

## The Backgrounds and Consequences of Separating the “Mord” From the “Meaning” of the Holy Qur'an in the Literature of Muslim Theologians

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DOI: 10.22096/rc.2023.561479.1071

[Received Date: 07/09/2022 Acceptance Date: 13/12/2022]

### Abstract

By exploring the fields of separating the “word” from the “meaning” of the Holy Quran, the present article explores the issue of why this separation was proposed and what were its consequences? And was Understanding the Qur'an as humanized a direct consequence or a necessity of this separation? The author of the article examines the views of Mu'tazila, Ahl al-Hadith, Ibn Kullāb, Ash'ari, Māturīdite, and Zāhirites - according to the backgrounds of this separation - that is, the two theories of the creation of the Qur'an and arresting (Sarfah). Ibn Kullāb's point of view is important because he separated the "readable" (Maghrou') from the "old divine word" and provided the basis for separating the word into "spiritual and verbal" for Ash'arites. According to Ibn Kullāb and Ash'ari, the words of the Qur'an are humanized. Another important point of view is that of Mu'ammār ibn Abbad Mu'tazili, who, from the separation of the creation of substances and accidents, and Understanding the Qur'an as accident, came to the belief that the Qur'an is humanized in its wording and meaning.

**Keywords:** Separation of word from meaning; Understanding the Qur'an as humanized; Old Muslim theologians; Mu'ammār bin Abbad; Ibn Kullāb; Abul Hassan Ash'ari.

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