

The Foundations of the Sunnah



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being a translation of *Uṣūl as-Sunnah*,
by Abū Bakr ʿAbd Allāh ibn az-Zubayr al-Ḥumaydī
(d. 219 AH)

Arabic and English on facing pages
Translated and edited by Ṣalāḥ al-Irānī



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An English translation of *Uṣūl as-Sunnah* by Abū Bakr ‘Abd Allāh ibn az-Zubayr al-Ḥumaydī (d. 219 AH/834 CE). Arabic text compared with *I’tiqād A’immat as-Salaf Abl al-Ḥadith* of Muḥammad ibn ‘Abd ar-Raḥmān al-Khumayyis (Dār Ilāf ad-Dawliyyah, 1420 AH/1999 CE); vocalisation completed by the publisher.

Translated and edited, with an introduction and a biography of the author, by Ṣalāḥ al-Irānī (@salahalirance)

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Ya'qūb ibn Sufyān al-Fasawī رَحِمَهُ اللهُ said of al-Ḥumaydī رَحِمَهُ اللهُ :

«ما لقيت أنصح للإسلام وأهله منه»

“I have not met anyone more sincere towards Islam and its people than him.” [adh-Dhahabī, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *al-Kāshif fī Ma'rifat man lahu Riwāyah fī al-Kutub as-Sittah*, vol. 1, p. 552.]



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Introduction

BY ṢALAH AL-IRĀNĪ

All praise belongs to Allah, Lord of all the worlds, and may He send blessings and peace upon our Prophet Muḥammad ﷺ, upon his family and upon all his Companions.

Every building stands on what cannot be seen. Its rooms may be rebuilt and its walls repainted from one generation to the next, but its foundations, once laid, carry everything above them. Allah Himself gives us this image when He likens a good word to “a good tree, whose root is firm and whose branches reach into the sky” [Q 14:24]. The word the scholars chose for the foundations of belief, *uṣūl*, is the plural of *aṣl*, the very word used in that verse for the root. To speak of *Uṣūl as-Sunnah*, then, is to speak of the roots of the Sunnah: what the Messenger of Allah ﷺ and his Companions believed about Allah and His names and attributes, about His decree, about faith, the Qur’ān, the Companions and the Hereafter. Everything else in the religion grows from these roots.

For the first generation these roots needed no defence; they were simply what the Muslims believed. It was the appearance of new sects that made it necessary to state them plainly: (1) the Khawārij, who declared Muslims disbelievers on account of their sins; (2) the Qadariyyah, who denied the decree; (3) the Murji’ah, who separated action from faith; and (4) the Jahmiyyah, who denied the attributes of Allah and claimed that the Qur’ān was created. The scholars of *ḥadīth* did not answer them with a new creed. They put into short and clear words what had always been believed, and they narrated those words with their chains of narration, just as they narrated

ḥadīth, so that the common people would not be led astray and the student would know the path. Their students learnt these statements by heart and passed them on.

Al-Ḥumaydī (d. 219 AH) was among the earliest to set down such a statement, and a long line of *imāms* followed him: *Imam* Aḥmad ibn Ḥanbal (d. 241 AH) in his *Uṣūl as-Sunnah*; al-Muzanī (d. 264 AH) in *Sharḥ as-Sunnah*; Abū Zur‘ah (d. 264 AH) and Abū Ḥātim (d. 277 AH), the two scholars of Rayy, in the creed they reported from the scholars of every land; Ibn Abī ‘Āṣim (d. 287 AH) and ‘Abd Allāh ibn Aḥmad (d. 290 AH), each in a book called *as-Sunnah*; al-Barbahārī (d. 329 AH) in *Sharḥ as-Sunnah*; Ibn Baṭṭāh (d. 387 AH) in *al-Ibānah*; Ibn Abī Zamanayn (d. 399 AH) in *Uṣūl as-Sunnah*; al-Lālakā’ī (d. 418 AH) in *Sharḥ Uṣūl I’tiqād Ahl as-Sunnah wa-al-Jamā‘ah*; and aṣ-Ṣābūnī (d. 449 AH) in *Aqīdat as-Salaf Aṣḥāb al-Ḥadīth*. They lived in different lands and different centuries, and their words differ; yet it is not difficult to see that their creed is one.

The weight of al-Ḥumaydī’s words comes from the man himself. He was the Shaykh of the Ḥaram in Makkah; he sat with Sufyān ibn ‘Uyaynah for nineteen years and became his leading transmitter; he accompanied ash-Shāfi‘ī to Egypt; and he was a teacher of al-Bukhārī, who chose to open his *Ṣaḥīḥ* with a *ḥadīth* narrated from him. In a few short paragraphs he gathers the belief of Ahl as-Sunnah in the decree, in faith, in the Companions, in the Qur’ān, in the believers’ seeing of their Lord, in His attributes, and in the grave matter of declaring a Muslim a disbeliever. The treatise has reached us within his *Musnad*, narrated from him by his student Bishr ibn Mūsā.

In this edition the Arabic text has been fully vocalised and compared with the text given by Shaykh Muḥammad ibn ‘Abd ar-Raḥmān al-Khumayyis in *I’tiqād A’immat as-Salaf Ahl al-Ḥadīth*. The headings were added to guide the reader and are

not part of al-Ḥumaydī's words. The notes gather verses, *ḥadīth* and statements of the Salaf and the *imāms* that shed light on the text, each with its source, and a short account of al-Ḥumaydī's life, drawn from the early books of biography, follows this introduction. The translation is my own; I have kept it close to the Arabic while aiming for clear English, and words added for clarity are placed in square brackets.

And to you, dear reader and dear friend: may Allah keep your heart firm upon the Sunnah, make it beloved to you, and make you among those “who listen to the word and follow the best of it” [Q 39:18]. I ask Allah ﷻ to accept this work from me, to forgive me my shortcomings in it, to make it sincerely for His Face and heavy on my scales on the Day I meet Him, and to have mercy on *Imam* al-Ḥumaydī and on all the *imāms* of the Sunnah who preserved this religion for us. And our final call is that all praise belongs to Allah, Lord of all the worlds.

ṢALAH AL-IRĀNĪ

@salabaliranee

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2 Jumādā al-Ūlā 1448 AH/13 October 2026 CE



The Life of Imam al-Ḥumaydī

His Name and Lineage

He is the *imām*, the *ḥāfiẓ*, the jurist, the Shaykh of the Ḥaram, Abū Bakr ‘Abd Allāh ibn az-Zubayr ibn ‘Īsā ibn ‘Ubayd Allāh ibn Usāmah ibn ‘Abd Allāh ibn Ḥumayd ibn Zuhayr ibn al-Ḥārith ibn Asad ibn ‘Abd al-‘Uzzā al-Qurashī al-Asadī al-Ḥumaydī al-Makkī, the author of *al-Musnad*.¹ Ibn Sa’d said that he was from Banū Asad ibn ‘Abd al-‘Uzzā ibn Quṣayy, of Quraysh.²

His Teachers

He narrated from Ibrāhīm ibn Sa’d, Fuḍayl ibn ‘Iyāḍ, and Sufyān ibn ‘Uyaynah, from whom he narrated a great deal and with precision, as well as from ‘Abd al-‘Azīz ibn ‘Abd aṣ-Ṣamad al-‘Ammī, ‘Abd al-‘Azīz ibn Abī Ḥāzim, al-Walīd ibn Muslim, Marwān ibn Mu‘āwiyah, Wakī‘ and ash-Shāfi‘i. Adh-Dhahabi said: “He was not a prolific narrator, but he has great standing in Islam.”³ Al-Mizzī adds others, among them Anas ibn ‘Iyāḍ, Bishr

1 adh-Dhahabi, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar A‘lām an-Nubalā’*. Mu’assasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 616.

2 Ibn Sa’d, Muḥammad (d. 230 AH/845 CE). *aṭ-Ṭabaqāt al-Kubrā*. Dār Ṣādir, 1968 CE, vol. 5, p. 502.

3 adh-Dhahabi, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar A‘lām an-Nubalā’*. Mu’assasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 616.

ibn Bakr, Abū Usāmah, ‘Abd al-‘Azīz ad-Darāwardī, and Muḥammad and Ya‘lā, the sons of ‘Ubayd at-Ṭanāfisi.⁴

His Students

Those who narrated from him include al-Bukhārī, adh-Dhuhli, Hārūn al-Ḥammāl, Aḥmad ibn al-Azhar, Salamah ibn Shabīb, Muḥammad ibn Sanjar, Ya‘qūb al-Fasawī, Ismā‘il Samuwayh, Muḥammad ibn ‘Abd Allāh ibn al-Barqī, Abū Zur‘ah ar-Rāzī, Bishr ibn Mūsā, Abū Ḥātim, Ya‘qūb ibn Shaybah, and Abū Bakr Muḥammad ibn Idrīs al-Makkī, his scribe, and many others.⁵ Muslim narrated his *ḥadīth* in the introduction to his *Ṣaḥīḥ*, and Abū Dāwūd, at-Tirmidhī and an-Nasā‘ī narrated his *ḥadīth*, as did Ibn Mājah in his *Tafsīr*, all through intermediaries.⁶

His Companionship of Sufyān ibn ‘Uyaynah

Al-Ḥumaydī said: “I sat with Sufyān ibn ‘Uyaynah for nineteen years, or about that.”⁷ Ibn Sa‘d called him “the companion of Sufyān ibn ‘Uyaynah and his transmitter”.⁸

Muḥammad ibn ‘Abd ar-Raḥīm al-Harawī said: “I came to Makkah in the year [one hundred and] ninety-eight. Sufyān ibn

4 al-Mizzī, Yūsuf ibn ‘Abd ar-Raḥmān (d. 742 AH/1341 CE). *Tabdhīb al-Kamāl fi Asmā’ ar-Rijāl*. Ed. Bashshār ‘Awwād Ma‘rūf. Mu’assasat ar-Risālah, vol. 14, pp. 512–513.

5 adh-Dhahabī, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar A‘lām an-Nubalā’*. Mu’assasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, pp. 616–617.

6 al-Mizzī, Yūsuf ibn ‘Abd ar-Raḥmān (d. 742 AH/1341 CE). *Tabdhīb al-Kamāl fi Asmā’ ar-Rijāl*. Ed. Bashshār ‘Awwād Ma‘rūf. Mu’assasat ar-Risālah, vol. 14, p. 515. Ibn Ḥajar al-‘Asqalānī, Aḥmad ibn ‘Alī (d. 852 AH/1449 CE). *Tabdhīb at-Tabdhīb*. Maṭba‘at Dā‘irat al-Ma‘ārif an-Nizāmiyyah, vol. 5, p. 215.

7 adh-Dhahabī, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar A‘lām an-Nubalā’*. Mu’assasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 617.

‘Uyaynah had died at the start of that year, seven months before we arrived. So I asked who was the most eminent of the companions of Ibn ‘Uyaynah, and al-Ḥumaydī was named to me, so I wrote down the *ḥadīth* of Ibn ‘Uyaynah from him.”⁹

His Memory and Precision

Ar-Rabīʿ ibn Sulaymān said: I heard ash-Shāfiʿī say: “I have not seen anyone troubled by phlegm who had a better memory than al-Ḥumaydī. He had memorised ten thousand *ḥadīth* of Sufyān ibn ‘Uyaynah.”¹⁰

Abū Ḥātim ar-Rāzī said: “The most reliable of people in [narrating from] Ibn ‘Uyaynah is al-Ḥumaydī. He is the head of the companions of Ibn ‘Uyaynah, and he is trustworthy, an *imām*.”¹¹

Ibn Ḥajar said: “Trustworthy, a *ḥāfiẓ*, a jurist, the most eminent of the companions of Ibn ‘Uyaynah.”¹²

The Praise of the Scholars for Him

Aḥmad ibn Ḥanbal said: “Al-Ḥumaydī, in our view, is an *imām*.”¹³

8 Ibn Saʿd, Muḥammad (d. 230 AH/845 CE). *aṭ-Ṭabaqāt al-Kubrā*. Dār Ṣādir, 1968 CE, vol. 5, p. 502.

9 adh-Dhahabī, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar Aʿlām an-Nubalāʾ*. Muʿassasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 617.

10 adh-Dhahabī, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar Aʿlām an-Nubalāʾ*. Muʿassasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 618.

11 adh-Dhahabī, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar Aʿlām an-Nubalāʾ*. Muʿassasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 617.

12 Ibn Ḥajar al-ʿAsqalānī, Aḥmad ibn ʿAlī (d. 852 AH/1449 CE). *Taqrib at-Tabdhib*, no. 3320.

13 adh-Dhahabī, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar Aʿlām an-Nubalāʾ*. Muʿassasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 617.

Ishāq ibn Rāhawayh said: “The *imāms* in our time are ash-Shāfi‘ī, al-Ḥumaydī and Abū ‘Ubayd.”¹⁴

Al-Bukhārī said: “Al-Ḥumaydī is an *imām* in *ḥadīth*.”¹⁵

Ibn Sa’d said: “He was trustworthy, with many *ḥadīth*.”¹⁶

Ibn Ḥibbān said: “He was a man of the Sunnah, of virtue and of religion.” Ibn ‘Adī said: “He went with ash-Shāfi‘ī to Egypt, and he was among the best of people.” Al-Ḥākim said: “Trustworthy and dependable.” He also said: “When Muḥammad ibn Ismā‘īl [al-Bukhārī] found a *ḥadīth* with him, he would not take it from anyone else, because of his trust in him.”¹⁷

His Sincerity and His Firmness upon the Sunnah

Ya‘qūb ibn Sufyān al-Fasawī said: “Al-Ḥumaydī narrated to us, and I have not met anyone more sincere towards Islam and its people than him.”¹⁸

Al-Ḥumaydī said: “By Allah, that I should fight those who reject the *ḥadīth* of the Messenger of Allah ﷺ is more beloved to me than that I should fight the same number of Turks.”¹⁹

14 adh-Dhahabī, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar A‘lām an-Nubalā’*. Mu’assasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, pp. 618–619.

15 adh-Dhahabī, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar A‘lām an-Nubalā’*. Mu’assasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 619.

16 Ibn Sa’d, Muḥammad (d. 230 AH/845 CE). *aṭ-Ṭabaqāt al-Kubrā*. Dār Ṣādir, 1968 CE, vol. 5, p. 502.

17 Ibn Ḥajar al-‘Asqalānī, Aḥmad ibn ‘Alī (d. 852 AH/1449 CE). *Tabdhīb at-Tabdhīb*. Maṭba‘at Dā‘irat al-Ma‘ārif an-Nizāmiyyah, vol. 5, pp. 215–216.

18 adh-Dhahabī, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar A‘lām an-Nubalā’*. Mu’assasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 617.

19 adh-Dhahabī, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar A‘lām an-Nubalā’*. Mu’assasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 619.

‘Alī ibn Khalaf said: I heard al-Ḥumaydī say: “As long as I am in the Ḥijāz, Aḥmad ibn Ḥanbal is in Iraq and Ishāq is in Khurāsān, no one will overcome us.”²⁰

Ḥarb al-Kirmānī, the companion of *Imam* Aḥmad, named him among the *imāms* whose way he described as the Sunnah, saying: “It is the way of Aḥmad, Ishāq ibn Ibrāhīm ibn Makhlad, ‘Abd Allāh ibn az-Zubayr al-Ḥumaydī, Sa‘īd ibn Manṣūr and others with whom we sat and from whom we took knowledge.”²¹

His Place in *Ṣaḥīḥ al-Bukhārī*

Al-Bukhārī opened his *Ṣaḥīḥ* with the *ḥadīth* “Actions are only by intentions”, narrating it from al-Ḥumaydī, from Sufyān.²² Adh-Dhahabī said: “This is the first thing with which al-Bukhārī opened his *Ṣaḥīḥ*, and he made it like an opening address for it. He turned away from opening with the narration of *Imam* Mālik in favour of this chain, because of the high standing of al-Ḥumaydī and his precedence, and because this chain of his is very rare: there is no *‘an‘anah* in it at all; rather, every one of its narrators states plainly that he heard it.”²³

His Return to Makkah and His Death

Adh-Dhahabī said: “When ash-Shāfi‘ī died, al-Ḥumaydī wished to take his place as teacher, and he and Ibn ‘Abd al-Ḥakam

20 adh-Dhahabī, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar A‘lām an-Nubalā’*. Mu‘assasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 619.

21 Ibn Taymiyyah, Aḥmad ibn ‘Abd al-Ḥalīm (d. 728 AH/1328 CE). *Iqtidā’ aṣ-Ṣirāt al-Mustaqīm*. Ed. Nāṣir al-‘Aql. Dār ‘Ālam al-Kutub, 7th edn, 1419 AH/1999 CE, vol. 1, p. 420.

22 al-Bukhārī, Muḥammad ibn Ismā‘īl (d. 256 AH/870 CE). *al-Jāmi‘ aṣ-Ṣaḥīḥ, ḥadīth* no. 1.

competed for it. Ibn ‘Abd al-Ḥakam won the *imām*’s seat from him. Then al-Ḥumaydī returned to Makkah and stayed there, spreading knowledge, may Allah have mercy on him.”²⁴

He died in Makkah in the month of Rabi‘ al-Awwal, in the year 219 AH/834 CE. Al-Bukhārī gave the same year, and it has also been said that he died in 220 AH/835 CE.²⁵ May Allah have mercy on him.

23 **adh-Dhahabi**, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar A‘lām an-Nubalā’*. Mu‘assasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, pp. 620–621.

24 **adh-Dhahabi**, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar A‘lām an-Nubalā’*. Mu‘assasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 619.

25 **Ibn Sa‘d**, Muḥammad (d. 230 AH/845 CE). *aṭ-Ṭabaqāt al-Kubrā*. Dār Ṣādir, 1968 CE, vol. 5, p. 502. **adh-Dhahabi**, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar A‘lām an-Nubalā’*. Mu‘assasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 618.



The Foundations of the Sunnah

Bishr ibn Mūsā narrated to us, saying: al-Ḥumaydī narrated to us, saying:

Belief in the Decree

1. The Sunnah with us is that a person believes in the decree, its good and its evil,¹ its sweet and its bitter; and that he knows that whatever befell him was never going to miss him, and that whatever missed him was never going to befall him;² and that all of that is a decree from Allah ﷻ.

1 In the *ḥadīth* of Jibril, the Messenger of Allah ﷺ said: “Faith is that you believe in Allah, His angels, His books, His messengers and the Last Day, and that you believe in the decree, its good and its evil.” **Muslim**, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj (d. 261 AH/875 CE). *Ṣaḥīḥ Muslim*, *ḥadīth* no. 8.

2 The Prophet ﷺ said: “A servant does not believe until he believes in the decree, its good and its evil; until he knows that what befell him was never going to miss him, and that what missed him was never going to befall him.” **at-Tirmidhī**, Muḥammad ibn ‘Īsā (d. 279 AH/892 CE). *al-Jāmi‘*, *ḥadīth* no. 2144. **al-Albānī**, Muḥammad Nāṣir ad-Dīn (d. 1420 AH/1999 CE). *Ṣaḥīḥ Sunan at-Tirmidhī*, *ḥadīth* no. 2144, where he grades it authentic (*ṣaḥīḥ*).



أُصُولُ السُّنَّةِ

حَدَّثَنَا بِشْرُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ:

الإِيمَانُ بِالْقَدَرِ

١. السُّنَّةُ عِنْدَنَا: أَنْ يُؤْمِنَ الرَّجُلُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ^١،
حُلُوهِ وَمُرِّهِ، وَأَنْ يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ،
وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ^٢، وَأَنَّ ذَلِكَ كُلَّهُ قَضَاءٌ
مِنَ اللَّهِ عَزَّ وَجَلَّ.

١ في حديث جبريل، قال رسول الله صلى الله عليه وسلم: «الإيمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر، وتؤمن بالقدر خيره وشره». مسلم، أبو الحسين مسلم بن الحجاج (ت ٢٦١هـ). صحيح مسلم، رقم ٨.

٢ قال النبي صلى الله عليه وسلم: «لا يؤمن عبد حتى يؤمن بالقدر خيره وشره، حتى يعلم أن ما أصابه لم يكن ليخطئه، وأن ما أخطأه لم يكن ليصيبه». الترمذي، محمد بن عيسى (ت ٢٧٩هـ). الجامع، رقم ٢١٤٤. الألباني، محمد ناصر الدين (ت ١٤٢٠هـ). صحيح سنن الترمذي، رقم ٢١٤٤، وقال: صحيح.

Faith Is Speech and Action; It Increases and Decreases

2. And that faith is speech and action;³ it increases and decreases. Speech is of no benefit except with action, nor action and speech except with intention,⁴ nor speech, action and intention except with the Sunnah.⁵

3 *Imam* ash-Shāfi'ī رحمه الله said: "It was the consensus of the Companions, of the Successors after them, and of those we met, that they would say: faith is speech, action and intention; none of the three suffices without the others." *al-Lālakā'ī*, *Hibat Allāh ibn al-Ḥasan* (d. 418 AH/1027 CE). *Sharḥ Uṣūl I'tiqād Ahl as-Sunnah wa-al-Jamā'ah*. Dār al-Baṣīrah, vol. 5, p. 754. *Ibn Taymiyyah*, Aḥmad ibn 'Abd al-Ḥalīm (d. 728 AH/1328 CE). *Majmū' al-Fatāwā*, vol. 7, p. 209.

4 The Prophet ﷺ said: "Actions are only by intentions, and each person shall have only what he intended." *al-Bukhārī*, Muḥammad ibn Ismā'il (d. 256 AH/870 CE). *al-Jāmi' aṣ-Ṣaḥīḥ*, *ḥadīth* no. 1. *Muslim*, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj (d. 261 AH/875 CE). *Ṣaḥīḥ Muslim*, *ḥadīth* no. 1907.

5 Allāh ﷻ said: "Say: 'If you love Allāh, then follow me; Allāh will love you'" [Q 3:31]. And the Prophet ﷺ said to the three men who had asked about his worship: "Whoever turns away from my Sunnah is not of me." *al-Bukhārī*, Muḥammad ibn Ismā'il (d. 256 AH/870 CE). *al-Jāmi' aṣ-Ṣaḥīḥ*, *ḥadīth* no. 5063. *Muslim*, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj (d. 261 AH/875 CE). *Ṣaḥīḥ Muslim*, *ḥadīth* no. 1401.

الإيمانُ قولٌ وعَمَلٌ يَزِيدُ وَيَنْقُصُ

٢. وَأَنَّ الإِيمَانَ قَوْلٌ وَعَمَلٌ^٣، يَزِيدُ وَيَنْقُصُ، وَلَا يَنْفَعُ قَوْلٌ إِلَّا بِعَمَلٍ، وَلَا عَمَلٌ وَقَوْلٌ إِلَّا بِنِيَّةٍ^٤، وَلَا قَوْلٌ وَعَمَلٌ وَنِيَّةٌ إِلَّا بِسُنَّةٍ^٥.

٣ قال الإمام الشافعي رحمه الله: «وكان الإجماع من الصحابة والتابعين من بعدهم ومن أدركنا يقولون: إن الإيمان قول وعمل ونية، لا تجزئ واحدة من الثلاثة إلا بالأخرى». اللالكائي، هبة الله بن الحسن (ت ٤١٨هـ). شرح أصول اعتقاد أهل السنة والجماعة. دار البصيرة، ج ٥، ص ٧٥٤. ابن تيمية، أحمد بن عبد الحليم (ت ٧٢٨هـ). مجموع الفتاوى، ج ٧، ص ٢٠٩.

٤ قال النبي صلى الله عليه وسلم: «إنما الأعمال بالنيات، وإنما لكل امرئ ما نوى». البخاري، محمد بن إسماعيل (ت ٢٥٦هـ). الجامع الصحيح، رقم ١. مسلم، أبو الحسين مسلم بن الحجاج (ت ٢٦١هـ). صحيح مسلم، رقم ١٩٠٧.

٥ قال الله تعالى: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ [آل عمران: ٣١]، وقال النبي صلى الله عليه وسلم للثلاثة الذين سألوها عن عبادته: «فمن رغب عن سنتي فليس مني». البخاري، محمد بن إسماعيل (ت ٢٥٦هـ). الجامع الصحيح، رقم ٥٠٦٣. مسلم، أبو الحسين مسلم بن الحجاج (ت ٢٦١هـ). صحيح مسلم، رقم ١٤٠١.

Praise of the Companions ﷺ

3. And [the Sunnah is] invoking mercy upon all the Companions of Muḥammad ﷺ, for Allah ﷻ said: “And those who came after them say: ‘Our Lord, forgive us and our brothers who preceded us in faith.’” [Q 59:10] So he does not believe except by seeking forgiveness for them. Whoever reviles them, or disparages them or any one of them, is not upon the Sunnah,⁶ and has no right to the *ḥaḳ*. More than one person informed us of that from Mālik ibn Anas, that he said: “Allah ﷻ divided the *ḥaḳ*, and said: ‘For the poor emigrants who were driven out from their homes.’ [Q 59:8] Then He said: ‘And those who came after them say: “Our Lord, forgive us and our brothers”’, to the end of the verse. [Q 59:10] So whoever does not say this for them is not among those for whom the *ḥaḳ* has been appointed.”⁷

6 The Prophet ﷺ said: “Do not revile my Companions; for if one of you were to spend the like of Uḥud in gold, it would not reach the *mudd* of one of them, nor half of it.” **al-Bukhārī**, Muḥammad ibn Ismā‘īl (d. 256 AH/870 CE). *al-Jāmi‘ aṣ-Ṣaḥīḥ*, *ḥadīth* no. 3673. **Muslim**, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj (d. 261 AH/875 CE). *Ṣaḥīḥ Muslim*, *ḥadīth* no. 2541.

Abū Zur‘ah ar-Rāzi said: “If you see a man disparaging any one of the Companions of the Messenger of Allah ﷺ, then know that he is a heretic (*zindīq*).” **al-Khaṭīb al-Baghḍādī**, Aḥmad ibn ‘Alī (d. 463 AH/1071 CE). *al-Kifāyah fī ‘Ilm ar-Riwāyah*, p. 97.
 7 **al-Lālakā‘ī**, Hibat Allāh ibn al-Ḥasan (d. 418 AH/1027 CE). *Sharḥ Uṣūl I‘rīqād Abl as-Sunnah wa-al-Jamā‘ah*. Dār al-Baṣīrah, no. 2400, vol. 7, p. 1087.

التَّائِبُ عَلَى الصَّحَابَةِ رِضْوَانُ اللَّهِ عَلَيْهِمْ

٣. وَالتَّوَّابُ عَلَى أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلِّهِمْ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾ [الحشر: ١٠]، فَلَنْ يُؤْمِنَ إِلَّا بِالْإِسْتِغْفَارِ لَهُمْ، فَمَنْ سَبَّهْمُ أَوْ تَنَقَّصَهُمْ أَوْ أَحَدًا مِنْهُمْ فَلَيْسَ عَلَى السُّنَّةِ^٦، 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 وَلِإِخْوَانِنَا﴾ الْآيَةَ [الحشر: ١٠]، فَمَنْ لَمْ يَقُلْ هَذَا لَهُمْ فَلَيْسَ مِمَّنْ جُعِلَ لَهُ الْفِيءُ»^٧.

٦ قال النبي صلى الله عليه وسلم: «لا تسبوا أصحابي، فلو أن أحداكم أنفق مثل أحد ذهباً ما بلغ مد أحدهم ولا نصيفه». البخاري، محمد بن إسماعيل (ت ٢٥٦هـ). الجامع الصحيح، رقم ٣٦٧٣. مسلم، أبو الحسين مسلم بن الحجاج (ت ٢٦١هـ). صحيح مسلم، رقم ٢٥٤١. وقال أبو زرعة الرازي: «إذا رأيت الرجل ينتقص أحداً من أصحاب رسول الله صلى الله عليه وسلم فاعلم أنه زنديق». الخطيب البغدادي، أحمد بن علي (ت ٤٦٣هـ). الكفاية في علم الرواية، ص ٩٧.

٧ اللالكائي، هبة الله بن الحسن (ت ٤١٨هـ). شرح أصول اعتقاد أهل السنة والجماعة. دار البصيرة، رقم ٢٤٠٠، ج ٧، ص ١٠٨٧.

The Qur'ān Is the Speech of Allah ﷻ

4. And the Qur'ān is the Speech of Allah. I heard Sufyān [ibn 'Uyaynah]⁸ say: "The Qur'ān is the Speech of Allah, and whoever says it is created is an innovator."⁹ We have not heard anyone [from the people of the Sunnah] say this [i.e. that the Qur'ān is created]."¹⁰

8 Ibn Ḥibbān said of Sufyān ibn 'Uyaynah: "He was among the meticulous *ḥuffāz*, and among the people of scrupulousness and religion." Ibn Ḥibbān, Muḥammad (d. 354 AH/965 CE). *ath-Thiqāt*, vol. 6, pp. 403–404.

9 'Abd Allāh ibn Aḥmad ibn Ḥanbal said: My father narrated to me: We heard it from Ibn 'Ulayyah; Manṣūr ibn 'Ammār came to him, and Ibn 'Ulayyah said: "Whoever says the Qur'ān is created is an innovator." 'Abd Allāh ibn Aḥmad ibn Ḥanbal (d. 290 AH/903 CE). *as-Sunnah*. Dār Ibn al-Qayyim, vol. 1, p. 131.

10 al-Lālakā'i, Hibat Allāh ibn al-Ḥasan (d. 418 AH/1027 CE). *Sharḥ Uṣūl I'tiqād Ahl as-Sunnah wa-al-Jamā'ah*. Dār al-Baṣīrah, no. 396, vol. 2, p. 217. al-Ājurri, Muḥammad ibn al-Ḥusayn (d. 360 AH/970 CE). *ash-Sharī'ah*. Dār al-Waṭan, vol. 2, p. 505.

الْقُرْآنُ كَلَامُ اللَّهِ تَعَالَى

٤. وَالْقُرْآنُ كَلَامُ اللَّهِ، سَمِعْتُ سُفْيَانَ [بْنَ عُيَيْنَةَ]^٨ يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ، وَمَنْ قَالَ: مَخْلُوقٌ، فَهُوَ مُبْتَدَعٌ»^٩، لَمْ نَسْمَعْ أَحَدًا يَقُولُ هَذَا»^{١٠}.

٨ قال ابن حبان في سفيان بن عيينة: «كان من الحفاظ المتقين وأهل الورع والدين». ابن حبان، محمد (ت ٣٥٤هـ). الثقات، ج ٦، ص ٤٠٣-٤٠٤.

٩ قال عبد الله بن أحمد بن حنبل: حدثني أبي: سمعناه من ابن عليّة، وجاءه منصور بن عمار، فقال ابن عليّة: «من قال: القرآن مخلوق، فهو مبتدع». عبد الله بن أحمد بن حنبل (ت ٢٩٠هـ). السنة. دار ابن القيم، ج ١، ص ١٣١.

١٠ اللالكائي، هبة الله بن الحسن (ت ٤١٨هـ). شرح أصول اعتقاد أهل السنة والجماعة. دار البصيرة، رقم ٣٩٦، ج ٢، ص ٢١٧. الآجري، محمد بن الحسين (ت ٣٦٠هـ). الشريعة. دار الوطن، ج ٢، ص ٥٠٥.

The Statement of Sufyān on Faith

And I heard Sufyān say: “Faith is speech and action; it increases and decreases.”¹¹ His brother Ibrāhīm ibn ‘Uyaynah said to him: “O Abū Muḥammad, do not say ‘it decreases.’” He became angry and said: “Be quiet, boy! Rather, [it decreases] until nothing of it remains.”¹²



The Believers’ Seeing Their Lord on the Day of Resurrection

5. And affirming the seeing [of Allah] after death.¹³

11 Al-Bukhārī said: “I met more than a thousand men of the scholars in the lands, and I did not see any of them differ over faith being speech and action, increasing and decreasing.” **Ibn Ḥajar al-‘Asqalānī**, Aḥmad ibn ‘Alī (d. 852 AH/1449 CE). *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 47.

12 **al-Lālakā’ī**, Hibat Allāh ibn al-Ḥasan (d. 418 AH/1027 CE). *Sharḥ Uṣūl I’tiqād Abl as-Sunnah wa-al-Jamā‘ah*. Dār al-Baṣīrah, no. 1745, vol. 5, p. 817. **al-‘Adanī**, Muḥammad ibn Yaḥyā (d. 243 AH/857 CE). *al-Īmān*, p. 94.

13 Allah ﷻ said: “Faces that Day will be radiant, looking at their Lord” [Q 75:22–23]. And the Prophet ﷺ said: “You will see your Lord.” **al-Bukhārī**, Muḥammad ibn Ismā‘īl (d. 256 AH/870 CE). *al-Jāmi‘ aṣ-Ṣaḥīḥ, ḥadīth* no. 554. **Muslim**, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj (d. 261 AH/875 CE). *Ṣaḥīḥ Muslim, ḥadīth* no. 633.

قَوْلُ سُفْيَانَ فِي الْإِيمَانِ

وَسَمِعْتُ سُفْيَانَ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ»^{١١}. فَقَالَ لَهُ أَخُوهُ إِبْرَاهِيمُ بْنُ عُيَيْنَةَ: «يَا أَبَا مُحَمَّدٍ، لَا تَقُلْ: يَنْقُصُ»، فَغَضِبَ وَقَالَ: «اسْكُتْ يَا صَبِيٍّ، بَلْ حَتَّى لَا يَبْقَى مِنْهُ شَيْءٌ»^{١٢}.



رُؤْيَا الْمُؤْمِنِينَ رَبَّهُمْ يَوْمَ الْقِيَامَةِ

٥. وَالْإِفْرَارُ بِالرُّؤْيَا بَعْدَ الْمَوْتِ^{١٣}.

١١ قال البخاري: «لقيت أكثر من ألف رجل من العلماء بالأمصار فما رأيت أحدا منهم يختلف في أن الإيمان قول وعمل، يزيد وينقص». ابن حجر العسقلاني، أحمد بن علي (ت ٨٥٢هـ). فتح الباري شرح صحيح البخاري، ج ١، ص ٤٧.

١٢ اللالكائي، هبة الله بن الحسن (ت ٤١٨هـ). شرح أصول اعتقاد أهل السنة والجماعة. دار البصيرة، رقم ١٧٤٥، ج ٥، ص ٨١٧. العدني، محمد بن يحيى (ت ٢٤٣هـ). الإيمان، ص ٩٤.

١٣ قال الله تعالى: ﴿وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ * إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ [القيامة: ٢٢-٢٣]، وقال النبي صلى الله عليه وسلم: «إنكم سترون ربكم». البخاري، محمد بن إسماعيل (ت ٢٥٦هـ). الجامع الصحيح، رقم ٥٥٤. مسلم، أبو الحسين مسلم بن الحجاج (ت ٢٦١هـ). صحيح مسلم، رقم ٦٣٣.

Affirmation of the Attributes

6. And whatever the Qurʾān and the *ḥadīth* have stated,¹⁴ such as: “And the Jews say: ‘The Hand of Allah is chained.’ Chained are their hands”, [Q 5:64] and such as: “And the heavens will be rolled up in His Right Hand”, [Q 39:67] and whatever resembles this from the Qurʾān and the *ḥadīth*: we do not add to it and we do not interpret it. We stop where the Qurʾān and the Sunnah stopped, and we say: “The Most Merciful rose above the Throne”. [Q 20:5] And whoever claims other than this is a *muʿaṭṭil*, a Jahmī.¹⁵

14 *Imam Aḥmad* رحمہ اللہ said: “Allah is not described except with what He described Himself with, or what His Messenger ﷺ described Him with; the Qurʾān and the *ḥadīth* are not to be exceeded.” *al-Aḥmadī*, ‘Abd al-Ilāh ibn Salmān (contemporary). *al-Masāʾil wa-ar-Rasāʾil al-Marwiyyah ‘an al-Imām Aḥmad ibn Ḥanbal fī al-ʿAqīdah*, vol. 1, p. 278.

Imam Mālik said: “The how of it is not comprehensible, the *istiwāʾ* from Him is not unknown, belief in it is obligatory, and asking about it is an innovation.” *Abū Nuʾaym al-Aṣḥabānī*, Aḥmad ibn ‘Abd Allāh (d. 430 AH/1038 CE). *Ḥilyat al-Awliyāʾ*.

15 ‘Abd Allāh ibn Aḥmad reported from Yazīd ibn Hārūn that he was asked about the Jahmiyyah, and he said: “Whoever claims that ‘The Most Merciful rose above the Throne’ is other than what is settled in the hearts of the common people is a Jahmī.” *Abū Dāwūd as-Sijistānī*, Sulaymān ibn al-Ashʾath (d. 275 AH/889 CE). *Masāʾil al-Imām Aḥmad*, pp. 268–269. ‘Abd Allāh ibn Aḥmad ibn Ḥanbal (d. 290 AH/903 CE). *as-Sunnah*. Dār Ibn al-Qayyim, vol. 1, p. 123.

إثبات الصفات

٦. وَمَا نَطَقَ بِهِ الْقُرْآنُ وَالْحَدِيثُ ١٤ مِثْلُ: ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ﴾ [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 ١٥.

١٤ قال الإمام أحمد رحمه الله: «لا يوصف الله إلا بما وصف به نفسه أو وصفه به رسوله صلى الله عليه وسلم، لا يتجاوز القرآن والحديث». الأحمدي، عبد الله بن سلمان (معاصر). المسائل والرسائل المروية عن الإمام أحمد بن حنبل في العقيدة، ج ١، ص ٢٧٨.

وقال الإمام مالك: «الكيف منه غير معقول، والاستواء منه غير مجهول، والإيمان به واجب، والسؤال عنه بدعة». أبو نعيم الأصبهاني، أحمد بن عبد الله (ت ٤٣٠هـ). حلية الأولياء.

١٥ روى عبد الله بن أحمد عن يزيد بن هارون أنه سئل عن الجهمية، فقال: «من زعم أن ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ على خلاف ما يقر في قلوب العامة فهو جهمي». أبو داود السجستاني، سليمان بن الأشعث (ت ٢٧٥هـ). مسائل الإمام أحمد، ص ٢٦٨-٢٦٩. عبد الله بن أحمد بن حنبل (ت ٢٩٠هـ). السنة. دار ابن القيم، ج ١، ص ١٢٣.

The Difference between Ahl as-Sunnah and the Khawārij

7. And that we do not say, as the Khawārij¹⁶ said: “Whoever commits a major sin has disbelieved.” And there is no declaring of disbelief on account of any sin. Disbelief lies only in abandoning the five of which the Messenger of Allah ﷺ said: “Islam is built upon five: the testimony that none has the right to be worshipped except Allah and that Muḥammad is the Messenger of Allah, establishing the prayer, giving the *zakāh*, fasting Ramaḍān, and pilgrimage to the House.”¹⁷

16 Yūsāy ibn ‘Amr said: I said to Sahl ibn Ḥunayf ؓ: “Did you hear the Prophet ﷺ say anything about the Khawārij?” He said: “I heard him say, and he pointed with his hand towards Iraq: ‘A people will come out from there who recite the Qur’ān, but it does not go beyond their throats; they pass out of Islam as the arrow passes through the game.’” **al-Bukhārī**, Muḥammad ibn Ismā‘īl (d. 256 AH/870 CE). *al-Jāmi‘ aṣ-Ṣaḥīḥ*, ḥadīth no. 6934. **Muslim**, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj (d. 261 AH/875 CE). *Ṣaḥīḥ Muslim*, ḥadīth no. 1068.

Ibn Abī Awfā ؓ said: The Messenger of Allah ﷺ said: “The Khawārij are the dogs of the Fire.” **Ibn Mājah**, Muḥammad ibn Yazid (d. 273 AH/887 CE). *as-Sunan*, ḥadīth no. 173. **al-Albānī**, Muḥammad Nāṣir ad-Dīn (d. 1420 AH/1999 CE). *Ṣaḥīḥ Sunan Ibn Mājah*, ḥadīth no. 173, where he grades it authentic (*ṣaḥīḥ*).

17 From the ḥadīth of ‘Abd Allāh ibn ‘Umar ؓ. **al-Bukhārī**, Muḥammad ibn Ismā‘īl (d. 256 AH/870 CE). *al-Jāmi‘ aṣ-Ṣaḥīḥ*, ḥadīth no. 8. **Muslim**, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj (d. 261 AH/875 CE). *Ṣaḥīḥ Muslim*, ḥadīth no. 16.

الْفَرْقُ بَيْنَ أَهْلِ السُّنَّةِ وَالْخَوَارِجِ

٧. وَأَنْ لَا نَقُولَ كَمَا قَالَتِ الْخَوَارِجُ ١٦: «مَنْ أَصَابَ كَبِيرَةً فَقَدْ كَفَرَ»، وَلَا تَكْفِيرَ بِشَيْءٍ مِنَ الذُّنُوبِ، وَإِنَّمَا الْكُفْرُ فِي تَرْكِ الْخَمْسِ الَّتِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ» ١٧.

١٦ عن يسير بن عمرو قال: قلت لسهل بن حنيف: هل سمعت النبي صلى الله عليه وسلم يقول في الخوارج شيئا؟ قال: سمعته يقول، وأهوى بيده قبل العراق: «يخرج منه قوم يقرءون القرآن لا يجاوز تراقيهم، يمرقون من الإسلام مروق السهم من الرمية». البخاري، محمد بن إسماعيل (ت ٢٥٦هـ). الجامع الصحيح، رقم ٦٩٣٤. مسلم، أبو الحسين مسلم بن الحجاج (ت ٢٦١هـ). صحيح مسلم، رقم ١٠٦٨.

وعن ابن أبي أوفى قال: قال رسول الله صلى الله عليه وسلم: «الخوارج كلاب النار». ابن ماجه، محمد بن يزيد (ت ٢٧٣هـ). السنن، رقم ١٧٣. الألباني، محمد ناصر الدين (ت ١٤٢٠هـ). صحيح سنن ابن ماجه، رقم ١٧٣، وقال: صحيح.

١٧ من حديث عبد الله بن عمر رضي الله عنه. البخاري، محمد بن إسماعيل (ت ٢٥٦هـ). الجامع الصحيح، رقم ٨. مسلم، أبو الحسين مسلم بن الحجاج (ت ٢٦١هـ). صحيح مسلم، رقم ١٦.

When the Proof Is Established against One Who Abandons the Pillars of Islam or Some of Them

As for three out of them, there is no debate concerning the one who abandons them: whoever does not bear witness, does not pray and does not fast. This is because nothing of these may be delayed beyond their prescribed time, and making it up does not suffice for one who neglected it deliberately past its time.¹⁸

As for the *zakāh*, whenever he pays it, it counts for him, and he was sinful in withholding it.

As for the *ḥajj*, whoever it becomes obligatory upon, and who finds a way to it, it is obligatory upon him; but it is not obligatory upon him in that same year to the point that he has no way out of it.¹⁹ Whenever he performs it, he has fulfilled it, and he is not sinful for delaying it once he performs it, as he was sinful regarding the *zakāh*. This is because the *zakāh* is a right belonging to needy Muslims which he withheld from them, so he was sinful until it reached them. As for the *ḥajj*, it was a matter between him and his Lord: when he performs it, he has fulfilled it. If he dies while having the means and the ability, and he has not performed the *ḥajj*, he will ask to be returned to the world so that he may perform it. It is obligatory upon his family to

18 Shaykh al-Islām Ibn Taymiyyah said: “The one who abandons the prayer deliberately is not legislated to make it up, and it is not valid from him.” **al-Ba‘li**, ‘Alā’ ad-Dīn ‘Alī ibn Muḥammad (d. 803 AH/1401 CE). *al-Ikhtiyārāt al-Fiqhiyyah min Fatāwā Shaykh al-Islām Ibn Taymiyyah*, p. 19.

19 The Prophet ﷺ said: “Hasten to the *ḥajj* (meaning the obligatory one), for none of you knows what may befall him.” **Ibn Ḥanbal**, Aḥmad ibn Muḥammad (d. 241 AH/855 CE). *al-Musnad*. Ed. Shu‘ayb al-Arna‘ūt. Mu‘assasat ar-Risālah, *ḥadīth* no. 2867, vol. 5, p. 58, where al-Arna‘ūt grades it sound (*ḥasan*).

مَتَى تَقُومُ الْحُجَّةُ عَلَى تَارِكِ أَرْكَانِ الْإِسْلَامِ أَوْ بَعْضِهَا

مَتَى تَقُومُ الْحُجَّةُ عَلَى تَارِكِ أَرْكَانِ الْإِسْلَامِ أَوْ بَعْضِهَا

فَأَمَّا ثَلَاثٌ مِنْهَا فَلَا يُنَاطَرُ تَارِكُهَا: مَنْ لَمْ يَتَشَهَّدْ، وَلَمْ يُصَلِّ، وَلَمْ يَصُمْ؛ لِأَنَّهُ لَا يُؤَخَّرُ شَيْءٌ مِنْ هَذَا عَنْ وَقْتِهِ، وَلَا يُجْزَى مَنْ قَضَاهُ بَعْدَ تَفْرِيطِهِ فِيهِ عَامِدًا عَنْ وَقْتِهِ^{١٨}.
فَأَمَّا الزَّكَاةُ فَمَتَى مَا أَدَّاهَا أَجْزَأَتْ عَنْهُ، وَكَانَ آثِمًا فِي الْحَبْسِ.

وَأَمَّا الْحَجُّ فَمَنْ وَجَبَ عَلَيْهِ، وَوَجَدَ السَّبِيلَ إِلَيْهِ، وَجَبَ عَلَيْهِ، وَلَا يَجِبُ عَلَيْهِ فِي عَامِهِ ذَلِكَ حَتَّى لَا يَكُونَ لَهُ مِنْهُ بُدٌّ^{١٩}، مَتَى أَدَّاهُ كَانَ مُؤَدِّيًّا، وَلَمْ يَكُنْ آثِمًا فِي تَأْخِيرِهِ إِذَا أَدَّاهُ، 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 أَدَّاهُ فَقَدْ أَدَّى، وَإِنْ هُوَ مَاتَ وَهُوَ وَاجِدٌ

١٨ قال شيخ الإسلام ابن تيمية: «وتارك الصلاة عمدا لا يشرع له قضاؤها ولا تصح منه». البعلبي، علاء الدين علي بن محمد (ت ٨٠٣هـ). الاختيارات الفقهية من فتاوى شيخ الإسلام ابن تيمية، ص ١٩.
١٩ قال النبي صلى الله عليه وسلم: «تعجلوا إلى الحج (يعني: الفريضة)، فإن أحدكم لا يدري ما يعرض له». ابن حنبل، أحمد بن محمد (ت ٢٤١هـ). المسند. تحقيق شعيب الأرنؤوط. مؤسسة الرسالة، رقم ٢٨٦٧، ج ٥، ص ٥٨، وقال الأرنؤوط: حديث حسن.

perform the *ḥajj* on his behalf,²⁰ and we hope²¹ that this will discharge it for him, just as if he owed a debt that was paid off on his behalf after his death.

The end of the book. All praise belongs to Allah, Lord of all the worlds, and His blessings be upon our master Muḥammad, and upon his family, his Companions, his wives and his offspring, all of them, and may He grant them abundant peace.

[The treatise is complete, and all praise belongs to Allah, Lord of all the worlds.]



20 Ibn ‘Abbās ؓ said that a woman from Juhaynah came to the Prophet ﷺ and said: “My mother vowed to perform the *ḥajj*, but she did not perform it until she died. Shall I perform the *ḥajj* on her behalf?” He said: “Yes, perform the *ḥajj* on her behalf. Do you see, if your mother owed a debt, would you not pay it? Pay what is owed to Allah, for Allah is more deserving of fulfilment.” **al-Bukhārī**, Muḥammad ibn Ismā‘īl (d. 256 AH/870 CE). *al-Jāmi‘ aṣ-Ṣaḥīḥ*, *ḥadīth* no. 1852.

21 Ibn Qutaybah said: “The separating alif is also added after the *wāw* in words such as *yaghzū* and *yad’ū*, though it is not the *wāw* of the plural. Some of the scribes of our time held that the alif should not be attached in such letters, so they wrote *huwa yarjū* without an alif, and *anā ad’ū* likewise, since it is not the *wāw* of the plural.” Ibn Qutaybah, ‘Abd Allāh ibn Muslim (d. 276 AH/889 CE). *Adab al-Kātib*, p. 167.

مَتَى تَقُومُ الْحُجَّةُ عَلَى تَارِكِ أَرْكَانِ الْإِسْلَامِ أَوْ بَعْضِهَا

مُسْتَطِيعٌ وَلَمْ يَحُجَّ، سَأَلَ الرَّجْعَةَ إِلَى الدُّنْيَا أَنْ يَحُجَّ، وَيَجِبُ
لِأَهْلِهِ أَنْ يَحُجُّوا عَنْهُ^{٢٠}، وَنَزَّجُوا^{٢١} أَنْ يَكُونَ ذَلِكَ مُؤَدِّيًّا عَنْهُ،
كَمَا لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقَضِيَ عَنْهُ بَعْدَ مَوْتِهِ.

آخِرُ الْكِتَابِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَوَاتُهُ عَلَى
سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ
أَجْمَعِينَ، وَسَلَامٌ تَسْلِيمًا كَثِيرًا.

[تَمَّتِ الرِّسَالَةُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ]



٢٠ عن ابن عباس رضي الله عنهما أن امرأة من جهينة جاءت إلى
النبي صلى الله عليه وسلم فقالت: إن أُمِّي نذرت أن تحج فلم تحج
حتى ماتت، أفأحج عنها؟ قال: «نعم، حجي عنها، أُرأيت لو كان على
أَمْكٍ دين أكنت قاضية؟ اقضوا الله، فالله أحق بالوفاء». البخاري،
محمد بن إسماعيل (ت ٢٥٦هـ). الجامع الصحيح، رقم ١٨٥٢.

٢١ قال ابن قتيبة: «وتزاد ألف الفصل أيضا بعد الواو في مثل "يغزوا
ويدعوا" وليست واو جميع، ورأى بعض كتاب زماننا ألا تلحق بها
الألف في مثل هذه الحروف، فكتبوا "هو يرجو" بلا ألف، و"أنا أدعو"
كذلك؛ إذ لم تكن واو جميع». ابن قتيبة، عبد الله بن مسلم (ت
٢٧٦هـ). أدب الكاتب، ص ١٦٧.



أُصُولُ السُّنَّةِ

حَدَّثَنَا بِشْرُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ:

١. السُّنَّةُ عِنْدَنَا: أَنْ يُؤْمِنَ الرَّجُلُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ،
حُلُوهِ وَمُرِّهِ، وَأَنْ يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ،
وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ، وَأَنَّ ذَلِكَ كُلَّهُ قَضَاءٌ
مِنَ اللَّهِ عَزَّ وَجَلَّ.

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

٣. وَالتَّرَحُّمُ عَلَى أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كُلِّهِمْ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: ﴿وَالَّذِينَ جَاءُوا مِنْ
بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ﴾ [الحشر: ١٠]، فَلَنْ يُؤْمِنَ إِلَّا بِالِاسْتِغْفَارِ لَهُمْ،
فَمَنْ سَبَّهُمْ أَوْ تَنَقَّصَهُمْ أَوْ أَحَدًا مِنْهُمْ فَلَيْسَ عَلَى السُّنَّةِ،

وَلَيْسَ لَهُ فِي الْفَيِّ حَقٌّ. أَخْبَرَنَا بِذَلِكَ غَيْرُ وَاحِدٍ عَنْ
مَالِكِ بْنِ أَنَسٍ أَنَّهُ قَالَ: «قَسَمَ اللَّهُ تَعَالَى الْفَيَّ فَقَالَ:
﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ﴾
[الحشر: ٨]، ثُمَّ قَالَ: ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ
يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا﴾ الْآيَةَ [الحشر: ١٠]،
فَمَنْ لَمْ يَقُلْ هَذَا لَهُمْ فَلَيْسَ مِمَّنْ جُعِلَ لَهُ الْفَيُّ».

٤. وَالْقُرْآنُ كَلَامُ اللَّهِ، سَمِعْتُ سُفْيَانَ [بْنَ عُيَيْنَةَ]
يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ، وَمَنْ قَالَ: مَخْلُوقٌ، فَهُوَ
مُبْتَدِعٌ، لَمْ نَسْمَعْ أَحَدًا يَقُولُ هَذَا».

وَسَمِعْتُ سُفْيَانَ يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ
وَيَنْقُصُ». فَقَالَ لَهُ أَخُوهُ إِبْرَاهِيمُ بْنُ عُيَيْنَةَ: «يَا أَبَا
مُحَمَّدٍ، لَا تَقُلْ: يَنْقُصُ»، فَعَضِبَ وَقَالَ: «اسْكُتْ يَا
صَبِيٍّ، بَلْ حَتَّى لَا يَبْقَى مِنْهُ شَيْءٌ».

٥. وَالْإِقْرَارُ بِالرُّؤْيَا بَعْدَ الْمَوْتِ.

٦. وَمَا نَطَقَ بِهِ الْقُرْآنُ وَالْحَدِيثُ مِثْلُ: ﴿وَقَالَتِ الْيَهُودُ
يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ﴾ [المائدة: ٦٤]، وَمِثْلُ:

﴿وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾ [الزمر: ٦٧]، وَمَا أَشْبَهَ هَذَا مِنَ الْقُرْآنِ وَالْحَدِيثِ، لَا نَزِيدُ فِيهِ وَلَا نَفْسِرُهُ، نَقِفُ عَلَى مَا وَقَفَ عَلَيْهِ الْقُرْآنُ وَالسُّنَّةُ، وَنَقُولُ: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥]، وَمَنْ زَعَمَ غَيْرَ هَذَا فَهُوَ مُعْطَلٌّ جَهْمِيٌّ.

٧. وَأَنْ لَا نَقُولَ كَمَا قَالَتِ الْخَوَارِجُ: «مَنْ أَصَابَ كَبِيرَةً فَقَدْ كَفَرَ»، وَلَا تَكْفِيرَ بِشَيْءٍ مِنَ الذُّنُوبِ، وَإِنَّمَا الْكُفْرُ فِي تَرْكِ الْخَمْسِ الَّتِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ».

فَأَمَّا ثَلَاثٌ مِنْهَا فَلَا يُنَازِرُ تَارِكُهُ: مَنْ لَمْ يَتَشَهَّدْ، وَلَمْ يُصَلِّ، وَلَمْ يَصُمْ؛ لِأَنَّهُ لَا يُؤَخَّرُ شَيْءٌ مِنْ هَذَا عَنْ وَقْتِهِ، وَلَا يُجَزَّى مَنْ قَضَاهُ بَعْدَ تَفْرِيطِهِ فِيهِ عَامِدًا عَنْ وَقْتِهِ. فَأَمَّا الزَّكَاةُ فَمَتَى مَا أَدَّاهَا أَجْزَأَتْ عَنْهُ، وَكَانَ آثِمًا فِي الْحَبْسِ.

وَأَمَّا الْحَجُّ فَمَنْ وَجَبَ عَلَيْهِ، وَوَجَدَ السَّبِيلَ إِلَيْهِ، وَجَبَ عَلَيْهِ، وَلَا يَجِبُ عَلَيْهِ فِي عَامِهِ ذَلِكَ حَتَّى لَا يَكُونَ لَهُ مِنْهُ بُدٌّ، مَتَى أَدَّاهُ كَانَ مُؤَدِّيًّا، وَلَمْ يَكُنْ آثِمًا فِي تَأْخِيرِهِ إِذَا أَدَّاهُ، 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 أَدَّاهُ فَقَدْ أَدَّى، وَإِنْ هُوَ مَاتَ وَهُوَ وَاجِدٌ مُسْتَطِيعٌ وَلَمْ يَحُجَّ، سَأَلَ الرَّجْعَةَ إِلَى الدُّنْيَا أَنْ يَحُجَّ، وَيَجِبُ لِأَهْلِهِ أَنْ يَحُجُّوا عَنْهُ، وَنَزَجُوا أَنْ يَكُونَ ذَلِكَ مُؤَدِّيًّا عَنْهُ، كَمَا لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقُضِيَ عَنْهُ بَعْدَ مَوْتِهِ.

آخِرُ الْكِتَابِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَوَاتُهُ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ أَجْمَعِينَ، وَسَلَامٌ تَسْلِيمًا كَثِيرًا.

[تَمَّتِ الرِّسَالَةُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ]





Glossary

Page numbers refer to the English text; in the treatise the Arabic faces it on the opposite page. Scholars are listed in order of death.



Qur'ānic Verses

Verse	Sūrah and verse	Page
1 ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ﴾ ﴿فَاتَّبِعُونِي﴾	Āl 'Imrān 3:31	22
2 ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ﴾	al-Mā'idah 5:64	30
3 ﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا﴾ ﴿كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ﴾	Ibrāhīm 14:24	9
4 ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾	Tāhā 20:5	30
5 ﴿الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ﴾ ﴿فَيَتَّبِعُونَ أَحْسَنَهُ﴾	az-Zumar 39:18	11
6 ﴿وَالسَّمَاءَاتِ مَطْوِيَّاتٍ﴾ ﴿بِيمِينِهِ﴾	az-Zumar 39:67	30
7 ﴿الْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ﴾ ﴿أَخْرَجُوا مِنْ دِيَارِهِمْ﴾	al-Hashr 59:8	24
8 ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ﴾ ﴿يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا﴾	al-Hashr 59:10	24
9 ﴿وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ﴾ * ﴿إِلَىٰ رَبِّهَا﴾ ﴿نَاطِرَةٌ﴾	al-Qiyāmah 75:22–23	28



Ḥadīth

Ḥadīth	Narrator and source	Page
1 «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ...»	The ḥadīth of Jibril; Muslim, no. 8	20
2 «لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ...»	At-Tirmidhī, no. 2144; graded authentic by al-Albānī	20
3 «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ...»	ʿUmar; al-Bukhārī, no. 1, Muslim, no. 1907	17, 22
4 «فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي»	Anas; al-Bukhārī, no. 5063, Muslim, no. 1401	22
5 «لَا تَسُبُّوا أَصْحَابِي...»	Abū Saʿīd; al-Bukhārī, no. 3673, Muslim, no. 2541	24
6 «إِنَّكُمْ سَتَرُونَ رَبَّكُمْ»	Jarīr; al-Bukhārī, no. 554, Muslim, no. 633	28
7 «يَخْرُجُ مِنْهُ قَوْمٌ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ...»	Sahl ibn Ḥunayf; al-Bukhārī, no. 6934, Muslim, no. 1068	32
8 «الْخَوَارِجُ كِلَابُ النَّارِ»	Ibn Abī Awfā; Ibn Mājah, no. 173, authenticated by al-Albānī	32
9 «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ...»	ʿAbd Allāh ibn ʿUmar; al-Bukhārī, no. 8, Muslim, no. 16	32
10 «تَعَجَّلُوا إِلَى الْحَجِّ...»	Ibn ʿAbbās; Aḥmad, no. 2867, graded ḥasan by al-Arnaʿūṭ	34
11 «نَعَمْ، حُبِّي عَنْهَا...»	Ibn ʿAbbās; al-Bukhārī, no. 1852	36



Noble Mentions

Mālik ibn Anas (*d. 179 AH*). *Imam* of Madinah, the Abode of the Hijrah, and eponym of the Mālikī school. His *al-Muwattaʿ* is among the earliest compilations of *ḥadīth* and law, and ash-Shāfiʿī studied it with him. 17, 24, 30

Ibrāhīm ibn Saʿd az-Zuhri (*d. 183 AH*). *Ḥadīth* scholar of Madinah who settled in Baghdad, a narrator from Ibn Shihāb az-Zuhri; a teacher of al-Ḥumaydi. 13

Fuḍayl ibn ʿIyād (*d. 187 AH*). Ascetic and *ḥadīth* scholar from Khurāsān who settled in Makkah, famed for his worship and his sayings on sincerity; a teacher of al-Ḥumaydi. 13

Ismāʿil ibn ʿUlayyah (*d. 193 AH*). *Ḥadīth* master of Baṣrah, known for his precision; Aḥmad ibn Ḥanbal and Ibn Maʿīn narrated from him. 26

Marwān ibn Muʿāwiyah al-Fazārī (*d. 193 AH*). *Ḥadīth* scholar of Kūfah who later lived in Makkah and Damascus; a teacher of al-Ḥumaydi. 13

Al-Walid ibn Muslim (*d. 195 AH*). *Ḥadīth* master of Damascus and the leading scholar of Syria in his time; a teacher of al-Ḥumaydi, Aḥmad and Ishāq. 13

Wakīʿ ibn al-Jarrāḥ (*d. 197 AH*). *Ḥadīth* master of Kūfah, renowned for his memory and devotion; a teacher of Aḥmad, ash-Shāfiʿī and al-Ḥumaydi. 13

Sufyān ibn ʿUyaynah (*107–198 AH*). *Ḥadīth* master of Makkah who met many of the Successors and was the most knowledgeable of people in the *ḥadīth* of ʿAmr ibn Dinār. Al-Ḥumaydi sat with him for nineteen years and became his leading transmitter. 10, 13, 14, 15, 16, 17, 26, 28

Ibrāhīm ibn ʿUyaynah. Brother of Sufyān ibn ʿUyaynah and himself a narrator of *ḥadīth*. 28

Muḥammad ibn Idris ash-Shāfiʿī (*d. 204 AH*). The Qurashi *imām* and founder of the Shāfiʿī school, author of *ar-Risālah* and *al-Umm*. Al-Ḥumaydi was his companion and travelled with him to Egypt. 10, 13, 15, 16, 17, 22

Yazid ibn Hārūn (*d. 206 AH*). *Ḥadīth* master of Wāsiṭ, whose gatherings drew vast numbers of students, and a firm opponent of the Jahmiyyah. 30

Abū Bakr al-Ḥumaydī (d. 219 AH). ‘Abd Allāh ibn az-Zubayr al-Qurashī al-Asadī al-Makkī, Shaykh of the Ḥaram, leading companion of Sufyān ibn ‘Uyaynah and teacher of al-Bukhārī; author of this treatise and of *al-Musnad*. 10, 11, 13, 14, 15, 16, 17, 18, 20

Abū ‘Ubayd al-Qāsim ibn Sallām (d. 224 AH). Imam in language, jurisprudence and *ḥadīth* and judge of Ṭarsūs, author of *al-Amwāl*, *Gharīb al-Ḥadīth* and *Kitāb al-Īmān*. 16

Manṣūr ibn ‘Ammār (d. 225 AH). Preacher of Khurāsān and Baghdad, famed for his moving admonitions. 26

Sa‘īd ibn Manṣūr (d. 227 AH). *Ḥadīth* master from Khurāsān who settled in Makkah, author of *as-Sunan*, and a contemporary of al-Ḥumaydī. 17

Muḥammad ibn Sa‘īd (d. 230 AH). Historian of Baghdad and secretary of al-Wāqidi, author of *aṭ-Ṭabaqāt al-Kubrā*, one of the earliest works of biography. 13, 14, 15, 16, 18

Ishāq ibn Rāhawayh (d. 238 AH). Imam of Khurāsān, *ḥadīth* master and jurist, and companion of Aḥmad; it was at his urging that al-Bukhārī compiled his *Ṣaḥīḥ*. 16, 17

Aḥmad ibn Ḥanbal (d. 241 AH). Imam of Ahl as-Sunnah, eponym of the Ḥanbalī school and compiler of *al-Musnad*. He stood firm during the trial over the createdness of the Qur’ān, and his *Uṣūl as-Sunnah* is among the best-known statements of creed. 10, 15, 17, 26, 30, 34

Hārūn ibn ‘Abd Allāh al-Ḥammāl (d. 243 AH). *Ḥadīth* scholar of Baghdad and a student of al-Ḥumaydī; Muslim and the compilers of the *Sunan* narrated from him. 14

Muḥammad ibn Yahyā al-‘Adanī (d. 243 AH). *Ḥadīth* scholar of Makkah, author of *al-Musnad* and *Kitāb al-Īmān*, and a teacher of Muslim and at-Tirmidhī. 28

Muḥammad ibn Ismā‘īl al-Bukhārī (d. 256 AH). Compiler of *al-Jāmi‘ aṣ-Ṣaḥīḥ*, the most authentic book after the Book of Allah, which opens with a *ḥadīth* he heard from al-Ḥumaydī. 10, 14, 16, 17, 18, 22, 24, 28, 32, 36

Muḥammad ibn Yahyā adh-Dhuhli (d. 258 AH). *Ḥadīth* master of Naysābūr and a teacher of al-Bukhārī and Muslim; a student of al-Ḥumaydī. 14

Muslim ibn al-Ḥajjāj (*d. 261 AH*). Compiler of *aṣ-Ṣaḥīḥ*, second in authority only to al-Bukhārī's; he narrated al-Ḥumaydī's *ḥadīth* in its introduction. 14, 20, 22, 24, 28, 32, 36

Ya'qūb ibn Shaybah (*d. 262 AH*). *Ḥadīth* master of Baghdad, author of the great *al-Musnad al-Mu'allal*; a student of al-Ḥumaydī. 14

Abū Zur'ah ar-Rāzī (*d. 264 AH*). *Ḥadīth* critic of Rayy, famed for his memory. With Abū Ḥātim he reported the creed of the scholars of every land, and he was a student of al-Ḥumaydī. 10, 14, 24

Ismā'il ibn Yahyā al-Muzani (*d. 264 AH*). The leading student of ash-Shāfi'i in Egypt, author of *al-Mukhtaṣar* and *Sharḥ as-Sunnah*. 10

Muḥammad ibn 'Abd Allāh ibn 'Abd al-Ḥakam (*d. 268 AH*). Jurist of Egypt and companion of ash-Shāfi'i, who took the teaching circle in Egypt after him. 17, 18

Ar-Rabi' ibn Sulaymān al-Murādi (*d. 270 AH*). Companion of ash-Shāfi'i in Egypt and the transmitter of his books, among them *al-Umm*. 15

Ibn Mājah (*d. 273 AH*). Muḥammad ibn Yazid of Qazwin, compiler of *as-Sunan*, one of the six collections. 14, 32

Abū Dāwūd as-Sijistānī (*d. 275 AH*). Sulaymān ibn al-Ash'ath, compiler of *as-Sunan*, one of the six collections, and recorder of the *Masā'il* of Aḥmad. 14, 30

Ibn Qutaybah (*d. 276 AH*). 'Abd Allāh ibn Muslim, scholar of language and *ḥadīth*, author of *Adab al-Kātib* and *Ta'wīl Mukhtalif al-Ḥadīth*. 36

Abū Ḥātim ar-Rāzī (*d. 277 AH*). Muḥammad ibn Idrīs, *ḥadīth* critic of Rayy whose judgements on narrators fill his son's *al-Jarḥ wa-at-Ta'dīl*; a student of al-Ḥumaydī. 10, 14, 15

Ya'qūb ibn Sufyān al-Fasawī (*d. 277 AH*). *Ḥadīth* master of Fasā in Persia, author of *al-Ma'rifa wa-at-Tārikh*, and a student of al-Ḥumaydī. 14, 16

Abū 'Īsā at-Tirmidhī (*d. 279 AH*). Muḥammad ibn 'Īsā, student of al-Bukhārī and compiler of *al-Jāmi'*; one of the six collections. 14, 20

Ḥarb ibn Ismā'il al-Kirmānī (*d. 280 AH*). Companion of Aḥmad and Ishāq, who recorded their answers and the creed of the *imāms* he met. 17

Ibn Abi ‘Āṣim (d. 287 AH). Aḥmad ibn ‘Amr, ḥadīth scholar and judge of Aṣbahān, author of *as-Sunnah*. 10

Bishr ibn Mūsā al-Asadi (190–288 AH). Ḥadīth scholar of Baghdad, honoured by *Imam* Aḥmad, who narrated this treatise from al-Ḥumaydi. 10, 14, 20

‘Abd Allāh ibn Aḥmad ibn Ḥanbal (d. 290 AH). Son of *Imam* Aḥmad and transmitter of his *Musnad*, author of *as-Sunnah*. 10, 26, 30

Abū Bakr Muḥammad ibn Idris al-Makki. Al-Ḥumaydi’s scribe and student. 14

Al-Ḥasan ibn ‘Alī al-Barbahārī (d. 329 AH). Leading Ḥanbali scholar of Baghdad in his age, author of *Sharḥ as-Sunnah*. 10

Ibn Hibbān al-Busti (d. 354 AH). Ḥadīth master and judge, author of *aṣ-Ṣaḥīḥ* and *ath-Thiqāt*. 16, 26

Abū Bakr al-Ājurri (d. 360 AH). Muḥammad ibn al-Ḥusayn, scholar of Baghdad who settled in Makkah, author of *ash-Sharī‘ah* on the creed of Ahl as-Sunnah. 26

Ibn ‘Adī al-Jurjānī (d. 365 AH). ‘Abd Allāh ibn ‘Adī, ḥadīth critic, author of *al-Kāmil fi Ḍu‘afā’ ar-Rijāl*. 16

Ibn Baṭṭah al-‘Ukbarī (d. 387 AH). ‘Ubayd Allāh ibn Muḥammad, Ḥanbali scholar, author of *al-Idbānah* on the creed of the Salaf. 10

Ibn Abi Zamanayn (d. 399 AH). Muḥammad ibn ‘Abd Allāh, Mālikī scholar of al-Andalus, author of *Uṣūl as-Sunnah*. 10

Al-Ḥākim an-Naysābūrī (d. 405 AH). Muḥammad ibn ‘Abd Allāh, ḥadīth master, author of *al-Mustadrak* and *Ma‘rifat Ulūm al-Ḥadīth*. 16

Abū al-Qāsim al-Lālakā’ī (d. 418 AH). Hibat Allāh ibn al-Ḥasan aṭ-Ṭabarī, Shāfi‘ī scholar of Baghdad, author of *Sharḥ Uṣūl I’tiqād Ahl as-Sunnah wa-al-Jamā‘ah*, which gathers the statements of the Salaf on creed with their chains. 10, 22, 24, 26, 28

Abū Nu‘aym al-Aṣbahānī (d. 430 AH). Aḥmad ibn ‘Abd Allāh, ḥadīth master of Aṣbahān, author of *Ḥilyat al-Awliyā’*, a large collection of the lives and sayings of the righteous. 30

Abū ‘Uthmān aṣ-Ṣābūnī (d. 449 AH). Ismā‘īl ibn ‘Abd ar-Raḥmān, Shaykh al-Islām of Naysābūr, author of *Aqīdat as-Salaf Aṣḥāb al-Ḥadīth*. 10

Al-Khaṭīb al-Baghdādī (*d.* 463 *AH*). Aḥmad ibn ‘Alī, *ḥadīth* master of Baghdad, author of *Tārīkh Baghdād* and *al-Kifāyah* on the science of narration. 24

Ibn Taymiyyah (*d.* 728 *AH*). Aḥmad ibn ‘Abd al-Ḥalīm, Shaykh al-Islām of Damascus, who defended the creed of the Salaf in many works, gathered in *Majmū‘ al-Fatāwā*. 17, 22, 34

Al-Mizzī (*d.* 742 *AH*). Yūsuf ibn ‘Abd ar-Raḥmān, *ḥadīth* master of Damascus, author of *Tahdhīb al-Kamāl* on the narrators of the six books. 13, 14

Adh-Dhahabī (*d.* 748 *AH*). Muḥammad ibn Aḥmad, *ḥadīth* master and historian of Damascus, author of *Siyar A‘lām an-Nubalā’*, *Tārīkh al-Islām* and *al-Kāshif*. 13, 14, 15, 16, 17, 18

‘Alā’ ad-Dīn al-Ba‘lī (*d.* 803 *AH*). Ḥanbalī jurist of Damascus, who compiled the legal choices of Ibn Taymiyyah in *al-Ikhtiyārāt al-Fiḥriyyah*. 34

Ibn Ḥajar al-‘Asqalānī (*d.* 852 *AH*). Aḥmad ibn ‘Alī, *ḥadīth* master of Egypt, author of *Fatḥ al-Bārī* on *Ṣaḥīḥ al-Bukhārī*, *Tahdhīb at-Tahdhīb* and *Taqrīb at-Tahdhīb*. 14, 15, 16, 28

Muḥammad Nāṣir ad-Dīn al-Albānī (*d.* 1420 *AH*). *Ḥadīth* scholar of Damascus and ‘Ammān, who graded the *ḥadīth* of the *Sunan* and revived the study of *ḥadīth* in his age. 20, 32

Shu‘ayb al-Arna’ūt (*d.* 1438 *AH*). *Ḥadīth* scholar of Damascus who led the editing of *al-Musnad* of Aḥmad and many other works. 34

Muḥammad ibn ‘Abd ar-Raḥmān al-Khumayyis (*contemporary*). Contemporary scholar of creed, author of *I‘tiqād A‘immat as-Salaf Abl al-Ḥadīth*, a collection of the creeds of the early *imāms* that includes this treatise, against which the Arabic of this edition was compared. 10

