

إِجْمَاعُ أَهْلِ السُّنَّةِ عَلَى أَنَّ الْمَكْتُوبَ فِي الْمَصَاحِفِ
قُرْآنٌ وَكَلَامُ اللَّهِ خِلَافًا لِفِرْقَةِ اللَّفْظِيَّةِ مِنْ طَوَائِفِ الْجَهْمِيَّةِ

**THE UNANIMOUSLY ACCEPTED BELIEF OF AHLUS-SUNNAH
WAL-JAMAA'AH THAT THE WRITTEN MUS-HAF IS ACTUALLY
THE QURAN IN OPPOSITION TO THE LAF-THIYYAH SECT OF
THE JAHMIYYAH**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Compassionate, the Ever Merciful...

All praise is due to Allah, Lord of all the worlds. May He raise the rank of His Prophet Muhammad and grant him peace...

From the basic beliefs of Islam is a very simple concept that Sunni Muslims throughout all stages of Islamic history agreed upon and considered unchallengeable. Muslims believe in the Quran, that it is the Speech of Almighty Allah, be it recited orally, memorized by heart, or written in their *mus-hafs*. After reading this concise article, you should understand clearly how essential this belief is, and how dangerous it is to oppose it, *in sha' Allah*.

The Basic Muslim Belief that the Quran is Written in *Mus-hafs*

Let us examine what the correct Islamic belief about this issue is from the Quran and Sunnah, as understood by the Companions and righteous early scholars of Islam.

Allah has referred to the Quran as a Book, which by definition is something written, in many Quranic passages. One example would be:

﴿ وَالطُّورِ وَكِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ ﴾

(By the Mountain, and by a written Book (the Quran),
written in pages of a book spread out)¹

The great scholar of *Tafseer* (Quranic Exegesis) from the second generation of Muslims, Mujaahid ibn Jabr said:

﴿ فِي رَقٍّ مَنْشُورٍ ﴾ فِي صُحُفٍ

(*Fee Raq-qin Manshoor*) means: in pages.²

The earliest Quran scholars of the Companions and their students and others said it means: **a written book**.³

¹ Soorah at-Toor (52:1-3) and its meaning in English

² The great scholar, al-Bukhaaree (d.256), mentioned this report in his *Saheeh* (13/522 of *Fat-hul-Baaree*), in his chapter explaining the closing Verses of Soorah al-Burooj where Allah describes His Quran as being preserved in *al-Lowh al-Mahfooth* (the Preserved Tablet), showing that the correct understanding is to believe that the Quran is preserved *in al-Lowh al-Mahfooth* while it is also written down in the *mus-hafs*. His more explicit words on the topic will be mentioned shortly.

The Prophet (may Allah raise his rank and grant him peace) said:

((لَا تُسَافِرُوا بِالْقُرْآنِ، فَإِنِّي لَا آمَنُ أَنْ يَنَالَهُ الْعَدُوُّ))

((Do not travel with the Quran, since I can not guarantee that the enemies would not get a hold of it.))⁴

Quite obviously, the Messenger of Allah (may Allah raise his rank and grant him peace) was not referring to the Quran memorized in their hearts or the Quran in *al-Lowh al-Mahfooth* (the Preserved Tablet)! He was referring to the *mus-haf*, the written Quran, and he explicitly called it “the Quran”.

‘Umar ibn al-Khattaab, the second Caliph of the Muslims (may Allah be pleased with him), had no problem with this expression either, as it is narrated that he wrote to the governors in the various lands under his rule, following the best example, saying:

لَا تُسَافِرُوا بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ، فَإِنِّي أَخَافُ أَنْ يَنَالَهُ أَحَدٌ مِنْهُمْ

“Do not travel with the Quran to enemy lands, since I fear that one of them might get a hold of it.”⁵

Aboo Bakr As-Siddeeq, the first Caliph, placed Zayd ibn Thaabit (may Allah be pleased with them both) in charge of compiling the scattered writings of the Quran into one *mus-haf*, as the era of Divine Revelation had just ended, and the Quran could not have been compiled into one book while it was still coming down. Zayd said about the gravity of this task:

فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ

مَا كَانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ

“I swear by Allah, had they placed me in charge of moving a mountain, it would not have been more heavy than the task he ordered me with of compiling the Quran (into one *mus-haf*)!”⁶

During that time and ever since, this event is referred to by the Muslim scholars as *Jam' al-Quran*, or the compilation of the Quran (into one *mus-haf*).⁷

³ See: *Tafseer at-Tabaree* (24/601), and *ad-Durr al-Manthoor* (7/550) of as-Suyootee.

⁴ Collected by Muslim in his *Saheeh* (#1869)

⁵ Collected by Sa'eed ibn Mansoor in his *Sunan* (2/176 of Habeeb ar-Rahmaan al-A'thamee's printing, *Daar al-Kutub al-'Ilmiyyah*, 1388 ed.)

⁶ Collected by al-Bukhaaree in his *Saheeh*, in the Chapter of **Compiling the Quran** (#4986)

⁷ For example, Ibn Abee Shaybah (d.235) collected narrations about the event, entitling the section, “The First One to Gather the Quran (into One *Mus-haf*)”. See his *Musannaf* (10/544). As mentioned previously, Al-

‘Uthmaan ibn ‘Affaan, the third Caliph (may Allah be pleased with him), said:

مَا أَحَبُّ أَنْ يَأْتِيَ عَلَيَّ يَوْمٌ وَلَيْلَةٌ حَتَّى أَنْظُرَ فِي كَلَامِ اللَّهِ
— عَزَّ وَجَلَّ — [يَعْنِي: الْقِرَاءَةَ فِي الْمِصْحَفِ]

“I do not like that a day and night pass except that I look at the Speech of Allah, the Mighty and Majestic.” (meaning: reading the *mus-haf*)⁸

‘Alee ibn Abee Taalib, the fourth Caliph (may Allah be pleased with him), said:

رَحِمَ اللَّهُ أَبَا بَكْرٍ، هُوَ أَوَّلُ مَنْ جَمَعَ الْقُرْآنَ بَيْنَ اللَّوْحَيْنِ

“May Allah have Mercy on Aboo Bakr, for he was the first one to gather the Quran between two book covers (i.e. in one *mus-haf*).”⁹

‘Abdullaah ibn Mas’ood (may Allah be pleased with him), was reported to have said:

إِنَّ هَذَا الْقُرْآنَ الَّذِي بَيْنَ أَظْهُرِكُمْ يُوشِكُ أَنْ يُنْرَعَ مِنْكُمْ

“Verily, this Quran in front of you is about to be snatched away from you!”

His student asked, “How could it be snatched away from us while Allah has made it firm in our hearts and we have recorded it precisely in our *mus-hafs*?! He replied:

يُسْرَى عَلَيْهِ فِي لَيْلَةٍ وَاحِدَةٍ، فَيُنْرَعُ مَا فِي الْقُلُوبِ وَيَذْهَبُ مَا فِي الْمَصَاحِفِ،
وَيُصْبِحُ النَّاسُ مِنْهُ فَقَرَاءً، [ثُمَّ قَرَأَ] ﴿وَلَنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ﴾

“It (the Quran) shall be taken up in one night, and everything in the hearts shall be snatched away, and everything in the *mus-hafs* shall go, and the people shall become needy from it (the event). Then he recited, (And if We wanted we could take away that which We revealed to you).”¹⁰

Bukhaaree (d.256) entitled a chapter: Compiling the Quran (into One *Mus-haf*). An-Nasaa’ee (d.303) also has a chapter of the same name in his *As-Sunan al-Kubraa*, as does al-Bayhaqee, Al-Baghawee, and many others in their source books of hadeeth.

⁸ See: *Sharh ‘Aqeedat al-Haafith ‘Abdil-Ghaneel al-Maqdisee* (p.204) of ‘Abdur-Razzaaq al-Badr.

⁹ Collected by Ahmad in *Fadhaa’il as-Sahaabah* (no.514, 1/433) and Al-Aajuree in *Ash-Sharee’ah* (no.1241-1242, 4/1782-1783). In his checking of *Fadhaa’il as-Sahaabah*, Wasee Allah ‘Abbaas said its chain is hasan.

¹⁰ Collected by Al-Bukhaaree in *Khalq Af’aal al-Ebaad* (no. 381), Ibn Abee Shaybah in his *Musannaf* (no.30697, 10/534), ‘Abdur-Razzaaq in his *Musannaf* (no. 5980-5981), al-Haakim in *al-Mustadrak* (4/504), and others, with a weak chain due to a narrator, Shaddaad ibn Ma’qil, whose reliability as a narrator was not established. However, it has other chains that strengthen it, as discussed in detail in the footnotes of *Sunan Sa’eed ibn Mansoor* (2/335-342). This narration can be considered a hadeeth of the Messenger of Allah (may Allah raise his rank and grant

'Ikrimah ibn Abee Jahl, one of the Companions (may Allah be pleased with him), used to hold the *mus-haf* to his face, saying:

كِتَابُ رَبِّي عَزَّ وَجَلَّ، كَلَامُ رَبِّي عَزَّ وَجَلَّ

“The Book of My Lord, the Mighty and Majestic,
the Speech of My Lord, the Mighty and Majestic!”¹¹

Ibraaheem an-Nakha'ee (d.96), a great early scholar and student of the Companions (may Allah have Mercy on him), said:

كَانَ يُقَالُ: عَظِّمُوا الْقُرْآنَ، يَعْنِي: كَبِّرُوا الْمَصَاحِفَ

“It used to be said, ‘Stress the greatness of the Quran,’
meaning: Write it with large print in the *mus-hafs*.”¹²

Abou Haneefah (d.150), the first of the four widely-followed imams (may Allah have Mercy on him), said:

وَالْقُرْآنُ فِي الْمَصَاحِفِ مَكْتُوبٌ، وَفِي الْقُلُوبِ مَحْفُوظٌ، وَعَلَى الْأَلْسُنِ مَقْرُوءٌ

"The Quran is written in the *mus-hafs*,
memorized in the hearts, and recited on the tongues." ¹³

Another of the great imams, Ash-Shaafi'ee (d.204), also held the position that:

مَا نَتْلُوهُ مِنَ الْقُرْآنِ بِاللِّسَانِ وَنَسْمَعُهُ بِأَذَانِنَا وَنَكْتُبُهُ فِي مَصَاحِفِنَا يُسَمَّى كَلَامَ اللَّهِ

"What we recite from the Quran on our tongues, listen to with our ears,
and write in our *mus-hafs* is all called the Speech of Allah." ¹⁴

Is-haaq ibn Raahawayh (d.238), another one of the great early imams of the Muslims (may Allah have Mercy on him), was asked about school children using their saliva to

him peace), since Ibn Mas'ood could not have learned it from any other source, nor would he speak about the affairs of the Unseen from his own opinion, and Allah knows best.

The raising of the Quran from the earth has also been reported by Huthayfah, as found in *Sunan Ibn Maajah* (no.4049), and authenticated by Al-Albaanee in *As-Silsilah as-Saheehah* (no.87).

¹¹ Collected by Ad-Daarimee (no. 3393, 4/2109), al-Haakim in *al-Mustadrak* (3/243), and others, with a break in the chain, and thus considered *mursal*, as mentioned by ath-Thahabee in his notes on *al-Mustadrak*.

¹² Collected by Ibn Abee Shaybah in his *Musannaf* (no.30730, 10/543)

¹³ *Al-Fiqh al-Akbar*, as quoted in *Sharh at-Tahaawiyah* (p.138), revised checking of Ahmad Shaakir, 1418.

¹⁴ One of the foremost Shaafi'ee scholars, al-Bayhaqee (d.458), attributed this position to the imaam in his book, *al-'Itiqaad wal-Hidaayah ilaa Sabeel ar-Rashaad* (p.112 of the 1420 *Daar al-Fadheelah* printing).

erase **the Quran** from their boards. He detested that children do that, and requested that they use water instead.¹⁵

The point is that he was asked about **the Quran written on boards**, and he had no problem with this expression.

Ahmad ibn Hanbal (d.246), the fourth of the widely-followed imams (may Allah have mercy on him), was reported to have said:

تُوجَّهُ الْقُرْآنَ عَلَى خَمْسِ جِهَاتٍ: حِفْظًا بِالْقَلْبِ،
وَتِلَاوَةً بِاللِّسَانِ، وَسَمْعًا بِالْأُذُنِ، وَبَصْرًا بِعَيْنٍ، وَخَطًّا بِيَدٍ

“You interact with the Quran in five ways: [1] memorizing it by heart, [2] reciting it on the tongue, [3] listening to it with the ear, [4] viewing it with the eye, and [5] writing it by hand.”

He went on to explain this patiently and methodically, saying:

الْقَلْبُ مَخْلُوقٌ، وَالْمَحْفُوظُ بِهِ غَيْرُ مَخْلُوقٍ، وَاللِّسَانُ مَخْلُوقٌ،
وَالْمَتْلُوءُ بِهِ غَيْرُ مَخْلُوقٍ، وَالْأُذُنُ مَخْلُوقٌ، وَالْمَسْمُوعُ إِلَيْهِ غَيْرُ مَخْلُوقٍ،
وَالْعَيْنُ مَخْلُوقٌ، وَالْمَنْظُورُ إِلَيْهِ مِنْهُ غَيْرُ مَخْلُوقٍ.

“A heart is something created, yet what is memorized by it (the Quran) is not created. A tongue is something created, yet what is recited with it (the Quran) is not created. An ear is something created, yet what is heard with it (the Quran) is not created. An eye is something created, yet what is viewed with it (the Quran) is not created.”¹⁶

Aside from entitling one of his chapters, “The Compilation of the Quran (into one *Mus-haf*), **Al-Bukhaaree** (d.256), the famous author of the authentic Hadeeth compilation (may Allah have Mercy on him), said:

¹⁵ Collected by Ibn Battah in his *al-Ebaanah al-Kubraa* (3/337, no. 2149 of the *al-Faarooq al-Hadeethah* printing)

¹⁶ Collected by Ibn Battah in his *al-Ebaanah al-Kubraa* (3/344, no. 2167 of the *al-Faarooq al-Hadeethah* printing)

فَأَمَّا الْقُرْآنُ الْمَتْلُو الْمُثْبَتُ فِي الْمَصَاحِفِ الْمَسْطُورِ الْمَكْتُوبِ
الْمُوَعَى فِي الْقُلُوبِ فَهُوَ كَلَامُ اللَّهِ تَعَالَى لَيْسَ بِخَلْقٍ

"As for the Quran that is recited, written in the *mus-hafs*, written down and recorded (therein), understood in the hearts, then it is the Speech of Allah the Most High, not something created." ¹⁷

Ibn Jareer at-Tabaree (d.310), the great early scholar and author of the famous *Tafseer* (Quranic Explanation) – may Allah have Mercy on him – , said:

كَلَامُ اللَّهِ _ عَزَّ وَجَلَّ _ غَيْرُ مَخْلُوقٍ كَيْفَ كُتِبَ، وَكَيْفَ تُلِيَ، وَفِي أَيِّ مَوْضِعٍ قُرِئَ،
فِي السَّمَاءِ وَوَجَدَ أَوْ فِي الْأَرْضِ، حَيْثُ حُفِظَ، فِي اللَّوْحِ الْمَحْفُوظِ كَانَ مَكْتُوبًا،
أَوْ فِي الْأَوْحِ صَبِيَانِ الْكُتَاتِيْبِ مَرْسُومًا، فِي حَجَرٍ نُقِشَ، أَوْ فِي وَرَقٍ خُطَّ،
فِي الْقَلْبِ حُفِظَ، أَوْ بِاللِّسَانِ لُفِظَ، فَمَنْ قَالَ غَيْرَ ذَلِكَ أَوْ ادَّعَى أَنَّ قُرْآنًا
فِي الْأَرْضِ أَوْ فِي السَّمَاءِ سِوَى الْقُرْآنِ الَّذِي نَتْلُوهُ بِالسِّنِّتِنَا وَنَكْتُبُهُ فِي مَصَاحِفِنَا،
أَوْ اعْتَقَدَ غَيْرَ ذَلِكَ أَوْ أَضْمَرَهُ فِي نَفْسِهِ، أَوْ قَالَ بِلِسَانِهِ دَائِنًا بِهِ،
فَهُوَ بِاللَّهِ كَافِرٌ، حَلَالُ الدَّمِ، وَبَرِيءٌ مِنَ اللَّهِ، وَاللَّهُ بَرِيءٌ مِنْهُ

"...The Speech of Allah, the Mighty and Honored, is not created, no matter how it is written, no matter how it is recited, no matter where it is recited, whether it is found in the heavens or on earth, wherever it is memorized, whether it is written in *al-Lowh al-Mahfooth* (Preserved Tablet) or drawn on the boards in children's classrooms, whether it is engraved on a stone, written on a paper, memorized by heart, or recited verbally. Whoever says otherwise, or claims that a Quran on earth or in the heavens is not the same Quran we recite with our tongues and write in our *mus-hafs*, or believes otherwise, whether he hides it or speaks openly with it as his Religion, such a person is a disbeliever in Allah, subject to capital punishment. He is free from Allah, and Allah is free from him..." ¹⁸

Muhammad ibn al-Husayn Al-Aajuree (d.360), an early scholar and author of one of the most important source books of Muslim creed (may Allah have Mercy on him), stated:

¹⁷ *Khalq Af'aal al-'Ebaad*, see also: *Al-Asmaa' was-Sifaat* of al-Bayhaqee (2/7 of the 1422 Sawaadee printing).

¹⁸ *Sareeh as-Sunnah* (p.18), published by *Daar al-Khulafaa'*, 1st ed., 1405, see also: *Sharh Usool I'tiqaad Ahlis-Sunnah* (1/206)

وَمَنْ زَعَمَ أَنَّ هَذَا الْقُرْآنَ حِكَايَةٌ لِلْقُرْآنِ الَّذِي فِي اللَّوْحِ الْمَحْفُوظِ كَذَبُوا

“And those who claim that this Quran is only a narration of the Quran which is in *al-Lowh al-Mahfooth* have lied.”¹⁹

He also stated:

مَنْ قَالَ إِنَّ هَذَا الْقُرْآنَ الَّذِي يَقْرُؤُهُ النَّاسُ وَهُوَ فِي الْمَصَاحِفِ حِكَايَةٌ
لِمَا فِي اللَّوْحِ الْمَحْفُوظِ فَهَذَا مُنْكَرٌ، تُنْكِرُهُ الْعُلَمَاءُ. يُقَالُ لِقَائِلِ هَذِهِ الْمَقَالَةِ:
الْقُرْآنُ يُكَذِّبُكَ وَيَرُدُّ قَوْلَكَ، وَالسُّنَّةُ تُكَذِّبُكَ وَتَرُدُّ قَوْلَكَ.

“For someone to say: ‘This Quran that the people read, which is in the *mus-hafs*, is (only) a narration of what is in *al-Lowh al-Mahfooth*’ is an evil statement, one that the scholars hate. It should be said to someone who says this:
The Quran declares you a liar and rejects your statements,
and the Sunnah declares you a liar and rejects your statements!”²⁰

Al-Laalaka'ee (d.418), another early scholar of Islamic Beliefs (may Allah have Mercy on him), defined the Quran in his widely recognized staple book of *'Aqeedah* as:

مَتْلُوٌّ فِي الْمَحَارِبِ، مَكْتُوبٌ فِي الْمَصَاحِفِ، مَحْفُوظٌ فِي صُدُورِ الرِّجَالِ،
لَيْسَ بِحِكَايَةٍ وَلَا عِبَارَةٍ عَنِ قُرْآنٍ، وَهُوَ قُرْآنٌ وَاحِدٌ، غَيْرٌ مَخْلُوقٍ،
وَعَيْرٌ مَجْعُولٍ وَمَرْبُوبٍ، بَلْ هُوَ صِفَةٌ مِنْ صِفَاتِ ذَاتِهِ، لَمْ يَزَلْ مُتَكَلِّمًا،
وَمَنْ قَالَ غَيْرَ هَذَا فَهُوَ كَافِرٌ ضَالٌّ مُبْتَدِعٌ مُخَالَفٌ لِمَذَاهِبِ السُّنَّةِ وَالْجَمَاعَةِ

"It is recited in the *mihrebs* (by the leaders of congregational prayer), written in the *mus-hafs*, and memorized in the chests of men. It is not a narration or a representation of the Quran. It is one Quran, not a created thing, not something invented and developed. Rather, it is one of Allah's Attributes, who continues to speak (with it). Whoever says otherwise is a stray disbelieving innovator who opposes the beliefs of the Sunnah and the *Jama'ah*." ²¹

Al-Laalaka'ee also stated:

¹⁹ *Ash-Sharee'ah* (1/534)

²⁰ *Ash-Sharee'ah* (1/535)

²¹ *Sharh Usool I'tiqaad Ahlis-Sunnah* (2/364)

فَمَنْ قَالَ إِنَّ الْقُرْآنَ هُوَ الَّذِي فِي السَّمَاءِ فَقَدْ خَالَفَ اللَّهَ وَرَسُولَهُ وَرَدَّ مُعْجَزَاتِ نَبِيِّهِ
وَخَالَفَ السَّلَفَ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ وَالْخَالِفِينَ لَهُمْ مِنْ عُلَمَاءِ الدِّينِ

"Anyone who says that the Quran is (only) the one in the heavens has opposed Allah and His Messenger, rejected miracles of His Prophet, and opposed the Salaf - the Companions, the *Taabi'o'on*, and the scholars of the Religion who came after them." ²²

Aboo 'Uthmaan Ismaa'eel ibn 'Abdir-Rahmaan as-Saaboonee (d.449), early author of the great book, *'Aqeedat as-Salaf wa As-haab al-Hadeeth*, said:

وَيَشْهَدُ أَصْحَابُ الْحَدِيثِ وَيَعْتَقِدُونَ أَنَّ الْقُرْآنَ كَلَامُ اللَّهِ وَكِتَابُهُ وَخَطَابُهُ وَوَحْيُهُ
وَتَنْزِيلُهُ، غَيْرُ مَخْلُوقٍ... وَهُوَ الَّذِي تَحْفَظُهُ الصُّدُورُ، وَتَتْلُوهُ الْأَلْسِنَةُ، وَيُكْتَبُ فِي
الْمَصَاحِفِ، كَيْفَ مَا تُصَرِّفَ، بِقِرَاءَةِ قَارِيٍّ، وَلَفْظِ لَافِظٍ، وَحِفْظِ حَافِظٍ، وَحَيْثُ تُلِي،
وَفِي أَيِّ مَوْضِعٍ قُرِيٍّ، وَكُتِبَ فِي مَصَاحِفِ أَهْلِ الْإِسْلَامِ وَالْوَحِ صَبِيَانِهِمْ، وَغَيْرِهَا،
كُلُّهُ كَلَامُ اللَّهِ — جَلَّ جَلَالُهُ — ، وَهُوَ الْقُرْآنُ بَعَيْنِهِ الَّذِي نَقُولُ أَنَّهُ غَيْرُ مَخْلُوقٍ،
فَمَنْ زَعَمَ أَنَّهُ مَخْلُوقٌ، فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ.

"And the people of Hadeeth all testify and believe that the Quran is the Speech of Allah, His Book, His Directive, His Inspiration, and His Revelation, not a created thing... It is something the chests memorize and the tongues recite, and it is written in the *mus-hafs*. No matter how it is interacted with, whether the recitation of a *qaari'* (recitor), the spoken phrase of a speaker, the memorization of a *haafith*, wherever it is recited and wherever it is read, written in the *mus-hafs* of the people of Islam and on the (chalk)boards of their children, and elsewhere. All of that is the Speech of Allah, His Honor be extolled, and it is the exact Quran itself that we say is not created. Anyone who believes it to be created is a disbeliever in Allah, the Great." ²³

'Abdul-Ghaneen ibn 'Abdil-Waahid al-Maqdisee (d.600), the author of *'Umdat al-Ahkaam* and other widely respected works (may Allah have Mercy on him), said:

²² *Sharh Usool I'tiqaad Ahlis-Sunnah* (2/367)

²³ *'Aqeedat as-Salaf wa As-haab al-Hadeeth* (pp.17-18)

وَالْقُرْآنُ كَلَامُ اللَّهِ – عَزَّ وَجَلَّ – وَوَحْيُهُ وَتَنْزِيلُهُ،
وَالْمَسْمُوعُ مِنَ الْقَارِئِ كَلَامُ اللَّهِ – عَزَّ وَجَلَّ – ... وَهُوَ مَحْفُوظٌ
فِي الصُّدُورِ... وَهُوَ مَكْتُوبٌ فِي الْمَصَاحِفِ، مَنْظُورٌ بِالْأَعْيُنِ...

“And the Quran is the Speech of Allah, the Mighty and Majestic, His Revelation that He sent down. What you hear from the recitor is the Speech of Allah, the Mighty and Majestic. It is (also) what is memorized by heart, written in the *mus-hafs*, and viewed by the eyes.”²⁴

Ibn Abil-'Izz al-Hanafee (d.792) – may Allah have Mercy on him – said:

وَمَنْ قَالَ إِنَّ الْمَكْتُوبَ فِي الْمَصَاحِفِ عِبَارَةٌ عَنْ كَلَامِ اللَّهِ، أَوْ حِكَايَةٌ كَلَامِ اللَّهِ،
وَلَيْسَ فِيهَا كَلَامُ اللَّهِ، فَقَدْ خَالَفَ الْكِتَابَ وَالسُّنَّةَ وَسَلَفَ الْأُمَّةِ، وَكَفَى بِذَلِكَ ضَلَالًا

"Whoever says that what is written in the *mus-hafs* is a representation of Allah's Speech, or a narration of Allah's Speech, and that it is not actually the Speech of Allah, has surely opposed the Book, the Sunnah, and the Salaf of this nation, and that is sufficient as misguidance!"²⁵

The Danger of Opposing *Ijmaa'* (Scholarly Consensus)

Anyone who claims that the Quran is not a written book or that the *mus-haf* is only a representation of the real Quran has clearly opposed the basic unanimously accepted beliefs of the Muslims. The scholars of *Ahlu-Sunnah* have always been united on the strength of the proof of *ijmaa'* (scholarly consensus), and they commonly quote the following Quranic verse to show the great danger that lies in opposing *ijmaa'*.

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ
نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾

(And whoever contradicts the Messenger after guidance has become clear to him, following a way other than the path of the believers, we shall turn him to what he has turned himself towards and put him in the Hellfire, what an evil abode!)²⁶

The scholars say: Contradicting to the Messenger (may Allah raise his rank and grant him peace) is when a person opposes something established in the texts of the Book

²⁴ See: *Sharh 'Aqeedat al-Haafith 'Abdil-Ghane al-Maqdisee* (pp.199-203) of 'Abdur-Razzaaq al-Badr, abridged.

²⁵ *Sharh al-'Aqeedah at-Tahaawiyah*, (pp.143-144), revised checking of Ahmad Shaakir, 1418

²⁶ *Soorah an-Nisaa'* (4:115) and its meaning in English

and the Sunnah, and “**The Path of the believers**” referred to is the consensus of the Muslims.²⁷ Thus, when a person opposes the united position of the Muslim scholars on an issue, he subjects himself to the punishment mentioned in the verse.

The Danger of Speaking About Allah Without Knowledge

Many people who speak about Allah’s Religion without knowledge may simply parrot what they hear other people saying, and follow along. We are absolutely forbidden from this approach to speaking about Allah, as He tells us:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾

(Say: The things that My Lord have prohibited are: lewd behavior, whether done in public or secretly, sinning, transgression (against others) without right, setting up partners with Allah that He has sent down no authority for, and speaking about Allah with what you have no knowledge of.)²⁸

The scholars have understood the sins mentioned in this Verse to be ordered by their severity, leading up to the great crime of setting up partners with Allah, and then speaking about Allah without knowledge. **Ibn Qayyim al-Jowziyyah** (d.751) explained:

...This (speaking about Allah without knowledge) is the greatest of sins and the worst crime of all, since it entails lying about Allah, attributing things to Him that do not befit Him, changing His Religion and substituting it with something else, negating what He has affirmed, and affirming what He has negated, confirming what He has rejected and rejecting what He has confirmed, having animosity for His Allies and patronizing those who hate him, loving what He hates and hating what He loves, and describing Him what unbecoming descriptions of Himself, His Attributes, His Statements and Actions.

Of all the different forbidden things, nothing is more severe a crime to Allah or more sinful. It is the foundation of every type of shirk and kufr, and all innovation and straying has been built upon it. Every blameworthy innovation in the Religion was founded by speaking about Allah without knowledge!

This is why the Salaf and the imams refuted them so sternly, raising their voices so loud all over the world, warning against their tribulations with the harshest of warnings. In doing this, they exceeded their contempt in warning

²⁷ Refer to: *Ahkaam al-Quran* (1/39-40) of ash-Shaafi’ee, *Rowdhat an-Naathir* (2/439-444) of Ibn Qudaamah, and *Tafseer Ibn Katheer* (4/274).

²⁸ *Soorah al-A’raaf* (7:33) and its meaning in English

*against lewdness and oppression, since the harms of innovation are more serious, in how they wreck the Religion and destroy it...*²⁹

The Jahmiyyah's Stages of Deviation

To give some background and insight into the serious nature of the beliefs propagated today, we need to know something about the history of the Jahmiyyah Sect (الجهمية), or the Jahmites, as it relates to their beliefs about the Quran.

Stage One: The Original Jahmiyyah

The Jahmiyyah were the followers of al-Ja'd ibn Dirham³⁰ and Jahm ibn Safwaan³¹ in the second century, and the followers of Bishr al-Mareese³² in the third century, who, through excessive philosophical thinking about Allah and matters of the Unseen, developed and propagated a new belief, that the Quran was a set of meanings that Allah had created and sent down to the Prophet (may Allah raise his rank and grant him peace). This was based on their assumption that the attribute of speech was not something befitting to Allah, which they arrived at after debating philosophers.

This is outright disbelief in Allah's Book, since Allah Himself has said explicitly:

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ﴾

(And if any of the polytheists asks you for asylum, then protect him so he could hear the Speech of Allah (i.e. the Quran being recited))³³

The scholars and imams of Ahlus-Sunnah took this deviance very seriously and waged war on these innovated beliefs, unanimously declaring those who held them and aided their propagators to be outside of Islam.³⁴

²⁹ *Madaarij as-Saalikeen* (1/645-646)

³⁰ **Al-Ja'd ibn Dirham al-Harraanee:** Influenced by the philosophers of his time, he was the innovator of *ta'teel*, the negation of Allah's Attributes, spread later and developed by his student, Jahm ibn Safwaan, as what became known as Jahmiyyah. He was killed in the year 118, or perhaps as late as 124.

³¹ **Jahm ibn Safwaan as-Samarqandee:** As a student of al-Ja'd ibn Dirham, he spread the heresy of his teacher and debated people regarding it, spreading it to different lands. He was a disgraceful heretic who was put to capital punishment for his blasphemy in the year 128.

³² **Bishr al-Mareese:** A former student of respected scholars who turned away from Islamic knowledge to philosophy, so much so that he became the head of the Jahmiyyah of his time, treacherously spreading their ancient heretical beliefs with a more academic approach. He died in the year 218.

³³ *Soorah at-Towbah* (9:6) and its meaning in English. Some of the other Quranic verses that clearly prove that Allah is to be described with Speech are: 2:75, 4:164, 7:144, 7:158, and 22:109.

³⁴ For classical refutations of the first phase of the Jahmite beliefs, refer to: *ar-Radd 'alal-Jahmiyyah* of 'Uthmaan ibn Sa'eed ad-Daarimee, *as-Sunnah* of 'Abdullaah ibn Ahmad ibn Hanbal (1/101-163), *ash-Sharee'ah* (1/489-

Stage Two: The Waaqifah

Once exposed, the Jahmites had to conceal their true beliefs, and thus, entered a new deceptive phase wherein they were referred to as the Waaqifah (الواقفة), or the Fence-Sitters, those who do not (officially) take a position on the issue of the Quran. They would say: ***We do not know if the Quran is created or not.***

The scholars unanimously declared this new strain of the Jahmiyyah to be disbelievers, due to their doubt of what is evident in Allah's Book, while some considered them many times more dangerous.³⁵

Stage Three: The Laf-thiyyah

Back to the drawing board for the Jahmites! A third stage of deviation was reached when they later tried to affirm that the Quran was the Speech of Allah, but as meanings, not as words and expressions. They meant that the Quran is only the divine meanings that Allah revealed, that were expressed with words by the Prophet (may Allah raise his rank and grant him peace). Their argument was that the actual Speech of Allah could not be made up of sounds, letters or words. Therefore, our recitation of the Quran, as well as our writing of it, is created, since our actions and sayings are created. What we recite and what we write are mere "representations" or "narrations" of the real Quran, but not the actual Quran itself. The Jahmites in this stage were referred to as the Laf-thiyyah (اللفظية), or the "Phrasal Jahmites."

Once again, the scholars of Ahlus-Sunnah exposed their blasphemy and identified them as disbelievers. Some considered them even more dangerous and farther astray than the earlier Jahmites.³⁶

Stage Four: The Followers of Moosaa ibn 'Uqbah

After trying to corrupt the beliefs of the Muslims with three different attempts, the Jahmites knew they would need to change their approach dramatically. They then tried to reject only one of the ways Muslims believe in the Quran being the Speech of Allah. A new stage emerged who said: ***We believe that the Quran is the Speech of Allah, and what is recited and written is the Quran, but what is memorized in the chests***

525) of al-Aajurree, *Al-Ebaanah al-Kubraa* (3/291-318, 360-392) of Ibn Battah, and *Sharh Usool Ali'tiqaad* (1/241-356) of al-Laalaka'ee.

³⁵ For classical refutations of the Waaqifah, refer to: *ar-Radd 'alal-Jahmiyyah* (pp.193-197) of 'Uthmaan ibn Sa'eed ad-Daarimee, *as-Sunnah* (1/179) of 'Abdullaah ibn Ahmad ibn Hanbal, *ash-Sharee'ah* (1/526-531) of Al-Aajurree, *Al-Ebaanah al-Kubraa* (3/319-331) of Ibn Battah, and *Sharh Usool Ali'tiqaad* (1/357-384) of al-Laalaka'ee.

³⁶ For classical refutations of the Laf-thiyyah, refer to: *as-Sunnah* (1/163-166) of 'Abdullaah ibn Ahmad ibn Hanbal, *ash-Sharee'ah* (1/1532-550) of al-Aajurree, *al-Ebaanah al-Kubraa* (3/332-351) of Ibn Battah, and *Sharh Usool Ali'tiqaad* (1/385-399) of al-Laalaka'ee.

cannot be the Quran, for how could there be an Attribute of Allah within our chests?!

Upon discovering this, Aboo Taalib Ahmad ibn Humayd came to his teacher, the great scholar, Ahmad ibn Hanbal, and announced:

قَدْ جَاءَتْ جَهْمِيَّةٌ رَابِعَةٌ!

“The fourth (stage of) Jahmites have arrived!”

Ahmad ibn Hanbal then enquired about them, demanded to know their names, began warning against them, and requested the people to abandon them and anyone who would speak to them, saying:

هَذَا أَكْثَرُ مِنَ الْجَهْمِيَّةِ!

“This is more (astray) than the (original) Jahmiyyah!”³⁷

Stage Five: A New Modern Strain of Jahmiyyah

Another attempt to revive the teachings of the Jahmiyyah has appeared in our time, those who say: I believe the Quran is the Speech of Allah, not created, and what is recited and memorized is the Quran, but what is written in the mus-haf cannot be the Quran, and they have a number of arguments they believe supports this claim, but as shown clearly they have opposed the unanimous beliefs of Ahlus-Sunnah.³⁸

³⁷ Collected by Ibn Battah in his *al-Ebaanah al-Kubraa* (3/353 of the *al-Faarooq al-Hadeethah* printing).

³⁸ To read a decisive refutation of this new appearance of Jahmiyyah and to find out who exactly is propagating it in the English language, read the free e-book, [Statements of Disbelief and Opposition to Unanimously Held Muslim Beliefs](http://www.YusufEstesQuran.com), available as a PDF from Bakkah.net, or visit the website: <http://www.YusufEstesQuran.com>