

توحيد

TAWHEED
ROCHDALE

Foundations of the Sunnah of Imam al-Humaydi

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MUWANNHIDEEN
PUBLICATIONS

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[الثناء على الصحابة رضوان الله عليهم]

3- والترحم على أصحاب محمد ﷺ كلهم ، فإن الله - عز وجل - قال { والذين جاءوا من بعدهم يقولون ربنا اغفر لنا ولإخواننا الذين سبقونا بالإيمان } [الحشر 10] فلن يؤمن إلا بالاستغفار 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 ديارهم } - 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* (ﷺ) - 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.).

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 those whom *al-Fay* is for.

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[الفرق بين أهل السنة والخوارج]

7- وأن لا نقول كما قالت الخوارج: " 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 محمداً 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* (ﷺ) 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)]

وأما الحج فمن وجب عليه ، ووجد السبيل إليه وجب عليه ولا يجب عليه في عامه ذلك حتى لا يكون له منه بد متى أده كان مؤدياً ولم يكن آثماً في تأخيرته إذا أده كما كان آثماً في الزكاة ، لأن الزكاة حق لمسلمين مساكين حبسه عليهم إذا أده 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.

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?