

قَوْلُ الْعُلَمَاءِ فِي الْقُرْآنِ

The saying of the scholars regarding
the Qurān

The saying of the scholars regarding the Qurān

‘Abdullāh ibn Ahmad ibn Hanbal – *rahimahumallāh* – said¹ in his book “As-Sunnah”:

قَوْلُ الْعُلَمَاءِ فِي الْقُرْآنِ وَمَنْ حُفِظَ لَنَا عَنْهُ أَنَّهُ قَالَ: كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ

“The saying of the scholars regarding the Qurān, and those from whom it was memorized by us that he said: *“The words of Allāh, not created”*.

80 – سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، مَرَّةً أُخْرَى سَمِعْتُ عَنِ الْقُرْآنِ، فَقَالَ: «كَلَامُ اللَّهِ عَزَّ وَجَلَّ لَيْسَ بِمَخْلُوقٍ وَلَا تُخَاصِمُوا وَلَا تُجَالِسُوا مَنْ يُخَاصِمُ»

80. I heard my father – *rahimahullāh* – another time when he was asked about the Qurān, so he said: *“(The Qurān is) the kalām (words) of Allāh – the Mighty and Majestic – and it is not created. And do not dispute (regarding this) and do not sit with those who dispute.”*

90 – قَالَ أَبِي وَرُوِيَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْزُضُ نَفْسَهُ عَلَى النَّاسِ بِالْمَوْقِفِ فَيَقُولُ: «هَلْ مِنْ رَجُلٍ يَجْمَلُنِي إِلَى قَوْمِهِ؛ فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُتَبِّعَ كَلَامَ رَبِّي عَزَّ وَجَلَّ»

90. My father said and it was narrated from Jābir ibn ‘Abdullāh – *radiAllāhu ‘anhu* – that he said: *“The Prophet (sallAllāhu alayhi wa sallam) used to present himself at the stopping place (for the pilgrims) and then say: ‘Is there a man who will carry me to his people. Because verily Quraysh have forbidden me to declare the words of my Lord the Mighty and Majestic.’”*

91 – وَرُوِيَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّكُمْ لَنْ تَرْجِعُوا إِلَى اللَّهِ عَزَّ وَجَلَّ بِشَيْءٍ أَفْضَلَ مِمَّا خَرَجَ مِنْهُ» يَعْنِي الْقُرْآنَ،

91. And it was narrated from Jubayr ibn Nufayr – *radiAllāhu ‘anhu* – that he said: *“The Messenger of Allāh (sallAllāhu alayhi wa sallam) said: ‘Verily, you will not return to Allāh – the Mighty and Majestic – with anything better than what came from Him.’”* That means: The Qurān.

94 – وَرُوِيَ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «إِنَّ هَذَا الْقُرْآنَ كَلَامُ اللَّهِ عَزَّ وَجَلَّ فَضَعُوهُ عَلَى مَوَاضِعِهِ»،

94. And it was narrated from ‘Umar ibn Al-Khattāb – *radiAllāhu ‘anhu* – that he said: *“Verily this Qurān is the words of Allāh – the Mighty and Majestic – so put it in its right place.”*

¹ Due to summarization, not all the quotes of the chapter has been included. Whoever wants to read all the quotes mentioned by Shaykh ‘Abdullāh can refer to the book “As-Sunnah”, and whoever wants an idea of how many quotes that have been left out may look at the number ordering.

95 - وَقَالَ رَجُلٌ لِلْحَسَنِ الْبَصْرِيِّ: يَا أَبَا سَعِيدٍ أَيُّ إِذَا قَرَأْتُ كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَتَدَبَّرْتُ وَنَظَرْتُ فِي عَمَلِي كِدْتُ أَنْ آيَسَ وَنَنْقُطَعَ رَجَائِي، قَالَ: فَقَالَ لَهُ الْحَسَنُ: «إِنَّ الْقُرْآنَ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَأَعْمَالُ بَنِي آدَمَ إِلَى الضَّعْفِ وَالتَّقْصِيرِ فَأَعْمَلْ وَأَبْشِرْ»»

95. And a man said to Al-Hasan Al-Basrī: "O Abū Sa'īd. Verily when I read the Book of Allāh – the Mighty and Majestic – and (then) ponder upon and look at my deeds then I almost despair and my hope is cut off." So Al-Hasan said to him: "Verily, the Qurān is the words of Allāh – the Mighty and Majestic – while the deeds of the son of Adam are towards weakness and shortcoming, so do good deeds and rejoice."

96 - وَقَالَ فَرْوَةُ بْنُ نَوْفَلٍ الْأَشْجَعِيُّ: كُنْتُ جَارًا لِلْحَبَّابِ وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجْتُ مَعَهُ يَوْمًا مِنَ الْمَسْجِدِ وَهُوَ آخِذٌ بِيَدِي فَقَالَ: «يَا هَنَاهُ تَقَرَّبْ إِلَى اللَّهِ عَزَّ وَجَلَّ بِمَا اسْتَطَعْتَ فَإِنَّكَ لَنْ تَتَقَرَّبَ إِلَى اللَّهِ عَزَّ وَجَلَّ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنْ كَلَامِهِ»»

96. And Farwah ibn Nawfal Al-Ashja'i said: "I used to be neighbor to Khabbāb – and he is from the companions of the Prophet (sallAllāhu alayhi wa sallam). So one day I went out from the masjid with him and he was holding my hand, and then he said: 'O hanāh². Seek nearness to Allāh – the Mighty and Majestic – with what you are capable of. And verily you cannot seek nearness to Allāh – the Mighty and Majestic – with anything more beloved to Him than His words.'"

99 - وَقَالَ أَبُو قِلَابَةَ وَكَانَ أَدْرَكَكَ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُجَالِسُوا أَصْحَابَ الْأَهْوَاءِ»، أَوْ قَالَ «أَصْحَابِ الْخُصُومَاتِ؛ فَإِنَّ لِي لَا أَمْرَ أَنْ يَغْمِسُوكُمْ فِي ضَلَالَتِهِمْ أَوْ يَلْبِسُوا عَلَيْكُمْ بَعْضَ مَا تَعْرِفُونَ»»

99. And Abū Qilābah said – and he met more than one of the companions of the Messenger of Allāh (sallAllāhu alayhi wa sallam): "Do not sit with the people of hawā." Or he said: "(Do not sit with) the people of disputes, because I verily don't feel secure from them submerging you in their misguidance or that they will make some of that which you already know doubtful for you."

100 - وَدَخَلَ رَجُلَانِ مِنَ أَصْحَابِ الْأَهْوَاءِ عَلَى مُحَمَّدِ بْنِ سِيرِينَ فَقَالَ: يَا أَبَا بَكْرٍ تُحَدِّثُكَ بِحَدِيثِ قَالَ: لَا، قَالَ: فَتَقْرَأُ عَلَيْكَ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ، قَالَ: «لَا، لَتَقُومَانِ عَنِّي أَوْ لِأَقُومَنَّ»، قَالَ: فَقَامَ الرَّجُلَانِ فَخَرَجَا، فَقَالَ بَعْضُ الْقَوْمِ: يَا أَبَا بَكْرٍ مَا كَانَ عَلَيْكَ أَنْ يَقْرَأَ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ، فَقَالَ مُحَمَّدُ بْنُ سِيرِينَ: «إِنِّي خَشِيتُ أَنْ يَقْرَأَ آيَةً عَلَيَّ فَيُحَرِّفَانَهَا فَيَقْرَأُ ذَلِكَ فِي قَلْبِي»»

100. And two men from the people of hawā³ entered upon Muhammad ibn Sirīn and said: "'O Abū Bakr, we will narrate a hadith to you.' He said: 'No'. They said: 'Then we will recite a

² A word substituting the word 'man'. Only used when calling someone.

³ Lust or desire. That is a man from the people of those following something else than the guidance of the Messenger (sallAllāhu alayhi wa sallam), from the innovations, opinions, misguidances etc.

verse from the Book of Allāh – the Mighty and Majestic – for you.’ He said: ‘No. Either you will get up away from me, or I will get up (away from you).’ He said: So the two men got up and went out. So some of the people said: ‘O Abū Bakr, what would it harm you if they recited a verse from the Book of Allāh the Mighty and Majestic.’ So Muhammad ibn Sirīn said: ‘I verily fear that they would recite a verse for me, and they would distort it and that would be established in my heart.’”

101 - وَقَالَ رَجُلٌ مِنْ أَهْلِ الْبِدْعِ لِأَيُّوبَ السَّخْتِيَانِيَّ: يَا أَبَا بَكْرٍ أَسْأَلُكَ عَنْ كَلِمَةٍ قَوِيٌّ وَهُوَ يَقُولُ بِيَدِهِ «لَا وَلَا نِصْفُ كَلِمَةٍ»»

101. And a man from the people of *bida'* (innovation) said to Ayyūb As-Sakhtiyānī: “O Abū Bakr, I want to ask you about a word.” So he turned away while he said with his hand: “No, and not even half of a word.”

102 - وَقَالَ ابْنُ طَاوُسٍ لِابْنِ لَهٍ وَتَكَلَّمَ رَجُلٌ مِنْ أَهْلِ الْبِدْعِ: «يَا بُنَيَّ أَدْخِلْ أُصْبُعَيْكَ فِي أُذُنَيْكَ حَتَّى لَا تَسْمَعَ مَا يَقُولُ»، ثُمَّ قَالَ: «أَشَدُّ أَشَدُّ»»

102. And Ibn Tāwūs said to one of his sons while a man from the people of *bida'* was speaking: “O my son. Put your two fingers in your ears so you cannot hear what he is saying.” Then he said: “Squeeze, squeeze.”

115 - حَدَّثَنِي أَبُو مَعْمَرٍ، ثنا أَبُو سُفْيَانَ الْمُعَمَّرِيُّ، عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعُرْوَةَ، وَعَبِيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، وَعَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا: «مَا شَعَرْتُ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَتَكَلَّمُ بِي بُوْحِي»»

115. Abū Ma'mar narrated to me, from Abū Sufyān Al-Ma'marī, from Ma'mar, from Az-Zuhrī, from Sa'īd ibn Musayyib, and 'Urwah, and 'Ubayd-Allāh ibn 'Abdullāh, and 'Alqamah ibn Waqqās, from 'Āishah – radiAllāhu 'anhā – when the people who invented the lie said what they said to her (that she said): “I did not think that Allāh – the Mighty and Majestic – would speak about me in the revelation.”

116 - حَدَّثَنِي أَبُو مَعْمَرٍ، عَنْ سُرَيْجِ بْنِ النُّعْمَانِ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرَّيَّانِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ بْنِ الرَّبِيعِ، عَنْ نَبْرِ بْنِ مُكْرَمٍ، أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: " خَاطَرَ قَوْمًا مِنْ أَهْلِ مَكَّةَ عَلَى أَنَّ الرُّومَ تَغْلِبُ فَارِسَ فَغَلَبَتِ الرُّومُ فَنَزَلَتْ {الم} {غَلِبَتِ الرُّومُ} [الروم: 1-2] فَأَتَى فُرَيْشًا فَقَرَأَهَا عَلَيْهِمْ فَقَالُوا كَلَامُكَ هَذَا أَمْ كَلَامُ صَاحِبِكَ؟ قَالَ: لَيْسَ بِكَلَامِي وَلَا كَلَامِ صَاحِبِي وَلَكِنَّهُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ"

116. Abū Ma'mar narrated to me, from Surayj ibn Nu'mān (who said): ‘Abdur-Rahmān ibn Abū Az-Zannad, from his father, from 'Urwah ibn Zubayr, from Niyār ibn Mukram, that Abū Bakr – radiAllāhu 'anhu – betted with a people from Makkah that the people of Rūm would win over Fāris. Then Rūm won and the verses were revealed: “Alif-Lām-Mīm. Ar-

Rūm has won.” (Ar-Rūm 30:1-2). Then Quraysh came and he (i.e. Abū Bakr) recited it for them. So they said: *“Is it your own words, or the words of your companion (i.e. Muhammad (sallAllāhu alayhi wa sallam))?”* He said: *“It is not my words, nor the words of my companion, rather it is the words of Allāh – the Mighty and Majestic.”*

118 - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ بْنُ عَبْدِ الْحَمِيدِ، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الرَّعْرَاءِ عَبْدِ اللَّهِ بْنِ هَانِيٍّ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ»

118. ‘Uthmān ibn Abū Shaybah narrated to me (and said): Jarīr ibn ‘Abdul-Hamīd narrated to us, from Layth ibn Abū Sulaym, from Salamah ibn Kuhayl, from Abū Za’rā ‘Abdullāh ibn Hānī who said: *“Umar ibn Al-Khattāb – radiAllāhu ‘anhu – said: ‘The Qurān is the words of Allāh the Mighty and Majestic.’”*

119 - حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعِقِيُّ، حَدَّثَنَا عَلَاءُ بْنُ عَمْرٍو الْحَنْفِيُّ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ، فَمَنْ رَدَّ مِنْهُ شَيْئًا فَإِنَّمَا يَرُدُّ عَلَى اللَّهِ عَزَّ وَجَلَّ»

119. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): ‘Alā ibn ‘Amr Al-Hanafī narrated to us that Ibn Abū Zāidah narrated to us, from Mujālid, from Ash-Sha’bī, from Masrūq, from ‘Abdullāh – radiAllāhu ‘anhu – that he said: *“The Qurān is the words of Allāh the Mighty and Majestic. So whoever contradicts anything from it, then he is verily contradicting against Allāh the Mighty and Majestic.”*

121 - وَحَدَّثْتُ عَنْ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ الْحَرَّابِيِّ، حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَحْسَنُ الْكَلَامِ كَلَامُ اللَّهِ عَزَّ وَجَلَّ»

121. And it was narrated to me from Ahmad ibn Abū Shu’ayb Al-Harrānī (who said): Mūsā ibn A’yān narrated to us from ‘Atā ibn Sāib, from Abū Al-Bakhtarī, from ‘Abdullāh ibn Mas’ūd – radiAllāhu ‘anhu – that he heard the Prophet (sallAllāhu alayhi wa sallam) say: *“The best of words are the words of Allāh the Mighty and Majestic.”*

122 - حَدَّثَنِي أَبُو مَعْمَرٍ، حَدَّثَنَا سُفْيَانُ، قَالَ: قَالَ عُثْمَانُ بْنُ عَمَّانَ رَضِيَ اللَّهُ عَنْهُ: «مَا أَحَبُّ أَنْ يَمْضِيَ عَلَيَّ يَوْمٌ وَلَا لَيْلَةٌ لَا أَنْظُرُ فِي كَلَامِ اللَّهِ عَزَّ وَجَلَّ» يَعْنِي الْقُرْآنَ فِي الْمُصْحَفِ

122. Abū Ma’mar narrated to me (and said): Sufyān narrated to us and said that ‘Uthmān ibn ‘Affān – radiAllāhu ‘anhu – said: *“I do not like that a day should pass me by nor a night, where I do not look in the words of Allāh.”* This means the Qurān in the *mushaf*.

124 - حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، حَدَّثَنَا أَسْوَدُ بْنُ غَامِرٍ، أَنَا أَبُو بَكْرٍ يُعْنِي ابْنَ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فُضِّلَ الْقُرْآنُ عَلَى الْكَلَامِ كَفَضْلِ اللَّهِ عَزَّ وَجَلَّ عَلَى عِبَادِهِ»

124. My father – *rahimahullāh* – narrated to me (and said): Aswad ibn ‘Āmir narrated to us, from Abū Bakr (and that is Ibn ‘Ayyāsh), from Al-A’mash, from Al-Hasan who said: “The Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said: ‘The superiority of the Qurān over the (other) words is like the superiority of Allāh – the Mighty and Majestic – over His slaves.’”

125 - حَدَّثَنِي إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ يَحْيَى بْنِ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ أَنَّهُ يُحِبُّ اللَّهَ عَزَّ وَجَلَّ فَلْيَعْرِضْ نَفْسَهُ عَلَى الْقُرْآنِ فَإِنَّ أَحَبَّ الْقُرْآنِ فَهُوَ يُحِبُّ اللَّهَ عَزَّ وَجَلَّ فَإِنَّمَا الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ»

125. Ibrāhīm ibn Ismā’il ibn Yahyā ibn Salamah ibn Kuhayl narrated to me from Abdur-Rahmān ibn Yazīd, from ‘Abdullāh ibn Mas’ūd – *radiAllāhu ‘anhu* – who said: “Whoever loves to know that he loves Allāh – the Mighty and Majestic – then let him present himself to the Qurān. Then if he loves the Qurān then he loves Allāh the Mighty and Majestic. Because verily, the Qurān is the words of Allāh the Mighty and Majestic.”

131 - سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: " مَنْ كَانَ مِنْ أَصْحَابِ الْحَدِيثِ أَوْ مِنْ أَصْحَابِ الْكَلَامِ فَأَمْسَكَ عَنْ أَنْ يَقُولَ: الْقُرْآنُ لَيْسَ بِمَخْلُوقٍ فَهُوَ جَهْمِيٌّ "

131. I heard my father – *rahimahullāh* – say: “Whoever is from the people of hadīth, or from the people of kalām, and he refrains from saying: ‘The Qurān is not created’, then he is a jahmī.”

137 - حَدَّثَنِي أَبُو بَكْرٍ بْنُ زُجَيْوَيْهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ، عَنْ إِسْحَاقَ الْأَزْرَقِ، عَنْ أَبِي بَشْرِ أَطْنَهَ يُعْنِي وَرْقَاءَ عَنْ مُجَاهِدٍ: " { لَا يَمْلِكُونَ مِنْهُ خِطَابًا } [النبا: 37] قَالَ: كَلَامُ اللَّهِ "

137. Abū Bakr ibn Zanjuwayh narrated to me (and said): Ismā’il ibn ‘Abdullāh ibn Zurārah, from Ishāq Al-Azraq, from Abū Bishr – I think he means Warqā – from Mujāhid: “They possess not from Him speech.” (An-Naba 78:37) He said: “The words of Allāh.”

140 - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ كُنْتُ عِنْدَ سُفْيَانَ بْنِ عُيَيْنَةَ أَنَا وَأَبُو بَكْرٍ وَأَبُو مُحَمَّدٍ يُعْنِي أَخُوهُ عَبْدِ اللَّهِ وَقَاسِمًا فَسَأَلَهُ مَنْصُورُ بْنُ عَمَّارٍ عَنِ الْقُرْآنِ: مَخْلُوقٌ؟ فَأَنْكَرَ سُفْيَانُ مَا سَأَلَهُ عَنْهُ وَعَضِبَ وَاشْتَدَّ غَضَبُهُ وَقَالَ لَهُ سُفْيَانُ: إِنِّي أَحْسِبُكَ شَيْطَانًا إِنِّي أَحْسِبُكَ شَيْطَانًا، بَلْ أَنْتَ شَيْطَانٌ فَقِيلَ: يَا أَبَا مُحَمَّدٍ إِنَّهُ صَاحِبُ سُنَّةٍ وَإِنَّهُ، فَأَبَى وَأَنْكَرَ مَا سَأَلَ عَنْهُ

140. 'Uthmān ibn Abū Shaybah narrated to me and said: "I was with Sufyān ibn 'Uyaynah me and Abū Bakr and Abū Muhammad – this means his two brothers 'Abdullāh and Qāsim – when Mansūr ibn 'Ammār asked him about the Qurān: "Is it created?" So Sufyān rejected what he asked him about and became angry and his anger became worse, and Sufyān said to him: "I verily consider you to be a shaytān, I verily consider you to be a shaytān. No, you are a shaytān." So it was said: "O Abū Muhammad. He is verily a follower of Sunnah and he is verily..." But he declined and rejected what he asked about."

143 - حَدَّثَنِي أَبُو مَعْمَرٍ، سَمِعْتُ ابْنَ عُيَيْنَةَ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ»

143. Abū Ma'mar narrated to me (and said): "I heard Ibn 'Uyaynah say: 'The Qurān is the words of Allāh the Mighty and Majestic.'"

144 - حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعِقِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، ثنا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، عَنِ ابْنِ الْمُبَارَكِ، قَالَ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ لَيْسَ بِخَالِقٍ وَلَا مَخْلُوقٍ»

144. Muhammad ibn Ishāq As-Sāghānī narrated to me (and said): Mahmūd ibn Ghaylān narrated to us, from 'Alī ibn Al-Hasan ibn Shaqīq, from Ibn Al-Mubārak who said: "The Qurān is the words of Allāh the Mighty and Majestic. It is not a creator nor is it created."

147 - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ شَبُوبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ: وَسَأَلَهُ، سَهْلُ بْنُ أَبِي حَدَّوَيْهِ عَنِ الْقُرْآنِ، فَقَالَ: «يَا أَبَا يَحْيَى مَا لَكَ وَلِهَذِهِ الْمَسَائِلِ هَذِهِ مَسَائِلُ أَصْحَابِ جَهَنَّمَ، إِنَّهُ لَيْسَ فِي أَصْحَابِ الْأَهْوَاءِ شَرٌّ مِنْ أَصْحَابِ جَهَنَّمَ يَدُورُونَ عَلَى أَنْ يَقُولُوا لَيْسَ فِي السَّمَاءِ شَيْءٌ، أَرَى وَاللَّهِ أَلَّا يُنَاكِحُوا وَلَا يُوَارِثُوا»

147. 'Abdullāh ibn Shabbuwayh narrated to me (and said): Muhammad ibn 'Uthmān narrated to us and said: "I heard Abdur-Rahmān ibn Mahdī while Sahl ibn Abū Khaddawayh asked him about the Qurān, so he said: 'O Abū Yahya, what is with you and these questions. These questions are for the companions of Jahm (ibn Safwan). Verily among the people of desires there are not anyone worse than the companions of Jahm. They are revolving around saying that there is nothing in the heaven. By Allāh, I believe that they should not be married nor inherited from.'"

149 - حَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ الرَّزْمِيُّ أَبُو الْحَسَنِ، قَالَ: سَمِعْتُ أَبَا نُعَيْمٍ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ غَيْرُ مَخْلُوقٍ»

149. Ahmad ibn Al-Hasan At-Tirmidhi Abū Al-Hasan narrated to me and said: "I heard Abū Na'im say: 'The Qurān is the words of Allāh – the Mighty and Majestic – and not created.'"

150 - حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ، حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ، عَنِ ابْنِ مَهْدِيٍّ، قَالَ: «الْقُرْآنُ كَلَامُ اللَّهِ لَيْسَ بِخَالِقٍ وَلَا مَخْلُوقٍ»

150. Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me (and said): Muhammad ibn Sahl narrated to me, from Ibn Mahdī who said: *"The Qurān is the words of Allāh. It is not a creator nor is it created."*

151 - حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةِ الْوَاسِطِيِّ، سَمِعْتُ وَكَيْعَ بْنَ الْجَرَّاحِ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ لَيْسَ بِالْمَخْلُوقِ» سَمِعْتُهُ مِنْ وَكَيْعٍ وَأَثَبْتُهُ عِنْدِي فِي كِتَابٍ قَالَ وَهْبُ بْنُ بَقِيَّةٍ لَوْ لَمْ يَكُنْ رَأْيِي مَا حَدَّثْتُ بِهِ

151. Wahb ibn Baqiyyah Al-Wāsītī narrated to me (and said): *"I heard Wakī' ibn Al-Jarrāh say: 'The Qurān is the words of Allāh – the Mighty and Majestic – (and) it is not created.' I heard it from Waki' and I registered with me in a book."* Wahb ibn Baqiyyah said: *"If it was not my opinion I would not have narrated it."*

154 - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ زُجُوجِهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ زُرَّازَةَ، سَمِعْتُ وَكَيْعًا، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ تَعَالَى فَمَنْ قَالَ غَيْرَ هَذَا فَقَدْ خَالَفَ الْكِتَابَ وَالسُّنَّةَ»

154. Muhammad ibn 'Abdul-Mālik ibn Zanjuwayh narrated to me (and said): Ismā'īl ibn 'Abdullāh ibn Zurārah narrated to us and said: *"I heard Wakī' say: 'The Qurān is the words of Allāh the Exalted. So whoever says something else than this then he verily has opposed the Book and the Sunnah.'"*

156 - حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي عَلِيُّ بْنُ أَبِي الرَّبِيعِ، حَدَّثَنِي بَشْرُ بْنُ الْحَارِثِ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ دَاوُدَ عَنِ الْقُرْآنِ، فَقَالَ: «الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ يَكُونُ هَذَا مَخْلُوقًا»

156. Ahmad ibn Ibrāhīm narrated to me (and said): 'Alī ibn Abū Ar-Rabī' narrated to me (and said): Bishr ibn Al-Hārith narrated to me and said: *"I asked 'Abdullāh ibn Dāwūd about the Qurān, so he said: 'Al-'Azīz Al-Jabbār Al-Mutakabbir, is this created?'"*

161 - حَدَّثَنِي إِسْحَاقُ بْنُ مُهْلُولٍ، قَالَ: سَمِعْتُ ابْنَ إِدْرِيسَ، يَقُولُ: «الْقُرْآنُ كَلَامُ اللَّهِ وَمِنْ اللَّهِ وَمَا كَانَ مِنَ اللَّهِ عَزَّ وَجَلَّ فَلَيْسَ بِمَخْلُوقٍ»

161. Ishāq ibn Buhlūl narrated to me and said: *"I heard Ibn Idrīs say: 'The Qurān is the words of Allāh and from Allāh. And whatever is from Allāh – the Mighty and Majestic – then it is not created.'"*

162 - سَمِعْتُ أَبَا بَكْرٍ بْنَ أَبِي شَيْبَةَ، وَقَالَ، لَهُ رَجُلٌ مِنْ أَصْحَابِهِ: الْقُرْآنُ كَلَامُ اللَّهِ وَلَيْسَ بِمَخْلُوقٍ، فَقَالَ أَبُو بَكْرٍ: «مَنْ لَمْ يَقُلْ هَذَا فَهُوَ ضَالٌّ مُضِلٌّ مُبْتَدِعٌ»

162. I heard Abū Bakr ibn Abū Shaybah while a man from his companions said to him: "The Qurān is the words of Allāh and it is not created." So Abū Bakr said: "And whoever does not say this, then he is misguided, misguiding and an innovator."

165 - حَدَّثْتُ عَنْ شَيْخٍ، مِنْ أَصْحَابِ الْحَدِيثِ أَنَّهُ سَمِعَ أَبَا عَمْرٍو الشَّيْبَانِيَّ، يَقُولُ: قُلْتُ لِإِسْمَاعِيلِ بْنِ حَمَّادِ بْنِ أَبِي حَنِيفَةَ، وَقَالَ: الْقُرْآنُ مَخْلُوقٌ، فَقُلْتُ لَهُ: " خَلَقَهُ قَبْلَ أَنْ يَتَكَلَّمَ بِهِ أَوْ بَعْدَ مَا تَكَلَّمَ بِهِ؟ قَالَ: فَسَكَتَ

165. It was narrated to me from a *shaykh* from the people of *hadīth*, that he heard Abū 'Amr Ash-Shaybānī say: "I said to Ismā'īl ibn Hammād ibn Abū Hanīfah when he was saying: 'The Qurān is created', so I said to him: 'Did He create it before He spoke it or after He spoke it?' He said: 'So he became quiet.'"

166 - حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعِقِيُّ، قَالَ: سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ، يَقُولُ: «مَنْ لَمْ يَقُلْ الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ غَيْرُ مَخْلُوقٍ فَهُوَ جَاهِمِيٌّ»

166. Muhammad ibn Ishāq As-Sāghānī narrated to me and said: "I heard Yahyā ibn Ayyūb say: 'Whoever does not say that the Qurān is the words of Allāh – the Mighty and Majestic – and not created, then he is a jahmī.'"

(End quote)

Commentary:

This was a shortened chapter demonstrating who would use the phrase 'the words of Allāh' regarding the Qurān and those who would describe Allāh as speaking. And gathering all of these quotes are the words of Al-Lālakāī – *rahimahullāh* – who said in "Sharh Usūl Al-I'tiqād":

قَالُوا كُلُّهُمْ: الْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ , وَمَنْ قَالَ مَخْلُوقٌ فَهُوَ كَافِرٌ. فَهَؤُلَاءِ خَمْسُ مِائَةٍ وَخَمْسُونَ نَفْسًا أَوْ أَكْثَرُ مِنَ التَّابِعِينَ وَأَتْبَاعِ التَّابِعِينَ وَالْأَيْمَةَ الْمَرْضِيَّةِينَ سِوَى الصَّحَابَةِ الْحَيِّينَ عَلَى اخْتِلَافِ الْأَعْصَارِ وَمُضِيِّ السِّنِينَ وَالْأَعْوَامِ. وَفِيهِمْ نَحْوُ مِنْ مِائَةِ إِمَامٍ مِنْ أَحَدِ النَّاسِ يَقُولُهُمْ وَتَدَيَّنُوا بِمَدَاهِبِهِمْ , وَلَوْ اشْتَعَلَتْ بِنَقْلِ قَوْلِ الْمُحَدِّثِينَ لَبَلَعَتْ أَسْمَاؤُهُمْ أَلْوَقًا كَثِيرَةً , لَكِنِّي اخْتَصَرْتُ وَحَدَفْتُ الْأَسَانِيدَ لِلِاخْتِصَارِ , وَنَقَلْتُ عَنْ هَؤُلَاءِ عَصْرًا بَعْدَ عَصْرٍ لَا يُنْكَرُ عَلَيْهِمْ مُنْكَرٌ , وَمَنْ أَنْكَرَ قَوْلَهُمْ اسْتَنَابُوهُ أَوْ أَمَرُوا بِعَثْلِهِ أَوْ نَفَيْهِ أَوْ صَلَبِهِ

"They all said: 'The Qurān is the words of Allāh and not created, and whoever says (that it is) created then he is kāfir.' And these are five hundred and fifty persons or more from the tābi'īn and the followers of the tābi'īn and the accepted imāms besides the good-doing Sahābah, opposite of

(what has occurred in) the times and with the passing of years. And among them there are around hundred imāms whose words were accepted and they (i.e. the people) adopted their religion according to their madhhab. And if I had busied myself with narrating the words of the people of hadīth then their names would have reached many thousands. But I summarized and I deleted the chains of narration due to the summarization. And I narrated from these (scholars) time after time while no-one would reject anything from them. And whoever would reject their words⁴ would be asked to make *tawbah*, or they would order that they should be executed or exiled or crucified.” (Sharh Usūl Al-I’tiqād 2/312)

The chapter furthermore contains the following benefits and lessons, which all are related to each other:

1. That the Muslim always should stay with the *āthār* (narrations, conveyings) of the *salaf* and not innovate new terms or meanings based on philosophy and personal opinions. The chapter itself points out how important the author regarded this fact, when he dedicated a whole chapter of quotes that demonstrates the wording of the Prophet (*sallAllāhu alayhi wa sallam*), the Sahābah (*radiAllāhu ‘anhum*) and the *salaf* (*rahimahumullāh*) when describing the Qurān and the Speech of Allah the Exalted.
2. That the Muslim should refrain from listening to (or reading from) the people of *bida’* (innovation). As mentioned above the *salaf* would literally leave the room or cut off the possibility of hearing what the people of *bida’* would say. And nowadays we see that most of those who go from the straight path to the path of *bida’*, then that is because they did not protect themselves or see it as a problem to listen to or read from every innovator proclaiming his *bātil* (falsehood). Today this occurs often on Facebook, where every donkey gets to demonstrate his bray, and the ignorant and non-aware may be tricked by eloquence and the arguments of the shaytān. May Allah protect us from misguidance, *āmīn*.

Ishāq ibn ‘Abdur-Rahmān ibn Hasan – *rahimahumullāh* – said in the beginning of his *risālah* “Hukm Takfīr Al-Mu’ayyan”:

فقد بلغنا وسمعنا من فريق يدعي العلم والدين، ومن هو بزعمه مؤتم بالشيخ مُجَد بن عبد الوهاب أن من أشرك بالله وعبد الأوثان لا يطلق عليه الكفر والشرك بعينه. وذلك أن بعض من شافهني منهم بذلك سمع من بعض الإخوان أنه أطلق الشرك والكفر على رجل دعا النبي

⁴ That is: Whoever would reject the truth that they proclaimed.

واستغاث به فقال له الرجل: (لا تطلق عليه الكفر حتى تُعرفه) وكان هذا وأجناسه لا يعبأون بمخالطة المشركين في الأسفار وفي ديارهم بل يطلبون العلم على من هو أكفر الناس من علماء المشركين. وكانوا قد لفقوا لهم شبهات على دعواهم.

“It has verily reached us and we have heard from a group that ascribes itself to knowledge and religion, and from those who claims to follow Shaykh Muhammad ibn ‘Abdul-Wahhāb, that the one who commits shirk with Allah and worships the idols is not described with kufr or shirk specifically. And this is that some of those who spoke with me from them, heard from one of the brothers that he described a man who invoked the Prophet (sallAllāhu alayhi wa sallam) with shirk and kufr, so the man said to him: ‘Do not describe him with kufr until you inform him’. And this man and the likes of him do not have anything against mixing with the mushrikūn during travelling and in their homes, and they even seek knowledge from the one who is worst in kufr among the people from the scholars of the mushrikūn. And they (i.e. the scholars of the mushrikūn) would fabricate doubts for them in their da‘wah.”

He – *rahimahullāh* – later goes on to say:

ثم دبت بدعتهم وشبهتهم حتى راجت على من هو من خواص الإخوان؛ وذلك والله أعلم بسبب ترك كتب الأصول وعدم الاعتناء بها وعدم الخوف من الزيغ.

“Then their innovation and doubt was established until it spread among the one who is from the best of brothers; and this – and Allāh knows best – is due to leaving the books of the fundamental principles (of the religion) and not concerning about them and not fearing deviance.”

And whoever listens to every audio lesson or reads from every author t, and leaves the well-known books of the *salaf*, then he has verily fallen under the description given by Shaykh Ishāq – *rahimahullāh* – when he said that his person does not fear deviance and misguidance.

3. That the Muslim should show harshness towards the people of innovation. It is a principle of *Ahl As-Sunnah wa Al-Jamā‘ah* that they hate the people of desires and innovation, because these people are opposing Allah and His Messenger (*sallAllāhu alayhi wa sallam*), while Allāh – the Exalted – said:

لَا بَجْدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ
أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

“You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those, He has decreed faith within their hearts and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him - those are the party of Allāh. Verily, the party of Allah - they are the successful.” (Al-Mujādilah 58:22)

Therefore the follower of Sunnah must cut off all aspects of love and friendship for the people of desires and innovation. And that is according to the following:

- 1) **Not greeting them.** Al-Khallāl narrates that a man asked Imām Ahmad about a man who had a neighbor who was a *rāfidī*, should he greet him? So he said: *“No, and if he greets him, the he should not answer.”* (See “As-Sunnah” by Al-Khallāl 1/494)
- 2) **Not sitting with them.** Ibn Abū Zamanīn said: *“And the people of Sunnah will always criticize the misguided people of desires, and they forbid sitting with them, and they fear their fitnah.”* (See “Usūl As-Sunnah” by Ibn Abū Zamanīn 3/1024)
- 3) **Not accepting goodness nor gifts from them.** Al-Lālakāī narrated from ‘Abdullāh ibn Al-Mubārak that he used to say: *“O Allah, do not make a follower of innovation help me, so that my heart will love him.”* (See “Sharh Usūl Al-I’tiqād Ahl As-Sunnah wa Al-Jamā’ah” by Al-Lālakāī 1/140)
- 4) **To declare yourself free from them and showing your hatred and enmity towards them.** It was narrated that when Ibn ‘Umar was asked about those who rejected the Qadr he said: *“If you meet them then inform them that Ibn ‘Umar is free from them and they are free from him.”* (See “Ash-Sharī’ah” by Al-Ājurrī p. 205)
- 5) **To interact with them with harshness and roughness.** Ismā’īl As-Sābūnī – *rahimahullāh* – narrated an affirmation of the *manhaj* of the salaf and the people of *hadīth* in their interaction with the people of innovation when he said: *“And along with this they agreed upon the opinion of subduing the people of bida’, and humiliating them, degrading them, keeping them at distance, excluding them and keeping away from them and from spending time with them and from living with them. And seeking nearness to Allah by avoiding them and leaving them.”* (See “Aqīdah As-Salaf wa Ashāb Al-Hadīth” by As-Sābūnī p. 315-316)

And finally it is from the principles of *Ahl As-Sunnah wa Al-Jamā’ah* that they disgrace the people of *bida’* in order to avoid the damage which occurs in connection with respecting them and holding them at high esteem. Due to this it is obligatory to avoid and be aware of the following:

- Mentioning them with good nicknames
- Giving them *kunyah*-names
- Meeting them with good mood and at ease
- Giving them preference in the gatherings
- Speaking to them with soft words
- Inviting them to food
- Congratulating them when this is called for
- Employing them
- Asking them for advice

4. That the Muslim in the times of *fitnah* declares himself free from *bātil* and associates himself with the people of *haqq* and using their terminology. Just as this issue is relevant with regards to the Tawhīd of Allāh, then it is also important when it comes to the *Sunnah*.

Al-Ājurri mentions in his Book “As-Sharī’ah”:

حدثنا جعفر بن محمد الصندلي قال: حدثنا الفضل بن زياد قال حدثنا أبو طالب قال: سألت أبا عبد الله عمن أمسك فقال: لا أقول: ليس هو مخلوقا، إذا لقيني في الطريق وسلم علي، أسلم عليه؟ قال: لا تسلم عليه ولا تكلمه، كيف يعرفه الناس إذا سلمت عليه؟ وكيف يعرف هو أنك منكرو عليه؟ فإذا لم تسلم عليه عرف الذل، وعرف أنك أنكرت عليه، وعرفه الناس

“Ja’far ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: Abū Tālib narrated to us and said: ‘I asked Abū ‘Abdullāh (i.e. Imām Ahmad) about the one who withholds (his words) and says: ‘I do not say that it is not created’, if he meets me in the street and greets me, do I greet him back?’ He said: ‘Do not greet him and do not speak with him. How should the people know him (for his wrong ‘aqīdah) if you greet him? And how will he know that you are rebuking him? So if you do not greet him then he will know the lowliness, and he will know that you are rebuking him, and the people will know.’” (As-Sharī’ah 1/94)

This quote does not only show that the scholars would consider the one who intentionally refrained from using the terminology of the people of *haqq* as being among the people of *bātil*, it furthermore emphasizes what we already have mentioned of the harshness towards the people of *bida’*.

And this is just one quote among oceans of quotes on this subject. We ask Allah to save us from *shirk* and innovation and letting us die upon Tawhīd and *Sunnah*. Āmīn.

Abū Hājar