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أُصُولُ السُّنَّةِ لِلْإِمَامِ الْحُمَيْدِيِّ

(أَبِي بَكْرٍ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ الْحُمَيْدِيِّ الْقُرَشِيِّ الْمَكِّيِّ)

Usool as-Sunnah of al-Imaam al-Humaidi

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للدروس الأول

أصول السنة:

حدثنا بشر بن موسى قال حدثنا الحميدي قال :

Bishr Ibn Moosaa narrated to us that *al-Humaidi* narrated to them saying:

[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 ليصيبه ، وأن ذلك كله قضاء من الله - عزوجل -



[Belief in *al-Qadr*]

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 that he knows 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 ونية إلا بسنة .

[Belief is statement and action; it increases and decreases]

And that *al-Eemaan* (faith) is statement and action, it 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*.



للدروس الثاني

[التناء على الصحابة رضوان الله عليهم]

3- والترحم على أصحاب محمد ﷺ 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 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 well about the Companions, May Allah be pleased with them]

- (صلى الله عليه و سلم) 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} [Soorah 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 the *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 the *al-Fay* and said,

{*For the poor emigrants who were expelled from their homes and their property*}
[*Soorah 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*} [Soorah al-Hashr: 10]

Thus, whoever does not say this regarding them (the Companions) then he is not from those whom the *al-Fay* is for.

[القرآن كلام الله تعالى]

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

[The *Qur'aan* is the Speech of Allah]

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

[قول سفيان في الإيمان]





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

[The statement of *Sufyaan* regarding *Eemaan*]

I heard *Sufyaan* say, “*Eeman* is speech and action and 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, *Eeman* decreases) until nothing is left from it!”



للدرس الثالث

[رؤية المؤمنين ربهم يوم القيامة]

5- والإقرار بالرؤية بعد الموت .

[The believers seeing their Lord on the Day of Judgment]

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'aan* and *hadeeth* have mentioned such as,

{*And the Jews say: Allah's Hand is tied up. Be their hands tied up*} [Soorah al-Maa'idah: 64]



And like His statement,

{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.} [Soorah az-Zumar: 67]

And similar to this from the *Qur'aan* and *hadeeth*. We do not add to it, nor do we explain it (by explaining the 'how'), rather we stop at what the *Qur'aan* and *Sunnah* have stopped at and we say, "The Most Beneficent has risen above His throne."

And whoever claims something other than this then he is a *Jahmee* who negates (**Allah's** Attributes).



[الفرق بين أهل السنة والخوراج]

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 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** (صلى الله عليه و سلم) has stated, “*Islaam* was built upon five: The 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 *Ramadh*aan and making *Hajj* to the House.”

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

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





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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 أثماً في تأخيره إذا أداه كما كان أثماً 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 ففضي عنه بعد موته .

تم الكتاب والحمد لله وحده، و صلى الله على سيدنا محمد و على آله و أصحابه و أزواجه و ذريته أجمعين
و سلم تسليمًا كثيرًا

However, regarding three of them, then do not debate 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.

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*. Because *Zakaat* is the right of the poor *Muslims* of which he has kept from them.



Regarding *al-Hajj*, 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 *Hajj*) and has the ability (to do *Hajj*) and has not performed it, then he asks to return to the worldly life for *Hajj* and it is obligatory upon his family to perform the *Hajj* 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.

This completes the book. All praise is due to Allah alone and prayers and abundant peace upon *Muhammad*, all of his family, Companions, wives, and his offspring.

