

**Vol. 3 No.1 (2025)**

**Historical Analysis of the Controversy of the Holy Quran as Creation**

**Dr. Naseem Akhter<sup>1\*</sup>**

Associate Professor, Department of Islamic Studies  
Shaheed Benazir Bhutto Women University, Peshawar, Pakistan  
Corresponding Author Email's: [khtr\\_nsm@yahoo.com](mailto:khtr_nsm@yahoo.com) &  
[naseemakhter@sbbwu.edu.pk](mailto:naseemakhter@sbbwu.edu.pk)

**Dr. Sohail Akhtar<sup>2</sup>**

Lecturer History, Ghazi University, Dera Ghazi Khan.  
[sakhtar@gudgk.edu.pk](mailto:sakhtar@gudgk.edu.pk)

**Sadia Rehman<sup>3</sup>**

Lecturer in Islamic Studies, Jinnah College for Women,  
University of Peshawar. [sadiarehman@uop.edu.pk](mailto:sadiarehman@uop.edu.pk)

**Abstract**

The study primarily covers the famous issue of the controversy of the creation of the Holy Quran which was raised during the golden period of the Abbasid Caliphate. In the final era of Umayyad's Caliphate, a debate started on this controversy. Still, after the decline of Umayyad, it remained hidden, especially during the Haroon era which had a strict stance against this movement. Mamoon passed an order in favor of the Creation of the Quran. Mamoon supported Motazliz and the Creation of the Quran became the official faith of the state for fifty years by force until Mutawakil terminated the previous order. It was a period of trial for the people who opposed it. A large number of scholars were killed, hanged, sent to jail or other punishments. Except Imam Ahmad Bin Hunbal no one had shown patience. The study is an attempt to explore and highlight the controversy of the creation of the holy Quran on the historical basis which had created unrest among Muslims.

**Keywords:** Crises, Motazliz, Creation, Quran, Ahmad Bin Hunbal, Mamoon.

**Introduction**

Mu'tazilah is a rationalist sect, whose founder was an Iranian-born Wasil bin Atta al-Ghazal, who was a student of Khawaja Hasan Basri, may God have mercy on him. According to him, the Quran is created, monotheism can be known rationally, the perpetrator of a major sin is an infidel- Quran is created. In the Abbasid period, a new debate arose that the Quran is a creation. It was first propagated by the Mutazila, because the Mutazila believe that the Quran is a creation. Quran is created. In the Abbasid period, a new debate arose that the Quran is a creation. It was first propagated by

**Vol. 3 No.1 (2025)**

the Mu'tazila, because the Mutazila believe that the Quran is a creation. The caliphs of Banu Abbas, especially Mamoon al-Rashid, were strongly influenced by the beliefs of Mu'tazilah. He had killed many scholars simply because they considered the Qur'an to be uncreated, and Imam Ahmad bin Hanbal had been imprisoned and beaten for a long time because of this problem. Finally, during the reign of Caliph Wasiq Billah

**Discussion**

During the Abbasid era, a new sect in Islam rose and this sect brought religious matters to the common people on a logical basis, in contrast to the ancient sects of Muslims, the Sunnis, the Shia and the Khawarij is called Motazila.<sup>i</sup> In fact, with the expansion of Islam, many people belonging to previous religions entered Islam and then discussions started among these people on various issues. He had a problem with the Qur'an. In the last days of the Umayyad period, four religious sects had arisen among the Muslims, among them Sunni, Shia, Khawarij and Marjah. Unlike the Sunnis, according to the Shias, all those who oppose the Ahl al-Bayt are immoral and out of Islam. The Khawarij were against the Umayyad Caliphs on this basis. It is not enough for them to call non-Khawarij sinners, they consider Jihad as a religious duty. Along with these three sects, another group came into being, which believed in rationality. They were called 'Etizal. Who is a believer or a sinner? Then he declared that he was neither a believer nor a transgressor, but in the middle of both Hasan Basri used to call such people transgressors. Wasil got up from there and sat on the second porch of the same mosque and formed his circle, Amr bin Ubayd also sat with him.<sup>ii</sup> In the early days of Islam, especially in the matter of the caliphate, the group that had a different opinion from the public was the Mutazila. Marajah believed that faith is the name of the belief of the heart. They did not consider worship as a part of faith and in their opinion, committing great deeds does not deprive a person of faith. The application of the believer has been made so general that it has come down to saying that faith is not harmed by sin and disbelief is not benefited by obedience.<sup>iii</sup> This ideology had far-reaching religious and political implications for Islam and Muslims. The group aligned the Muslims on religious and political matters and said that Uthman was neither a disbeliever nor a rebel against them. His companions have sinned, and neither Hazrat

**Vol. 3 No.1 (2025)**

Muawiya nor his companions have committed any crime. On the contrary, the Kharijies were at the other extreme and did not consider anyone as a believer except themselves. According to them, faith is not only the testimony of the heart, but the observance of the rules of the Sharia is also a part of faith. All the perpetrators are bigots and therefore they were disbelievers, thus all Banu Umayyah were excluded from Islam.<sup>iv</sup> The Shias also interpreted the Kharijites to some extent and in their opinion, all those who fought or opposed the Ahl al-Bayt and their supporters are not believers.<sup>v</sup> Almost the same thing was written in Shahr Nahjul Balagha that all those people who are against or enemies of Hazrat Ali and Hazrat Ali have nothing to do with Islam, they are transgressors and infidels.<sup>vi</sup>

The Shias were not so strict in this matter that they considered it obligatory or necessary to wage jihad against other Muslims in order to express their faith, so that they did not have the power of attack and defense. They support Islamic beliefs, but in speech they try to nurture their own particular beliefs to some extent and take revenge by their actions.<sup>vii</sup> Contrary to all of them, the Motazila was of the opinion that all such people who are guilty in any way are neither believers nor transgressors.<sup>viii</sup> After that time, he said that the perpetrator is one of the great ones who is inevitably the wrongdoer. It should not be done, children, they did not value the martyrdom of Ali and Talha Zubair even as much as a pargah and said that it is possible that both of Usman's are wrong. With the passage of time, the people started to disagree with the Muslims. The Umayyad rulers also worshiped him until the last ruler Yazid -II and Marwan II openly became supporters and patrons of the Mutzalah. During the Muslim era, the Mutzalah achieved an extraordinary rise even during the reign of Mamoon. became the official religion of the state. The 50-year golden age of the Abbasids was the height of the Mu'tazila and during that time a movement which was the creator of the Qur'an arose and was sponsored by the state and shook the world of Islam. The group that raised the issue was the Mutazila and they raised the question that the Qur'an is a creation. The foundation of Allah was his five principles, in which the first principle of speaking with tauheed, the principle of justice, the third principle of speaking with promise and promise, the fourth principle of speaking with

**Vol. 3 No.1 (2025)**

Manzilla between the two pillars, and the fifth principle was *Amr bi al-Moroof and Nahi an al-Munkir*. If talk about these five rules, then in the 3rd century Hijri, there is a famous Zaim Hayat of Muzla who said that if a person does not believe in these five rules, then he cannot be called a Motazila.<sup>ix</sup> Because of the Qur'anic verses that refer to Tanziyyah, the Muzla used to refer to them as the basis. There were mentions of the various attributes of Allah and which are related to His Existence and in which it is said that Allah The attributes of God cannot be found in any creature. Attributes, in turn, raised the problem of the Almighty that the attributes are the same essence, they are the essence of the other. After giving a rational argument on the Quranic verses with Tawheed Bari in the Quran and the various attributes of the Almighty, Mutazila said that the Quran is a novel of the Word that Allah has created and it is called the Word of Allah because Allah sent it to the Prophet. For what is created without any connection and the difference is that there is a difference between His and our words. But the Qur'an was directly created by Allah and the letters that we, the Mustafas, write and perform with our tongues are our industry and their reverence is obligatory because they point to the direct creation of Allah.

Being the speaker of God means that he is the creator of the words and his doer, because the word is nothing but that the speaker performs an action, the body is guided by the addressee. Allah is Mutkalam, that is, He is the doer of an action that guides him to his will, and every doer is a creature, the attribute of speech, the creator of the Qur'an and other attributes. It was believed that Allah has described His attributes Himself, He has said about Himself that He is on the throne and He said that we should believe as it is in the revelation and do not get involved in its interpretation and explanation. And leave the interpretation of the Quran to Allah. These people say that the religion of the Companions of the Prophet (peace and blessings of Allah be upon him) was that they did not explore the inner parts of the nasukh and did not try to know their nature, and they were the greatest holders of Islam and the Shariah, but the Mutazila based on their opinion. They persisted and said that the Qur'an is a creation and they propagated it, so on the issue of the creator of the Qur'an, they continued to get the support of Mamun Mu'tasim and Wasiq and they prevailed. The elder Akbar could not convince the

**Vol. 3 No.1 (2025)**

predecessors and the main reason for this was that he received official patronage. Mamoon's special knowledge taste for Mutazila Mamoon al-Rashid's special knowledge taste for Mutazila due to scholarly and literary debates. He created an atmosphere to get the agreement of Mamoon on the issue of the creation of the Qur'an and introduce it as a religion and as a religion. His was associated to Motazila. And he gave the Mitzvah a special place in his court, which resulted in the Mitzvah becoming the official religion of the state and giving him complete freedom.

From the beginning, Mamoon wanted to establish his opinion on the issue of creation of the Qur'an, but Yazid bin Harun remained silent with the political imposition on the explanation of the Qazi, but when he died in 206 Hijri, Mamoon urged the people to adopt the opinion of the creation of the Quran. He issued the decree. He began to make it difficult for the people to obey it in any case. In 218 A.H., when he issued a decree to adopt the belief of Khalq Quran, he established a system to implement it, it was called Mihntah. Mamoon issued a decree to the officials of all the provinces, the summary of which was that it is obligatory to correct the corrupt beliefs of the people, when there has been a corruption in any of the principles of religion, it is necessary to solve it and Mamoon He said that the Quran is created. He wrote a letter to the ruler of Baghdad in which he asked that seven people from among the great hadiths should be presented to him, the first being Muhammad bin Saad Muslim who was the secretary of Yazid bin Haroon, the third Yahya bin Moin the fourth Zaheer bin Harb the fifth. Ismail bin Dawud, the sixth was Ismail bin Abi Masoud and the seventh was Ahmad bin Adurak. They were famous hadith scholars and they condemned the creation of the Qur'an. They will support his words by being convinced .When these people were brought to his court, he said that we people believe in the Qur'an and were sent back to our homes, but this did not end the temptation. The Ahl-al-Hadith told him to gather the jurists and scholars in his house and tell them from the seven graves the same thing that he had said in the court of Mamoon, so they repeated their words there and were released. When these people were brought to his court, he said that we people believe in the Quran and were sent back to our homes, but this did not end the temptation.



**Vol. 3 No.1 (2025)**

The Ahl-al-Hadith told him to gather the jurists and scholars in his house and tell them from the seven graves the same thing that he had said in the court of Mamoon, so they repeated their words there and were released. Ahmad Ibn Hanbal was not in this group. Some believe that Ibn Dawud advised that he should not be invited. His integrity and steadfastness were known to all. When Imam Ahmad bin Hanbal came to know the condition of these seven scholars, he expressed his sorrow and said that if these people had worked patiently and had been steadfast for the sake of Allah, the matter would have been settled. And though this man had threatened them, but when they supported his words. And these people were the eyes of the city, so he had the courage to act against others. It happened because of this accident that those people were left, but the government was undoubtedly strengthened and it was an accident for the Muhadditheen, Ulama, Imams and the people, who will come and give the answer. He did not do it, but only ordered those who opposed this belief, then Mamoon was strict on all such people, he put them to the test. In this way, Ishaq also called many other people, among whom was Bashir bin Waleed. He was asked this question, what do you think about the Qur'an? The human said: The Qur'an is the word of Allah. Is the creator of everything, Ishaq said, Is the Qur'an also a thing, human being is also a thing, Ishaq, then he is also a creation, human being, he is not the creator, Ishaq, I did not ask you this. He said: I, Can't give a better answer. Ishaq, is the Qur'an a creation, Abu Hasan, you are repeating yourself, Ishaq is also the talk of Amir al-Muminin, Abu Hasan, well, if this is the opinion of Amir al-Muminin, then he has ordered you people to obey him, or is it a call to him? is given Ishaq asked Imam Ahmad bin Hanbal, may God bless him and grant him peace, what do you say about the Qur'an, Imam Ahmad bin Hanbal, it is the word of Allah, Ishaq, is it a creature, Ahmad, it is the word of Allah, I can't say anything more than that.

What is the meaning of Ishaq Allah's all-seeing, Ahmad, he is as he defined himself. What is the meaning of this? I do not know. He is as he defined himself. After writing down all the questions and answers and sending them to Mamoon, he was angry and said that if Bashir bin Waleed and Ibrahim bin Mahdi refused, they should be killed and the rest of the people should be imprisoned

**Vol. 3 No.1 (2025)**

and sent to me so that they would be exposed to the sword. On Mamoon's order, Ishaq examined the Qazi, the jurists, and the muhadditheen. Among them were Imam Ahmad bin Hanbal, may God bless him and grant him peace, Muhammad bin Nuh, Sajadah and Qarar. Sajadah accepted the creation of the Quran while Imam Ahmad bin Hanbal and Muhammad bin Nuh refused. After the fifth letter of Mamoon, Ishaq was sent to them and there were 21 people among them who were sent to the border of Syria. It was near that the news of Mamoon's death came. Muhammad bin Nuh also died in this journey. The leadership and leadership of the rest of the caravan was entrusted to Imam Ahmad bin Hanbal. And involve Ahmad bin Abi Dawud in every advice, because this Ahmad bin Abi Dawud was the greatest guardian of Khalq Quran and he was a supporter of Mutzalah and it was on his advice that he issued the decree of Khalq Qur'an in Mamoon. And Rizal Daulat used to look at his threats with malice and hatred. When Imam Ahmad bin Hanbal was in prison, his uncle Ishaq went to meet him and advised him to accept the creation of the Qur'an by leaning on it. But he said, "If the scholar answers with *taqiyyah* and the ignorant with ignorance then how will the truth be revealed?" from Not again.<sup>x</sup> Mutasim invited Ahmad bin Hanbal to his court. Ibn Abi Dawud and his companions were present in the court. The court was full of judges and jurists of wealth. The Khalifa ordered them to debate with Ahmad. Al-Mu'tasim: What is your belief? The summary of this debate is: Ahmad bin Hanbal: I bear witness that there is no God but Allah, and your grandfather Abbas narrated it. When Abd al-Qais came with a delegation to the Messenger of Allah, may God bless him and grant him peace, he taught them faith in God and said: Do you know the meaning of faith in God? He replied: Allah and His Messenger have more knowledge. He said that it means the testimony that there is no God but Allah and that Muhammad is the Messenger of Allah, and *Iqamah Salawat*, and paying Zakat, and fasting in Ramadan, and that you bring in one-fifth of the booty. A Ahmad bin Hanbal had a meaning that in the interpretation of faith, the Messenger of Allah did not mention the creation of the Quran - O Commander of the Faithful! If the book of Allah and if there is anything in the Sunnah of the Messenger of Allah, say it. I will believe it. A person from the audience: Allah Taala has said;

**Vol. 3 No.1 (2025)**

And did not come, no new (mention) came from their Lord, So, can there be anything other than a new creation? Imam on this Ahmad bin Hanbal: Allah the Almighty has said:

And by the one who mentions the Quran. In this phrase, the reference is to the Quran, and in this verse, one of the people present: The Prophet asked him with rational arguments. Ibn Hanbal: I do not understand what this is about. These rational arguments are not mentioned in the Qur'an or in the Sunnah of the Prophet. A person from the audience: O Ameer-ul-Momineen! When His Holiness, He rushes to attack the superstition by presenting the evidence in front of him, When they talk, he says, I don't know, What is Ibn Abi Dawud: O Commander of the Faithful! Undoubtedly, it is misguided, misleading and heretical.

Thus the meeting ended and Ibn Hanbal was sent back to prison. The same debate continued for three days and when the result did not come out, Mutasim ordered that Ibn Hanbal be imprisoned. According to the tradition of Masudi, 38 passes were built. Ahmed's body was stolen with blood and wounds and he was sent back to prison. Later, Ibn Abi Dawud advised Mutasim to kill Ahmad, but Mutasim did not accept the advice and set Ahmad free. One of the reasons for the liberation was that Ahmad was a noble before the people. The people had such a deep devotion to him that if he was not freed, they feared severe sedition which would have been impossible to resist - another reason was that he was a brave and determined ruler. When he saw that Ahmad had shown extraordinary bravery and steadfastness in protecting and defending his faith, he did not feel any fear, nor did he show any weakness. So the greatness and love of Ahmed was born in his heart and out of gratitude he released him. Mutasim died in 227 AH and Wasiq came to the throne of Baghdad. Mamoon's example in knowledge and grace was even better than that, when the time of Wasiq came, they rose again, but Ishaq Hakim of Baghdad arrested Ahmad and his companions and brought them before Wasiq. Wasiq first debated with him and when he did not change his opinion, he called for a sword and beheaded him with his own hand. His head was mounted on a pillar in the eastern side of Baghdad for a few days. After that, it was hung in the western side. Due to this



**Vol. 3 No.1 (2025)**

incident, a great uproar arose in Baghdad, but Wasiq did not attack Ibn Hanbal and there is a tradition that Wasiq ordered him to leave the city. That is why they went into hiding and appeared after the death of Wasiq. In 232 A.H., Wasiq died and Mutawakil sat on the throne. He remained silent for two days and did not take any action regarding the creation of the Qur'an. At the end of the year 234 AH, he issued the famous decree in which he prohibited the saying of the Quran. He issued an order in all parts of the kingdom that no word should be spoken about the creation of the Quran. When this order was issued, people gasped. All the people prayed to him and he got the title of Muh-u-Sunnat even though he was famous for cruelty and harshness. The sedition of the Qur'an was not limited to the city of Baghdad, but it caught fire in every province, every city and every town had happened

**Conclusion**

The problem of the creation of the Quran was initiated by the Mutazila and basically Mutazila is a rationalist sect whose founder was Wasil bin Atta al-Ghazal, a disciple of Khawaja Hasan Basri, of Iranian origin. According to him, the Quran is a creation, monotheism can be known rationally, the perpetrator of a major sin is an infidel, etc., in the era of Mamoon al-Rashid it became the official religion. The issue of the creation of the Quran was basically a shared theory between the Mutazila and the government, which created a *fitna* for a long time. Ibn-e-Abi Daud asked by an old man in the court of Wasiq, "What do you know about the creation of the Quran?" The old man asked for permission to debate with this courtier Mutazili scholar Ibn Abi Dawad. The caliph gave permission, He said to Ibn Abi Dawad: I say a simple thing to which neither the Messenger of God nor the rightly caliphs invited people to it. If you use force to convince, then there are only two things. These great beings were aware of this problem, but they kept silent, so you should also keep silent. And if you say that they did not have knowledge, and just think about something that was not known to the Messenger of Allah, nor to the rightly caliphs, so how did you come to know about it? There was no reply from Ibn Abi Dawad. The old man said *Subhan Allah* they did not know and you know better than them. After this debate, Wasiq dismissed the assembly. And banned the debate on the question of the Quran. Because of this *fitna*, the people became nervous. A mistake was

**Vol. 3 No.1 (2025)**

made by bringing the rational argument under discussion in the general public. And the chapter of logical discourse is closed.

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