

Aḍud al-Din al-Ījī, the Mu'tazilah and the Created Qur'ān

Al-Ījī (d. 756H), another Ash'arī scholar confirms that the Ash'arīs are in complete agreement with the Mu'tazilah that the Qur'ān is created. He writes in his book *al-Mawāqif*, after mentioning the opinion of the Mu'tazilah regarding Allāh being *mutakallim* (one who speaks), in that Allāh creates speech in others besides Him, and from this angle he can be said to have speech (*kalām*):

And this which the Mu'tazilah have said, we do not reject it. Rather we speak by it and we call it *kalām lafdhī* (expressed speech), and we acknowledge it is originated (*ḥudūth*), and that it is not established with His, the Exalted's, essence. However, we affirm an [additional] matter beyond that which is the meaning established with the self (*al-ma'nā al-qā'imu bil-nafs*) which is expressed through pronunciation ... Know that what the Mu'tazilah say regarding the speech of Allāh, the Exalted, which is the creation of voices and letters which indicate the desired meanings, and that they are originated, not established with His, the Exalted's essence, then we speak with this [saying], there is no dispute between us and between them regarding that as has just preceded.¹⁰⁸³

Al-Ījī has explicitly stated here that the Arabic Qur'ān is created and originated and is not the speech of Allāh that is established with His essence, and that in this matter, they, the Ash'arites are in complete agreement with the Mu'tazilah, save that they affirm something the Mu'tazilah do not, which is *al-kalām al-nafsī*.

¹⁰⁸³ Refer to al-Ījī's *Mawāqif Fī 'ilm al-kalām*, with the Sharh of al-Jurjānī, in the section on the attribute of *kalām* (speech) and Allāh being *mutakallim*.