

**THE FOUNDATION OF THE SUNNAH
AND THE CREED OF THE RELIGION**

(*ASLUS-SUNNAH WA`TIQAADUD-DEEN*)

- Aboo Haatim ar-Raazee (d.277 H)

-Aboo Zur`ah ar-Raazee (d.264 H)

(*rahimahumallaah*)

Notes by Saalih ibn `Uthmaan ibn `Abdil-Hameed al-Lahhaam

Translated by Aboo Talhah Daawood ibn Ronald Burbank

alitisaambissunnah
Clinging To The Sunnah





بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allaah, the Extremely Merciful, the Bestower of Mercy

To proceed,

Then this is the Creed of outstanding Imaams from the imaams of the Muslims. I present it to the Muslims so that they should be aware of their creed, and the creed of their predecessors; and recognise its easiness, and how the Predecessors (*as-Salaf*) adhered to it and defended it: so that they should also be like them in defending it, and in adhering to it.

I present it in this form¹ so that it can be kept close to you, so that it can be read repeatedly and referred to, and so memorised, and so that understanding of it and application of it settles in the heart, with Aid from Allaah alone.

The book has previously been printed in the Journal of al-Jaami`atus-Salafiyyah, in the year 1413 H; and it was likewise printed within the book '*Sharh Uṣool I'tiqaad Ahlis-Sunnah*' of al-Laalikaa·ee.

There are two photocopies of it in the library of the Islamic University of al-Madeenatun-Nabawiyyah, which are copies of two manuscripts found in the *Zaahiriyyah* Library -may Allaah protect it.

I have not mentioned the variations between the manuscripts, since there is no need for that, and I have sufficed with adding brief notes. I hope that Allaah causes them to be upon correctness, and that He grants me acceptance in a fine manner, and likewise my parents, my family, my wife, and my son `Ukkaashah - Aameen.

Written by Aboo `Ukkaashah

in `Ammaan, in the forenoon of Sunday the 19th of Jumaadal-Aakhirah in the year 1413 H.

¹ The Arabic version was printed as a small, pocket sized booklet (transl.)



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In the name of Allaah, the Extremely Merciful, the Bestower of Mercy

He (i.e. `Abdur-Rahmaan ibn Abee Haatim)¹ said:

I asked my father and Aboo Zur`ah -*radhiyallaahu `anhumaa*- about the positions of the Ahlus-Sunnah (the People of the Sunnah) regarding the fundamentals of the Religion, and what they found the scholars upon in all of the cities, and what they held as their creed in that regard, so they both said:

We found the scholars in all of the cities: in the Hijjaaz, in `Iraq, in Egypt, in Shaam, in Yemen, so it was from their position that²:

Eemaan (true Faith) is speech and action, it increases and decreases³;

And the Qur·aan is the Speech of Allaah, it is not created, in all its aspects⁴;

And Predecree, its good and its bad, is from Allaah (the Mighty and Majestic)⁵;

¹ He is Aboo Muhammad `Abdur-Rahmaan ibn Abee Haatim ar-Raazee (d.327 H) - *rahimahullaah*. (transl.)

² This shows that the issues which follow are the `Aqeedah (Creed and Belief) of the Ahlus-Sunnah wal-Jamaa`ah, and that whoever opposes anything from them has deviated away from the Ahlus-Sunnah -in accordance with the extent of his opposition.

³ Eemaan (true Faith) is affirmation and compliance; and it is affirmation of the heart, and speech of the tongue, and action of the heart and the tongue and the limbs -in compliance with the regulations of Islaam; and Eemaan can increase; and everything which is open to increase is even more open to decrease.

⁴ Meaning that which is found in the written copy of the Qur·aan (*mus-haf*), and that which the reciters recite; that which Jibreel brought down, having heard it from the Speech of the Lord -the Majestic and Most High.

⁵ And this does not contradict having correct manners with respect to Allaah when calamities occur, as was practised by Ibraaheem -*alaihis-Salaam*- with our Lord:

(وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ)

[Sooratush-Shu`araa· (26):80] [[Meaning: And when I become ill He cures me.]]



And the best one of this nation, after its Prophet -`alaihi-Salaam- is Aboo Bakr as-Siddeeq, then `Umar ibn al-Khattaab, then `Uthmaan ibn `Affaan, then `Alee ibn Abee Taalib -radiyallaahu `anhum¹; and they are the rightly-guided, orthodox Caliphs²;

And that the ten whom Allaah's Messenger ﷺ mentioned by name, and for whom he bore witness that they will be in Paradise, are just as Allaah's Messenger ﷺ bore witness to, and his saying is the truth³;

And to supplicate for mercy upon all of the companions of Muhammad ﷺ, and upon his true followers, and to withhold from whatever occurred between them⁴;

And that Allaah is (upon His Throne),⁵ separate from His creation, just as He described Himself in His Book and upon the tongue of His Messenger, without describing how. He encompassed everything with Knowledge:

(لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْعَلِيمُ)⁶

[[Meaning: There is nothing like Him, and He is the All-Hearing, the All-Seeing.]]¹

¹ So we love and ally ourselves to those who love and ally themselves to them, and we free and disassociate ourselves from those who disassociate themselves from them.

² And joined with them is al-Hasan ibn `Alee ibn Abee Taalib; and this was the saying of Ibn Jareer [at-Tabaree].

³ And the same is the case with all of the Companions, and with all of those for whom Allaah's Messenger ﷺ bore witness that they will be in Paradise.

⁴ And to seek forgiveness for them and for the Believers:

(رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ)

[Sooratul-Hashr (59):10] [[Meaning: O our Lord! Forgive us, and forgive our brothers who preceded us upon Eemaan]] . And disassociating oneself from them is a denial of the witness given by the Prophet ﷺ that they will be in Paradise; and Aboo Zur`ah said: "If you see a man speaking ill of the Companions of Allaah's Messenger ﷺ then know that he is an outright heretic (*zindeeq*). That is because the Messenger is, with us, true; and the Qur-aan is true; and this Qur-aan and these sunnahs were only conveyed to us by the Companions of Allaah's Messenger ﷺ; so all that those people intend is to destroy the credibility of our witnesses, so that they can abolish the Book and the Sunnah; whereas destruction of credibility is more appropriate for them, and they are outright heretics."

⁵ An addition from the text in '*Sharh Usool I'tiqaad Ahlis-Sunnah*' (1/177) of al-Laalikaa-ee.

⁶ Sooratush-Shooraa (42):11.



And Allaah -the Exalted and Most High- will be seen in the Hereafter; (and) the inhabitants of Paradise will see Him with their eyes, and they will hear His Speech, however He wishes, and just as He wishes²;

And Paradise is true, and the Fire is true, and they are both already created: they will never come to an end. So Paradise is a reward for His beloved and obedient servants; and the Fire is a punishment for those who are disobedient to Him, except for those whom Allaah -the Mighty and Majestic- has mercy upon³;

And the *Siraat* is true⁴;

And the Balance (*al-Meezaan*) -which has two balance-plates, upon which the deeds of the servants will be weighed: the good and the bad- is true⁵;

And the Vast Reservoir (*al-Hawd*) which our Prophet ﷺ has been honoured with is true;

And the Intercession (*ash-Shafaa`ah*) is true⁶;

And that some people, from the people of *Tawheed*, will come out from the Fire through intercession, is true;

And the punishment of the grave (*`Adhaabul-Qabr*) is true; and Munkar and Nakeer are true; and the noble Angels who write down deeds (*al-Kiraamul-Kaatiboon*) are true⁷;

¹ Apart, separate from His creation. So He -the Perfect- is not in every place, and the Salaf affirmed the word '*baa-in*' (separate).

² So whoever denies it in this world will be deprived of it in the Hereafter.

³ Meaning these two are already created now; and it contains an affirmation that one guilty of major sins does not become a Disbeliever.

⁴ i.e. the Bridge [finer than a hair, and sharper than a sword, passing over the Hell-Fire].

⁵ Refer to '*Sharhut-Tahaawiyyah*' (1/417).

⁶ It is of different types, and the most important of them is the intercession for those guilty of major sins (*Ahlul-Kabaa-ir*), since this is the main point of disagreement with the Mu`tazilah.

⁷ Punishment of the grave is *mutawaatir* [something reported by such a large number of narrators at every level of its transmission that it is impossible for them to have made it up] with regard to its meaning; and concerning Munkar and Nakeer, he ﷺ said: << When one of you -or (he said): a person- is placed in his grave, two black, blue Angels come to him. One is called al-Munkar, and the other is called an-Nakeer.>> Reported by at-Tirmidhee [*'Hasan'*: at-Tirmidhee, no.1071]



And the Resurrection (*al-Ba`th*) after death is true;

And those guilty of major sins (*Ahlul-Kabaa-ir*) are under the Will of Allaah - the Mighty and Majestic; and we do not declare the people of the Qiblah to be Disbelievers on account of their sins, and we entrust their secrets to Allaah -the Mighty and Majestic¹;

And we establish the obligation of the Jihaad and the Hajj along with the rulers of the Muslims in every age and time; and we do not hold rebelling against the rulers (nor fighting in time of discord)²; and we hear and obey whomever Allaah -the Mighty and Majestic- places in charge of our affair, and we do not remove our hand from obedience; and we follow the Sunnah and the Jamaa`ah, and we avoid isolation, differing, and splitting;

And that Jihaad continues, from the time when Allaah -the Mighty and Majestic- sent His Prophet ﷺ until the establishment of the Hour, along with those in authority over affairs from the rulers of the Muslims, nothing abolishes it³;

And the same is the case with the Hajj; and the charity due upon cattle is to be handed over to those in authority from the rulers of the Muslims ;

And the people are treated as Believers with regard to their rulings and their inheritance, but it is not known what their actual condition with Allaah -the Mighty and Majestic- is⁴;

So whoever says that he is a true Believer, then he is an innovator;

And whoever says that he is a Believer according to Allaah, then he is one of the liars;

And whoever says: I am indeed a Believer in Allaah, then he is correct;

And the *Murji-ah* are innovators, astray¹;

¹ And this matter is connected to the Intercession, since denial of the Intercession is based upon declaring one who is guilty of major sin, and who does not repent, to be a Disbeliever.

² An addition occurring in '*Sharh Usoolil-I'tiqaad*' (1/177) of al-Laalikaa-ee , and in the manuscript (transl.).

³ The scholars have continued giving verdicts that Jihaad is to be performed along with those in authority from the Muslims.

⁴ This is the principle of Islaam. So having suspicion regarding ones own self is more likely to incite it to perform deeds; but having suspicion about the rest of the people is to hold a saying without knowledge, and it does not produce any fruit, nor does it result in good deeds, and the rest of the people are then looked down upon by him.





And the *Qadariyyah* are innovators, astray; so whoever from them denies that Allaah -the Mighty and Majestic- knows whatever will occur, before it exists, then he is a Disbeliever²;

And the *Jahmiyyah* are Disbelievers³;

And the *Raafidah* have rejected Islaam⁴;

And the *Khawaarij* are renegades⁵;

And whoever claims that the Qur·aan is a created thing, then he is a Disbeliever in Allaah -the Tremendous, guilty of Disbelief which takes him out of the Religion; and whoever doubts about his being a Disbeliever, from those who have understanding, then he is a Disbeliever⁶;

And whoever doubts regarding the Speech of Allaah -the Mighty and Majestic, and so withholds concerning it, doubting, and saying: ‘ I do not know whether it is created or not created’, then he is a *Jahmee*⁷;

And whoever withholds regarding the Qur·aan out of ignorance, then he is to be taught, and he is declared to be guilty of innovation, but he is not declared to be a Disbeliever;

¹ The *Murji-ah* are those who say that Eemaan is just speech and belief, and that action does not enter into it.

² And this is the argument that is to be used against them, and that Allaah is the Creator of the good and the evil.

³ And they and the *Mu`tazilah* are equal, because of their saying that the Qur·aan is a created thing, and other innovations.

⁴ They are the ones who are now known as the ‘*Shee`ah*’, and they are *Baatiniyyah* [those who claim that Islaam has an apparent aspect, which is for the common folk, and a hidden reality known only to the chosen elite: (transl.)]: their intent is to undermine and demolish Islaam from within.

⁵ And they are upon performing more worship, and establishment of the duties of the Religion, however this is founded upon ignorance and hastiness; and upon only giving importance to their own opinions, and looking down upon others.

⁶ That is because it is the Speech of Allaah, and His Speech -He the Most High- is from His Knowledge; and His Speech and His Knowledge are not created things; and it consists of Letters (*Harf*), and a Voice (*Sawt*) that is heard, which He speaks with, in accordance with the Will of Allaah alone.

⁷ The saying of those who doubt (*ash-Shaakkah*), and those who withhold (*al-Waaqifah*), and those who declare that what they recite is created (*al-Lafziyyah*), is a pathway leading to the saying that it is created; and means to an end have the same ruling as the end results.



And whoever says: ‘My recital of the Qur’aan is created’, then he is a *Jahmee*; or: ‘The Qur’aan with my recitation is created’, then he is a *Jahmee*;

Aboo Muḥammad said: And I heard my father say:

And the sign of the People of Innovations (*Ahlul-Bida`*) is that they speak ill of the People of the Narrations (*Ahlul-Athar*)¹;

And the sign of the outright heretics (*az-Zanaadiqah*) is that they call the People of the Narrations (the Sunnah): ‘Rabble who fill their works with worthless speech’ (*hashawiyyah*): desiring by that to abolish the narrations²;

And the sign of the *Jahmiyyah* is that they call the People of the Sunnah: ‘Anthropomorphists’ (*mushabbihah*), (and ‘New shoots that have recently arisen’);

And the sign of the *Qadariyyah* is that they call the People of the Narrations: ‘Deniers of Free-Will’ (*mujbirah*’);

And the sign of the *Murji-ah* is that they call the People of the Sunnah: ‘Opposers’ and ‘Reductionists’;

And the sign of the *Raafidah* is that they call the People of the Sunnah: ‘*Naasibah*’³;

And all⁴ of this is [said] (on account of their being fanatical groups)⁵, but no name can apply to the People of the Sunnah except for a single name, and it is impossible for all of these names to unite upon them.

Aboo Muḥammad narrated to us, saying: And I heard my father and Aboo Zur`ah both commanding boycotting of the people of deviation and

¹ Just as Satan now incites the Muslims to speak ill of the People of the Sunnah, in order to distance the people from them; such as their reviling the honour of the Imaams of Hadeeth, and its eminent persons of the present times, and of past times.

² Refer to ‘*Faql`Ilmis-Salaf*’ (‘The Excellence of the Knowledge of the Salaf’ [: by al-Haafiz Ibn Rajab]) (pp.43,67), and reflect upon the underlying reason why they speak ill of the People of the Sunnah.

³ Those who have enmity towards `Alee -*radhiyallaahu`anhu*, and the family of the Prophet ﷺ (transl.).

⁴ This is what occurs the manuscript, and see ‘*Aqeedatus-Salaf As-haabil-Hadeeth*’ (p.119) of Imaam Aboo `Uthmaan as-Saaboonee (transl.).

⁵ An addition from the manuscript (transl.).



innovations¹; and they were both extremely stern (in what they held)² regarding that;

And they both criticized the writing of books of opinions, without narrations;

And they both forbade sitting with the people of theological rhetoric (*Ahlul-Kalaam*), and looking into the books of the people of theological rhetoric; and they both used to say: a person of theological rhetoric will never prosper.

Aboo Muḥammad said: And it is the saying that I hold;

And Aboo `Alee ibn Ḥabash al-Muqri· said: And it is the saying that I hold;

Our Shaikh Ibn al-Muzaffar said: And it is the saying that I hold;

And our Shaikh -meaning the author (i.e. al-Laalikaa-ee) said: And it is the saying that I hold;

And our Shaikh as-Silafee said: And it is the saying that I hold.³

[The end of the Creed of the Religion]

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¹ And this is a crucial fundamental principle,

² An addition from the manuscript (transl.).

³ And it is the saying that I hold. [And it is the saying that I hold (:transl.).]