

DAWRAH 6 ILMIYYAH

**THE EXPLANATION OF
USUL-AS-SUNNAH
OF IMAM AHMAD IBN HANBAL.**

NAME :



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Our Vision: The souls of a nation, connected to their Creator.

Uṣūl al-Sunnah By Imām Aḥmad ibn Ḥanbal (d.241H)

Holding firmly to that which the companions of the Prophet ﷺ were upon

al-Shaykh al-Imām Abū al-Muẓafar ‘Abd al-Malik ibn ‘Alī ibn Muḥammad al-Hamdānī said it was narrated to me from al-Shaykh Abū ‘Abdullāh Yahyā ibn Abī al-Ḥasan ibn al-Bannā who said that it was narrated from Wālid Abū ‘Alī al-Ḥasan ibn Aḥmad ibn ‘Abdullāh ibn al-Bannā who said that it was narrated from Abū al-Ḥusayn ‘Alī ibn Muḥammad ibn ‘Abdullāh ibn Bishrān al-Mu‘adal who said it was narrated from ‘Uthmān ibn Aḥmad ibn Sammāk who said it was narrated from Abū Muḥammad al-Ḥasan ibn ‘Abd al-Wahhāb ibn Abī al-‘Anbarī who read to us from his book in the month of Rabī‘ al-Awwal in the year 293H, who said it was narrated from Abū Ja‘far Muḥammad ibn Sulaymān al-Minqarī al-Basrī who said it was narrated from ‘Abdūs ibn Mālik al-‘Aṭṭār who said; I heard from Abā ‘Abdillāh Aḥmad ibn Muḥammad ibn Ḥanbal رَحِمَهُ اللهُ who said; The fundamental principles of the Sunnah with us are:

Holding fast to what the Companions of the Messenger of Allah were upon. Taking them [and their way] as a model to be followed. The abandonment of innovations and every innovation is misguidance. The abandonment of controversies. The abandonment of sitting with the people of desires. And the abandonment of quarrelling, argumentation and controversy in the religion. And the Sunnah with us are the narrations of the Messenger of Allāh (ﷺ) and the Sunnah explains and clarifies the Qur’ān. It is the guide to the Qur’ān. There is no analogical reasoning in the Sunnah and examples or likenesses are not to be made for it. Nor is it grasped and comprehended by the intellects or the desires. Rather it [consists of] following [and depending upon] it and abandoning the desire.

الْتَمَسْتُ بِمَا كَانَ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ ﷺ

قَالَ الشَّيْخُ الْإِمَامُ أَبُو الْمُظَفَّرِ عَبْدُ الْمَلِكِ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ الْهَمْدَانِيُّ: حَدَّثَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ يَحْيَى بْنُ أَبِي الْحَسَنِ بْنِ الْبَنَاءِ، قَالَ: أَخْبَرَنَا وَالِدِي أَبُو عَلِيٍّ الْحَسَنُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ الْبَنَاءِ، قَالَ: أَخْبَرَنَا أَبُو الْحُسَيْنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ بَشْرَانَ الْمُعَدَّلِ، قَالَ: أَخْبَرَنَا عُثْمَانُ بْنُ أَحْمَدَ بْنِ السَّمَاكِ، قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَبْدِ الْوَهَّابِ بْنِ أَبِي الْعَنْبَرِ قِرَاءَةً عَلَيْهِ مِنْ كِتَابِهِ فِي شَهْرِ رَبِيعِ الْأَوَّلِ مِنْ سَنَةِ ثَلَاثٍ وَتِسْعِينَ وَمِائَتَيْنِ، قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ سُلَيْمَانَ الْمِنْقَرِيُّ الْبَصْرِيُّ بِتَنْبِيْسٍ قَالَ: حَدَّثَنِي عَبْدُ وَاسِعٍ بْنُ مَالِكٍ الْعَطَّارُ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ مُحَمَّدٍ بْنِ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ أُصُولُ السُّنَّةِ عِنْدَنَا:

الْتَمَسْتُ بِمَا كَانَ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ ﷺ وَالْأَفْتِدَاءُ بِهِمْ، وَتَرَكْتُ الْبِدْعَ، وَكُلُّ بِدْعَةٍ فَهِيَ ضَلَالَةٌ، وَتَرَكْتُ الْخُصُومَاتِ، وَالْجُلُوسَ مَعَ أَصْحَابِ الْأَهْوَاءِ، وَتَرَكْتُ الْمِرَاءَ وَالْجِدَالَ وَالْخُصُومَاتِ فِي الدِّينِ.

وَالسُّنَّةُ عِنْدَنَا آثَارُ رَسُولِ اللَّهِ ﷺ، وَالسُّنَّةُ تُفَسِّرُ الْقُرْآنَ، وَهِيَ دَلَالُ الْقُرْآنِ، وَلَيْسَ فِي السُّنَّةِ قِيَاسٌ، وَلَا تُضَرَّبُ لَهَا الْأَمْثَالُ، وَلَا تُدْرَكُ بِالْعُقُولِ وَلَا الْأَهْوَاءِ، إِنَّمَا هُوَ الْإِتِّبَاعُ وَتَرَكْتُ الْهَوَى.



From the binding and necessary Sunnah, [the Sunnah] which whoever leaves a single matter from it, has not accepted it [in its totality], has not believed in it and is not from its people

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

And it is from the binding and necessary Sunnah, [the Sunnah] which whoever leaves a single matter from it, has not accepted it [in its totality], has not believed in it and is not from its people: To have faith in Qadar [the Divine Pre-decree], both its good and its evil. To affirm the ahaadeeth related to it and to have faith in them. It is not to be said, 'Why' or how? It is [but] attestation [to the truthfulness of such ahaadeeth] and having faith in them. 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 since [everything from the religion] has been perfected for him. And it is necessary for him to have faith in it and to submit to it, such as the hadeeth of the truthful, the believed and whatever is similar to it in the matter of al-Qadar. And also like the ahaadeeth regarding the Ru'yah (the Believer's seeing of Allaah 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. 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 reliable, trustworthy narrators. And that he does not argue with anyone, nor dispute and nor should he learn [about how to make] argumentation [in such matters]. For indeed, (indulging in) theological rhetoric (kalaam) in the matter of Qadar, the Ru'yah, the Qur'aan and other such issues are among the ways that are detested and which are forbidden. The one Who does so, even if he reaches the truth with his words, is not from Ahlus-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.

السُّنَّةُ اللَّازِمَةُ الَّتِي مَنْ تَرَكَ مِنْهَا حَصْلَةً - لَمْ يَقْبَلْهَا وَيُؤْمِنْ بِهَا - لَمْ يَكُنْ مِنْ أَهْلِهَا

الْإِيمَانُ بِالْقَدَرِ خَيْرُهُ وَشَرُّهُ

وَمِنْ السُّنَّةِ اللَّازِمَةِ الَّتِي مَنْ تَرَكَ مِنْهَا حَصْلَةً - لَمْ يَقْبَلْهَا وَيُؤْمِنْ بِهَا - لَمْ يَكُنْ مِنْ أَهْلِهَا
الْإِيمَانُ بِالْقَدَرِ خَيْرُهُ وَشَرُّهُ، وَالتَّصَدِيقُ بِالْأَحَادِيثِ فِيهِ، وَالْإِيمَانُ بِهَا، لَا يُقَالُ لِمَ وَلَا كَيْفَ، إِنَّمَا هُوَ
التَّصَدِيقُ وَالْإِيمَانُ بِهَا، وَمَنْ لَمْ يَعْرِفْ تَفْسِيرَ الْحَدِيثِ وَتَبَلَّغَهُ عَقْلُهُ فَقَدْ كَفِيَ ذَلِكَ وَأُحْصِيَ لَهُ، فَعَلَيْهِ
الْإِيمَانُ بِهِ وَالتَّسْلِيمُ لَهُ، مِثْلُ حَدِيثِ "الصَّادِقِ الْمَصْدُوقِ" وَمِثْلُ مَا كَانَ مِثْلَهُ فِي الْقَدَرِ، وَمِثْلُ أَحَادِيثِ
الرُّؤْيَةِ كُلِّهَا، وَإِنْ نَأَتْ عَنْ الْأَسْمَاعِ وَاسْتَوْحَشَ مِنْهَا الْمُسْتَمِعُ، وَإِنَّمَا عَلَيْهِ الْإِيمَانُ بِهَا، وَأَنْ لَا يَرُدَّ مِنْهَا
حَرْفًا وَاحِدًا وَغَيْرَهَا مِنْ الْأَحَادِيثِ الْمَأْثُورَاتِ عَنْ الْقَفَاتِ.
وَأَنْ لَا يُخَاصِمَ أَحَدًا وَلَا يُنَاطِرُهُ، وَلَا يَتَعَلَّمَ الْجِدَالَ.
فَإِنَّ الْكَلَامَ فِي الْقَدَرِ وَالرُّؤْيَةِ وَالْقُرْآنِ وَغَيْرِهَا مِنَ السَّنَنِ مَكْرُوهٌ وَمَنْهَجِيٌّ عَنْهُ، لَا يَكُونُ صَاحِبُهُ -وَإِنْ
أَصَابَ بِكَلَامِهِ السُّنَّةَ- مِنْ أَهْلِ السُّنَّةِ حَتَّى يَدَعَ الْجِدَالَ وَيُسَلِّمَ وَيُؤْمِنَ بِالْأَثَارِ.



The Qur'ān is the word of Allāh and is not created

And the Qur'aan is the Word of Allaah. It is not created. And he should not be too weak to declare it is not created and that the Word of Allaah is not (something) distinct and separate from Him [i.e., an entity in itself] and that not a single thing from it is created.

And beware of argumentation with the one who innovates in this matter and says that his recitation of the Qur'aan is created and other such claims.

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

Indeed it is the Word of Allaah and it is not created.

الْقُرْآنُ كَلَامُ اللَّهِ وَلَيْسَ بِمَخْلُوقٍ

وَالْقُرْآنُ كَلَامُ اللَّهِ وَلَيْسَ بِمَخْلُوقٍ وَلَا يَضَعُفُ أَنْ يَقُولَ: لَيْسَ بِمَخْلُوقٍ، فَإِنَّ كَلَامَ اللَّهِ لَيْسَ بِبَائِنٍ مِنْهُ، وَلَيْسَ مِنْهُ شَيْءٌ مَخْلُوقٌ، وَإِيَّاكَ وَمُنَاطَرَةَ مَنْ أَحَدَثَ فِيهِ، وَمَنْ قَالَ بِاللَّفْظِ وَغَيْرِهِ، وَمَنْ وَقَفَ فِيهِ، فَقَالَ: لَا أَدْرِي مَخْلُوقٌ أَوْ لَيْسَ بِمَخْلُوقٍ، وَإِنَّمَا هُوَ كَلَامُ اللَّهِ فَهَذَا صَاحِبٌ بِدْعَةٍ مِثْلُ مَنْ قَالَ: (هُوَ مَخْلُوقٌ). وَإِنَّمَا هُوَ كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ.



To have faith in the Ru'yah (that Allaah will be seen) on the Day of Judgement

To have faith in the Ru'yah (that Allaah will be seen) on the Day of Judgement has been reported from the Prophet (ﷺ) in the authentic ahaadeeth.

And that the Prophet (ﷺ) saw his Lord since this has been transmitted from the Messenger of Allaah (ﷺ) and is correct and authentic.

It has been reported by Qataadah from 'Ikrimah from Ibn Abbaas. And al-Hakam ibn Ibaan reported it from 'Ikrimah from Ibn 'Abbaas.

Also 'Alee ibn Zaid reported it from Yoosuf ibn Mahraan from Ibn 'Abbaas.

And the hadeeth, in our estimation, is to be taken by its apparent meaning, as it has come from the Prophet (ﷺ). And indulging in theological rhetoric with respect to it is an innovation. But we have faith in it as it came, upon its apparent meaning and we do not dispute with anyone regarding it.

الإيمان بالرؤية يوم القيامة

وَالْإِيمَانُ بِالرُّؤْيَةِ يَوْمَ الْقِيَامَةِ كَمَا رُوِيَ عَنِ النَّبِيِّ ﷺ مِنَ الْأَحَادِيثِ الصَّحَاحِ، وَأَنَّ النَّبِيَّ ﷺ قَدْ رَأَى رَبَّهُ، فَإِنَّهُ مَأْثُورٌ عَنْ رَسُولِ اللَّهِ ﷺ، صَحِيحٌ، رَوَاهُ قَتَادَةُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ؛ وَرَوَاهُ الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ؛ وَرَوَاهُ عَلِيُّ بْنُ زَيْدٍ، عَنْ يُونُسَ بْنِ مِهْرَانَ، عَنْ ابْنِ عَبَّاسٍ، وَالْحَدِيثُ عِنْدَنَا عَلَى ظَاهِرِهِ كَمَا جَاءَ عَنِ النَّبِيِّ ﷺ، وَالْكَلَامُ فِيهِ بِدْعَةٌ، وَلَعِنَ نُوْمِنُ بِهِ كَمَا جَاءَ عَلَى ظَاهِرِهِ، وَلَا تُنَازِلُ فِيهِ أَحَدًا.



To have faith in the Balance [the Weighing] on the Day of Judgement

And having faith in the Balance [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.”

And the 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.

الإيمان بالميزان يوم القيامة

وَالْإِيمَانُ بِالْمِيزَانِ يَوْمَ الْقِيَامَةِ كَمَا جَاءَ، يُرَوَّنُ الْعَبْدُ يَوْمَ الْقِيَامَةِ فَلَا يَزِنُ جَنَاحَ بُعْصَةٍ، وَتُوزَنُ أَعْمَالُ الْعِبَادِ كَمَا جَاءَ فِي الْأَثَرِ، وَالْإِيمَانُ بِهِ، وَالصَّادِقُ بِهِ، وَالْإِعْرَاضُ عَنْ رَدِّ ذَلِكَ، وَتَرْكُ مُجَادَلَتِهِ.



**Allaah will speak to the servants on
the Day of Judgement**

And that Allaah, will speak to the servants on the Day of Judgement, without there being a translator between Him and them, to have faith in this and to attest to its truthfulness.

أَنَّ اللَّهَ يُكَلِّمُ الْعِبَادَ يَوْمَ الْقِيَامَةِ

وَأَنَّ اللَّهَ يُكَلِّمُ الْعِبَادَ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُمْ وَبَيْنَهُ تَرْجُمَانٌ، وَالْإِيمَانُ بِهِ وَالتَّصَدِيقُ بِهِ.



To believe in the Hawd

To have faith in the Hawd (the Pool) and that there is a pool for the Messenger of Allaah (ﷺ) on the Day of Judgement. His ummah will come to it [to drink] and its width is equal to the distance traveled in a month. Its drinking vessels equalling 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 aspect.

الإيمان بالحوض

وَالْإِيمَانُ بِالْحَوْضِ، وَأَنَّ لِرَسُولِ اللَّهِ ﷺ حَوْضًا يَوْمَ الْقِيَامَةِ تَرِدُ عَلَيْهِ أُمَّتُهُ، عَرْضُهُ مِثْلُ طُولِهِ، مَسِيرَةُ شَهْرٍ، أُنْيَتُهُ كَعَدَدِ نُجُومِ السَّمَاءِ عَلَى مَا صَحَّحَتْ بِهِ الْأَخْبَارُ مِنْ غَيْرِ وَجْهِ.



Belief in the punishment of the grave

To have faith in the Punishment of the Grave and that this Ummah will be put to trial in their graves and will be questioned about Eeman Islaam. About who is his Lord? Who is his Prophet?

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

الإِيمَانُ بِعَذَابِ الْقَبْرِ

وَالْإِيمَانُ بِعَذَابِ الْقَبْرِ، وَأَنَّ هَذِهِ الْأُمَّةَ تُفْتَنُ فِي قُبُورِهَا، وَتُسْأَلُ عَنِ الْإِيمَانِ وَالْإِسْلَامِ، وَمَنْ رَبُّهُ؟ وَمَنْ نَبِيُّهُ؟

وَيَأْتِيهِ مُنْكَرٌ وَنَكِيرٌ، كَيْفَ شَاءَ اللَّهُ ﷻ وَكَيْفَ أَرَادَ، وَالْإِيمَانُ بِهِ وَالتَّصَدِيقُ بِهِ.



Belief in the intercession of the Prophet (ﷺ)

To have faith in 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 wills and in whatever way Allaah wills. Indeed, it is to have faith in it and to attest to its truthfulness.

الإِيمَانُ بِشَفَاعَةِ النَّبِيِّ ﷺ

وَالْإِيمَانُ بِشَفَاعَةِ النَّبِيِّ ﷺ، وَبِقَوْمٍ يُخْرَجُونَ مِنَ النَّارِ بَعْدَ مَا احْتَرَقُوا وَصَارُوا فَحْمًا، فَيُؤْمَرُ بِهِمْ إِلَى نَهْرٍ عَلَى بَابِ الْجَنَّةِ كَمَا جَاءَ فِي الْأَثَرِ، كَيْفَ شَاءَ اللَّهُ، وَكَمَا شَاءَ، إِنَّمَا هُوَ الْإِيمَانُ بِهِ، وَالتَّصَدِيقُ بِهِ.



To have faith that the Maseehud-Dajjaal is to come, there being written between his eyes, Kaafir.

To have faith that the Maseehud-Dajjaal 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 that will happen.

And [to have faith] that 'Eesaa [Ibn Maryam] will descend and will kill him at the gate of Ludd.

الإِيمَانُ أَنَّ الْمَسِيحَ الدَّجَالَ خَارِجٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ

وَالْإِيمَانُ أَنَّ الْمَسِيحَ الدَّجَالَ خَارِجٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ وَالْأَحَادِيثُ الَّتِي جَاءَتْ فِيهِ،
وَالْإِيمَانُ بِأَنَّ ذَلِكَ كَائِنٌ، وَأَنَّ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ يَنْزِلُ فَيَقْتُلُهُ بِبَابِ لُدٍّ.



Faith consists of [both] speech and action, it increases and decreases

And that faith consists of [both] speech and action, it increases and decreases as has been reported in the narration “The most complete of the believers with respect to faith is the best of them in his manners.”

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 has made killing him permissible.

الإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ

وَالْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ كَمَا جَاءَ فِي الْحَبَرِ: ﴿أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا﴾ (1)
وَمَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ وَلَيْسَ مِنَ الْأَعْمَالِ شَيْءٌ تَرَكُهُ كُفْرٌ إِلَّا الصَّلَاةُ، مَنْ تَرَكَهَا فَهُوَ كَافِرٌ، وَقَدْ أَحَلَّ اللَّهُ قَتْلَهُ.



The best of this ummah after its Prophet (ﷺ) is Aboo Bakr as-Siddeeq then Uthmaan Ibn al-Khattaab then ‘Uthrnaan ibn Affaan.

And the best of this ummah after its Prophet (ﷺ) is Aboo Bakr as-Siddeeq then Uthmaan Ibn al-Khattaab then ‘Uthrnaan ibn Affaan.

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 that.

Then after those three, the five Companions of the shoora: ‘Alee ibn Abee Taalib, az-Zubair, Talhah, ‘Abdur-Rahmaan ibn ‘Awf and Sa’d ibn Abee Waqqaas, each of them was fitting and appropriate for khilaafah and each of them was an Imaam (leader).

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

Then after the five companions of the shoora 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 migration and precedence [in the religion].

Then the most superior of mankind after these: the 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.

So the closest of them in 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 (ﷺ), saw him and heard from him [are superior].

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.

خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ الصَّدِيقُ، ثُمَّ عُمَرُ بْنُ الْخَطَّابِ، ثُمَّ عُثْمَانُ بْنُ عَفَّانَ

وَحَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ الصَّدِيقُ، ثُمَّ عُمَرُ بْنُ الْخَطَّابِ، ثُمَّ عُثْمَانُ بْنُ عَفَّانَ
نُقَدِّمُ هَؤُلَاءِ الثَّلَاثَةَ كَمَا قَدَّمَهُمْ أَصْحَابُ رَسُولِ اللَّهِ ﷺ، لَمْ يَخْتَلِفُوا فِي ذَلِكَ، ثُمَّ بَعْدَ هَؤُلَاءِ
الثَّلَاثَةِ أَصْحَابُ الشُّوْرَى الْخَمْسَةِ: عَلِيٌّ بْنُ أَبِي طَالِبٍ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ،
وَسَعْدٌ، كُلُّهُمْ يَصْلُحُ لِلْخِلَافَةِ، وَكُلُّهُمْ إِمَامٌ، وَنَذْهَبُ فِي ذَلِكَ إِلَى حَدِيثِ ابْنِ عُمَرَ: «كُنَّا نَعُدُّ
وَرَسُولَ اللَّهِ ﷺ حَيًّا وَأَصْحَابَهُ مُتَوَافِرُونَ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ ثُمَّ نَسْكُتُ» (1)

ثُمَّ مِنْ بَعْدِ أَصْحَابِ الشُّوْرَى أَهْلُ بَدْرٍ مِنَ الْمُهَاجِرِينَ، ثُمَّ أَهْلُ بَدْرٍ مِنَ الْأَنْصَارِ مِنْ
أَصْحَابِ رَسُولِ اللَّهِ ﷺ عَلَى قَدْرِ الْهَجْرَةِ وَالسَّابِقَةِ، أَوْلَا فَأَوْلَا، ثُمَّ أَفْضَلُ الثَّلَاثِ بَعْدَ هَؤُلَاءِ
أَصْحَابُ رَسُولِ اللَّهِ ﷺ، الْقُرْنُ الَّذِي بُعِثَ فِيهِمْ. وَكُلُّ مَنْ صَحِبَهُ سَنَةً أَوْ شَهْرًا أَوْ يَوْمًا أَوْ سَاعَةً،
أَوْ رَأَاهُ فَهُوَ مِنْ أَصْحَابِهِ، لَهُ مِنَ الصُّحْبَةِ عَلَى قَدْرِ مَا صَحِبَهُ، وَكَانَتْ سَابِقَتُهُ مَعَهُ، وَسَمِعَ مِنْهُ،
وَنَظَرَ إِلَيْهِ نَظْرَةً، فَأَدْنَاهُمْ صُحْبَةً هُوَ أَفْضَلُ مِنَ الْقُرْنِ الَّذِي لَمْ يَرَوْهُ، وَلَوْ لَقُوا اللَّهَ بِجَمِيعِ
الْأَعْمَالِ، كَانَ هَؤُلَاءِ الَّذِينَ صَحِبُوا النَّبِيَّ ﷺ وَرَأَوْهُ وَسَمِعُوا مِنْهُ، وَمَنْ رَأَاهُ بِعَيْنِهِ وَأَمَنَ بِهِ وَلَوْ
سَاعَةً، أَفْضَلُ لِصُحْبَتِهِ مِنَ التَّابِعِينَ، وَلَوْ عَمِلُوا كُلَّ أَعْمَالِ الْخَيْرِ.



Hearing and obeying the leaders and the leader of the believers

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.

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 rebuke them or to contend with them [i.e. the rulers]

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.

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 an 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.

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.

And whoever revolts 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 for him, in whatever way this khilaafah may have been, by their pleasure and acceptance or by [his] force and domination [over them], then this revolter has disobeyed the Muslims, and has contradicted the narrations of the Messenger of Allaah (ﷺ). And if the one who revolted against the ruler died he would have died the death of ignorance.

And the killing of the one in power is not lawful, and nor is it permissible for anyone amongst the people to revolt against him. Whoever does that is an innovator, (and is) upon other than the Sunnah and the [correct] path.

السَّمْعُ وَالطَّاعَةُ لِلْأَئِمَّةِ وَأَمِيرِ الْمُؤْمِنِينَ

وَالسَّمْعُ وَالطَّاعَةُ لِلْأَئِمَّةِ وَأَمِيرِ الْمُؤْمِنِينَ الْبِرِّ وَالْفَاجِرِ، وَمَنْ وَلِيَ الْخِلَافَةَ، وَاجْتَمَعَ النَّاسُ عَلَيْهِ، وَرَضُوا بِهِ، وَمَنْ عَلَيْهِمُ السَّيْفُ حَتَّى صَارَ خَلِيفَةً، وَسُمِّيَ أَمِيرَ الْمُؤْمِنِينَ، وَالْعَزُورُ مَا ضِ

مَعَ الْأَمِيرِ إِلَى يَوْمِ الْقِيَامَةِ الْبِرِّ وَالْفَاجِرِ لَا يُتْرَكُ. وَقِسْمَةُ الْفَيْءِ وَإِقَامَةُ الْحُدُودِ إِلَى الْأَئِمَّةِ مَا ضِ لَيْسَ لِأَحَدٍ أَنْ يَطْعَنَ عَلَيْهِمْ، وَلَا يُتَارَ عَنْهُمْ، وَدَفْعُ الصَّدَقَاتِ إِلَيْهِمْ جَائِزَةٌ تَأْفِذُهُ، مَنْ دَفَعَهَا إِلَيْهِمْ أَجْزَأَتْ عَنْهُ، بَرًّا كَانَ أَوْ فَاجِرًا.

وَصَلَاةُ الْجُمُعَةِ خَلْفَهُ وَخَلْفَ مَنْ وَلاَهُ، جَائِزَةٌ بَاقِيَةٌ تَامَّةٌ رَكْعَتَيْنِ، مَنْ أَعَادَهُمَا فَهُوَ مُبْتَدِعٌ تَارِكٌ لِلْأَثَرِ، مُخَالِفٌ لِلسُّنَّةِ، لَيْسَ لَهُ مِنْ فَضْلِ الْجُمُعَةِ شَيْءٌ؛ إِذَا لَمْ يَرِ الصَّلَاةَ خَلْفَ الْأَئِمَّةِ مَنْ كَانُوا بَرِّهِمْ وَقَاجِرِهِمْ.

فَالسُّنَّةُ: بِأَنْ يُصَلِّيَ مَعَهُمْ رَكْعَتَيْنِ، وَيَدِينِ بِأَثَرِهَا تَامَّةً، لَا يَكُنْ فِي صَدْرِكَ مِنْ ذَلِكَ شَكٌّ. وَمَنْ خَرَجَ عَلَى إِمَامٍ مِنْ أَيْمَةِ الْمُسْلِمِينَ وَقَدْ كَانَ النَّاسُ اجْتَمَعُوا عَلَيْهِ وَأَقْرَبُوا لَهُ بِالْخِلَافَةِ، بِأَيِّ وَجْهِ كَانَ، بِالرِّضَا أَوْ بِالْعَلْبَةِ - فَقَدْ شَقَّ هَذَا الْخَارِجُ عَصَا الْمُسْلِمِينَ، وَخَالَفَ الْأَثَرَ عَنْ رَسُولِ اللَّهِ ﷺ: فَإِنْ مَاتَ الْخَارِجُ عَلَيْهِ مَاتَ مِيتَةً جَاهِلِيَّةً.

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



Fighting against the thieves and the rebels

Fighting against the thieves and the revolvers (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 revolvers] from them both [i.e. himself and his property] with everything that is within his capacity. –

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.

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 has occurred in the hadeeth.

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.

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.

قِتَالُ اللَّصُوصِ وَالْخَوَارِجِ

وَقِتَالُ اللَّصُوصِ وَالْخَوَارِجِ جَائِزٌ إِذَا عَرَضُوا لِلرَّجُلِ فِي نَفْسِهِ وَمَالِهِ، فَلَهُ أَنْ يُقَاتِلَ عَنْ نَفْسِهِ وَمَالِهِ، وَيُدْفَعُ عَنْهَا بِكُلِّ مَا يَقْدِرُ، وَلَيْسَ لَهُ إِذَا قَارَقُوهُ أَوْ تَرَكَوهُ أَنْ يَطْلُبَهُمْ، وَلَا يَتَّبِعَ آثَارَهُمْ، لَيْسَ لِأَحَدٍ إِلَّا الْإِمَامُ أَوْ وَلَاةُ الْمُسْلِمِينَ، إِنَّمَا لَهُ أَنْ يَدْفَعَ عَنْ نَفْسِهِ فِي مَقَامِهِ ذَلِكَ، وَيَنْوِي بِجُهِدِهِ أَنْ لَا يَقْتُلَ أَحَدًا، فَإِنْ مَاتَ عَلَى يَدَيْهِ فِي دَفْعِهِ عَنْ نَفْسِهِ فِي الْمَعْرَكَةِ فَأُبْعِدَ اللَّهُ الْمَقْتُولَ، وَإِنْ قُتِلَ هَذَا فِي تِلْكَ الْحَالِ وَهُوَ يَدْفَعُ عَنْ نَفْسِهِ وَمَالِهِ، رَجَوْتُ لَهُ الشَّهَادَةَ، كَمَا جَاءَ فِي الْأَحَادِيثِ وَجَمِيعِ الْأَثَارِ فِي هَذَا إِنَّمَا أُمِرَ بِقِتَالِهِ، وَلَمْ يُؤْمَرْ بِقَتْلِهِ وَلَا إِتِّبَاعِهِ، وَلَا يُجْهَرُ عَلَيْهِ إِنْ صُرِعَ أَوْ كَانَ جَرِيحًا، وَإِنْ أَخَذَهُ أَسِيرًا فَلَيْسَ لَهُ أَنْ يَقْتُلَهُ، وَلَا يُقِيمَ عَلَيْهِ الْحَدَّ، وَلَكِنْ يَرْفَعُ أَمْرَهُ إِلَى مَنْ وَلَّاهُ اللَّهُ، فَيَحْكُمُ فِيهِ.



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

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 in the mercy of Allaah for him.

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.

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 (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ).

And whoever meets him having persisted upon, 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.

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

لَا نَشْهَدُ عَلَى أَحَدٍ مِنْ أَهْلِ الْقِبْلَةِ بِعَمَلٍ يَعْمَلُهُ بِجَنَّةٍ وَلَا نَارٍ

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

وَمَنْ لَقِيَ اللَّهَ بِذَنْبٍ يَجِبُ لَهُ بِهِ النَّارُ تَائِبًا غَيْرَ مُصِرٍّ عَلَيْهِ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ، وَيَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ، وَيَعْفُو عَنِ السَّيِّئَاتِ، وَمَنْ لَقِيَهُ وَقَدْ أُقِيمَ عَلَيْهِ حَدُّ ذَلِكَ الذَّنْبِ فِي الدُّنْيَا، فَهُوَ كَفَّارَتُهُ، كَمَا جَاءَ فِي الْحَبَرِ عَنْ رَسُولِ اللَّهِ ﷺ، وَمَنْ لَقِيَهُ مُصِرًّا غَيْرَ تَائِبٍ مِنَ الذُّنُوبِ الَّتِي قَدْ اسْتَوْجَبَ بِهَا الْعُقُوبَةَ فَأَمَرُهُ إِلَى اللَّهِ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ عَفَّرَ لَهُ، وَمِنْ لَقِيَهُ وَهُوَ كَافِرٌ عَذَّبَهُ وَلَمْ يَغْفِرْ لَهُ.



Stoning to death [which is true and correct] is the rightful due of the one who has fortified [himself/herself with marriage] but fornicates

And stoning to death [which is true and correct] is the rightful due of the one who has fortified [himself/herself with marriage] but fornicates, either when he/she admits [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 too, stoned to death.

الرَّجْمُ حَقٌّ عَلَى مَنْ زَنَا وَقَدْ أَحْصَنَ

وَالرَّجْمُ حَقٌّ عَلَى مَنْ زَنَا وَقَدْ أَحْصَنَ إِذَا اعْتَرَفَ أَوْ قَامَتْ عَلَيْهِ بَيِّنَةٌ، وَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ وَقَدْ رَجَمَتِ الْأَئِمَّةُ الرَّاشِدُونَ.



Disparaging and degrading the companions

And whoever disparages and degrades a single one of the Companions of the Messenger of Allaah (ﷺ) or dislikes him on account of something that occurred from him, or mentions his shortcomings, then he is an innovator.

[He remains as such] until he asks for Allaah's mercy for them, all of them and [until] his heart is sincere and good-natured towards them.

And hypocrisy - it is disbelief, that a person disbelieves in Allaah and worships other than Him [inwardly], [but] he manifests Islaam openly such as the hypocrites in the time of the Messenger of Allaah (ﷺ).

And his (ﷺ) saying, "in whomsoever there are three (characteristics he is a hypocrite..." is an 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."

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

And, "Cursing a Muslim is wickedness and fighting against him is disbelief."

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

And, "It is disbelief in Allaah, the one who denies his kinship, even if it is insignificant [i.e. remote]."

And other ahaadeeth such as these, among those which 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. We do not reject them except with the best amongst them.

النفاق وانتقاص الصحابة

وَمَنْ انْتَقَصَ أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، أَوْ أَبْغَضَهُ بِحَدِّثٍ كَانَ مِنْهُ، أَوْ ذَكَرَ مَسَاوِيَهُ كَانَ مُبْتَدِعًا، حَتَّى يَتَرَحَّمَّ عَلَيْهِمْ جَمِيعًا، وَيَكُونُ قَلْبُهُ لَهُمْ سَلِيمًا.
وَالنَّفَاقُ هُوَ: الْكُفْرُ، أَنْ يَكْفُرَ بِاللَّهِ وَيَعْبُدَ غَيْرَهُ، وَيُظْهِرَ الْإِسْلَامَ فِي الْعَلَانِيَةِ، مِثْلَ الْمُنَافِقِينَ الَّذِينَ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

وَقَوْلُهُ ﷺ: ﴿ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُتَافِقٌ﴾ ⁽¹⁾ هَذَا عَلَى التَّغْلِيظِ، نَزْوِيهَا كَمَا جَاءَتْ، وَلَا تُفَسِّرُهَا. وَقَوْلُهُ ﷺ: ﴿لَا تَرْجِعُوا بَعْدِي كُفْرًا ضَلَالًا لَا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ﴾ ⁽²⁾ وَمِثْلُ: ﴿إِذَا لَقِيَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ﴾ ⁽³⁾ وَمِثْلُ: ﴿سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ﴾ ⁽⁴⁾ وَمِثْلُ: ﴿مَنْ قَالَ لِأَخِيهِ يَا كَافِرُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا﴾ ⁽⁵⁾ وَمِثْلُ: ﴿كُفْرٌ بِاللَّهِ تَبَرُّؤٌ مِنْ نَسَبٍ وَإِنْ دَقَّ﴾ ⁽⁶⁾ وَنَحْوُ هَذِهِ الْأَحَادِيثِ مِمَّا قَدْ صَحَّ وَحُفِظَ، فَإِنَّا نُسَلِّمُ لَهُ، وَإِنْ لَمْ نَعْلَمْ تَفْسِيرَهَا، وَلَا نَتَكَلَّمُ فِيهَا، وَلَا نُجَادِلُ فِيهَا، وَلَا نُفَسِّرُ هَذِهِ الْأَحَادِيثَ إِلَّا مِثْلَ مَا جَاءَتْ، لَا نَرُدُّهَا إِلَّا بِأَحَقِّ مِنْهَا.



Paradise and Hell-Fire are two created things

And Paradise and Hell-Fire are two created things. They have [already] been created as has come from the Messenger (ﷺ) [in the hadeeth], “I entered Paradise and I saw a castle...”

And, “I saw the Pool (Kawthur) ...”

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

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

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

الْجَنَّةُ وَالنَّارُ مَخْلُوقَتَانِ

وَالْجَنَّةُ وَالنَّارُ مَخْلُوقَتَانِ قَدْ خُلِقَتَا، كَمَا جَاءَ عَنْ رَسُولِ اللَّهِ ﷺ: ﴿ دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ قَصْرًا. ۞ ⁽¹⁾ وَ رَأَيْتُ الْكَوْثَرَ ۞ ⁽²⁾ وَ إِطْلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا ... ۞ ⁽³⁾ كَذَا، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ ... كَذَا وَكَذَا، فَمَنْ زَعَمَ أَنَّهَمَا لَمْ يُخْلَقَا، فَهُوَ مُكَذِّبٌ بِالْقُرْآنِ وَآحَادِيثِ رَسُولِ اللَّهِ ﷺ، وَلَا أَحْسَبُهُ يُؤْمِنُ بِالْجَنَّةِ وَالنَّارِ.



Whoever dies from among the people of the qiblah as a muwahhid then prayer is performed over him and forgiveness is sought for him.

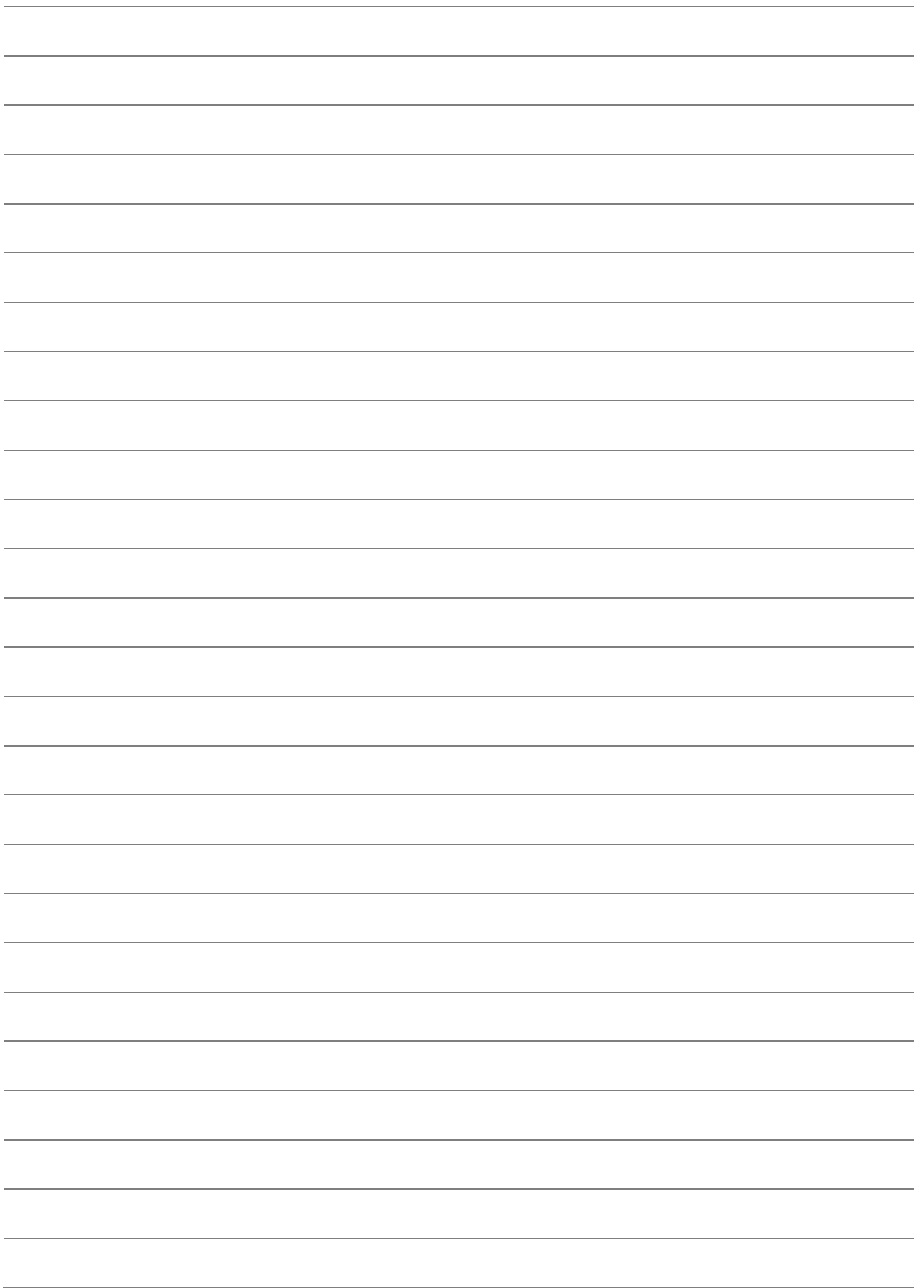
And whoever dies from among the people of the qiblah as a muwahhid then prayer is performed over him and forgiveness is sought for him.

Seeking forgiveness is not to be withheld from him [i.e. it should not be abandoned for him and we do not abandon Praying over him on account of a sin which he committed, regardless of whether it is a small or a big sin. His affair is with Allaah, the Mighty, the Sublime.

End of the Treatise, and all praise is due to Allāh alone, and peace and blessings be upon; Muḥammad and his family.

مَنْ مَاتَ مِنْ أَهْلِ الْقِبْلَةِ مُوَحِّدًا يُصَلَّى عَلَيْهِ، وَدُسْتُغْفَرُ لَهُ

وَمَنْ مَاتَ مِنْ أَهْلِ الْقِبْلَةِ مُوَحِّدًا يُصَلَّى عَلَيْهِ، وَدُسْتُغْفَرُ لَهُ وَلَا يُجْزَبُ عَنْهُ إِلَّا سِتْغْفَارُ، وَلَا تُتْرَكُ الصَّلَاةُ عَلَيْهِ لِذَنْبٍ أَذْنَبَهُ صَغِيرًا كَانَ أَوْ كَبِيرًا، أَمْرُهُ إِلَى اللَّهِ تَعَالَى.
آخِرُ الرَّسَالَةِ وَالْحَمْدُ لِلَّهِ وَحْدَهُ وَصَلَوَاتُهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَامٌ تَسْلِيمًا.





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