a fly,” then he recited:

“ فلا نقم كِنَّمْ نَوَوْمُ الْقِيَاسَةَ وَزَانًا ۛ»

“And We will not give them any weight on the Day of Judgement.” [Soorah al-Kahf 18:105]

Reported by Bukhaaree, no. 4729 and Muslim, no. 2785.

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30. And that Allaah, 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.

31. To have faith in al-Hawd (the Pond/Fountain) and that there is a Hawd for the Messenger of Allaah (رضي الله عنه) 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. It’s 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).

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10 “This is an addition in al-Laalikaa’ee’s Sharh Usoolil-I’tiqaad, 1/158 and in the manuscript of Shaykh al-Albaanee, (ﷺ) it is just, ‘... the Exalted.’

11 Due to the hadeeth reported by ‘Adee ibn Haatim (ﷺ), “There is not a single one amongst you except that Allaah (ﷻ) will speak to him on the Day of Judgement, without there being between Him and him a translator. He will then look to his right and he will not see except what he has sent forth (of actions), then he will look to his left and he will not see except what he has sent forth, then he will look in front of himself and the Hell-Fire will be facing him, so whoever amongst you is able to save his face from the Hell-Fire even if it is with half a date, then let him do so.” Reported by al-Bukhaaree, nos. 1413, 3595, 6539, 7443 and 7512, Muslim, no. 1016, Tirmidhee, no. 2415, Ibn Maajah, no. 1843, Ahmad in his Musnad, 4/256-377 and others.

12 Al-Qurtubee said in Al-Mufham, agreeing and following al-Qaadee ‘Iyaad in most of it, ‘Among the things that are necessary upon every responsible person to know and to believe in is that Allaah, the Sublime and Exalted, has singled out His Prophet Muhammad (ﷺ) with the Hawd, whose name, characteristics and drink have been made clear in the well known and authentic ahaadeeth, the sum total of which provide certain and definite knowledge. Since (such ahaadeeth) have been reported from the Prophet (ﷺ) by more than thirty Companions. In the two Saheehs (it is reported by) over twenty Companions and in other than the two Saheehs by the remainder of them in ahaadeeth whose transmission is authentic and whose reporters are well known. Then a similar number of the Taabi’een reported that from the aforementioned Companions and then alter them in multiples of their number (the Taabi’een) and so on.

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Explanation of the Foundations of the Sunnah

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Module 8
32. To have faith in ‘Adhaab al-Qabr (Punishment of the Grave)\(^1\) 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?

33. And that *Munkar* and *Nakeer* will come to him, [all of that] in whatever way Allaah (\(\text{G}\)) wills and in whatever way He desires. To have faith in that and to attest to its truthfulness.

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\(^1\) Sufyaan ibn ‘Uyainah (d. 197H) said, “The Sunnah is ten. Whoever accepts them has completed the Sunnah and whoever abandons anything from them has abandoned the Sunnah and amongst them he mentions Punishment in the Grave ...” al-Laaliikaa’ee in Sharh Usoolil-Itiqaad, no. 312. Imaam Shaafi’ee (d. 204H) said, “Indeed the Punishment of the Grave is a true fact, the questioning of those in the graves is a true fact.” Manaaqibush-Shaafi’ee of al-Bayhaqee, 1/415.

Imaam at-Tahaawee (d. 321H) said, “This is an explanation of the ‘aqeedah of the Ahlus-Sunnah wal-Jamaa’ah upon the way of the Scholars of this Religion: Aboo Haneefah an-Nu’maan ibn Thaabit al-Koofee, Aboo Yoosuf Ya’qooh ibn Ibraheem al-Ansaaree and Aboo ‘Abdullaah Muhammad ibn al-Hasan ash-Shaybaanee (\(\text{Z}\)) and the beliefs they held concerning the fundamentals of the Deen and their ‘aqeedah in the Lord of the worlds ...” up until he said, “... We have eemaan in the Angel of Death who is charged with taking the souls of all the worlds and in the Punishment of the Grave for those who deserve it.” ‘Aqeedatut-Tahaawiyyah, nos. 79-80.

Imaam al-Aajurree (d. 360H) said, ‘Chapter: Tasdeeq (affirmation) and Eemaan (faith) in the Punishment of the Grave.’ In which he brings many of the ahaadeeth related by al-Bukhaaree and Muslim and ends the chapter saying, “So what is the condition of those who deny these ahaadeeth except that they have deviated very far and are in a huge loss.” Ash-Shareee’ah of al-Aajurree, pp. 358-364

And the Salaf are agreed unanimously that the Questioning and the Punishment in the Grave is a true fact and a certain reality. And others from among them who affirm it and mention it in their books of ‘aqeedah, affirming the necessity of believing in it with firm conviction in the heart include: Aboo Daawood (d. 275H), Ibn Qutaybah (d. 278H), Abul-Hasan al-Ash’aree (d. 324H), Ibn Abeel Haatim (d. 327H), Imaam al-Barbahaaree (d. 329H), Imaam al-Laaliikaa’ee (d. 418H), Imaam al-Bayhaqee (d. 458H), Imaam an-Nawawee (d. 676H), al-Qurtubee (d. 671H) and many others.

Imaam al-Bayhaqee has a comprehensive book regarding the affirmation of the Punishment of the Grave. He has collected all the ahaadeeth affirming the Punishment of the Grave and whatever is related to it. It has been printed with the title, ‘Ithbaat ‘Adhaabil-Qabr wa Su’aalil-Malikain.’ Imaam Ibn Rajab (d. 795H) also has a book titled, ‘Ahwaalul-Quboor.’ See also Al-Tadhkirah of Imaam al-Qurtubee.

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34. To have faith in *Ash-Shafa‘ah* (the Intercession) of the Prophet (ﷺ), 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 (ﷻ) wills and in whatever way Allaah (ﷻ) wills. Indeed, it is to have faith in it and to attest to its truthfulness.

35. 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 Ahaadeeth which have come [to us] regarding him. And to have faith that this will happen.

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2 The affirmed intercession of our Prophet Muhammad (ﷺ) is of various types:

1. The great intercession - which, amidst all his brothers from the other Prophets and Messengers is specifically for our Prophet (ﷺ) and this, is for the coming of Allaah (ﷻ) so that Judgement may begin.

2. His (ﷺ) intercession for people whose good and bad deeds are equal, so he will intercede for them to enter Paradise.

3. His (ﷺ) intercession for another group of people for whom the Fire had been ordered, so he will intercede that they do not enter it.

4. His (ﷺ) intercession for the raising of the ranks of those who have entered Paradise, that their rank be raised to one greater than what the reward for their actions would have given them.

5. His (ﷺ) intercession for a people to be entered into Paradise without reckoning.

6. His (ﷺ) intercession for the lightening of the punishment for those who deserve it, such as his intercession for his uncle Aboo Taalib, that his punishment may be lightened.

7. His (ﷺ) intercession for permission to be granted for all the Believers to enter Paradise.

8. His (ﷺ) intercession for the people who committed major sins, amongst those who entered the Fire, that they may be brought out of it.

See Sharhut-Tahaawiyah of Ibn Abil-‘lzz (d. 792H).
36. And [to have faith] that ‘Isaa [ibn Maryam]⁴ ( IMDb) will descend and will kill him (ad-Dajjaal) at the gate of Ludd⁵.

37. And that Emaan (Faith) consists of [both] Qawl (speech) and ‘Amal (action), it Yazeed (increases) and Yanqus (decreases)⁶ 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).”⁷

38. 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 Allaah ( IMDb) has made killing him permissible⁸.

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⁴ This is an addition in Usoolul-I’tiqaad, 1/159 and also in the manuscript of Shaikh al-Albaanee ( IMDb).

⁵ Ludd is an airport town in the land of Palestine, approximately two miles from ar-Ramlah. See also the hadeeth in Muslim, no. 2137, Aboo Daawood, no. 4321, at-Tirmidhee, no. 2240, Ibn Maajah, no. 4075, Ahmad in his Musnad, 4/181-182 and also al-Aajuree in Ash-Sharee’ah, p. 386. And the ahaadeeth regarding the descent of ‘Eesaa ( IMDb) at the end of time reach the level of mutawaatir, see ‘At-Tasreeh bimaa Tawaatara min Nuzoolil-Maseeh.’

⁶ Al-Laalik’ee (d. 418H) reports in his Shark Usoolil- I’tiqaad Ahlis-Sunnah 5/958, that ‘Abdur-Razzaaq (as-San’aanee) said, “I met sixty two Shaykhs, amongst them were: Ma’mar, al-Awzaa’ee ath-Thawree, al-Waieed ibn Muhammad al-Qurashee Yazeed ibn as-Saa’ihi, Hammaad ibn Salamah, Hammaad ibn Zaid, Sufyaan ibn ‘Uyainah, Sbu’ayb ibn Harb, Wakee’ ibn al-Jarrah, Maalik ibn Anas, Ibn Abee Laylaa, Isma’eel ibn Ayyaash~ al-Waleed ibn Muslim and those I have not named, all of them saying, ‘Faith consists of speech and action, it increases and decreases’

⁷ Reported by Aboo Daawood no. 4682, Tirmidhee no. 1162, Ahmad in his Musnad, 2/25, 472 and 527, ad-Daarimee, no. 2792, Ibn Hibbaan in his Saheeh, no. 1926 and others. Its chain of narration is authentic, see As-Salaatu wa Hukmu-Taarikihaa of Ibn Qayyim al-Jawziyyah pp. 9-19.

⁸ See As-Salaatu wa Hukmu-Taarikihaa of Ibn Qayyim al-Jawziyyah pp. 9-19.
Explanation of the Foundations of the Sunnah

By Al-Imaam Ahmad Ibn Muhammad Ibn Hanbal ash-Shaibaanee
(164 – 241AH / 780 – 855CE)

Explained by Shaykh Abdur-Ra’uf Shakir

Edited and Footnotes by Aboo ‘Abdur-Rahmaan Fawwaaz Ahmad Zumarlee

Module 9
And the best of this Ummah after its Prophet (ﷺ) is Aboo Bakr as-Siddeeq¹ (ﷺ), then ‘Umar ibn al-Khattaab² (ﷺ), then ‘Uthmaan ibn ‘Affaan³ (ﷺ).  

We give precedence to those three just as the Companions of the Messenger of Allaah (ﷺ) gave precedence to them. They [the Companions] never differed in that⁴.

Then after those three, (the Five Companions of the Shooraa): ‘Alee ibn Abu Taalib⁵ (ﷺ), az-Zubair⁶ (ﷺ), Talhah⁷ (ﷺ), Abdur-Rahmaan ibn ‘Awf⁸ (ﷺ) and Sa’d ibn Abee

1. He is the best of the people after the Messenger of Allaah (ﷺ). He is ‘Abdullaah ibn Uthmaan Aboo Qahaaah ibn ‘A Amir ibn ‘Aмир Ibn Ka’ab Ibn Sad ibn Taim ibn Marrah al-Qurashee, at-Talimee - Aboo Bakr as-Siddeeq, the successor (khaleefah) of the Messenger of Allaah (ﷺ) and his companion while he was in the cave. See Tahdheebul-Kamaal, 5/282-283.

2. He is the Ameerul-Mu’mineen ‘Umar ibn al-Khattaab ibn Nufail Ibn ‘Abdul- ‘Uzzaa ibn Riyaah ibii ‘Abdullaah ibn Qurt ibn Razzaah ibn ‘Adee ibn Ka’ab al-Qurshee al-‘Adawee. He was martyred in the month of Dhul- Hijjah of the year 33H and he was the khaleefah for ten and a half years. See At-Taqreeb, 2/54.

3. He is the Ameerul - Mu’mineen ‘Uthmaan ibn Affaan ibn Abil-Aas Ibn ‘Umayyah ibn ‘Abd Shamsil–Amawee, Dhun-Noorain, from among those foremost in faith (as-saabiqoon al-awwaloon). One of the four khaleefahs and one of the ten who had been given the glad tidings of Paradise. He was martyred in the month of Dhul-Hijjah after the ‘Eed of Sacrifice of the year 35H. His khilaafah lasted for twelve years and his age was eighty, it has been said more than this and also less than this. See At-Taqreeb, 2/12.

4. Allaamah Siddeeq Hasan Khan (d. 1307H) said, ‘... and whoever rebukes the khilaafah of any one of them— then he is more astray than his father’s donkey.’ Qatfuth-Thamr fee Bayani-'Aqeedati-Ahlil-Athar, p.99.

5. He is the Ameerul-Mu’mineen, ‘Alee ibn Abee Taalib ibn ‘Abdul-Muttalib ibn Haashim, the nephew of the Messenger of Allaah (ﷺ) and the husband of his daughter, from among those foremost in the faith. It is likely that he was the first one to accept Islaam. He was also one of the ten given the glad tidings of Paradise. He died in the month of Ramadaan of the year 40H and he was, in the opinion of the People of Knowledge, the best of those alive amongst the Children of Aadam (م) at that time, by the consensus of Ahlus-Sunnah. He was sixty-three years of age, as is mentioned in At-Taqreeb, 2/39.
Waqqaas\(^9\), each of them was fitting and appropriate for khilaaafah and each for them was an Imaam (leader).

42. And this is the hadeeth of Ibn ‘Umar\(^10\), ‘We used to consider, while the Messenger of Allaah (ﷺ) was alive and his Companions widespread: Aboo Bakr (ﷺ) [to be first], then ‘Umar (ﷺ), then ‘Uthmaan (ﷺ) – and then we remained quiet.’\(^11\)

43. 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 (ﷺ) [each one’s rank is] according to his Hijrah (migration) and Saabiqah (precedence) [in entering Islam].

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\(^6\) He is az-Zubair ibn al-‘Awwaam ibn Khuwailid ibn Asad ibn ‘Abdul-'Uzzaa ibn Qusaib ibn Qilaab, Aboo ‘Abdullaah, al-Qurashee, al-Asadee, one of the ten promised to receive Paradise. He was killed in the year 36H on the ‘Day of the Camel.’ See At-Taqreeb, 1/259.

\(^7\) He is Talhah ibn Ubaidullaah ibn ‘Uthmaan ibn ‘Amr ibn Ka’b ibn Sa’d ibn Tameem ibn Marrah at-Taimee, Aboo Muhammad al-Madannee, one of the ten given the good tidings of Paradise. He was martyred on the ‘Day of the Camel’ in the year 36H at the age of 63. See At-Taqreeb, 1/379.

\(^8\) He is ‘Abdur-Rahmaan ibn ‘Awl ibn ‘Ahd-'Awf ibn ‘Abdul-Haarith ibn Zaraah, az-Zuhree, one of the ten guaranteed Paradise and one of the earliest in Islaam. He died in the year 32H and it has been said other than this. See At-Taqreeb, 1/494.

\(^9\) He is the noble companion, Sa’d ibn Abee Waqqaas ibn Maalik ibn Wuhaib ibn ‘Abd-Manaf ibn Zaraah ibn Qilaab az-Zuhree, Aboo Ishaq, one of the ten guaranteed Paradise and the first one to throw a weapon in the path of Allaah (ﷺ). He died at al-’Aqeeq in the year 55H as is well known, and he was the last of the ten who had been guaranteed Paradise to die. See At-Taqreeb, 1/290.

\(^10\) He is the famous companion, ‘Abdullaah ibn ‘Umar ibn al-Khattaab al-‘Adawee, Aboo ‘Abdur-Rahmaan. He was one of the most fervent and strong amongst the people in following the narrations and was also amongst the Companions that were rich and well to do. He died at the end of the year 73H or the beginning of the next year. See At-Taqreeb, 1/435.

\(^11\) Reported by Bukhaaree, nos. 3655 and 3697, Aboo Daawood, nos. 4627 and 4628, at-Tirmidhee, no. 3707, Ibn Maajah, no. 106 and others.
44. Then, the most superior of mankind after these: the Sahaabah (other Companions) of
the Messenger of Allaah (ﷺ), 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.

45. 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 (ﷻ) with all the [good]
actions; despite that, those who accompanied the Prophet (ﷺ), saw him and heard
from him [are superior].

46. 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 (ﷺ)], than the
Taabi’een, even if they [the Taabi’een] did every action of goodness.

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12 Ibn al-Madeenee (d. 234H) said, “Whoever accompanied the Prophet (ﷺ) or saw him, even if it was for
an hour during the day then he is one of the Companions of the Prophet (ﷺ)” And his student Imaam al-
Bukhaaree said, “Whoever accompanied the Prophet (ﷺ) or saw him, from among the Muslims, then he is
from amongst his Companions.” Saheeh al-Bukhaaree, 7/1 with Fath.

13 In the manuscript of Shaykh al-Albaanee, ‘... and took a glance at him.’

14 In the manuscript of Shaykh al-Albaanee the words, ‘And whoever saw him ...’ up until ‘.. even if for an
hour ...’ are not present.
47. 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.

48. 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.

49. 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].

50. 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 of sinful.

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15 See: The Consensus of the Salaf from among the Companions of Allaah’s Messenger (ﷺ) on the Prohibition of Reviling the Rulers, be they Righteous or Sinful — A Refutation of the Khawaarij.

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51. 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.

52. So the Sunnah is that he prayers two rak’ahs with them. [Whoever repeats them is an innovator]16, and that he acknowledges that they are perfect and complete, not having any doubt in his heart regarding that.

53. 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 Allaah17 (ﷺ). And if the one who revolted against the ruler died he would have died the Death of Ignorance (Meetatan Jaahileeyatan).

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16 In Usoolul-I’tiqaad, 1/161, “... that you pray ... and that he acknowledges...” What is between the square brackets is an addition from Usoolul-I’tiqaad 1/161, and in the manuscript of Shaykh al-Albaanee, “… that he prays and that you acknowledge

17 See: The Consensus of the Salaf from among the Companions of Allaah’s Messenger (ﷺ) on the Prohibition of Reviling the Rulers - A Refutation of the Khawaarij.
54. 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.

Shaikhul-Islaam Ibn Taymiyyah (d. 728H) said, “The people have differed and argued with each other with respect to the one in authority who is sinful and ignorant. Is he obeyed in whatever he orders from the obedience of Allaah (G) and are the decisions that he makes with respect to the rule and the division (of charity etc.) to be carried out, if he is just in that? Or is he not obeyed and nothing from the decisions he makes with respect to the rule and the division (of charity etc.) executed? Or is there a difference to be made between the overall Imaam (i.e., the leader of all the Muslims) and between a judge and other such people, (who are lower in rank)?

There are three sayings. The weakest of them with the Ahlus-Sunnah is the saying, ‘Rejecting everything from his orders, his rule and his division (of charity etc..’ And the most correct of them with the Ahlul-Hadeeth, the Scholars and the Jurists is the first saying, ‘That he is to be obeyed absolutely, and likewise (he is obeyed) absolutely in whatever he orders from the obedience of Allaah (G) and the decisions that he makes with respect to the rule and the division (of charity etc.). And this is the case with the ignorant judge and also the oppressor — his judgement and (orders for the) division (of charity etc.) when it is just are to be carried out in accordance with this saying which is the saying of the majority of the jurists (fuqahaa).” Minhaajus-Sunnah, 3/390.

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Module 10

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55. 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.

56. 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)\(^1\) or those charged with authority over the Muslims.

57. 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 (ﷺ) will make the one killed far removed\(^2\) [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.

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\(^1\) In Usoolul-I’tiqaad, ‘... it is for the Imaam ...’

\(^2\) i.e., the hadeeth of Aboo Hurairah (ﷺ) who reported, “A man came to the Messenger of Allaah (ﷺ) and said, ‘Messenger of Allaah (ﷺ), what do you think if a man comes to me in order to appropriate my possession?’ He (ﷺ) said, ‘Don’t surrender your Possession to him.’ He said, ‘If he fights me?’ He (ﷺ) remarked, ‘Then fight (with him).’ He again said, ‘What do you think if I am killed?’ He (ﷺ) observed, ‘You would be a martyr.’ He said, ‘What do you think if I kill him?’ He (ﷺ) said, ‘He would be in the Fire.’ Saheeh Muslim, eng. trans. vol. 1, p. 80, no. 259.
58. 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.

59. 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 (G) has appointed and given authority so that he may judge in the matter.

60. 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 (G) for him.

61. And whoever meets Allaah (G) 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,

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The explainer of ‘Aqeedatut-Tahaawiyyah, Ibn Abil-Izz (d. 7921-1) said on p. 378, “We do not say about a specific individual from among the people of the qiblah that he is of the people of Paradise or of the people of Hell-Fire, except he about whom the truthful (N) has informed about, that he is among the people of Paradise, such as the ten who were given tidings of Paradise (V). And if we say, ‘... that whomsoever Allaah (G) wills to enter the Hell-Fire from among the people who commit the major sins will by necessity enter the Hell-Fire and that he will be brought out of the Hell-Fire on account of the intercession of those entitled to intercede...’ then we would refrain from (saying such a thing) about a specific individual. So we do not testify for him that he will enter Paradise, nor that he will enter Hell-Fire except due to knowledge — because the reality is hidden and what a person dies upon cannot he encompassed by us. However we do have hope for those who do good and we fear for those who do evil.”

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[the Mighty and Magnificent] will turn to him (in forgiveness). And Allaah (ﷻ) accepts repentance from His servants and forgives the evil actions.

62. 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 (ﷺ).

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4 This is an addition in Usoolul-I’tiqaad.

5 In Usoolil-l’tiqaad, 1/162, and the manuscript of Shaikh al-Albaanee, ‘.. And He accepts…”

6 Allaah, the Exalted, said:

وَهُوَ الَّذِي يَقْبَلُ الْكُرُوبَ عَنَّ عِبَادِهِ وَيَعْفَوْا عَنَّ الْكُرُوبِ

“And He is the One Who accepts repentance from His servants and forgives the sins.” [Sooarah ash-Shooraa 42:25]

7 This is the opinion and it is the madhhab of most of the scholars. The prescribed punishments (hudood) are expiations (for the sins they are specified for) and this is due to the hadeeth of ‘Ubaadah ibn as-Saamit (♭), which shall be mentioned shortly, if Allaah (ﷻ) wills, and it has been reported by Bukhaaree and others. It is also due to the hadeeth reported by Imaam Ahmad in his Musnad, 5/214, from Khuzaimah ibn Thaabit, with a hasan chain of narration, with the wording, “Whoever commits a sin and then the (prescribed punishment) for that sin is carried out upon him, then that is an expiation for him.” Also see an explanation of this ruling in Fathul-Baaree, 1/64-68.

8 Due to his (ﷺ) saying in the hadeeth of ‘Ubaadah (♭), “The Messenger of Allaah (ﷺ) said, while a small group from amongst his Companions were around him, ‘Pledge allegiance to me (with the following): That you do not associate anything with Allaah (ﷻ), that you do not steal, that you do not commit zinaa and that you do not kill your children, and that you do not slander, having conspired it amongst yourselves. Do not disobey in something that is good and just. Whoever dies amongst you (having avoided all of that) then his reward is with Allaah (ﷻ), and whoever falls into any of these things and is punished in the world then that would be expiation for him. And whoever falls into any of these things and then Allaah (ﷻ) shields him, his affair will be with Allaah (ﷻ). If He wills, He will pardon him and if He wills, He will punish him.’ So we pledged allegiance to him upon that.”

In this hadeeth is a refutation of the Khawaarij who declare Muslims to be disbelievers merely on account of committing a sin. It is also a refutation against the Mu’tazilah, who say that the one who sins will certainly receive punishment if he dies without repenting, and this is because the Prophet (ﷺ) placed him under the will of Allaah (ﷻ) and he (ﷺ) did not say that he will definitely be punished.

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63. 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.

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

The words in brackets are an addition in Usoolul-I’tiqaad, 1/162.

Due to his saying in the hadeeth of ‘Ubaadah (S) which has preceded, “... and whoever falls into any of these things and is punished in the world then that would be an expiation for him.” And this includes the one who repents from that or does not repent. This is what a small group of scholars have said. The majority are of the opinion that whoever repents then there is no blame upon him. However, along with that he should not feel secure from the plan of Allaah, since he has no knowledge of whether his repentance has been accepted or not. See Fathul-Baaree, 1/67.

He has mentioned this in his text, just as others besides him have mentioned the wiping over the khuffs, because they are both from among the distinguishing features of the Ahlus-Sunnah. Accepting them and acting upon them is one of the characteristics from among the characteristics of seeking to guide oneself by the hadeeth of the Messenger of Allaah.

And all the Muslims are agreed upon the fact that the prescribed punishment for one who has been fortified with marriage (al-Muhsin) is stoning, save a group from among the People of Desires (Ahlul-Ahwaa) since their opinion is that the punishment of adultery is (merely) lashing. However, the majority go towards the stoning due to the presence and establishment of the ahaadeeth mentioning the stoning. Therefore, they (the majority), specified the Book with the Sunnah, and I mean here the Speech of Allaah:

 آلْرَأِيَةُ وَأَزْرَائِلٌ "The woman and the man guilty of illegal sexual intercourse" [Soorah Noor 24:2]

See also Bidaayutul-Mujtahid, 4/434-435.
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.

The Messenger of Allaah (ﷺ) stoned to death and the Rightly Guided Leaders (ﷺ) too, stoned to death.

And whoever **Intaqasa** (disparages and degrades) a single one of the **Ashaabu Rasooli-llah** [Companions of the Messenger of Allaah (ﷺ)] or **Abghada** (dislikes) him on account of something that occurred from him, or mentions his **Masaawi’a** (shortcomings), then he is and **Mubtadi’i** (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 (ﷻ) and worships other than Him [inwardly], [but] he manifests Islaam openly, like the Munaafiqoon (hypocrites) in the time of the Messenger of Allaah (ﷺ).

70. 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.

summarised the creed of the Ahlus-Sunnah This creed is contained in the book, Masaa’il Harb ibn Ismaa’eel al-Kirmaanee ‘an-il-Imaan Ahmad, regarding which adh-Dhahabee (d. 748H) said, “It is one of the most precious of the books of the Hanaabilah”

3 Reported by Bukhaaree, nos. 33, 2682, 2749 and 6095, Muslim, no. 59, at-Tirmidhee, no. 2631, an-Nisaa’ee, 8/117, Ahmad in his Musnad, 2/ 397 and 536, Ibn Hibbaan in his Saheeh, no. 257, Bayhaqee in his Sunnan, 6/288 and Baghawee in his Sharhus-Sunnah, no. 35, from Aboo Hurairah (ﷺ).

4 Al-Haafidh Ibn Hajr (d. 851H) said in Al-Fath, 1/90-91, “And an-Nawawee said, ‘A group from among the scholars have considered this to be a problematic hadeeth in that these characteristics can be found, together, in a Muslim, but without there being a ruling of disbelief over him.’ He said, ‘And there is no ambiguity in it, rather its meaning is correct. That which has been said by those who have examined the hadeeth is: its meaning is that these are the characteristics of hypocrisy, and the one who possesses them resembles the Hypocrites with respect to these characteristics, being moulded and shaped by their characteristics.”

I say: the result of this explanation is that it conveys the naming (of a person with a hypocrite) as being metaphorical. That is, the one possessing these characteristics is like the hypocrite. And this is built on the assumption that the intent behind hypocrisy here is the hypocrisy of disbelief. It has also been said as an answer to this that the intent behind hypocrisy mentioned here is the hypocrisy in action, and this is what Qurtubee has chosen and preferred. He has used as evidence the saying of ‘Umar (ﷺ) to Hudhaifah (ﷺ), ‘Do you know of anything from hypocrisy in me?’ Here, he did not mean the hypocrisy of disbelief, but he meant the hypocrisy in action.
And [likewise] his (ﷺ) saying, “Do not become disbelievers after me, [astray]⁵, striking the necks of each other”⁶.

And, “When two Muslims meet with their swords then [both] the killer and the killed are in the Fire”⁷.

And, “Cursing a Muslim is wickedness and fighting against him is disbelief”⁸.

And he (Aboo ‘Ubaid) rejected the three explanations, not being satisfied with them and instead chose (the following), ‘That disobedience and sin do not cause faith to cease and nor do they necessitate disbelief, but rather they just negate the (presence) of true and real faith and sincerity in that faith.’ Then he said in another place, ‘Indeed, they are mentioned in the sense that these actions are from among the manners and ways that the disbelievers and pagans are upon.’ As for the explanation of these narrations then it has been reported from a group of the Salaf such as Ibn ‘Abbaas (ﷺ) Taawoos, ‘Ataa, Ibn ‘Uyainah and others. Refer to Kitaabul-Eemaan of Aboo ‘Ubaid, pp. 87 and 93 and also Sunan at-Tirmidhee, 5/20-21.”

What appears in the brackets is not in Usoolul-I’tiqaad or the manuscript of Shaykh al-Alhaanee.

Reported from Jareer ibn ‘Abdullaah (ﷺ) by Bukhaaree, nos. 121, 4405, 6869 and 7080, Muslim, no. 65, an-Nasaa’ee in the Book of Knowledge of his Sunan, lbn Maajah, no. 3942 and Ahmad in his Musnad, 3/358, 363 and 366. It has also been reported from Ibn ‘Umar (ﷺ) by Bukhaaree, nos. 4403, 6785, 6166, 7077 and 6868, Muslim, no. 66, Aboo Daawood, no. 4686, an-Nasaa’ee, 7/126, Ahmad in his Musnad, 2/87 and 104 and Ibn Hibban in Ath-Thiqaat, 6/81.

This has been reported from Aboo Bakrah (ﷺ) from Bukhaaree, nos. 31, 6875 and 8083, Muslim, no. 2888, Aboo Daawood, nos. 4268-4269, an-Nasaa’ee, 7/124-125, Ibn Maajah, no. 3965, Ahmad in his Musnad, 5/43, 46, 47 and 51 and Bayhaqee, 8/190. It has also been reported from Aboo Moosaa (ﷺ) and Anas ibn Maalik (ﷺ), see Ibn Maajah, nos. 3963-3964, with our checking.

Reported by Bukhaaree, nos. 48, 6044 and 7076, Muslim, no. 64, at-Tirmidhee, nos. 1983, 2634 and 2635, an-Nasaa’ee in his Sunan al-Kubraa in Kitaabul-Muhaarahab, Chapter 33: ‘Fighting a Muslim,’ and also in his Mutaabaa, 7/122, Ibn Maajah, nos. 69 and 3939, Ahmad in his Musnad, 1/385, 411, 417, 433, 439, 446, 454, 455 and 460 and at-Tayyalaeesee in his Musnad, nos. 248 and 258. It has also been reported from Aboo Hurairah (ﷺ) in Ibn Maajah, no. 3940 and its chain of narration is authentic due to support
And, “Whoever says to his brother, ‘O Disbeliever;’ then it returns back to one of them.”

And, “It is disbelief in Allaah (ﷻ), the one who denies his kinship, even if [he thinks] it is insignificant (i.e. remote)”

And other ahaadeeth such as these, among those that have been authenticated and preserved.

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

(Saheeh lighairihi). It has also been reported from Sa’d (ﷺ) by an-Nasaa’ee in his Sunan al-Kubraa, in Kitaabul-Muhaarabah as occurs in At-Tuhfah, 3/314, Ibn Maajah, no. 3941 and Bukhaaree in At-Taareekh al-Kabeer, 1/1/88-89. And its chain of narration is authentic due to support (saheeh lighairihi).

9 Reported from Ibn ‘Umar (ﷺ) by Bukhaaree, no. 6104, Muslim, no. 111, at-Tirmidhee, no. 2637, Ahmad in his Musnad, 2/18, 44, 47, 60, 112, 113 and 142, Maalik in his Muwatta’ in Kitaabus-Salaam, no. 1, 2/984.

10 Reported from ‘Abdullaah ibn ‘Amr (ﷺ) by ad-Daarimee, no. 2863, Marwazee in Musnad Abee Bakr, no. 90, and al-Bazzaar. However its chain of narration is very weak due to as-Sariyy ibn Ismaa’eel, who is matrookul-Hadeeth (someone whose narrations are abandoned/rejected) as occurs in At-Taqreeb, 1/285, Al-Kaashif, 1/276 and Al-Majrooheen, 1/355.

11 In Usoolul-I’tiqaad, 1/164, ‘... even if its explanation is not known. It is not to he talked about, nor argued about and nor are these ahaadeeth to be explained except in the manner in which they have come. We do not reject them except with the truth (found in) them.’ And in the manuscript of Shaykh al-Albaanee,’... 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 in the manner in which they have come. We do not reject them except with the most-deserving amongst them.’
Explanation of the Foundations of the Sunnah

By Al-Imaam Ahmad Ibn Muhammad Ibn Hanbal ash-Shaibaanee
(164 – 241AH / 780 – 855CE)

Explained by Shaykh Abdur-Ra'uf Shakir

Edited and Footnotes by Aboo ‘Abdur-Rahmaan Fawwaaz Ahmad Zumarlee

Module 12

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And Paradise and Hell-Fire are two created things\(^1\). They have [already] been created\(^2\) as has come from the Messenger (ﷺ) [in the hadeeth], “I entered Paradise and I saw a castle…”\(^3\) And, “I saw (the river) al-Kawthar…”\(^4\) And, “I looked into Hell-Fire and I saw that most of its inhabitants were women.”\(^5\)\(^6\) And, “I looked into the Fire and I saw such and such…”

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1. Al-Aajurree (d. 360H) said in Ash-Sharee’ah, p. 387, “Know, may Allaah (ﷻ) have mercy upon us and you, that the Qur’aan testifies that Allaah, the Mighty and Majestic, has created Paradise and Hell-Fire, before he created Aadam (ﷺ) and that He created for Paradise its inhabitants and for Hell-Fire its inhabitants, before he brought them into the world. No one over whom Islaam has prevailed and overcome, and who has tasted the sweet taste of eemaan, differs from this. The Qur’aan and the Sunnah have indicated this and we seek refuge in Allaah (ﷻ) from the one who rejects this…” Then he mentioned the proofs from the Qur’aan and the Sunnah, may Allaah (ﷻ) reward him. Refer also to Sharhut-Tahaawiyah for this issue.

2. The words, ‘… they have [already] been created…’ are not in the manuscript of Shaykh al-Albaanee.

3. This has been reported from Jaabir ibn ‘Abdullaah (ﷺ) from the Prophet (ﷺ) who said, “I entered Paradise, or I came to Paradise and I saw a castle and I said, ‘For whom is this?’ They said, ‘It is for ‘Umar ibn al-Khattaab (ﷺ).’” Reported by Bukhaaree, nos. 3679, 5226 and 7024, an-Nisaa’ee, nos, 23-25, Sunanal-Kubraa in the chapter: Fadaa’ilus-Sahaabah, p. 9 and Ahmad in his Musnad, 3/372, 389 and 390 and also from Anas (ﷺ) and Aboo Hurairah (ﷺ).

4. Anas (ﷺ) reports about the saying of Allaah (ﷻ): “Verily, We have given you [O Muhammad (ﷺ)], the Kawthar.” [Soorah Kawthar 108:1] That the Prophet (ﷺ) said, “It is a river in Paradise,” or the Prophet (ﷺ) said, “I saw a river in Paradise the banks of which are made of hollow pearls. I said, ‘What is this, O Jibreel?’ He said, ‘This is the Kawthar, which Allaah (ﷻ) has given to you.’” Reported by an-Nasaa’ee in Kitaabut-Tafseer of his Sunan al-Kubraa no. 726, at-Tirmidhee no. 3359, Ahmad in his Musnad, 3/115, 164 and 263, al-Aajurree in Ash-Sharee’ah p. 396, at-Tabaree in his tafseer, 30/209, al-Baghawee in his tafseer, 4/533 from Anas ibn Maalik (ﷺ) and its chain of narration is authentic.

5. In Usoolul-’I’tiqaad 1/164, “I looked into Paradise and I saw its inhabitants such and such, and I looked into Hell-Fire and saw such and such and I saw such and such.” And in the manuscript of Shaykh al-Albaanee “I looked into Paradise and I saw most of its inhabitants such and such and the rest is similar to Usoolul-’I’tiqaad.

6. From Ibn Abbaas (ﷺ) in marfoo’ form is the hadeeth, “I looked into Hell-Fire and I saw that most of its inhabitants were women, and I looked into Paradise and I saw that most of its inhabitants were poor people.” Reported by Bukhaaree, nos. 3241, 5197, 6449 and 6546, Muslim, no. 2737, at-Tirmdeeh no. 2602-2603, an-Nasaa’ee in his Sunanal-Kubraa nos. 377-382, Ahmad in his Musnad, 1/234 and 359, Ash-Sharee’ah pp. 390-391 and 395, ar-Rifaaee in At-Tadween 2/201 and others.

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73. So whoever claims that they [Paradise and Hell-Fire] are not created, then he is Mukadhdhibun bi-I-Qur’aan (a denier of the Qur’an) and the ahaadeeth of the Messenger of Allaah (ﷺ), 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 ( سبحانه وتعالى) in His Rububiyyah (Lordship), His Ubudiyyah (right of worship) and in His Asmaa’ wa Sifaat (Names and Attributes)] from among Ahlu-I-Qiblah (the Muslims) seek [Salatu-I-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-I-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.

آخر الرسالة
End of the Essay

إنـسـال الله لـكم التوفيق
We Ask Allah, the Most High, that He Grant You All Success!

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7 In Usoolil-I’tiqaad 1/164, and in the manuscript of Shaykh al-Albaanee it reads, ‘... and prayer over him is not to be abandoned...’
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Glossary
**Glossary of Arabic Terms**

**Aayah (pl. Aayaat):** A verse of the Qur’aan composed of a number of words ti-mat occur together.

**Ahlul-Bid’ah:** The People of Innovation, those people who introduce matters, whether, beliefs, actions or principles into the religion which do not belong to it and which the Messenger (ﷺ) and his Companions (ṣa) were not upon.

**Ahlul-Kalaam:** The People of Theological Rhetoric, those who resort to philosophical reasoning and rationale in understanding the texts of the Book and the Sunnah.

**Ahlus-Sunnah wal-Jamaa’ah:** Those who hold fast to that which the Prophet (ﷺ) and his Companions (ṣa) were upon with regards to ‘aqeedah (belief), manhaj (methodology) and all other matters of religion and who hold onto to this way, not abandoning it for the way of the innovated and misguided sects, such as the Khawaarij, the Mu’tazilah, the Ash’ariyyah, the Sooftyyah and their likes.

**Allaamah:** A title given to someone who is distinguished in his learning and knowledge of the religion.

**‘Aqeedah:** The principles and specific details of belief that one holds in his heart.

**Ashaabul-Hadeeth:** The People of Hadeeth, this is a description of whoever submits to the Prophetic Narrations in accepting and deriving his belief, as opposed to Ahlul-Kalaam and Ahlul-Bid’ah who rely upon other than them.

**Athar (pl. Aathaar):** Literally, a remnant or trace. It means a narration from the Prophet (ﷺ) or from the Companions (ṣa), the Taabi’een or those after them.

**Bid’ah:** An innovation, something having no precedence from the Prophetic Sunnah.

**Dalaalah:** Misguidance.

**Dhaahir:** Apparent, manifest.

**Eemaan:** The correct Islamic belief, which comprises firm belief in the heart, profession by the tongue and the actions of the limbs. It can also increase and decrease.

**Faqeeh:** Someone who has good understanding of the religion, of the texts of the Book and the Sunnah and who can derive rulings from them.

**Fiqh:** The understanding and application of the Sharee’ah as derived from the Qur’aan and the Sunnah.
Haafidh: A preserver of the Qur’aan and Hadeeth.

Hadeeth (pl. Ahaadeeth): A narration containing the sayings of the Messenger of Allah (ﷺ), his actions or any descriptions of him.

Hasan: In the science of hadeeth, a good and acceptable hadeeth

Haqeeqah: Real, in reality (as opposed to metaphorically).

Ilmul-Hadeeth: The science of Hadeeth which is involved with separating the correct and true ahaadeeth from the weak and fabricated ones.

Ijmaa’: Consensus, the agreement of the Companions of the Messenger (ﷺ) upon an issue or the agreement of the Scholars of Ahlus-Sunnah wal-Jamaa ‘au upon an issue

Imaam: One who leads in prayer, in terms of knowledge or fiqh. Also a leader of a state.

Jamaa’ah: A body of Muslims which is united with and in its adherence to the truth, which is what the Companions were upon and those following them upon that.

Kaafir: A disbeliever.

Khaleefah (pl. Khulafa): The leader of the Muslim Ummah

Khilaafah: The Muslim State which is based upon the beliefs, actions and methodology of the Messenger (ﷺ) and His Companions (ﷺ).

Khutbah: A sermon (i.e., the khutbah of Jumu’ah).

Kufr: Disbelief.

Madhhab (pl. Madhaahib): A way or a school of thought.

Majaaz: Allegorical or metaphorical.

Manhaj: Methodology, the methodology of a Muslim in the derivation, understanding and application of his religion.

Mu’min: A believer.

Muhaddith: Someone well versed in the science of hadeeth and all its branches and who is able to separate the correct from the false ahaadeeth.

Mushaf: The printed Qur’aan.
Mushrik: A pagan, polytheist, one who associates partners with Allaah (ﷻ), in either his beliefs or his actions

Mutawaatir: A Hadeeth, reported by a large number of narrators at every stage of its transmission, so that it is impossible for it to have been invented. Scholars differ about the minimum number of narrators needed to constitute a mutawaatir hadeeth.

Muwahhid (p1. Muwahhidoon): One who holds the correct belief in Allaah (ﷻ) and His Names and Attributes, who worships Him alone, with everything that the correct meaning of worship requires, and does not associate partners with Him in any form or fashion and who dies upon that state.

Nifaaq: Hypocrisy

Qadaa: Allaah’s ordainment of everything in creation.

Qadar: Allaah’s Pre-decree and pre-estimation of the creation.

Qiblah: The direction one faces during Prayer (i.e., towards Makkah)

Saheeh: Authentic, a hadeeth fulfilling all the conditions of authenticity

Salaam: The greetings that a Muslim gives to another, Assalaamu alaikum’ may Allaah protect you and keep you safe.

Salaf (Salafu-Saalih): Predecessors (the Pious Predecessors), the early Muslims, those of the first three generations specifically (i.e., the Companions, the Successors and their successors) and those who are upon their way in belief and methodology, generally.

Shirk: Associating partners with Allaah (ﷻ).

Sunnah: In the broadest sense the entire religion, which the Prophet (ﷺ) came with. Namely, all matters of belief, rulings, manners and actions, which were conveyed by the Companions. It also includes those matters which the Prophet (ﷺ) established by his sayings, actions and his approval.

Ta’teel: The act of denying any of Allaah’s Attributes.

Ta’weel: To give a figurative explanation of any of Allaah’s Attributes, such as to say that Allaah’s Hand means ‘power’ or blessing or that His Anger means to intend to punish’ or to say that His Throne really means His sovereignty and other similar things.

Taabi’ee (pl. Taabi’een): The Successors that is the successors of the Companions, the next generation after the Companions.
**Tahreef:** To distort the meaning of Allaah’s Attributes or any of the texts of the Book and the Sunnah such as to say the Allaah’s Mercy means ‘the desire to confer a favour upon someone or to say that ‘Istawa’ (to ascend) really means ‘Istawla’ (to conquer, dominate).

**Tahreef:** To enquire into exactly how Allaah’s Attributes are such as to say, ‘How is Allaah’s Hand?’ or Exactly how does Allaah ascend the Throne?’ etc.

**Takbeer:** ‘Allahu-Akbar’ (Allaah is greater).

**Taqiyah:** Deception

**Tasdeeq:** To affirm something is true and correct.

**Tashbeeh:** To claim that Allaah’s Attributes resemble the Attributes of the creation such as to say ‘Allaah’s Hand is like our hands’ etc.

**Tawheed:** The Unity and Uniqueness of Allaah (ۚ) with respect to His creation, Sovereignty, and control of the creation; His Names and Attributes; and in His right to be worshipped alone.

**Ummah:** The Muslim Nation.