



أصل السنن واعتقاد الدين
للإمامين أبي زرعج و أبي حاتم الرازيين

THE CREED OF
THE RĀZIYAYN

“The Foundation of the Sunnah and the Creed of the Religion”
By the two great scholars, Abu Zur’ah Ar-Rāzī & Abū Hātim Ar-Rāzī

رَحِمَهُمَا اللهُ

أَصْلُ السُّنَّةِ وَاعْتِقَادِ الدِّينِ لِلْإِمَامَيْنِ أَبِي زُرْعَةَ وَ أَبِي حَاتِمِ الرَّازِيِّينِ

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TRANSLATED BY: ABŪ KHADEEJAH ABDUL-WĀHID ALAM

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Salafi Publications,
472 Coventry Road,
Birmingham,
United Kingdom,
B10 0UG

t. 0121.773.0003

t. 0121.773.0033

f. 0121.773.4882

E-Mail: Admin@Spubs.com



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TEXT START

THE CREED OF ABŪ ZUR‘AH AR-RĀZĪ¹ (D. 264AH, رَحِمَهُ اللهُ) AND ABŪ HĀTIM AR-RĀZĪ² (D. 277AH, رَحِمَهُ اللهُ) AND A BODY OF THE PIOUS PREDECESSORS (رَحِمَهُمُ اللهُ) FROM WHOM THEY NARRATE

¹ He is the Imām, the great scholar, the memoriser and preserver of hadīth of his time Abu Zur‘ah ‘Ubaiddullāh Ibn ‘Abdul-Karīm Al-Qurashī Ar-Rāzī.

² He is the Imām, the scholar, the great memoriser and preserver of the narrations, Abu Hātim Muhammad Ibn Idrīs Ibn Mundhir Al-Handhalī.

قَالَ الْإِمَامُ أَبُو الْقَاسِمِ اللَّالِكَايِي فِي كِتَابِهِ شَرْحُ أُصُولِ إِعْتِقَادِ أَهْلِ السُّنَّةِ
وَالْجَمَاعَةِ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُظْفَرِ الْمُقْرِيُّ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ
حَبِيشِ الْمُقْرِيُّ قَالَ حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَاتِمٍ قَالَ:

Imām Abū Al-Qāsim Hibatullāh Ibn Al-Hasan At-Ṭabarī Al-Lālikāī
(d. 418AH, (رَحِمَهُ اللهُ)) stated in his work, *Sharh Usūl I'tiqād Ahl as-Sunnah wal-Jamā'ah* (1/197, no. 321):

Muhammad Ibn Mudhaffar Al-Muqri' informed us saying: Al-Husayn Ibn Muhammad Ibn Habash Al-Muqri' narrated to us saying:

Imām Abū Muhammad 'Abdur-Rahmān Ibn Abī Hātim (d. 327AH, رَحِمَهُ اللهُ) narrated to us saying:

سَأَلْتُ أَبِي وَأَبَا زُرْعَةَ عَنْ مَذَاهِبِ أَهْلِ السُّنَّةِ فِي أُصُولِ الدِّينِ وَمَا أَدْرَكَ عَلَيْهِ
الْعُلَمَاءُ فِي جَمِيعِ الْأَمْصَارِ وَمَا يَعْتَقِدَانِ مِنْ ذَلِكَ فَقَالَا:

“I asked my father and Abū Zur'ah about the various *madh-habs* (doctrines) of *Ahlus-Sunnah* as it relates to the foundations of the religion, and what the two of them found the scholars to be upon in all of the various lands, and what the two of them took as their creed from what they acquired. So they answered:

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أَدْرَكْنَا الْعُلَمَاءَ فِي جَمِيعِ الْأَمْصَارِ حِجَازًا وَعِرَاقًا وَشَامًا وَيَمَنًا فَكَانَ مِنْ مَذَاهِبِهِمْ
We reached the scholars of all the various lands: The Hijāz, 'Irāq, Egypt, Shām and Yemen, so from their doctrine was:

الإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ

1. Īmān is both speech and action – it increases and decreases.

وَالْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَمِنْ خَلْقِهِ بِجَمِيعِ جِهَاتِهِ

2. The Qur’ān is the speech of Allāh, uncreated, from every aspect.

وَالْقَدَرُ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ عَزَّ وَجَلَّ

3. The Pre-decree (*Qadr*), its good and evil is from Allāh (عَزَّ وَجَلَّ).

وَخَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَبُو بَكْرٍ الصِّدِّيقُ ثُمَّ عُمَرُ
بْنُ الْخَطَّابِ ثُمَّ عُثْمَانُ بْنُ عَفَّانَ ثُمَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمْ وَهُمْ
الْخُلَفَاءُ الرَّاشِدُونَ الْمَهْدِيُّونَ

4. The best of this *Ummah* after its Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is Abū Bakr As-Siddeeq, then ‘Umar Ibn Al-Khattāb, then ‘Uthmān Ibn ‘Affān, then ‘Alī Ibn Abī Ṭālib (رَضِيَ اللَّهُ عَنْهُمْ) – and they are the Rightly Guided Caliphs.

وَأَنَّ الْعَشْرَةَ الَّذِينَ سَمَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَهِدَ لَهُمْ بِالْحُجَّةِ عَلَى
مَا شَهِدَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَوْلُهُ الْحَقُّ

5. And [then] the ten whom Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) named and bore witness that for them is Paradise – and his speech is the truth.

وَالْتَّرَحُّمُ عَلَى جَمِيعِ أَصْحَابِ مُحَمَّدٍ وَالْكَفُّ عَمَّا شَجَرَ بَيْنَهُمْ

6. And to invoke the Mercy of Allāh for all of the Companions of Muhammad (رَضِيَ اللهُ عَنْهُمْ) and to withhold from speaking about the disputes that may have occurred between them.

وَأَنَّ اللَّهَ عَزَّ وَجَلَّ عَلَى عَرْشِهِ بَائِنٌ مِنْ خَلْقِهِ كَمَا وَصَفَ نَفْسَهُ فِي كِتَابِهِ وَعَلَى
لِسَانِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلا كَيْفٍ

7. That Allāh (عَزَّ وَجَلَّ) is over His Throne; He is separate and distinct from His creation just as He has described Himself in His Book and upon the tongue of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) without asking, “How?”

أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

8. He encompasses everything with His Knowledge.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

9. “There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”

وَأَنَّهُ تَبَارَكَ وَتَعَالَى يُرَى فِي الْآخِرَةِ يَرَاهُ أَهْلُ الْجَنَّةِ بِأَبْصَارِهِمْ

10. Allāh, the Blessed and Most High, will be seen in the Hereafter; the inhabitants of Paradise will see Him with their eyes.

وَيَسْمَعُونَ كَلَامَهُ كَيْفَ شَاءَ وَكَمَا شَاءَ

11. They will hear His speech however He wills and as He wills.

وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَهُمَا مَخْلُوقَتَانِ لَا يَفْنَيَانِ أَبَدًا وَالْجَنَّةُ ثَوَابٌ لِأَوْلِيَائِهِ
وَالنَّارُ عِقَابٌ لِأَهْلِ مَعْصِيَتِهِ إِلَّا مَنْ رَحِمَ اللَّهُ عَزَّ وَجَلَّ

12. Paradise and Hellfire are real and true; both have already been created and will never perish. Paradise is a reward for His beloved allies whilst the Fire is a punishment for those who were disobedient to Him except to those to whom He shows mercy.

وَالصِّرَاطُ حَقٌّ

13. The Bridge [over Hellfire] is true.

وَالْمِيزَانُ حَقٌّ لَهُ كِفَّتَانِ تُوزَنُ فِيهِ أَعْمَالُ الْعِبَادِ حَسَنُهَا وَسَيِّئُهَا حَقٌّ

14. The Scale that has two pans with which to weigh the deeds of the servants, good and evil, is true.

وَالْحَوْضُ الْمَكْرَمُ بِهِ نَبِيُّنَا حَقٌّ

15. The Drinking Lake (*Hawd*) that our Prophet (صلى الله عليه وسلم) has been honoured with is true.

وَالشَّفَاعَةُ حَقٌّ وَأَنَّ نَاسًا مِنْ أَهْلِ التَّوْحِيدِ يَخْرُجُونَ مِنَ النَّارِ بِالشَّفَاعَةِ حَقٌّ

16. The intercession is true; and it is true that the people of *tawhīd* (those who worshipped only Allāh) will be taken out of the Hellfire due to the intercession.

وَعَذَابُ الْقَبْرِ حَقٌّ

17. The punishment of the grave is real and true.

وَمُنْكَرٌ وَنَكِيرٌ حَقٌّ

18. The angels, Munkar and Nakīr are real and true.

وَ الْكِرَامُ الْكَاتِبُونَ حَقٌّ

19. *Al-Kirām Al-Kātibeen* (the honourable scribes from the angels) are true.

وَالْبَعْثُ مِنْ بَعْدِ الْمَوْتِ حَقٌّ

20. The resurrection after death is true.

وَأَهْلُ الْكَبَائِرِ فِي مَشِيئَةِ اللَّهِ عَزَّ وَجَلَّ

21. Those who commit major sins are subject to the Will of Allāh (عَزَّ وَجَلَّ).

وَلَا نُكَفِّرُ أَهْلَ الْقِبْلَةِ بِذُنُوبِهِمْ وَنَكِلُ أَسْرَارَهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ

22. We do not declare those who face the *Qiblah* [in prayer] to be unbelievers due to their sins, and we entrust what is concealed of their affairs to Allāh (عَزَّ وَجَلَّ).

وَنُقِيمُ فَرَضَ الْجِهَادِ وَالْحَجِّ مَعَ أئِمَّةِ الْمُسْلِمِينَ فِي كُلِّ دَهْرٍ وَرَمَانٍ

23. And we establish the obligation of *Jihād* and *Hajj* alongside the Muslim rulers in every time and age.

وَلَا نَرَى الْخُرُوجَ عَلَى الْأئِمَّةِ وَلَا الْقِتَالَ فِي الْفِتْنَةِ وَنَسْمَعُ وَنُطِيعُ لِمَنْ وُلَّاهُ اللَّهُ

عَزَّ وَجَلَّ أَمْرًا وَلَا نَنْزِعُ يَدًا مِنْ طَاعَةٍ

24. We do not hold it permissible to revolt against the rulers, and we do not fight in times of tribulation; we hear and obey those

whom Allāh has placed over our affairs (i.e. the rulers) and we do not remove ourselves from obedience [to them].

وَتَتَّبِعُ السُّنَّةَ وَالْجَمَاعَةَ وَتَجْتَنِبُ الشُّدُودَ وَالْخِلَافَ وَالْفُرْقَةَ

25. We follow the *Sunnah* and the *Jamā'ah*; and we leave off contradiction, differing and splitting.

فَإِنَّ الْجِهَادَ مَا ضُ مِّنْهُ بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى قِيَامِ
السَّاعَةِ مَعَ أَوْلِي الْأَمْرِ مِنْ أَيْمَةِ الْمُسْلِمِينَ لَا يُبْطِلُهُ شَيْءٌ وَالْحُجُّ كَذَلِكَ

26. *Jihād* remains in place from the time Allāh sent His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) until the establishment of the Hour behind those in authority from the Muslim rulers; there is nothing that cancels it; and likewise is said regarding *Hajj*.

وَدَفْعُ الصَّدَقَاتِ مِنَ السَّوَائِمِ إِلَى أَوْلِي الْأَمْرِ مِنْ أَيْمَةِ الْمُسْلِمِينَ

27. The *Zakāh* due upon beasts and cattle is to be paid to those in authority from the Muslim rulers.

وَالنَّاسُ مُؤْمِنُونَ فِي أَحْكَامِهِمْ وَمَوَارِيثِهِمْ وَلَا نَدْرِي مَا هُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ
فَمَنْ قَالَ إِنَّهُ مُؤْمِنٌ حَقًّا فَهُوَ مُبْتَدِعٌ وَمَنْ قَالَ هُوَ مُؤْمِنٌ عِنْدَ اللَّهِ فَهُوَ مِنَ
الْكَاذِبِينَ وَمَنْ قَالَ هُوَ مُؤْمِنٌ بِاللَّهِ حَقًّا فَهُوَ مُصِيبٌ

28. The people are considered as believers as far as the regulations of Islam and inheritance are concerned, and we do not know their true state in front of Allāh. Whoever states that he is a believer in truth, then he is an innovator. Whoever states that he is a believer in the sight of Allāh, then is from the liars.

Whoever states: 'I am a believer in Allāh in truth' is upon what is correct.

وَالْمُرْجِيَّةُ الْمُبْتَدِعَةُ ضَلَالٌ

29. The *Murji'ah* are misguided innovators.

وَالْقَدَرِيَّةُ الْمُبْتَدِعَةُ ضَلَالٌ فَمَنْ أَنْكَرَ مِنْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَعْلَمُ مَا يَكُونُ
قَبْلَ أَنْ يَكُونَ فَهُوَ كَافِرٌ

30. The *Qadariyyah* are misguided innovators. Whoever amongst them denies that Allāh knows what is to occur before it takes place is an unbeliever.

وَأَنَّ الْجَهْمِيَّةَ كُفْرٌ

31. The *Jahmiyyah* are unbelievers.

وَأَنَّ الرَّافِضَةَ رَفَضُوا الْإِسْلَامَ

32. The *Rāfiḍah* rejected Islām.

وَالْخَوَارِجُ مُرَاقٌ

33. The *Khawārij* shoot out of Islām.

وَمَنْ زَعَمَ أَنَّ الْقُرْآنَ مَخْلُوقٌ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ كُفْرًا يَنْقُلُ عَنِ الْمِلَّةِ
وَمَنْ شَكَ فِي كُفْرِهِ مِمَّنْ يَفْهَمُ فَهُوَ كَافِرٌ

34. Whoever claims that the Qur'ān is created is an unbeliever with the unbelief that removes him from the religion; and whoever doubts the unbelief of such a person from those who understand this matter, then he too is an unbeliever.

وَمَنْ شَكَّ فِي كَلَامِ اللَّهِ عَزَّ وَجَلَّ فَوَقَفَ شَاكًّا فِيهِ يَقُولُ: لَا أَدْرِي مَخْلُوقٌ أَوْ غَيْرُ
مَخْلُوقٍ فَهُوَ جَهْمِيٌّ وَمَنْ وَقَفَ فِي الْقُرْآنِ جَاهِلًا عَلَّمَهُ وَبَدَّعَ وَلَمْ يُكْفَرْ

35. Whoever doubts in the speech of Allāh and withholds regarding it due to doubt, saying: ‘I do not know whether it is created or not created’, such a person is a *Jahmī*. As for the one who withholds in the affair of the Qur’ān out of ignorance, then he is taught and accused of innovation [for withholding] but not declared an unbeliever.

وَمَنْ قَالَ لَفِظِي بِالْقُرْآنِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ أَوْ الْقُرْآنُ بِلَفِظِي مَخْلُوقٌ فَهُوَ جَهْمِيٌّ

36. Whoever says: ‘My utterance of the Qur’ān is created,’ or ‘the Qur’ān with my utterance is created,’ is a *Jahmī*.

”

قَالَ أَبُو مُحَمَّدٍ: وَسَمِعْتُ أَبِي وَأَبَا زُرْعَةَ يَأْمُرَانِ بِهُجْرَانِ أَهْلِ الزَّيْغِ وَالْبِدْعِ
يُعَلِّظَانِ فِي ذَلِكَ أَشَدَّ التَّغْلِيظِ وَيُنْكِرَانِ وَضَعَ الْكُتُبِ بِرَأْيٍ فِي غَيْرِ آثَارِ

Abū Muhammad (رَحِمَهُ اللهُ) then said: “I heard my father and Abū Zur‘ah (رَحِمَهُمَا اللهُ) command with boycotting the People of Deviation and Innovation – they were both very stern in their view regarding this matter with the utmost sternness. And they would forbid the writing of books based upon opinions without recourse to the narrations.

وَيَنْهَيَانِ عَنِ مَجَالَسَةِ أَهْلِ الْكَلَامِ وَالنَّظَرِ فِي كُتُبِ الْمُتَكَلِّمِينَ وَيَقُولَانِ لَا يُفْلِحُ
صَاحِبُ كَلَامٍ أَبَدًا

They forbade sitting with the people of theological rhetoric, *Ahlul-Kalām* (those who resort to philosophical and speculative ideologies alien to Islam), and from looking into the books written by the people of theological rhetoric. They would say: ‘The person of theological rhetoric will never prosper.’

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَسَلَّمَ تَسْلِيمًا

And all praise is due to Allāh, Lord of all existence; and may Allāh extol and praise our leader Muhammad in the highest company and may His peace be upon him and likewise upon his followers.”

قَالَ أَبُو مُحَمَّدٍ وَبِهِ أَقُولُ أَنَا. وَقَالَ أَبُو عَلِيٍّ بْنُ حَبِيشِ الْمُقْرِيُّ وَبِهِ أَقُولُ. قَالَ
شَيْخُنَا ابْنُ الْمُظَفَّرِ وَبِهِ أَقُولُ. وَقَالَ شَيْخُنَا يَعْنِي الْمُصَنِّفَ وَبِهِ أَقُولُ.
وَقَالَ الطَّرَيْثِيُّ وَبِهِ أَقُولُ. وَقَالَ شَيْخُنَا السَّلْفِيُّ وَبِهِ نَقُولُ.

Abū Muhammad Ibn Abī Hātim (رَحْمَةُ اللَّهِ) said: “I too say that.” Abū ‘Alī Ibn Habash Al-Muqri’ (رَحْمَةُ اللَّهِ) said: “And I too say that.” And our Shaikh Ibn Al-Mudhaffar (رَحْمَةُ اللَّهِ) said: “And I too say that.” And our Shaikh, i.e. the author, said: “And I too say that.” And our Shaikh, the Imām, the Hāfidh As-Silafī (رَحْمَةُ اللَّهِ) said: “At-Ṭuraythīthī said: ‘And I too say that.’ And our Shaikh As-Silafī (رَحْمَةُ اللَّهِ) said: “And we too say that.”

وَقَفْنَا لِلَّهِ وَكُلِّ مُؤْمِنٍ لِمَا يُحِبُّ وَيَرْضَى مِنَ الْقَوْلِ وَالْعَمَلِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ
وَسَلَّمَ

May Allāh guide us and every believer to that which He loves and is pleased with of speech and actions. And may Allāh extol the mention of Muhammad and send peace upon him and his followers.

TEXT END

This treatise is authentically reported by Ibn Qudāmah Al-Maqdisī (d. 620AH, رَحْمَةُ اللَّهِ) in *Ithbāt Sifāt al-‘Uluww* (p. 182, no. 110) through the author, Al-Lālikā’ī (رَحْمَةُ اللَّهِ) himself. Al-Lālikā’ī also reports it through the route of Abul-Hasan ‘Alī Ibn ‘Abdul-‘Azīz Ibn Mudrak from Abū Muhammad ‘Abdur-Rahmān Ibn Abī Hātim (رَحْمَةُ اللَّهِ). Shaikhul-Islām Ibn Taymiyyah (d. 728AH, رَحْمَةُ اللَّهِ) mentions a portion of it in *Bayān Talbīs Al-Jahmiyyah* (2/40-41), and in *Dar’u Ta‘ārud An-Naql wal-‘Aql* (2/257), also in *Majmū‘ Al-Fatāwā* (3/222). Ibn Qayyim Al-Jawziyyah (d. 752AH, رَحْمَةُ اللَّهِ) in *Ijtimā‘ Al-Juyūsh Al-Islāmiyyah* (p. 233), and *Aṣ-Ṣawā’iq Al-Mursalah* (4/1291). Imām Adh-Dhahabī in *Al-‘Uluww lil-‘Alī Al-‘Adheem* (466), and in *Siyar A’lām An-Nubalā’* (13/84). So this text is established as

authentic from Abū Hātim and Abū Zur'ah (رحمة الله) as stated in *Mukhtaṣir al-'Uluww* (no. 204) by the scholar of hadith, the Imām Muhammad Nāṣir ad-Dīn al-Albānī (رحمة الله).

