



## His Speech is Not Via Letter or Sound

Imām al-Bayhaqī<sup>1</sup>

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...and His speech is not via letter or sound (*ṣawt*); when we understand it and then recite it, our recitation is with letters and sound (*ṣawt*).

Abū ‘Abd Allāh al-Ḥāfiẓ informed us: Abu’l Abbās al-Mahbūbī informed us: Sa’id ibn Mas’ūd narrated to us: Yazīd ibn Harūn narrated to us: Hammām ibn Yaḥya narrated to us from al-Qāsim ibn ‘Abd al-Wāḥid from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl from Jābir ibn ‘Abd Allāh from ‘Abd Allāh ibn Unays (may Allāh be pleased with them) from the Prophet ﷺ in a ḥadīth on Mazālim (requital from oppression), he ﷺ said:

“Allāh will gather His slaves, naked, uncircumcised, and with nothing with them (*buhman*); He will then call them with a voice (*ṣawt*) heard by one afar as heard by one nigh: ‘I am the King, I am the Requirer’”<sup>2</sup>

This ḥadīth, al-Qāsim ibn ‘Abd al-Wāḥid is isolated (in narrating it) from Ibn ‘Aqīl.<sup>3</sup> Ibn

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<sup>1</sup> Excerpted from *Al-Asma’ wa al-Sifāt*, Volume 2.

<sup>2</sup> For Imām al-Qurtubī’s commentary on this ḥadīth see: <http://www.marifah.net/articles/kalam-qurtubi.pdf>

<sup>3</sup> The problematic narrator [Ibn ‘Aqīl] being discussed here has transmitted a similar variant to the ḥadīth under discussion by al-Bayhaqī which is recorded by al-Ṭabarānī in *al-Muḥjam al-Kabīr* indicating that, in fact, it is a herald/caller (as opposed to Allah) who will call with a voice:

‘Alī ibn ‘Abd al-‘Azīz narrated to us, he said: Abu’l Walīd al-Ṭayalīsī narrated to us; And Abu Muslim al-Kashshī narrated to us, he said: ‘Abd Allah ibn Raja’ al-Ghudānī and Ḥajjāj ibn Minhāl narrated to us; And ‘Abd Allah ibn Aḥmad ibn Ḥanbal narrated to us, he said: Shayban ibn Farrukh narrated to us; They said: Hammam narrated to us, he

‘Aqīl and al-Qāsim ibn ‘Abd al-Wāḥid were not used as a proof by the two Shaykhs, Abu ‘Abd Allāh al-Bukharī and Abu’l Ḥusayn Muslim ibn al-Ḥajjāj al-Naysaburī, and they did not transmit this ḥadīth in their Saḥīḥ with its chain, and Bukharī only indicated to it in the heading (*tarjamah*) of a chapter.

The Ḥuffāz have differed over using ibn ‘Aqīl as proof due to the defect in his memory; and the attribute of voice in Allāh’s speech (Exalted and Glorified is He) has not been established in an authentic (*saḥīḥ*) ḥadīth besides his ḥadīth, and we are not obliged to accept it, and it is possible that the voice therein, if established, refers to (something) else as: It was narrated to us from ‘Abd Allāh ibn Mas’ūd, in Mawqūf and Marfu’ form, when Allāh speaks to send revelation the inhabitants of Heaven hear a rattle like the dragging of a chain over a rock. And in the ḥadīth of Abu Hurayrah from the Prophet ﷺ: “When Allāh has ordained some affair in the Heaven, the angels beat their wings in obedience to His speech, which sounds like a chain dragged over a rock.”

Hence in these two authentic ḥadīths is an indication that they hear a sound upon revelation (*wahy*) but, in Heaven [and] because of the wings of the Angels; exalted is Allāh from resembling creation, a lofty transcendence.

As for the ḥadīth al-Bukharī mentioned from ‘Umar ibn Ḥafṣ from his father from al-A’mash from Abū Ṣāliḥ from Abu Sa’īd, he said: Allāh’s Messenger ﷺ said:

“Allāh says ‘O Ādam’ and he [Ādam] says ‘I am present and at your service’. Then a voice will call out ‘Truly Allāh (blessed and exalted is He) orders you to bring forward from your progeny a deployment to Hell”

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said: al-Qāsim ibn ‘Abd al-Wāḥid narrated to us, he said: ‘Abd Allah ibn Muḥammad ibn ‘Aqīl narrated to us that Jābir ibn ‘Abd Allah narrated to him, he said:

A narration a man from the Companions of the Prophet ﷺ heard from Allah’s Messenger ﷺ which I did not hear from him had reached me, and I feared he or I would die before I heard it, so I purchased a camel and tied my luggage to it; I then traveled upon it for a month until I reached Shām. I then came to ‘Abd Allah ibn Unays al-Anṣārī [at his house], I stood and sought his permission (to enter) and said “(I am) Jābir ibn ‘Abd Allah”; he then came out to me and embraced me and I embraced him. I said: “It has reached me there is a narration that you heard from Allah’s Messenger ﷺ concerning *Maḥālim* (requital from oppression); I feared that you or I would die before I heard it”. He said:

I heard Allah’s Messenger ﷺ say: “Allah will gather His slaves” and he pointed with his hand in the direction of Sham “naked, barefooted, uncircumcised and without possession (*buhman*)”. I said: “What is *buhman*?” He said: “They have nothing with them”; (the Prophet ﷺ continued:) “and **a caller will call** with a voice heard by one afar as heard by one nigh: ‘I am the King, the Requirer’. It is not possible for any of the inhabitants of Paradise to enter Paradise while one of the inhabitants of Hell seeks his rights from him and it is not possible for any of the inhabitants of Hell to enter Hell while one of the inhabitants of Paradise seeks his rights from him, even (if it be) a slap”. I said: “How (will we pay), when we will come naked, uncircumcised and without possession?” He said: “Good and bad deeds”.

This wording, Ḥafṣ ibn Ghiyāth is isolated (in narrating) it as such, and Wāki' and Jarīr and others from the students of al-A'mash contradicted him and did not mention therein the word "voice" (ṣawt). Aḥmad ibn Ḥanbal was asked about Ḥafṣ and he said "he would confuse his ḥadīth". Furthermore, even if he did preserve it (correctly), therein is an indication that this speech to Adam occurred on the tongue of an Angel, calling to him with sound: "Truly Allāh (blessed and exalted is He) orders you"; hence his statement "A voice will call out" means (and Allāh knows best): "An Angel's voice will call out" and this is apparent in the narration. And with Allāh is success.

