The Correction of a False Conceptualization:
The Authenticity of the Kalām Imputation

Hamdullah Arvas
Dr., Şırnak University, Faculty of Theology Department of Kalam, Şırnak, Turkey

harvas13@gmail.com	ORCID 0000-0003-3710-5618

The Correction of a False Conceptualization:
The Authenticity of the Kalām Imputation

Abstract

What are the sources of the naming of the 'ilm al-kalām? In the emergence of this term, is the external influences of Islāmic thought decisive than internal dynamics or not? Although it is not actually true, today there are many claims that link the naming of kalām to external influences. This problem of imputation is also the process of "self-fulfillment of a prophecy". So how did the issue come to this? In the beginning, the first group of orientalists exemplified the concept of 'kalām' through the word 'logos' to improve the understanding of their readers or explain what meaning of kalâm is. Subsequent orientalists have loaded a truth value on this view by way of using this information as a reference. Some Muslim scholars who wanted to support religious knowledge with the philosophical method encouraged this understanding or approaching even if they did not want to do this. Thus, the claim that the term 'kalām' was taken from the Greeks was gradually adopted. In fact, there is no evidence in Islāmic classical sources confirming this claim. In reality, those considerations are a result of the Greek Western-centered perspective. In our article prepared to draw attention to this view, the conceptual ground on which the imputation of the Kalām science is based on Islāmic thought has been investigated. The thesis of the word 'kalām' which namely consists of the ability of speech, the speech of God, the reading of the Qur'an, and the reason for defending the Islamic creed is belong to Islamic thought is encouraged, and also the similarity between 'kalām' and 'logos' are accepted only commonness of natural language and basic human experiences.

Keywords

Kalām, Logos, Theology, Authenticity, Islām, Christianity

YANLIŞ BİR KAVRAMSAL İNŞANIN DÜZELTİLMESİ: "KELÂM" İSİMLENDİRMESİNİN ÖZGÜNLÜĞÜ MESELESİ

Öz

Kelām teriminin ortaya çıkmasında etkili olan faktörler nelerdir? İslam teolojisinin kelâm ismini almasında dış kaynaklar daha mı çok belirleyici olmuştur? Gerçekte doğru olmamasına rağmen günümüzde kelâm ilminin isimlendirmesini dış etkilere bağlayan iddialar bulunmaktadır. Bu durum bir bakıma bir kehanetin kendini gerçekleştirmesidir. Peki buraya nasıl gelindi? Başlangıçta bazı oryantalistler, kelâm teriminin anlamını kendi okuyucularına daha iyi anlatmak için Eski Yunanca'da düşünceyi, bilinci ve mantığı ifade eden 'logos' kelimesini örnek göstermişlerdir. Sonraki süreçte bu bilgileri referans alan birçok araştırmacı bu örneği çeşitli yorum teknikleri ile gerekçelendirmiştir. Daha sonra dinî bilgiyi felsefî araçlarla temellendirmek isteyen Müslüman araştırmacılar bu bilgiye kitaplarında yer vermek sureti ile bu kanıyı güçlendirdiler. Böylece mantıkla ilişkisi Arap dili üzerinden verili olan 'Kelâm' teriminin Yunanlılardan alındığı iddiası zaman içinde bir hakikat değeri kazanmış oldu. Gerçekte klasik kaynaklarda bunu doğrulayan bir kanıt bulunmamaktadır. Bu anlayış akademideki Batı-Yunan merkezli bakış açısının bir sonucudur. Bu duruma dikkat çekmek için hazır-

lanmış çalışmamızda Kelâm ilminin isimlendirilmesinin, İslām düşüncesi içinde dayandığı kavramsal zemin ir-delenmiştir. Metin boyunca kelâm kelimesinin, insanın konuşma erdemi, Allah'ın hitabı, Kur'ân'ın okunması ve bir iddiayı gerekçesi ile savunma şeklindeki anlam biçimlerinin İslâm düşüncesine ait olduğu, Kelâm ile logos arasındaki anlam benzerliğinin doğal dilin ve temel insanî tecrübelerin benzerliğinden kaynaklandığı tezi gerekçelendirilmeye çalışılmıştır.

Anahtar Kelimeler

Kelâm, Logos, Teoloji, Özgünlük, İslâm, Hristiyanlık

Introduction

According to Tritton, who is one of the orientalist scholars, no religion begins as a theology.[1] But this generalization is incorrect. Nevertheless, there is an almost general agreement within the ranks of modern scholars, that the dialectical technique of Kalām is obtained from external sources. For example, some Western scholars stated that the Muslim theologians, who use logical arguments to determine the principles of religion, obtained these dialectical techniques from early Christian theology.[2] Another group put forward that the 'kalām' was produced by imitating the meaning of the logos in Greek root. For example, Josef van Ess has pointed out *Greek*, Michael A. Cook has indicated the *Syriac sources*. Henry Wolfson also has stated that kalām was used to translate into Arabic the different meanings of the Greek term's *logos* or *dialexis*.[3] Some scholars, such as H.R. Gibb and S. Pines, put forward that *mutakallīm / apologist* word used firstly in the early Abbasid dynasty, and they used Greek logic against dualistic heretics.[4] Another idea is that Kalām has also a lot to do with apologetics. Influenced by *Hellenistic philosophical* and theological thought, it uses various *rationalistic tools* to defend Islāmic doctrines and uproot what it perceives as heretical concepts, infiltrated Islāmic thought. Thus, it is tightly connected to the term *aqida* which stands for belief, creed, or article of faith.[5]

---

[1] A. S. Tritton, "Foreign Influences on Muslim Theology", *Bulletin of the School of Oriental and African Studies* 10/04 (1942): 837.

[2] Ignaz Goldziher, *Introduction ıslamic Theology and Law* (Princeton University Press, 1981), 13-4; Henry Austryn Wolfson, *The Philosophy of Kalam* (London: Harvard University Press, 1976), 85-6; Oliver Leaman, *An Introduction to Classical Islamic Philosophy* (Cambridge: Cambridge University Press, 2001), Georges C. Anawati, 'Kalam', *The Encyclopedia of Religion*, 1987. 231–42; Livnat Holtzman, 'Islamic Theology', *Handbook of Medieval Studies: Terms - Methods - Trends*, ed. Albrecht Classen (De Gruyter, 2010), 56–68; S. Horovitz, *Yunan Felsefesinin Kalāma Etkisi*, trns. Özcan Taşcı (İstanbul: Litera Yayınları, 2014), 1-16.

[3] Wolfson, *The Philosophy of Kalam,* 85-86; Mark Muelhaeusler, 'Christian Polemic and the Formation of Islamic Dogma', *Muslims and Others in Early Islamic Society*, ed. Robert Hoyland, 2004. 241– 58; Josef van Ess, 'The Beginnings of Islamic Theology', *The Cultural Context of Medieval Learning*, ed. J. E. Murdoch and E. D. Sylla, *26* (Springer, Dordrecht: Boston Studies in the Philosophy of Science, 1975), 87-111; 'The Logical Structure of Islamic Theology', *Logic in Classical Islamic Culture*, ed. Gustav E. von Grunebaum, 1970; Michael A. Cook, 'The Origins of Kalam', *Bulletin of the School of Oriental and African Studies*, 1980, 32-43; Michael A. Cook, *Early Muslim Dogma: A Source-Critical Study* (New York: Cambridge University Press, 1981), 124-144; Alexander Treiger, "Origins of Kalam", *The Oxford Handbook of Islamic Theology* (New York: Oxford University Press, 2016), 28-43.

[4] Dimitri Gutas, *Greek Thought, Arabic Culture, The Graeco-Arabic Translation Movement in Baghdad and Early 'Abbasaid Society (2nd-4th 5th-10th c.)* (New York: Routledge, 1998), 72.

[5] De Lacy O'Leary D. D., *Arabic Thought and Its Place in History* (New York: Kegan Paul, Trench, Trubner & Co, 1922), 1-36.; William Montgomery Watt, *Islamic Creeds: A Selection* (EDīnburg: EDīnburgh University Press, 1994), 1-10.

Considering of the translation movements as the beginning, it is necessary to focus on when the concepts of philosophy and theology were first used in Muslim thought to respond these claims. As it is determined that the words of 'philosophy / falsafa' and 'philosopher / faylasof' in Muslim thought were firstly mentioned in translation Baydaba's book named *Kalila and Dimna*[6] which translated from Pahlavi to the Arabic by Abdallah b. Muqaffa (d. 139/756). It was the first allegorical text translated in Islāmic thought. This book, *Kalila and Dimna*, an important allegorical work in terms of carrying moral and political dual meaning simultaneously, were seen as a means of searching for wisdom.[7] Previously, the meaning of the word philosophy used to search the knowledge of truth was expressed precisely with the word 'wisdom / hikmah'. Literally, wisdom is the equivalent of philosophy in Arabic.[8] When it is used for God in the Qur'an, it means the knowledge about being in general and creating everything in the most robust way. When it is used for human beings, it is understood as to recognize being and good deeds. In fact, in a use dated to CE 588, the meaning of knowing the truth of existence as it is and substituting everything reveals its philosophical depth.[9] Apart from this, there are also examples where it is used in terms of prophethood,[10] competence,[11] and knowledge. Claiming that Muslims, who started using the word philosophy long afterwards, did not know philosophical thought under the name of wisdom, is a misconception created by the Western-Greek worldview.

Recently, another thought has been processed around the 'theology' concept. For example, F. E. Peters, the author of the book named '*Aristoteles Arabus*', stated that the pre-Islāmic Arabs were aware of the concept of theology by way of Enneads of Plotinus,[12] and then he stated a list of Aristotle's books that are mentioned in Ibn Nadim's book '*Kitāb al-Fihrist*'.[13] It is not even necessary to remember that there was a great temporal gap between pre-Islāmic term and Ibn Nadim's tenth century. On the other hand, '*Theology of Plato*', the book that was attributed to Aristotle in Islāmic thought belongs to Proclus. Apart from that, it is known that the Neoplatonists produced the word theology through the philosophy of 'Theurgy' and that this word was gradually converted into Christian religious studies.[14] This situation is not odd for Christianity. Because Christianity is based on Jewish theology, Roman law, and Greek thought.[15] Islām is distinguished from Christianity in this sense. As a matter of fact, today the concept of 'Islāmic Theology' is used in the sense of *speculative inquiry* as a special feature of Christian theology. It is the work of orientalists who encourage this. For example, according to Anawati, even kalām, which is a branch of Islāmic thought, is generally translated as theology. But it is not entirely dependent on the scholastic method. Anawati describes the kalām

---

[6] Abdullah b. Muqaffa', *Kalila and Dimna* (Cairo: Maktaba al-Amiriyya, 1937), 15, 37, 44.

[7] Peter Heath, *Allegory and Philosophy in Avicenna (Ibn Sina) : With a Translation of the Book of the Prophet Muhammad's Ascent to Heaven* (Pennsylvania: University of Pennsylvania Press, 1992), 5.

[8] Louise Gardet, *Hicri 330 Yılından Önce İslam'da Dīn ve Felsefe*, trns. M. Sait Yazıcıoğlu (Paris, 1961), 333.

[9] Adī b. Zayd al-Ibadī, *Diwan*, trns. Muhammad Cabbar (Baghdad, 1965), 160.

[10] al-Sād, 20.

[11] Ibn Abdi Rabīh, *Iqd al-Farīd*, trns. Aḥmad Âmin, Qairo, nd. 2/6.

[12] F. E. Peters, *Aristoteles Arabus:The Oriental Translations and Commentaries of the Aristotelian Corpus* (New York: Brill, 1968), 78.

[13] Muhammad b. İshaq Ibn Nadīm, *Kitab al-Fihrist* (Cairo: Muassasa al-Furqān, 2009), VII/308-309.

[14] Plato, *Timaeus,* Ill. 300. 16; Alc. 377. 391f. in *Complete Works*, ed. John M. Cooper, Dijital Ed (Indianapolis: Phackett Publishing Company, 1997); Proclus Diadochos, *Elements of Theology*, trns. E.R. Dodds (New York: Oxford at the Clarendon Press, 1963), 319.

[15] Chad Meister - James Stump, *Christian Thought : A Historical Introduction* (New York: Routledge, 2010), 12-18.

with the concept of *speculative theology* in the sense of proving the principles of religion, rather than through logical arguments.[16]

The place where kalām method used first, it is generally acknowledged that the first discussions among Muslims that might be called 'theological' were the result of political and social developments during the first century of Islām, before the beginning of the translation movement. The questions of legitimacy of succession, the relation of leadership to faith and the concomitant problem of unbelief, when that relationship was not deemed adequate, appear to have been, understandably, at the center of discussion.[17] After that they need an effective method to defend Islāmic doctrine against other religions and philosophical movements. Again, at the beginning, the most ancient dimension of Kalām is linguistic meaning.[18] It is possible to gain the current meanings of the concept of kalām in the Arabo-Islāmic mind. In particular, the idea that the meanings of kalām are taken from the Greek philosophical tradition is a manifestation of the European-based civilization claim. Arabic language logic and knowledge of *nakhiv /grammar* had the potential to carry the religious and philosophical dimension of Islāmic thought. To show the possibility of this, the meaning forms of the concept of kalām in Islāmic thought will be included. Here some details about usage of kalām words in Islāmic thought. Here, an evaluation will be made over the usage of the word kalām in Islāmic thought.

1. Kalām as Speech Ability of the Human

The kalām that derived from root 'KᵃLᵃMᵃ' (كَلَمَ) in Arabic mean *speech, werb, cutting* and *hurting* a lot. It also signifies that a verbal structure is fully explained with its complete meaning.[19] As a technical term, the kalām has been described as 'the word that signifies an exemplary meaning in terms of pointing out a nature with it,[20] and is a word that is fully described by most linguists as means of talking about something or any part of the speech.[21] In this sense, the kalām word is explained in terms of morphological structure; it is defined as 'hurūf al-mandhumah /order of letter' and 'aswat al-muqattaʻa / cessation of the sounds'. The word 'muqattaʻa'' refers to the cessation of the sounds and the foundation at a point where the meaning is obtained. At the point of foundation, the word is composed of the letters. For example, words like ' كل ، قد ، اس' are two words, although they are two letters. In this sense, sounds and lined letters are said to mean the same thing. Like the soundtrack 'قه ، عه', every sound whole becomes speech. On the other hand, Qādī Abd

---

16 Anawati, 'Kalām', 231-242.

17 Gutas, *Greek Thought, Arabic Culture,* 72.

18 Qādī Abd al-Jabbār, *Mutashābih al-Qurʾān*, ed. Adnan Mahmud Zarzur (Cairo: Daru at-Tûrās, 1969), 1/332.

19 Halīl b. Aḥmad, *Kitāb al-ayn*, ed. Mahdī Maḥzumī - İbrāhim Samraī (Maktabatu al-Hilāl, 1988), 5/378; Muhammad b. Aḥmad al-Azharī, *Tahzib al-lughah*, ed. Muhammad Avdī Marāb (Beirut: Dār al-İhya at-Turas, 2001), 10/147; Aḥmad b. al-Farīs, *Muʻcam al-Maqāyis al-Lughah*, ed. Abdassalām Muhammad Harun (Beirut: Dār al-Fikr, 1979), 5/131; Jamāl ad-Dīn Ibn Mandhûr, *Lisān al-Arāb* (Beirut: Dār as-Sadr, 1990), 12/522-524; Muhammad b. al-Yaqub Firudhabadī, *Qāmus al-muhīt* (Beirut: Muassasa ar-Risāle, 2005), 1/1155; Abû al-Fayd Muhammad b. Muhammad, *Tac al-ārus min javāhīr al-qāmûs*, (Cairo: Dār al-Hidāye, 1995), 33/371; Muhammad Muhyi ad-Dīn Abd al-hamīd, *Tuhfah as-saniyya* (Riad: Maktaba ad-Dār as-Salām, 1997), 15; Amr b. Bahr al-Jahiz, *al-Bayān vaʼt-tabyīn* (Cairo: Maktaba al-Hanci, 1998), 2/281-283; John Walbridge, 'The Islamic Art of Asking Questions: ʼIlm Al-Ikhtilāf and the Institutionalization of Disagreement.', *Islamic Studies* 41/1 (2002), 81-84.

20 Sayyid Sharīf al-Jurcānī, *Taʻrifāt* (Beirut: Dār al-Kutûb al-Ilmiyya, 1983), 185 **هو اللفظ الموضوع لمعنى مفرد، وهي عند أهل الحق: ما يكنى به)** **عن كل واحدة من الماهيات والأعيان بالكلمة المعنوية، والغيبية، والخارجية بالكلمة الوجودية، والمجردات بالمفارقات.(**

21 William Montgomery Watt, *İslām Düşüncesinin Teşekkül Devri*, trns. Ethem Ruhi Fığlalı (Ankara: Sarkaç Yayınları, 1986), 226; Cemalettin Erdemci, *Kelâm İlmine Giriş* (İstanbul: Dem Yayınları, 2012), 8.

al-Jabbār stipulates expression in speech. Otherwise, it would be necessary for the communication with the mark to be words. Again, we see that the 'nakhivites / linguists' accept the order of the word but limit it to a minimum of two words to obtain the meaning. It must have the format 'زيد قائم' or 'زيد'، 'قام زيد'.[22] Accordingly, the recipe is as follows. The phrase based on two words can be kalām.[23] The word that reveals a complete meaning is also called kalām.[24]

According to Abū al-Hudhayl, kalām has meaningful voices that are heard with speech phrases or words in the book but not heard.[25] Abū Hāshim al-Jubbāī considered the letters in the mission of sounds.[26] According to Abū Hāshim, something is not reasonable with its name. Because one-word does not be a name without unshakable and reasonable meaning. According to this, kalām is 'regular allocations formed by reasonable letters.'[27] Kalām is constructed with 'reasonable letters/hurūf al-maʿqūl' and 'ordered allocation / nidham al-mahsūs'. 'Maʿqūl' means reasonable structure while 'mandhūm / ordered' means composed of two or more than two letters. For example, bird voices are not kalām.[28] Therefore, voice is not enough alone in speech. For this reason, Abū ʿAli al-Jubbāʾī, who was father of Abū Hāshim al-Jubbāʾī, has not accepted the voice as speech.[29] Abū Ali has resigned the 'eswat al-waqī / only sound' as principle of the speech. According to Abū Ali kalām occurs without voice. Because voice is not considered as speech, Abū Ali's definition of kalām is based on the words 'makhfūdh / memorize' and 'maktūb / writing'.[30] Besides, Asha'ri stated that kalām is what its meaning is based on with a mutakallīm, that is, kalām is not something based on voice or letters, on the contrary, kalām is ability of speech and what is invented by humans.[31] According to Fakhr ad-dīn ar-Radhi, kalām is 'aqwal al-ʿibarāt / pronunciation of the phrase' and 'Qudrat al-takallūm / ability of speech.'[32] There are two aspects of this scheme as 'mujarrad / abstract' and 'qarina / sign.'[33] The 'hukm / verdict' of kalām is like other 'mudrikāt / perceptions. Kalām is a reality that is only in mind. It is attributed only to the act. When it is produced with 'tawlīd / chance of the motion', the local place of the sound becomes substances.[34]

'Hurūf al-Maʿqūl / Reasonable Sound' is the expression that occurs in the order of two or more letters, the combination of independent voices. It is appealed and summarized in a way that calls for meaning. The sounds which come from nature are not words by themselves. Because sounds by themselves are not based on reasonable words. The reasonableness of the Arabic words is based on their unification in the Arabic language structure and in the Arabic language rural. Kalām is expected to be spoken with the correct style. If there is confusion, that is, if the sounds and meanings of the letters do not have regularity, there is no word. For example, one letter it by self is not a word. Likewise, sounds from nature and animal sounds, such as

---

[22] Qādī Abd al-Jabbār, *Sharh al-usûl al-khamsa*, ed. Aḥmad b. al-Huseyn (Cairo: Maktabatu Wahb, 1996), 528-32.

[23] Jurcānī, , *Ta'rifāt,* 185. **(ما تضمّن كلمتين بالإسناد)**

[24] Jurcānī, , *Ta'rifāt,* 185. **(هو المعنى المركب الذي فيه الإسناد التام)**

[25] Abd al-Karīm Shahristani, *Nihayāt al-iqdām fi ilm al-Kalām* (Baghdad: Maktabat al-Musannā, 1973), 320. 'Hurāfun mufidatun mesmuʿatuʾn maaʾl aswā', gayri mesmuʿatun maʿaʾl kitāb'

[26] Qādī Abd al-Jabbār, *al-Mughnī fi abvāb at-tawhīd vaʾl-adl*, ed. İbrahim Abyarī (Cairo: Dār al-Masriyye, 1958), 7/15.

[27] *'Ma yahsulu min al-huruf al-maʿqulu lehu inzamuʾn-mahsus'*

[28] Qādī Abd al-Jabbār, *Mughnī,* VII/11.

[29] Qādī Abd al-Jabbār, *Mutashābih al-Qur'ān*, 1/317.

[30] Qādī Abd al-Jabbār, *Mughnī,* VII/15.

[31] Shahristanī, *Nihayat al-Iqdām fi ʿilm al-kalām*, 320.

[32] Fakhreddīn b. Ömer b. Husayn Rādhī, *al-Muhassal*, ed. Tāhā Abdurrauf (Beirut: Dār al-Kitāb al-Arabi, 1404), 89.

[33] Qādī Abd al-Jabbār, *Mughnī,* ed. Emin Hulī (Cairo: Dār al-Mısriyye, 1958), 16/360.

[34] Qādī Abd al-Jabbār, *Mughnī,* 7/26.

parrot speech based on imitation, that do not rely on any reasonable coding are not regarded as words. The sounds made by the dumb are not included in the category of speech. For any phrase to be the speech, the expressions must be allocated to a meaning. According to Abū al-Husayn al-Basrī, kalām is the order of audible sounds assigned to a reasonable meaning in the language.[35] In this way, the word allocated to a meaning becomes musta'mal kalām / functional speech. Sounds that are not assigned any meaning are also called muhma'l-kalām / nonsense speech.[36] While 'muhma'l-kalām / nonsense speech' is not based on any meaning, 'musta'mal kalām / functional speech' has been divided into two kinds as adjective and non-adjective. Adjective word describes the non-adjective functional word which has two kinds as *generally terms* (thing, being etc.) and specific terms (Ibrahim, Ali, Ebra, Yusuf).[37] However, the meaning inside of humans also is not words. Therefore, as much as the reasoning of the phrase, it should be expressed and heard with 'independent voices / aşwaṭ al-muqatta', and 'audible voice / şawṭ al-masmu'.[38]

2. Kalām as Divine Speech of God

It is considered that 'kalām' has two meaning levels as divine and human. The divine word is at the 'Command Authority' that manifests the occurrence and creation in the world. Again, the word of God has righteousness, justice, and wisdom. Verses confirming this idea are stated in the Qur'an as follows: 'When God wants to create something, when he wills something, he says just 'كن / be!' and whatever he wants it happens.'[39] In Islāmic mysticism, according to Ibn al-Arabī, this word in divine speech is the 'creation' which reports 'kawn', that is, being.[40] In this way, the 'demand authority /maqam al-du'a' is located opposite the 'order authority /maqam al-'alā'. The word formed at humanity level belongs to the human. People everytime need of al-Haqq. This situation is hidden in every human word. In this weakness, human words are made to express the demand. For this reason, prayer, poetry, story, epic, and truth are always intertwined in human words.

Since the beginning of the prophecy, the peoples believe that God has word, and he can speak whenever he will. It is stated in the New Testament that 'In the beginning, was the Word, and the Word was with God, and the Word was God.'[41] In the same way there are much evidence like that in the Qur'ān. The Qur'ān is accepted as the founding source of Islām. It is also a philological resource of the Arabic language treasure that provides the researchers first uses of the words. In the Qur'an, words related to the KLM root are expressed in seventy places and in seven styles.[42] In twenty of them, the werb *kallama* (كَلَّمَ) generally refers to the speech of all people and God address of the world and the hereafter. It means that Jesus speaks in the crib. Likewise, it also finds a place in the sense of speaking of Zechariah and angels. In four places, he finds a

---

35   Abû'l-Husain al-Basrī, *al-Mu'tamad fi usûl al-fıqh*, ed. Muhammad Hamidullah (Damascus: Ma'hadī 'İlmī, 1386), 15-16. 'Ma intazama min hurāf al-masmu'at al-mutamayyidhat al-mutawaḍi'n ala isti'malihā fi'l-me'ani'

36   Muhammad Halabī, *Sirr al-fasahāa* (Beirut: Dār al-Kutûb al-Ilmiyya, 1982), 32-35.

37   Başrī, *al-Mu'tamad fi usûl al-fiqh*, 15-16.

38   Halabī, *Sirr al-Fasahāh* , 40.

39   al-Baqarah , 02/117; Alī İmran, 3/47; al-An'am 06/73; an-Nahl, 16/40; Yasin 36/42.

40   Muhyi ad-Dīn Ibn al-Arabī, *Fusûs al-Hikam*, trns. Aytekin Şahin (Ankara: Sûre Yayınevi, 2017), 46.

41   New Testament, John, 1:1.

42   Muhammad Fuad Abd al-Bāqī, *al-Mu'cam al-mufahras li alfāz al-Qur'ān al-Karīm*, ed. Mansūr Fahmī (Cairo: Dār al-Kûtûb al-Mısriyye, 1364), K-L-M root.

---

place in terms of silence and speech with the form of *yatakallam* (يَتَكَلَّمُ).[43] The word (كَلَم) comes on infinitive mood in four places. In these verses, the word of God is expressed directly in a way that is subject to hearing, descension and alteration. When expressions are used in the word *kalim* (كِلِم) form outside of the context in which they are based on, reference is made to indicate the manipulation problem.[44] In the remaining fourteen places, the word kalimatun (كَلِمَة) [45] and in twenty-eight places the word kalimātun (كَلِمَة)[46] earn a meaning based on its content. For example, the phrase 'al-kalimāt al-ṭayyibā' was commented in terms of the true word, Qur'ānic Reading, praying for the prophet.[47]

The word kalām in the form of his mufrad / singular in the Qur'an means gospel, tawhid,[48] Jesus,[49] promise, Qur'ān,[50] the words of God,[51] the good word,[52] the denial words,[53] promise of God,[54] eternal promise,[55] promise of punishment,[56] word of torment,[57] the accrual of eternal destiny.[58] The plural form of the kalām word refers to the meanings of eternal destiny and al-lawḥ al-maḥfūz / preserved sheet. The words also refer to comprehension which is rewarded to Adam.[59] It also refers to the root meanings in which metaphysical suspicion is eliminated in Abrahamic belief.[60] In addition, it is mentioned in the Qur'an that the words of God, which are perfect in terms of warmth and justice, will not change,[61] they will accrue when the time comes,[62] and even God will realize his words by his act.[63] According to the Qur'an, the words of Allah are infinite. This situation is expressed as follows in the verse: 'Say: Even if the ocean is ink for my Lord's words and we add so much, the sea will run out before the words of my Lord are over.'[64]

---

43 Hûd, 11/105; an-Nûr 24/16; ar-Rûm 30/35; an-Nabā 78/38

44 an-Nisā 04/46; al-Maida 05/13, 41; al-Fātir 35/10

45 al-Baqarah, 02/37, 124; al-An'am 06/34, 115; al-A'rāf 07/158; al-Anfāl 08/07; Yunûs 10/64, 82; al-Kahf 18/27, 109; Lokmān 31/27; al- Shurā 42/24; at-Tahrīm 66/12

46 Ali İmran 03/39, 45, 64; 4/171; al-An'am 6/115; 07/137; at-Tawbah 09/40, 74; Yûnus 10/19, 33.

47 Eyub b. Musa al-Husain Abû al-Baqā, *al-Kulliyāt mu'cam fi mustalahāt*, ed. Adnan Darvish - Muhammad Masrī (Beirut: Muassasah ar-Risāla, 1433), 756.

48 Āl-i İmrān 03/64.

49 an-Nisā 04/17.

50 al-A'rāf 07/137.

51 at-Tawbah 09/40.

52 İbrahīm 14/24-26.

53 at-Tawbah 09/74.

54 al-A'rāf 07/137.

55 Yûnus 10/19, 11/110, 20/129.

56 Hûd 11/119.

57 ez-Zumar 39/19, 71, al-Ghafir 40/06.

58 Yûnus 10/33, 96.

59 al-Baqarah 02/37.

60 al-Baqarah 02/124, Şaban Ali Düzgün, 'İsimlerden Kelimelere: Adem'den İbrahim'e İnsan Zihninin Tekamülü,' *KADER Kalām Araştırmaları Dergisi* 9/1: 1–6.

61 al-An'ām 06/34, 115; Yûnus 10/64; al-Kahf 18/27, 109.

62 al-Anfāl 08/07, 10/08.

63 al-Shurā 42/24.

64 al-Kahf 18/109

According to the Qur'an, all the verses in the Qur'an, including those addressed in human language, are the revelation of God. Therefore, It is considered that the Qur'ān with its literal parts and letter is being the eternal word of Allah has been accepted as one of the most important principles of Islāmic belief at the end of many discussions taking place among the schools of kalām.[65] In this respect, the Qur'an, as it is mentioned in the Qur'an, is the speech of God.[66] Here, kalāmullah is both a name for the science of kalām and evidence for the fact that Allah is a speechmaker. 'Kalāmullah' and 'kalām al-qadīm', which means the speech of God is eternal.[67] But human speech is defined as elocution acts that consist of sounds, plots, can be written on paper, stored in the heart,[68] made possible by writing, recitation, and pronunciation.

3. Kalām as Chanting of Qur'ānic Phrase

If the subject of Kalām Science is Allah's eternal word, Kalāmullah, it means the Qur'ān.[69] The word Qur'ān is a notation that refers to the reading of words and lines that symbolize divine notifications. It is named as a verse to keep the statements of the Book, which is the physical dimension of the Qur'an, separate from human sentences. There are two ways to speak of the verses of the Qur'an, namely '*qira 'at* / preacher reading' and '*tilāwah* / comprehensive reading'. Qira'at is simply chanting words. In this sense, it signifies the reading of Qur'an as a whole. The person performing the reading is called 'qārī'. Qārī serves the purpose of inoculating verses by speaking with tune. Reading the Qur'an keeps the believer's emotional theme alive. However, the readings that comprehend the contextual relations were considered more valuable than the qira'at . Tilāwah, which has the meaning of following in fact and belief, also expresses moral-metaphysical states of action. Tilāwah also means commemoration and chanting in the Qur'ān.[70] For this reason, it was expressed with the right-correction reading, haqqa tilāwatihi, in the sense of reading properly in the Qur'an.[71]

---

[65] Abû al-Hasan al-Ash'arī, *Maqālāt al-islāmiyyīn ve'l ikhtilāf al-musallīn*, ed. Helmut Ritter (Visbaden, 1963), 8, 191, 192, 193; *Kitabu Luma'*, ed. El Ab Maqarisī (Beirut: Matbaa al-Kasulikī, 1952), 4, 15; *al-İbana an usûl ad-diyana*, ed. Abd al-Qadīr Arnavutī (Damascus: Maktaba al-Bayān, 1981), 51, 55; Abû Bakr Muhammad b. Hasen Ibn Fûraq, *Mucarradī maqālāt*, ed. Danial Gimare (Beirut: Dāru al-Maşriq, 1978), 22, 61, 17, 63; Qādī Abd al-Jabbār, *al-Muḥīt bi't-taklīf*, ed. Omar Seyyid Iz (Cairo: Shirket al-Mısriyya, 1384), 2, 332; Qādī Abd al-Jabbār, *Mughnī fi ebvābī tevhīd ve'l-adl,* 7/ 3-4; Ali b. Aḥmad Ibn Khazm, *al-Fasl fi al-ahvā ve'l-milel ve'n-nihāl*, (Beirut: Dār al-Ma'rifa, 1975), 3/7-13.

[66] al-Baqarah 02/75; at-Tawba 0906; al-Fath 48/15

[67] Ibn al-Ahmad, *Kitābu al-ayn*. 5/378; Azharī, *Tahzib al-lughah,* 10/147; Aḥmad b. Faris, *Maqayis al-lughah* (Beirut: Dār al-Fikr, 1979), 5/131; Ibn Mandhûr, *Lisān al-Arāb*, 12/522-524; Firuz abadī, *Qāmûs al-muhīt,* 1/1155; Abû al-Fayd, *Tac al-ārûs min javāhīr al-qāmûs,* 33/371.

[68] Ash'ārī, *Māqālāt,* 6-7, 465

[69] Ibn al-Ahmad, *Kitābu al-ayn*. 5/378; Azharī, *Tahzib al-lughah,* 10/147; Aḥmad b. Faris, *Maqayis al-lughah* (Beirut: Dār al-Fikr, 1979), 5/131; Ibn Mandhûr, *Lisān al-Arāb*, 12/522-524; Firuz abadī, *Qāmûs al-muhīt,* 1/1155; Abû al-Fayd, *Tac al-ārûs min javāhīr al-qāmûs,* 33/371.

[70] al-Kahf 18/27 وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

[71] al-Baqarah 02/121 الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ Fakhr ad-Dīn ar-Rādhī, *Mafātih al-gayb* (Beirut: Dār al-ihyā at-Tûrās, 1420), 4/30; Muhammad b. Jarir at-Tābarī, *Cāmi al-bayān fi te'vīl al-Qur'ān*, ed. Aḥmad Muhammad Shakir (Beirut: Muassasah Ar-Rīsāla, 1420), 2/567-569, 570-571; Mahmud b. Aḥmad Zamakhsharī, *al-Kashhāf an*

When the addressee is asked to read the verses in the Qur'an, it is called 'iqra'. When asked to read the book considering the contextual relationships, it was called 'utlu /read by reasonable'.[72]

4. Kalām as Method of Verification Islāmic Creed

Preacher reading was not considered sufficient in the Qur'anic understanding. If it were so, the expression 'haqqa tilāwatihi' would not be found in the Qur'an in the sense of reading in the best way.[73] It is clear that the verses are expected to be read in a thought operation and to be understood through the fact that they are proof of faith. However, in the early stage of Islām, it was obviously not sufficient to 'read from the chanting letter' only with the worshiping word of Kalāmullah. The emergence of fiqh, hadith, tafsir, mysticism, and balāgah sciences are the indication that the chanting is not sufficient. Clearly, rational reasons were needed to establish the truth and application of the revelation. The word of kalām has been distinguished by its place in the form of the name of the scientific hymn that defends the truth and practice of revelation against other religious theories at this level.[74] For this purpose, when someone is asked to say his challenging words, he is called to prove his claim. In the Qur'an, this demand is expressed with the word 'hatu burhānakum' meaning "bring your evidence."[75]

Kalām is to read the verses in the sense of evidence. When the subject of Kalām is evidence, it deserves a scientific meaning. This is a requirement of the Islāmic doctrines. It is encouraged that the belief is based on evidence in Qur'ān. People are asked to look at the functioning of the universe, and they are asked to look at the events of history and nature. For this purpose, while the declaration of religion is called the 'tabligh /teaching', kalām is called the supporting these creeds with evidence. As a matter of fact, 'teaching / amr bi al-ma'ruf wa'l-nahy 'an al-munkar' is accepted among five principles in the Mu'tazilite, which was the founders of the first theological school. For this reason, kalām has been described with religious purposes in Islāmic thought. According to this, the kalām is defined as a great award from the blessing of God, in which 'halāl' and 'harām' are known and that meanings and questionings are considered with it.[76] However, kalām is related to the order to perform the religious commands.[77] Again kalām is described as the proof obtained from the knowledge of the 'shariā/religious laws.'[78] The term Ilm al-Kalām, derived from the word kalām, is understood as a divine discipline that finds a response in Mu'tazilite, Māturīdī and Ash'ari schools against external challenge to Islāmic thought.[79]

    haqāiq al-gavāmidi at-tanzīl, (Beirut: Dār al-Kitāb al-Arabī, 1407), 1/183; Ebû Mansûr al-Māturīdī, *Te'vīlāt al-Qur'ān*, ed. Mecdī Baslum (Beirut: Dār al-Kûtûb al-Ilmiyya, 2005),1/553.

72 al-Maide 05/27; al-An'ām 06/151; al-Kahf 18/27; an-Naml 27/92; al-Ankabut 29/42; Fakhr ad-Dīn Rādhī, *Mafatih al-gayb*, 4/30.

73 Fakhr ad-Dīn Rādhī, *Mafātih al-ghayb,* 4/30; Tābarī, *Cāmi al-bayān fi te'vīl al-Qur'ān*, 2/567-569, 570-571; Zamāhsharī, *al-Kashhāf,* 1/183; Māturīdī, *at-Ta'vīlāt al-Qur'ān*. 1/553.

74 Abd ar-Rahmān Ibn Khaldūn, *Lubab al-muhassāl*, ed. Refiq Acem (Beirut: Dār al-Mashriq, 1995), 33-34.

75 al-Baqarah 02/111; al-Anbiyā; 21/24; en-Naml 27/64; al-Kasas 28/75.

76 Qādī Abd al-Jabbār, *Sharh al usûl al-khamsa,* 528.

77 Fakhr ad-Dīn Rādhī, *al-Ma 'ālim fi usūl ad-Dīn*, (Beirut: Darul-Fikr, 1992), 48

78 Jurcānī, *Kitāb at-ta'rifāt*, 185 **(هو العلم بالقواعد الشرعية الاعتقادية المكتسبة عن الأدلة)**

79 Morevedge, 'Kalam', 1/385.

Since the scholastic methods of kalām had a tremendous impact on medieval thinkers within the circles of traditionalist Islām, and on Jewish and Christian thinkers.[80] Due to the relation of the kalām with the mind, it is associated with the word 'logos' in Greek.[81] In terms of this meaning, kalām is considered a method based on dialectical argumentation.[82] But the doctrinal legitimacy of the method of Kalām is also based on the Qur'an. In the Qur'an, it is recommended that people should be invited to the truth with reason / al-aql and wisdom / al-hikmah. However, according to Michael Cook, the form of the argument of Kalām was imitated here from the discussions with Christians. Cook argues that the forms of argumentation on silencing his rival, especially in dialogue, were later introduced into Islāmic thought in the context of Chaldean and Assyrian texts.[83] However, if you look carefully 'if he says this… You can say this' or 'If he says… you can say this! If he does not… then say this' argumentation form is used, like completely dialectical interlocution, in the Qur'an.[84]

62. They said, 'Are you the one who did this to our gods, O Abraham?'

63. He said, 'But it was this biggest of them that did it. Ask them if they can speak.'

64. Then they turned to one another, and said, 'You yourselves are the wrongdoers.'

65. But they reverted to their old ideas: 'You certainly know that these do not speak.'

66. He said, 'Do you worship, instead of God, what can neither benefit you in anything, nor harm you?

67. Fie on you, and on what you worship instead of God. Do you not understand?'

68. They said, 'Burn him and support your god if you are going to act.'

69. We said, 'O fire, be coolness and safety upon Abraham.'

Another exemplary dialogue that proves that Kalam thought is based on the Qur'an not only on the naming but also on the method takes place in Yāsīn Sūrah. As understood from verses, the polytheists challenged the Prophet (PBUH) by showing the rotten bones, "Who will resurrect those rotten bones?" In the Qur'an, this question is answered with the following verse "the one who resurrected first will be created it." After that, this idea was proved by shoving nature evidence. In conclusion, it will not be difficult for the creator of the world from nothing re-creating humans from rotten bones.[85]

Conclusion

Kalām is conceptualized as the name of divine science / al- 'ilm al-ilāhī that finds a response in Mu'tazilite, Mātūridī, and Ash'arite schools against the external challenge to Islāmic thought. But some Western scholars put forward some ideas against the authenticity of the naming of the kalām. Due to the relation of the kalām with the mind, it is associated with the word 'logos' in Greek. Besides, the thesis that the science

---

[80] Harry Austryn Wolfson, *Repercussions of the Kalām in Jewish Philosophy* (Cambridge: Harvard University Press, 1979), 29-32, 73-74.

[81] Parviz Morevedge, 'Kalam', *Encyclopedia of İslam and the Muslim World*, ed. Richard C. Martin (USA: Macmillan Reference, 2004), 1/385.

[82] A.Hadi Adanalı, 'Kalām: İslamın Rasyonelleşme Süreci', *İslamīyāt* 3/1 (200 M.S.), 60.

[83] Cook, 'The Origins of Kalām'. 32–43; Cook, *Early Muslim Dogma: A Source-Critical Study,* 124-144.

[84] al-Anbiya 21/62-69.

[85] Yāsīn, 36/77-83.

of Kalām is influenced by Christianity is imagined due to its relationship with religion. In the Qur'an, there is no basis for claiming that Jesus is mentioned as 'the word of God' affected the determination of the naming of 'ilm al-kalām'. Likewise, there is no basis for claiming the logic dimension of the word kalām that it is acquired with the meaning of the logos. The word 'kalām' cannot be reduced to the concept of theology or logos, although 'philosophical' or 'rhetorical' methods are used in the kalām science. On the other hand, it is a result of Western-centered science and philosophical understanding that Greek Thought and Christian belief are effective in choosing the word 'kalām'.

As a result, the basic potential of the Arabic language and the religion of Islām was determinant on the 'kalām' being the name of the founding science of Islāmic thought. As an Arabic word, the kalām, means speech, werb, cutting and hurting a lot, signifies that fully described by most linguists as means of talking about something and any part of the speech. Another feature of this term is that it is fully explained with complete meaning. In terms of this meaning, kalām is considered a method based on dialectical argumentation. So, the term of kalām includes words, reason, and evidence. It is also used in the sense of the speech of Allah in the form of divine word in the Qur'ān. Sometimes it can signify Allah's creative command. Therefore, it is considered the naming of kalām is a result of the manifestation of Qur'ānic understanding through the Arabic language and Islāmic religion. If the councils of the Umayyad or Abbasid caliphs are taken as basis, it will see that the 'poets / şuā'rā' are the orators of the 'art councils/majlis al-udabā', while the 'mutakallīm / apologist' the orators of the 'science councils/majlis al-'ulamā'. No external resources affect their recognition by these names. There are experts in every society who speak about religion and literature. Therefore, the similarity of methods arises from the similarity of basic human activities, not direct influence.

References

Abd al-Bāqī, Muhammad Fuad. *al-Mu'cem al-mufahras li alfāz al-Qur'ān al-Karīm*. ed. Mansur Fehmi. Cairo: Dār al-Kūtūb al-Mısriyye, 1364.

Abd al-Hamīd, Muhammad Muhyi ad-Dīn. *Tuhfah as-Saniyye*. Riyad: Maktaba ad-Dar as-Salām, 1997.

Adanalı, A. Hadi. "Kelam: İslamın Rasyonelleşme Süreci". *İslamīyāt* 3/1 (2000), 23-76.

Anawati, Georges C. "Kalam". *The Encyclopedia of Religion*. 231–242, 1987.

Basrī, Abū al-Husayn. *al-Mu'tamad fi usūl al-fıqh*. ed. Muhammed Hamidallah. Damascus: Ma'hedi 'Ilmī, 1386.

Jāhiz, Abū Osman Amr b. Bahr. *al-Bayān wa't-tabyin*. Cairo: Maktaba al-Hanci, 1998.

Cook, Michael A. *Early Muslim Dogma: A Source-Critical Study*. New York: Cambridge University Press, 1981.

Cook, Michael A. "The Origins of Kalam". *Bulletin of the School of Oriental and African Studies*, 32–43.

Jurjānī, Ali b. Muhammad as-Sayyid al-Sharīf. *Ta'rifāt*. ed. Abdurrahman Umeyr. Mısır: Matbaa al-Khayriyya, 1306.

De Lacy O'Leary D., D. *Arabic Thought, and Its Place in History*. New York: Kegan Paul, Trench, Trubner & Co, 1922.

Diadochos, Proclus. *Elements of Theology*. trns. E.R. Dodds. New York: Oxford at the Clarendon Press, 1963.

Abū al-Bakā, Eyub b. Musa Al-Huseyni. *Kulliyāt al-mu'cam fi mustalahāt ve'l-furug al-lughaviyyah*. ed. Adnan Dervish- Muhammad Masri. Beirut: Muassasa ar-Risāla, 1433.

Abū al-Fayd, Muhammad b. Muhammad. *at-Tac al-ārus min javāhīr al-qāmūs*. Cairo: Dār al-Hidāyah, 1995.

Ibadī, Adi b. Zayd. *Diwan*. trns. Muhammad Cabbār. Baghdad, 1965.

Erdemci, Cemalettin. *Kelam İlmine Giriş*. İstanbul: Dem Yayınları, 2012.

Ash'arī, Abū al-Hasan Ali b. İsmail. *Maqālāt al-islāmiyyīn ve ihtilāfu'l-musallīn*. ed. Helmut Ritter. Visbaden, 1963.

Ash'arī, Abū al-Hasan Ali b. İsmail. *al-İbana an usūl ad-diyāna*. ed. Abd al-Qadīr Arnavutī. Damascus: Maktaba al-Bayān, 1981.

Ash'arī, Abū al-Hasan el-Ash'arī. *Kitāb al-luma.* ed. El Ab Maqarisī. Beirut: Matbaa al- Kasulikī, 1952.

Ess, Josef van. "The Beginnings of Islāmic Theology". *The Cultural Context of Medieval Learning*. ed. J. E. Murdoch and E. D. Sylla. C. 26. 26. Springer, Dordrecht: Boston Studies in the Philosophy of Science, 1975.

Ess, Josef Van. "The Logical Structure of Islāmic Theology". *Logic in Classical Islāmic Culture*. ed. Gustav E. von Grunebaum, 1970.

Azharī, Muhammad b. Ahmad. *Tahzib al-lughah*. ed. Muhammad Avdi Marab. Beirut: Dār al-İhyāi at-Tūrās, 2001.

Firuzabadī, Abū Tahir Muhammad b. Ya'qub. *Qāmus al-muhīt*. Beirut: Muassasa ar-Risāla, 2005.

Gardet, Louise. *Hicri 330 Yılından Önce İslam'da Din ve Felsefe*. trans. M. Sait Yazıcıoğlu. Paris, 1961.

Goldziher, Ignaz. *Introduction Islāmic Theology and Law*. trans. Andras and Ruth Hamori. Princeton University Press, 1981.

Gutas, Dimitri. *Greek Thought, Arabic Culture, The Graeco-Arabic Translation Movement in Baghdad and Early 'Abbasid Society (2nd-4th 5th-10th c.)*. New York: Routledge, 1998.

Halabī, Abū Abdallah Muhamd b. Muhammad b. Sinān. *Sırr al-Fasahah*. Beirut: Dār al-Kutub al-Ilmiyyah, 1982.

Heath, Peter. *Allegory and Philosophy in Avicenna (Ibn Sina) : With a Translation of the Book of the Prophet Muhammad's Ascent to Heaven*. Pennsylvania: University of Pennsylvania Press, 1992.

Holtzman, Livnat. "Islāmic Theology". *Handbook of Medieval Studies : Terms - Methods - Trends*. ed. Albrecht Classen. De Gruyter, 2010.

Horovitz, S. *Yunan Felsefesinin Kelama Etkisi*. trns. Özcan Taşçı. İstanbul: Litera Yayınları, 2014.

Ibn al-Abd al-Rabīh. *Iqdu'l-Farīd*. trns. Ahmad Amin. Cairo, s.n., nd.

Ibn al-Arabī, Muhyi ad-Dīn. *Fusūs al-Hikam*. trns. Aytekin Şahin. Ankara: Sure Yayınevi, 2017.

İbn al-Fārīs, Ahmad. *Meqayis al-lughah*. Beirut: Dār al-Fikr, 1979.

Ibn al-Fūraq, Ebubekr Muhammad b. Hasen. *Mücerredī maqālāt*. ed. Danial Gimare. Beirut: Dār al-Mashriq, 1978.

Ibn al-Khazm, Ali b. Ahmad. *el-Fasl fi'l-ehvā ve'l-Milel ve'n-nihāl*. Beirut: Dār al-Marifah, 2. Edition, 1975.

Ibn al-Khaldun, Abdurrahman. *Lubab al-muhassāl*. ed. Rafiq Acam. Beirut: Dār al-Mashriq, 1995.

Ibn al-Mandhūr, Jamal ad-Dīn. *Lisān al-Arāb*. Beirut: Dār as-Sadr, 1990.

Ibn al-Muqaffa', Abdallah. *Kalila wa'd-Dimna*. Cairo: Maktaba al-Amīriyyah, 1937.

Ibn an-Nadīm Muhammad b. İshāq. *Kitāb al-fihrist*. Cairo: Muassasa al-Furqān, 2009.

Ibn al-Ahmad, Halīl. *Kitāb al-ayn*. ed. Mahdi Mahzumī - İbrahim Samraī. Maktaba al-Hilāl, 1988.

Qādī Abd al-Jabbār, Abū al-Hasen. *al-Muhīt bi at-taklīf*. ed. Omar Sayyid İ'z. Cairo: Shirket al-Mısriyye, 1384.

Qādī Abd al-Jabbār, Abū al-Hasen. *Mughnī fi ebvābī tawhīd va'l-adl*. ed. Emin Khuli. Cairo: Dār al-Mısriyye, 1958.

Qādī Abd al-Jabbār, Abū al-Hasen. *Mutashābih al-Qur'ān*. ed. Adnan Mahmud Zarzur. Cairo: Dār at-Tūrās, 1969.

Qādī Abd al-Jabbār, Abū al-Hasen. *Sarh al-usūl al-khamsa*. ed. Ahmad b. Huseyn. Cairo: Maktabatu Wahb, 1996.

Leaman, Oliver. *An Introduction to Classical Islāmic Philosophy*. Cambridge: Cambridge University Press, 2001.

Mātūrīdī, Ebū Mansūr. *Ta'vīlāt al-Qur'ān*. ed. Majdi Baslum. Beirut: Dār al-Kūtūb al-Ilmiyya, 2005.

Meister, Chad - Stump, James. *Christian Thought : A Historical Introduction*. New York: Routledge, 2010.

Morevedge, Parviz. "Kalam". *Encyclopedia of İslam and the Muslim World*. ed. Richard C. Martin. C. I. USA: Macmilan Reference, 2004.

Muelhaeusler, Mark. "Christian Polemic and the Formation of Islāmic Dogma". *Muslims and Others in Early Islāmic Society*. ed. Robert Hoyland, 2004.

Peters, F. E. *Aristoteles Arabus:The Oriental Translations and Commentaries of the Aristotelian Corpus*. New York: Brill, 1968.

Platon. *Complete Works*. ed. John M. Cooper. Indianapolis: Phackett Publishing Company, Dijital Ed., 1997.

Rāzī, Fakhr ad-Dīn b. Omar b. Husayn. *Mafātih al-gayb*. Beirut: Dār al-İhyā at-Tūrās, 1420.

Rāzī, Fakhr ad-Dīn b. Omar b. Husayn. *al-Muhassal fi al-Afkar al-Mutaqaddimin va'l-Mutaakhirin*. ed. Taha Abd ar-Rauf. Beirut: Dār al-Kitāb al-Arabī, 1404.

Rāzī, Fakhr ad-dīn b. Omar b. Husayn. *Maalim fi Usūl ad-Dīn*. Beirut: Dār al-Fikr, 1992.

Shahristanī, Abū al-Fath Abd al-Karīm Muhammad. *Nihayat al-Iqdam fi Ilm al-Kalām*. Baghdad: Maktaba al-Musanna, 1973.

Tābarī, Muhammad b. Jarir. *Cāmi al-bayān fi te'vīl al-Qur'ān*. ed. Ahmad Muhammad Shakir. Beirut: Muassasa ar-Rīsāla, 1420.

Treiger, Alexander "Origins of Kalam", *The Oxford Handbook of Islāmic Theology*. New York: Oxford University Press, 2016.

Tritton, A. S. "Foreign Influences on Muslim Theology". *Bulletin of the School of Oriental and African Studies* 10/04 (24 Şubat 1942), 837. https://doi.org/10.1017/S0041977X00090066

Walbridge, John. "The Islāmic Art of Asking Questions: 'Ilm Al-Ikhtilāf and the Institutionalization of Disagreement." *Islāmic Studies* 41/1 (2002).

Watt, William Montgomery. *İslām Düşüncesinin Teşekkül Devri*. trns. Ethem Ruhi Fığlalı. Ankara, s.n., 1986.

Watt, William Montgomery. *Islāmic Creeds: A Selection*. Edinburg: Edinburgh University Press, 1994.

Wolfson, Harry Austryn. *Repercussions of the Kalam in Jewish Philosophy*. Cambridge: Harvard University Press, 1979.

Wolfson, Henry Austryn. *The Philosophy of Kalam*. London: Harward University Press, 1976.

Zamakhsharī, Mahmud b. Ahmad. *al-Kashaf an haqāiq at-gavāmid at-tanzīl*. Beirut: Dār al-Kitāb al-Arabī, 3. Edition, 1407.