

‘Aqīdah-Ar-Rāziyayn

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين

Class 5

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The Qur’ān is The Actual Speech Of Allāh and is Not Created:

Ahl al-Sunnah wa Al-Jamā‘ah hold that the speech of Allāh or the Kalām of Allāh (عز وجل) is the speech of Allāh ḥaqīqatan - كلم الله حقيقة - it is the actual speech of Allāh and that Allāh has truly spoken with it. Numerous pieces of evidence have been established concerning this. For example, Allāh says,

﴿وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ 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...”

[Sūrah At-Tawbah; 9:6]

Allāh (عز وجل) here is referring to them hearing the recitation of the Qur’ān. He is referring then to His speech - to the Qur’ān as the speech of Allāh. Our position is as Allāh says,

﴿وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾﴾

And truly, this (the Qur’ān) is a revelation from the Lord of the ‘Ālamīn (mankind, jinn and all that exists), Which the trustworthy Rūḥ [Jibrīl (Gabriel)] has brought down, Upon your heart (O Muḥammad صلى الله عليه وسلم) that you may be (one) of the warners...”

[Sūrah Ash-Shu‘arā’; 26:192-194]

So we understand clearly then that Allāh (عز وجل) refers to the Qur’ān as His speech that was brought down by Jibrīl (عليه السلام) brought it and revealed it upon Muḥammad (صلى الله عليه وسلم) by the command of Allāh, does not in any way make it created.

Statements from The Companions That The Qur’ān is The Speech Of Allāh:

- ‘Umar (رضي الله عنه) said, “The Qur’ān is the speech of Allāh uncreated.”
- ‘Ā’ishah (رضي الله عنها) said, “By Allah, my status as far as I am concerned, I was too low for Allāh (عز وجل) to speak about me in the Qur’ān revealed from above the heavens.”
- ‘Uthmān (رضي الله عنه) said, ‘If our hearts were pure, then we would never tire of the speech of Allāh.”

This is the clear belief of Ahlus Sunnah wa Al-Jamā‘ah – that the book of Allāh is uncreated!

The Jahmiyyah and Mu‘tazilah’s False Belief that the Qur’an is Created:

From among the deviant sects, we have the position of the Mu‘tazilah and the Jahmiyyah, who claim that the Qur’ān is makhluq (created) and not the actual speech of Allāh. They claim that Allāh (عز وجل) does not speak, and that to attribute speech to Him is to attribute to Him something that would render Him created in essence. Their belief is that, as far as speech is concerned, we must declare it created and not attribute it to Him. This is bāṭil (false), with numerous āyāt in the Book of Allāh (عز وجل) establishing that the speech of Allāh is the speech of Allāh (عز وجل). From the greatest of their

shubuhāt (doubts) and from the strongest of their proofs is their statement in relation to the āyah,

﴿ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا ﴾

“Verily, we have made it a Qur’ān in Arabic...”

[Sūrah Az-Zukhruf; 43:3]

“Ja‘alnā” here means “We created” it as an Arabic Qur’ān.

A Refutation of This Doubt:

Allāh (عز و جل) has mentioned that the Qur’ān was revealed from above the heavens, from the Lord of all the worlds. He says,

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

"Nor does he speak of (his own) desire. It is only an inspiration that is inspired."

[Sūrah An-Najm; 53:3-4]

And we also mentioned above, the statement of some of the ṣaḥābah. So who then, after the companions are united on the Qur’ān being uncreated, and after Allāh and His Messenger (ﷺ) have mentioned numerous texts indicating clearly that the Qur’ān is the speech of Allāh, who then is bold enough to come along and say that in actuality, the Qur’ān is created?

The Word “جَعَلَ” Does Not Necessarily Mean Creation:

This shubhah of theirs ‘innā ja‘alnāhu qur’ānan ‘arabiyyan’, relies on the word “ja‘ala” (جَعَلَ). But this word is not always used to indicate creating something from nothing. Allāh (عز و جل) uses it in various contexts, one such context means transformation, as seen in the following verses:

﴿...ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا...﴾

“...then made from him his wife...”

[Sūrah Az-Zumar; 39:6]

This doesn’t necessitate creation from nothing, but rather it indicates transformation, as some scholars of tafsīr hold that Ḥawwā’ (Eve) was made from a part of Ādam (عليه السلام) and not created - something was taken from Adam and it was then transformed

into Ḥawwā' indicating that the word جَعَلَ doesn't always mean creation – bringing something about from nothing.

﴿فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ﴾

"And made them like an empty field of stalks field of stalks."

[Sūrah Al-Fil; 105:5]

This does not mean that Allāh (عز و جل) created them as eaten straw, but rather that He destroyed them and reduced them to that state. Again, جَعَلَ here means transformation, not creation. Here the word is not used to mean create. Their argument is that جَعَلَ in the Arabic language carries the meaning create, while here Allāh (عز و جل) may mention or use, جَعَلَ but it carries the meaning transformed. So their attempt to pin جَعَلَ, to mean 'create' is bāṭil.

Allāh's Statement to Mūsá Proves That The Qur'ān is Not Created:

If the Qur'ān were created, then examine this statement of Allāh to Mūsá (عليه السلام):

﴿إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ﴾

"Verily! I am your Lord! So take off your shoes..."

[Sūrah Ṭāḥā; 20:12]

According to them, this statement would be coming from something created. This would mean that it is a creation (speech) that is saying, "I am your Lord" as well as commanding Mūsá (عليه السلام) to remove his shoes. This is kufr! How can one say that the speech of Allāh (عز و جل) is created when He addressed Mūsá directly, and Mūsá removed his shoes?

Clear Difference Between The Creation and The Command:

Allāh made a difference between the creation and the command. The command is from the speech of Allah. Allāh says,

﴿...أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ...﴾

"His is the creation and the command."

[Sūrah Al-A'rāf; 7:54]

Here, Allāh attributes to Himself and distinguishes between:

- Al-Khalq (the creation) - الْخَلْقُ

- الأَمْر – Al-Amr (the command)

The command refers to His speech. If the command of Allāh is created, then why did Allāh (عز و جل) differentiate between the creation and the command? Would it not just be one thing? This differentiation indicates clearly that the speech of Allāh (the command of Allah), is not created. It is other than that which is created. And this is without doubt a clear indication of the fact that this statement is one that comes from individuals who do not understand the book of Allāh in accordance with the understanding of the salaf of this ummah. Such is the importance of understanding this! Tafsīr of the book of Allāh is from the most important of sciences, for indeed it is to expound upon that which Allāh (عز و جل) reveals. The one who truly understands the Qur’ān, then these intricacies are understood by him.

Verse Showing That The Qur’ān is Taught And Not Created:

Allāh says,

﴿الرَّحْمَنُ • عَلَّمَ الْقُرْآنَ • خَلَقَ الْإِنْسَانَ • عَلَّمَهُ الْبَيَانَ...﴾

“The Most Merciful (Allāh). Has Taught (the Prophet ﷺ) the Qur’ān. He created man. He taught him eloquent speech.”

[Sūrah Ar-Raḥmān; 55:1–4]

Why did Allāh (عز و جل) say “**taught the Qur’ān**” and not “**created the Qur’ān**”, while immediately afterward saying, “**created man**”? Here Allāh (عز و جل) makes a differentiation between the creation of mankind and the teaching of the Qur’ān. It is the speech of Allāh (عز و جل) that they are acquainted with and thus Allāh did not refer to it here as something that is created but Allāh (عز و جل) referred to it as something that is studied or something that is taught and this is from the many evidences that are used by Ahlus Sunnah to establish the fact that the Qur’ān is the speech of Allāh (عز و جل). This is a clear proof that it is His speech and not a creation.

The Attempt to Change the Āyah in Sūrah An-Nisā:

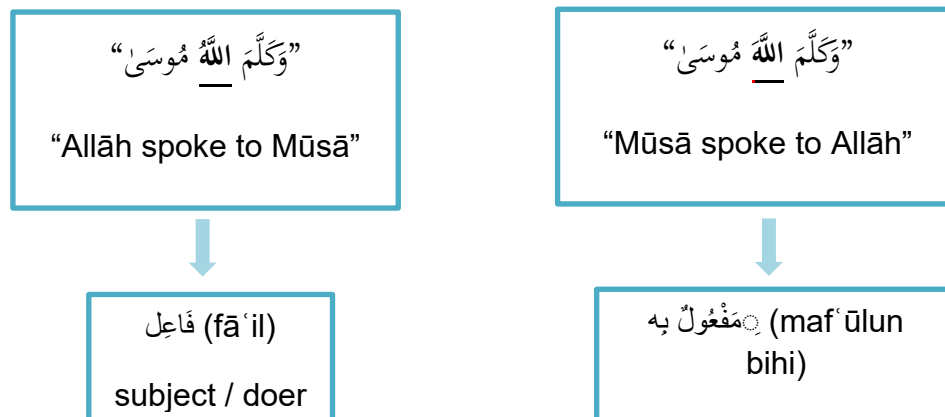
There were people who had approached the famous reciter Abū ‘Amr ibn al ‘Alā’ and commanded him to recite the verse in Sūrah An-Nisā as: “وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا” instead of: “وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا”. This is some lyrical trickery that they used as another one of their

attempts to claim that the Qur'ān is created. They said when one recites the āyah that Allāh spoke to Mūsá (عليه السلام) directly, there is a linguistic issue that is present within the verse. We have the فاعِل (fā'il) and we likewise have the مفعول به (maf'ūlun bihi). **The فاعِل in an Arabic sentence is the doer. The مفعول به is the one that something is done to.**

The doer is usually مرفوع (marfū') which means it has a ḍammah at the end of it and when you read the ḍammah, you know that this is the doer. Meanwhile, the thing that something is being done to has a faṭḥah at the end of it and when you see that faṭḥah, you understand that this thing was done to that thing or to that person.

The structure of the word Mūsá (عليه السلام) necessitates that the end of the word doesn't change. It is from the words in the Arabic language that are mabnī (they do not change) and so it could have a faṭḥah, kasra or ḍammah at the end of it. **If you put a faṭḥa at the end of Allāh, then Allāh is the one that the speech is being done to and because the end of Mūsá never changes, then Mūsá is the one that's doing the speaking.**

So instead of the verse reading that Allāh (عز و جل) spoke to Mūsá (عليه السلام) directly, if you change the ḍammah that is at the end of Allāh to a faṭḥah, then Allāh becomes the one that the speech and the speaking is being done to. The sentence now becomes "Mūsá spoke to Allāh directly". Changing the ḍammah in "Allāh" to a faṭḥah (like they commanded) would make Allāh (عز و جل) the object of speech and Mūsá (عليه السلام) the subject i.e., "Mūsá spoke to Allāh", instead of "Allāh spoke to Mūsá".



When they commanded Abū ‘Amr to change this vowel, he asked them, *"If I do as you ask, then what will you do with the statement of Allāh:*

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾

"And when Mūsā came at the time and place appointed by Us, and his Lord spoke to him..." [Sūrah Al-A‘rāf; 7:143]"

This is something you cannot play semantics with - you cannot make Mūsā the speaker or Allāh the one spoken to. This is something that you can not change even if you try to do so. It is impossible to change the implication of the meaning because of the words that are used and because of the fact that these words cannot change because of their order. The only way they can turn that around is to say that Mūsā (عليه السلام) is the lord and that lord spoke to Allāh (عز و جل) and that is of course kufr! His lord spoke to him can only mean that Allāh (عز و جل) addressed Mūsā (عليه السلام). This indicates two things:

1. The proficiency with the Qur’ān
2. The fact that Ahlus Sunnah can repel any one of these shubuhāt with just a small verse because of their understanding of the evidences in the book of Allāh (عز و جل).

The Ash‘arīyah’s and The Māturīdiyyah’s Position on The Speech of Allāh Opposes Ahlus Sunnah’s Position:

Ahlu Sunnah believe that the speech of Allāh is connected to the will of Allāh.

That is to say that Allāh’s speech is from His characteristics; from His attributes, and Allāh speaks when He wills – e.g. when He willed to speak with the Tawrah, the Injīl and Qur’ān, He did so. However, The Ash‘arīyyah and Māturīdiyyah say that the speech of Allāh (عز و جل) is just some eternal meaning that exists inside the essence of Allāh unrelated to will. It is not something that happens when Allāh (عز و جل) wills. Rather, it is a part of Allāh’s essence and is merely called كلام (kalām - speech). So, regardless of how they phrase it, they deny that the Qur’ān is the actual speech of Allāh (عز و جل). Instead, they believe that the Qur’ān is created. They claim that the Qur’ān is just an expression of that kalām.

They support this belief using some lines of poetry attributed to Al-Akhṭal (a famous Arab Christian poet):

”وَإِنَّمَا الْكَلَامُ فِي الْفُؤَادِ، وَإِنَّمَا جُعِلَ اللِّسَانُ عَلَى الْكَلَامِ دَلِيلًا“

“Verily speech is in the heart, and the tongue is only a guide to that speech.”

But this quote is fabricated and not actually from Al-Akhṭal. The authentic line is:

”إِنَّ الْبَيَانَ لَفِي الْفُؤَادِ، وَإِنَّمَا جُعِلَ اللِّسَانُ عَلَى الْبَيَانِ دَلِيلًا“

“Verily expression is in the heart, and the tongue is made a guide to it.”

There is a clear distinction between speech (الكلام) and expression (البيان).

Here we have clear proof that speech is something that exists within and the tongue just manifests and expresses what actually exists within. In this statement of theirs:

1. They utilise some lines of poetry that are in actuality fabricated. These were not the words that Al-Akhṭal uttered.
2. Al-Akhṭal was a Christian, so these are a people who believe that their Lord and Saviour was a word. They believe that speech was their Lord and Saviour, so how then are you going to take the Kalām of one who has this belief about speech in relation to that which Allāh (عز و جل) has revealed upon His creation from His Book?

Ahlus-Sunnah's Belief in the Speech of Allāh: Allāh Speaks With Letters and Sound (بِحَرْفٍ وَصَوْتٍ):

The belief of Ahlus-Sunnah wal-Jamā'ah is that Allāh (عز و جل) speaks with letters and sound - بِحَرْفٍ وَصَوْتٍ (bi ḥarf wa ṣawt). This is an important affair because it refutes those who hold that the speech of Allāh is some meaning that just exists within Allāh and is a part of His essence. Rather, Ahlus-Sunnah believe that the speech of Allāh is letters and sound - it is something that one can hear.

One of the greatest authorships affirming this truth is:

“A Refutation Against Those Who Reject the Letters and Sound” by Imām as-Sijzī (رحمه الله). One of the clearest evidences is that the Qur'ān

is comprised of letters and sound and that the speech of Allāh (عز و جل) having a sound is a statement of the Messenger of Allāh (ﷺ) in the ḥadīth of Ibn Mas'ūd:

وعن ابن مسعود رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : "من قرأ حرفاً من كتاب الله فله حسنة، والحسنة بعشر أمثالها لا أقول: ألم حرف، ولكن ألف حرف، ولام حرف، وميم حرف" (راوه الترمذي وقال: حديث حسن صحيح

Ibn Mas'ūd (رضي الله عنه) reported that the Messenger of Allāh (ﷺ) said, "Whoever recites a letter from the Book of Allāh, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lām-Mīm is one letter, but Alif is a letter, Lām is a letter and Mīm is a letter." [At- Tirmidhī].

This establishes the fact that it is comprised of distinct letters and when it is recited it is something that is heard. The speech of Allāh (عز و جل), is likewise heard.

Evidences Affirming Speech With Sound:

Another evidence that establish that is that there are numerous evidences in the book of Allāh that affirm speech with sound. From those evidences is the statement of Allāh (عز و جل):

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾

“And (remember) the Day Allāh will call to them, and say: "What answer gave you to the Messengers?"

[Sūrah al- Qaṣaṣ; 28:65]

Here, Allāh mentions He will call them. Likewise, Allāh (عز و جل) mentions:

﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الثُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا﴾

“And We called him from the right side of the Mount, and made him draw near to Us for a talk with him (Mūsá).”

[Sūrah Maryam; 19:52]

Likewise, we have the statement of the Messenger of Allāh (ﷺ) wherein he (ﷺ) explained that which will occur on the Day of Judgment in the ḥadīth:

أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ، قَالَ حَدَّثَنَا بَقِيَّةٌ، قَالَ أَخْبَرَنِي الزُّبَيْدِيُّ، قَالَ أَخْبَرَنِي الزُّهْرِيُّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يُبْعَثُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاءَ عُرَاءَ غُرْلًا " . فَقَالَتْ " . عَائِشَةُ فَكَيْفَ بِالْعَوْرَاتِ قَالَ " لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

It was narrated from ‘Ā’ishah (رضى الله عنها) that the Messenger of Allāh (ﷺ) said, *“The people will be raised up on the Day of Resurrection barefoot, naked and uncircumcised.”* ‘Ā’ishah (رضى الله عنها) said, *“What about their ‘awrahs?”* He (ﷺ) said, *“Every man that day will have enough to make him careless of others.”* [Sunan an-Nasā’ī #2083]

Allāh’s Speech Does Not Resemble The Speech of The Creation:

The belief of Ahlus-Sunnah wa Al- *Jamā’ah* is that we believe that the speech is real speech and it does not resemble the speech of the creation. Allāh says,

﴿...لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”

[Sūrah Ash-Shurā; 42:11]

We do not ask *how* Allāh speaks, but we establish the fact that Allāh (عز و جل) has affirmed that He speaks. We do not resemble His speech to the speech of creation. In actuality, if you look even within the creation, Allāh (عز و جل) affirms speech to elements within the creation that we would not usually presume could speak. E.g. the heavens and the earth. He (عز و جل) addresses the heavens and the earth:

﴿... ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ﴾

““Bring out both of you (with what you have been commanded), willingly or unwillingly.” They both said, “We come willingly.”

[Sūrah Fuṣṣilat; 41:11]

Because Allāh (عز و جل) affirms speech for Himself, they claim that that must mean that Allāh resembles His creation. Some go further and say that that must mean that Allāh (عز و جل) has a voice box or a larynx. They assume this because they hear the word speech and immediately compare it to something in the creation. But the truth is, even within the creation, we don't know how some things actually speak. Like the heavens and the earth, how do they speak? Where does their speech come from? Are we saying the heavens have a larynx and a voice box! Or that the earth has a larynx and a voice box! It does not follow. Just because Allāh (عز و جل) says He speaks, that does not mean that He must have the same speech tools as His creation. Their argument is that we must deny Allāh's speech because of that.

Allāh (عز و جل) likewise affirms speech to jannah and to nār as seen in ḥadīth of Abū Hurayrah:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ أَوْثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. وَقَالَتِ الْجَنَّةُ مَا لِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُُهُمْ.

Narrated by Abū Hurayrah that the Prophet (ﷺ) said, *"Paradise and the Fire (Hell) argued, and the Fire (Hell) said, "I have been given the privilege of receiving the arrogant and the tyrants." Paradise said, "What is the matter with me? Why do only the weak and the humble among the people enter me?..."* [Saḥīḥ al-Bukhārī 4850]

Ahlus Sunnah Do Not Delve Into The 'How' (كيف -kayf):

How do they speak? Are we saying Hellfire has a voice box and a larynx? Paradise has a voice box and a larynx? It does not follow. So, Allāh (عز و جل) attributes speech to Himself. It is speech that befits His Majesty, His Honour, His Nobility. We do not ask "how" (kayf) Allāh speaks. That is not something we affirm. What we affirm is what Allāh (عز و جل) has said about Himself. Allāh (عز و جل) mentioned that He speaks, so we believe that He speaks. That is the clear position of Ahlus-Sunnah. We affirm His speech, but we say, "There is none like unto Him."

This belief is established by the imāms from different cities. Among them are the two Imāms: Al-Imām Abū Zur‘a Ar-Rāzī and Imām Abū Ḥātim ar-Rāzī, who affirmed that the Qur’ān is the speech of Allāh (عز و جل). If we examine the texts of the Qur’ān and Sunnah, and the arguments of Ahlul-Sunnah, we will see how weak and futile the arguments of Ahlul- bid‘ah, such as the Mu‘tazilah, truly are.

Saying Allāh’s Speech is Created Implies Worshipping The Creation:

The Prophet (ﷺ) was taught, and taught his ummah, the following supplication:

– *I seek refuge in the complete words of Allāh.*”

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

There are various du‘ā’ with that wording. So the question arises: When isti‘ādhah (seeking refuge) and isti‘ānah (seeking help) are both acts of worship, and we seek refuge in Allāh alone, would the greatest of the Prophets and Messengers seek refuge in something created? Would he teach his Ummah to seek refuge in something created, when isti‘ādhah is without doubt one of the greatest acts of worship? **If we say Allāh’s speech is created, then this would imply worshipping the creation.** That alone shows how false this belief is.

Likewise, denying Allāh’s speech would be to attribute naqs (deficiency) to Him because someone who cannot speak (abkam-أبكم) is seen as having a disability.

Are we going to attribute that to Allāh (عز و جل), the Lord of all the worlds, the Most Perfect? So the belief that Allāh’s speech is created carries evil consequences (lawāzim). From the greatest of them is claiming that one of Allāh’s attributes is created.

Belief in the Qur’ān as the Speech of Allāh Increases Īmān:

This is one of the affairs you will find mentioned in the majority of the books of ‘Aqīdah because of its immense importance. One of the evillest of characteristics is to hold that the Qur’ān is not the speech of Allāh (عز و جل). For the one who does, then what is it that you are actually receiving when you recite? What is in the psyche of the one who recites something and believes that it is created and it is not what his Lord has addressed him with?

When we recite the Book of Allāh, and we stand in Qiyām in our ṣalawāt every single day listening to the Book of Allāh, we are being addressed, disciplined, admonished, and spoken to by the Lord of all the worlds. This reality increases your khushū‘ - your fear of Allāh, and your desire to carry out good. It increases all of the qualities that the speech of Allāh (عز و جل) brings about within the believer. But then we have an individual who stands and does not believe that this is the speech of Allāh, seeing it as just some created kalām (speech), then what is the effect of that speech upon him? What is its reality in his heart? Is it really going to be any different from someone listening to a well-known fable, or a popular book written and circulated in literary circles?

So the belief that the Qur’ān is from Allāh (عز و جل) is from the fundamental beliefs of Ahlus-Sunnah wa Al- *Jamā’ah*. The imāms of Ahlus-Sunnah have written tirelessly on this topic, refuting the falsehood of those who oppose this position. They have clearly established that this speech (the speech of Allāh) is real, and that belief in it is of utmost importance to the life of the believer. It is something that affects our daily lives.

And thus, the scholars have discussed it, preserved it, written about it, and refuted those who claimed otherwise - those who oppose what the companions of the Messenger of Allāh (ﷺ) and the Salaf of this Ummah believed.

وصلی اللہ علی نبینا محمد وعلی آلہ وصحبہ وسلم