

**Lesson 15**

[48] وَأَيَقِنُوا أَنَّهُ كَلَامُ اللَّهِ تَعَالَى بِالْحَقِيقَةِ.

**[48] And they have certainty that it is the Speech of Allaah, the Most High, in reality.**

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The Explanation – Point [48]

It is not metaphorical as the *Jabmiyyah* and the *Mu`taazilah* say. They say: The Speech of Allaah; however, that is being ascribed to Allaah metaphorically because Allaah is its Creator. So it's being ascribed to Allaah is just a case of something created being ascribed to its creator.

So we say: You have lied! Because things being attributed and ascribed to Allaah are of two types: things attributed and ascribed to Him which are meanings or abstract nouns – *ma`amin* (معاني), and those things which are attributed and ascribed, which are objects.

**The first type** is meanings (or abstract nouns) being ascribed to Allaah; such as *Al-Kalaam* (الكلام - Speech). So, ascribing meanings or abstract nouns to Allaah, this is a case of ascribing an attribute to the one possessing the attribute. So, *Al-Kalaam* (الكلام - Speech) and *As-Sam`* (السمع - Hearing) and *Al-Basar* (البصر - Seeing) and *Al-Qudrah* (القدرة - Ability) and *Al-Iraadah* (الإرادة - Will), all of these are ascribing an Attribute to the One who has that Attribute because they are meanings or abstract nouns, which are not something established by themselves. Rather, they exist only along with the One who has that Attribute.

**The second type** is attributing objects; for example, *Baytullaah* (بيت الله – the House of Allaah i.e. the Ka`bah) and *Naaqatullaah* (ناقة الله – the She-camel of Allaah) and *`Abdullaah* (عبد الله – the Righteous Slave of Allaah). Then this is an ascription of something created being ascribed to its Creator. And the benefit of this ascription is to give rank and honour to that thing.

❧ End of explanation of point [48] ❧

[49] ليس بمخلوق ككلام البرية.

**[49] It is not something created, like the speech of mankind.**

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The Explanation – Point [49]

Meaning: the Speech of Allaah is not something created; this being a refutation of the *Jahmiyyah* and the *Mu`taẓilab*, those who say that the Qur.aan is a created thing. In their view, Allaah does not speak. This being upon their methodology in denying all of the Attributes, doing this to flee away, they claim, from *tashbeeh* (making any resemblance between the Creator and the creation) because they do not distinguish between the Attributes of the Creator and the attributes of the creation. So they flee away from imaginary *tashbeeh* (declaration of the Creator being like the creation) and they fall into blameworthy *ta`leel* (denial of His Attributes), and that is something worse than it, just like a person who tries to save himself from the heat of the frying pan by jumping into the fire.

So if only they affirmed whatever Allaah affirmed for Himself, and they realized that there are clear differences between the Attributes of the Creator and the attributes of the creation, then they could attain the truth precisely, and they could be at ease, and they could leave the people at ease. However, instead they are upon misguidance.

❧ End of explanation of point [49] ❧

[50] فَمَنْ سَمِعَهُ فَرَعَمَ أَنَّهُ كَلَامُ الْبَشَرِ، فَقَدْ كَفَرَ.

**[50] So, whoever hears it (the Qur.aan) and claims that it is the speech of a human, then he is an unbeliever.**

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The Explanation – Point [50]

So, whoever hears the Speech of Allaah and claims that it is the speech of a person, then he has become an unbeliever because he has denied the Speech of Allaah, the Mighty and Majestic. So if Allaah does not have Speech which He sent down to the servants then with what will proof be established against them? So their goal in this saying of theirs is to abolish the revealed laws since if Allaah's Speech is not to be found in existence - neither in the *Tawraat* nor in the *Injeel* nor in the Qur.aan; so then the meaning of that is that Allaah's Proof has not been established upon the people. And this is one of the greatest types of unbelief and the worst of misguidance.

❧ End of explanation of point [50] ❧

[51] وَقَدْ ذَمَّهُ اللَّهُ وَعَابَهُ وَأَوْعَدُهُ بِسَقْرٍ، حَيْثُ قَالَ تَعَالَى: {سَأُصْلِيهِ سَقَرَ} [المدثر: 26].

[51] So Allaah has blamed and criticized such a person and has threatened him with the Hellfire where He the Most High, said, “I will burn him in the Hellfire.” (Sooratul-Muddaththir (74), aayah 26)

The Explanation – Point [51]

So Allaah the Mighty and Majestic has rebuked those who say this saying, those who state that the Qur.aan is the speech of a human as was stated by Al-Waleed ibn Al-Mugheerah Al-Makhzoomee. And he was one of the greater ones from the disbelievers of Makkah and one of their great ones; and they used to call him ‘Zahratu-Makkah’ (the blossom or radiance of Makkah) because of his being held in honour by them. So when he heard the Qur.aan from the Messenger *sallAllaahu `alayhi wa sallam* it amazed him and he knew that it was not from the speech of a human; and he praised the Qur.aan and he said, “It is not *shir`r* (الشعر - poetry) and it is not *sihr* (السحر - magic) and I know the different types of poetry and I know the different types of magic, and I know soothsaying, and I know such and such, and I know such and such... and the Qur.aan is not from these things.” So then his people, the unbelievers, turned to him, rebuking him and speaking harshly with him.<sup>1</sup> Because the meaning of that (what he was saying) was that he was acknowledging the Messengership of the Messenger *`alayhis-salaatu was-salaam*. So when he saw that, he deviated – and Allaah’s Refuge is sought – (he deviated) in his speech and he said,

{إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ}

This is just the speech of a human.

(Sooratul-Muddaththir (74), aayah 25)

So then Allaah the Mighty and the Majestic, sent down the *aayaat*,

{إِنَّهُ فَكَّرَ وَقَدَّرَ ۖ ۱۸ فَقُنِيَ كَيْفَ ۖ قَدَّرَ ۖ ۱۹ ثُمَّ قُنِيَ كَيْفَ ۖ قَدَّرَ ۖ ۲۰ ثُمَّ نَظَرَ ۖ ۲۱ ثُمَّ عَبَسَ وَبَسَرَ ۖ ۲۲  
ثُمَّ أَدْبَرَ ۖ وَأَسْتَكْبَرَ ۖ ۲۳ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ۖ ۲۴ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۖ ۲۵}

He pondered over what lie he should invent, and he deliberated. So cursed is he for how he plotted; then cursed is he for how he plotted. Then he pondered, then he frowned and he

<sup>1</sup> Translator’s Side Point: It was mentioned that at the head of them was Aboo Jahl.

**scowled and then he turned away and rejected and was arrogant. And he said, "This is just sorcery which he has taken from someone else; this is just the speech of a human."**

(Sooratul-Muddaththir (74), *ayaat* 18-25)<sup>2</sup>

So then Allaah the Mighty and the Majestic said,

﴿ سَأُصَلِّيهِ سَقَرَ ﴾

**I will burn him in the Fire.**

(Sooratul-Muddaththir (74), *ayah* 26)

Meaning: the Fire.

❧ End of explanation of point [51] ❧

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<sup>2</sup> Translator's Side Point: The great *mufassir* from the *Taabi'een*, Mujaahid said that this was revealed about him: Al-Waleed ibn Al-Mugheerah.

[52] فَلَمَّا أَوْعَدَ اللَّهُ بِسَقَرٍ لِمَنْ قَالَ: {إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ} عَلِمْنَا وَأَيَقَنَّا أَنَّهُ قَوْلُ خَالِقِ الْبَشَرِ.

**[52] So since Allaah has threatened with Hellfire those who say, “This is just the speech of a human.” (Sooratul-Muddaththir 74, *ayah* 25) then we know, and we have full certainty that it is actually the Speech of the Creator of mankind.**

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The Explanation – Point [52]

So whoever says that the Qur.aan is not the Speech of Allaah and says that it is the speech of a human or of an angel then he is like Al-Waleed ibn Al-Mugheerah. For what is the difference between this one and that one except that this one may claim to be upon Islaam whereas Al-Waleed did not claim to be upon Islaam? So claiming to be upon Islaam will not be sufficient since if a person disbelieves in the Qur.aan then his claims to Islaam will not benefit him, because this is apostasy (*ridda* - ردة), and Allaah’s Refuge is sought. So, through this it becomes clear that it is essential to acknowledge and affirm that the Qur.aan is the Speech of Allaah *haqeeqatan* (حقيقة – in reality).

❧ End of explanation of point [52] ❧

[53] وَلَا يُشْبَهُ قَوْلَ الْبَشَرِ.

**[53] And it does not resemble the speech of humans.**

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The Explanation – Point [53]

If the Speech had been from the speech of the Messenger *sallAllaahu `alayhi wa sallam* then there would have been no blame upon Al-Waleed ibn Al-Mugheerah when he said that the Qur.aan was from the speech of Muḥammad *sallAllaahu `alayhi wa sallam*. So how then could he have been threatened by Allaah with that severe threat? So this shows that this is a very serious and abominable saying in that he ascribed the Qur.aan to other than Allaah. So everyone who proceeds upon this way and this methodology, then he will be like Al-Waleed ibn Al-Mugheerah; he will be in the Fire, remaining forever in it.

❧ End of explanation of point [53] ❧

[54] وَمَنْ وَصَفَ اللَّهَ بِمَعْنَى مِنْ مَعَانِي الْبَشَرِ، فَقَدْ كَفَرَ.

**[54] And whoever describes Allaah with any human characteristics, then he has disbelieved.**

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The Explanation – Point [54]

Meaning: whoever declares Allaah to be like the creation in any human characteristic, then that person has disbelieved, because he has belittled Allaah the Mighty and Majestic.

❧ End of explanation of point [54] ❧



[55] فَمَنْ أَبْصَرَ هَذَا اعْتَبَرَ.

**[55] So whoever comprehends this will take it as a lesson.**

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The Explanation – Point [55]

Because, there is a clear difference between the Attributes of the Creator and the attributes of the creation even though they share in the same wording and meaning. However, they differ in their reality and they differ in their actuality and (they differ in) their outward reality. So there is no resemblance between the Speech of Allaah and the speech of mankind; and there is no resemblance between the Hearing of Allaah and the hearing of mankind; and there is no resemblance between the Seeing of Allaah and the seeing of mankind, nor between the Knowledge of Allaah and the knowledge of mankind, nor between the Wish and Will of Allaah and the wish and will of mankind. So, there is a clear difference between the Attributes of Allaah and the attributes of the creation. So whoever does not make this distinction between the two, then he has become an unbeliever.

❧ End of explanation of point [55] ❧

[56] وَعَنْ مِثْلِ قَوْلِ الْكُفَّارِ انْزَجَرَ.

**[56] And he will be prevented from the like of the saying of the unbelievers.**

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The Explanation – Point [56]

So, whoever carefully reflects upon the *ayaat* of the Qur.aan which Allaah sent down regarding Al-Waleed ibn Al-Mugheerah, will realize the falsity of the sayings of these misguided sects regarding the Speech of Allaah the Mighty and Majestic.

❧ End of explanation of point [56] ❧

[57] وَعَلِمَ أَنَّهُ بِصِفَاتِهِ لَيْسَ كَالْبَشَرِ .

**[57] And he will know that He (Allaah, the Most High), with His Attributes, is not like mankind.**

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The Explanation – Point [57]

Meaning: His Attributes of Speech and other than it. They are not like the attributes of mankind because of the difference between the Attributes of the Creator and the attributes of the creation.

❧ End of explanation of point [57] ❧



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

By **Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah***

**Pages 68-72 (Points 48-57)**

**Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 3<sup>rd</sup> January, 2005**

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- The Speech of Allaah is not created and it is not metaphorical as the *Jabmiyyah* and *Mu`taazilah* say. Rather, it is an Attribute of Allaah which is ascribed to Him.
- We believe that the Qur.aan is the Speech of Allaah in reality. It is not something created.
- Whoever hears the Qur.aan and claims that it is the speech of a human has become an unbeliever.
- Allaah has blamed and criticized one who says the Qur.aan is the speech of a human, and He has threatened him with the Hellfire. He the Most High, said, **“I will burn him in the Hellfire.”** (Sooratul-Muddaththir (74), aayah 26).
- Based on that *aaayab* (Sooratul-Muddaththir (74), aayah 26) we have full certainty that the Qur.aan is the Speech of Allaah in reality.
- Whoever describes Allaah with any human characteristic, has disbelieved.
- Although they share the same wording and meaning, there is a clear difference between the Attributes of Allaah and the attributes of the creation. Whoever does not make this distinction, has disbelieved.