

THE CREED OF THE RĀZIYAYN

اصل السنة واعتقاد الدين للامامين ابي زرعة وابي حاتم الرازيين
رحمهما الله

WORKBOOK EDITION

TRANSLATED AND ANNOTATED BY
ABŪ KHADEEJAH 'ABDUL-WĀHID ALAM

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Creed of Abū Zur'ah Ar-Rāzī¹ and Abū Hātim Ar-Rāzī² and a Large Body of the Salaf from Whom they Narrate

قَالَ الْإِمَامُ أَبُو الْقَاسِمِ اللَّالِكَايِي فِي كِتَابِهِ شَرْحُ أُصُولِ إِعْتِقَادِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُظَفَّرِ الْمُقْرِي قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ حَبَشِ الْمُقْرِي قَالَ حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَاتِمٍ قَالَ

The Imām, Abū Al-Qāsim Hibatullāh ibn Al-Hasan At-Tabarī Al-Lālikā'ī (died 418 AH) stated in his work, Sharh Usūl I'tiqād Ahl As-Sunnah wal-Jamā'ah: 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 (died 327 AH) narrated to us saying:

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

I asked my father (Abū Hātim) and Abū Zur'ah about the beliefs of Ahlus-Sunnah in the foundations of the religion—and what the two of them found the scholars to be upon in all the various lands—and what they held as their Creed from what they acquired. So, they answered:

أَدْرَكْنَا الْعُلَمَاءَ فِي جَمِيعِ الْأَمْصَارِ حِجَازًا وَعِرَاقًا وَشَامًا وَيَمَنًا فَكَانَ مِنْ مَذَاهِبِهِمْ

We met the scholars of all the lands: the Hijāz, Irāq, Egypt, Shām (Syria, Jordan and Palestine) and Yemen. And from their belief was:

¹ He is the Imām, the great scholar, the memoriser and preserver of hadith of his time Abu Zur'ah 'Ubaidullāh ibn 'Abdul-Karīm Al-Qurashī Ar-Rāzī, who died in 264 AH.

² He is the Imām, the scholar, the great memoriser and preserver of the narrations, Abū Hātim Muhammad ibn Idrīs ibn Mundhir Al-Handhalī, who died in 277 AH.

الإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيُنْقُصُ

1. Īmān is speech and action — it increases and decreases.³

وَالْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ بِجَمِيعِ جِهَاتِهِ

2. The Qurʾān is the Speech of Allāh, uncreated from every aspect.⁴

وَالْقَدَرُ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ عَزَّ وَجَلَّ

3. The Pre-decree (Al-Qadar), its good and evil is from Allāh, the Mighty and Majestic.⁵

³ Shaikh Al-Islām Muhammad ibn ‘Abdul-Wahhāb (رحمته الله) (d. 1206 AH) stated, “I hold that Īmān is speech of the tongue, action of the limbs and belief in the heart. It increases with obedience to Allāh and decreases with disobedience. It consists of seventy and odd branches—its highest level is the testification lā ilāha illallāh and its lowest level is to remove something harmful from the path.” (Sharh ‘Aqīdatil-Imām Al-Mujaddid Muhammad ibn Abdul-Wahhāb, p. 134)

⁴ Al-Imām Al-Hāfidh Abu Bakr Al-‘Ismā‘īlī (رحمته الله) (d. 371 AH) stated, “The Qurʾān is the Speech of Allāh, not created in which-ever manner it is conveyed, whether it is through the recitation of the reciter and its pronunciation, its memorisation in the hearts, its recitation on the tongues, its writing in the Mus-hafs—in every case it is not created. And the one who said that the pronunciation (al-lafdh) is created intending by that the Qurʾān, then he has spoken with creation of the Qurʾān.” (Kitāb Itiqād Ahlis-Sunnah p. 40, no. 19)

⁵ Allāh’s Messenger (ﷺ) said: “Īmān is that you believe in Allāh, His Angels, His Books, His Messengers, the Last Day and that you believe in the Pre-Decree, its good and its evil.” (Muslim no. 8, Al-Bukhārī nos. 50, 4777). Shaikh Al-Islām Muhammad ibn ‘Abdul-Wahhāb (رحمته الله) stated, “I believe that Allāh does whatever He wills, and nothing occurs except by His will. Nothing is excluded from His will and decree. There is no occurrence in the creation that is outside of His will. And there is nothing that happens except by His control.” (Sharh ‘Aqīdatil-Imām Al-Mujaddid Muhammad ibn Abdul-Wahhāb, p. 55)

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

4. The best of this Ummah after its Prophet (ﷺ) is Abū Bakr As-Siddīq, then ‘Umar ibn Al-Khattāb, then ‘Uthmān ibn ‘Affān, then ‘Alī ibn Abī Tālib, may Allāh be pleased with them—and they are the Rightly Guided Caliphs.

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

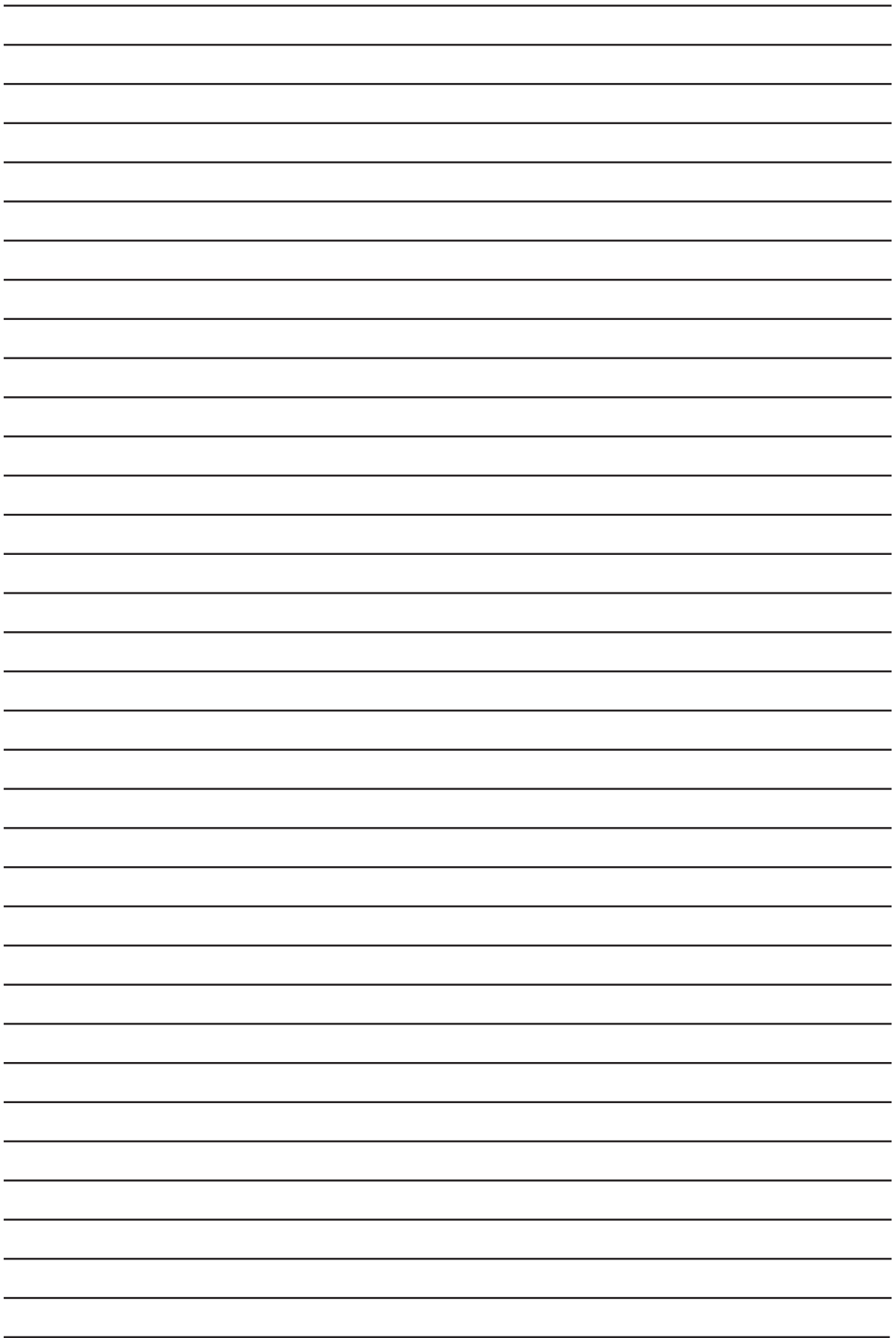
5. And then the ten whom Allāh’s Messenger (ﷺ) named and bore witness that they will be in Paradise—and his speech is the truth.⁶

وَالْتَرَحُّمُ عَلَى جَمِيعِ أَصْحَابِ مُحَمَّدٍ مَحَمَّدٍ وَالْكَفُّ عَمَّا شَجَرَ بَيْنَهُمْ

6. And to invoke the Mercy of Allāh for all of the Companions of Muhammad (ﷺ) and to withhold from speaking about the disputes that occurred between them.⁷

⁶ The Messenger of Allah (ﷺ) said, “Abu Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthmān is in Paradise, ‘Alī is in Paradise, Talhah is in Paradise, Az-Zubair is in Paradise, ‘Abdur-Rahmān ibn ‘Awf is in Paradise, Sa‘d bin Abī Waqqās is in Paradise, Sa‘id ibn Zayd is in Paradise and Abu ‘Ubaydah ibn Al-Jarrāh is in Paradise.” (At-Tirmidhī, no. 3748, graded saḥīḥ by Shaikh Al-Albānī)

⁷ Allāh’s Messenger (ﷺ) said, “Do not revile my Companions! By the One in whose Hand is my soul, if one of you were to give the like of the mountain of Uhud in gold, it would not reach a handful or even half a handful of what they have given.” (Al-Bukhārī, no. 3673, Muslim, no. 2540)



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

7. And that Allāh, the Mighty and Majestic, 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 (ﷺ) without asking how.⁸

أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

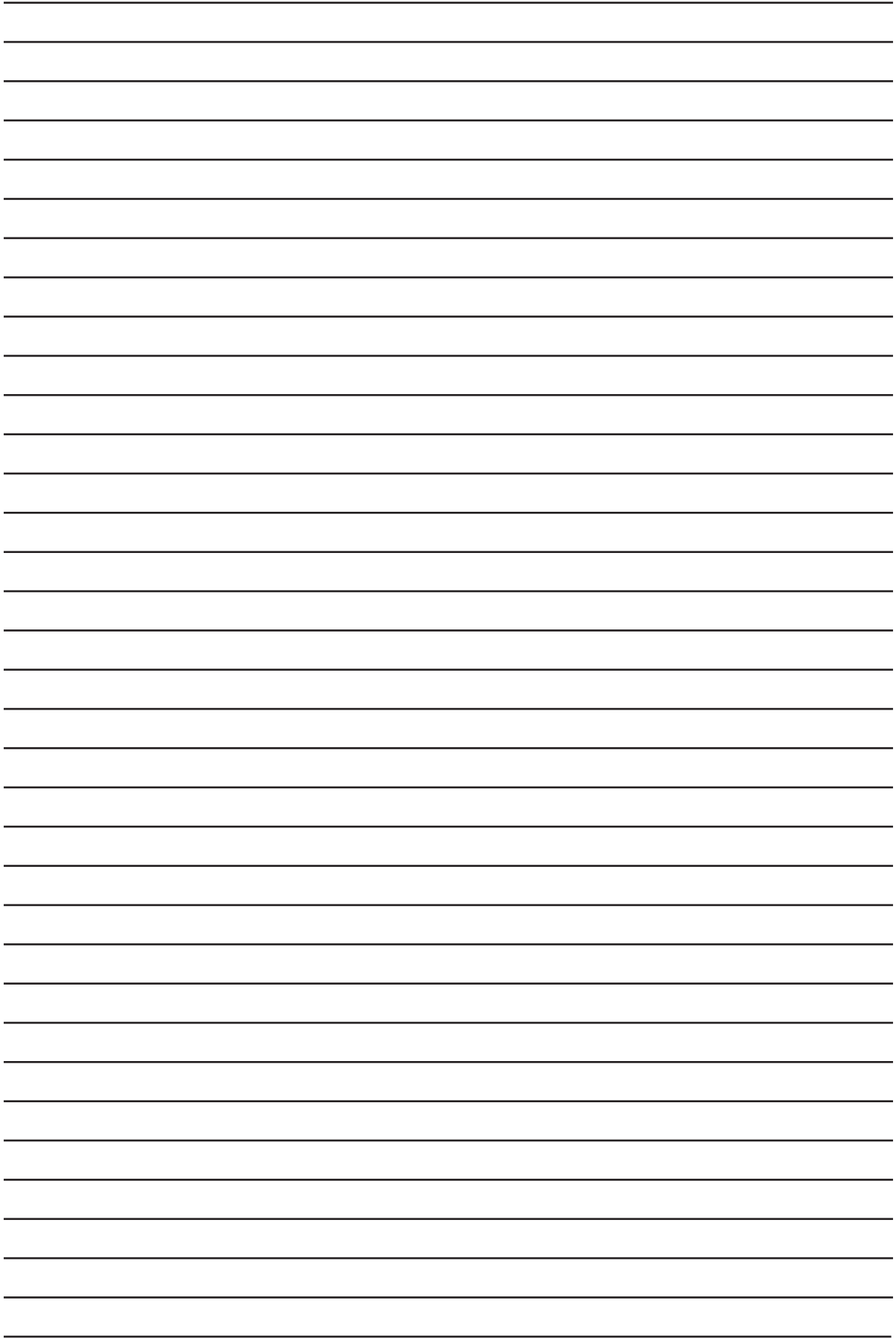
8. He encompasses everything with His Knowledge.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

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

⁸ Allāh's Messenger (ﷺ) said, “When Allāh completed the creation, He wrote in His Book, that is with Him above (fawqa) His Throne, ‘My mercy has preceded My anger.’” (Al-Bukhārī, no. 3194). Also, Allāh's Messenger H said to the servant girl, “Where is Allah?” She said, “Above the sky.” He said, “Who am I?” She said, “You are the Messenger of Allah.” So, he (ﷺ) said, “Free her for she is a believer.” (Muslim, no. 537)

⁹ Qurʾān, Ash-Shūrā: 11.



وَأَنَّهُ تَبَارَكَ وَتَعَالَى يُرَى فِي الْآخِرَةِ يَرَاهُ أَهْلُ الْجَنَّةِ بِأَبْصَارِهِمْ

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

وَيَسْمَعُونَ كَلَامَهُ كَيْفَ شَاءَ وَكَمَا شَاءَ

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

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 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 for those to whom Allāh, the Mighty and Majestic, shows mercy,

¹⁰ Suhayb (رضي الله عنه) (died 38 AH) narrated that the Prophet (ﷺ) said, “When the people of Paradise enter Paradise, Allāh will say to them, ‘Is there anything more that you wish for, so I can give you more?’ So, they will say, ‘Have you not brightened our faces, entered us into Paradise and saved us from the Fire?’ Then Allāh will remove the screen and they will not have been given anything more beloved to them than looking at their Lord.” Then the Prophet (ﷺ) recited:

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ الْجَنَّةِ

“For those who have done good is the best reward (Paradise) and even more (looking at Allāh).” (Sūrah Yūnus: 26, hadīth reported by Muslim, no. 181)

¹¹ The Prophet (ﷺ) said, “There is not any one of you except that Allāh will speak to him on the Day of Judgement—and there will not be between Allāh and him an interpreter.” (Al-Bukhārī no. 6039, Muslim no. 1016)

وَالصِّرَاطُ حَقٌّ

13. The Bridge [over Hellfire] is real and true.¹²

وَالْمِيزَانُ حَقٌّ لَهُ كِفَّتَانِ تُوزَنُ فِيهِ أَعْمَالُ الْعِبَادِ حَسَنُهَا وَسَيِّئُهَا حَقٌّ

14. The Scale [on Judgement Day] is real—it has two pans. The weighing of the good and evil deeds of the servants is true and real.¹³

وَالْحَوْضُ الْمَكْرَمُ بِهِ نَبِيُّنَا حَقٌّ

15. The Lake that our Prophet (ﷺ) has been honoured with, is true and real.¹⁴

¹² Abu Sa'īd Al-Khudrī (رضي الله عنه) narrated that Allāh's Messenger (ﷺ) said, "Every nation shall follow whatever they worshipped. Only this nation will remain along with its hypocrites. Then the Bridge (As-Sirāt) will be erected over the Hellfire, and I will be the first to cross it and the intercession will be permitted. The people will say, 'O Allāh, Save us! Save us!'" It was said, "O Allāh's Messenger, what is the Bridge?" He replied, "A void into which a person is likely to slip. Upon it there are claws, clamps and hooks like the thorns found in Najd called Sādān. The believers would then pass over it in the blink of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell." (Muslim, no. 183)

¹³ Allāh stated:

وَالْوِزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"And the weighing on that Day [of Judgement] will be the true weighing. So as for those whose scale of good deeds will be heavy, they will be the successful." (Al-A'rāf: 8)

¹⁴ Allāh's Messenger (ﷺ) said, "There is a Lake (Al-Hawd) for every Prophet, and they compete to see which of them has the most people coming to it. I hope that mine will be the one with the most people coming to it." (At-Tirmidhī, no. 2443 and graded saḥīḥ by Al-Albānī)

A series of horizontal lines for writing, arranged in a vertical column.

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

16. The intercession [on the Day of Resurrection] is true—and it is true that the people who worshipped none but Allāh will be taken out of the Fire due to the intercession.¹⁵

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.¹⁶

¹⁵ Allāh's Messenger (ﷺ) described his intercession on the Day of Judgement in his saying, "I will ask for my Lord's permission, and it will be given. Then He will inspire me to praise Him with such praises as I do not know now. So, I will praise Him, and fall prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, ask and your request will be granted, intercede and your intercession will be accepted.' I will say, 'O Lord, my Ummah, my Ummah!' Allāh will say, 'Go and take out of the Hellfire all those who have imān in their hearts equal to the weight of a barley grain.'" (Al-Bukhārī, no. 7510, Muslim, 193)

¹⁶ Allāh's Messenger (ﷺ) said, "When the deceased is buried, two angels, black and blue, will come to him. One called Munkar, and the other Nakīr. They question him, 'What did you used to say about this man?' So, he will say what he used to say when he was alive, 'He is Allāh's slave and Messenger. I testify that none has the right to be worshipped except Allāh, and that Muhammad is His slave and His Messenger.' So, they say, 'We knew that you would say this.' Then his grave is expanded to seventy cubits by seventy cubits, then it is illuminated for him..." (At-Tirmidhī, no. 1071)

وَالْكَرَامُ الْكَاتِبُونَ حَقٌّ

19. Al-Kirām Al-Kātibīn (the honourable scribes from among the angels) are real and true.¹⁷

وَالْبَعْثُ مِنْ بَعْدِ الْمَوْتِ حَقٌّ

20. The Resurrection after death is true.

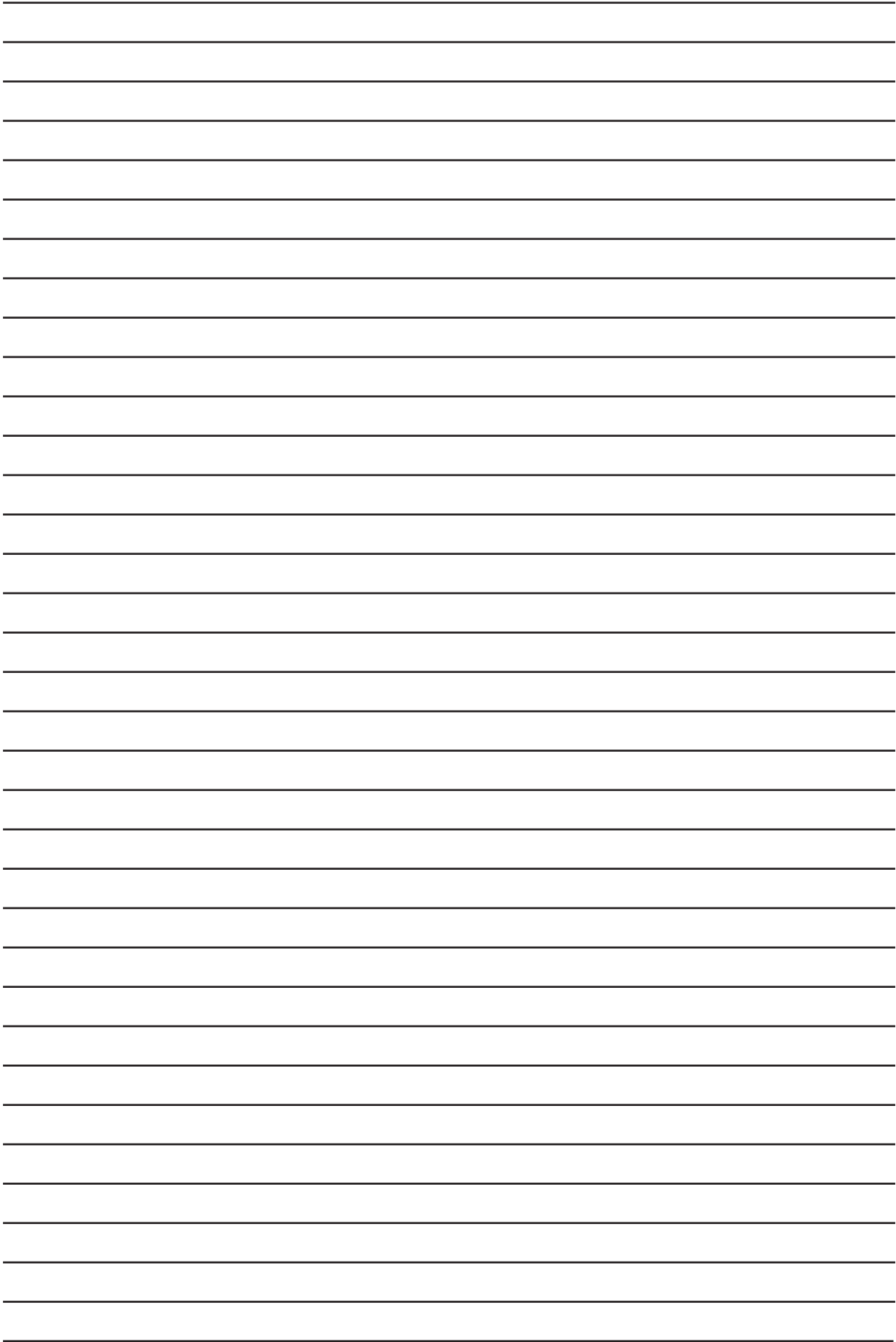
وَأَهْلُ الْكَبَائِرِ فِي مَشِيئَةِ اللَّهِ عَزَّ وَجَلَّ

21. Those who commit major sins are subject to the Will of Allāh, the Mighty and Majestic.

¹⁷ Allāh said:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ • كِرَامًا كَاتِبِينَ

“But verily, over you are appointed angels in charge of mankind to watch you, Kirām (honourable) and Kātibīn, writing down your deeds.” (Al-Intifār: 11)



وَلَا نُكْفِرُ 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, the Mighty and Majestic.¹⁸

وَنُقِيمُ فَرَضَ الْجِهَادِ وَالْحَجِّ مَعَ أَيْمَةِ الْمُسْلِمِينَ فِي كُلِّ دَهْرٍ وَزَمَانٍ

23. And we establish the obligation of Jihād and Hajj alongside the Muslim rulers in every time and age.¹⁹

وَلَا نَرَى الْخُرُوجَ عَلَى الْأَيْمَةِ وَلَا الْقِتَالَ فِي الْفِتْنَةِ وَنَسْمَعُ وَنُطِيعُ لِمَنْ وَّلاَهُ 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. And we hear and obey those whom Allāh has placed as rulers over our affairs, and we do not remove ourselves from obedience to them.²⁰

¹⁸ Shaikh Al-Islām Muhammad ibn ‘Abdul-Wahhāb (رحمته الله) (d. 1206 AH) stated, “I do not testify for anyone from the Muslims that they are in Paradise or the Fire except for whom Allāh’s Messenger (ﷺ) testified. However, I have hope for the pious one and I fear for the sinful one. And I do not declare as a disbeliever anyone from the Muslims due to a sin, and I do not expel them from the fold of Islam.” (Sharh ‘Aqīdatil-Imām Al-Mujaddid Muhammad ibn Abdul-Wahhāb, p. 116)

¹⁹ Shaikh Al-Islām Muhammad ibn ‘Abdul-Wahhāb (رحمته الله) stated, “I hold that Jihād remains valid alongside every ruler regardless of whether he is pious or wicked—and the prayer in congregation behind them is permissible.” (Sharh ‘Aqīdatil-Imām Al-Mujaddid Muhammad ibn Abdul-Wahhāb, p. 119)

²⁰ Salamah ibn Yazīd Al-Ju’fi asked Allāh’s Messenger (ﷺ), “O Prophet of Allāh, what do we do if we have rulers over us who demand their rights, yet they withhold our rights?” He replied, “Listen to them and obey them. Upon them is their burden and on you will be your burden.” (Muslim, no. 1847)

وَتَتَّبِعُ السُّنَّةَ وَالْجَمَاعَةَ وَتَجْتَنِبُ الشُّذُودَ وَالْخِلَافَ وَالْفِرْقَةَ

25. We follow the Sunnah²¹ and the Jamā'ah—and we leave off contradiction, differing and splitting.²²

فَإِنَّ الْجِهَادَ مَا ضُ مِّنْذُ بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى قِيَامِ السَّاعَةِ مَعَ أُولِي الْأَمْرِ
مِنْ أُمَّةِ الْمُسْلِمِينَ لَا يُبْطَلُهُ شَيْءٌ وَالْحَجُّ كَذَلِكَ

26. Jihād remains in place from the time Allāh, the Mighty and Majestic, sent His Messenger (ﷺ) 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 أُولِي الْأَمْرِ مِنْ أُمَّةِ الْمُسْلِمِينَ

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

²¹ Allāh's Messenger (ﷺ) said, "Verily, whoever among you lives for long will see great differing. So, beware of the newly introduced matters [in your Religion] for indeed that is misguidance. Whoever among you lives to see that, let him hold fast to my Sunnah and to the Sunnah of the Rightly Caliphs—bite unto to it with your molar teeth." (At-Tirmidhī no. 2676, graded sahih by Shaikh Al-Albānī)

²² Shaikh Al-Islām Ibn Taymiyyah (رحمته الله) stated, "Innovation is coupled with division just as the Sunnah is coupled with the Jamā'ah. So, it is said Ahlus-Sunnah wal-Jamā'ah (the people of Sunnah and the United Body) just as it is said Ahlul-Bid'ah wal-Furqah (the people of Innovation and Division)." (Al-Istiqāmah, 1/42)

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 [Sharī'ah] regulations and inheritance are concerned—and we do not know their true state in front of Allāh, the Mighty and Majestic. So, whoever claims that he is truly a believer is an innovator. And whoever claims that he is a believer in the sight of Allāh, then he is from the liars. And whoever states that he is truly a believer in Allāh, then he is correct.

وَالْمُرْجِئَةُ الْمُبْتَدِعَةُ ضَلَّالٌ

29. The Murji'ah are misguided innovators.²³

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

30. The Qadariyyah are misguided innovators²⁴—and whoever amongst them denies that Allāh, the Mighty and Majestic, knows what is to occur before it takes place is an unbeliever.

²³ The Murji'ah deviated in the issue of Īmān into various sects. Shaikh Sālih Al-Fawzān stated, "Īmān is not belief in the heart alone, as the 'Ashā'irah believe. Īmān is not belief in the heart and speech of the tongue alone, as the Hanafis assert (Al-Murji'atul-Fuqahā'). It is not speech of the tongue alone, as the Karrāmiyyah believe. And it is not merely knowing in the heart that Allāh exists as the Jahmiyyah claim." (Sharh Al-Mandhūmah Al-Hā'iyyah, pp. 186-187). See point number 1 at the beginning of this treatise.

²⁴ Al-'Allāmah Sālih Al-Fawzān explained, "The Qadariyyah are those who negate Al-Qadar (the Pre-Decree of Allāh), and they are the Mu'tazilah. They say that the person himself creates his own actions, and the affairs are new and not pre-decreed by Allāh. So, the actions of the people are brought into existence by the people themselves independently of Allāh, and regarding them, Allāh has no will and no intent. For this reason, they were named Al-Qadariyyah." (Sharh Al-Mandhūmah Al-Hā'iyyah, p. 142)

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وَأَنَّ الْجَهْمِيَّةَ كُفَّارٌ

31. The Jahmiyyah are unbelievers.²⁵

وَأَنَّ الرَّافِضَةَ رَفَضُوا الْإِسْلَامَ

32. The Rāfidah rejected Islām.²⁶

وَالْخَوَارِجُ مُرَائِقٌ

33. The Khawārij shoot out of Islām.²⁷

²⁵ The Jahmiyyah are ascribed to Jahm ibn Safwān (executed in 128 AH). He was the misguided innovator, the chief negator of the Names and Attributes of Allah. He claimed that the Qurʾān was created, that a person has no choice in what he does and is compelled in his actions, that Paradise and Hell will come to an end, that Īmān is merely knowing that Allāh exists—and he denied all the Names and Attributes of Allāh. (See Al-Farq baynal-Firaq p. 199, Maqālāt Al-Islāmiyyīn pp. 279-280, At-Tabsīr fid-Dīn pp. 63-64)

²⁶ Shaikh Al-Islām Ibn Taymiyyah used the term Rāfidah to refer to the generality of the Shīʿah because they constitute the majority of the sect. They believe that ʿAlī (عليه السلام) should have been the Caliph after the death of Allāh’s Messenger (ﷺ). Therefore, the Caliphates of Abu Bakr, ʿUmar and ʿUthmān were false, oppressive, and unlawful. They consider most of the Companions and the Muslim Ummah (i.e., non-Shīʿites) to be misguided apostates due to their agreement with, and love of the Caliphs. The Shīʿah also believe that their Imāms have divine attributes and ascribe to them infallibility. (See Maqālāt Al-Islāmiyyīn p. 16, At-Tabsīr fid-Dīn p. 16, Sharh ʿAqīdatil-Imām Al-Mujaddid Muhammad ibn Abdul-Wahhāb, pp. 44-45)

²⁷ The Khawārij were those who rebelled against the fourth Caliph, ʿAlī ibn Abī Tālib I, claiming that he did not judge by Allāh’s revelation, so they declared him to be an unbeliever. They are distinguished with the deviation of making takfīr of Muslims (i.e., declaring them to be unbelievers) due to major sins, and they hold it permissible to rebel against the tyrannical rulers. (See At-Tabsīr fid-Dīn p. 26, Maqalat Al-Islāmiyyīn p. 86, Al-Farq baynal-Firaq p. 54, Sharh ʿAqīdatil-Imām Al-Mujaddid Muhammad ibn Abdul-Wahhāb, pp. 118-130)

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

34. Whoever claims that the Qurʾān 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.²⁸

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 وَبُدِّعَ وَلَمْ يُكْفَّرْ

35. Whoever doubts in the speech of Allāh, the Mighty and Majestic, 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 Qurʾān out of ignorance, then he is taught and accused of innovation [for withholding] but he is not declared to be an unbeliever.

وَمَنْ قَالَ لَفُظِي بِالْقُرْآنِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ أَوْ الْقُرْآنُ بِلَفْظِي مَخْلُوقٌ فَهُوَ جَهْمِيٌّ

36. Whoever says, “My utterance of the Qurʾān is created,” or “the Qurʾān with my utterance is created,” is a Jahmī.

²⁸ Shaikh Al-Islām Ibn Taymiyyah (رحمته الله) (died 728 AH) said, “They intend by their saying, ‘The Qurʾān is created’ that Allāh does not speak or talk—that He did not say anything and does not say anything. Through this, they negated all the Attributes of Allāh such as His Knowledge, Hearing, Seeing and the rest of what has been revealed in the Divine Books.” (Bayān Talbis Al-Jahmiyyah, 2/81) So, by negating the Attribute of Speech for Allāh, the Jahmiyyah opened the door to negate all the other Attributes.

قَالَ أَبُو مُحَمَّدٍ وَسَمِعْتُ أَبِي يَقُولُ

Abū Muhammad (ﷺ) then said: I heard my father say:

وَعَلَامَةُ أَهْلِ الْبِدْعِ الْوَقِيعَةُ فِيهِ أَهْلِ الْأَثَرِ

1. The distinguishing sign of the people of innovation (Ahlul-Bid'a) is that they revile Ahlul-Athar.²⁹

وَعَلَامَةُ الزَّنَادِقَةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ حَشْوِيَّةً يُرِيدُونَ إِبْطَالَ الْأَثَارِ

2. The distinguishing sign of the heretics (zanādiqah) is that they label Ahlus-Sunnah as 'the worthless ones'—and they seek to invalidate the Narrations.

وَعَلَامَةُ الْجَهْمِيَّةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ مُشَبَّهَةً

3. The distinguishing sign of the Jahmiyyah is that they label Ahlus-Sunnah with the term Mushabbihah.³⁰

²⁹ Ahlul-Athar are those who speak with, and act upon the authentic ahādith of Allāh's Messenger (ﷺ). Imām Ahmad ibn Hanbal (ﷺ) (died 241 AH) stated, "The Sunnah with us are the narrations (Āthār) of Allāh's Messenger (ﷺ). The Sunnah explains the Qur'ān and is a guide to the Qur'ān." (Al-Jāmi li-Shurūh Usūlus-Sunnah p. 63)

³⁰ The Mushabbihah are those who liken and resemble Allāh with the creation. Ibn Taymiyyah stated, "Ahlus-Sunnah describe Allāh with whatever He has described Himself with, and with whatever Allāh's Messenger (ﷺ) described Him with—without any distortion [from the apparent meanings], or negation—without saying how His Attributes are, and without likening Him to the creation." (Majmū Al-Fatāwā 5/26)

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وَعَلَامَةُ الْقَدَرِيَّةِ تَسْمِيَّتُهُمْ أَهْلَ الْأَثَرِ مُجْبِرَةً

4. The distinguishing sign of the Qadariyyah is that they label Ahlus-Sunnah with the term Mujbirah.³¹

وَعَلَامَةُ الْمُرْجِيَّةِ تَسْمِيَّتُهُمْ أَهْلَ السُّنَّةِ مُخَالِفَةً وَنُقْصَانِيَّةً

5. The distinguishing sign of the Murji'ah is that they label Ahlus-Sunnah with the terms Opposers and Reducers.³²

وَعَلَامَةُ الرَّافِضَةِ تَسْمِيَّتُهُمْ أَهْلَ السُّنَّةِ نَاصِبَةً

6. The distinguishing sign of the Rāfidah is that they label Ahlus-Sunnah with the title Nāsibah.³³

لَا يَلْحَقُ أَهْلَ السُّنَّةِ إِلَّا اسْمٌ وَاحِدٌ وَيَسْتَجِيبُ أَنْ تَجْمَعَهُمْ هَذِهِ الْأَسْمَاءُ

7. There is no name that befits Ahlus-Sunnah except one—and it is not possible that Ahlus-Sunnah are gathered under these [false] titles.

³¹ Al-'Allāmah Al-Fawzān stated, “The Jabriyyah are followers of Jahm ibn Safwān. They said, ‘A person has no choice and no will. He is compelled to do what he does without choice like a tool in the hands of a person moving it around, like a feather in the wind or like the deceased in the hands of the one washing him.’ So, the Jabriyyah went to extremes in affirmation of the will of Allāh, and they negated the will of the servant and his choice to act.” (Sharh Al-Mandhūmah Al-Hā'iyyah, pp. 143)

³² That is because Ahlus-Sunnah believe that Īmān can increase and reduce—and this opposed the belief of the Murji'ah

³³ Nāsibah is a reference to the haters of 'Alī, his family, and his companions M. So, the Khawārij of that era entered into this description. However, the Rāfidah use this term to refer to anyone who loves Abu Bakr and 'Umar (رضي الله عنهما) and shows allegiance to them because they claim that whoever shows allegiance to them has hatred for Alī I. For this reason, the Rāfidah refer to Ahlus-Sunnah as Nāsibah. (See Al-Fatāwā 25/301, At-Tadmuriyyah pp. 122-123, Lisān Al-Arab 1/762)

³⁴ Theological Rhetoric (‘Ilmul-Kalām) is the innovated practice of using argumentation, debate, and intellectual reasoning as proofs to establish the Islamic Creed thus making reason dominant over the Revealed Texts. ‘Ilmul-Kalām appeared at the end of the era of the Sahābah—and its ideas and notions were refuted by Ibn 'Umar, Jābir ibn 'Abdillāh, Abu Hurairah, Ibn 'Abbās, Anas ibn Mālik and others (رضي الله عنهم). The Companions would tell the people not to give salām to the Qadariyyah, nor to pray janāzah over them and not to visit their sick. (See Al-Farq baynal-Firaq of 'Abdul-Qādir Al-Baghdādī (d. 429 AH), pp.39-40) The sects of Kalām include, among others, the Qadariyyah, Mu'tazilah, Jahmiyyah, Ashā'irah and the Māturīdiyyah.

قَالَ أَبُو مُحَمَّدٍ وَسَمِعْتُ أَبِي وَأَبَا زُرْعَةَ يَأْمُرَانِ بِهَجْرَانِ أَهْلِ الرَّبِيعِ وَالْبِدْعِ يُعْلَظَانِ فِي ذَلِكَ أَشَدَّ التَّغْلِيظِ وَيُنْكِرَانِ وَضَعُ الْكُتُبِ بِرَأْيِي فِيهِ غَيْرِ آثَارٍ

Abū Muhammad (ﷺ) said: I heard my father (Abū Hātim) and Abū Zur'ah — command with boycotting the People of Deviation and Innovation—they were very stern in their view regarding this matter with the utmost sternness. And they would forbid writing books based on opinions without recourse to the Narrations (Al-Āthār).

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

And they forbade sitting with the people of theological rhetoric (Ahlul-Kalām), and from looking into the books written by the People of Kalām. They would say: “The person of theological rhetoric will never prosper.”³⁴

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

All praise is due to Allāh, Lord of all creation. May Allāh extol and praise our leader, Muhammad, in the highest company—likewise, his family and true followers—and send His peace upon them.

قَالَ أَبُو مُحَمَّدٍ وَبِهِ أَقُولُ أَنَا، وَقَالَ أَبُو عَلِيٍّ بْنُ حَبِيبِشِ الْمُقَرِّيِّ وَبِهِ أَقُولُ قَالَ شَيْخُنَا ابْنُ الْمُظَفَّرِ وَبِهِ أَقُولُ، وَقَالَ شَيْخُنَا يَعْنِي الْمَصْنُفَ وَبِهِ أَقُولُ، وَقَالَ الطَّرِثِيَّ وَبِهِ أَقُولُ، وَقَالَ شَيْخُنَا السَّلْفِيِّ وَبِهِ نَقُولُ

Abū Muhammad ibn Abi Hātim (ﷺ) said, “I too say that.”

Abū ‘Alī ibn Habash Al-Muqri (ﷺ) said, “I too say that.”

Our Shaikh Ibn Al-Mudhaffar (ﷺ) said, “I too say that.”

Our Shaikh, i.e., the author, said, “And I too say that.”

Our Shaikh, the Imām, the Hāfidh As-Silafī (ﷺ) said, “At-Turaythithī said, ‘And I too say that.’”

Our Shaikh As-Silafī (ﷺ) said, “And we too say that.”

وَقَفَقْنَا لِلَّهِ وَكُلُّ 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.

End of text.

REFERENCES AND SOURCES OF THE TREATISE:

1. This treatise is authentically reported by Ibn Qudāmah Al-Maqdisī (رحمته الله) (d. 620 AH) in Ithbāt Sifāt Al-'Uluww (p. 182, no. 110) through the author, Al-Lālikā'ī (رحمته الله) himself.
2. Imām 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 (رحمته الله).
3. Shaikh Al-Islām Ibn Taymiyyah (رحمته الله) (d. 728 AH) 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). And in Majmū' Al-Fatāwā (3/222).
4. Imām Ibnu Qayyim Al-Jawziyyah (رحمته الله) (d. 752 AH) in Ijtimā' Al-Juyūsh Al-Islāmiyyah (p. 233) and As-Sawā'iq Al-Mursalāh (4/1291).
5. Imām Adh-Dhahabī (رحمته الله) in Al-'Uluww lil-'Alī Al-'Adhīm (466) and in Siyar A'lām An-Nubalā (13/84).

So, the text is established as authentic from Abū Hātim and Abū Zur'ah (رحمته الله) as stated in Mukhtasir Al-'Uluww (no. 204) by the great scholar of Hadīth and Sunnah, the Imām, Muhammad Nāsir Ad-Dīn Al-Albānī (رحمته الله).

Translated and annotated by Abu Khadeejah 'Abdul-Wāhid Alam. Text completed 1st Jumādā Al-Ūlā 1443 AH / 5th December 2021 (Second edition).

