

## Exposing Deceptive Evil Statements About The Qur'aan

Imaam Aboo 'Uthmaan As-Saaboonee and Shaykh Rabee' ibn Haadee

**Shaykh Aboo 'Uthmaan said:** As for the articulation of the Qur'aan, the Shaykh Aboo Bakr Al-Ismaa'eelee Al-Jurjaanee, may Allaah have mercy upon him, mentioned in his treatise which he compiled for the people of Jeelaan wherein he said: *"Indeed the one who thinks that his articulation of the Qur'aan is created, he intends thereby the Qur'aan (i.e. that the Qur'aan is created); so he has said that the Qur'aan is created."* Ibn Mahdee At-Tabaree mentioned in his book Al-I'tiqaad which he wrote for the people of this land: *"The path of Ahlus-Sunnah wal-Jamaa'ah is the statement that the Qur'aan is the speech of Allaah the Glorified and His inspiration and His revelation, His command and His prohibition, it is not created. He who says that it is created he is a disbeliever in Allaah the Magnificent; and that the Qur'aan within our breasts is memorized, with our tongues it is recited, within our Musahfs it is written, while it is the Speech which Allaah the Mighty and Majestic has spoken with. He who says: The Qur'aan with my articulation is created; or my articulation of it is created; then he is an ignorant deviant disbeliever in Allaah the Magnificent."* The Shaykh, Imaam Aboo 'Uthmaan said: I mentioned this section from the book of Ibn Mahdee due to me liking that (speech) from him. For indeed he followed the Salaf, the people of Hadeeth, in that which he mentioned, along with his being an ocean of knowledge of speech and the abundance of his writings on it and his precedence and eminence amongst its people. Aboo 'Abdullaah Al-Haafidh, may Allaah have mercy upon him, informed us saying: *"I read, in the dictated handwriting of my father, 'Amr, (his saying): I heard Aboo 'Uthmaan Sa'eed ibn Ishkaal Ash-Shaashee saying: 'I asked Ishaaq ibn Ibraaheem, in Naysaaboor, about the articulation of the Qur'aan. He said: It is not proper that this should be disputed. The Qur'aan is the Speech of Allaah; not created.'"*

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### Explanation

**Shaykh Rabee' ibn Haadee Al-Madkhalee said:** After his clarification of the ruling regarding the one who says that the Qur'aan is created, he, may Allaah have mercy upon him, says: *"As for the articulation of the Qur'aan..."* Meaning: The one who conceals himself and says: *"My articulation of the Qur'aan is created"* what is his ruling?!

Imaam Ahmad says that he is a Jahmee; just like the Jahmiyah! The Imaam Ismaa'eel ibn 'Abdur-Rahmaan As-Saaboonee, may Allaah have mercy upon him, clarified that, as shall come; that the Jahmiyah would explicitly state that the Qur'aan is created; because the government was with them and the influence and sway was in their hands. So they would openly state that the Qur'aan is created. Rather, they imprisoned, executed, and beat (people on account of this creed). So when their rule ended during the time of Al-Mutawakkil, may Allaah have mercy upon him and reward him with good, they took refuge in the remote pathways. When one of them was not able to openly say that the Qur'aan is created, they started saying: "*My articulation of the Qur'aan is created*"; and they intended that the Qur'aan with this articulation of his is created, so as to arrive at the statement that the Qur'aan is created.

So this one is a Jahmee, even if he hides, conceals himself, uses taqiyyah, and deceptive plots, he is still a Jahmee and this concealment does not benefit him. Otherwise, why would he say my articulation of the Qur'aan is created, while it is obligatory upon him to say that the Qur'aan is the Speech of Allaah?! What is the caller saying: My articulation of the Qur'aan is created?!

If he was one who ascribes to the Sunnah then let him say: The Qur'aan is the Speech of Allaah; not created. If he is a Jahmee, then let him be explicit and say: The Qur'aan is created; and he will have his ruling thereafter.

Many of the people of innovation seek to hide themselves in this manner, and say to you: "I am Salafee", while he has another manhaj. He brings camouflage phrases to deceive the people (into thinking) that he is Salafee while he is Khalafee! Most of the people of innovation say that they are Ahlus-Sunnah, while they have with them innovations and misguidances. They seek to hide themselves with phrases, actions, and positions (which they take). However, upon investigation and reviewing the realities of things it becomes clear that they are people of desires and people of misguidance.

**Indeed proofs are not predicated upon whimsical claims;**

**For its children are bastards;**

They are those who say that they are Ahlus-Sunnah. If they were truthful that they are from Ahlus-Sunnah, then let them say: The Qur'aan is the Speech of Allaah and let him declare as a disbeliever the one who says that the Qur'aan is created, as Ahlus-Sunnah declare them to be disbelievers; and not beat around the bush or be sly and say: My articulation of the Qur'aan is created.

Ahmad ibn Hanbal, may Allaah have mercy upon him, knew their scheme and their plot; and that they say this as a scheme and concealment, and to flee from being

humiliated in that they are Jahmiyah, so that the people would reject them and they would be abandoned within the society, etc. So they seek to conceal themselves with these statements. So Imaam Ahmad and those with him said that whoever says: "My articulation of the Qur'aan is created", then he is a Jahmee. Rather, he is more evil than the Jahmiyah. Why? Because they resemble the hypocrites. For the hypocrites would not openly declare their hypocrisy. Rather, they testify that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah; they pray with the people and may even go out for Jihaad, while he is worse in his disbelief than the disbelievers, and they are in the lowest depths of the Fire. So these people are more evil than the disbelievers and those people are more evil than the Jahmiyah; why?! Because they believe in the 'Aqeedah of the Jahmiyah, that the Qur'aan is created. However, they seek to conceal this creed with their statement: My articulation of the Qur'aan is created.

Then there came another people who ascribe to the Sunnah, and there occurred with them some doubts; the unfortunate people said: "...the Speech of Allaah." And they remained quiet and they did not say: "...not created." yes! Before the existence of this fitnah, with would have sufficed them to say "the Qur'aan is the Speech of Allaah" and remained silent. As for after this fitnah occurred and blood was shed due to it and honor was violated as a result of it; Ahlus-Sunnah was driven away due to the statement: *The Qur'aan is the Speech of Allaah*; and there occurred to them from the Jahmiyah that which had occurred; (after all this) these people come and it suffices them that they say: "*The Qur'aan is the Speech of Allaah*", and then be silent?! NO! That is not sufficient; because this is a precursor to them not believing that the Qur'aan is the Speech of Allaah, and saying the likes of what the Jahmiyah say.<sup>1</sup> This is to the point that from their styles of speech is that they say: The Qur'aan is the Speech of Allaah; meaning by that, that it is created just like the she-camel of Allaah and the House of Allaah!! So if a person comes claiming the Sunnah at a time wherein the fitnah has become severe upon Ahlus-Sunnah; for example he says: The Qur'aan is the Speech of Allaah; then we say to him: Say: Not created. So he says: *I will not say created or not created; why should I?* What is it that prevents him? It is a must that there is something.

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<sup>1</sup> Imaam Al-Aajuree said in Ash-Sharee'ah 1/527-528 no. 187: Ibn Mukhallid narrated to us saying: Aboo Daawud As-Sijistaanee narrated to us saying: I heard Ahmad being asked: "*Is there for them an allowance for a man to say: 'The Qur'aan is the Speech of Allaah,' and then be silent?*" He said: "*And why should he be silent? If there had not occurred that which the people have fallen into, then silence would have sufficed them. However, once they said what they said, then why would one not speak?*" Muhammad ibn Husayn said: "*The meaning of the statement of Ahmad ibn Hanbal in this regard is that he is saying: The people of Eemaan did not differ over the fact that the Qur'aan is the Speech of Allaah the Exalted. So when Jahm ibn Safwaan came and invented (this) disbelief with the statement: The Qur'aan is created, then it did not suffice the scholars except to refute him with (saying) "The Qur'aan is the Speech of Allaah, not created without doubt"; and not to hesitate therein. So he who does not say: "...not created..." was referred to as a hesitator who doubts in his religion.*" The narration is in: Masaa'il Abee Daawud pg. 223-224

This is a precursor; either he should say that the Qur'aan is the Speech of Allaah, not created; because there is an Ummah in front of him saying that the Qur'aan is created; or either he is a Jahmee. Otherwise, why would he not negate this blameworthy description from the speech of Allaah the Mighty and Majestic? What is it that prevents him from negating it and refuting this falsehood?!

In the beginning (i.e.; before the fitnah spread) it was sufficient for a person to say the Qur'aan is the Speech of Allaah. However, when the fitnah occurred and there happened that which happened from the trials for Ahlus-Sunnah, and the people were put to trial by being questioned about the Qur'aan; is it the Speech of Allaah, uncreated, or is it created? And Ahlus-Sunnah would say: It is the Speech of Allaah, uncreated; and the Jahmiyah would say: The Qur'aan is created. Then, they began saying: The Qur'aan is the speech of Allaah; and they intended by that that it is from the creations of Allaah just as the she-camel of Allaah and the House of Allaah. So the attribution of the Qur'aan to Allaah, according to the Jahmiyah, is the attribution of the created thing to its creator, not like the attribution which Ahlus-Sunnah speaks with and believes in. Hence, Ahlus-Sunnah say: The Qur'aan is the Speech of Allaah, not created; in rejection of the one who says the Qur'aan is created, and the intent is that the people of Fitnah always invent things-the refuge is with Allaah-and from that is they invent means which they employ to spread their innovations and circulate them. From that which the Jahmiyah have invented after this Fitnah, is two things:

- 1.) Firstly: Either they say: Indeed the Qur'aan is the Speech of Allaah; and they are silent. They intend by it that it is a creation of Allaah and they do not intend that which Ahlus-Sunnah believe. The indication of that is that once you say to one of them: Say: "It is not created"; he will say: No. Why will he not say that it is not created, and the fitnah is burning right in front of him? One does not stop at the statement: The Qur'aan is the Speech of Allaah; without negating it being created except that there is within his self an illness after the occurrence of this fitnah!
- 2.) Secondly: Or they say: My articulation of the Qur'aan is created; and they intend that the Qur'aan is created. Because the word "articulation" is a general word. It is interpreted to mean that which is articulated. It is also interpreted to mean pronunciation. So when it is applied, then in most cases what is intended is that which is pronounced, which is the Qur'aan, is created! Ahlus-Sunnah says to him: Leave your statement: My articulation of the Qur'aan is created. Because it is a Bid'ah! Otherwise, you, with this statement of yours are either a Jahmee, or you are in agreement with the Jahmiyah. So leave this statement and do not say: My articulation of the Qur'aan is created. Say: The Qur'aan is the Speech of Allaah, not created.

These two matters are from the means of the people of innovation which they employ (to arrive at) the statement that the Qur'aan is created. When these distortions, and changes and statements spread, Ahlus-Sunnah faced them with fiqh and knowledge.<sup>2</sup>

Translated by: Aboo Ruqayyah Raha ibn Donald Batts

Taken from: Explanation of the Creed of the Pious Predecessors: The People of Hadeeth

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<sup>2</sup> Ibn Qutaybah, may Allaah have mercy upon him, said in his book *Al-Ikhtilaaf Fee Al-Lafdh wa-Radd 'Alaa Al-Jahmiyah*, pg. 61: *"Speech is not opposed by silence; doubt is not repelled by hesitation."* Shaykhul-Islaam Ibn Taymiyah praised Ibn Qutaybah regarding this issue and mentioned that this is from his intelligence. See: *Majmoo' Al-Fataawaa* 17-34