

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 30

[إثباتُ الكلامِ لله تعالى]

وَقَوْلُهُ: ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾ [النساء: ٨٧]

وَقَوْلُهُ: ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾ [النساء: ١٢٢]

وَقَوْلُهُ: ﴿وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ﴾ [المائدة: ١١٠]

وَقَوْلُهُ: ﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾ [الأنعام: ١١٥]

وَقَوْلُهُ: ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ [النساء: ١٦٤]

وَقَوْلُهُ: ﴿مِنْهُمْ مَنْ كَلَّمَ اللَّهُ﴾ [البقرة: ٢٥٣]

وَقَوْلُهُ: ﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾ [الأعراف: ١٤٣]

وَقَوْلُهُ: ﴿وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا﴾ [مريم: ٥٢]

وَقَوْلُهُ: ﴿وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ أُنْتِ الْقَوْمَ الظَّالِمِينَ﴾ [الشعراء: ١٠]

وَقَوْلُهُ: ﴿وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ﴾ [الأعراف: ٢٢]

وَقَوْلُهُ: ﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾ [القصص: ٦٥]

[AFFIRMING ALLAH'S SPEECH]

And His saying: *And whose speech can be truer than Allah's?* [al-Nisa': 87]

And His saying: *Whose speech can be truer than Allah's?* [al-Nisa': 122]

And His saying: *When Allah said: 'O Isa, son of Mary ...'* [al-Ma'idah: 110]

And His saying: *The words of your Lord are perfect in truthfulness and justice.* [al-An'am: 115]

And His saying: *And Allah spoke directly to Musa.* [al-Nisa': 164]

And His saying: *Allah spoke directly to some of them.* [al-Baqarah: 253]

And His saying: *When Musa came to Our appointed time and his Lord spoke to Him...*

[al-A'raf: 143]

And His saying: *And We called out to him from the right side of [Mount] al-Tur and we brought him near in close communication.* [Maryam: 52]

And His saying: When Allah called out to Musa: 'Go to the wrong-doing folk ...'

[al-Shu'araa: 10]

And His saying: Their Lord called out to them: 'Did I not forbid you this tree ...?'

[al-A'raf: 22]

And His saying: On the Day when He will summon them, He will say: 'How did you respond to the Messengers?' [al-Qasas: 65]

[إِثْبَاتُ الْكَلَامِ لِلَّهِ تَعَالَى]

[AFFIRMING ALLAH'S SPEECH]

- In this part of his treatise, the Sheikh mentions the evidences from the Quran which affirm the Attribute of speech for Allah, and that from His speech is the Quran. Allah's Attribute of speech is an attribute relating to His *Af'aal* (actions).
- Collectively, the *ayaat* mentioned by the Sheikh prove that Allah speaks with speech in reality (*haqeeqi*), whenever He wills, with what He wills, as He wills, with letters and a voice that is audible. It does not resemble the voices of the creation. This is *al-'Aqidah al-Salafiyyah* (the *Salafi* creed), the *Aqeedah* of *Ahlu Sunnah wal-Jama'ah*.

وَقَوْلُهُ: ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾ [النساء: ٨٧]

And His saying: And whose speech can be truer than Allah's? [al-Nisa': 87]

وَقَوْلُهُ: ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾ [النساء: ١٢٢]

And His saying: Whose speech can be truer than Allah's? [al-Nisa': 122]

- {وَمَنْ} – 'And who?' The question form is to negate, meaning that no one is truer in speech than Allah.
- {حَدِيثًا} – 'Speech.' Meaning, what He informs of narrations, commandments, promises and threats (.
- {قِيلًا} – 'Speech.' Meaning, none is truer than Allah in His sayings. The term *qeel* indicates that Allah speaks in a manner befitting His Majesty, because *al-qawl* can only be words that are pronounced and expressed (*lafth*).
- The affirmation of speech in these two *ayaat* is derived from the word *asdaq* (truer), because only speech can be described using this superlative form of the verb. Allah's speech is true and honest and there is nothing false at all in it.

وَقَوْلُهُ: ﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ﴾ [المائدة: ١١٦]

And His saying: When Allah said: 'O Isa, son of Mary ...' [al-Ma'idah: 116]

- This *ayah* also affirms that Allah speaks and that His speech is with a voice (*bisawt*) which is heard (*masmoo'*) and is constructed of letters, words and sentences which can be understood.
- *Ahlu Sunnah wal-Jama'ah* firmly believe that Allah speaks with words in reality (*haqeeqi*), whenever He wills, with what He wills, and in the manner He wills. His speech is comprised of letters and words and does not resemble the speech of His creation.
- The point of relevance from the *ayah* is that Allah spoke to Isa with a voice which Isa heard. His voice does not resemble that of His creation.

وَقَوْلُهُ: ﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾ [الأَنْعَامُ: ١١٥]

And His saying: The words of your Lord are perfect in truthfulness and justice. [al-An'am: 115]

- {كَلِمَتُ رَبِّكَ} – ‘The words of your Lord.’ The word *kalamah* is singular but because it is attributed to Allah it is general and is inclusive of all His words. That is, all of Allah’s words are perfect in truthfulness and justice.
- {صِدْقًا} – ‘Truthfulness.’ Meaning, Allah’s words are perfect in their truthfulness. This is regarding the information (*khobar*) of Allah’s Speech.
- {وَعَدْلًا} – ‘And Justice.’ Meaning, Allah’s words are perfect in their justice. This is regarding the rulings (*ahkaam*) of Allah’s Speech.
- Therefore, the speech of Allah in regards to His *khobar* is perfect in its truthfulness, and His speech regarding His *ahkaam* is perfect in its justice. No falsehood can reach them, and there is no oppression in them in any way.

وَقَوْلُهُ: ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ [النِّسَاءُ: ١٦٤]

And His saying: And Allah spoke directly to Musa. [al-Nisa': 164]

- {وَكَلَّمَ اللَّهُ} – ‘And Allah spoke.’ There is a *dhamma* on the name of Allah, which indicates that it is Allah who spoke to Musa.
- {تَكْلِيمًا} – ‘Directly.’ This form of the word negates the possibility of a metaphor. That is, the speech of Allah to Musa was real speech, with letter and voice, which Musa heard. That is why there was a conversation between them, as is recorded in Surat Taha and others.

وَقَوْلُهُ: ﴿مِنْهُمْ مَّنْ كَلَّمَ اللَّهُ﴾ [البَقَرَةُ: ٢٥٣]

And His saying: Allah spoke directly to some of them. [al-Baqarah: 253]

- {مِنْهُمْ} – ‘Some of them.’ Meaning, some of the Messengers. Allah elevated the status of some of them by directly speaking to them.
- {كَلَّمَ اللَّهُ} – ‘And Allah spoke.’ Meaning, that Allah spoke to some of the Messengers with letter and voice, as He did to Musa.

وَقَوْلُهُ: ﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾ [الأَعْرَافُ: ١٤٣]

And His saying: When Musa came to Our appointed time and his Lord spoke to Him...'

[al-A'raf: 143]

- This *ayah* proves that Allah’s speech is related to His *Mashee’ah* (Will). He speaks whenever He wills. This is because He only spoke to Musa after he came to the appointed time and place.
- This refutes the *Ashaa’irah* who claim that His speech is independent of His *Mashee’ah*, but rather stands on its own.
- It also refutes those who claim that it was Musa who spoke to Allah and not Allah who spoke to Musa. They do this by adding a *fathah* to the name of Allah in the previous *ayah* in Surat al-Nisa’. This *ayah* refutes their false claim as it is explicit in stating that it was Allah who spoke to Musa.

وَقَوْلُهُ: ﴿وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا﴾ [مَرْيَمُ: ٥٢]

And His saying: And We called out to him from the right side of [Mount] al-Tur and we brought him near in close communication. [Maryam: 52]

- {وَنَدَّيْنَهُ} – ‘*And We called out to him.*’ Meaning, Allah called out to Musa.
- {وَقَرَّبْتَهُ نَجِيًّا} – ‘*And we brought him near in close communication.*’ The difference between *al-Munadaat* (calling) and *al-Munajaat* (close communication), is that the first is used to call someone from afar, while the second describes the talk with someone close and near.
- The fact that Allah speaks by *al-Munadaat* and *al-Munajaat*, is evidence that Allah speaks in the manner He wills.

وَقَوْلُهُ: ﴿وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾﴾ [الشعراء: ١٠]

And His saying: *When Allah called out to Musa: ‘Go to the wrong-doing folk ...’*

[al-Shu’araa: 10]

- {وَإِذْ نَادَى رَبُّكَ مُوسَىٰ} – ‘*When Allah called out to Musa.*’ This is the point of relevance from the *ayah*. Allah called out (*naadaa*) to Musa. His calling out indicates that He speaks with a voice.
- {أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ} – ‘*Go to the wrong-doing folk.*’ This indicates that His speech is comprised of letters, because Musa understood His words.

وَقَوْلُهُ: ﴿وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ ﴿٢٢﴾﴾ [الأعراف: ٢٢]

And His saying: *Their Lord called out to them: ‘Did I not forbid you this tree ...?’*

[al-A’raf: 22]

- {وَنَادَاهُمَا رَبُّهُمَا} – ‘*Their Lord called out to them.*’ Meaning, Allah called out to Adam and Hawaa.
- {أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ} – ‘*Did I not forbid you this tree?’* Allah affirms that He forbade them from the tree, which shows that He had spoken to them before. The speech of Allah is with voice and letters which Adam and Hawaa understood.

وَقَوْلُهُ: ﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾﴾ [القصص: ٦٥]

And His saying: *On the Day when He will summon them, He will say: ‘How did you respond to the Messengers?’* [al-Qasas: 65]

- {وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ} – ‘*On the Day He will summon them, He will say ...*’ Meaning, Allah will summon them by calling out to them, then asking them how they responded to the Messengers.
- This *ayah* affirms Allah’s speech from two perspectives, namely *al-nidaa* (calling) and *al-qawl* (saying). This again proves that Allah speaks in the manner He wills.

Review questions

1. What is the *Aqidah* of *Ahlu Sunnah wal-Jama’ah* regarding Allah’s speech?
2. ‘*And whose speech can be truer than Allah’s?*’ [al-Nisa’: 87] – What is the point of reference in this *ayah*?
3. Allah speaks as He wills (*kayfa yashaa’*). What are some examples of Allah’s speech that are proven in the evidences of the Quran?
4. ‘*When Musa came to Our appointed time and his Lord spoke to Him...*’ [al-A’raf: 143] – How does this *ayah* prove that Allah speaks whenever He wills (*mataa shaa’*)?
5. ‘*Their Lord called out to them: ‘Did I not forbid you this tree ...?’*’ [al-A’raf: 143] – How does this *ayah* prove that Allah speaks with whatever He wills (*bimaa shaa’*)?