

‘Aqīdah-Ar-Rāziyayn

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين

Class 4

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The Qur’ān Is The Speech Of Allāh. It Is Uncreated.

وَالْقُرْآنُ: كَلَامُ اللَّهِ مَنْزِلٌ، غَيْرُ مَخْلُوقٍ بِجَمِيعِ جِهَاتِهِ.

“The Qur’ān is the statement of Allāh that was sent down, It is not created from any of its aspects.”

The statement of these two Imām’s is the established belief of Ahlul Sunnah concerning the Qur’ān. The Qur’ān is the name for the speech that Allāh (سبحانه و تعالى) sent down upon His messenger Muḥammad (صلى الله عليه و سلم). The Qur’ān is the speech of Allāh. However, it is not all of the speech of Allāh. It is from the speech of Allāh and it was sent down to Muḥammad (صلى الله عليه و سلم) by way of Jibrīl (عليه السلام) who conveyed it. That which is conveyed is uncreated. It is an innovation and considered Kufr (disbelief) to believe that the Qur’ān is created. Both these Imām’s held this opinion.

Allāh (سبحانه و تعالى) Refers To The Qur’ān As Speech:

﴿اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا﴾

“Allāh has sent down the best statement, a Book (this Qur’ān), its parts resembling each other in goodness and truth, oft-repeated” [Sūrah Az-Zumar 39: 23]

Allāh (سبحانه و تعالى) used the word’s (أَحْسَنَ الْحَدِيثِ) ‘the best of ḥadīth.’ to refer to His speech. The term ḥadīth in Arabic is a reference to something comprised of speech.

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

“And who is truer in statement than Allāh?” [Sūrah An-Nisā’ 4: 87]

﴿فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ﴾

“Then in what statement after this (the Qur’ān) will they believe?” [Sūrah Al-Mursalāt 77” 50]

﴿مَا كَانَ حَدِيثًا يُفْتَرَى﴾

“It (the Qurān) is not a forged statement” [Sūrah Yūsuf 12: 112]

﴿فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا﴾

“Perhaps, you, would kill yourself (O Muḥammad (صلى الله عليه و سلم) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur’ān).” [Sūrah Al-Kahf 18: 6]

Allāh (سبحانه و تعالى) also refers to His speech as (قول) - speech:

﴿إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا﴾

“Verily, We shall send down to you a weighty Word (i.e. obligations, legal laws, etc.).” [Sūrah Al-Muzzammil 73: 5]

﴿وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ﴾

“And Allāh said (O mankind!): "Take not ilāhayn (two gods in worship).” [Sūrah An-Naḥl 16: 51]

﴿قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ﴾

“Allāh will say: "This is a Day on which the truthful will profit from their truth:"

[Sūrah Al-Mā'idah 5: 119]

﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى﴾

“And (remember) when Allāh will say "O 'Īsà (Jesus)" [Sūrah Al-Mā'idah 5: 119]

In all the above mentioned āyāt, Allāh (سبحانه و تعالى) refers to His speech as a (قول) - a statement.

The Qur'ān Is Made Up Of Letters And Sounds.

Likewise, we believe that when a believer recites the Qur'ān, he is reciting the speech of Allāh. We believe that Allāh (سبحانه و تعالى) spoke the Qur'ān with letters and sounds. It is on the basis of establishing this reality that Imām As-Sijzī (رحمه الله) wrote his book, (الرد على) 'The Refutation Against The One Who Rejects Letters And Sound.' This is because there were individuals among the people of innovation that rejected the fact that Allāh (عز و جل) speaks with letters and sound.

The Messenger (صلى الله عليه و سلم) said that

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا م حَرْفٌ وَمِيمٌ حَرْفٌ

"[Whoever recites a letter] from Allāh's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lām Mīm is a letter, but Alif is a letter, Lām is a letter and Mīm is a letter." [Tirmidhī]

Here the Prophet (صلى الله عليه و سلم) referred to *Alif Lām Mīm* (ا ل م) as letters. Allāh (سبحانه و تعالى) spoke with speech comprised of letters and His speech is something that is heard.

The Prophet (صلى الله عليه و سلم) said,

يَخْشُرُ اللَّهُ الْعِبَادَ، أَوِ النَّاسَ، عُرَاءَ غُرْلًا مُجْمًا، قُلْتُ: مَا جُمًّا؟ قَالَ: لَيْسَ مَعَهُمْ شَيْءٌ، فَيُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعْدَ، أَحْسَبُهُ قَالَ: كَمَا يَسْمَعُهُ مَنْ قَرَّبَ

'Indeed Allāh Will gather the servants and He will call them with a voice that is heard. It will be heard by one that is far, just as it is heard by those who are near. And Allāh (عز و جل) will say 'I am the King.'

Allāh (سبحانه و تعالى) Has A Voice That Is Heard.

This ḥadīth establishes the fact that Allāh's speech is comprised of letters and it is indeed heard by the creation. He has a voice that is heard. This is what we believe concerning the speech of Allāh (عز و جل). The salaf of this Ummah were united upon the fact that the Qur'ān is the kalām of Allāh, and it is uncreated. This is one of the issues that are clear and manifest.

Allāh (سبحانه و تعالى) establishes the fact that He has Kalām with the following āyah,

﴿ قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلامِي ﴾

“(Allāh) said: "O Mūsà (Moses) I have chosen you above men by My Messages, and by My speaking (to you).” [Sūrah Al-A‘rāf 7:144]

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

“and to Mūsà (Moses) Allāh spoke directly.” [Sūrah An-Nisā'4:164]

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

“And if anyone of the Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) seeks your protection, then grant him protection. so that he may hear the Word of Allāh (the Qur'ān)” [Sūrah Tawbah 9: 6]

﴿ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ ﴾

“They wish to alter Allāh's words.” [Sūrah Al-Fath 48: 15]

Different Names That Have Been Given To The Speech Of Allāh (سبحانه و تعالى).

Allāh's speech has been revealed upon the creation. When His speech was revealed in the time of the Qur'ān, it was called the Qur'ān. When His speech came down during the time of 'Īsà (عليه السلام), it was called the Injīl. When it came down upon Mūsà (عليه السلام)

it was considered the Tawrāt. These were different instances of Allāh speaking and revealing that speech upon His creation. This was the position of the Tābi‘īn and the Atba‘ Tābi‘īn. This was the position established by Imām Mālik as well as the two Sufyāns: Sufyān Ath-Thawrī (رحمه الله) and Sufyān Ibn Al-Uyaynah (رحمه الله), Ḥammād Ibn Salamah, ‘Abdullāh Ibn Al-Mubārak and numerous other scholars including Imām Al-Bukhārī and Imām Muslim (رحمهم الله), and scholars in different regions in Arabia, Khurasan and elsewhere.

People Of Innovation That Opposed Ahlul Sunnah Concerning The Qur’ān.

This position was opposed by the people of innovation. At the head of them was Jahm bin Safwān who manifested the position that the Qur’ān is created. He negated this Ṣifah (of Allāh’s speech) from the Ṣifāt of Allāh and he was killed on the basis of it by the khalīfah at that time. The innovation of the Qur’ān being created was also propagated by Bishr Al-Marīsī.

There is no doubt that the statement that the Qur’ān is created is a statement of falsehood and it goes against what the salaf of this Ummah united upon as it relates to the speech of Allāh (سبحانه و تعالى). To this very day, there are individuals that say the Qur’ān is not actually the speech of Allāh and that it is created. Or that it is a manifestation of the the speech of Allāh.

Listening To Recitation Of The Qur’ān Is Listening To The Speech Of Allāh.

Likewise, that which is heard by those who listen to the recitation of the Qur’ān, then they are listening to the speech of Allāh. When someone recites the Qur’ān with their voice, the voicebox is created, but that which the voicebox utters is uncreated. That is the case with all of the limbs of the body as it relates to the Qur’ān.

The heart that holds the Qur’ān is created, but that which it holds of the Qur’ān is uncreated. The recitation of the one who recites the Qur’ān. The movement of his tongue, the larynx etc, these are all created things. But that which the voicebox, larynx and tongue move with from the Qur’ān is uncreated. The hearing of the one who hears the recitation of the Qur’ān, his hearing is created. But that which he hears is uncreated.

The position of Ahlul Sunnah is clear regarding this, and no one deviates away from this other than a person of innovation.

The People Of Innovation Falsely Claim That Saying That The Qur'ān Is Speech Is Likening Allāh To His Creation.

There are varying reasons why people have fallen into innovation regarding the speech of Allāh (عز و جل). One of the reasons is their fear that believing that the Qur'ān is uncreated has ramifications. They see that believing that the Qur'ān is created is easier and lighter than believing that it is not created. Another reason is that they hold that believing that the Qur'ān is actual true speech is abhorrent because of what it necessitates. They say that this belief necessitates believing that Allāh (عز و جل) is like His creation, which is false. Similarly, they claim that they sought to free Allāh from resembling His creation. In actuality, the one who does so, falls into likening Allāh to His creation without realising it. That is because the one who says that the speech of Allāh is created has already likened Allāh to His creation.

How The People Of Innovation Rationalise The False Claim That The Qur'ān Is Created.

When they Heard speech of Allāh, they automatically assumed that this means Allāh's speech is like our speech. We cannot affirm a characteristic that we possess to Allāh, so we must free Allāh from this, and freeing Allāh from that is in saying the speech that we are familiar with is not the actual speech of Allāh. Rather, it is something created. They have different methodologies of claiming that the speech is other than the speech of Allāh.

The People Of Innovation Claim That The Sequence Of Events Involved In Speaking Can Only Be Done By A Created Being.

From those that hold these positions are those that claim that speech is an utterance. In order for speech to be an utterance, it must necessitate that something occurred after something. A statement or a word manifested, followed by another word, followed by another word. And in their philosophical discussions, this affair of something being

done, followed by something else, followed by something else, necessitates likening Allāh to His creation. They claim that the only thing that does this is a created being.

They confuse between an action and the one who carries that action out and the fact that the action has effects. These are all methods that are false, and are all in opposition to what Ahlul Sunnah hold concerning the Book of Allāh (عز و جل). There is no doubt that the position of Ahlul Sunnah is based on numerous evidence. It is not possible for the varying āthār of the Qur'ān to be attributed to something created. Allāh (سبحانه و تعالى) has mentioned,

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

“So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy.” [Sūrah Al-A'rāf 7: 204]

The Qur'ān protects the hearts from misguidance. Allāh (سبحانه و تعالى) says,

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

“Verily, We have sent it down as an Arabic Qur'ān in order that you may understand.” [Sūrah Yūsuf 12: 2]

Allāh (عز و جل) mentions that the Qur'ān protects one from being among the neglectful (Ghāfilūn).

﴿بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ﴾

“through Our Revelations unto you, of this Qur'ān. And before this, you were among those who knew nothing about it (the Qur'ān).” [Sūrah Yūsuf 12: 3]

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

“Verily, this Qur'ān guides to that which is most just.” [Sūrah Al-Isrā' 17: 9]

The Position Of Jahmiyyah and the Mu'tazilah Concerning The Qur'ān.

As far as what is related to the various groups concerning the Book of Allāh, from amongst these group are the Jahmiyyah and the Mu'tazilah. They say that the Qur'ān is created. They say, just as Allāh created the heavens and the earth, trees and stones etc, likewise He (عز و جل) created the Qur'ān. They do not believe that the Qur'ān is an attribute from the attributes of Allāh. Rather, they believe that it is created. Ḥammād Ibn Zayd (رحمه الله) said 'their desire is to say there is nothing above the heavens.' This is part of negating all of the attributes of Allāh (عز و جل). His nuzūl, His Speech, His Hands, His Face. They negate all of these attributes, intending to say there is nothing above the Throne.

The Wāqifah.

The Wāqifah are a group that say that the Qur'ān is the speech of Allāh. However, they refrain from saying that the Qur'ān is uncreated. They do not say it is created or uncreated. The Salaf of this Ummah were harsh with those who held this position because this statement causes confusion.

The Lafzīyah.

The Lafzīyah say that their recitation of the Qur'ān is created. They did not say that the Qur'ān is created. This is a statement that was attributed to Ḥusayn Al-Karābīsī, Dāwūd Ibn 'Alī Zāhirī. This position was refuted by Imām Shāfi'ī Imām Aḥmed (رحمهما الله) because they held this to be an innovation. All these positions oppose what Ahlul Sunnah believe, that the Qur'ān is the Speech of Allāh, uncreated.

The Tawā'if.

The Ṭawā'if have the position of the Ashā'irah and the Kullābiyah. They said the Qur'ān is the speech of Allāh, uncreated. But, they said the Qur'ān is speech that resides with His essence. It is eternal with Allāh. It is not in parts, not letters, nor separate elements. They say that it does not have a voice that can be heard. They say it is an attribute of Allāh that exists with Allāh. They say that the Qur'ān that we

have on earth is not the actual speech of Allāh. Rather, it is a representation of the speech of Allāh (عز و جل). They site the poem

إن الكلام لفي الفؤاد وإنما جعل اللسان على الفؤاد دليلاً

‘Speech is in the heart and the tongue is an indication of what resides in the heart.’

They said that according to the Arabs, speech resides within. What comes from the tongue is just a representation of what resides within.

This statement is refuted from several angles:

- 1) This statement is just poetry and poetry should not be used as legislative evidence.
- 2) It is poetry of a pre-Islāmic poet.
- 3) Akhṭal, the author of this poem, was a Christian. How can we take our beliefs regarding the speech of Allāh from a Christian who believes that ‘Īsà (عليه السلام) is the speech of Allāh manifested in body.
- 4) The people of knowledge say that Akhṭal used the word ‘bayān in his poem which is the ability to be eloquent when one speaks. Bayān is something that finds its origin in the heart and the eloquent individual utters statements.

However, this statement is false for numerous reasons and there is nothing in the Qur’ān and Sunnah that established that which they hold.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم