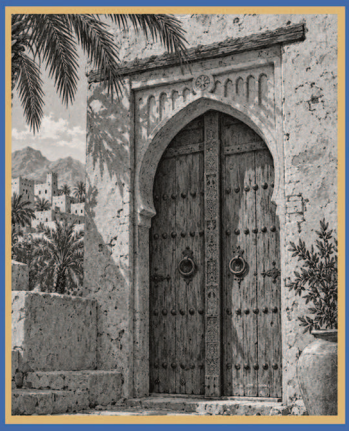
Foundations of the Sunnah

ABŪ BAKR AL-ḤUMAYDĪ



دار

DuSunnah Printworks

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 Ṣalaḥ al-Irānī

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An English translation of *Uṣūl as-Sunnah* by Abū Bakr ʿAbd Allāh ibn az-Zubayr al-Ḥumaydī (d. 219 AH/834 CE). Arabic text compared with *Iʿtiqād Aʾimmat as-Salaf Ahl al-Ḥadīth* of Muḥammad ibn ʿAbd ar-Raḥmān al-Khumayyis (Dār Īlāf ad-Dawliyyah, 1420 AH/1999 CE); vocalisation completed by the publisher.

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Yaʿqūb ibn Sufyān al-Fasawī ﵀ said of al-Ḥumaydī ﵀:

«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 Maʿrifat man lahu Riwāyah fī al-Kutub as-Sittah*, vol. 1, p. 552.]

Contents

Introduction 9

The Life of *Imam* al-Ḥumaydī 13

His Name and Lineage 13

His Teachers 13

His Students 14

His Companionship of Sufyān ibn ʿUyaynah 14

His Memory and Precision 15

The Praise of the Scholars for Him 15

His Sincerity and His Firmness upon the Sunnah 16

His Place in *Ṣaḥīḥ al-Bukhārī* 17

His Return to Makkah and His Death 17

The Foundations of the Sunnah 20

Belief in the Decree 20

Faith Is Speech and Action; It Increases and Decreases 22

Praise of the Companions ﷺ 24

The Qurʾān Is the Speech of Allah ﷻ 26

The Statement of Sufyān on Faith 28

The Believers' Seeing Their Lord on the Day of Resurrection 28

Affirmation of the Attributes 30

The Difference between Ahl as-Sunnah and the Khawārij 32

When the Proof Is Established against One Who Abandons the Pillars of Islam or Some of Them 34

Appendix: The Arabic Text 39

Glossary 43

Qurʾānic Verses 43

Ḥadīth 44

Noble Mentions 45

Introduction

BY ṢALAḤ 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 *imām*s followed him: *Imam* Aḥmad ibn Ḥanbal (d. 241 AH) in his *Uṣūl as-Sunnah*; al-Muzanī (d. 264 AH) in *Sharḥ as-Sunnah*; Abū Zurʿah (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 ʿĀṣim (d. 287 AH) and ʿAbd Allāh ibn Aḥmad (d. 290 AH), each in a book called *as-Sunnah*; al-Barbahārī (d. 329 AH) in *Sharḥ as-Sunnah*; Ibn Baṭṭah (d. 387 AH) in *al-Ibānah*; Ibn Abī Zamanayn (d. 399 AH) in *Uṣūl as-Sunnah*; al-Lālakāʾī (d. 418 AH) in *Sharḥ Uṣūl Iʿtiqād Ahl as-Sunnah wa-al-Jamāʿah*; and aṣ-Ṣābūnī (d. 449 AH) in *ʿAqīdat 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 ʿUyaynah for nineteen years and became his leading transmitter; he accompanied ash-Shāfiʿī 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 Qurʾān, 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 ʿAbd ar-Raḥmān al-Khumayyis in *Iʿtiqād Aʾimmat 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 *imām*s 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 *imām*s 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.

ṢALAḤ AL-IRĀNĪ
@salahaliranee
Daar us Sunnah, London
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 ʿAbd Allāh ibn az-Zubayr ibn ʿĪsā ibn ʿUbayd Allāh ibn Usāmah ibn ʿAbd Allāh ibn Ḥumayd ibn Zuhayr ibn al-Ḥārith ibn Asad ibn ʿAbd al-ʿUzzā al-Qurashī al-Asadī al-Ḥumaydī al-Makkī, the author of *al-Musnad*.[1] Ibn Saʿd said that he was from Banū Asad ibn ʿAbd al-ʿUzzā ibn Quṣayy, of Quraysh.[2]

His Teachers

He narrated from Ibrāhīm ibn Saʿd, Fuḍayl ibn ʿIyāḍ, and Sufyān ibn ʿUyaynah, from whom he narrated a great deal and with precision, as well as from ʿAbd al-ʿAzīz ibn ʿAbd aṣ-Ṣamad al-ʿAmmī, ʿAbd al-ʿAzīz ibn Abī Ḥāzim, al-Walīd ibn Muslim, Marwān ibn Muʿāwiyah, Wakīʿ and ash-Shāfiʿī. Adh-Dhahabī said: "He was not a prolific narrator, but he has great standing in Islam."[3] Al-Mizzī adds others, among them Anas ibn ʿIyāḍ, Bishr

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1 **adh-Dhahabī**, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar Aʿlām an-Nubalāʾ*. Muʾassasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 616.

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

3 **adh-Dhahabī**, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar Aʿlām an-Nubalāʾ*. Muʾassasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 616.

ibn Bakr, Abū Usāmah, ʿAbd al-ʿAzīz ad-Darāwardī, and Muḥammad and Yaʿlā, the sons of ʿUbayd aṭ-Ṭanāfisī.[4]

His Students

Those who narrated from him include al-Bukhārī, adh-Dhuhlī, Hārūn al-Ḥammāl, Aḥmad ibn al-Azhar, Salamah ibn Shabīb, Muḥammad ibn Sanjar, Yaʿqūb al-Fasawī, Ismāʿīl Samuwayh, Muḥammad ibn ʿAbd Allāh ibn al-Barqī, Abū Zurʿah ar-Rāzī, Bishr ibn Mūsā, Abū Ḥātim, Yaʿqūb 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-Nasāʾī narrated his *ḥadīth*, as did Ibn Mājah in his *Tafsīr*, all through intermediaries.[6]

His Companionship of Sufyān ibn ʿUyaynah

Al-Ḥumaydī said: "I sat with Sufyān ibn ʿUyaynah for nineteen years, or about that."[7] Ibn Saʿd called him "the companion of Sufyān ibn ʿUyaynah and his transmitter".[8]

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

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4 **al-Mizzī**, Yūsuf ibn ʿAbd ar-Raḥmān (d. 742 AH/1341 CE). *Tahdhīb al-Kamāl fī Asmāʾ ar-Rijāl*. Ed. Bashshār ʿAwwād Maʿrūf. Muʾassasat ar-Risālah, vol. 14, pp. 512–513.

5 **adh-Dhahabī**, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar Aʿlām an-Nubalāʾ*. Muʾassasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, pp. 616–617.

6 **al-Mizzī**, Yūsuf ibn ʿAbd ar-Raḥmān (d. 742 AH/1341 CE). *Tahdhīb al-Kamāl fī Asmāʾ ar-Rijāl*. Ed. Bashshār ʿAwwād Maʿrūf. Muʾassasat ar-Risālah, vol. 14, p. 515. **Ibn Ḥajar al-ʿAsqalānī**, Aḥmad ibn ʿAlī (d. 852 AH/1449 CE). *Tahdhīb at-Tahdhīb*. Maṭbaʿat Dāʾirat al-Maʿārif an-Niẓāmiyyah, vol. 5, p. 215.

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

ʿUyaynah 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 ʿUyaynah, and al-Ḥumaydī was named to me, so I wrote down the *ḥadīth* of Ibn ʿUyaynah 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 ʿUyaynah."[10]

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

Ibn Ḥajar said: "Trustworthy, a *ḥāfiẓ*, a jurist, the most eminent of the companions of Ibn ʿUyaynah."[12]

The Praise of the Scholars for Him

Aḥmad ibn Ḥanbal said: "Al-Ḥumaydī, in our view, is an *imām*."[13]

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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*. Muʾassasat 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*. Muʾassasat 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*. Muʾassasat 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). *Taqrīb at-Tahdhīb*, no. 3320.

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

Isḥāq ibn Rāhawayh said: "The *imām*s in our time are ash-Shāfiʿī, al-Ḥumaydī and Abū ʿUbayd."[14]

Al-Bukhārī said: "Al-Ḥumaydī is an *imām* in *ḥadīth*."[15]

Ibn Saʿd said: "He was trustworthy, with many *ḥadīth*."[16]

Ibn Ḥibbān said: "He was a man of the Sunnah, of virtue and of religion." Ibn ʿAdī said: "He went with ash-Shāfiʿī to Egypt, and he was among the best of people." Al-Ḥākim said: "Trustworthy and dependable." He also said: "When Muḥammad ibn Ismāʿīl [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

Yaʿqūb 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]

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14 **adh-Dhahabī**, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar Aʿlām an-Nubalāʾ*. Muʾassasat 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 Aʿlām an-Nubalāʾ*. Muʾassasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 619.

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

17 **Ibn Ḥajar al-ʿAsqalānī**, Aḥmad ibn ʿAlī (d. 852 AH/1449 CE). *Tahdhīb at-Tahdhīb*. Maṭbaʿat Dāʾirat al-Maʿārif an-Niẓāmiyyah, vol. 5, pp. 215–216.

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

19 **adh-Dhahabī**, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar Aʿlām an-Nubalāʾ*. Muʾassasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 619.

ʿAlī ibn Khalaf said: I heard al-Ḥumaydī say: "As long as I am in the Ḥijāz, Aḥmad ibn Ḥanbal is in Iraq and Isḥāq is in Khurāsān, no one will overcome us."[20]

Ḥarb al-Kirmānī, the companion of *Imam* Aḥmad, named him among the *imām*s whose way he described as the Sunnah, saying: "It is the way of Aḥmad, Isḥāq ibn Ibrāhīm ibn Makhlad, ʿAbd Allāh ibn az-Zubayr al-Ḥumaydī, Saʿīd 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 *ʿanʿanah* 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-Shāfiʿī died, al-Ḥumaydī wished to take his place as teacher, and he and Ibn ʿAbd al-Ḥakam

20 **adh-Dhahabī**, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar Aʿlām an-Nubalāʾ*. Muʾassasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 619.

21 **Ibn Taymiyyah**, Aḥmad ibn ʿAbd al-Ḥalīm (d. 728 AH/1328 CE). *Iqtiḍāʾ aṣ-Ṣirāṭ al-Mustaqīm*. Ed. Nāṣir al-ʿAql. Dār ʿĀlam al-Kutub, 7th edn, 1419 AH/1999 CE, vol. 1, p. 420.

22 **al-Bukhārī**, Muḥammad ibn Ismāʿīl (d. 256 AH/870 CE). *al-Jāmiʿ aṣ-Ṣaḥīḥ*, *ḥadīth* no. 1.

competed for it. Ibn ʿAbd 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 Rabīʿ 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-Dhahabī**, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar Aʿlām an-Nubalāʾ*. Muʾassasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, pp. 620–621.

24 **adh-Dhahabī**, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar Aʿlām an-Nubalāʾ*. Muʾassasat ar-Risālah, 3rd edn, 1405 AH/1985 CE, vol. 10, p. 619.

25 **Ibn Saʿd**, Muḥammad (d. 230 AH/845 CE). *aṭ-Ṭabaqāt al-Kubrā*. Dār Ṣādir, 1968 CE, vol. 5, p. 502. **adh-Dhahabī**, Muḥammad ibn Aḥmad (d. 748 AH/1348 CE). *Siyar Aʿlām an-Nubalāʾ*. Muʾassasat 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 Jibrīl, 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 ʿĪsā (d. 279 AH/892 CE). *al-Jāmiʿ*, *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]، حُلْوِهِ وَمُرِّهِ، وَأَنْ يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ، وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ[٢]، وَأَنَّ ذَلِكَ كُلَّهُ قَضَاءٌ مِنَ اللهِ عَزَّ وَجَلَّ.

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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-Shāfiʿī ﷺ 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-Lālakāʾī**, Hibat Allāh ibn al-Ḥasan (d. 418 AH/1027 CE). *Sharḥ Uṣūl Iʿtiqād Ahl as-Sunnah wa-al-Jamāʿah*. Dār al-Baṣīrah, vol. 5, p. 754. **Ibn Taymiyyah**, Aḥmad ibn ʿAbd al-Ḥalīm (d. 728 AH/1328 CE). *Majmūʿ 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 Ismāʿīl (d. 256 AH/870 CE). *al-Jāmiʿ aṣ-Ṣaḥīḥ*, *ḥadīth* no. 1. **Muslim**, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj (d. 261 AH/875 CE). *Ṣaḥīḥ Muslim*, *ḥadīth* no. 1907.

5 Allah ﷻ said: "Say: 'If you love Allah, then follow me; Allah 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 Ismāʿīl (d. 256 AH/870 CE). *al-Jāmiʿ aṣ-Ṣaḥīḥ*, *ḥadīth* no. 5063. **Muslim**, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj (d. 261 AH/875 CE). *Ṣaḥīḥ Muslim*, *ḥadīth* no. 1401.

الإِيمَانُ قَوْلٌ وَعَمَلٌ 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].

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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، ج٥، ص٧٥٤. **ابن تيمية**، أحمد بن عبد الحليم (ت ٧٢٨هـ). مجموع الفتاوى، ج٧، ص٢٠٩.

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 سألوا 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 *fayʾ*. More than one person informed us of that from Mālik ibn Anas, that he said: "Allah ﷻ divided the *fayʾ*, 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 *fayʾ* 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 Ismāʿīl (d. 256 AH/870 CE). *al-Jāmiʿ aṣ-Ṣaḥīḥ*, *ḥadīth* no. 3673. **Muslim**, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj (d. 261 AH/875 CE). *Ṣaḥīḥ Muslim*, *ḥadīth* no. 2541.
Abū Zurʿah ar-Rāzī 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-Baghdādī**, Aḥmad ibn ʿAlī (d. 463 AH/1071 CE). *al-Kifāyah fī ʿIlm ar-Riwāyah*, p. 97.
7 **al-Lālakāʾī**, Hibat Allāh ibn al-Ḥasan (d. 418 AH/1027 CE). *Sharḥ Uṣūl Iʿtiqād Ahl as-Sunnah wa-al-Jamāʿah*. Dār al-Baṣīrah, no. 2400, vol. 7, p. 1087.

الثَّنَاءُ عَلَى الصَّحَابَةِ رِضْوَانُ اللهِ عَلَيْهِمْ

٣. وَالتَّرَحُّمُ عَلَى أَصْحَابِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كُلِّهِمْ، فَإِنَّ اللهَ 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[٦]، وَلَيْسَ لَهُ فِي الْفَيْءِ حَقٌّ. أَخْبَرَنَا بِذَلِكَ غَيْرُ وَاحِدٍ عَنْ مَالِكِ بْنِ أَنَسٍ أَنَّهُ قَالَ: «قَسَمَ اللهُ تَعَالَى الْفَيْءَ 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 الْفَيْءُ»[٧].

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٦ قال النبي صلى الله عليه وسلم: «لا تسبوا أصحابي، فلو أن أحدكم أنفق مثل أحد ذهبا 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 أحدا من أصحاب رسول الله صلى الله عليه وسلم فاعلم أنه زنديق». **الخطيب البغدادي**، أحمد بن علي (ت ٤٦٣هـ). الكفاية في علم الرواية، ص٩٧.

٧ **اللالكائي**، هبة الله بن الحسن (ت ٤١٨هـ). شرح أصول اعتقاد أهل السنة والجماعة. دار البصيرة، رقم ٢٤٠٠، ج٧، ص١٠٨٧.

The Qur'ān Is the Speech of Allah ﷻ

4. And the Qur'ān is the Speech of Allah. I heard Sufyān [ibn ʿUyaynah][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 ʿUyaynah: "He was among the meticulous *ḥuffāẓ*, and among the people of scrupulousness and religion." **Ibn Ḥibbān**, Muḥammad (d. 354 AH/965 CE). *ath-Thiqāt*, vol. 6, pp. 403–404.

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

10 **al-Lālakā'ī**, Hibat Allāh ibn al-Ḥasan (d. 418 AH/1027 CE). *Sharḥ Uṣūl Iʿtiqād Ahl as-Sunnah wa-al-Jamāʿah*. Dār al-Baṣīrah, no. 396, vol. 2, p. 217. **al-Ājurrī**, Muḥammad ibn al-Ḥusayn (d. 360 AH/970 CE). *ash-Sharīʿah*. Dār al-Waṭan, vol. 2, p. 505.

الْقُرْآنُ كَلَامُ اللهِ تَعَالَى

٤. وَالْقُرْآنُ كَلَامُ اللهِ، سَمِعْتُ سُفْيَانَ [بْنَ عُيَيْنَةَ][٨] يَقُولُ: «الْقُرْآنُ كَلَامُ اللهِ، وَمَنْ قَالَ: مَخْلُوقٌ، فَهُوَ مُبْتَدِعٌ[٩]، لَمْ نَسْمَعْ أَحَدًا يَقُولُ هَذَا»[١٠].

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٨ قال ابن حبان في سفيان بن عيينة: «كان من الحفاظ المتقنين وأهل الورع والدين». **ابن حبان**، محمد (ت ٣٥٤هـ). الثقات، ج٦، ص٤٠٣–٤٠٤.

٩ قال عبد الله بن أحمد بن حنبل: حدثني أبي: سمعناه من ابن علية، وجاءه منصور بن عمار، فقال ابن علية: «من قال: القرآن مخلوق، فهو مبتدع». **عبد الله بن أحمد بن حنبل** (ت ٢٩٠هـ). السنة. دار ابن القيم، ج١، ص١٣١.

١٠ **اللالكائي**، هبة الله بن الحسن (ت ٤١٨هـ). شرح أصول اعتقاد أهل السنة والجماعة. دار البصيرة، رقم ٣٩٦، ج٢، ص٢١٧. **الآجري**، محمد بن الحسين (ت ٣٦٠هـ). الشريعة. دار الوطن، ج٢، ص٥٠٥.

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 ʿUyaynah 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]

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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-ʿAsqalānī**, Aḥmad ibn ʿAlī (d. 852 AH/1449 CE). *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 47.

12 **al-Lālakāʾī**, Hibat Allāh ibn al-Ḥasan (d. 418 AH/1027 CE). *Sharḥ Uṣūl Iʿtiqād Ahl as-Sunnah wa-al-Jamāʿah*. Dār al-Baṣīrah, no. 1745, vol. 5, p. 817. **al-ʿAdanī**, 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 Ismāʿīl (d. 256 AH/870 CE). *al-Jāmiʿ 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 الإِيمَانِ

وَسَمِعْتُ سُفْيَانَ يَقُولُ: «الإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ»[١١]. فَقَالَ لَهُ أَخُوهُ إِبْرَاهِيمُ بْنُ عُيَيْنَةَ: «يَا أَبَا مُحَمَّدٍ، لَا تَقُلْ: يَنْقُصُ»، فَغَضِبَ وَقَالَ: «اسْكُتْ يَا صَبِيُّ، بَلْ حَتَّى لَا يَبْقَى مِنْهُ شَيْءٌ»[١٢].

◈

رُؤْيَةُ الْمُؤْمِنِينَ رَبَّهُمْ يَوْمَ الْقِيَامَةِ

٥. وَالإِقْرَارُ بِالرُّؤْيَةِ بَعْدَ الْمَوْتِ[١٣].

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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، ج١، ص٤٧.

١٢ **اللالكائي**، هبة الله بن الحسن (ت ٤١٨هـ). شرح أصول اعتقاد أهل السنة والجماعة. دار البصيرة، رقم ١٧٤٥، ج٥، ص٨١٧. **العدني**، محمد بن يحيى (ت ٢٤٣هـ). الإيمان، ص٩٤.

١٣ قال الله تعالى: ﴿وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ * إِلَى 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]

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14 *Imam* Aḥmad ﷺ 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**, ʿAbd al-Ilāh ibn Salmān (contemporary). *al-Masāʾil wa-ar-Rasāʾil al-Marwiyyah ʿan 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 Nuʿaym al-Aṣbahānī**, Aḥmad ibn ʿAbd Allāh (d. 430 AH/1038 CE). *Ḥilyat al-Awliyāʾ*.

15 ʿAbd 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-Ashʿath (d. 275 AH/889 CE). *Masāʾil al-Imām Aḥmad*, pp. 268–269. **ʿAbd Allāh ibn Aḥmad ibn Ḥanbal** (d. 290 AH/903 CE). *as-Sunnah*. Dār Ibn al-Qayyim, vol. 1, p. 123.

إِثْبَاتُ الصِّفَاتِ

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، نَقِفُ عَلَى مَا وَقَفَ عَلَيْهِ الْقُرْآنُ وَالسُّنَّةُ، وَنَقُولُ: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥]، وَمَنْ زَعَمَ غَيْرَ هَذَا فَهُوَ مُعَطِّلٌ جَهْمِيٌّ[١٥].

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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 الإله بن سلمان (معاصر). المسائل والرسائل المروية عن الإمام أحمد بن حنبل في العقيدة، ج١، ص٢٧٨.
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، ص٢٦٨–٢٦٩. **عبد الله بن أحمد بن حنبل** (ت ٢٩٠هـ). السنة. دار ابن القيم، ج١، ص١٢٣.

The Difference between Ahl as-Sunnah and the Khawārij

7. And that we do not say, as the Khawārij[16] 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 Yusayr ibn ʿAmr 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 Qurʾān, but it does not go beyond their throats; they pass out of Islam as the arrow passes through the game.'" **al-Bukhārī**, Muḥammad ibn Ismāʿīl (d. 256 AH/870 CE). *al-Jāmiʿ 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 Yazīd (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 ʿAbd Allāh ibn ʿUmar ؓ. **al-Bukhārī**, Muḥammad ibn Ismāʿīl (d. 256 AH/870 CE). *al-Jāmiʿ 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 اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ»[١٧].

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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-Baʿlī**, ʿAlāʾ ad-Dīn ʿAlī 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. Shuʿayb al-Arnaʾūṭ. Muʾassasat ar-Risālah, *ḥadīth* no. 2867, vol. 5, p. 58, where al-Arnaʾūṭ grades it sound (*ḥasan*).

مَتَى تَقُومُ الْحُجَّةُ عَلَى تَارِكِ أَرْكَانِ الإِسْلَامِ أَوْ بَعْضِهَا

فَأَمَّا ثَلَاثٌ مِنْهَا فَلَا يُنَاظَرُ تَارِكُهُ: مَنْ لَمْ يَتَشَهَّدْ، وَلَمْ يُصَلِّ، وَلَمْ يَصُمْ؛ لِأَنَّهُ لَا يُؤَخَّرُ شَيْءٌ مِنْ هَذَا عَنْ وَقْتِهِ، وَلَا يُجْزِئُ 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 مُؤَدِّيًا، 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

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١٨ قال شيخ الإسلام ابن تيمية: «وتارك الصلاة عمدا لا يشرع له قضاؤها ولا تصح منه». **البعلي**، علاء الدين علي بن محمد (ت ٨٠٣هـ). الاختيارات الفقهية من فتاوى شيخ الإسلام ابن تيمية، ص١٩.

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، ج٥، ص٥٨، وقال الأرنؤوط: حديث حسن.

perform the *ḥajj* on his behalf,[20] and we hope,[21] 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 ʿAbbās ﷺ 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 Ismāʿīl (d. 256 AH/870 CE). *al-Jāmiʿ aṣ-Ṣaḥīḥ*, *ḥadīth* no. 1852.

21 Ibn Qutaybah said: "The separating alif is also added after the *wāw* in words such as *yaghzū* and *yadʿū*, 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 adʿū* likewise, since it is not the *wāw* of the plural." **Ibn Qutaybah**, ʿAbd Allāh ibn Muslim (d. 276 AH/889 CE). *Adab al-Kātib*, p. 167.

مُسْتَطِيعٌ وَلَمْ يَحُجَّ، سَأَلَ الرَّجْعَةَ إِلَى الدُّنْيَا أَنْ يَحُجَّ، وَيَجِبُ لِأَهْلِهِ أَنْ يَحُجُّوا عَنْهُ[٢٠]، وَنَرْجُوا[٢١] أَنْ يَكُونَ ذَلِكَ مُؤَدِّيًا 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، وَسَلَّمَ 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 أمي نذرت أن تحج فلم تحج حتى ماتت، أفأحج عنها؟ قال: «نعم، حجي عنها، أرأيت لو كان على أمك 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، ص١٦٧.

أُصُولُ السُّنَّةِ

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

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

٢. وَأَنَّ الإِيمَانَ 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 اللهُ عَلَيْهِ وَسَلَّمَ كُلِّهِمْ، فَإِنَّ اللهَ 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 الْفَيْءِ حَقٌّ. أَخْبَرَنَا بِذَلِكَ غَيْرُ وَاحِدٍ عَنْ مَالِكِ بْنِ أَنَسٍ أَنَّهُ قَالَ: «قَسَمَ اللهُ تَعَالَى الْفَيْءَ 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 الْفَيْءُ».

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

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

٥. وَالإِقْرَارُ بِالرُّؤْيَةِ 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 نُفَسِّرُهُ، نَقِفُ عَلَى مَا وَقَفَ عَلَيْهِ الْقُرْآنُ وَالسُّنَّةُ، وَنَقُولُ: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥]، وَمَنْ زَعَمَ غَيْرَ هَذَا فَهُوَ مُعَطِّلٌ 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 اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ».

فَأَمَّا ثَلَاثٌ مِنْهَا فَلَا يُنَاظَرُ تَارِكُهُ: مَنْ لَمْ يَتَشَهَّدْ، وَلَمْ يُصَلِّ، وَلَمْ يَصُمْ؛ لِأَنَّهُ لَا يُؤَخَّرُ شَيْءٌ مِنْ هَذَا عَنْ وَقْتِهِ، وَلَا يُجْزِئُ 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 مُؤَدِّيًا، 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، وَنَرْجُوا أَنْ يَكُونَ ذَلِكَ مُؤَدِّيًا 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، وَسَلَّمَ تَسْلِيمًا كَثِيرًا.

[تَمَّتِ الرِّسَالَةُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ]

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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 ʿImrān 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﴾	Ṭāhā 20:5	30
5	﴿الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ﴾	az-Zumar 39:18	11
6	﴿وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾	az-Zumar 39:67	30
7	﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ﴾	al-Ḥashr 59:8	24
8	﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا﴾	al-Ḥashr 59:10	24
9	﴿وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ * إِلَى رَبِّهَا نَاظِرَةٌ﴾	al-Qiyāmah 75:22–23	28

Ḥadīth

	Ḥadīth	Narrator and source	Page
1	«الإِيمَانُ أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ...»	The *ḥadīth* of Jibrīl; 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 الأَعْمَالُ 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 سَتَرَوْنَ رَبَّكُمْ»	Jarīr; al-Bukhārī, no. 554, Muslim, no. 633	28
7	«يَخْرُجُ مِنْهُ قَوْمٌ يَقْرَءُونَ 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 الإِسْلَامُ 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-Arnaʾūṭ	34
11	«نَعَمْ، حُجِّي عَنْهَا ...»	Ibn ʿAbbās; al-Bukhārī, no. 1852	36

Noble Mentions

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

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

Fuḍayl ibn ʿIyāḍ *(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-Ḥumaydī. 13

Ismāʿīl 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-Ḥumaydī. 13

Al-Walīd ibn Muslim *(d. 195 AH)*. *Ḥadīth* master of Damascus and the leading scholar of Syria in his time; a teacher of al-Ḥumaydī, Aḥmad and Isḥāq. 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-Ḥumaydī. 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 Dīnār. Al-Ḥumaydī 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 Idrīs ash-Shāfiʿī *(d. 204 AH)*. The Qurashī *imām* and founder of the Shāfiʿī school, author of *ar-Risālah* and *al-Umm*. Al-Ḥumaydī was his companion and travelled with him to Egypt. 10, 13, 15, 16, 17, 22

Yazīd 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)*. ʿAbd Allāh ibn az-Zubayr al-Qurashī al-Asadī al-Makkī, Shaykh of the Ḥaram, leading companion of Sufyān ibn ʿUyaynah and teacher of al-Bukhārī; author of this treatise and of *al-Musnad*. 10, 11, 13, 14, 15, 16, 17, 18, 20

Abū ʿUbayd 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 ʿAmmār *(d. 225 AH)*. Preacher of Khurāsān and Baghdad, famed for his moving admonitions. 26

Saʿīd 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 Saʿd *(d. 230 AH)*. Historian of Baghdad and secretary of al-Wāqidī, author of *aṭ-Ṭabaqāt al-Kubrā*, one of the earliest works of biography. 13, 14, 15, 16, 18

Isḥāq 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 Qurʾān, and his *Uṣūl as-Sunnah* is among the best-known statements of creed. 10, 15, 17, 26, 30, 34

Hārūn ibn ʿAbd 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 Yaḥyā al-ʿAdanī *(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 Ismāʿīl al-Bukhārī *(d. 256 AH)*. Compiler of *al-Jāmiʿ 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 Yaḥyā adh-Dhuhlī *(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

Yaʿqūb ibn Shaybah *(d. 262 AH)*. *Ḥadīth* master of Baghdad, author of the great *al-Musnad al-Muʿallal*; a student of al-Ḥumaydī. 14

Abū Zurʿah 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

Ismāʿīl ibn Yaḥyā al-Muzanī *(d. 264 AH)*. The leading student of ash-Shāfiʿī in Egypt, author of *al-Mukhtaṣar* and *Sharḥ as-Sunnah*. 10

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

Ar-Rabīʿ ibn Sulaymān al-Murādī *(d. 270 AH)*. Companion of ash-Shāfiʿī in Egypt and the transmitter of his books, among them *al-Umm*. 15

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

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

Ibn Qutaybah *(d. 276 AH)*. ʿAbd Allāh ibn Muslim, scholar of language and *ḥadīth*, author of *Adab al-Kātib* and *Taʾwīl 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-Taʿdīl*; a student of al-Ḥumaydī. 10, 14, 15

Yaʿqūb ibn Sufyān al-Fasawī *(d. 277 AH)*. *Ḥadīth* master of Fasā in Persia, author of *al-Maʿrifah wa-at-Tārīkh*, and a student of al-Ḥumaydī. 14, 16

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

Ḥarb ibn Ismāʿīl al-Kirmānī *(d. 280 AH)*. Companion of Aḥmad and Isḥāq, who recorded their answers and the creed of the *imām*s he met. 17

Ibn Abī ʿĀṣim *(d. 287 AH)*. Aḥmad ibn ʿAmr, *ḥadīth* scholar and judge of Aṣbahān, author of *as-Sunnah*. 10

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

ʿAbd 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 Idrīs al-Makkī. Al-Ḥumaydī's scribe and student. 14

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

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

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

Ibn ʿAdī al-Jurjānī *(d. 365 AH)*. ʿAbd Allāh ibn ʿAdī, *ḥadīth* critic, author of *al-Kāmil fī Ḍuʿafāʾ ar-Rijāl*. 16

Ibn Baṭṭah al-ʿUkbarī *(d. 387 AH)*. ʿUbayd Allāh ibn Muḥammad, Ḥanbalī scholar, author of *al-Ibānah* on the creed of the Salaf. 10

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

Al-Ḥākim an-Naysābūrī *(d. 405 AH)*. Muḥammad ibn ʿAbd Allāh, *ḥadīth* master, author of *al-Mustadrak* and *Maʿrifat ʿUlūm al-Ḥadīth*. 16

Abū al-Qāsim al-Lālakāʾī *(d. 418 AH)*. Hibat Allāh ibn al-Ḥasan aṭ-Ṭabarī, Shāfiʿī scholar of Baghdad, author of *Sharḥ Uṣūl Iʿtiqād Ahl as-Sunnah wa-al-Jamāʿah*, which gathers the statements of the Salaf on creed with their chains. 10, 22, 24, 26, 28

Abū Nuʿaym al-Aṣbahānī *(d. 430 AH)*. Aḥmad ibn ʿAbd Allāh, *ḥadīth* master of Aṣbahān, author of *Ḥilyat al-Awliyāʾ*, a large collection of the lives and sayings of the righteous. 30

Abū ʿUthmān aṣ-Ṣābūnī *(d. 449 AH)*. Ismāʿīl ibn ʿAbd ar-Raḥmān, Shaykh al-Islām of Naysābūr, author of *ʿAqīdat as-Salaf Aṣḥāb al-Ḥadīth*. 10

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

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

Al-Mizzī *(d. 742 AH)*. Yūsuf ibn ʿAbd 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 Aʿlām an-Nubalāʾ*, *Tārīkh al-Islām* and *al-Kāshif*. 13, 14, 15, 16, 17, 18

ʿAlāʾ ad-Dīn al-Baʿlī *(d. 803 AH)*. Ḥanbalī jurist of Damascus, who compiled the legal choices of Ibn Taymiyyah in *al-Ikhtiyārāt al-Fiqhiyyah*. 34

Ibn Ḥajar al-ʿAsqalānī *(d. 852 AH)*. Aḥmad ibn ʿAlī, *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 ʿAmmān, who graded the *ḥadīth* of the *Sunan* and revived the study of *ḥadīth* in his age. 20, 32

Shuʿayb al-Arnaʾūṭ *(d. 1438 AH)*. *Ḥadīth* scholar of Damascus who led the editing of *al-Musnad* of Aḥmad and many other works. 34

Muḥammad ibn ʿAbd ar-Raḥmān al-Khumayyis *(contemporary)*. Contemporary scholar of creed, author of *Iʿtiqād Aʾimmat as-Salaf Ahl al-Ḥadīth*, a collection of the creeds of the early *imām*s that includes this treatise, against which the Arabic of this edition was compared. 10

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