

Foundations of the Sunnah of Imam al-Humaydi

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أُصُولُ السُّنَّةِ لِلْإِمَامِ الْحُمَيْدِيِّ

(أَبِي بَكْر عَبْدِ اللهِ بْنِ الزُّبَيْرِ الحُمَيْدِيِّ الْقُرَشِيِّ المِكِّيِّ)

Foundations of the Sunnah of Imam Al-Humaydi

Abu Bakr 'Abdullah ibn Zubayr al-Humaydi al-Qurashi al-Makki



mirodaetion



Introduction



[الإيمان بالقدر]

1- السنة عندنا: أن يؤمن الرجل بالقدر خيره وشره ، حلوه ومره ، وأن يعلم أن ما أصابه لم يكن ليخطئه وأن ما أخطأه لم يكن ليضيبه ، وأن ذلك كله قضاء من الله ـ عزوجل ـ

Belief in al-Qadr (the Divine Decree)

The Sunnah with us is that the individual believes in al-Qadr; the good of it and the bad of it, the sweet of it and the bitter of it. And he knows that what has afflicted him was not going to avoid him, and what has avoided him was not going to afflict him, and that this - all of it - is pre-ordained from Allah.





[الإيمان قول وعمل يزيد وينقص]

2- وأن الإيمان قول وعمل يزيد وينقص ولا ينفع قول إلا بعمل ولا عمل قول إلا بنية ، ولا قول وعمل

Belief is Speech and Action; it Increases and Decreases

And that al-Eemaan (faith or belief) includes statement and action, which increases and decreases; and that a statement does not benefit except with action; and that there is no statement or action except with an intention; and there is no statement, action or intention except with the Sunnah.





[الثناء على الصحابة رضوان الله عليهم]

3- والترحم على أصحاب مجهد الله كلهم، فإن الله عزوجل - قال } والذين جاءوا من بعدهم يقولون ربنا اغفر لنا ولإخواننا الذين سبقونا بالإيمان { [الحشر 10] فلن يؤمن إلا بالإستغفار لهم، فمن سبهم أو تنقصهم أو أحداً منهم فليس على السنة، وليس له في الفئ حق، أخبرنا بذلك غير واحد عن مالك بن أنس أنه قال: "قسم الله - تعالى - الفئ فقال: } للفقراء المهاجرين الذين أخرجوا من ديار هم { - ثم قال - : } والذين جاءوا من بعدهم يقولون ربنا اغفر لنا ولإخواننا { الآية [الحشر 8-10) فمن لم يقل هذا لهم فليس ممن جعل له الفئ ".

Speaking Good of the Companions (may Allah be pleased with them)

And asking *Allah* to have mercy upon the Companions of *Muhammad* (*) - all of them - as *Allah* has indeed stated: {*And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith*} [*Surah al-Hashr: 10*]

Thus, we have not been commanded except to ask forgiveness for them. Therefore, whoever

curses them or belittles them or (only) one of them, then he is not upon the Sunnah and he
does not have any right to al-Fay (money obtained from the Kuffar by means other than war
i.e. al-Jizyah, via agreement, etc.).





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More than one person has narrated this to us on the authority of *Malik Ibn Anas* that he said: *Allah* the Most High divided *al-Fay* and said: {*For the poor emigrants who were expelled from their homes and their property*} [Surah al-Hashr: 8]

Then He said: {And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith} [Surah al-Hashr: 10]

Thus, whoever does not say this regarding them (the Companions) then he is not from thos
whom <i>al-Fay</i> is for.





[القرآن كلام الله تعالى]

4 و القرآن : كلام الله ، سمعت سفيان [بن عيينة] يقول :" القرآن كلام الله ، ومن قال مخلوق فهو مبتدع ، لم نسمع أحدا يقول هذا " .

The Qur'an is the Speech of Allah

The <i>Qur'an</i> is the Speech of <i>Allah</i> . I heard <i>Sufyaan</i> say: "The <i>Qur'an</i> is the Speech of <i>Allah</i> and whoever said, 'It is created', then he is a person of <i>bid'ah</i> as we have not heard anyone (from
the people of knowledge) say this (that it is created)."





[قول سفيان في الإيمان]

5-وسمعت سفيان يقول: الإيمان قول وعمل ويزيد وينقص ". فغضب وقال: اسكت يا صبي، فقال له اخوه إبراهيم بن عيينة: " يا أبا محمد، لا تقول ينقص ". فغضب وقال: اسكت يا صبي، بل حتى لا يقى منه شئ ".

The Statement of Sufyaan regarding Belief

I heard <i>Sufyaan</i> say, "Eeman is speech and action; it increases and decreases." And his brother
Ibraaheem Ibn 'Uyaynah replied, "O Aba Muhammad, do not say 'it decreases'." He then
became angry and replied, "Be quiet O young one! (Rather, <i>Eeman</i> decreases) until nothing is
left from it!"





[رؤية المؤمنين ربهم يوم القيامة]

5- والإقرار بالرؤية بعد الموت .

The Believers Seeing their Lord on the Day of Judgement
And the affirmation of seeing Allah (ar-Ru'yah) after death.





[إثبات الصفات]

6- وما نطق به القرآن والحديث مثل: } وقالت اليهود يد الله مغلولة غلت أيديهم { [المائدة 64] ومثل } والسموات مطويات بيمينه { [الزمر:67] وما أشبه هذا من القرآن والحديث لا نزيد فيه ولا نفسره، نقف على ما وقف عليه القرآن والسنة ونقول }الرحمن على العرش استوى { [طه:5] ومن زعم غير هذا فهو معطل جهمي.

Affirmation of the Attributes

And what the *Qur'an* and *Hadith* have mentioned, such as: {And the Jews say: Allah's Hand is tied up. Be their hands tied up} [Surah al Maa`idah: 64]

And likewise: {And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.} [Surah az-Zumar: 67]

And similar to this from the *Qur'an* and *Hadith*. We do not add to it, nor do we explain it (beyond what the revelation says by explaining the 'how' or giving it a description), rather we

stop at what the Qur'an and Sunnah have stopped at and we say: "The Most Beneficent has
risen above His throne." [Surah al Maa`idah: 5]





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Attributes).	
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[الفرق بين أهل السنة والخوارج]

7- وأن لا نقول كما قالت الخوراج: "من أصاب كبيرة فقد كفر". ولا تكفير بشئ من الذنوب ، وإنما الكفر في ترك الخمس التي قال رسول الله ﷺ: " بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمد رسول الله ﷺ ، وإقام الصلاة ، وإيتاء الزكاة ، وصوم رمضان ، وحج البيت ".

The Difference between Ahl-as-Sunnah and the Khawaarij

And we do not say like what the Khawaarij have claimed, that whoever commits a major sin has disbelieved, nor do we declare someone being a disbeliever due to anything from sins. Rather, disbelief is in leaving the five (pillars) about which the Messenger of Allah (*) has stated: "Islam is built upon five: Bearing witness that there is no deity worthy of worship except for Allah and that Muhammad is the Messenger of Allah, establishing the Prayer, giving Zakaat, fasting Ramadhan and making Hajj to the House." [Bukhari (8); Muslim (16)]





- فأما ثلاث منها فلا يناظر تاركه : من لم يتشهد ، ولم يصل ، ولم يصم لأنه يؤخر شئ من هذا عن وقته ، ولا يجزئ من قضاه بعد تفريطه فيه عامداً عن وقته .

فأما الزكاة فمتى ما أداها أجزأت عنه وكان آثماً في الحبس.

nowever, regarding three of them, then do not depate the one who leaves them - the one
who did not testify the Shahaadah, did not pray and did not fast. Nothing from these (three)
is to be delayed from (being done) in its designated time nor does it suffice for the one who
has made them up (after their designated time) due to his negligence and deliberate delaying
of them from their stipulated times. However, regarding Zakaat, whenever he pays it, then it
has sufficed him and (he) is considered as incurring sin whilst refraining from paying it.





وأما الحج فمن وجب عليه ، ووجد السبيل إليه وجب عليه ولا يجب عليه في عامه ذلك حتى لا يكون له منه بد متى أداه كان مؤدياً ولم يكن آثماً في تأخيره إذا أداه كما كان آثماً في الزكاة ، لأن الزكاة حق لمسلمين مساكين حبسه عليهم إذا أداه فقد أدى ، وإن هو مات وهو واجد مستطيع ولم يحج سأل الرجعة إلى الدنيا أن يحج ويجب لأهله أن يحجوا عنه ، ونرجو أن يكون ذلك مؤدياً عنه كما لو كان عليه دين فقضي عنه بعد موته .

However, as for *Hajj*, the one who it has become obligatory upon and has the means to do so then it is compulsory for him to perform it. However, it is not obligatory upon him (in his)

current year (of having the means to do so) until he absolutely must (perform it). Whenever he performs it then he has performed it within its stipulated time and is not considered a sinner due to his delaying it, provided he performs it, unlike the one who is considered a sinner for delaying the Zakaat. (This is) because Zakaat is the right of the poor Muslims of which he has kept from them.





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Regarding <i>al-Hajj</i> , then it is between him and his Lord; if he performs it, then he has done it (in its prescribed time). And if he dies whilst having the means (to do <i>Hajj</i>) and has the ability (to do <i>Hajj</i>) and has not performed it, then he asks to return to the worldly life for <i>Hajj</i> and it is obligatory upon his family to perform the <i>Hajj</i> on his behalf. We hope that this is (considered) carrying it out on his behalf, just as if he had a debt which was paid back on his behalf after his death.			





حابه و أزواجه و ذريته أجمعين	<i>پ</i> د و على آله و أص	صلی الله علی سیدنا ঽ	تمّ الكتاب والحمد لله وحده, و
			و سلّم تسليما كثيرا

Muhammad, all of his family, Companions, wives, and his offspring.





Check your Understanding of the Text

- 1. Why does the text begin with Belief in al-Qadr?
- 2. What sects deviated in the concept of Eemaan? In what ways did they define Eeman in contrast to Ahl-as-Sunnah?

- 3. Explain why the Companions hold such an important status among Ahl-as-Sunnah.
- 4. Explain the connection between the section "The Qur'an is the Speech of Allah" and the sections that follow afterwards, as well as the section before it.
- 5. What is the evidence for seeing Allah in the hereafter? Provide one verse from the Qur'an and one authentic hadith and explain how they arrive at this conclusion.
- 6. Affirming the Attributes of Allah entails that we should avoid which four matters?
- 7. Which three of the five pillars of Islam, according to al-Humaydi, have immediate consequences on the status of an individual if they were to leave any of them?

