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«أَصْلُ السُّنَّةِ وَاعْتِقَادُ الدِّينِ»

FOUNDATIONS OF THE SUNNAH AND BELIEFS OF THE DEEN

للإمامين أبي حاتم وأبي زرعة الرازيين
By the Two Imams Abu Hatim Ar-Razi & Abu Zur'ah

W/ SPECIAL GUEST

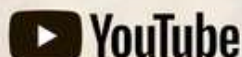
الشيخ د. عبد الرحمن العميسان حفظه الله

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عَقِيدَةُ السَّائِبِينَ

للإمامين:

أبي زرعة عبيد الله بن عبد الكريم الرازي

٢٠٠ - ٢٦٤ هـ

وأبي حاتم محمد بن إدريس بن المنذر الرازي

١٩٥ - ٢٧٧ هـ

رحمهما الله تعالى



[illegible]

Foundations of the Sunnah and Beliefs of the Deen

By Abu Hatim Ar-Razi and Abu Zur'ah Ar-Razi (English and Arabic)

قال الإمام أبو القاسم اللالكائي رحمه الله في كتابه «أصل السنة واعتقاد الدين»: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُظَفَّرِ الْمُقْرِي، قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ حَبَشٍ 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, “The foundation of the Sunnah and religious belief”: Muhammad Ibn Mud-haffar Al-Muqri' informed us saying: Al-Husayn ibn Muhammad ibn Habash Al-Muqri' narrated to us saying: Abū Muhammad 'Abdur-Rahmān ibn Abī Hātim (died 327AH) narrated to us saying:

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

I asked my father (Abū Hātim) and Abū Zur'ah about the doctrines of Ahl al-Sunnah regarding the fundamentals of religion, and what they had found the scholars everywhere to be upon, and what they themselves believed in this matter. They said:

«أَدْرَكْنَا الْعُلَمَاءَ فِي جَمِيعِ الْأَمْصَارِ حِجَازًا وَعِرَاقًا وَشَامًا وَيَمَنًا فَكَانَ مِنْ مَذْهَبِهِمْ:

“We met the scholars in all the lands — the Hijāz, Iraq, al-Shām, and Yemen — and their creed was:

[١] الْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ.

[1] Faith (īmān) is speech and action; it increases and decreases.

[٢] وَالْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ بِجَمِيعِ جِهَاتِهِ.

[2] The Qur'an is the Speech of Allah, uncreated in all aspects.

[٣] وَالْقَدَرُ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ عَزَّ وَجَلَّ.

[3] Divine decree (al-qadar), its good and its evil, is from Allah, Mighty and Majestic.

[٤] وَخَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَبُو بَكْرٍ الصِّدِّيقُ، ثُمَّ عُمَرُ بْنُ الْخَطَّابِ، ثُمَّ عُثْمَانُ بْنُ عَفَّانَ، ثُمَّ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ، وَهُمْ الْخُلَفَاءُ الرَّاشِدُونَ الْمَهْدِيُّونَ.

[4] The best of this Ummah after its Prophet ﷺ is Abū Bakr al-Ṣiddīq, then ‘Umar ibn al-Khaṭṭāb, then ‘Uthmān ibn ‘Affān, then ‘Alī ibn Abī Ṭālib — may Allah be pleased with them. They are the rightly guided caliphs.

[٥] وَأَنَّ الْعَشْرَةَ الَّذِينَ سَمَّاهُمْ رَسُولُ اللَّهِ ﷺ وَشَهِدَ لَهُمْ بِالْجَنَّةِ: عَلَى مَا شَهِدَ بِهِ رَسُولُ اللَّهِ ﷺ وَقَوْلُهُ الْحَقُّ.

[5] And that the ten who were named by the Messenger of Allah ﷺ and to whom he testified Paradise are as he testified, and his word is truth.

[٦] وَالتَّرَحُّمُ عَلَى جَمِيعِ أَصْحَابِ مُحَمَّدٍ ﷺ وَالْكَفُّ عَمَّا شَجَرَ بَيْنَهُمْ.

[6] And to have mercy upon all the Companions of Muhammad ﷺ and to refrain from discussing what occurred between them.

[٧] وَأَنَّ اللَّهَ عَزَّ وَجَلَّ عَلَى عَرْشِهِ بَائِنٌ مِنْ خَلْقِهِ كَمَا وَصَفَ نَفْسَهُ فِي كِتَابِهِ، وَعَلَى لِسَانِ رَسُولِهِ ﷺ بِلاَ كَيْفٍ، أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١].

[7] And that Allah, Mighty and Majestic, is above His Throne, is distinct from His creation, as He described Himself in His Book and upon the tongue of His Messenger ﷺ — without asking how — having encompassed all things in His knowledge: **‘There is nothing like unto Him, and He is the All-Hearing, the All-Seeing’** [Ash-Shūrā: 11].

This image shows a single page from a notebook or ledger. The page is white and features horizontal ruling lines spaced evenly down its length. At the top center, there is a title written in Arabic calligraphy: "فَوَائِدَ" (Fawa'id), which translates to "Benefits" or "Useful Notes". The entire page is framed by a decorative border consisting of repeating pink floral motifs connected by small green dots. The corners of the page are also decorated with larger floral elements.

[٨] وَأَنَّهُ تَبَارَكَ وَتَعَالَى يُرَى فِي الْآخِرَةِ، يَرَاهُ أَهْلُ الْجَنَّةِ بِأَبْصَارِهِمْ وَيَسْمَعُونَ كَلَامَهُ: كَيْفَ شَاءَ وَكَمَا شَاءَ.

[8] And that He, blessed and exalted, will be seen in the Hereafter; the people of Paradise will see Him with their eyes, and they will hear His Speech however and as He wills.

[٩] وَالْجَنَّةُ: حَقٌّ، وَالنَّارُ: حَقٌّ، وَهُمَا: مَخْلُوقَانِ لَا يَفْنَيَانِ أَبَدًا، وَالْجَنَّةُ: ثَوَابٌ لِأَوْلِيَائِهِ، وَالنَّارُ: عِقَابٌ لِأَهْلِ مَعْصِيَتِهِ -إِلَّا مَنْ رَحِمَ اللَّهُ عَزَّ وَجَلَّ-.

[9] Paradise is true, and Hellfire is true, and they are both created and shall never cease to exist. Paradise is the reward of His allies, and the Fire is the punishment of the sinners — except those whom Allah, Mighty and Majestic, has mercy upon.

[١٠] وَالصِّرَاطُ: حَقٌّ.

[10] The Ṣirāṭ is true.

[١١] وَالْمِيزَانُ: حَقٌّ، لَهُ كِفَّتَانِ، تُوزَنُ فِيهِ أَعْمَالُ الْعِبَادِ -حَسَنُهَا وَسَيِّئُهَا- حَقٌّ.

[11] And the Balance (al-Mīzān) is true; it has two pans, and the deeds of the servants — good and bad — will be weighed therein, truly.

[١٢] وَالْحَوْضُ الْمَكْرُمُ بِهِ نَبِيُّنَا: حَقٌّ.

[12] The Ḥawḍ (Prophet's Basin) with which our Prophet ﷺ has been honored is true.

[١٣] وَالشَّفَاعَةُ: حَقٌّ.

[13] Intercession is true.

[١٤] وَالْبَعْثُ -مِنْ بَعْدِ الْمَوْتِ-: حَقٌّ.

[14] Resurrection after death is true.

[١٥] وَأَهْلُ الْكِبَائِرِ: فِي مَشِيئَةِ اللَّهِ عَزَّ وَجَلَّ.

[15] The people of major sins are under Allah's Will.

[١٦] وَلَا نُكْفِّرُ أَهْلَ الْقِبْلَةِ بِذُنُوبِهِمْ، وَنَكِلُ أَسْرَارَهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ.

[16] We do not declare the people of the Qiblah disbelievers because of sins; we entrust their secrets to Allah, Mighty and Majestic.

[١٧] وَنُقِيمُ فَرَضَ الْجِهَادِ وَالْحَجِّ مَعَ أَيْمَةِ الْمُسْلِمِينَ فِي كُلِّ دَهْرٍ وَزَمَانٍ.

[17] We uphold the obligation of jihād and ḥajj with the Muslim rulers in every era and time.

[١٨] وَلَا نَرَى الْخُرُوجَ عَلَى الْأَيْمَةِ وَلَا الْقِتَالَ فِي الْفِتْنَةِ، وَنَسْمَعُ وَنُطِيعُ لِمَنْ وَلَّاهُ اللَّهُ عَزَّ وَجَلَّ أَمْرًا وَلَا نَنْزِعُ يَدًا مِنْ طَاعَةٍ.

[18] We do not hold the view of rebelling against the rulers, nor fighting in times of trial. We hear and obey whoever Allah has placed in authority over us, and we do not withdraw our obedience.

[١٩] وَنَتَّبِعُ: السُّنَّةَ وَالْجَمَاعَةَ، وَنَجْتَنِبُ: الشُّذُودَ، وَالْخِلَافَ، وَالْفُرْقَةَ.

[19] We follow the Sunnah and the Jama'ah and avoid isolation, opposition, and division.

[٢٠] وَأَنَّ الْجِهَادَ مَاضٍ مُنْذُ بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى قِيَامِ السَّاعَةِ مَعَ أُولِي الْأَمْرِ مِنْ أَيْمَةِ الْمُسْلِمِينَ لَا يُبْطِلُهُ شَيْءٌ.

[20] Jihād will continue from when Allah sent His Prophet ﷺ until the Hour is established, under the authority of the Muslim leaders; nothing nullifies it.

[٢١] وَالْحُجُّ كَذَلِكَ.

[21] Likewise ḥajj.

[illegible]

[٢٢] وَدَفْعُ الصَّدَقَاتِ مِنَ السَّوَائِمِ إِلَى أُولِي الْأَمْرِ مِنَ أَيْمَةِ الْمُسْلِمِينَ.

[22] And paying the obligatory charity (zakāh) from grazing livestock to the Muslim leaders.

[٢٣] وَالنَّاسُ مُؤْمِنُونَ فِي أَحْكَامِهِمْ وَمَوَارِيثِهِمْ، وَلَا نَذْرِي 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.

[23] People are given security regarding their rulings and inheritance; we do not know what their status is with Allah:

- Whoever says, 'I am a believer in truth,' is an innovator.
- Whoever says, 'I am a believer with Allah,' is a liar.
- Whoever says, 'I a believer in Allah, truly,' is correct.

[٢٤] وَالْمُرْجِئَةُ وَالْمُبْتَدِعَةُ: ضَلَالٌ.

[24] The **Murji'ah** and all innovators are misguided.

[٢٥] وَالْقَدَرِيَّةُ الْمُبْتَدِعَةُ: ضَلَالٌ.

- فَمَنْ أَنْكَرَ مِنْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَعْلَمُ مَا لَمْ يَكُنْ قَبْلَ أَنْ يَكُونَ؛ فَهُوَ كَافِرٌ.

[25] The **Qadariyyah** among the innovators are misguided.

- Whoever among them denies that Allah knew things before they occurred is a disbeliever.

[٢٦] وَأَنَّ الْجَهْمِيَّةَ: كُفَّارٌ.

[26] The **Jahmiyyah** are disbelievers.

[٢٧] وَأَنَّ الرَّافِضَةَ: رَفَضُوا الْإِسْلَامَ.

[27] The **Rāfiḍah** have rejected Islam.

[٢٨] وَالْخَوَارِجُ: مُرَاقٌ.

[28] The **Khawārij** are renegades:

- وَمَنْ زَعَمَ أَنَّ: (الْقُرْآنَ مَخْلُوقٌ) ؛ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ، كُفْرًا يَنْقُلُ عَنِ الْمِلَّةِ.
- وَمَنْ شَكَّ فِي كُفْرِهِ -مَنْ يَفْهَمُ- فَهُوَ كَافِرٌ.

- Whoever claims that the Qur'an is created is a disbeliever in Allah the Magnificent — a disbelief that expels from the religion.

- Whoever, while understanding, doubts his disbelief is himself a disbeliever.

- وَمَنْ شَكَّ فِي كَلَامِ اللَّهِ عَزَّ وَجَلَّ؛ فَوَقَفَ شَاكًّا فِيهِ يَقُولُ: (لَا أَدْرِي مَخْلُوقٌ أَوْ غَيْرُ مَخْلُوقٍ) فَهُوَ جَاهِمِيٌّ.

- Whoever doubts the Speech of Allah and ceases in hesitation, saying: 'I do not know — is it created or uncreated?' is a Jahmī.

- وَمَنْ وَقَفَ فِي الْقُرْآنِ جَاهِلًا: عُلِمَ، وَبُدِّعَ -وَلَمْ يُكْفَرْ-.

- Whoever hesitates out of ignorance is taught and considered an innovator but not declared a disbeliever.

- وَمَنْ قَالَ: (لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ) فَهُوَ جَاهِمِيٌّ؛ أَوْ (الْقُرْآنُ بِلَفْظِي مَخْلُوقٌ) فَهُوَ جَاهِمِيٌّ.

- Whoever says: 'My utterance of the Qur'an is created,' is a Jahmī; or says, 'My articulation of the Qur'an is created,' is a Jahmī."

قَالَ أَبُو مُحَمَّدٍ: وَسَمِعْتُ أَبِي يَقُولُ:

Abū Muḥammad said: "I heard my father say:

[١] وَعَلَامَةُ أَهْلِ الْبِدْعِ: الْوَقِيعَةُ فِي «أَهْلِ الْأَثَرِ».

[1] The sign of the people of innovation is attacking the people of ḥadīth.

[٢] وَعَلَامَةُ الزَّانِدِقَةِ: تَسْمِيَتُهُمْ «أَهْلَ السُّنَّةِ»: حَشَوِيَّةٌ - يُرِيدُونَ إِبْطَالَ الْأَثَارِ -.

[2] The sign of the heretics (zanādiqah) is that they call Ahl al-Sunnah 'Hashwiyyah,' intending thereby to nullify the reports.

[٣] وَعَلَامَةُ الْجَهْمِيَّةِ: تَسْمِيَتُهُمْ «أَهْلَ السُّنَّةِ»: مُشَبَّهَةٌ.

[3] The sign of the Jahmiyyah is that they call Ahl al-Sunnah 'Anthropomorphists.'

[٤] وَعَلَامَةُ الْقَدَرِيَّةِ: تَسْمِيَتُهُمْ «أَهْلَ الْأَثَرِ»: مُجْبِرَةٌ.

[4] The sign of the Qadariyyah is that they call Ahl al-Athar 'Compulsionists.'

[٥] وَعَلَامَةُ الْمُرْجَةِ: تَسْمِيَتُهُمْ «أَهْلَ السُّنَّةِ»: مُخَالِفَةٌ وَنُقْصَانِيَّةٌ.

[6] The sign of the Murji'ah is that they call Ahl al-Sunnah 'Opposers' and 'Nuqṣaniyyah.'

[٦] وَعَلَامَةُ الرَّافِضَةِ: تَسْمِيَتُهُمْ «أَهْلَ السُّنَّةِ»: نَاصِبَةٌ.

- وَلَا يَلْحَقُ «أَهْلَ السُّنَّةِ» إِلَّا اسْمٌ وَاحِدٌ، وَيَسْتَحِيلُ أَنْ تَجْمَعَهُمْ هَذِهِ الْأَسْمَاءُ.

[7] The sign of the Rāfiḍah is that they call Ahl al-Sunnah 'Nāṣibah.'

-- Ahl al-Sunnah are only known by one name; it is impossible that all these names could apply to them."

قَالَ أَبُو مُحَمَّدٍ: وَسَمِعْتُ أَبِي وَأَبَا زُرْعَةَ:

Abū Muḥammad said: "I heard my father and Abū Zur'ah :

[١] يَأْمُرَانِ بِهَجْرَانِ أَهْلِ الزَّيْغِ وَالْبِدْعِ، يُعَلِّظَانِ فِي ذَلِكَ أَشَدَّ التَّغْلِيظِ.

[1] Command the abandonment of the people of deviation and innovation, stressing this with the strongest emphasis.

[٢] وَيُنْكِرَانِ وَضَعَ الْكُتُبِ بِرَأْيٍ - فِي غَيْرِ آثَارٍ -.

[2] They condemned the compiling of books based on opinion without transmitted reports.

[٣] وَيَنْهَيَانِ عَنْ مُجَالَسَةِ أَهْلِ الْكَلَامِ، وَالنَّظَرِ فِي كُتُبِ الْمُتَكَلِّمِينَ.

[3] And forbade sitting with the people of kalām and reading the books of the theologians.

[٤] وَيَقُولَانِ: «لَا يُفْلِحُ صَاحِبُ كَلَامٍ أَبَدًا».

[4] And saying: A person of kalām will never prosper.”

قَالَ أَبُو مُحَمَّدٍ: «وَبِهِ أَقُولُ أَنَا».

Abū Muḥammad said: “And this is what I affirm.”

- وَقَالَ أَبُو عَلِيٍّ بْنُ حُبَيْشٍ الْمُقْرِيُّ: «وَبِهِ أَقُولُ».

Abū ‘Alī ibn Ḥubaysh al-Muqri’ said: “And this is what I affirm.”

- قَالَ شَيْخُنَا ابْنُ الْمُظَفَّرِ: «وَبِهِ أَقُولُ».

Our shaykh Ibn al-Muẓaffar said: “And this is what I affirm.”

- وَقَالَ شَيْخُنَا يَعْنِي الْمُصَنِّفَ: «وَبِهِ أَقُولُ».

And our shaykh — meaning the author — said: “And this is what I affirm.”



– وَقَالَ الطُّرَيْثِيُّ: «وَبِهِ أَقُولُ».

Al-Turaythī said: “And this is what I affirm.”

– وَقَالَ شَيْخُنَا السِّلَفِيُّ: «وَبِهِ نَقُولُ».

And our shaykh al-Silafī said: “And this is what we affirm.”

تمت بحمد الله

