

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 46

[وَجُوبُ الْإِيمَانِ بِأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ حَقِيقَةٌ]

وَمِنَ الْإِيمَانِ بِاللَّهِ وَكُتُبِهِ: الْإِيمَانُ بِأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ، مَنْزَلٌ، غَيْرُ مَخْلُوقٍ، مِنْهُ بَدَأَ، وَإِلَيْهِ يَعُودُ، وَأَنَّ اللَّهَ تَكَلَّمَ بِهِ حَقِيقَةً وَأَنَّ هَذَا الْقُرْآنَ الَّذِي أَنْزَلَهُ عَلَى نَبِيِّهِ مُحَمَّدٍ: هُوَ كَلَامُ اللَّهِ حَقِيقَةً، لَا كَلَامُ غَيْرِهِ.

وَلَا يَجُوزُ إِطْلَاقُ الْقَوْلِ بِأَنَّهُ حِكَايَةٌ عَنِ كَلَامِ اللَّهِ، أَوْ عِبَارَةٌ عَنْهُ، بَلْ إِذَا قَرَأَهُ النَّاسُ أَوْ كَتَبُوهُ فِي الْمَصَاحِفِ؛ لَمْ يَخْرُجْ بِذَلِكَ عَنْ أَنْ يَكُونَ كَلَامَ اللَّهِ تَعَالَى حَقِيقَةً، فَإِنَّ الْكَلَامَ إِذَا يَصَافُ حَقِيقَةً إِلَى مَنْ قَالَهُ مُبْتَدَأًا، لَا إِلَى مَنْ قَالَهُ مُبَلِّغًا مُؤَدِّيًا.

وَهُوَ كَلَامُ اللَّهِ؛ حُرُوفُهُ، وَمَعَانِيهِ، وَلَيْسَ كَلَامُ اللَّهِ الْحُرُوفَ دُونَ الْمَعَانِي، وَلَا الْمَعَانِي دُونَ الْحُرُوفِ.

[THE OBLIGATION OF BELIEF THAT THE QURAN IS THE SPEECH OF ALLAH IN REALITY]

Imaan in Allah and His Books entails the belief that the Quran is Allah's Speech, it is revealed (by Him) and is not created. From Him it came and to Him it shall return. Allah spoke it in reality; this Quran which He revealed to Muhammad ﷺ is the speech of Allah, in reality. It is not the speech of another.

It is not permissible to state that it is an account of the speech of Allah or an expression of it. Indeed, even when people recite it or write it in books, it still does not cease to be the literal speech of Allah, Most High. This is because speech, in its real sense, is attributed to the one who originally uttered it, not to the one who said it by transmitting and conveying it from Him.

It is the speech of Allah in its words and its meaning. The speech of Allah is not words without meanings nor meanings without words.

[وَجُوبُ الْإِيمَانِ بِأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ حَقِيقَةٌ]

[THE OBLIGATION OF BELIEF THAT THE QURAN IS THE SPEECH OF ALLAH IN REALITY]

- In this part of his treatise the Sheikh explicitly explains the obligation of believing that the Quran is the Speech of Allah in reality. This is the authentic creed of *Ahlus Sunnah wal-Jam'ah*, unlike many deviant

sects who went astray regarding this important issue. The Sheikh mentions some of these deviant beliefs regarding the Quran which certain sects adopted and refutes them.

- Previously (Lessons 30, 31) the Sheikh mentioned evidences from the Quran which established the attribute of Speech for Allah and that from His Speech is the Quran. In this part of his treatise, he elaborates on how these evidences should be properly understood and interpreted and purges them from the false interpretation of the deviant sects.

وَمِنَ الْإِيمَانِ بِاللَّهِ وَكُتُبِهِ: الْإِيمَانُ بِأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ، مَنْزَّلٌ، غَيْرُ مَخْلُوقٍ، مِنْهُ بَدَأَ، وَإِلَيْهِ يَعُودُ

Imaan in Allah and His Books entails, the belief that the Quran is Allah's Speech, it is revealed (by Him) and is not created. From Him it came and to Him it shall return.

- (الْإِيمَانُ بِأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ) – ‘*The belief that the Quran is Allah’s Speech.*’ The basis of believing that the Quran is Allah’s Speech being included in the *Imaan* in Allah, is that Quran is from the Speech of Allah, and the Speech of Allah is from His Attributes. Also, Allah has described in the Quran that the Quran is His Speech, so attesting to that is part of *Imaan* in Allah.

The evidence that the Quran is Allah’s Speech is Allah’s saying:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ﴾

And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. [al-Tawbah: 6]

- (مَنْزَّلٌ) – ‘*It is revealed.*’ Meaning, it was sent down as revelation by Allah. Allah says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

Indeed, it is We who sent down the Qur'an and indeed We will be its guardian. [al-Hijr: 9]

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

Indeed, We sent down the Qur'an during the Night of Decree. [Qadr: 1]

- (غَيْرُ مَخْلُوقٍ) – ‘*And it is not created.*’ Meaning, the Quran is not from the creation that Allah has created. Allah says:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

Surely, His is the Creation and the Command. [al-A'raf: 54]

Allah differentiated between His creation and His command, because the use of the conjunction (وَ) implies variance. Elsewhere Allah described the Quran as being His Command:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا﴾

And thus, We have revealed to you an inspiration of Our Command. [al-Shura: 52]

- (مِنْهُ بَدَأَ) – ‘*From Him it came.*’ Meaning, the commencement of its revelation is from Allah, not from Jibril nor from the Prophet ﷺ nor from any other being. Allah says:

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ﴾

Say, Ruhul Qudus (Jibril) has brought it (the Quran) down from your Lord. [al-Nahl: 102]

- (وَإِلَيْهِ يَعُودُ) – ‘*And to Him it shall return.*’ As per the authentic narrations, that towards the end of time, the Quran will be ascended during the night. The people will wake up not finding it before them, neither in their hearts nor in their *Mus’hafs*. Allah will raise it to Himself. [Ibn Maajah, Tabarani - Sahih]

This will happen when the people turn away from it completely, neither reciting it, nor believing in it, nor acting upon it.

وَأَنَّ اللَّهَ تَكَلَّمَ بِهِ حَقِيقَةً

Allah spoke it literally.

- This statement by the Sheikh builds on the basis that all of Allah's Attributes are affirmed in reality (*haqeeqah*), in a manner befitting His Majesty. If the Quran is Allah's Speech in reality, then it is not possible that it is created, because Allah's Attributes are not created, unlike the attributes of the creation which are created (by Allah).

وَأَنَّ هَذَا الْقُرْآنَ الَّذِي أَنْزَلَهُ عَلَى نَبِيِّهِ مُحَمَّدٍ: هُوَ كَلَامُ اللَّهِ حَقِيقَةً، لَا كَلَامُ غَيْرِهِ

This Quran which He revealed to Muhammad ﷺ is the speech of Allah, in reality. It is not the speech of another.

- The Sheikh repeated this statement, because of its tremendous importance and status. This issue resulted in the trial for many Muslim scholars. However, Allah preserved the truth with Imam Ahmad Ibn Hanbal and his like, who refused to say except that the Quran is the Speech of Allah, and it is not created.
- (لَا كَلَامُ غَيْرِهِ) – 'It is not the speech of another.' Contrary to those who claim that the Quran is Jibreel's speech, which Allah inspired to him, or that it is the Prophet's speech. The *ayaat* which attribute the Quran to either Jibreel or Muhammad ﷺ are understood to mean that they spoke Allah's Words when conveying them, however, it was Allah who originally initiated them.

وَلَا يَجُوزُ إِطْلَاقُ الْقَوْلِ بِأَنَّهُ حِكَايَةٌ عَن كَلَامِ اللَّهِ، أَوْ عِبَارَةٌ عَنْهُ

It is not permissible to state that it is an account of the speech of Allah or an expression of it.

- Those who said it was a *Hikaayah* (account or narrative) of Allah's Speech are the *Kullabiyyah* and those like them, while those who claimed that it was a '*Ibaarah* (expression) of Allah's Speech are the *Ash'ariyyah*.

A *Hikaayah* is a parallel, like the reverberation or echo of the sound. This echo according to them is what is recited and written in the *Mus'hafs*. As for the '*Ibaarah*, what is meant by it, is that the one who talks, uses created letters and sounds to express the speech themselves.

Both these deviant groups agreed that the Quran written in the *Mus'haf* is not Allah's Speech, but is either a *Hikaayah* or a '*Ibaarah* of the meaning of the Quran. They both agreed that the meaning of the Quran comes from Allah, but not the words themselves. This is contrary to the evidences of the Quran and Sunnah. The entire Quran, both its words and meanings, is from Allah.

بَلْ إِذَا قَرَأَهُ النَّاسُ أَوْ كَتَبُوهُ فِي الْمَصَاحِفِ؛ لَمْ يَخْرُجْ بِذَلِكَ عَنْ أَنْ يَكُونَ كَلَامَ اللَّهِ تَعَالَى حَقِيقَةً،

فَإِنَّ الْكَلَامَ إِذَا يَضَافُ حَقِيقَةً إِلَى مَنْ قَالَهُ مُبْتَدَأًا، لَا إِلَى مَنْ قَالَهُ مُبَلِّغًا مُؤَدِّيًا

Indeed, even when people recite it or write it in books, it still does not cease to be the literal speech of Allah, Most High. This is because speech, in its real sense, is attributed to the one who originally uttered it, not to the one who said it by transmitting and conveying it from Him.

- Meaning, no matter how many times people write the Quran in the *Mus'hafs*, memorise it in their chests or recite it with their tongues, it will not remove it from being Allah's Speech in reality.
- (فَإِنَّ الْكَلَامَ إِنَّمَا يُضَافُ حَقِيقَتُهُ إِلَى مَنْ قَالَهُ مُبْتَدِئًا) – '**This is because speech, in its real sense, is attributed to the one who originally uttered it.**' This is a justification by the Sheikh of his previous statement, that the Quran remains the Speech of Allah regardless of whether it is written, memorised or recited.
The reason is clear. Speech is attributed to whoever said it first. For example, we do not say of someone quoting excerpts from the books of Ibnul Qayyim or Ibn Taymiyya that these are his words. Rather, the statements remain those of Ibnul Qayyim or Ibn Taymiyya even though many people may come after them who convey and transmit them.
- (لَا إِلَى مَنْ قَالَهُ مُبَلِّغًا مُؤَدِّيًا) – '**Not to the one who said it by transmitting and conveying.**' Because the one who conveys it or transmits it is simply a medium, even if the speech is attributed to them, such as the Prophet ﷺ and Jibreel.

وَهُوَ كَلَامُ اللَّهِ؛ حُرُوفُهُ، وَمَعَانِيهِ

It is the speech of Allah in its words and its meaning.

- This is the methodology of *Ahlu Sunnah wal-Jama'ah* regarding the Quran and it is the truth. They say that Allah spoke the Quran, with both its words and meanings. Both return to Allah.

وَلَيْسَ كَلَامُ اللَّهِ الْحُرُوفَ دُونَ الْمَعَانِي

The speech of Allah is not words without meanings.

- This is the methodology of the *Mu'tazilah* and *Jahmiyyah*. They claim that the Speech of Allah (including the Quran) is not inclusive of the meanings, because the meanings cannot be attributed to Allah's Essence (*Dhaat*). According to them, the Speech of Allah is just words and sounds created by Allah, and attributed to Him as a means of honouring and exalting them, like the House of Allah.

وَلَا الْمَعَانِي دُونَ الْحُرُوفِ.

Nor meanings without words.

- This is the methodology of *Kullabiyyah* and *Ash'ariyyah*. They claim that Allah's Speech is a meaning within Himself, then He created words and sounds that demonstrate this meaning, either as a *Ibaarah* or a *Hikaayah*.

Review questions

1. What does the Sheikh look to establish in this part of his treatise?
2. How is believing that the Quran is the Speech of Allah inclusive of belief in Allah?
3. Briefly explain what is meant by: '*It is revealed and is not created. From Him it came and to Him it shall return.*'
4. How should we interpret the *ayaat* which sometimes attribute the Quran to the Prophet ﷺ or to Jibril?
5. Which deviant groups claimed that the wordings of the Quran are from Allah but not the meanings? Which deviant group claimed that the meanings of the Quran are from Allah but not the words? What is the correct belief of *Ahlu Sunnah wal-Jama'ah*?