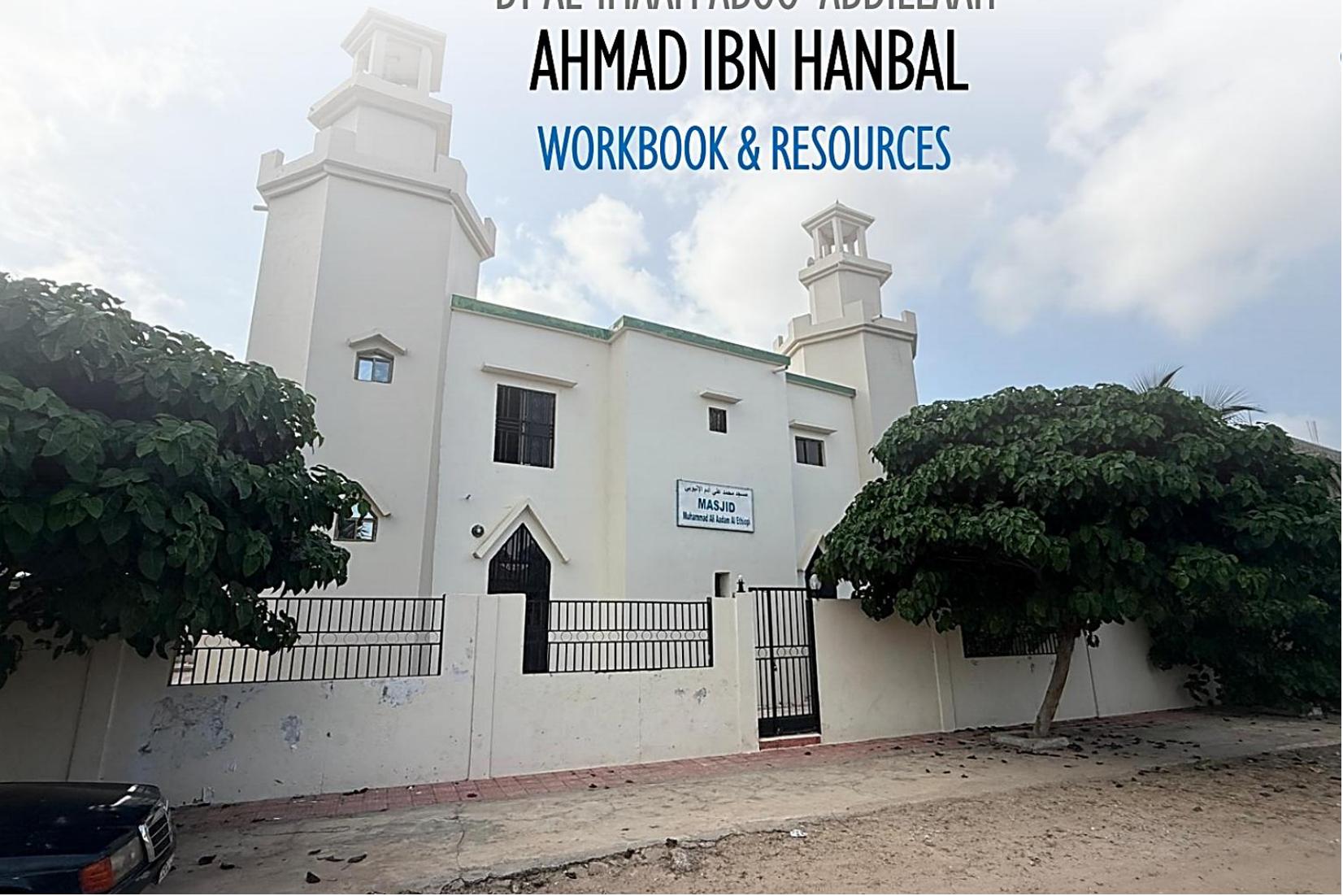


# أُصُولُ السُّنَنِ

للإمام أبي عبد الله أحمد بن حنبل الشيباني (ت ٢٤١)

## FOUNDATIONS OF THE SUNNAH ( IN BASIC ISLAMIC BELIEFS )

BY AL-IMAAM ABOO 'ABDILLAAH  
AHMAD IBN HANBAL  
WORKBOOK & RESOURCES



# كل الحقوق محفوظة

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First Digital Edition (Free PDF Version): Jumaadaa al-Oolaa 1447 (November 2025)

Foundations of the Sunnah in Basic Islamic Beliefs by al-Imaam Aboo 'Abdillaah Ahmad ibn Hanbal, Workbook & Resources for Your Study of the Classic Text in Creed, Usool as-Sunnah

Author: Moosaa Richardson

ISBN 979-8273103610

1. Nonfiction —Religion & Spirituality —Islam —Theology
2. Nonfiction —Religion & Spirituality —Islam —Sunnism
3. Nonfiction —Religion & Spirituality —Islam —General

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THE GAMBIA

شرح أصول السنة للإمام أحمد

للعلامة الشيخ ربيع بن هادي المدخلي

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EXPLANATION BY SHAYKH RABEE' IBN HADI AL-MADKHALEE

Guest Speaker Live in Person

**USTADH ABU MUHAMMAD AL-MAGHRIBI**

**JUMADA I 21ST – 25TH, 1447**

**NOVEMBER 12TH – 16TH, 2025**

**IN SHAA-ALLAAH**



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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## PREFACE

"الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي كُلِّ زَمَانٍ فِتْرَةً مِنَ الرُّسُلِ بَقَايَا مِنْ أَهْلِ الْعِلْمِ، يَدْعُونَ مَنْ ضَلَّ إِلَى الْهُدَى، وَيَصْبِرُونَ مِنْهُمْ عَلَى الْأَذَى. يُخَيِّونَ بِكِتَابِ اللَّهِ الْمَوْتَى، وَيُبْصِرُونَ بِنُورِ اللَّهِ أَهْلَ الْعَمَى. فَكَمْ مِنْ قَيْلٍ لِإِبْلِيسَ قَدْ أَحْيَوْهُ، وَكَمْ مِنْ ضَالٍّ تَأْتِيهِ قَدْ هَدَوْهُ، فَمَا أَحْسَنَ أَثْرَهُمْ عَلَى النَّاسِ، وَمَا أَفْبَحَ أَثَرَ النَّاسِ عَلَيْهِمْ..."

*"All praise is due to Allah, the One who made within each gap between the messengers some people of knowledge remaining. They call those who stray back to guidance. They are patient with their harms. They bring the dead back to life with the Book of Allah, and they restore the sight of the blind with the Light of Allah. How many victims of Iblees have they revived! How many wandering and misguided people have they guided! How beautiful is their impact on the people, and how ugly is the people's impact on them!..."*

"...يَنْفُونَ عَنِ كِتَابِ اللَّهِ تَحْرِيفَ الْغَالِيْنَ، وَأَنْتِحَالَ الْمُبْطِلِيْنَ، وَتَأْوِيلَ الْجَاهِلِيْنَ، الَّذِينَ عَقَدُوا أَلْوِيَّةَ الْبِدْعَةِ، وَأَطْلَقُوا عَنَانَ الْفِتْنَةِ، فَهُمْ مُحْتَلِفُونَ فِي الْكِتَابِ، مُخَالَفُونَ لِلْكِتَابِ، مُجْمِعُونَ عَلَى مُفَارَقَةِ الْكِتَابِ، يَقُولُونَ عَلَى اللَّهِ، وَفِي اللَّهِ، وَفِي كِتَابِ اللَّهِ بِغَيْرِ عِلْمٍ، يَتَكَلَّمُونَ بِالْمُتَشَابِهِ مِنَ الْكَلَامِ، وَيَحْدَعُونَ جُهَالَ النَّاسِ بِمَا يُشَبِّهُونَ عَلَيْهِمْ، فَنَعُودُ بِاللَّهِ مِنْ فِتَنِ الضَّالِّيْنَ."

*"...They clarify the Book of Allah, repelling the distortions of the extremists, the false claims of the people of falsehood, and the interpretations of the ignorant, those who raise the banners of innovation and unleash massive trials. They differ over the book; they even disagree with the Book. In fact, they are united in splitting away from the Book! They speak on behalf of Allah, as they speak about Allah and about the Book of Allah, without knowledge. They speak with unclear, confusing words. They deceive the ignorant people with their false analogies. We seek refuge with Allah from the trials of the misguided."<sup>1</sup>*

May Allah raise the rank of the noble prophet, Muhammad ibn 'Abdillaah, his family, followers, and companions, and may He grant them all an abundance of peace. As for what follows:

The Muslims are the balanced middle nation, those whom Allah Himself has brought forth, from His Wisdom, to be upright and dutiful witnesses over Mankind and noble guides to righteousness:

<sup>1</sup> These are the tremendous words of the great imaam of the Muslims, Aboo 'Abdillaah Ahmad ibn Muhammad ibn Hanbal ash-Shaybaanee (d.241), may Allah have Mercy on him, from the opening statements of his book, *ar-Radd 'alal-Jahmiyyah waz-Zanaadiqah*, his refutation of the heretical Jahmiyyah Cult.

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

**"Thus We have made you a balanced nation, to be witnesses over the people, and so the Messenger would be a witness over you." [2:143]**

Muslims will not be able to fulfill this divinely appointed role without sufficient knowledge of the Creator and His religion. Thus, Allah commands us to know about His Oneness before He even commands us to worship Him:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

**"Know that there is none worthy of worship other than Allah, then seek forgiveness for your sin, and for the believing men and women as well." [47:19]**

Widespread ignorance, mixed with following desires, greed and worldly ambitions, has led to disgraceful clashing and confusion among those who claim to adhere to Islam and follow its last Prophet (may Allah raise his rank and grant him peace). The solution to this problem is not to ignore the differing, or to pretend that it does not exist! Instead, Allah guides us to a graceful return back to the pure, pristine way of the early generations of the *Muhaajiroon*, the noble emigrants who left their homeland to support the Messenger of Allah (may Allah raise his rank and grant him peace), and the *Ansaar* of al-Madeenah who received them and took them as true allies and brothers in Religion. They are the ones who knew this Religion and how it is to be practiced, and they are the ones whom Allah has praised so highly in His Majestic Book:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

**"The first predecessors of the *Muhaajiroon* and *Ansaar*, and those who followed them in righteousness, Allah is pleased with them, and they are pleased with Him." [9:100]**

They are the *Jamaa'ah*, the core of this *Ummah*, whom all Muslims must strive to emulate in their religious beliefs and practice. They are the ones whose understanding is rightfully sought when religious confusion and strife overtakes the people. The Messenger of Allah (may Allah raise his rank and grant him peace) foretold the religious differing among Muslims that we see all around us today, and he even clarified the solution as well, when he said:

"أَلَا إِنَّ مِنْ قَبْلِكُمْ مِنْ أَهْلِ الْكِتَابِ افْتَرَقُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ: ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ، وَوَاحِدَةٌ فِي الْجَنَّةِ، وَهِيَ الْجَمَاعَةُ."

**"Nay, those who came before you among the People of the Book split into 72 religious factions. Verily, this Religion will split into 73 [sects], 72 of which are in Hell, and [only] one goes to Paradise. They are the *Jamaa'ah*." [Abou Daawood; see: *As-Saheehah*, no.204]**

The *Jamaa'ah* are those who are upon the same religion as the Messenger of Allah (may Allah raise his rank and grant him peace) and his companions. As Allah, the Exalted, states clearly:

﴿فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا﴾

**"If they believe as you have believed, they will be rightly guided." [2:137]**

The book, **Usool as-Sunnah**, by the great imaam, Aboo ‘Abdillaah Ahmad ibn Muhammad ibn Hanbal ash-Shaybaanee (d.241, may Allah have Mercy on him) is one of those early staple texts which clearly establish the precise creed of those blessed and guided early generations. Brief and concise, yet detailed enough, it is a text relied upon by the scholars throughout the centuries, canonized through its inclusion in the compilations of the scholars who gathered the most important early texts of creed, the likes of Abul-Qaasim al-Laalaka’ee (d.418, may Allah have Mercy on him), in his encyclopedia of Islamic beliefs.<sup>2</sup>

One of the scholars who preserved this text of creed by its chain of transmission and wording, Ibn Abee Ya’laa (d.526, may Allah have Mercy on him) described it, saying, “*If a person went all the way to China to access it, that would not be much (compared to its value).*”<sup>3</sup>

This workbook, by the Permission of Allah, is a helpful study companion for that classic primer in basic Muslim creed, **Usool as-Sunnah**, by al-Imaam Ahmad (may Allah have Mercy on him). The text of the book is divided into 35 lessons. Each lesson includes the fully voweled Arabic wording, along with an English translation of its meanings. Further resources are available as appendices, like the uninterrupted English translation, the Arabic original (fully voweled), an unvoweled version, as well as an authentic chain of transmission (*isnaad*) back to the author, and an original Arabic manuscript as well. (See: pages 53-82.)

It should be clear that this workbook has not been designed for independent self-study. To maximize your benefit from this text *-in shaa’ Allah-*, attend the classes taught by **Shaykh Abu Muhammad al-Maghribi** (may Allah bless him and grant him success) at **Masjid Muhammad Ali Aadam Al-Ethiopi** in Wullinkama, the Gambia, or by following those classes live online. They are scheduled for Jumaadaa al-Oolaa 21-25, 1447 (November 12-16, 2025) *-in shaa’ Allah-*, according to the following flyer:

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THE FOUNDATIONS  
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<sup>2</sup> *Sharh Usool I'tiqaad Ahlis-Sunnah* (1/156-164)

<sup>3</sup> *Talaat al-Hanaabilah: Biography of 'Abdoos ibn Maalik* (1/241)

Aside from this digital version, there are other versions of this workbook available. Printed versions, both paperback and hardcover, are available on Amazon.

I ask Allah to reward all of those who have helped with this project. May Allah bless and reward the respected leadership and administration of Masjid Muhammad Ali Aadam Al-Ethiopi in Wullinkama, the Gambia, for hosting our elder, Shaykh Abu Muhammad al-Maghribi (may Allah preserve him), to teach these classes, and for facilitating this workbook for the noble attendees. May Allah bless and reward my brother, Gibril Harding, for his help in proofreading, as well as my brother Adnan Ali, and my Patreon team for their continual support in this and other important projects. May Allah bless and reward my home team, the 1MM community and leadership, for their ongoing support, and my other home team, Umm al-'Abbaas and our respected children, for their unwavering love and invaluable support.

Our work remains imperfect, so if you find any mistake, please inform us about it using the following email: [publications@bakkah.net](mailto:publications@bakkah.net). The believers are the allies and supporters of one another, so may Allah reward you generously.

I ask Allah that He grant me and you success in attaining His Pleasure and in drawing near to Him. May He raise the rank of his Messenger, Muhammad, and grant him and his family and companions an abundance of peace.



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# **Introduction to the Book, the Author, and the Topic**

١\_ أُصُولُ السُّنَّةِ عِنْدَنَا: التَّمَسُّكُ بِمَا كَانَ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالِاقْتِدَاءُ بِهِمْ.

**1. The foundations of the Sunnah with us are [the following]: Holding fast to what the companions of the Messenger of Allah (may Allah raise his rank and grant him peace) were upon and following their precedent.**

## ٢ \_ وَتَرْكُ الْبِدْعِ؛ وَكُلُّ بِدْعَةٍ فَهِيَ ضَلَالَةٌ.

**2. Abandoning innovations [is also from the Sunnah], as every innovation is misguidance.**

٣\_ وَتَرْكُ الْخُصُومَاتِ فِي الدِّينِ، وَتَرْكُ الْجُلُوسِ مَعَ أَصْحَابِ الْأَهْوَاءِ، وَتَرْكُ الْمِرَاءِ وَالْجِدَالِ.

**3. Abandoning disputes in the religion [is also from the Sunnah], as well as not sitting with the people of desires and abandoning debates and arguments.**

٤\_ وَالسُّنَّةُ عِنْدَنَا آثَارُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ وَالسُّنَّةُ تُفَسِّرُ الْقُرْآنَ،  
وَهِيَ دَلَائِلُ الْقُرْآنِ.

**4. The Sunnah with us is the narrations of the Messenger of Allah (may Allah raise his rank and grant him peace). The Sunnah explains the Quran; it is the Quran's "dalaal'il" (specific meanings indicated).**

٥\_ وَلَيْسَ فِي السُّنَّةِ قِيَاسٌ، وَلَا تُضْرَبُ لَهَا الْأَمْثَالُ، وَلَا تُدْرِكُ بِالْعُقُولِ، وَلَا  
الْأَهْوَاءِ؛ إِنَّمَا هُوَ الْإِتِّبَاعُ وَتَرْكُ الْهَوَى...

**5. There is no rational analogy [allowed] in the Sunnah (of Islamic Creed). No comparative similitudes are to be invented. It is not known by rationale or whims. It is merely following and abandoning desires...**

٦\_ وَمِنَ السُّنَّةِ اللَّازِمَةِ الَّتِي مَنْ تَرَكَ مِنْهَا خَصْلَةً، لَمْ يَقْبَلْهَا وَيُؤْمِنْ بِهَا، لَمْ  
يَكُنْ مِنْ أَهْلِهَا: الْإِيمَانُ بِالْقَدْرِ خَيْرُهُ وَشَرُّهُ، وَالتَّصَدِيقُ بِالْأَحَادِيثِ فِيهِ،  
وَإِلِيمَانُ بِهَا. لَا يُقَالُ لِمَ، وَلَا كَيْفَ؛ إِنَّمَا هُوَ التَّصَدِيقُ وَالْإِيمَانُ بِهَا...

**6. From the essential Sunnah which a person of Sunnah must never leave off or refuse to believe in is to believe in Qadar (Divine Decree), the good and the bad of it. The narrations about it must be affirmed and believed in. It is not said, "But why?" or "But how?" The only thing [allowed] is to affirm that and believe in it...**

...وَمَنْ لَمْ يَعْرِفْ تَفْسِيرَ الْحَدِيثِ وَيَبْلُغُهُ عَقْلُهُ، فَقَدْ كُفِيَ ذَلِكَ وَأُحْكِمَ لَهُ، فَعَلَيْهِ  
الْإِيمَانُ بِهِ وَالتَّسْلِيمُ لَهُ، مِثْلَ حَدِيثِ الصَّادِقِ الْمَصْدُوقِ؛ وَمِثْلَ مَا كَانَ مِثْلَهُ فِي الْقَدْرِ؛  
وَمِثْلَ أَحَادِيثِ الرُّؤْيَةِ كُلِّهَا، وَإِنْ نَبَتْ عَنِ الْأَسْمَاعِ وَاسْتَوْحَشَ مِنْهَا الْمُسْتَمِعُ. وَإِنَّمَا  
عَلَيْهِ الْإِيمَانُ بِهَا، وَأَنْ لَا يَرُدَّ مِنْهَا حَرْفًا وَاحِدًا، وَغَيْرَهَا مِنَ الْأَحَادِيثِ الْمَأْثُورَاتِ عَنِ  
الثَّقَاتِ.

*...Regarding one who does not understand the explanation of the narrations, and his intellect cannot grasp that, he has been sufficed; he knows that its meaning is accurate (even if he does not understand it). He must believe in it and surrender to it. This is like the hadeeth of "as-Saadiq al-Masdoq," and like the other narrations similar to it on the topic of Qadar. It also resembles all the narrations about seeing [Allah], even if they are considered by some to be difficult to understand or objectionable. All he has to do is believe in them, not rejecting a single letter of any of them, or any of the other narrations transmitted from reliable narrators.*

The full version includes all 35 points  
of the text of Usool as-Sunnah.

# APPENDIX I

## The Complete Text of the English Translation

### FOUNDATIONS OF THE SUNNAH (IN BASIC ISLAMIC BELIEFS) by al-Imaam Ahmad (may Allah have Mercy on him)

1. The foundations of the Sunnah with us are [the following]: Holding fast to what the companions of the Messenger of Allah (may Allah raise his rank and grant him peace) were upon and following their precedent.
2. Abandoning innovations [is also from the Sunnah], as every innovation is misguidance.
3. Abandoning disputes in the religion [is also from the Sunnah], as well as not sitting with the people of desires and abandoning debates and arguments.
4. The Sunnah with us is the narrations of the Messenger of Allah (may Allah raise his rank and grant him peace). The Sunnah explains the Quran; it is the Quran's "*dalaa'il*" (specific meanings indicated).
5. There is no rational analogy [allowed] in the Sunnah (of Islamic Creed). No comparative similitudes are to be invented. It is not known by rationale or whims. It is merely following and abandoning desires.
6. From the essential Sunnah which a person of Sunnah must never leave off or refuse to believe in is to believe in Qadar (Divine Decree), the good and the bad of it. The narrations about it must be affirmed and believed in. It is not said, "But why?" or "But how?" The only thing [allowed] is to affirm that and believe in it. Regarding one who does not understand the explanation of the narrations, and his intellect cannot grasp that, he has been sufficed; he knows that its meaning is accurate (even if he does not understand it). He must believe in it and surrender to it. This is like the hadeeth of "*as-Saadiq al-Masdoq*," and like the other narrations similar to it on the topic of Qadar. It also resembles all the narrations about seeing [Allah], even if they are considered by some to be difficult to understand or objectionable. All he has to do is believe in them, not rejecting a single letter of any of them, or any of the other narrations transmitted from reliable narrators...
8. The Quran is the Speech of Allah, not something created. A person [of Sunnah] must not get tired of saying that it is not created. That is because the Speech of Allah is not something separate from Him, and nothing of Him is created. Be warned of debating those who innovate beliefs about it, those who speak about its recitation (i.e., trying to find a way to say that the Quran is created from some angle or another) or other things, or those who refrain from speaking clearly about it, saying, "I do not know if it is created or not," while it

is just the Speech of Allah! Such is a person of innovation, just like the one who says it is actually created. It is just the Speech of Allah, not something created.

**9.** Believing in seeing [Allah] on the Day of Judgment [is also from the Sunnah in Creed], as reported from the Prophet (may Allah raise his rank and grant him peace) in authentic narrations.

**10.** And [from the Sunnah] is [believing] that the Prophet (may Allah raise his rank and grant him peace) saw his Lord; such is authentically reported from the Messenger of Allah (may Allah raise his rank and grant him peace). Qataadah reported it from 'Ikrimah, from Ibn 'Abbaas. Al-Hakam ibn Abaan also reported it from 'Ikrimah, from Ibn 'Abbaas, as did 'Alee ibn Zayd, from Yoosuf ibn Mihraan, from Ibn 'Abbaas. We understand this narration according to its apparent meaning, just as it has come from the Prophet (may Allah raise his rank and grant him peace). Speaking about it [with opinions or rhetoric, beyond the text] is innovation. We simply believe in it, as it has come, according to its apparent meanings, and we do not debate anyone about it.

**11.** Belief in the scales on the Day of Judgment is also [Sunnah] according to how it was reported: One person is weighed on the Day of Judgment, not reaching the weight of even a mosquito's wing. People are weighed, and the people's deeds are weighed, as reported in the narrations. Believing in that, affirming it, turning away from anyone who rejects it, and not arguing with him [is all part of the Sunnah in Creed].

**12.** The people will speak to Allah, the Most High, on the Day of Judgment. There will not be any interpreter between them and Him. Affirming this [is also from the Sunnah]...

**The full version includes all 35 points  
of the text of Usool as-Sunnah.**

# APPENDIX II

## ISNAAD: Chain of Transmission for the Text

### من أسانيد رسالة (( أصول السنة )) للإمام أحمد

قال الخطاء الفقير إلى رحمة ربه أبو العباس موسى الطويل الأمريكي عفا الله عنه: بسم الله الرحمن الرحيم، الحمد لله، والصلاة والسلام على رسول الله، وبعد: فأروي رسالة الإمام أحمد بن حنبل \_ رحمه الله \_ (( أصول السنة )) عن عدد من المشايخ السلفيين الأثبات إجازة، منهم: الشيخ يحيى بن عثمان المدرس [ت ١٤٤٣] \_ رحمه الله تعالى \_ إجازةً، عن شيخه سليمان بن عبدالرحمن الحمدان [ت ١٣٩٧]، عن أبي الفيض محمد بن علي بن ظاهر ثم المدني [ت ١٢٥٧] العمري الفاضل عن أبي الإبراهيم بن أحمد بن الأنصاري [ت ٨٥٢]، أبي العباس الهمداني الدمشقي أحمد بن علي الطبري اللخمي قال: حدثنا الحسن بن أبو جعفر محمد بن سليمان المنفري [الجوهري البصري ت قبل ٢٨٠] بنتيس، قال: حدثني عبدوس بن مالك العطار [أبو محمد البصري ت قبل ٢٥٠]، قال: سمعت أبا عبدالله أحمد بن محمد بن حنبل [ت ٢٤١] [رحمهم الله جميعاً] يقول: "أصول السنة عندنا..." فرواها.

انظر: النجم البادي (ص ٥٨-٥٩)؛ وقطف الثمر للفلاني (ص ٩٥-٩٦)، والمعجم المفهرس لابن حجر (برقم ٦٣، ص ٥٤)، وشرح أصول الاعتقاد للالكائي (١/١٥٦).

# APPENDIX III

## The Complete Arabic Text (Voweled)

### أصول السنة للإمام أحمد رحمه الله

١\_ أصولُ السنَّةِ عِنْدَنَا: التَّمَسُّكُ بِمَا كَانَ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالِاقْتِدَاءُ بِهِمْ.

٢\_ وَتَرْكُ الْبِدْعِ؛ وَكُلُّ بِدْعَةٍ فَهِيَ ضَلَالَةٌ.

٣\_ وَتَرْكُ الْخُصُومَاتِ فِي الدِّينِ، وَتَرْكُ الْجُلُوسِ مَعَ أَصْحَابِ الْأَهْوَاءِ، وَتَرْكُ الْمِرَاءِ وَالْجِدَالِ.

٤\_ وَالسُّنَّةُ عِنْدَنَا آثَارُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ وَالسُّنَّةُ تُفَسِّرُ الْقُرْآنَ، وَهِيَ دَلَائِلُ الْقُرْآنِ.

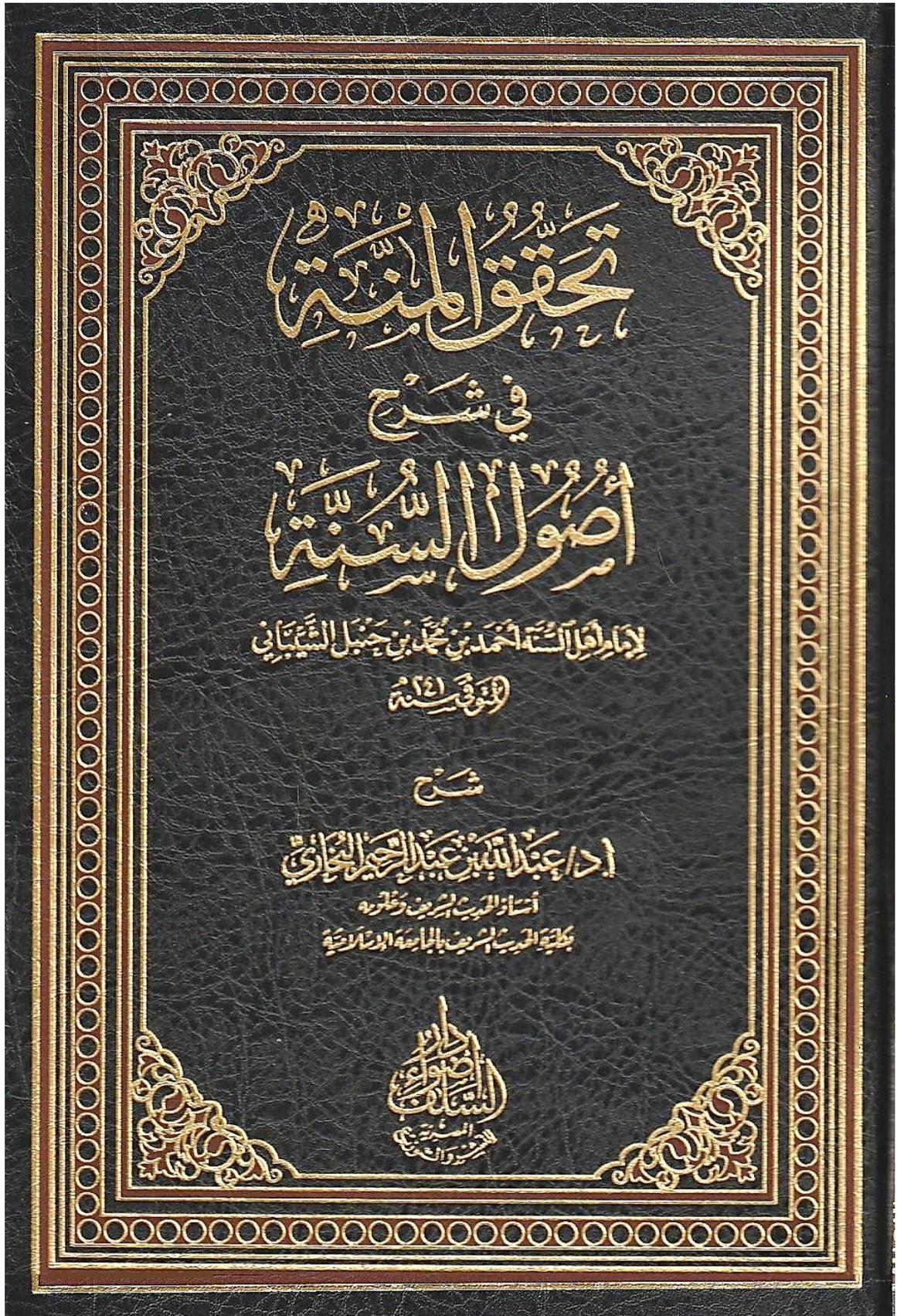
٥\_ وَلَيْسَ فِي السُّنَّةِ قِيَاسٌ، وَلَا تُضْرَبُ لَهَا الْأَمْثَالُ، وَلَا تُدْرَكُ بِالْعُقُولِ، وَلَا الْأَهْوَاءِ؛ إِنَّمَا هُوَ الْإِتِّبَاعُ وَتَرْكُ الْهَوَى.

٦\_ وَمِنَ السُّنَّةِ اللَّازِمَةِ الَّتِي مَنْ تَرَكَ مِنْهَا خَصْلَةً، لَمْ يَقْبَلْهَا وَيُؤْمِنْ بِهَا، لَمْ يَكُنْ مِنْ أَهْلِهَا: الْإِيمَانُ بِالْقَلْبِ، وَخَيْرُ مَشْيِهِ، وَالتَّصَلُّقُ بِالْأَحَادِيثِ فِيهِ، وَالِإِيمَانُ بِمَا لَا يُقَالُ لِمِ، وَلَا كَيْفَ؛

The full version includes all 35 points of the text of Usool as-Sunnah in this appendix, fully and accurately voweled.

فَقَدْ كُفِيَ وَمِثْلَ مَا كُفِيَ؛ وَاسْتَوْحَشَ

مِنْهَا الْمُسْتَمِعُ. وَإِنَّمَا عَلَيْهِ الْإِيمَانُ بِهَا، وَإِنْ لَا يُرَدُّ مِنْهَا حَرْفًا وَاحِدًا، وَغَيْرِهَا مِنْ الْأَحَادِيثِ الْمَأْثُورَاتِ عَنِ الثَّقَاتِ ...



**BOOK COVER:** Shaykh 'Abdullah al-Bukhary's explanation of *Usool as-Sunnah*.

# APPENDIX IV

## The Complete Arabic Text (Unvoweled)

### أصول السنة للإمام أحمد رحمه الله

١\_ أصول السنة عندنا: التمسك بما كان عليه أصحاب رسول الله صلى الله عليه وسلم، والافتداء بهم.

٢\_ وترك البدع؛ وكل بدعة فهي ضلالة.

٣\_ وترك الخصومات في الدين، وترك الجلوس مع أصحاب الأهواء، وترك المراء والجدال.

٤\_ والسنة عندنا آثار رسول الله صلى الله عليه وسلم؛ والسنة تفسر القرآن، وهي دلائل القرآن.

٥\_ وليس في السنة قياس، ولا تضرب لها الأمثال، ولا تدرك بالعقول، ولا الأهواء؛ إنما هو الاتباع وترك الهوى.

٦\_ ومن السنة اللازمة التي من ترك منها خصلة، لم يقبلها ويؤمن بها، لم يكن من أهلها: إلا أن التمسك بها ليس بالأصل، بل هو الأصل، لا يقال لم،

ولا كيف فقد كفى

ومثل ما منها المستمع. وإنما عليه الإيمان بها، وأن لا يرد منها حرفا واحدا، وغيرها من الأحاديث

المأثورات عن الثقات...

The full version includes all 35 points of the text of Usool as-Sunnah in this appendix, completely unvoweled.

# APPENDIX V

MANUSCRIPT: Usool as-Sunnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حسبنا روح ابو عبد الله حسي برأيي بحسبنا  
قال اجريما والدي ابو علي الحسن بن محمد بن ابي اسحاق  
علي بن محمد بن عبد الله بن بشران العدل قال لما كان في  
الشيعة ابو الحسن بن عبد الوهاب ابو العباس فراه عليه من  
كتاب في شهر ربيع الاول من سنة ثمان وثمانين ومائتين  
ابو جعفر بن سليمان المتقري العمري بن عبد الله بن عبد  
ابن ابي اسحاق بن ابي اسحاق بن ابي اسحاق بن ابي اسحاق  
رضي الله عنه  
امامنا  
وهي دلائل التراز وليس في السنة قياس ولا تقرب بها  
لاقتال ولا تدرك بالافعال ولا الامور انما هو الاتباع

The full version includes an original Arabic manuscript of the text of Usool as-Sunnah.