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**Usûl'us
Sunnah**

Imâm Abû Bakr
Abdullâh Ibn'uz Zubayr al-Humaydî

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*In the Name of Allâh, ar-Rahmân
(the Beneficent), ar-Rahîm (the Most Merciful)*

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المؤلف:

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(المتوفى: 219هـ)

Usûl'us Sunnah

(The Foundations of the Sunnah)

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Imâm Abû Bakr Abdullâh Ibn'uz Zubayr al-Humaydî (d219H)

He is Abdullâh Ibn'uz Zubayr bin Îsâ bin Ubaydullâh bin Usâmah, Abû Bakr, al-Qurashî al-Asadî al-Humaydî al-Makkî, Shaykh of the Harâm, and the author of al-Musnad.

He narrated hadîth from al-Fudhayl Ibn'ul Iyâdh and Sufyân bin Uyaynah - and he did so with frequency and he excelled- and Wakî and ash-Shâfi'î, and others.

Imâm al-Bukhârî narrated the first Hadîth in his Sahîh from him. His students also include adh-Dhuhlî, Abû Zur'ah ar-Râzî, Abû Hâtim ar-Râzî, Abû Bakr Muhammad bin Idrîs al-Makkî, his scribe, and many besides them.

قال أَحْمَدُ بْنُ حَنْبَلٍ: الحميدي عندنا إمام.

Imâm Ahmad bin Hanbal said: "al-Humaydî -according to us- is an Imâm." (Tahdhîb'ul Kamâl fî Asmâ'ir Rijâl 14/513)

وَقَالَ أَبُو حَاتِمٍ: أثبت النَّاسُ فِي ابْنِ عُيَيْنَةَ الحميدي، وَهُوَ رَئِيسُ أَصْحَابِ ابْنِ عُيَيْنَةَ، وَهُوَ ثِقَةٌ إمام.

Abû Hâtim said: "The most reliable of people (in narrating) from Ibnu Uyaynah is al-Humaydî. He is the head of his companions (students), and he is a reliable Imâm." (Tahdhîb'ul Kamâl fî Asmâ'ir Rijâl 14/513)

عَنْ يَعْقُوبَ بْنِ سُفْيَانَ: حَدَّثَنَا الحميدي، وَمَا لَقِيتُ أَنْصَحَ لِلإِسْلَامِ وَأَهْلَهُ مِنْهُ.

Ya'qûb bin Sufyân said: "Al-Humaydî narrated to us, and I did not meet anyone more sincere to Islâm and its people than him." (Tahdhîb'ul Kamâl fî Asmâ'ir Rijâl 14/514)

Hâkim said: "When al-Bukhârî would find a Hadîth with al-Humaydî, he would not go beyond it to others."

Harb al-Kirmânî, al-Lâlâkâ'î, Ibnu Taymiyyah, and others described him as an Imâm in the Sunnah.

His writings are: al-Musnad, ar-Raddu Ala'n Nu'mân, at-Tafsîr and ad-Dalâ'il.

He died in the year of 219H. May Allâh show mercy on his soul.

Usûl'us Sunnah (The Foundations of the Sunnah)

Bishr bin Mûsâ narrated to us [saying]: al-Humaydî narrated to us, saying:

Îmân (Belief) in al-Qadar (the Divine Decree)

1- In our view, the Sunnah is that a man must believe in al-Qadar, its good and bad, its sweetness and bitterness, and to know that what befalls him would not have missed him, and that what missed him would not have touched him. And that all of this is a decree from Allâh *Azza wa Jalla*.

Îmân is Speech and Action, it Increases and Decreases

2- And that Îmân is speech and action, it increases and decreases. And speech does not benefit without action, nor do action or speech benefit without (proper) Niyyah (intention), nor do speech, action, or intention benefit except with the Sunnah.

Praising the Sahâbah *Ridhwânallâhi Alayhim*

3- Invoking mercy upon all of the companions of Muhammad *Sallallâhu Alayhi wa Sallam*, for Allâh *Azza wa Jalla* said,

“And those who come after them say O our Rabb! Forgive our brethren they were our predecessors in faith.” (al-Hashr 49/10).

Thus, one will not believe except by seeking forgiveness for them. Whoever insults or belittles them or even a single one of them is not upon the Sunnah. And he has no right in the Fay (spoils). More than one informed us about this from Mâlik bin Anas that he said,

“Allâhu *Taâlâ* divided the Fay, so He said in the Âyah **“the poor emigrants, those who were driven out of their homes”** then He said, **“and those who come after them say oh our Lord forgive us and our brethren.”** (al-Hashr 49/8-10). And whoever does not say this concerning them then he is not from those for whom there is Fay.”

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حدثنا بشر بن موسى [قال]: حدثنا الحميدي قال:

[الإيمان بالقدر]

١ - 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 - عز وجل -.

[الإيمان: قول وعمل يزيد وينقص]

٢ - وأن الإيمان قول وعمل، يزيد وينقص، ولا ينفع قول إلا بعمل، ولا عمل قول إلا بنية، ولا قول وعمل ونية إلا بسنة.

[الثناء على الصحابة رضوان الله عليهم]

٣ - والترحم على أصحاب محمد صلى الله عليه وسلم كلهم؛ فإن الله - عز وجل - قال ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾ [الحشر: ١٠] 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: ﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ﴾ - ثم قال: - ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا﴾ الآية [الحشر: ٨-١٠]، فمن لم يقل هذا لهم فليس ممن جعل له الفئ."

The Qur'ân is the Speech of Allâhu Taâlâ

4- The Qur'ân is the Speech of Allâh. I heard Sufyân (bin Uyaynah) saying,

“The Qur'ân is the Speech of Allâh, and whoever says it is created is a Muftadi (an innovator). And we have not heard anyone saying this.”

The View of Sufyân regarding Îmân

I also heard Sufyân saying,

“Îmân is speech and action, it increases and decreases.”

So his brother Ibrâhîm bin Uyaynah said to him, “O Abû Muhammad! Do not say that it decreases.” So he got mad and said,

“Be quiet o lad! Rather it decreases until there is nothing left of it.”

The Mu'minûn (Believers) seeing their Rabb on Yawm'ul Qiyâmah (the Day of Judgement)

5- And affirmation of ar-Ru'yah (seeing Allâh) after death.

Affirming the Sifât (Attributes)

6- And (affirming) what the Qur'ân and the Hadîth stated such as,

“**The Jews say Allâh's Hand is tied up.**” (al-Mâ'idah 5/64)

And such as:

“**And the heavens will be rolled up in His Right Hand.**” (az-Zumar 39/67)

And what is similar to this from the Qur'ân and the Hadîth. We do not add to it nor explain it. We stop where the Qur'ân and Sunnah stop, and we say:

“**The Most Merciful rose over the Throne.**” (Ta-Ha 20/5)

And whoever claims other than this is a denier (of Allâh's Sifât [Attributes]) and a Jahmî.

The difference between Ahl'us Sunnah and the Khawârij

7- And that we do not say as the Khawârij do, “Whoever commits a major sin has committed disbelief.” And we do not make Takfîr (declare a person a Kâfir) because of a sin that they commit. Kufr is only in abandoning the five which Rasûlullâh *Sallallâhu Alayhi wa Sallam* said regarding,

“**Islâm is built upon five: Bearing witness that there is no deity - worthy of worship- except Allâh and Muhammad is Allâh's Messenger [Sallallâhu Alayhi wa Sallam], to establish the Salâh (prayer), to give the Zakâh, to fast in Ramadhân, and to make Hajj to the house (Ka'bah).**”

[القرآن كلام الله تعالى]

٤- والقرآن: كلام الله، سمعت سفيان يقول: "القرآن كلام الله، ومن قال مخلوق فهو مبتدع، لم نسمع أحدا يقول هذا."

[قول سفيان في الإيمان]

* وسمعت سفيان يقول: "الإيمان قول وعمل ويزيد وينقص."
فقال له أخوه إبراهيم بن عيينة: "يا أبا محمد؛ لا تقول ينقص". فغضب وقال:
"اسكت يا صبي، بل حتى لا يبقى منه شيء."

[رؤية المؤمنين ربهم يوم القيامة]

٥- والإقرار بالرؤية بعد الموت.

[إثبات الصفات]

٦- وما نطق به القرآن والحديث مثل: ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ﴾ [المائدة ٦٤]، ومثل: ﴿وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾ [الزمر: ٦٧] وما أشبه هذا من القرآن والحديث، لا نزيد فيه ولا نفسره. نقف على ما وقف عليه القرآن والسنة، ونقول: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥]، ومن زعم غير هذا فهو معطل جهي.

[الفرق بين أهل السنة والخوارج]

٧- وأن لا نقول كما قالت الخوارج: "من أصاب كبيرة فقد كفر". ولا تكفير بشيء من الذنوب، وإنما الكفر في ترك الخمس التي قال رسول الله صلى الله عليه وسلم:
"بي الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمد رسول الله [صلى الله عليه وسلم]، وإقام الصلاة، وإيتاء الزكاة، وصوم رمضان، وحج البيت."

When is the Hujjah (proof) established on the one who leaves the pillars of Islâm, or some of them?

* As for three of them, then do not dispute with the one who abandons them: The one who does not give the testimony of faith; does not pray; and does not fast; for none of these are delayed from its time nor does it suffice one to make them up after deliberately neglecting to perform them at their time.

* As for Zakâh, whenever he gives it, it suffices him, while he is sinful in withholding it.

* And as for Hajj, then for whoever it is obligatory and he is capable of performing it, then it becomes obligatory for him, but it is not obligatory for him in that very year such that he has no other choice. Whenever he performs it, then he has fulfilled it, and he is not sinful in delaying it as he would be in delaying Zakâh for Zakâh is the right of the poor Muslims which he has withheld from them, so he is sinful until it reaches them. As for Hajj: it is between him and his Rabb, it is fulfilled whenever he performs it. If he dies while he is able to perform it without having performed Hajj, he asks to be returned to the Dunyâ to perform Hajj, and it is obligatory on his family to perform Hajj on his behalf, and we hope that would fulfill it on his behalf, just as if he had a debt and it was repaid on his behalf after he died.

End of the Risâlah and all praise is due to Allâh, the Lord of the Universes...

[متى تقوم الحجة على تارك إركان الإسلام أو بعضها؟]

*فأما ثلاث منها فلا يناظر تاركه: من لم يتشهد، ولم يصل، ولم يصم؛ لأنه لا يؤخر شيء من هذا عن وقته، ولا يجزىء من قضاها بعد تفريطه فيه عامداً عن وقته.

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

*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 فكان آثماً حتى وصل إليهم، وأما الحج فكان فيما بينه وبين ربه 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.

[تمت الرسالة والحمد لله رب العالمين.]