

Before citing the views of the Kullābiyyah Ash'ariyyah on the Qur'ān, an excerpt from the excellent work of Abu Naṣr al-Sijzī (d. 444H) in this regard is important as it provides vital historical background.

He - رحمه الله - wrote:⁹⁹³

So when Ibn Kullāb and his likes emerged and tried to refute the Mu'tazilah through the path of pure reason without being well-versed in the foundations of the Sunnah and nor in what the Salaf were upon, and nor did they seek proof through the reports narrated in that (subject), due to their claim that they are akhbār āḥād which do not amount to knowledge, the Mu'tazilah made binding upon them (to accept) that there is agreement that speech (kalām) is letter and voice, and that it contains succession, sequence (ta'āqub) and composition (ta'līf), and that this is not found in what is observed except that it is with motion (ḥarakah), rest (sukūn), and that it is necessary that it has parts (ajzā', ab'ād), and that whatever is like this is not permitted to be from the attributes of the essence of Allāh, because the essence of Allāh, the Sublime, is not described with union (ijtimā'), separation (iftirāq), and whole (kull) and part (ba'd), and motion (ḥarakah) and rest (sukūn). And the ruling upon an attribute of the essence, is a ruling upon the essence too. They (the Mu'tazilah) said: So it is known through these points that the kalām that is annexed to Allāh, the Sublime, is a creation of His which He brought about and then ascribed to Himself, just as you say, "the servant of Allāh", and "the creation of Allāh" and "the action of Allāh."⁹⁹⁴

⁹⁹³ *Al-Radd 'alā man Ankara al-Ḥarf wal-Ṣawt* (taḥqīq, Muḥammad Bā Karīm Bā 'Abd Allāh, Dār al-Rāyah, 1994), p. 80-81.

⁹⁹⁴ This position of the Mu'tazilah (claiming they affirm speech for Allāh, but in the manner described) was taken as *taqiyah* (deception) in order to prevent scorn from being poured upon them, just like their affirmation of the Names of Allāh (devoid of attributes) was also taken as *taqiyah* for the same reason, since their view, in its reality, is the same as that of the Jahmiyyah. Whilst this was the argument of the Mu'tazilah against the Jahmiyyah for denying that Allāh has the attribute of kalām established with His self, the Jahmiyyah denied Allāh speaks with letter and voice, because this necessitate tajsīm and tashbīh and Imām Aḥmad recounted their argument and rebutted it. He said:

As for their saying that speech does not occur except with a cavity, mouth, two lips, a tongue and instruments, then has not Allāh said to the heavens and earth, **"Come both of you willingly or unwillingly." They both said, 'We come, willingly.'**" (41:11), do you see that they spoke with a cavity, a mouth, two lips, a tongue and