

أُصُولُ السُّنَنِ

Foundations Of The Sunnah

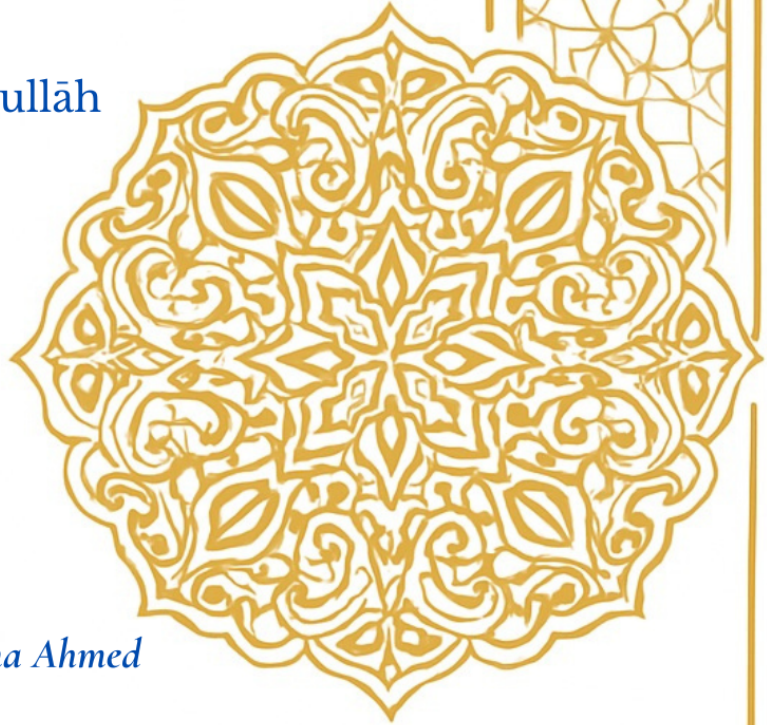
تأليف

الإمام أبي بكر بن عبدالله الحميدى

ت ٢١٩ هـ

By
Abū Bakr Ibn Abdullāh
Al-Humaidi
(d. 219 AH)

Translated by
Abu Ibraheem Talha Ahmed
Reviewed by
Abu Ayyub Abuzar Ahmed



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



In the Name of Allah, the Most Gracious, the Most Merciful

All praise is due to Allah, the Lord of all creation. May peace and blessings be upon our noble Prophet, his family, and all his companions.

O Allah, teach us what will benefit us, benefit us with what You have taught us, and increase us in knowledge and righteous deeds. O Allah, the Teacher of Ibrāhīm—teach us. O Granter of understanding to Sulaymān—grant us understanding. O Allah, illuminate our hearts and grant us deep comprehension of Your religion.

To proceed:

It was narrated by Anas ibn Mālik—may Allah be pleased with him—that the Messenger of Allah (ﷺ) said:

“Seeking knowledge is an obligation upon every Muslim.”

The scholars of Islam have explained that the knowledge referred to in this ḥadīth is the knowledge that every Muslim must acquire—such as knowing how to pray, fast, give zakāh, and fulfill the other essential acts of worship. Among the most critical of this knowledge is the correct belief in the creed that Allah revealed in the Qur’ān and conveyed through the authentic Sunnah of the Prophet ﷺ.

Without the proper creed, one’s actions are at risk of being nullified. Allah ﷻ said:

“And We shall turn to whatever deeds they did, and We shall make them as scattered floating particles of dust.” [Surah Al-Furqān: 23]

The first mission of every Messenger was to call his people to Tawḥīd and to correct their belief. Allah ﷻ said:

“O my people! Worship Allah! You have no other deity besides Him.” [Surah Al-A’rāf: 59]

When the Prophet ﷺ was sent to Makkah, he began with the call to Tawḥīd. He spent thirteen years correcting the beliefs of Quraysh. It was only after his migration that most of the acts of worship were legislated.

Correct belief is the foundation upon which all acts of worship are built. This is why every Prophet began with the call to Tawḥīd and the rectification of belief. The creed serves as the pillar of the religion—if the foundation is weak, everything built upon it will inevitably crumble.

Ibn ‘Abbās—may Allah be pleased with him—narrated that when the Prophet ﷺ sent Mu‘ādh to Yemen, he told him:

“You are going to a people from the People of the Book. The first thing you should call them to is to testify that none has the right to be worshipped except Allah, and that I am the Messenger of Allah. If they accept that, then inform them that Allah has obligated upon them five prayers in every day and night.”

This ḥadīth emphasizes the importance of calling to the correct creed and learning it thoroughly—because every deed depends upon sound belief.

With this in mind, we saw benefit in translating the creed of our righteous predecessors. We ask Allah to make this work a source of benefit, to support us in our efforts to spread the correct belief, and to accept it from us as a continuous charity (ṣadaqah jāriyah)—as the Prophet ﷺ said:

“When a person dies, his deeds come to an end except for three: continuous charity, beneficial knowledge, or a righteous child who prays for him.” [Muslim]

And Allah ﷻ knows best.

Written by: Abu Ibraheem Talha Ahmed



Biography of Al-Imam Abu Bakr Al-Humaidi (May Allah have mercy on him)

His Name and Lineage:

Abu Bakr Abdullah ibn al-Zubayr ibn Isa ibn Ubaydullah al-Qurashi al-Asadi al-Humaidi al-Makki.

Background:

He was an imam, a scholar, a jurist, and the Sheikh of the Haram (Makkah). He was a trustworthy memorizer of hadith and a jurist who was one of the foremost companions of the great scholar Sufyan ibn Uyayna. The biographical accounts do not specify the year of his birth, but it is known that he was born in Mecca and grew up there. He studied under the foremost hadith memorizer and the imam of his time, Sufyan ibn Uyayna, being the most distinguished of his disciples, having memorized ten thousand hadiths from him. Al-Shafi'i said, "He memorized ten thousand hadiths from Sufyan ibn Uyayna."

His Teachers:

- Sufyan ibn Uyayna
- Waki' ibn al-Jarrah
- Al-Walid ibn Muslim
- Ya'la ibn Ubayd
- Al-Imam Ash-Shafi'i

His Students:

- Al-Imam Al-Bukhari
- Abu Hatim Ar-Razi
- Abu Zur'ah Ar-Razi
- Muhammad ibn Yahya al-Dhuhli
- Bishr ibn Musa al-Asadi

Narrations of his hadith can be found in Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawood, Sunan an-Nasa'i, and Jami' at-Tirmidhi.

His Creed:

Al-Humaidi included in the last chapter of his *Musnad* a section titled "Usool As-Sunnah" (Principles of the Sunnah), where he outlined his beliefs in accordance with the doctrine of

Ahl al-Sunnah. From what he mentioned:

- He defined faith as both a statement and an action, which can increase and decrease.
- He expressed respect, reverence, and prayer for all the companions of Prophet Muhammad (ﷺ).
- He affirmed that the Quran is the speech of Allah.
- He affirmed the names and attributes of Allah.
- He rejected and refuted the beliefs and actions of the Khawarij.

His treatise makes clear that he was a leader of Ahl as-Sunnah wa'l-Jama'ah in his time. His status is further affirmed by the fact that he was a student of Sufyan ibn Uyayna and al-Shafi'i, and a teacher of Al-Bukhari, Abu Hatim, and Abu Zur'ah—leaders of Ahl as-Sunnah wa'l-Jama'ah.

His Status Among Scholars:

- Imam Ahmad said, "Al-Humaidi is an imam for us."
- Abu Hatim said, "The most reliable person in relation to Sufyan ibn Uyayna was al-Humaidi," and added, "He was a trustworthy imam."
- Ya'qub ibn Sufyan said, "Al-Humaidi narrated to us, and I have not met anyone more sincere for Islam and its people than him."
- Muhammad ibn Ishaq al-Marzuki reported that Ishaq ibn Rahawayh said, "The imams of our time are al-Shafi'i, al-Humaidi, and Abu Ubaid."
- Ibn Hibban said, "He was a man of Sunnah, virtue, and religion."

He passed away in the year 219 AH (838 CE), and he is the first person mentioned in Sahih al-Bukhari.

References:

Al-Jarh wa At-Ta'dil, Siyar A'lām an-Nubalā', Tahdhīb at-Tahdhīb.

Prepared and compiled by: Abu Ayyub Abuzar Ahmed



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حدثنا بشر بن موسى قال: حدثني الحميدي قال:
السُّنَّةُ عِنْدَنَا

[الإيمان بالقدر]

١- أن يُؤْمِنَ الرَّجُلُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، حُلُوهِ وَمُرِّهِ، وَأَنْ يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ، وَأَنْ وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ، وَأَنْ ذَلِكَ كُلُّهُ قَضَاءٌ مِنَ اللَّهِ عَزَّ وَجَلَّ.

[الإيمان: قول وعمل يزيد وينقص]

٢- وَأَنَّ الْإِيمَانَ: قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ، وَلَا يَنْفَعُ قَوْلٌ إِلَّا بِعَمَلٍ، وَلَا عَمَلٌ وَقَوْلٌ إِلَّا بِنِيَّةٍ، وَلَا قَوْلٌ وَعَمَلٌ وَنِيَّةٌ إِلَّا بِسُنَّةٍ.

[الثناء على الصحابة رضوان الله عليهم]

٣- وَالتَّرَحُّمُ عَلَى أَصْحَابِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كُلُّهُمْ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: {وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ} [الحشر: ١٠] فَلَمْ يُؤْمِنِ إِلَّا بِالِاسْتِغْفَارِ لَهُمْ، فَمَنْ سَبَّهُمْ أَوْ تَنَفَّصَهُمْ أَوْ أَحَدًا مِنْهُمْ، فَلَيْسَ عَلَى السُّنَّةِ، وَلَيْسَ لَهُ فِي الْفِيءِ حَقٌّ.

أَخْبَرَنَا بِذَلِكَ غَيْرُ وَاحِدٍ عَنْ مَالِكِ بْنِ أَنَسٍ أَنَّهُ قَالَ: قَسَمَ اللَّهُ تَعَالَى الْفِيءَ، فَقَالَ: {لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ} [الحشر: ٨] ثُمَّ قَالَ: {وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا} [الحشر: ١٠]، فَمَنْ لَمْ يَقُلْ هَذَا لَهُمْ، فَلَيْسَ مِمَّنْ جَعَلَ لَهُ الْفِيءُ.

[القرآن كلام الله تعالى]

٤- وَالْقُرْآنُ: كَلَامُ اللَّهِ. سَمِعْتُ سُفْيَانَ يَقُولُ: الْقُرْآنُ كَلَامُ اللَّهِ، وَمَنْ قَالَ: مَخْلُوقٌ، فَهُوَ مُبْتَدِعٌ، لَمْ نَسْمَعْ أَحَدًا يَقُولُ هَذَا.



[قول سفيان في الإيمان]

٥- وَسَمِعْتُ سُفْيَانَ يَقُولُ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ، وَيَزِيدُ وَيَنْقُصُ.
فَقَالَ لَهُ أَخُوهُ إِبْرَاهِيمُ بْنُ عُيَيْنَةَ: يَا أَبَا مُحَمَّدٍ، لَا تَقُلْ: "يَنْقُصُ". فَغَضِبَ، وَقَالَ: اسْكُتْ يَا صَبِي! بَلْ حَتَّى لَا يَبْقَى مِنْهُ شَيْءٌ.

[رؤية المؤمنين ربهم يوم القيامة]

٦- وَالْإِفْرَارُ بِالرُّؤْيَةِ بَعْدَ الْمَوْتِ.

[إثبات الصفات]

٧- وَمَا نَطَقَ بِهِ الْقُرْآنُ وَالْحَدِيثُ، مِثْلُ: {وَقَالَتِ الْيَهُودُ يُدُّ اللَّهُ مَغْلُولَةً} [المائدة: ٦٤]
وَمِثْلُ: {وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ} [الزمر: ٦٧]
وَمَا أَشْبَهَ هَذَا مِنَ الْقُرْآنِ وَالْحَدِيثِ، لَا نَزِيدُ فِيهِ، وَلَا نُفَسِّرُهُ، نَقَفُ عَلَى مَا وَقَفَ عَلَيْهِ الْقُرْآنُ وَالسُّنَّةُ.
وَنَقُولُ: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} [طه: ٥]، وَمَنْ زَعَمَ غَيْرَ هَذَا فَهُوَ مُعْطَلٌ جَهْمِيٌّ.

[الفرق بين أهل السنة والخوارج]

٨- وَلَا نَقُولُ كَمَا قَالَتِ الْخَوَارِجُ: "مَنْ أَصَابَ كَبِيرَةً فَقَدْ كَفَرَ".

وَلَا تَكْفِيرَ بِشَيْءٍ مِنَ الذُّنُوبِ، إِنَّمَا الْكُفْرُ فِي تَرْكِ الْخُمْسِ الَّتِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ،
وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ."



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

٩- فَأَمَّا ثَلَاثٌ مِنْهَا فَلَا يُنَظَرُ تَارِكُهَا: مَنْ لَمْ يَتَشَهَّدْ، وَلَمْ يُصَلِّ، وَلَمْ يَصُمْ، لِأَنَّهُ لَا يُؤَخَّرُ شَيْءٌ مِنْ هَذَا عَنْ وَقْتِهِ، وَلَا يُجْزَى مَنْ قَضَاهُ بَعْدَ تَفْرِيطِهِ فِيهَا عَامِدًا عَنْ وَقْتِهِ.

فَأَمَّا الزَّكَاةُ، فَمَتَى مَا آدَاهَا أَجْزَأَتْ عَنْهُ، وَكَانَ أَثِمًا فِي الْحَبْسِ.

وَأَمَّا الْحَجُّ، فَمَنْ وَجَبَ عَلَيْهِ، وَوَجَدَ السَّبِيلَ إِلَيْهِ، وَجَبَ عَلَيْهِ، وَلَا يَجِبُ عَلَيْهِ فِي عَامِهِ ذَلِكَ حَتَّى لَا يَكُونَ لَهُ مِنْهُ بَدْءٌ. مَتَى آدَاهُ، كَانَ مُؤَدِّيًا، وَلَمْ يَكُنْ أَثِمًا فِي تَأْخِيرِهِ إِذَا آدَاهُ، كَمَا كَانَ أَثِمًا فِي الزَّكَاةِ؛ لِأَنَّ الزَّكَاةَ حَقٌّ لِمُسْلِمِينَ مَسَاكِينَ حَبَسَهُ عَلَيْهِمْ فَكَانَ أَثِمًا حَتَّى وَصَلَ إِلَيْهِمْ،

وَأَمَّا الْحَجُّ فَكَانَ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ، إِذَا آدَاهُ فَقَدْ آدَى، وَإِنْ هُوَ مَاتَ وَهُوَ وَاحِدٌ مُسْتَطِيعٌ وَلَمْ يَحُجَّ، سَأَلَ الرَّجْعَةَ إِلَى الدُّنْيَا أَنْ يَحُجَّ، وَيَجِبُ لِأَهْلِهِ أَنْ يَحُجُّوا عَنْهُ، وَيَرْجُوا أَنْ يَكُونَ ذَلِكَ مُؤَدِيًا عَنْهُ، كَمَا لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقُضِيَ عَنْهُ بَعْدَ مَوْتِهِ.

[تمت الرسالة والحمد لله رب العالمين]

[Īman Is Statement And Action; It Increases And Decreases]



[Praising The Companions]

3-It is from the Sunnah to invoke Allah's mercy upon all the Companions of Muhammad ﷺ, for Allah, the Almighty, said:

“And those who come after them say: Our Lord, forgive us and our brothers who preceded us in faith.” (Al-Hashr 10)

[illegible]



[The Qur'an Is The Speech Of Allah]

4- The Qur'an is the Speech of Allah.

I heard Sufyan say to me: “The Qur’an is the Speech of Allah. Whoever says it is created is an innovator. We have never heard anyone say such a thing.”

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



[The Statement Of Sufyān Regarding Imān]

5- I heard Sufyan say: “Faith consists of statement and action, and it increases and decreases.”

His brother Ibrahim ibn ‘Uyaynah said to him: “O Abu Muhammad! Do not say that it decreases.” Sufyan became angry and said: “Be quiet, boy! Rather, it decreases until nothing remains of it!”

[illegible]



[The Believers Seeing Their Lord]

6- Affirming seeing Allah after death.

[illegible]



[The Difference Between Ahl Al-Sunnah And The Khawārij]

8-We do not say, as the Khawarij say, that “Whoever commits a major sin has committed disbelief (Kufr).”

[illegible]

