

Lesson 14

[45] وَأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ.

[45] And that the Qur.aan is the Speech of Allaah.

The Explanation – Point [45]

After you have *eemaan* (truly believe) in Allaah the Mighty and Majestic, and you have *eemaan* (truly believe) in His Messenger *sallAllaahu `alayhi wa sallam*, then, you have *eemaan* (truly believe) that the Qur.aan is the Speech of Allaah; because this is what the Messenger of Allaah *sallAllaahu `alayhi wa sallam* came with, and Allaah sent down the Qur.aan to him. And this Qur.aan is not from the speech of Muḥammad *sallAllaahu `alayhi wa sallam* nor is it from the speech of Jibreel; rather, it is just the Speech of Allaah, the Mighty and the Majestic. Allaah spoke with it, and Jibreel took it from Allaah, and the Prophet *`alayhis-salaatu was-salaam* took it from Jibreel *`alabis-salaam*, and the Ummah (this nation) took it from the Prophet *sallAllaahu `alayhi wa sallam*.

So, it is the Speech of Allaah; it originated from Him, He the One free of all imperfections. Jibreel did not take it from *Al-Lawḥ Al-Mahfooḥ* (اللوحة المحفوظ – the Preserved Tablet) as the people of misguidance say. And it is not from the speech of Jibreel nor Muḥammad; rather, it is from the Speech of the Lord of the whole of creation. And as for Jibreel and Muḥammad *`alayhimas-salaatu was-salaam*, then those two were Messengers who conveyed from Allaah the Mighty and Majestic. For speech is said by, and attributed to, the one who initially spoke it; not the one who said it only as one conveying and transmitting it.

So, those who say that Jibreel took it from the Preserved Tablet or who say that Allaah created it within something and then Jibreel took it from that thing, then whoever says this is a *kaafir* (disbeliever) in Allaah the Mighty and Majestic, who has disbelieved with *kufr* which takes them out of the Religion, as is the saying of the *Jahmiyyah* and the *Mu`tazilah* and those who follow their way. So it (the Qur.aan) is the Speech of Allaah – its letters and its meanings; Allaah spoke with it as He wished. So, we describe Allaah with the Attribute of His having spoken; and *Al-Kalaam* (Speech) is from Allaah's Attributes which are actions (*siifaatibil-fi`liyyah*). And the 'how' (*kaayfiyyah*) or the manner in which He spoke with it, then in that regard we say, "Allaah knows best about that." So, this is just like the rest of His Attributes, we have *eemaan* in them but we do not know how they are. So the meaning is known but as for 'how', then that is unknown to us.

🌀 End of explanation of point [45] 🌀

[46] منه بدأ بلا كيفية قولاً، وأنزله على رسوله وحياً.

[46] It originated from Him as something spoken without us knowing how; and He sent it down to His Messenger as revelation.

The Explanation – Point [46]

Meaning: that the Qur.aan descended from Allaah; Allaah spoke with it and sent it down. It did not descend from someone else besides Him, and it did not originate from someone other than Him. It is not as they say, that it originated from Jibreel or from the Preserved Tablet or from somewhere in mid-air. Rather, it began from Allaah and Jibreel heard it and he conveyed it to the Prophet *sallAllaahu `alayhi wa sallam* as *wahy* (revelation) and the Prophet *sallAllaahu `alayhi wa sallam*, he conveyed it to the people. And if this Qur.aan had been from the speech of humans then someone from the people would have been able to bring a *soorah* the like of it. So, since they are unable to do this, then this shows that it is indeed the Speech of Allaah, the Mighty and Majestic. He the Most High said,

﴿ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴾

And if you are in any doubt about that which We sent down to Our slave (Muhammad *sallAllaahu `alayhi wa sallam*), then bring a *soorah* like it and call your witnesses besides Allaah upon that, if you are truthful.

(Sooratul-Baqarah (2), *ayah* 23)

And He the One free from all imperfections and the Most High said,

﴿ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِّثْلِهِ ۚ مُفْتَرِيَاتٍ ﴾

Or do they say, “He forged it”? Say, “Then bring ten *soorahs* which are forged like it.”

(Soorah Hood (11), *ayah* 13)

So, Allaah rendered them incapable of doing that, even though they were Arabs and eloquent in the language. And the Qur.aan is in the language of the Arabs and is in the letters which they spoke with, and they were eager to oppose the Messenger *sallAllaahu `alayhi wa sallam*; and if it was within

their ability to resist and oppose this Qur.aan, they would not have saved any efforts to do so. So when they were unable to do that, then this shows that it is indeed the Speech of Allaah, which is not approached by falsehood from in front nor from behind.

❧ End of explanation of point [46] ❧

[47] وَصَدَقَهُ الْمُؤْمِنُونَ عَلَى ذَلِكَ حَقًّا.

[47] And the believers attest to it as being the Truth upon that basis.

The Explanation – Point [47]

So those who have *eemaan* (truly believe) in Allaah and His Messenger, they believe that the Qur.aan is the Speech of Allaah, the Mighty and Majestic, and that Muḥammad *sallAllaahu `alayhi wa sallam* was just one who conveyed (the Message) from Allaah.

And as for the saying of Allaah, the Mighty and Majestic,

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ ﴾

Indeed, it is the Speech brought by an honourable Messenger (Jibreel `alayhis-salaam) possessing the strength to do whatever duty he is given; high in status with the Lord of the Tremendous Throne.

(Sooratut-Takweer (81), *ayaat* 19-20)

So what is meant by its being ascribed to Jibreel, is from the aspect of conveying; since it is not possible that this Qur.aan is from the Speech of Allaah *and* from the speech of Jibreel. Speech does not come except from one; so it is not possible to describe it as being the Speech of more than one. And its being ascribed to Allaah is *haqqeeqiyyah* (true and real) and as for its being ascribed to Jibreel, then (it is) from the aspect of conveying it (*tableegh* - تبليغ). And in another *ayah*,

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمِنُونَ ﴿٤١﴾ ﴾

Indeed it is Speech conveyed by an honourable Messenger and it is not the speech of a poet; little it is that you believe.

(Sooratul-Haaqqah (69), *ayaat* 40-41)

Meaning: Muḥammad *sallAllaahu `alayhi wa sallam*. So its being ascribed to him is an ascription of conveying (*tableegh*). So He, the One free of all imperfections, sometimes ascribes it to Himself, and sometimes to Jibreel and sometimes to Muḥammad (*sallAllaahu `alayhi wa sallam*). And one and the same speech cannot have been spoken by more than one. So therefore, its being ascribed to Allaah is an ascription with regard to its origin and that it is His Speech, and its being ascribed to Jibreel and Muḥammad is an ascription of conveying.

End of explanation of point [47]¹



At-Ta`leeqaat Al-Mukhtasarah `alaa Matn Al-`Aqeedah At-Tahaawiyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah*

Pages 66-68 (Points 45-47)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 27th December 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- The Qur.aan is the Speech of Allaah and it originated from Him; it is not created.
- One who says that Jibreel took it from the Preserved Tablet has disbelieved with *kufr* which takes him out of the religion.
- It originated from Allaah as something spoken without us knowing how; and He sent it down to His Messenger as revelation.
- If the Qur.aan was from the speech of humans then someone would have been able to bring a *soorah* the like of it. But they cannot; so this shows that it is indeed the Speech of Allaah.
- Jibreel and Muḥammad *alayhimas-salaam* were just Messengers who conveyed the Message (Qur.aan) from Allaah.
- The same speech cannot have been spoken by more than one.
- When Allaah mentions: “...Speech brought by an honorable Messenger” and “...Speech conveyed by an honorable Messenger”, this ascription to Jibreel and Muḥammad *alayhimas-salaam* is an ascription of conveying and not of having originally spoken with the Speech.

¹ Translator’s Side Point: In his larger explanation, Ibn Abil-`Izz goes into great detail in explaining these points and if you want to see the beauty of the saying of the people of Truth about the Qur.aan being the Speech of Allaah: that it originated from Him, He spoke with it and its Letters and Meanings are from His Speech; then if you read the explanation and his inclusion of eight (8) sayings of the people of deviation, then you will further see the beauty of this speech.