

أصول السُّنَّة للحميدي

Usūl al-Sunnah of Al-Ḥumaydī

السُّنَّة عندنا أنَّ يُؤمِّنَ الرجل بالقَدَرِ خيرَه وشره، خُلوه ومُؤرّه، وأنَّ يَعْلَمَ أنَّ ما أَصابه لم يكن ليخطئه وأنَّ ما أخطأه لم يكن ليصيبه، وأنَّ ذلك كُلُّه قضاءٌ مِنَ اللَّهِ عَزَّ وَجَلَّ.

The *sunnah*, in our view, is that a person must believe in the divine decree, the good of it and the bad of it, the sweetness of it, and the bitterness of it. He must realise that what befalls him would never have missed him, and what missed him would never have touched him, and all of that is decreed by Allah, the Most High.

وأنَّ الإِيمانَ قولٌ وعملٌ، يَزِيدُ وينقُصُ، ولا يَنْفَعُ قولٌ إلَّا بِعَمَلٍ، ولا عَمَلٌ وقولٌ إلَّا بِنِيَّةٍ، ولا قولٌ وعملٌ ونِيَّةٌ إلَّا بِسُنَّةٍ.

And that belief consists of speech and action. It increases and decreases. Speech does not benefit without action, nor do action or speech benefit without intention, nor do speech, action, or intention benefit except with the *Sunnah*.

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﴾، فلن يؤمن إلا بالاستغفار لهم، فمن سبهم أو تنقصهم أو

أحدًا منهم؛ فليس على السنة، وليس له في الفية حق. أخبرنا بذلك غير واحد عن مالك بن أنس؛ أنه قال:

"قسم الله تعالى الفية فقال: ﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ﴾ ثم قال: ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ

يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا﴾ فمن لم يقل هذا لهم فليس ممن جعل له الفية.

Invoking mercy upon all of the companions of Muhammad (ﷺ), for Allah says, "And those who come after them say, 'O our Lord, forgive us and our brethren who were our predecessors in faith.'"¹ Thus, one will not have belief except by seeking forgiveness for them. Whoever insults or belittles them or even a single one of them, he is not upon the *Sunnah*. And he has no right in the *fay*' (spoils). More than one has informed us from Mālik ibn Anas that he said, "Allah divided the *fay*' between "The poor emigrants, those who were driven out of their homes",² and then said, "And those who come after them say, 'O our Lord forgive us and our brethren.'"³ Whoever is not included in these verses is not from those for whom there is *fay*'.

¹ Al-Hashr: 10

² Al-Hashr: 8

³ Al-Hashr: 10

والقرآن كلام الله، سمعتُ سفيانَ يقول: "القرآنُ كلامُ الله، ومن قال مخلوقٌ؛ فهو مبتدعٌ، لم نسمع أحدًا يقول هذا"، وسمعتُ سفيانَ يقول: "الإيمان قول وعمل، ويزيد وينقص"، فقال له أخوه إبراهيم بن عيينة: "يا أبا محمد؛ لا تقل ينقص!" فغضب وقال: "اسكت يا صبي، بل حتى لا يبقى منه شيء".

The Qur'an is the speech of Allah. I heard Sufyān say, "The Qur'an is the speech of Allah, and whoever says it is created is an innovator. And we have not heard anyone saying this." I heard Sufyān say, "Faith is speech and action, it increases and decreases."

His brother Ibrāhīm ibn 'Uyaynah said to him, "O Abu Muḥammad, do not say that it decreases." He became angry and said, "Be quiet O child, rather it decreases until there is nothing left of it."

والإقرار بالرؤية بعد الموت، وما نطق به القرآن والحديث مثل قوله تعالى: ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ﴾ ومثل قوله تعالى: ﴿وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾ وما أشبه هذا من القرآن والحديث، لا نزيد فيه ولا نفسره، نقف على ما وقف عليه القرآن والسنة ونقول: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ ومن زعم غير هذا فهو مُعْطِلٌ جَهْمِيٌّ.

We affirm seeing Allah after death and [affirm] what is stated in the Qur'an and *ḥadīth* such as "The Jews say, 'Allah's Hand is chained,'"⁴ and "And the heavens will be rolled up in His Right Hand."⁵ We also affirm what is similar to this from the Qur'an and *ḥadīth*. We do not add to it nor explain it. We stop where the Quran and *Sunnah* stop, and we say, "The Most Merciful rose over the Throne"⁶ (20:5). Whoever claims other than this is a denier and Jahmī.

وَأَنْ لَا نَقُولَ كَمَا قَالَتِ الْخَوَارِجُ: "مَنْ أَصَابَ كَبِيرَةً فَقَدْ كَفَرَ!" وَلَا نُكْفِّرُ بِشَيْءٍ مِنَ الذُّنُوبِ، وَإِنَّمَا الْكُفْرُ فِي تَرْكِ
الْخَمْسِ الَّتِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؛ وَأَنَّ مُحَمَّدَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ الْبَيْتِ".

We do not say as the Khawārij do, "Whoever commits a major sin has committed disbelief." We do not declare a person a disbeliever because of a sin that they commit. Disbelief is only in abandoning the five pillars concerning which Allah's Messenger (ﷺ) said, "Islam is built upon five: Bearing witness that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger, to establish the prayer, to give zakat, to fast in Ramadan, and to make Ḥajj to the House."

⁴ Al-Mā'idah: 64

⁵ Al-Zumar: 67

⁶ ṬāHā: 5

فَأَمَّا ثَلَاثٌ مِنْهَا فَلَا يُنَاطَرُ تَارِكُهُ: مَنْ لَمْ يَتَشَهَّدْ، وَلَمْ يَصَلِّ، وَلَمْ يَصُمْ لَأَنَّهُ يُؤَخَّرُ شَيْءٌ مِنْ هَذَا عَنْ وَقْتِهِ، وَلَا يَجْزِي مَنْ قَضَاهُ بَعْدَ تَفْرِيطِهِ فِيهِ عَامِدًا عَنْ وَقْتِهِ، فَأَمَّا الزَّكَاةُ فَمَتَى مَا أَدَاهَا أَجْزَأَتْ عَنْهُ، وَكَانَ آثِمًا فِي الْحَبْسِ، وَأَمَّا الْحَجُّ فَمَنْ وَجِبَ عَلَيْهِ وَوُجِدَ السَّبِيلُ إِلَيْهِ وَجِبَ عَلَيْهِ، وَلَا يَجِبُ عَلَيْهِ فِي عَامِهِ ذَلِكَ حَتَّى لَا يَكُونَ لَهُ مِنْهُ بُدٌّ، مَتَى أَدَاهُ كَانَ مُؤَدِيًّا وَلَمْ يَكُنْ آثِمًا فِي تَأْخِيرِهِ إِذَا أَدَاهُ كَمَا كَانَ آثِمًا فِي الزَّكَاةِ، لِأَنَّ الزَّكَاةَ حَقٌّ لِمُسْلِمِينَ مَسَاكِينَ حَبَسَهُ عَلَيْهِمْ، فَكَانَ آثِمًا حَتَّى وَصَلَ إِلَيْهِمْ، وَأَمَّا الْحَجُّ فَكَانَ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ إِذَا أَدَاهُ فَقَدْ أَدَى، وَإِنْ هُوَ مَاتَ وَهُوَ وَاجِدٌ مُسْتَطِيعٌ وَلَمْ يَحْجَّ سَأَلَ الرَّجْعَةَ إِلَى الدُّنْيَا أَنْ يَحْجَّ، وَيَجِبُ لِأَهْلِهِ أَنْ يُحْجُّوا عَنْهُ، وَنَرْجُو أَنْ يَكُونَ ذَلِكَ مُؤَدِيًّا عَنْهُ كَمَا لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقُضِيَ عَنْهُ بَعْدَ مَوْتِهِ.

As for three, the one who abandons them is not worth disputing: the one who does not give the testimony of faith, nor does he pray, nor does he fast. 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 zakah, whenever he pays it, it suffices him, but he is sinful for withholding it.

As for Hajj, whoever it is obligatory upon and he is capable of performing it, it becomes binding on him. However, it is not binding on him in that very year such that he has no other choice. Whenever he performs it, he has fulfilled it, and he is not sinful in delaying it as he would be in delaying zakah. This is because zakah is the right of the poor Muslims whom he withheld from, and hence he is sinful until it reaches them.

As for Hajj, it is between him and his Lord; whenever he performs it, it is fulfilled. If he dies while he had the ability to perform it, but did not do so, he will ask to be returned to this

world to be able to perform Ḥajj. It then becomes an obligation upon his family to perform Ḥajj on his behalf, and we hope that would fulfil it on his behalf, just as if he had a debt and it was repaid on his behalf after he died.