

# The Qur'ān, the Speech of Allāh, Jesus the Messiah, Christian Apologists and “The Word”

By Abu Iyaad



Bismillāh wal-Ḥamdulillāh.

As for the doubt of the Christians that the Qur'ān is claimed to be uncreated and eternal by Muslims and yet exists “within” God’s creation, and hence, this is a proof that Jesus (عَلَيْهِ السَّلَام), who is the Word of God, can be divine whilst also being within the creation—then the answer to this doubt comprises the following:<sup>1</sup>

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<sup>1</sup> Christian apologists make use of the ideas and doctrines of heretical innovated sects—such as the Jahmiyyah, Mu‘tazilah and Ash‘ariyyah as well as the Mutaṣawwifah, the people of ittiḥād (divine union) and waḥdat al-wujūd (unity of existence)—in order to find justification for their own innovated beliefs which Jesus the Messiah (عَلَيْهِ السَّلَام) did not know or teach. When these Christians debate Muslim apologists, Muslim apologists are often lost and do not know how to answer. This is because they are not upon the way of the Salaf and do not know the truth in these affairs.

① This argument rests upon an unorthodox, heretical creed imported into Islām under the influence of Greek philosophy. An umbrella term, “**Ahl al-Kalām**” refers to numerous sects who spoke about Allāh, His Names, His Attributes, His Speech and the Qur'ān based upon speculation and the baggage of Greek metaphysical language regarding bodies (ajsām) and their incidental attributes, or accidents (a'rād). The Muslim scholars refuted these groups and they are the **Jahmiyyah**, **Mu'tazilah**, **Kullābiyyah**, **Ash'ariyyah** and **Mātūrīdiyyah**. They held the doctrine that the Qur'ān that we hear and recite in the Arabic language is created, and then they had different

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**Note:** This article was originally written in October 2018 for the benefit of an individual known as Moḥammad Hījab. He had reached out to Brother Shamsi in this subject matter because he was confused and wanted some help in grasping the issue prior to his debate with David Wood. So I wrote this article to clarify the doubt and sent it to Shamsi to pass on to Hījab. Later, in mid-2019, I wrote a series of articles refuting Hījab and his errors during his organised debates and Speaker's Corner discussions. He failed to take advice and manifested his arrogance and vile character in the process. These articles can be found on [aqidah.com](http://aqidah.com). To this day, Hījab remains a confused ignoramus when debating Atheists and Christians and continues to resort to schemes and tricks when debating them, as is typical with unscrupulous philosophers. For example, when asked recently about whether Allāh enters His creation or not by the Christian apologist “Bob the Builder”, his response was to say that there are numerous schools in Islām, the Ḥanbalīs, Ash'arīs and Mātūrīdīs, and that they have different positions towards this question. This is really an escape route for Hījab, to avoid having to give a clear cut answer. This is because he is not a person who is grounded in knowledge and truth. He is a philosopher who likes to debate and win arguments. These people existed in the era of the Tābi'īn and beyond and were severely condemned by the Salaf.

explanations for Allāh's attribute of speech, whether it was His self or other than His self,<sup>2</sup> whether it is meaning, words and voice or just meaning alone. Christian apologists who do not understand the history behind this and the technicalities of the controversy found an opportunity to use the subject matter to support their belief in the divinity of Jesus (عَلَيْهِ السَّلَامُ), that Jesus can be divine and human at the same time, and be divine whilst being within creation.

② Before we come back to this heretical unorthodox doctrine of Ahl al-Kalām relied upon by the Christians, let us first establish the true, sound doctrine with what follows:

③ Allāh (عَزَّوَجَلَّ), in His essence, is **uncreated** and **eternal** therefore His attributes (which include His speech) are also uncreated and eternal. His actions, tied to His will, are also uncreated. So whatever comes from Allāh in terms of speech and action, tied to His will, then it is uncreated, because He, in His essence is uncreated. As for his creatures, then they also speak and act, however their speech and actions are created because their attributes are created, because their essences are created, **they came to be after not being**. Hence, everything that comes from them, is by necessity, created. The ruling of attributes and actions returns back to the ruling upon essences. Allāh is uncreated in His essence, He is eternal. The creatures are created in their essences, they came to be after

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<sup>2</sup> This is an innovated question and has no basis, for it is not said that an attribute is synonymous with an entity or other than an entity. Both of these are false.

not being and hence everything that comes from them of speech and action is also created.

④ From here we should understand that **the Qur'ān is an attribute of Allāh** in the sense that since it is a subset of His speech, it enters into His attribute of speech. **Allāh speaks more than just the Qur'ān** . He speaks **as and when He wills** since speaking is an action tied to His Will. Past revealed Books—in their pure, original form—are also from His speech, and He will have speech on the Day of Judgement and beyond. So the Qur'ān is from His speech, His speech is His attribute. His attribute of speech is uncreated, and hence, the Qur'ān, which He spoke, is also uncreated.

⑤ Once this is clear, we then make a distinction between speech which comes from Allāh, who speaks it, and between **all forms and mediums of transmission** through which that speech is subsequently conveyed. All those forms and mediums of transmission are created, whereas the original speech being conveyed will always remain the speech of Allāh, uncreated, because it came from Him.<sup>3</sup> We make a distinction

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<sup>3</sup> The Christians, as well as the Philosophers, wrongly believe that what they conceive of in their minds, has external reality. With respect to Christians, one of the foundations of their misguidance is their belief that **an attribute of an entity can leave that entity and then take on its own tangible form and become an entity itself**. This can be imagined in the mind, but does not happen in external reality. The Christians try to bring examples to prove this claim by using natural phenomena. One example is the sun and its rays. However, in every case, once the example is scrutinised, it will be come clear that no attribute has left the entity in question and become a standalone entity itself. All that has happened is that they have

between the actions of Allāh's servants, the angels and men, (and whatever physical mediums are involved) in recording, expressing and conveying His speech and between the speech that was spoken by Allāh, comprising of words and a voice whose reality is unknown to us.<sup>4</sup>

⑥ The original speech that Allāh spoke is uncreated, because it is an attribute of His and all His attributes are eternal, because His essence is eternal. The Qur'ān, which Allāh spoke, according to His will, as and when He willed, is from His speech. This speech may be recorded in many different ways and through different mediums. For example it is memorised in the hearts and minds, it is recorded by paper and ink, it exists on electronic mediums, it can be etched onto

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misrepresented or misunderstood what is happening in that phenomena and wrongly portrayed it as an attribute becoming a standalone entity.

<sup>4</sup> Just because Allāh's speech can be heard by His Angels and Prophets and others (on the Day of Resurrection and beyond), does not mean Allāh's speech is created and nor does it mean Allāh has entered His creation or that His attribute of speech has merged with the creation. To illustrate, when a man calls out to another who is inside a house, does not mean that the attribute of speech of the man calling has left him and entered the house. His attribute is still with him and never leaves him. His voice conveyed meanings and words and reached the man inside the house through the medium of air. His voice never left him and became its own entity. His voice is still with him. To Allāh is the loftier example, and we do not know the reality of His attribute of speech and nor His voice. But Moses (عليه السلام) hearing the speech of Allāh or Gabriel (عليه السلام) hearing the speech of Allāh, does not mean Allāh or His attributes have entered and merged with His creation. This is a misunderstanding based on the erroneous notion that attributes of essences can become their own entities and exist independent of their essences. This notion exists only in the mind, not in external reality.

rocks. So in all of these cases, **the medium and process** in every single case is created and is from the action of the servants. To establish this point, the great scholar of Prophetic traditions, Imām al-Bukhārī (رَحْمَةُ اللَّهِ) wrote a treatise called “**Khalq Af‘āl al-‘Ibād**”, meaning, the created nature of the actions of the servants. As for **what is being conveyed**, the words being conveyed by whatever medium, they came from Allāh, and they are uncreated, because they are from His attribute of speech. The distinction being made here might be a bit vague and abstract for the reader to grasp, so we will illustrate this further:

⑦ To make this more clear—and this is an example from within the creation and to Allāh belongs the loftier example—imagine Zayd makes the statement, “Roses are beautiful and exotic.” Let us just say for argument’s sake no one has ever spoken these words before. Let us say these are unique words and spoken for the first time. Now Zayd spoke these words and they belong to him. They are from his speech, and he has other words besides these. The sum of all his words are from his attribute of speech. Now imagine that Khālid hears these words and he memorises them and also writes them or electronically stores them or records these words in his own voice. Now Khālid repeats these words aloud. We will hear **his voice** and his voice and all the associated apparatus are created no doubt. But we make a distinction here between the actual voice through which we hear Khalid expressing the words “Roses are beautiful and exotic” and the actual words themselves. **The sound that we hear from Khālid is his voice**, it is not the

voice of Zayd. Khalid's voice is other than of Zayd. We distinguish between Khalid's pronunciation and expression, between his voice as a medium of conveyance and **what is being conveyed** through his voice. **These are two separate things.** The same can be said with respect to what he wrote down. There is the paper and ink, but the paper and ink are not the actual words. Hence, there is the writing and what is written. The words written originated as the speech of Zayd. **So they belong to Zayd as his speech and will always remain as being from his attribute of speech.** Now Khalid may transmit the speech of Zayd and it may reach millions of people and go through many types of media and forms of conveyance. In all cases we make a difference between the mode of transmission and what is transmitted.

What is transmitted will always remain the speech of Zayd and not of anyone else, even if those millions of people repeat these words in their own voices. The voices are their voices, but what is being conveyed through the voice (as in the words), they are Zayd's, they came from him. Modes of transmission (voice, audio recording on any medium or device, or in writing) are not the same thing as the original speech.

Now in this example, everything is created. Zayd is created, so everything that emanates from him of speech and action is created. Hence, the ruling on Zayd's original speech is that it is created, because Zayd is created. But this example still allows us to make the clear distinction between the speech of Zayd which commenced with him and is attributed to him and its later transmission through other people's voices and other means. The content of speech and its medium of conveyance are two

different things. The speech can only be attributed to Zayd as being his actual speech and not to any other. As for the voices, they belong to whoever expressed the original speech or words of Zayd.

⑧ Once we understand the above example, we are in a better position to understand the Speech of Allāh as an attribute and the Qur`ān which is a subset of it. Allāh spoke the Qur`ān, Gabriel (عَلَيْهِ السَّلَامُ) heard and preserved it and he conveyed it to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The Prophet conveyed it and it was memorised, written and subsequently transmitted. When a Muslim today says, “**Al-ḥamdu lillāhi rabbil-‘ālamīn**” his voice is simply repeating and conveying words that were originally spoken by Allāh. The voice is a created medium and this medium is conveying words, those words came from Allāh, He spoke them. Thus if we are asked, “Whose words are ‘**Al-ḥamdu lillāhi rabbil-‘ālamīn**’?”, we can only say that they are Allāh’s uncreated words. What do we mean here.

**We mean here not the voice of anyone (and nor any paper or ink or other medium), but the words as an attribute of the one who first spoke them, independent of the subsequent modes of transmission.**

These words were first spoken by Allāh, they came from Him. And because His essence is uncreated, then His speech is uncreated, and thus the Qur`ān is uncreated as it is from His speech and He spoke it. So the Qur`ān we have present with us, when we speak from the angle of the medium, then the medium (paper, ink, voice) is created and the actions of Muslim reciting the Qur`ān are created. As for the words, then those



words came from Allāh, they are uncreated because they were spoken by a being that never had a beginning, was never originated, and whose attributes are therefore uncreated, and whose actions are therefore uncreated. It is for this reason that we say the words “**Al-ḥamdu lillāhi rabbil-‘ālamīn**” are uncreated, and we mean here the words independent of all modes of preservation and conveyance. Because these words are the words of Allāh, they are His speech, He spoke them and nothing from the speech and action of Allāh is created, because He is uncreated.

⑨ The above is not difficult to understand. In our example with Zayd, we will always be able to say that the statement, “Roses are beautiful and exotic” is the speech of Zayd, no matter who says it or how it is recorded and conveyed, it originated with him. So the words are other than the medium. When Khālid repeats these words with his voice, we say the voice is his, it is Khālid’s, but the words are Zayd’s, because they first came from him, they are not the words of Khālid.

And in the case of the Qur`ān, it was spoken by Allāh, so it is uncreated, as it is from His speech. As for when it is conveyed thereafter (from Gabriel onwards), then the voice, paper and ink etc. are all created mediums through which the words of Allāh are preserved or conveyed. The voice, paper and ink are not synonymous with Allāh’s words or His attribute of speech.

⑩ Upon what has preceded, the Salaf made a distinction between the **qirā`ah** (act of reciting) and the **maqrū`** (what is recited), and also between the **kitābah** (act of writing) and **maktūb** (what is written). This is to distinguish between the

medium and what is conveyed through that medium. The medium is created, but what is conveyed through it, the words, they came from Allāh, they are His speech, and His speech is an uncreated attribute. Hence, when we say the Qur'ān is the uncreated speech of Allāh, then we mean the Qur'ān that Allāh spoke, whose words are recorded and recited through various mediums (paper, voice, ink), and we are not speaking of the actual mediums themselves. Rather, we are speaking only of what was spoken and not any of the means of conveyance.

Shaykh al-Islām Ibn Taymiyyah (رحمته الله) said: “For the Qur'ān is the speech of Allāh, He spoke its words and meanings with His own voice<sup>5</sup>. When the reciters recite it, they do so with their own voices. Thus, when a reciter says: “**Al-ḥamdu lillāhi rabbil-‘ālamīn. Ar-Raḥmān ir-Raḥīm**”, this speech heard from him is the speech of Allāh, not his own speech.<sup>6</sup> He is the one who recited it with his own voice, not the voice of Allāh. For the speech is the speech of the Creator and the voice is the voice of the reciter.”<sup>7</sup>

After the above is grasped, we can return back to the heretical sects of the Jahmiyyah and its offshoots and understand how their heresy is used by Christian apologists to support their own doctrines regarding Jesus (عَلَيْهِ السَّلَام).

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<sup>5</sup> The reality of which is unknown to us just like the realities of His essence and His attributes.

<sup>6</sup> In other words, Allāh is the one who spoke this speech, it came from him, it is not the reciter's speech.

<sup>7</sup> Majmū' al-Fatāwā (12/54).

These foreign ideas entered the Muslim nation because some who were not grounded in knowledge were debating with Jews, Christians and Sabeans who had been Hellenized, meaning they had adopted Greek philosophy, the ideas, language and terminology of Aristotle and Plato and began to speak about Allāh, His essence and His attributes with such language. So those individuals became influenced by this and this saw the emergence of “speculative theology” in Islām, known as **‘ilm al-kalām**.

They tried to prove Allāh’s existence through a proof which demanded from them to negate His attributes and actions.<sup>8</sup> However, this innovated speech led them to speak of Allāh in terms of Aristotelian metaphysics and they had to deny His names and attributes to varying degrees. This led to the problem of the Qur’ān, because the Qur’ān is Allāh’s speech, it is from His attributes. So they had to resolve this issue and the various offshoots of this sect came with numerous approaches, which we can summarise here:

① That Allāh has no attributes at all and as such, what we call power, knowledge, speech are simply the created manifestations of these attributes in Allāh’s creation, but we ascribe them to Allāh in the same way we attribute other created things to Allāh, such as “Prophet of Allāh”, “House of Allāh” and so on. From this angle, they said that the Qur’ān is created, it is not Allāh’s speech as He does not have any

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<sup>8</sup> For more details refer to Asharis.Com, in particular the article, “The History and Origins of the Kalam Theology of the Asharis and Maturidis” which can be found at <http://www.asharis.com/creed/?sqyljes>.

attributes, because that would entail multiplicity or composition in His essence, so the Qur'ān is simply the speech of Gabriel. This was the approach of the Mu'tazilah. A Christian apologist could not really enter here, because the Mu'tazilī is saying Allāh does not have attributes that belong to His essence.

② The above is a clear negation of the attribute of speech from Allāh and so others among them tried to distinguish between the meaning (ma'nā) and the word (lafẓ). So they said that which is with Allāh is the meaning, it resides in His essence (and they called it **kalām nafsī**), and what we hear, the words of the Qur'ān that we recite and hear, that is something created. In outlining this doctrine, there was some reliance on Christians, they actually went to Christian sources in order to arrive at this explanation. There was a Christian poet called al-Akḥṭal, from whose poetry these sects derived the false notion that the definition of speech "kalām" in arabic refers to the meaning only. This is a clear error since kalām in Arabic refers to both meaning (ma'nā) and expression (lafẓ) together. Hence, Allāh's attribute of speech— by which they intend only the meaning that resides in His self— is uncreated, but as for what we have of the Qur'ān, which is the voice, letters and words, then it is created. This notion is rejected by orthodox Islām and it was refuted very strongly when it appeared in the third century of Islām from Ibn Kullāb (d. 240H) and the Ash'arites followed him in this in the fourth century after hijrah.

So this idea of uncreated speech as the meaning (ma'nā), being with Allāh's essence and the created speech being in the

creation, meaning the Qur'ān, this has Christian influences and is not an Islāmic doctrine. This then leads to the notion of something being both uncreated and created at the same time. Hence, the meaning of the Qur'ān is with Allāh's essence as something uncreated and the letters, words of the Qur'ān in the Arabic language are created expressions of that meaning, which are heard and recited. This doctrine can be used by Christian apologists to say that Allāh's uncreated attribute of speech, or the Qur'ān takes on a created form in the creation, and can thus be both divine and created at the same time.

Just like Greek philosophy played a role in making Jesus (عَلَيْهِ السَّلَام) both divine and created at the same time, then it also led to this doctrine of the Qur'ān being a created thing from one angle (in terms of words) and being uncreated from another (in terms of meaning)—and Muslim scholars refuted this. They also refuted many of the deliberately ambiguous statements and phrases used by these heretical sects in order to support their innovated doctrine. To discuss that is outside the scope of this article, but one can refer to [Asharis.Com](http://Asharis.Com) for further details on the subject matter.

So the answer to this doubt is that Allāh does not indwell in His creation, nor do His attributes and this is clear from Orthodox Muslim creed, represented in the books of the Salaf, as opposed to the books of the Ahl al-Kalām.

When a Muslim says, “**Al-ḥamdu lillahi Rabbil-‘Ālamīn**” or when it is read from a muṣḥaf, the voice, paper and ink are created mediums, but the words, they are the words of Allāh, they came from Him, they belong to Him, they are from His attribute of speech and His attributes are uncreated. Allāh did

not enter His creation, nor did his attribute leave Him and enter His creation. The Qur'ān commenced with Allāh as His speech, and hence, its words are uncreated, but as for all subsequent means and modes of preservation and conveyance through the actions of men, they are created.

In closing, I attach below a chapter regarding this subject matter from a larger work on the creed of the people of speculative theology (Ahl al-Kalām) which explains that this issue is not something new and had already surfaced by the early 3rd century after hijrah. We have already discussed above the mistaken notion of the Christians that an attribute of an entity can leave it and become its own entity and it is upon this that they misunderstand the issue of Allāh's speech or word, and wrongly think that the Qur'ān in print and book form that we have with us, is a manifestation of Allāh's attribute of speech, that it is His word taking physical, created form. This is a heretical notion and originates with the people of speculative theology. It does not represent the creed of the Muslims.

What this highlights also is the great danger of the sects of deviation and innovation and the harm they bring to Islām and its pure doctrines. Safety lies in following the way of the Salaf.

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## Chapter: Christian Parallels to The Doctrine of al-Kalām al-Nafsī<sup>9</sup>

In the books of the Ash'arīs, the doctrine of **kalām nafsī**, invented by Ibn Kullāb al-Qaṭṭān al-Baṣrī (d. 240H) is outlined along with its evidences.<sup>10</sup> Ibn Kullāb was unable to rebut the arguments of the Mu'tazilah that the divisibility of speech necessitates composition and divisibility in Allāh's essence. This was similar to al-Jahm bin Ṣafwān being unable to rebut the arguments of the Sumaniyyah Atheists leading him to use the Christian notion of the spirit of Allāh entering Jesus (ﷺ) to argue that Allāh is everywhere but without being perceived or described with anything. Ibn Kullāb's doctrine resembled the idea of Jesus being a word with Allāh (uncreated) which then became flesh (meaning, created).<sup>11</sup> Ibn Kullāb said Allāh's

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<sup>9</sup> This is a chapter in the book: "The Creed of the Kullābī Ash'arīs" an unpublished detailed work on the origins, history and development of the creed of the Jahmiyyah and its 3rd and 4th century offshoots.

<sup>10</sup> Refer to al-Bāqillānī's *al-Inṣāf* (p. 109), *al-Ghunya Fi 'Usūl al-Dīn* (p. 102), *al-Iqtīṣād Fi al-'Iṭiqād* of al-Ghazālī (p. 75), *Ghāyat al-Mar'ām* of al-Āmidī (p. 97), *Sharh Aqā'id al-Nasafiyyah* of al-Taftazānī (p. 88), and *Sharh Jawharah al-Tawḥīd* of al-Bayjūrī (p. 72) as only a few examples.

<sup>11</sup> Ibn Taymiyyah rebuts the claim that Ibn Kullāb was a hypocrite who 'entered Islām in order to corrupt it and please his Christian sister', stating this was a fabrication of the Jahmiyyah and Mu'tazilah who claimed that affirming any attributes resembles the religion of the Christians of multiple deities. This relates to the affirmation of the attributes in general, because the Mu'tazilah believe that affirming another meaning for Allāh, beyond affirmation of His essence, is equal to affirming another eternal entity alongside Him. Refer to *Sharh al-Asbahāniyyah* (p.384). As for the doctrine

kalām is a meaning in Allāh's self, uncreated, which took tangible form in the Qur'ān, and likewise the Tawrāt, and Injīl before it, which are all created expressions of that uncreated, eternal meaning in the self of Allāh.

Imām al-Dhahabī writes regarding Ibn Kullāb in *al-Siyar*:<sup>12</sup>

Muhammad bin Ishāq an-Nadīm said: [Ibn Kullāb] had debates with 'Abbād bin Salmān, and he would say, "The Speech of Allāh is Allāh", and 'Abbād would say, "He is a Christian by this saying". And Abu al-'Abbās al-Baghawī said: Faythūn the Christian said to me: May Allāh have mercy upon 'Abd Allāh [bin Sa'īd bin Kullāb]. He used to come to me to the Church and would take from me, and if he remained alive, we would have turned the Muslims into Christians. So it was said to Faythūn: What do you say about al-Masīh [Īsā bin Maryam]? He said: [The same] as what the people of your Sunnah say regarding the Qur'ān .<sup>13</sup>

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of kalām nafsī in particular, then the reports suggest Christian influence and parallels.

<sup>12</sup> *Al-Siyar* (11/174-176).

<sup>13</sup> This is in reference to the doctrine of the Kullābiyyah and Ash'ariyyah that the Arabic Qur'ān is a created expression of the eternal kalām which resides with the self of Allāh, similar to what is said by the Christians, that in eternity, the word was with Allāh and then the word became flesh. Ironically, the argument used by the Ash'ariyyah for this doctrine of theirs is an alleged piece of poetry from a Trinitarian Christian called al-Akḥṭal, which they claim is a proof to show that the meaning of kalām in Arabic is the meaning within the self (without the outward expression). Hence, leading to the Kullābī,



This notion actually has its origins in an argument used by the Jahmiyyah themselves. Imām Aḥmad writes in his refutation against the Jahmites:<sup>14</sup>

Then the Jahmī claimed another matter. He said:

I find a verse in the Book of Allāh that indicates the Qur'ān is created. The saying of Allāh, **“Indeed the Messiah, Jesus, the Son of Mary, is the Messenger of Allāh, and His Word which He bestowed upon Maryam.”** (4:171). And Jesus is created.

So we say:

Indeed Allāh has prevented you from understanding the Qur'ān . There are words that are applied to Jesus that are not applied to the Qur'ān, since he (Jesus) has been called, *mawlūd* (born), *ṭifl* (infant), *ṣabiyy* (boy), *ghulām* (youth), that he eats, and he is addressed with command and prohibition, and the name of discourse and threat is applicable to him. Then further, he is from the offspring of Nūh, and from the offspring of Ibrāhīm. Therefore it is not permissible for us to say regarding the Qur'ān what we say regarding Jesus. ...And the Christians and the

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Ash'arī doctrine that Allāh's eternal uncreated speech is with His self, and the Arabic Qur'ān in our presence is a created expression of that speech.

<sup>14</sup> *al-Radd 'alal-Jahmiyyah* (pp. 125-127).

Jahmiyyah lied upon Allāh in the affair of Jesus, and this is [because] the Jahmiyyah said (about Jesus), “*Ruh Allāh (the Spirit of Allāh) and His Word, except that His word is created.*” And the Christians said, “*Jesus is the Spirit of Allāh from the Essence of Allāh, and the Word of Allāh from the essence of Allāh*”, just like it is said “this tatter (shred, piece) is from that thawb (garment)” We say: Jesus became through a word and he is not the word itself, rather the word is the word of Allāh (*kalimah*), the saying of Allāh (*qawl*).

Whilst the Jahmiyyah used this argument in order to support their view that the Qur'ān is created, the Kullābiyyah claimed that there are two Qur'ān's. The speech that is with Allāh, uncreated, and that which is in our presence, the Qur'ān in letter and word, which is created. And the Ash'arites permit for it to be said that the Qur'ān is the speech of Allāh, but metaphorically, not in actuality.