

عَمَّنْ قَالَ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ

Regarding the one who says:
'My pronunciation of the Qurān is
created'

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Abū 'Abdur-Rahmān 'Abdullāh ibn Ahmad ibn Hanbal – *rahimahullah* – said:

سُئِلَ عَمَّنْ قَالَ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ

"He was asked regarding the one who says: 'My words (i.e. pronunciation) of the Qurān are created.'

178 - سَأَلْتُ أَبِي رَحِمَهُ اللَّهُ فُلْتُ: مَا تَقُولُ فِي رَجُلٍ قَالَ: التَّلَاوَةُ مَخْلُوقَةٌ وَالْفَاطِنَةُ بِالْقُرْآنِ مَخْلُوقَةٌ وَالْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَلَيْسَ بِمَخْلُوقٍ؟ وَمَا تَرَى فِي مُجَانِبِيهِ؟ وَهَلْ يُسَمَّى مُبْتَدِعًا؟ فَقَالَ: " هَذَا يُجَانِبُ وَهُوَ قَوْلُ الْمُبْتَدِعِ، وَهَذَا كَلَامُ الْجَهْمِيَّةِ لَيْسَ الْقُرْآنُ بِمَخْلُوقٍ، قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ} [آل عمران: 7] فَالْقُرْآنُ لَيْسَ بِمَخْلُوقٍ "

178 – I asked my father – *rahimahullāh* – saying: What do you say about a man who says: 'The recitation (of the Qurān) is created and our words are created, while the Qurān is the words of Allāh – the Mighty and Majestic – and it is not created'? What do you say about avoiding him? And is he called a *mubtadi*? So he said: "This person is avoided and this is the saying of the *mubtadi*', and these are the words of the *Jahmiyyah* and the Qurān is not created. 'Āishah – *radiAllāhu 'anha* – said: 'The Messenger of Allāh recited: "He is the One who revealed the Book to you, from it are verses that are completely clear and these are the foundations of the Book." (Āli 'Imrān 3:7), so the Qurān is not created."

179 - حَدَّثَنِي ابْنُ شُبَّوَيْهٍ، سَمِعْتُ أَبِي يَقُولُ: «مَنْ قَالَ شَيْءٌ مِنَ اللَّهِ عَزَّ وَجَلَّ مَخْلُوقٌ عِلْمُهُ أَوْ كَلَامُهُ فَهُوَ زَنْدِيقٌ كَافِرٌ لَا يُصَلِّي عَلَيْهِ، وَلَا يُصَلَّى خَلْفَهُ وَجُعِلَ مَالُهُ كَمَالِ الْمُرْتَدِّ وَيُذْهَبُ فِي مَالِ الْمُرْتَدِّ إِلَى مَذْهَبِ أَهْلِ الْمَدِينَةِ أَنَّهُ فِي بَيْتِ الْمَالِ»

179 – Ibn Shubbawayh narrated to me (and said): I heard my father say: "Whoever says that anything from Allāh is created; His knowledge or His words, then he is a *zindīq kāfir* and he is not prayed upon nor is he prayed behind, and his wealth is considered as the wealth of the *murtad* while the wealth of the *murtad* in the *madhhab* of the people of *Madīnah* are considered to be in the *bayt al-māl*."

سَأَلْتُ أَبِي رَحِمَهُ اللَّهُ فُلْتُ: إِنْ قَوْمًا يَقُولُونَ: لَفْظُنَا بِالْقُرْآنِ مَخْلُوقٌ، فَقَالَ: " هُمْ جَهْمِيَّةٌ وَهُمْ أَشْرٌ مِمَّنْ يَتَّفِقُ ، هَذَا قَوْلُ جَهْمٍ، وَعَظَمَ الْأَمْرَ عِنْدَهُ فِي هَذَا، وَقَالَ: هَذَا كَلَامٌ جَهْمٍ "، وَسَأَلْتُهُ عَمَّنْ قَالَ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ، فَقَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ {وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ} [التوبة: 6] قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حَتَّى أْبْلَغَ كَلَامَ رَبِّي» وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ هَذِهِ الصَّلَاةُ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ»

I asked my father – *rahimahullāh* – saying: Some people say: Our words of the Qurān are created, so he said: “They are the Jahmiyyah and they are the worse than Al-Wāqifah ¹. This is the saying of Jahm, and he has made this issue very big with him.” And he said: “These are the words of Jahm.”

And I asked him regarding the one who says: My words of the Qurān are created, so he said: “Allāh – the Mighty and Majestic – said: “**And if anyone of the mushrikūn seeks your protection then grant him protection, so that he may hear the Words of Allāh (i.e. the Qurān).**” (At-Tawbah 9:6) And the Prophet (sallAllāhu alayhi wa sallam) said: ‘**So I may convey the Words of my Lord.**’ And the Prophet (sallAllāhu alayhi wa sallam) also said: ‘**Verily it is not correct for this prayer to contain anything of the words of people.**’”

181 - سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ يَقُولُ: «مَنْ قَالَ لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ» ،

181 – I heard my father – *rahimahullāh* – say: “Whoever says: My pronunciation of the Qurān is created is a jahmī.”

182 - سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، وَسُئِلَ عَنِ اللَّفْظِيَّةِ، فَقَالَ: " هُمْ جَهْمِيَّةٌ وَهُوَ قَوْلُ جَهْمٍ، ثُمَّ قَالَ: لَا بُحَالِ سَوْهُمُ " ،

182 – I heard my father – *rahimahullāh* – say when he was asked about Al-Lafdhiyyah², so he said: “They are the Jahmiyyah and this is the saying of Jahm.” Then he said: “Do not sit with them.”

183 - سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، يَقُولُ: «كُلُّ مَنْ يَقْصِدُ إِلَى الْقُرْآنِ بِلَفْظٍ أَوْ عَيْرِ ذَلِكَ يُرِيدُ بِهِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ» ،

183 – I heard my father – *rahimahullāh* – say: “Whoever intends the Qurān, either with words or something else than this, and he wants (to say) with it that it is created, then he is a jahmī.”

184 - سُئِلَ أَبِي وَأَنَا أَسْمَعُ، عَنِ اللَّفْظِيَّةِ، وَالْوَاقِفَةِ، فَقَالَ: «مَنْ كَانَ مِنْهُمْ جَاهِلًا فَلْيَسْأَلْ وَلْيَتَعَلَّمْ» ،

184 – My father was asked while I was listening, regarding Al-Lafdhiyyah, and Al-Wāqifah, so he said: “Whoever is ignorant among them, then let him ask and learn.”

185 - سُئِلَ أَبِي رَحِمَهُ اللَّهُ وَأَنَا أَسْمَعُ، عَنِ اللَّفْظِيَّةِ، وَالْوَاقِفَةِ، فَقَالَ: «مَنْ كَانَ مِنْهُمْ يُحْسِنُ الْكَلَامَ فَهُوَ جَهْمِيٌّ» ، وَقَالَ مَرَّةً: «هُمْ شَرٌّ مِنْ الْجَهْمِيَّةِ» ، وَقَالَ مَرَّةً أُخْرَى «هُمْ جَهْمِيَّةٌ» ،

¹ Those who refuse to say that the Qurān is not created. They say: ‘The Qurān is the words of Allah’, and then they deliberately stop there.

² Those who say: My pronunciation of the Qurān is created.

185 – My father was asked while I was listening, regarding Al-Lafdhiyyah, and Al-Wāqifah, so he said: “Whoever among them understands the words, then he is a jahmī.” And he said another time: “They are worse than the Jahmiyyah.” And he said another time: “They are the Jahmiyyah.”

186 - سَمِعْتُ أَبِي يَقُولُ: «مَنْ قَالَ لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ هَذَا كَلَامٌ سُوءٌ رَدِيءٌ وَهُوَ كَلَامُ الْجَهْمِيَّةِ»، قُلْتُ لَهُ: إِنَّ الْكَرَابِيسِيَّ يَقُولُ هَذَا، فَقَالَ: «كَذَبَ - هَتَكَهُ اللَّهُ - الْحَبِيبُ» وَقَالَ: «قَدْ خَلَفَ هَذَا بِشْرًا الْمَرْبِيسِيَّ» وَكَانَ أَبِي رَحِمَهُ اللَّهُ يَكْرَهُ أَنْ يَتَكَلَّمَ فِي اللَّفْظِ بِشَيْءٍ أَوْ يُقَالَ مَخْلُوقٌ أَوْ غَيْرُ مَخْلُوقٍ ،

قَالَ: سَأَلْتُهُ عَنِ الْكَرَابِيسِيِّ حُسَيْنِ هَلْ رَأَيْتَهُ يَطْلُبُ الْحَدِيثَ؟ فَقَالَ: «مَا أَعْرِفُهُ وَمَا رَأَيْتُهُ يَطْلُبُ الْحَدِيثَ»، قُلْتُ: فَرَأَيْتَهُ عِنْدَ الشَّافِعِيِّ بِبَغْدَادَ فَقَالَ: «مَا رَأَيْتُهُ وَلَا أَعْرِفُهُ»، فَقُلْتُ: إِنَّهُ يَزْعُمُ أَنَّهُ كَانَ يَلْزَمُ يَعْقُوبَ بْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ، فَقَالَ: «مَا رَأَيْتُهُ عِنْدَ يَعْقُوبَ بْنِ إِبْرَاهِيمَ وَلَا غَيْرِهِ وَمَا أَعْرِفُهُ»»

186 – I heard my father say: “Whoever says: My pronunciation of the Qurān is created then these are downright evil words and it is the words of the Jahmiyyah.” I said to him: Verily Al-Karābīsī says this, so he said: “He has lied – may Allāh rip him apart – that dirty man.” And he said: “He has verily taken the place of Bishr Al-Marīsī³.” And my father used to hate saying anything about the pronunciation, or that it should be said ‘created’ or ‘nor created’.

He (‘Abdullāh) said: I asked him about Al-Karābīsī Husayn, if he saw him seeking the *hadīth*, so he said: “I do not know him, and I did not see him seeking the *hadīth*.” I said: I have seen him with Ash-Shafī’ī in Baghdād, so he said: “I did not see him and I do not know him.” So I said to him: He claims to be the followers of Ya’qūb ibn Ibrāhīm ibn Sa’d, so he said: “I did not see him with Ya’qūb ibn Ibrāhīm nor with others than him, and I don’t know him.”

187 - سَأَلْتُ أَبَا ثَوْرٍ إِبْرَاهِيمَ بْنَ خَالِدِ الْكَلْبِيِّ عَنِ حُسَيْنِ الْكَرَابِيسِيِّ، فَتَكَلَّمَ فِيهِ بِكَلَامٍ سُوءٍ رَدِيءٍ وَسَأَلْتُهُ هَلْ كَانَ يَحْضُرُ مَعَكُمْ عِنْدَ الشَّافِعِيِّ رَحِمَهُ اللَّهُ فَقَالَ: «هُوَ يَقُولُ لَنَا ذَلِكَ وَأَمَّا أَنَا فَلَا أَعْرِفُ ذَلِكَ أَوْ نَحْوَ هَذَا مِنَ الْكَلَامِ»»

187 – I asked Abū Thawr Ibrāhīm ibn Khālid Al-Kalbī regarding Husayn Al-Karābīsī, so he spoke about him with downright bad words, and I asked: Did he used to be present with you at Ash-Shafī’ī – *rahimahullāh* – so he said: “He says that to us, but as for me then I don’t know this or even something similar to these of words.”

188 - قَالَ وَسَأَلْتُ الْحَسَنَ بْنَ مُحَمَّدِ الرَّعْفَرَانِيَّ، عَنِ حُسَيْنِ الْكَرَابِيسِيِّ، فَقَالَ نَحْوَ مَقَالَةِ أَبِي ثَوْرٍ، وَقَالَ لِي حَسَنٌ فِي اخْتِلَافِهِ إِلَى الشَّافِعِيِّ رَحِمَهُ اللَّهُ مِثْلَ قَوْلِ أَبِي ثَوْرٍ

³ The founder of Al-Jahmiyyah

188 – He said: I asked Al-Hasan ibn Muhammad Az-Za’farānī about Husayn Al-Karābīsī, so he said something similar to what Abū Thawr said. And Hasan said to me, regarding his disagreement with Ash-Shafī’ī – *rahimahullāh* – the same as Abū Thawr said.

Commentary

The Jahmiyyah divided into many sects. Among them were those who came with the statement saying: ‘Our pronunciation of the Qurān is created.’ And the first man to invent this saying was Husayn Al-Karābīsī who was mentioned in the quotes from “As-Sunnah”.

Harb Al-Karmānī – *rahimahullāh* – said in his “As-Sunnah”:

والجهمية – أعداء الله –: وهم الذين يزعمون أنّ القرآن مخلوق، وأنّ الله عزَّ وَجَلَّ لم يكلم موسى، وأنّ الله ليس بمتكلم ولا يتكلم ولا ينطق ولا يرى، ولا يعرف لله مكان، وليس لله عرش ولا كرسي؛ وكلامًا كثيرًا أكره حكايته وهم كفار زنادقة أعداء لله.

والواقفة: وهم الذين يزعمون أنّنا نقول: إنّ القرآن كلام الله؛ ولا نقول غير مخلوق! وهم شرُّ الأصناف وأحبُّها.

واللفظية: وهم يزعمون أنّ القرآن كلام الله؛ ولكن ألفاظنا بالقرآن وقراءتنا له مخلوقة، وهم جهمية فساق.

“And the Jahmiyyah – the enemies of Allāh – they are those who claim that the Qurān is created, and that Allāh – the Mighty and Majestic – did not speak to Mūsā, and that Allāh does not speak (at all), and he doesn’t speak, He doesn’t not utter anything nor does He see, nor is a place for Allāh known, nor does Allāh have a Throne or a Footstool, and many other things which it is hated to say. And these people are zanādiqah kuffār, enemies of Allāh.

And Al-Wāqifah, they are those who claim that we should say: ‘Verily the Qurān is the words of Allāh’, but we do not say that it is not created. And these are the worst of the categories and the dirtiest.

And Al-Lafdhiyyah, they are those who claim that the Qurān is the words of Allāh, but our words of the Qurān and our recitation of it is created. And these are Jahmiyyah fussāq (sinners).”

(As-Sunnah by Harb Al-Karmānī p. 64)

And it is narrated that Imām Ahmad – *rahimahullāh* – said.

افتترقت الجهمية على ثلاث فرق: الذين يقولون: مخلوق، والذين شكوا، والذين قالوا: ألفاظنا بالقرآن مخلوقة

“The Jahmiyyah divided into three sects: Those who say: (The Qurān is) created. And those who doubted. And those who said: Our pronunciation of the Qurān is created.”

(Al-Ibānah ‘an Sharī’ah Al-Firqah An-Nājiyah wa Mujānabah Al-Firaq Al-Madhmūmah 1/297)

And Ibn Battah – *rahimahullāh* – said:

وَأَعْلَمُوا رَحِمَكُمُ اللَّهُ أَنَّ صِنْفًا مِنَ الْجَهْمِيَّةِ اعْتَقَدُوا بِمَكْرٍ فُلُوهُمْ، وَخُبْتِ آرَائِهِمْ، وَفِيحِ أَهْوَائِهِمْ، أَنَّ الْقُرْآنَ مَخْلُوقٌ، فَكَنَّا عَنْ ذَلِكَ بِيَدْعَةٍ اخْتَرَعُوهَا، تَمْوِيهَا وَهَرَجَةً عَلَى الْعَامَّةِ، لِيَحْفَى كُفْرُهُمْ، وَيَسْتَعْمَضَ إِحَادُهُمْ عَلَى مَنْ قَلَّ عِلْمُهُ، وَضَعَمَتْ نَحِيرَتُهُ، فَقَالُوا: إِنَّ الْقُرْآنَ الَّذِي تَكَلَّمَ اللَّهُ بِهِ وَقَالَ، فَهُوَ كَلَامُ اللَّهِ غَيْرَ مَخْلُوقٍ، وَهَذَا الَّذِي نَتْلُوهُ وَنَقْرُؤُهُ بِاللِّسَانِ، وَنَكْتُبُهُ فِي مَصَاحِفِنَا لَيْسَ هُوَ الْقُرْآنَ الَّذِي هُوَ كَلَامُ اللَّهِ، هَذَا حِكَايَةٌ لِذَلِكَ، فَمَا نَقْرُؤُهُ نَحْنُ حِكَايَةٌ لِذَلِكَ الْقُرْآنِ بِاللِّسَانِ نَحْنُ، وَاللِّسَانُ بِهِ مَخْلُوقٌ، فَدَقَّقُوا فِي كُفْرِهِمْ، وَاحْتَالُوا لِإِدْخَالِ الْكُفْرِ عَلَى الْعَامَّةِ بِأَعْمَضِ مَسَلِكٍ، وَأَدَقِّ مَذْهَبٍ، وَأَحْفَى وَجْهِ

“And know – may Allāh show you mercy – that a group from the Jahmiyyah – due to the evilness of their hearts, the wickedness of their opinions and the dirtiness of their desires – believed that the Qurān is created. So they concealed this with an innovation which they invented as a camouflage and decoration for the ordinary people. (This,) in order to hide their kufr and make their disbelief unclear for those who have little knowledge and those of weak nature. So they said: ‘Verily the Qurān which Allāh has spoken in and said, it is the words of Allāh and not created, but this what we recite and read with our tongues and write in our masāhif (pl. mushaf), that is not the Qurān which is the words of Allāh. This (instead) is a narration of this. So what we read is a narration of this Qurān with our words, and our words of it is created.’ So with this they went even deeper in their kufr and they played a trick in order for the kufr to enter upon the normal people in the most unclear way, the voidest path and the most hidden of angles.”

(Al-Ibānah Al-Kubrā 5/317-318)

And Abu Ja’far ibn Al-Hasan ibn Hārūn ibn Badīnah – *rahimahullāh* – said:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُ فَقُلْتُ لَهُ: يَا أَبَا عَبْدِ اللَّهِ أَنَا رَجُلٌ مِنْ أَهْلِ الْمَوْصِلِ وَالْغَالِبِ عَلَى أَهْلِ بِلْدَانِ الْجَهْمِيَّةِ وَمِنْهُمْ أَهْلُ سَنَةِ نَفَرٍ يَسِيرُ يَجِبُونَكَ وَقَدْ وَقَعَتْ مَسْأَلَةُ الْكُرَائِسِيِّ فَفَتَنَهُمْ قَوْلُ الْكُرَائِسِيِّ لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ: إِيَّاكَ وَإِيَّاكَ وَهَذَا الْكُرَائِسِيِّ لَا تَكَلِّمُهُ وَلَا تَكَلِّمْ مَنْ يَكَلِّمُهُ أَرْبَعَ مَرَارٍ أَوْ خَمْسًا إِلَّا أَنْ فِي كِتَابِي أَرْبَعًا فَقُلْتُ: يَا أَبَا عَبْدِ اللَّهِ فَهَذَا الْقَوْلُ عِنْدَكَ وَمَا شَاعَتْ مِنْهُ يَرْجِعُ إِلَى قَوْلِ جَهْمٍ قَالَ: هَذَا كُلُّهُ مِنْ قَوْلِ جَهْمٍ.

“I asked Abū ‘Abdullāh Ahmad ibn Hanbal – radiAllāhu ‘anhu – and said to him: ‘O Abū ‘Abdullāh, I am a man from the people of Mūsul and the predominant in the people of our land is that they are

Jahmiyyah, and from among them are people of Sunnah; a small group and they love you. And verily did the issue of Al-Karābīsī occur, so their fitnah is the saying of Al-Karābīsī (who said:) My pronunciation of the Qurān is created.’ So Abū ‘Abdullāh said to me: ‘Be aware of and (then again) be aware of this Al-Karābīsī. Do not speak with him and do not speak with whoever speaks with him.’ (He said this) four or five times, except that in my book it is noted (only) four times. So I said: ‘O Abū ‘Abdullāh, this saying and whatever circulated from it, does it return to the saying of Jahm?’ He said: ‘All this is from the saying of Jahm.’”

(Tabaqāt Al-Hanābilah 1/288)

Based on this then the *asl* (foundation) regarding the one who claims that his pronunciation of the Qurān is created is that he is considered to be from the Jahmiyyah, and the Jahmiyyah are *kuffār* due to what already has been clarified regarding the numerous types of *kufr* in their beliefs, such as:

- Negating the attributes of Allāh which are known through *fitrah*
- Claiming that the attributes of Allāh are created
- Seeking refuge with something created
- Invoking something created

All these acts are *kufr* in *asl ad-dīn*, and whoever performs any of these things is a *kāfir*, and the *takfir* upon him is from *asl ad-dīn*, no matter if he claims to be a *jahmī* or not.

There might exist among those who say: ‘My pronunciation of the Qurān is created’, the one who does not believe that the Qurān is created and he does not negate any of the attributes of Allāh, but due to his ignorance regarding the meaning of this saying, he spoke it intending that his voice is created or that the ink and paper which the Qurān is written upon is created or something similar to this. As for this person then it is an obligation upon him to seek knowledge and ask in order to reach the truth, and it is an obligation for the caller towards the truth to clarify the issue for him. Then after it becomes clear to him what the actual meaning of these words are and he insists upon saying it, then *takfir* is declared upon him such as it is declared upon the rest of the Jahmiyyah.

IMPORTANT: The *takfir* upon the Jahmiyyah is not at the same level in the religion as the *takfir* upon the *mushrikūn*. The *takfir* upon the *mushrik* is from *Lā ilāha illa Allāh* which is known by *fitrah*, and the evidences and understanding of this *takfir* are found in the Qurān and the *Sunnah*, independently from the words of men. On the other hand, the *takfir* upon the Jahmiyyah is not known by *fitrah* – just like knowing what the Jahmiyyah is to begin with not is known by *fitrah* – since their *shubuhāt* (doubts) *zandaqah* (disbelief) and *tawīl*

(misinterpretation) all are innovations that originated from philosophy and the *hawā* of men and some are even disguised and unclear. So before making *takfīr* upon the Jahmiyyah, one must know what the *kufr* beliefs of the Jahmiyyah are and if the person claiming to be a *jahmī*, or claiming some of what the Jahmiyyah claims, understands what he is saying or if he is a *jāhil ‘āmmī* (ignorant from the ordinary Muslims) that has been caught in some *shubhah* of the Jahmiyyah where he doesn't understand the reality of it, or that which he believes does not reach the level of *kufr* which takes a person out of Islām. All this cannot be said regarding the *takfīr* upon the *mushrikūn* and therefore the two issues are not the same in the religion of Allāh. And the seeker of truth may not use the quotes of the scholars regarding the *takfīr* upon the Jahmiyyah when speaking about the *takfīr* upon the *mushrikūn*, nor vice versa.

When that is said, then the way of salvation is sticking to the Words of Allāh the Exalted, and the words of His Messenger (*sallAllāhu alayhi wa sallam*) and the words of the *salaf* – may Allāh have mercy upon them. To say what they said, and to refrain from saying what they did not say. This is the safe way and this is the way we have been instructed to follow.

Ibn Battah – *rahimahullāh* – narrated in his “Al-Ibānah” that Abū Ahmad Al-Asdī said in a longer narration:

فَقُلْتُ لَهُ: يَا أَبَا عَبْدِ اللَّهِ لَفَطِي بِالْقُرْآنِ مَخْلُوقٌ؟ أَوْ غَيْرُ مَخْلُوقٍ؟ فَأَنْبَسَطَ إِلَيَّ وَقَالَ: «مَا خَالِكَ، تُوجِّهُ الْقُرْآنَ عَلَى خَمْسِ جِهَاتٍ: حِفْظٌ بِالْقَلْبِ، وَتِلَاوَةٌ بِاللِّسَانِ، وَسَمْعٌ بِالْأُذُنِ، وَبَصَرٌ بِعَيْنٍ، وَخَطٌّ بِيَدٍ» فَأَشْكَلَ عَلَيَّ قَوْلُهُ، وَبَقِيْتُ فِيهِ مُتَحَيِّرًا، فَقَالَ لِي: «مَا خَالِكَ، الْقَلْبُ مَخْلُوقٌ، وَالْمَحْفُوظُ بِهِ غَيْرُ مَخْلُوقٍ، وَاللِّسَانُ مَخْلُوقٌ، وَالْمَمْتَلُؤُ بِهِ غَيْرُ مَخْلُوقٍ، وَالْأُذُنُ مَخْلُوقٌ، وَالْمَسْمُوعُ إِلَيْهِ غَيْرُ مَخْلُوقٍ، وَالْعَيْنُ مَخْلُوقٌ، وَالْمَنْظُورُ إِلَيْهِ مِنْهُ غَيْرُ مَخْلُوقٍ»، قَالَ: فَقُلْتُ: يَا أَبَا عَبْدِ اللَّهِ الْعَيْنُ تَنْظُرُ إِلَى السَّوَادِ فِي الْوَرَقِ؟ فَقَالَ لِي: «مَهْ، أَصْحَحُ شَيْءٍ فِي هَذَا خَيْرٌ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تُسَافِرُوا بِالْقُرْآنِ إِلَى أَرْضِ الْعُدُوِّ»، وَلَمْ يَدْكُرْ حَبْرًا وَلَا وَرَقًا»، قَالَ: ثُمَّ رَجَعَ مَعِيَ إِلَى بَابِ الدَّارِ وَهُوَ يُكَلِّمُنِي بِهَذَا

“So I (i.e. Abū Ahmad Al-Asdī) said to him (i.e. Ahmad ibn Hanbal): ‘O Abū ‘Abdullāh, is my pronunciation of the Qurān created? Or not created?’ So he extended to me and said: ‘What is it with you! The Qurān is turned towards from five aspects: Memorization with the heart, recitation with the tongue, listening with the ears, seeing with the eyes and the writing of the hand?’ So his words were problematic to me and I stayed confused. So he said to me: ‘What is it with you! The heart is created and what is memorized in it is not created, and the tongue is created while that which is recited with it is not created, and the ears are created while that which is listened to is not created, and the eye is created while that which is looked at with it is not created’. He (i.e. Abū Ahmad) said: So I said: ‘O Abū ‘Abdullāh, the eye looks at the black (ink) on the paper?’ So he said to me: ‘Stop

(speaking). The most correct thing regarding this is the narration of Nāfi' from Ibn 'Umar, that the Prophet (sallAllāhu alayhi wa sallam) said: **“Do not travel with the Qurān to the land of the enemy.”** And he did not mention ink nor paper.’ He (i.e. Abū Ahmad) said: After that he returned with me to the door of the house while he was speaking to me about this.”

(Al-Ibānah Al-Kubrā 5/339)

To question and philosophize regarding that which the Messenger of Allāh (sallAllāhu alayhi wa sallam), the *Sahābah* (radiAllāhu 'anhum) and the *salaf* – may Allāh have mercy upon them – did not question nor philosophize about, is the secure path to misguidance and destruction. Verily did the Messenger of Allāh (sallAllāhu alayhi wa sallam) say:

مَا كَثَبْتُمْ عَنْهُ فَاجْتَبَيْتُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسْأَلِهِمْ وَاجْتِرَابُهُمْ عَلَى أَنْبِيَائِهِمْ

“Avoid what I have forbidden for you, and what I have ordered you to do, then do as much of it as you can. For verily, that which destroyed those who came before you was only their excessive questioning and their disagreeing with their prophets.”

(Narrated by both Al-Bukhāri and Muslim)

So we follow our *salaf* and say that we believe that the Qurān is the words of Allāh and not created. And then we do not say anything else about that issue.

Abū Hājar