



## On Allāh's Kalām<sup>1</sup>

Imām al-Qurtubī

Released by [www.marifah.net](http://www.marifah.net) 1428 H

**Section:** The saying in the ḥadīth: “*He will call them with a voice*” is used by those who believe in [Allāh's speech being composed of] letters and sounds - Exalted is He above what the anthropomorphists and unbelievers say! In reality, Allāh's call is the call through some of the Archangels nigh unto Him, by Allāh's permission and His order.

Similar to this is what is accepted and not criticized in speech, that one should say, “*the Prince called and I received a call from the prince*” just as Allāh, the Exalted, said: “***Pharaoh called out his people***”. What is meant here is that the caller called upon his order and he issued a call with his permission.

And it is also, as it is said “*the prince killed so-and-so and struck so-and-so*” and this doesn't mean that he was the doer of the action but it means that he gave the command for the action.

And it has been sited in authentic Ḥadīth that the Angels will call out in front of all of the creation and address the people of piety and uprightness saying: “*Indeed, so and so the son of so and so...*”; as has proceeded.

This is similar to what is mentioned in the Ḥadīth of descent, that served as an explanation of the report of al-Nasā'i from Abu Hurayrah ؓ and Abu Sa'īd ؓ who said that Prophet Muhammad ﷺ said that Allāh, all-Mighty and Splendid, waits until the first half of night has passed then He orders a caller to say: “*Is there any prayer that that he may be responded to? Is there any one asking for forgiveness that he may be forgiven? Is there any mendicant that he may be given?*” [This Ḥadīth has been] authenticated by Abū Muḥammad ‘Abd al-Ḥaqq.

And so every Ḥadīth that makes mention of [Allāh's] voice or call, then this is its interpretation, that [the mention of] the adjunct has been omitted. The proof for this is the pre-eternality of the speech of Allāh, the Exalted, as has been mentioned in the book *Al-Dīyanāt*.

---

<sup>1</sup> Excerpted from *al-Tadhkira fī ahwāl al-mawta wa umūr al-ākhirā*, **The Reminder of the Conditions of the Dead and Matters of the Hereafter** (p. 232-233); see: <http://alkahtane.com/topics/ara/al-tathkera%20qurtoby%20book.htm>

So, if some fool says: *“There is no evidence of interpreting the saying in the way you did, as it mentions ‘I am The Requirer (Al-Dayyān)’; and this is said truthfully and honestly by none except Allāh Almighty”*, then it is said to him: if the angel said this on behalf of Allāh and announced it for Allāh, then the matter [i.e. the statement] returns to Allāh, *rabbul-‘alamīn*. And the proof for this is the fact that when anyone of us reads the Qur’ānic verse **“Verily I am Allāh”<sup>2</sup>** then this does not refer to the reader, but the reader is in reality alluding mentioning the words of Allāh and alluding to it with his own voice. And this matter is quite obvious.



---

<sup>2</sup> 20:14