

‘Aqīdah-Ar-Rāziyayn

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين

Class 6

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Imām Abū Zur‘a and Imām Abū Ḥātim discuss three affairs:

First Affair - The Qur’ān is The Speech of Allāh:

وَالْقُرْآنُ: كَلَامُ اللَّهِ، غَيْرُ مَخْلُوقٍ بِجَمِيعِ جِهَاتِهِ

1. The Qur’ān is the speech of Allāh (عز وجل):

Some āyāt that address this include:

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

“And if anyone of the Mushrikīn (polytheists) seeks your protection, then grant him protection so that he may hear the Word of Allāh (the Qur’ān)...”

[Sūrah At-Tawbah; 9:6]

This is a reference to the Qur’ān. Allāh (عز وجل) is saying that if any of the mushrikūn (polytheists) seek protection, then grant him protection so that he may hear the speech of Allāh. Allāh (عز وجل) referred to it as the speech of Allāh and not as a representation of the speech of Allāh or anything other than that from the statements that the people of innovation hold.

﴿ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴾

“A party of them (Jewish rabbis) used to hear the Word of Allāh [the Torah], then they used to change it knowingly after they understood it?”

[Sūrah Al-Baqarah: 2:75]

Allāh (عز وجل) is referring to the Yahūd who heard the speech of Allāh and then distorted it. Again Allāh (عز وجل) refers to it as the speech of Allāh.

﴿ يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ ﴾

“...They wish to alter Allāh’s words...”

[Sūrah Al-Fath 48: 15]

Similar āyah in Sūrah al-A‘rāf (7:162)

And lastly,

﴿ وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ ﴾

“And recite what has been revealed to you (O Muḥammad) of the Book of your Lord. None can change His Words.”

[Sūrah Al-Kahf; 18:27]

Second Affair – The Qur’ān is Uncreated (غَيْرُ مَخْلُوق):

The Qur’ān is uncreated just as Allāh is uncreated. **Nothing that emanates from Allāh (عز وجل) is created.** He speaks with it when He wills, as He wills, in whatever language He wills. E.g. be it the revelation of the Torah, the Injīl or the Zabūr, be it in Hebrew, Aramaic etc., regardless of what Allāh chooses to reveal, when they were sent down in their original forms, they are all considered as the speech of Allāh (عز وجل).

Similarly, when Allāh addressed the prophets and messengers, it is the speech of Allāh that they heard. E.g. when Allāh (عز وجل) addressed Mūsá (عليه السلام), it was not the bush that spoke to him, or the fire. Rather, Allāh spoke to him directly with His speech. And Allāh says,

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

“And to Mūsá (Moses) Allāh spoke directly.” [Sūrah An-Nisā’4:164]

Third Affair – It is Uncreated From Every Angle (غَيْرُ مَخْلُوقٍ بِجَمِيعِ جِهَاتِهِ):

The Qur’ān is uncreated (غَيْرُ مَخْلُوقٍ بِجَمِيعِ جِهَاتِهِ) – from all aspects, i.e. there is no aspect of it that is considered created. Some of them claim that Allāh (عز وجل) has “**Kalām an-Nafsī**” (كلام (النفسي) - **speech that exists in the self (nafs) as a part of His essence. It claims that what we have from the Qur’ān is just ‘ibārah** (عبارة) — an expression or representation of that speech.

They have a number of shubuhāt (doubts) that they have utilized throughout the eras and centuries, in particular, the Mu‘tazilah. One of their shubuhāt is that they claim that the Qur’ān is shay’un - a thing. Allāh (عز وجل) says,

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ﴾

“Allāh is the creator of all things...”

[Sūrah Az-Zumar: 39:62]

They claim that since the Qur’ān is from the things that exist, then it enters into everything. And if it enters into everything, then it is created as all things are created. This speech is nothing but falsehood as the kalām of Allāh (عز وجل) is not from the created things. Regarding the destruction of the people of ‘Ād, Allāh (عز وجل) mentions,

﴿تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسْكِنُهُمْ ۚ﴾

“Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings!”

[Sūrah Al-Ahqāf: 46:25]

This statement “destroying everything” in the linguistic sense is absolute – every single thing was destroyed. However, from the verse, what was destroyed was everything that Allāh (عز وجل) decreed to destroy – not every single thing was destroyed as we see in “except their dwellings”.

Grammatical Rule - The Different Meanings of Ja‘ala (جَعَلَ):

Allāh (عز وجل) mentions in the Qur’ān in numerous places: “إِنَّا جَعَلْنَا” (inna ja‘alnā) - **Indeed We have made**. E.g.

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ﴾

“And we have made from water every living thing.”

[Sūrah Al-Anbiyā' : 21:30]

﴿وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾

“...and He made the darkness and the light...”

[Sūrah Al-An'ām; 6:1]

They say here that Allāh (عز وجل) refers to the Qur'ān with this Ja'al - just as Allāh (عز وجل) made darkness and light, so too He made the Qur'ān. Similarly where He said,

﴿إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا﴾

“Verily, He made it a Qur'ān in Arabic...”

[Sūrah Al-Zukhruf; 43:3]

They say that ja'ala means khalaqa. The term ja'ala in the Arabic language is used in two different manners which affects the sentence in two different ways:

1. Ja'ala with 1 object (Maf'ul bihi مفعول به) – carries the meaning of 'creation'.

E.g. جَعَلَ الظُّلُمَاتِ - He made the darkness

جَعَلَ (He made) - verb

الظُّلُمَاتِ (the darkness) - object

Ja'ala is the verb, and it applies to darkness. In many places, Allāh (عز وجل) uses that to refer to things that are created.

2. Ja'ala with 2 objects (Maf'ulayn):

Maf'ulayn (2 Maf'ul bihi مفعول به) means that there are two words in a sentence that are both considered the objects of the sentence. In such a sentence, 'made' carries a different meaning other than the meaning of creation. E.g. “I made him sit” - “him and “sit” would both be considered the objects in this sentence. In this instance, “made” does not carry the meaning of creation. It carries a meaning that is indicated by the context of the sentence which in this case is causing him to sit.

﴿ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا ﴾

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

- هُ (it) – object 1
- قُرْآنًا (a Qur’ān) - object 2
- عَرَبِيًّا (Arabiyan) - description of object 2

Misconception that The Qur’ān is Muhdath – Something That Came About:

Likewise, from their shubuhāt is that they say that Allāh (عز وجل) refers to the Qur’ān as muḥdath (مُحَدَّث). The term muḥdath is derived from ḥadath, which means something that has come about (occurred or happened). E.g. “لَقَدْ حَدَّثَ” (laqad ḥadatha) – there occurred an accident today”. Saying that the Qur’ān is muḥdath indicates that it is created. Similar to the term ja‘al, the term muḥdath has more than one meaning depending on how it is used:

1. Muḥdath - something that has come about (occurred or happened).
2. Muḥdath - something that is renewed or reintroduced or revived

Examples to show its usage as something that came about:

Allāh (عز وجل) says,

﴿ وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴾

“And never comes there unto them a reminder as a recent revelation from the Most Merciful but they turn away therefrom.”

[Sūrah Ash-Shu‘arā’; 26:5]

That is because it is a sūrah that does not come to them as a reminder from Ar-Raḥmān muḥdathin - except that they turn away from it. It is a reminder that was brought about (occurred).

Similarly, Allāh (عز وجل) says,

﴿ مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴾

“Comes not unto them an admonition (a chapter of the Qur’ān) from their Lord as a recent revelation but they listen to it while they play.”

[Sūrah al-Anbiyā’; 21:2]

They said that there has not come to them a reminder from their Lord that is muḥdath - that came about, reoccurs.

Simultaneously, muḥdath can refer to something that has been renewed or has occurred again. The intent here is that Allāh (عز وجل) has sent them. These verses were revealed over a period of 23 years, even though the Qur'ān was revealed to the dunyā at once. Over 23 years, Angel Jibrīl came down to the Prophet (ﷺ) with verses when they were needed. Sometimes, a whole Sūrah may be revealed or part of a Sūrah or a whole verse or part of a verse etc. This is what is intended by, **“Comes not unto them an admonition (a chapter of the Qur'ān) from their Lord as a recent revelation but they listen to it while they play.”** [21:2]

Regardless of what they use, these shubuhāt are nothing but weak doubts that do not repel that the Qur'ān is revealed from Allāh (عز وجل). Imām Abū Zur'ah and Imām Abū Ḥatīm both established this most important mas'alah.

Belief in Al-Qadar is One of the Pinnacles of Faith:

وَالْقَدَرُ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ

The Divine Decree – the good and bad of it, is from Allāh.

The Imāms then mentioned another pinnacle of our creed: **Al-qadar khayrihi wa sharrihi (الْقَدَرُ الْخَيْرِيُّ وَالشَّرِيُّ) - the Divine Decree, the good of it and the bad of it.** It was created by the decree of Allāh (عز وجل) with a decree. Allāh (عز وجل) says,

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

“Verily, We have created all things with Qadar.”

[Sūrah Al-Qamar; 54:49]

Likewise, Allāh (عز وجل) says,

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا﴾

"Nothing shall ever happen to us except what Allāh has ordained for us. He is our Maulāna (Lord, Helper and Protector).." [Sūrah At -Tawbah; 9:51]

Likewise, Allāh (عز وجل) says,

﴿...وَحَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾

“...And He has created everything, and has measured it exactly according to its due measurements.” [Sūrah Al-Furqān; 25:2]

Likewise, as occurs in the well-known Ḥadīth of Jibrīl when the Prophet (ﷺ) explained Īmān as,

“أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ”

“an tu'mina billāhi, wa malā'ikatihi, wa kutubihi, wa rusulihī, wal-yawmi l-ākhirī, wa tu'mina bil-qadari khayrihi wa sharrihi

“That you believe in Allāh and His angels and His books and His messengers and the day of judgment and that you believe in the pre decree, the good of it and the bad of it”.

The Prophet (ﷺ) said, *“Allāh ordained the measures of the creation 50,000 years before He created the heavens and the earth, and His Throne was upon water.”* [Ṣaḥīḥ Muslim - 2653]

He (ﷺ) also said,

“Verily, the first to be created by Allāh was the pen. Allāh told it to write, so it wrote all that will exist until forever.” [Sunan al-Tirmidhī 3319]

Belief in Al-Qadar has 4 Marātib (Levels):

It is important that we understand these levels because many misunderstand the affair of the pre-decree. We hear individuals blaming their sins or their wrongdoings for example, upon the decree or they say that they had no choice in the affair. The four levels are:

1. 'Ilm (العلم – Knowledge):

- Knowledge of Allāh (عز وجل) – He knows every single thing that occurs within the creation.
- He knows **what will happen** before it happens, **when** it happens, and if one were to choose something else, **what would have** happened.

From those who the people of knowledge have declared kuffar, are **Qadariyyat al-Nufūs (الْقَدَرِيَّةُ النُّفُوسُ)**. They belong to people from the Qadariyyah - the people of innovation who revolve

around beliefs in Qadar. They claim that Allāh (عز وجل) does not know about the affairs before they happen and that the servant brings about his own actions -i.e. Allāh (عز وجل) created everything, but the servants create their own actions.

2. Kitābah (الكتابة – Writing):

- Allāh (عز وجل) wrote the decree of the creation 50,000 years before He created the heavens and the earth.
- Everything that will transpire within the dunyā is written and is with Allāh (عز وجل) in **The Preserved Tablet - Al-Lawḥ al-Maḥfūz (اللوّح المَحْفُوظ)**.
- #2 returns to #1 – He knew it and then He wrote it!
- Allāh (عز وجل) wrote based upon His knowledge of what you would do, not that it was written and so you have no choice.

3. Mashī'ah (المشيئة – Will):

- Allāh (عز وجل) allowed it to happen.
- Had He willed for it not to happen, He would have prevented it from happening.
- He willed it to occur through wisdom that is with Allāh (عز وجل) e.g He willed people to commit shirk for a wisdom that is with Him.

4. Khalq (الخلق – Creation):

- There is nothing connected to the actions that a person carries out or to anything that exists within the heavens and the earth except that Allāh (عز وجل) has created it.
- “Allāh (عز وجل) is the creator of all things...” [39:62] - اللَّهُ خَلَقَ كُلَّ شَيْءٍ
- When a person carries out an action, then Allāh created the limbs, bones, heart, and brain of that person. Meaning, - everything related to the movement of that individual was created by Allāh (عز وجل).

Allāh Created us and Gave us Free Will:

Understanding these four levels allows us to put the affairs of pre-decree in the correct and proper place.



This allows us to understand that **Allāh (عز وجل)** has given human beings their own free will to choose. The choices that you make are your choices and the actions that you carry out are based upon your choice. Allāh (عز وجل) has created you and given you free will. This is how we understand the statement of Allāh,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

“And you will not will except as Allāh wills.”

[Sūrah At-Takwīr; 81:29]

Factors That Could Change The Qadr:

The Prophet (ﷺ) said: “لَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ...” - Nothing repels the Divine Decree except du‘ā’...

[At-Tirmidhī, 2139]

Here the Prophet (ﷺ) establishes that the decree may change.

Likewise, The Prophet (ﷺ) said,

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ

“Whoever wishes that his provision be increased, and his life be extended, let him uphold the ties of kinship.” [Ṣaḥīḥ Al-Bukhārī 5986, Ṣaḥīḥ Muslim 2557]

How do we understand this in relation to Allāh (عز وجل) writing everything that will occur in Al-Lawḥ al-Maḥfūz? We should understand that **other than The Preserved Tablet, there are other writings connected to Qadr, done on scrolls in the hands of the angels.** E.g. the yearly decree that occurs on Laylatul-Qadr. This is why some scholars say it is referred to as Laylatul-Qadr because it is the day or the night that the decree for the following year is written. Likewise, we have the scrolls that are written by the angel for the decree of the child in the womb - decree on matters of sustenance, lifespan, and whether he will be righteous or wretched.

The final decree of all affairs is in Al-Lawḥ al-Maḥfūz written 50,000 years before creation. But those other decrees that are in the hands of the angels, then those decrees may be altered depending upon certain actions, such as du‘ā’ and tying the bonds of kinship.

This is what is understood from the statement of Allāh,

﴿يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ﴾

“Allāh erases what He wills and confirms (what He wills) and with Him is The Mother of the Book (Al-Lawḥul-Maḥfūz).” [Sūrah Ar-Ra‘d; 13:39]

This altering takes place in those other scrolls, but as far as Al-Lawḥ Al-Maḥfūz which is with Allāh (عز وجل) above the Throne, then this has the final determination after the changes have taken place in the other scrolls with the angels.

The Prophet (ﷺ) said in a Ḥadīth Qudsī that Allāh said:

يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ بِهَا؛ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

Yā ‘ibādī! innamā hiya a‘mālukum uḥṣīhā lakum, thumma uwafīkum iyyāhā; faman wajada khayran falyahmadillāh, wa man wajada ghayra dhālika falā yalūmannā illā nafsahu.

"O My servants, it is but your deeds that I enumerate for you, then I recompense you for them. So whoever finds good, let him praise Allāh (عز وجل), and whoever finds other than that, let him blame no one but himself." [Ṣaḥīḥ Muslim]

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم