



# A Reply to a Jahmite

## The Keller Scandal:

### A Reply to the Allegations of the neo-Jahmite Nuh Ha Mim Keller and his Heretical Doctrine<sup>1</sup>

#### Foreword

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

O you who believe! Fear as He should be feared, and die not except in a state of Islaam (as Muslims) with complete submission to Allaah. [Aali Imraan 3:103]

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<sup>1</sup> In response to a videotaped lecture entitled: 'Literalism and the Attributes of Allaah' delivered by Nuh Ha Mim Keller at the Islamic Cultural Centre, London Central Mosque, early 1995 - in which he seeks to ascribe and justify *ta'weel* and *tafweedh* as being way and methodology of the *Salaf* in understanding the Attributes of Allaah. This person and others like him in the present time seek the nullification of the Narrations of Allaah's Messenger (*sallallahu alaihi wasallam*) and a deviation from that which the Companions, the *Taabi'een* and the Scholars of the *Salaf* were upon - may Allaah have mercy upon them all - and a return to that which the executed Jahm bin Safwaan innovated and that which Abu Hasan al-Ash'aree was upon in his days of being a *Mu'tazilee* and in his days of speaking with the innovations of Ibn Kullaab, something which he renounced and declared himself free of at the end of his life - for Allaah had chosen him, guided him and favoured him with the path of the *Salaf us-Saalih*. Rather, his final affair was upon the *madhhab* of *Imaam Ahmad* as is clear in his books *al-Maqaalaat* and *Usool ud-Diyaanah*. Refer to Chapter 10 of 'The Foundations of the Sunnah' for more details.

As for the word *Jahmee*, then it is for the one who is upon the way Jahm bin Safwaan (ex. 128H) in the negation of Allaah's Attributes, with the use of *ta'weel* or without it. The first person about whom it is recorded that he denied Allaah's Attributes was al-Ja'd bin Dirham (ex. 124H) who was executed by Khaalid al-Qusree. Jahm bin Safwaan - later executed by Salam bin Ahraz, the *ameer* of Khurasaan - took it from al-Ja'd bin Dirham and propagated it and so it was ascribed to him. The Scholars of *Ahl us-Sunnah* have named those upon the way and methodology of Jahm - in the denial of either all of Allaah's Attributes or just some of them - as '*Jahmiyyah*'. And it is will become as clear as the daylight sun, that the aforementioned person is a *Jahmee* - even though he may deny it and try to disguise it - since that which he calls to and which he holds as his belief - is the very same as that which the scholars of the *Salaf* authored books against - in order to refute it - and in order to warn the common folk against its hidden evil.

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you. [An-Nisaa 4:1]

O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger (*sallallaahu alaihi wasallam*) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise). [Al-Ahzaab 33:70-71]

## Introduction

Al-Haafidh Taqee ud-Deen Abu Muhammad Abdul-Ghaniyy al-Maqdisee (d. 600H) - may *Allaah* have mercy upon him - said: "And know - may *Allaah* have mercy upon you - that *Islaam* and its people are attacked and destroyed by three groupings:

- 1) A group who reject the *hadeeth* pertaining to the Attributes of *Allaah* and who reject their narrators. They are more harmful to *Islaam* and its adherents than the Disbelievers.
- 2) A group who speak with the authenticity of these *hadeeth* and accept them, but they perform *Ta'weel* (figurative interpolation) of them. They are mightier in their harm than the first group.
- 3) And the third group, those who avoid the above two sayings, and begin - as they claim - to purify *Allaah* from all imperfections (*tanzeeh*) - but in fact they are liars, and this leads them to the very same above two sayings. So they are more harmful than the first two groups."<sup>2</sup>

Abu Uthmaan as-Saabooni (d. 449H) - may *Allaah* have mercy upon him - said: "And along with that they [the *Salaf* who have passed before him] unanimously agreed with their saying about the *Ahl ul-Bid'ah*, that they should be subdued, humiliated and disgraced, banished and driven away. That [one must] keep away from them, from those who associate with them and from those who are intimate with them. And to seek nearness to *Allaah* by avoiding them and fleeing from them."<sup>3</sup>

He also said: "...That they should not occupy themselves with these newly-invented matters from among the innovations, which have become widespread amongst the Muslims [and likewise, the detestable things which] have appeared and become popular [amongst the people]. And if a single one of these matters appeared upon the tongue of anyone in the time of those Scholars, then they would have forsaken him, would have declared him an innovator, called him a liar and would have attributed to him, every evil and loathsome thing.

Let not my Brothers - may *Allaah* protect them - be deceived by the abundance of the *Ahl ul-Bid'ah* (the People of Innovation) and their large numbers [for verily, the abundance of the people of falsehood and the small number of the people of Truth is a sign of the approach of the Day of Truth], since the Chosen Messenger (*sallallaahu alaihi wasallam*) said: "Indeed, amongst the signs of the Hour and its being close at hand, is that knowledge will diminish and ignorance will be widespread."<sup>4</sup>

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<sup>2</sup> Aqeedatul-Haafidh Abdul-Ghaniyy (p.113)

<sup>3</sup> Aqeedat us-Salaf wa Ashaabul-Hadeeth (p.112)

And knowledge is the *Sunnah* and ignorance is *Bid'ah*.<sup>5</sup> End of his words - may Allaah have mercy upon him.

And *Shaikh ul-Islam* Ibn Taymiyyah (d. 728H) - may Allaah have mercy upon him - said: "And such as the People of Innovation among the people of the [innovated] sayings that oppose the Book and the *Sunnah* or the acts of worship opposing the Book and the *Sunnah* - for exposing their condition and warning the *Ummah* about them is obligatory by unanimous agreement of the Muslims - until it was said to *Imaam* Ahmad bin Hanbal: "Is it more loved to you that a man fasts, prays and performs *tawaaf* or that he speaks about the People of Innovation [i.e. exposes them and warns about them]?" He replied: "When he stands, prays and performs *tawaaf* that is for himself but when he talks about the People of Innovation then that is for the Muslims and this is more excellent." So he explained that the benefit of this is for the Muslims in general - for [the protection of] their religion - and it is a form or *jihad* in the Path of Allaah because the purification of the Path of Allaah, His *Deen*, His *Minhaj* (methodology) and His *Sharee'ah*, repelling the oppressors and having enmity towards them is obligatory with *kifaayah* (i.e. there must be some amongst the Muslims who do this otherwise all of them are sinful for neglecting this duty). And if it had not been for the one whom Allaah had made to undertake this duty of repelling the harms of these people the *Deen* would have been corrupted and destroyed. And this corruption is greater than the corruption resulting from the domination of the enemies - amongst the people - who fight against the Muslims (i.e. Disbelievers) - and this is because these people (the disbelievers) when they dominate and conquer the Muslims, do not corrupt the hearts or whatever faith is contained within them except as a consequence, after time. As for these (the People of Innovation) then they corrupt the hearts right from the very beginning (i.e. since they corrupt the *Deen* itself)."<sup>6</sup>

And Zaa'idah bin Qudaamah said: " I said to Mansoor bin al-Mu'tamir: When I am fasting can I revile the Ruler? He said: No. I then said: Then can I revile the People of Desires (i.e. Innovators)? He said: Yes."<sup>7</sup>

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<sup>4</sup> It is reported from the *hadeeth* of Anas - may Allaah be pleased with him - in marfoo' form with the wording: "From among the signs of the Hour is that the knowledge will be raised and ignorance will become widespread." Reported by at-Tayaaleesee (no.101), Ahmad (3/98, 176, 273, 289), Bukhaaree in his *Saheeh* (1/178, 9/330, 10/30, 12/113-114), Muslim (4/2056) at-Tirmidhee (no.2205) and Ibn Maajah declared it *saheeh* (no.4045) and it is also reported by others besides them.

<sup>5</sup> Aqeedat us-Salaf wa Ashaabil-Hadeeth (p.112-113)

<sup>6</sup> Al-Fataawaa (28/231-232)

<sup>7</sup> Al-Hilyah (5/41-42) of Abu Nu'aym and as-Samt wa Aadaab il-Lisaan (p.145) of Ibn Abee Dunyaa

Al Hasan al-Basree (d. 110H) said: “There are three - in the backbiting of whom there is no inviolability - one of them being a person of innovation who is immersed in his innovation, propagating it.”<sup>8</sup>

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<sup>8</sup> Sharh Usool ul-I'tiqaad (no. 278)

## The Reply to the Neo-Jahmite

It will become clear - by the permission of Allaah - that the *Jahmiyyah* - as they have always been, and in whatever way they disguise themselves - are either ignorant or pretending to be ignorant of the Arabic language, seeking to deny what Allaah, the Most High, and His Messenger (*sallallaahu alaihi wasallam*) affirmed with regard to His Attributes, and wickedly inventing lies against those whom Allaah has favoured with knowledge - attributing their own *Jahmee* beliefs to them and seeking to refute the truth with falsehood in order to misguide the common folk, vilify the *Salaf* and the People of Knowledge and to raise high the banner of innovation:

**And Allaah will certainly perfect His light even though the Disbelievers may detest it**

[Soorah Saff 61:8]

The person in question - about whose being a *Jahmee* there is no doubt - it is clear that he is merely transmitting what others with these wicked beliefs have said, such as Muhammad Alee Saaboonee, Abdullaah al-Habashi, Muhammad Sa'eed Ramadaan al-Bootee and others at the present time. Many works have been written in refutation of these deviant beliefs from the earliest times until the present day. This *Jahmee* seeks - by giving false and baseless examples - to justify the *madhhab* of *ta'weel* and *tafweedh* with respect to the Attributes of Allaah and then to describe them as being the way of the *Salaf* in understanding the Attributes - examples whose futility and falsehood is evident to those whom Allaah has favoured with the path of *Ahl us-Sunnah*, the *Ashaabul-Hadeeth*, the *Salaf us-Saalih*.

What this *Jahmee* has propounded is nothing new - but only a regurgitation of the *Ahl ul-Bid'ah* of old - those accusing the *Salaf* of being anthropomorphists on account of their acceptance of, and faith in the narrations of the Messenger (*sallallaahu alaihi wasallam*), as they have come, without rejecting them or distorting them. The accusation of anthropomorphism against the *Salaf* is an ancient legacy, and the Scholars of the *Salaf* refuted it and spoke about it in the earliest of times.

Imaam Abu Haatim ar-Raazee (d. 277H) said: "A sign of the *Jahmiyyah* is that they call the *Ahl us-Sunnah* 'Mushabbihah' (Anthropomorphists)."<sup>9</sup>

Abu Uthmaan as-Saaboonee (d. 449H) stated - about the distinguishing signs of *Ahl ul-Bid'ah*: "...naming them [i.e. *Ahl us-Sunnah*]with *Hashawiyyah* (Worthless People), *Jahalah* (the Ignorant), *Dhaahiriyyah* (Literalists) and *Mushabbihah* (Anthropomorphists)..."<sup>10</sup>

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<sup>9</sup> *Ahl us-Sunnah* of Abu Haatim ar-Raazee (p.21-22) and *Sharh Usool ul-I'tiqaad* (no.92).

<sup>10</sup> *Aqeedatus-Salaf wa Ashaabul Hadeeth* (p.101).

Alee bin al-Madeenee - the teacher of Imaam Bukhaaree - said: "When someone says so and so is an anthropomorphist (*mushabbih*) we come to know he is a *Jahmee*".<sup>11</sup>

Therefore, the path of this neo-Jahmite whose condition we shall discuss, is but a legacy of the *Jahmiyyah* of old. But this will be hidden to the unsuspecting common person, who lacks knowledge and realisation, thereby thinking that this neo-Jahmite is rightly guided and that he guides others. But in reality the path of this *Jahmee* leads directly to the home of torment and punishment because the *Jahmee* is in fact standing by the gates of Hellfire, inviting the common-folk to it that they maybe its inhabitants. And whoever considers what is to follow in uncovering the treachery and deception of this ignoramus and makes comparison between the words and statements of this *Jahmee* with those of the *Imaams* of the *Salaf* of the earliest times will see clearly that this *Jahmee* is but a caller to mere innovation, folly, foolishness and misguidance.

And an explanation of some of the proofs that the aforementioned *Jahmee* used for his false claims and conclusions is as follows:

#### **FIRSTLY: CONCERNING FORGETFULNESS**

The Jahmee's Allegation about the saying of Allaah the Most High:

**Those who take their deen as play and amusement and whom the life of this world has deceived, then this day shall We forget them as they forgot the meeting of this day of theirs**  
[A'raaf 7:51]

That it means that Allaah forgets, i.e. suffers from forgetfulness - High is Allaah above what the Innovators attribute to Him - and that this is a saying of the *Salafees*, or something necessitated by their methodology in understanding the texts of the Book and the *Sunnah*<sup>12</sup> -

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<sup>11</sup> Sharh Usool ul-I'tiqaad (no.306).

Reflect carefully how the *Salaf* did not used to say, "When someone says so and so is a *Jahmee*, we come to know he is an anthropomorphist" and the likes of this - for this is a clear indication that the *madhhab* of the *Salaf* was to affirm the Attributes mentioned in the Book and the *Sunnah* for Allaah - for affirming them never necessitated, to those great scholars from the *Salaf*, *tashbeeh* (anthropomorphism).

As Nu'aym bin Hammaad (d. 228H), the teacher of al-Bukhaaree said: "Indeed, all that Allaah has described Himself with, or what His Messenger has described Him with, then there is no *tashbeeh* in it at all." Reported by *Imaam* adh-Dhahabee in al-Uluww (no.217).

Thus, it is from this perspective that the dispute between *Ahl us-Sunnah wal-Jamaa'ah* and the People of Innovations, Deviation and Misguidance arose - and this *Jahmee* whose condition we are discussing at present is but kindling the flames of enmity against those great scholars amongst the *Salaf* and those who guide themselves by those great scholars.

<sup>12</sup> The aforementioned *Jahmee* said: "Finally, if the shortcomings of the *Dhaahiree* interpretation are plain enough in *fiqh*, in *aqeedah* it can amount to outright misguidance. As when someone reads the *Qur'aanic* verse,

then this a lie against them and against Allaah, rather this is an explanation invented by the *Jahmee* and the *Salaf* and their followers are free from it.

If the *Jahmee* tries to claim: But the *Salafees* say that they only accept the manifest, apparent meaning of *aayaat* and reject (mis)-interpretation (*ta'weel*), then the reply is that if the *Jahmee* was not so ignorant or did not pretend to be so ignorant of the Arabic language then he would know that the manifest meaning of the *aayah* is not the evil saying that he insinuates would be necessitated by the methodology of the *Salaf*. Rather the word *nansaahum* (We shall forget them...) comes from the root *nasiya*, *yansaa* which can mean either to deliberately leave/abandon, or to forget and fail to remember. The meaning in this *aayah* is very clear and manifest and it is not *ta'weel* (figurative interpolation) to say that the *aayah* means that Allaah abandons them - rather this is the manifest (*dhaahir*) meaning of the *aayah*, in full agreement with the Arabic language - as anyone with knowledge of it will know.<sup>13</sup>

This is naturally the *tafseer* given by the *aayah* by at-Tabaree: “We will abandon them in the punishment which cuts them off, leaving them hungry and thirsty without any food or drink, just as they abandoned action for the meeting on this Day, and they rejected preparation for it by wearying their bodies in obedience to Allaah, and we have explained clearly the meaning of His saying ‘nansaahum’ previously along with its witnesses, so there is no need to repeat it.”

Amongst the narrations which he then quotes from the *Salaf* with this meaning is:

Muhammad ibn Abdul A'laa narrated to us saying: Muhammad ibn Thawr narrated to us: from Ma'mar: from Ibn Abee Najeeh: from Mujaahid: that he said: “We will abandon them just as they abandoned this meeting of theirs” and Muhammad bin Amr narrated to me saying: Aboo Aasim narrated to us saying: Eesaa narrated to us: from Ibn Abee Najeeh: from Mujaahid: who said: “We will leave/abandon them in the Fire” The same meaning is made clear in al-Baghawee and Ibn Katheer in their *tafseers*

However, the aforementioned *Jahmee* seeks to claim that at-Tabaree's explanation of the meaning of ‘nansaahum’ as being ‘We shall forget them, so as to say, We shall abandon them to their punishment’ is an instance of *ta'weel*.<sup>14</sup> And this is clear deception, since - as

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**“Today We forget you as you have forgotten this Day of yours”, and affirms that Allaah, forgets, which is an imperfection and not permissible to affirm for Allaah...”**

<sup>13</sup> Refer to *Lisaanul Arab* of Ibn Manzoor for examples

<sup>14</sup> The aforementioned *Jahmee* said: “...Now this is precisely *ta'weel* - or interpretation in other than the verses ostensive sense. At-Tabaree ascribes this interpretation through his chain of transmission to the Companion -the Sahaabee - Ibn Abbaas (ra) as well as to Mujaahid...”

has been explained above - the meaning giving by at-Tabaree is actually from the Arabic language and is not a matter of figurative interpolation which the *Jahmee* has wickedly and unashamedly ascribed to at-Tabaree - innocent is at-Tabaree from this *Jahmee* as the innocence of Aa'ishah - may Allaah be pleased with her - from the slander perpetrated against her.<sup>15</sup>

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<sup>15</sup> This *Jahmee* has also falsely ascribed the *madhhab* of *Tafweedh* to the *Salaf* with his saying: "The real *aqeedah* of Imaam Ahmad was very simple and consisted mainly of *Tafweedh*, that is to consign to Allaah, the meaning of the *mutashaabihaat* - or unapparent meanings of the *Qur'aan* and *Hadeeth*" and this is a clear lie against Imaam Ahmad specifically and the *Salaf* generally. Refer to Chapter 4 of 'Foundations of the Sunnah' of Imaam Ahmad, which has dealt with this issue.

What is even more strange is that in the same breath he, - the aforementioned *Jahmee* - quotes the saying of Sufyaan bin Uyainah (d. 198H) who said: "The interpretation - *tafseer* - of everything that Allaah has described Himself in His Book is to recite it and remain silent about it."

**So why is it that the *Jahmee* and his likes do not remain silent, but resort to *ta'weel* (figurative interpolation) - something that is not authentically related from any of the *Salaf* - and then attribute this unashamedly and unjustifiably to the *Salaf*!?**

As for the *Jahmee's* innovation that the *aayaat* mentioning the *Sifaat* (Attributes of Allaah) are among the *mutashaabihaat* (ambiguous, unclear verses, whose meaning is known only to Allaah) - then sufficient for him are the following narrations from the *Salaf*:

Rabee'at ur-Ra'ee (d. 136H) said: "*Al-Istiwa* (Allaah Ascending) **is not unknown**, and how (it occurs) is not comprehensible, and from Allaah is the Message, upon the Messenger is to convey, and upon is to affirm." Reported by al-Bayhaqee in al-Asmaa was-*Sifaat* (no.516) and al-Laalikaa'ee in Usool ul-I'tiqaad (no.665).

Imaam Maalik (d. 179H) said: "***Al-Istiwa* is known**, and how is unknown, to have *eemaan* in it is obligatory and to question it is an innovation." Reported by al-Bayhaqee in al-Asmaa was-*Sifaat* (p.516) with the wording: "***Al-Istiwa* is not unknown** and how is unknown, to have *eemaan* in it is obligatory and to question it is an innovation." Ad-Daarimee also reported it in ar-Radd alal-*Jahmiyyah* (p.55).

Ibn Jareer at-Tabaree (d. 310H) said concerning the saying of Allaah, the Most High:

**The Most Merciful made *Istiwa* over the Throne** [Soorah Taa Haa 20:5]

meaning: "It means *alaa* and *irtafa'a'* (rising above and ascending)." Jaami' ul-Bayaan an-*Ta'weel* il-*Qur'aan* (16/137). And Imaam Bukhaaree - may Allaah have mercy upon him - said in his Saheeh: "Mujaahid said: "...*istawaa* alal-Arsh [meaning] *alaa* (i.e. ascended)", Ishaq bin Raahawaiyah said: 'I heard more than one of the *Mufasssireen* saying: 'ar-Rahmaan alal-Arsh *istawaa* [meaning] *irtafa'a'* (i.e. ascended)'. And this is the manifest meaning of *Istiwa* in the language.

Therefore, the meaning is known and it is not from the *mutashaabihaat* as the *Jahmee* has claimed. And this is the same with all the Attributes, their meanings in the language are known, but how they are is not known. This is why the *Salaf* say: 'Without *ta'teel* (denying the meaning of the Attribute), *tahreef* (distorting the meaning of the attribute) *takyeeef* (asking how the attribute is) and without *tashbeeh* (likening it to the creation)' - regarding Allaah's Attributes. Refer also to Chapters 3 and 4 of 'Foundations of the Sunnah' for further evidence.

Ibn al-Qayyim says: "And this is why Maalik and Rabee'ah said: "*Al-Istiwa* is known and how is unknown", and likewise Ibn al-Maajishoon and Imaam Ahmad and others amongst the *Salaf* have said: "We do not know

the *kaifiyyah* (the how) of what Allaah has informed about Himself, even if we know its explanation (*tafseerih*) and its meaning (*ma'naahu*).” Mukhtasar us-Sawaa'iqil-Mursalah (1/165)

So the *Salaf* affirm the meaning - in accordance with the apparent meaning from the language - with the intent of Allaah, as ash-Shaafi'ee said: “I believe in what has come from Allaah as it was intended by Allaah and I believe in what has come from the Messenger of Allaah (*sallallaahu alaihi wasallam*) as it was intended by the Messenger of Allaah”, which the *Jahmee* also quoted in his speech - but falsely deducing from it that the *madhhab* of Shaafi'ee with respect to the Attributes is *tafweeth* - free is Imaam ash-Shaafi'ee from the *Jahmee* as the lion was from the blood of Yoosuf (*alaihis-salaam*).

The way of the *Salaf* is - as explained in the saying of *Imaam* at-Tirmidhee (d.279H): “It has been stated by more than one person from the People of Knowledge about such *ahaadeeth*, that there is no *tashbeeh* (resemblance) to the Attributes of Allaah, and our Lord - the Blessed and Most High - descends to the lowest heaven every night. So they say: “Affirm these narrations, have *eemaan* (faith) in them, do not deny them, nor ask how.” The likes of this has been related from Maalik ibn Anas, Sufyaan ath-Thawree, Ibn Uyainah and Abdullaah ibn al-Mubaarak, who all said about such *ahaadeeth*: “Leave them as they are, without asking how.” Such is the saying of the People of Knowledge from the *Ahl us-Sunnah wal-Jamaa'ah*. However, the *Jahmiyyah* oppose these narrations and say: This is *tashbeeh*! However, Allaah the Most High, has mentioned in various places in His Book, the Attribute of *al-Yad* (Hand), *as-Sama'* (Hearing), and *al-Basr* (Seeing) - but the *Jahmiyyah* make *ta'weel* of these *ayaat*, explaining them in a way, other than how they are explained by the People of Knowledge. They say: Indeed, Allaah did not create Aadam with His own Hand - they say that Hand means the Power of Allaah.” Sunan at-Tirmidhee (3/24)

And in the saying of al-Khattaabee (d. 338H): “The *madhhab* of the *Salaf* (the Pious Predecessors) with regard to the *Sifaat* (Attributes of Allaah) is to affirm them as they are *alaa dhaahir* (with their apparent meaning), negating any *tashbeeh* (resemblance) to them, nor *takyeef* (asking how they are).” Al-Ghuniyah an Kalaam wa Ahlihi - as quoted in Mukhtasirul-Uluww (no. 137). So the meaning is known and this is what the *Salaf* affirm since in that there is the affirmation of the Attribute, however its reality is unknown and the *Salaf* do not enquire into its nature by asking how.

On top of this, the *Jahmee*, accuses the *Salaf* and those upon their way of being *Mushabbihah* (Anthropomorphists) on more than one occasion. He said: “...This [referring to the use of *ta'weel* - after having used the example of the Attribute of Hand to show that it is to be explained away figuratively - and which we shall refute below insha'allaah] naturally drew criticism of neo-Hanbalees, at their forefront Ibn Taymiyyah and Ibn al-Qayyim, as it does of today's reformers of *Islam* who echo these two's arguments that figurative interpretation - *ta'weel* - was a reprehensible departure - or *bid'ah* - by the *Ash'arees* and others from the way of the early Muslims - or *Salaf* - who call for a return to the *Sunnah*, that is, anthropomorphic literalism” End of the *Jahmee's* words - Alhamdulillah.

It is said in reply to the *Jahmee* and those upon his way:

**Firstly:** Ibn Abil-Izz (d. 792H), the explainer of Aqeedatut-Tahaawiyyah, said: “Ishaaq bin Raahawaiyah (d. 238H), the teacher of *Imaam* Bukhaaree, said: ‘A distinguishing sign of Jahm and his associates is their claim that *Ahl us-Sunnah wal-Jamaa'ah* - and how fond they [i.e. Jahm and his likes] are of lying - that they are *Mushabbihah* (Anthropomorphists)’, and similarly, many of the Scholars of the *Salaf* have said: ‘There is no one who denies anything from the Names and Attributes except that he calls the one who affirms them a *Mushabbih* (Anthropomorphist).’” Sharh Aqeedatit-Tahaawiyyah (p.118). *Imaam* Abu Haatim ar-Raazee (d. 277H) said: “A sign of the *Jahmiyyah* is that they call the *Ahl us-Sunnah 'Mushabbihah'* (Anthropomorphists).” *Ahl us-Sunnah* of Abu Haatim ar-Raazee (p.21-22) and Sharh Usool ul-I'tiqaad (no.92). And Abu Uthmaan as-Saaboonee (d. 449H) stated - about the distinguishing signs of *Ahl ul-Bid'ah*: “...naming them [i.e. *Ahl us-Sunnah*]with *Hashawiyyah* (Worthless People), *Jahalah* (the Ignorant), *Dhaahiriyah* (Literalists) and *Mushabbihah* (Anthropomorphists)...” Aqeedatus-Salaf wa Ashaabul Hadeeth (p.101), and Alee bin al-Madeenee said: “When someone says so and so is an anthropomorphist (*mushabbih*) we come to know he is a *Jahmee*”. Usool ul-I'tiqaad (no.306).

## SECONDLY: THE ATTRIBUTES OF EYES

The point that Ibn ul-Qayyim - may Allaah have mercy upon him - explains in Ijtima' ul-Juyoosh and in Mukhtasaarus-Sawaa'iq (1/34-37) that Allaah has two Eyes. Then he explains that this is the position of the *Salaf*. He quotes Abu Hasan al-Ash'aree who states:

“And He has two eyes without any mention of how, just as He said:

**Floating under Our Eyes** [Soorah Qamar 54:14]<sup>16</sup>

Ibn ul-Qayyim says: “So al-Ash'aree and others do not understand from the plural: a'yun (eyes) many eyes, nor from the plural 'aidee' (hands) many hands...”<sup>17</sup>

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**Secondly:** it is clear that the real *tashbeeh* (making resemblances for Allaah) lies in the heart of this filthy *Jahmee* and others like him since when they hear the Attributes of Allaah being mentioned such as Hand, Face and the likes, they are disturbed, confused, unsettled - nay - bewildered. This is because their hearts cannot but make analogies for Allaah from His creation when they hear these Attributes and so they are forced to deny them, claiming thereby that they are declaring Allaah free of defects (*tanzeeh*) and that it is *tashbeeh* (anthropomorphism) to affirm them. As for the *Salaf* - those whose hearts Allaah has guided and has kept safe - and those upon their way, they affirm all the Attributes as they have come, without *ta'weel*, or *tashbeeh* as has been quoted previously from them.

As Imaam al-Juwaynee (d. 438H) said: “And Allaah expanded my chest about the state of those *Shaikhs* who made *ta'weel* of *al-Istiwa'aa* to *isteelaa* ... and it is my belief that they do not understand the Attributes of the Lord - the Most High - except with what befits the creation. Thus they do not understand *al-Istiwa'aa* of Allaah as it truly befits Him ... so this is why they distort the words from its proper context and deny what Allaah has described Himself with. And we shall mention the explanation of that if Allaah wills.” Risaalah Ithbaatul-*Istiwa'aa* wal-Fawqiyah (p.176-183) For a longer quotation of his words refer to the end of Chapter 3 of 'Foundations of the Sunnah' of Imaam Ahmad - On the falsehood of *Ta'weel*. Imaam al-Juwaynee was a former *Ash'aree* who retracted from the *Ash'aree madhhab* and followed the path of the *Salaf*.

<sup>16</sup> This is said by Ash'aree in al-Maqaalaat (p.290) and al-Ibaanah (p.9) and al-Moojiz.

<sup>17</sup> The aforementioned *Jahmee*, in his vilification of the *Ulamaa* of the *Salaf*, said:

“On page 97 of the same work, Ibn ul-Qayyim also mentions the *hadeeth* of Bukhaaree warning of the Anti-Christ - *al-Maseeh ad-Dajjaal* - who in the last days will come forth and claim to be God, of which the Prophet, Allaah bless him and give him peace, said: “Allaah has sent no Prophet except that he warned his people of the one-eyed liar and that he is one-eyed and that your Lord is not one-eyed and that he shall have unbeliever - kaafir - written between his two eyes”. Ibn al-Qayyim comments, “The Prophet (*sallallaahu alaihi wasallam*) negated the attribute of one-eyedness (meaning of Allaah) which is proof that Allaah literally has two eyes”. Now a primer in logical fallacies could have told Ibn al-Qayyim that the negation of a quality - one-eyedness - does not entail the affirmation of its contrary - two-eyedness. And example of what is called by the logicians, the “black and white fallacy”. For example, to say “if it is not white it is therefore black, if you are not my friend you must be my enemy...” and so on. So what he attempts to prove here does not show the kind of anthropomorphism he is trying to promote.” End of the *Jahmee's* words -Alhamdulillaah.

It is said in response to the *Jahmee*:

**Firstly:** “Ayyuhal Jahool, bil-ilmi mawsoof wa bil-jahli mushtahir - (O Ignoramus, with knowledge described but with ignorance notorious)

Ibn Hajr also mentions<sup>18</sup> that al-Bayhaqee mentions a witness to the *hadeeth* of Abu Hurairah - [i.e. the *hadeeth* reported by Aboo Daawood that the Prophet (*sallallaahu alaihi wasallam*) recited *Soorah* an-Nisaa, *ayyah* 58 and read up to: 'Sameean Baseeraa', and placed his thumb on his ear and the one next to it upon his eye]<sup>19</sup> - from the *hadeeth* of Uqbah bin Aamir: I heard Allaah's Messenger (*sallallaahu alaihi wasallam*) say upon the minbar: "Our Lord certainly hears and sees" and he pointed to his two eyes" Ibn Hajr says: Its *isnaad* is *hasan*.<sup>20</sup>

**Secondly:** Or alternatively: "...bil aqli mawsoof wa bil-jahli mushtahir." (...with intelligence described but with ignorance notorious).

**Thirdly:** "In the language of the Arabs it is possible to annex a noun in its singular, dual and plural form and this is determined by the nature of the noun to which it is being annexed. If that to which a singular noun is being annexed is also singular, then they leave the annexed noun in its singular form. And if they annex a noun to a plural personal pronoun then it is better to put the annexed noun in the plural form as well such as in the saying of the Most Perfect:

**Floating under our Eyes (a'yuninaa) [54:14]**

and in His saying:

**Do they not see that We have created for them of what Our Hands (aideenaa) have created...[36:71]**

And if they annex a noun to a dual noun [or a dual personal pronoun] then it is more clear and eloquent in their language to put the annexed noun into the plural form as well such as in the saying of Allaah - the Most Perfect:

**If you two (i.e. Aa'ishah and Hafsaah - may Allaah be pleased with them both) turn in repentance to Allaah, (it will be better for you), your hearts (quloobukumaa) are indeed so inclined... [66:4]**

So in this verse two people are being addressed and they are but two hearts, but Allaah - the Most Perfect - has used the word *quloob*, which is in the plural form. Therefore, let not the listener be confused by the saying: "We see you with our eyes (*haraaka bi a'yuninaa*) and we shall take you with our hands (*na'khudhuka bi aideenaa*)" - and no single man on the face of the earth understands from this many eyes or many hands in any aspect whatsoever - and Allaah knows best." *Shaikh* Saalih al-Fawzaan - may Allaah protect him - in his *Sharh ul-Aqeedatil Waasitiyyah* (p.52) and the like of this is also mentioned by Ibn al-Qayyim. Refer also to 'Al-Kawaashif al-Jaliyyah an Ma'aani al-Waasitiyyah' (pp.253-254) of Abdul-Azeez al-Muhammad as-Salmaan.

**Fourthly:** It is clear in his vilification of Ibn al-Qayyim - and in his use of the knowledge of logical fallacies and while being grossly ignorant of the language of the Arabs - that the *Jahmee's* way is but the way of *Ahl ul-Kalaam* (the People of Theological Rhetoric and Innovated Speech) and had ash-Shaafi'ee - may Allaah have mercy upon him - been present he would have enforced his ruling upon this *Jahmee*: "My ruling regarding the people of theological rethoric is that they should be beaten with palm leaves and shoes and be paraded amongst the kinsfolk and the tribes with it being announced: This is the reward of the one who abandons the Book and the *Sunnah* and turns to theological rhetoric (*kalaam*)." *Sharh Aqeedat it-Tahaawiiyyah* of Ibn Abi Izz (p.75).

<sup>18</sup> Al-Fath (13/373)

<sup>19</sup> Abu Daawood (3/1324) and it is *saheeh*

That Allaah the Most High has Two Eyes - in the manner that befits Him and without any resemblance to the creation - is also stated by ad-Daarimee in his reply upon Bishr al-Maarisee and by Ibn Khuzaimah in his *Kitaabut-Tawheed* and by al-Laalikaa'ee in *Sharh Usool il-I'tiqaad*.

So the *Salafees* follow and accept the *aqeedah* of the *Salaf* and there is no contradiction or *ta'weel* here.

### **THIRDLY: CONCERNING THE TWO HANDS OF ALLAAH**

Concerning the Jahmee's lie against Allaah - the Most High - and His saying:

**And we constructed the Heaven with power (bi aidin)...** [Dhaariyaat 51:47]

The *tafseer* of Tabaree and the reports that the *Jahmee* quotes from the *Salaf* explain 'aidin' to mean 'power' which is what it indeed does mean and it can be found in any dictionary under *alif yaa daa*. Nor is there any contradiction between it and between *ayaat* affirming Allaah's Hands (*aidee* and *yadaan*)

**Do they not see that We have created for them of what Our Hands (aideena) have created...** [Soorah Yaa Seen 36:71]

**Nay, both His Hands (yadaahu) are outstretched** [Soorah Maa'idah 5:64]

So from the foolishness of the *Ash'ariyyah* - to which this *Jahmee* ascribes himself - is that they also declare that Allaah's Hand (*yad*) has to be explained to mean his Power!! So then what about His Two Hands?! Two powers?!<sup>21</sup>

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<sup>20</sup> It has already preceded that the way of *Ahl us-Sunnah* in the issue of the Attributes of Allaah is to affirm whatever has been narrated from the Messenger (*sallallaahu alaihi wasallam*) in describing Allaah the Exalted from the Authentic Narrations - those reported by trustworthy and reliable narrators. And they affirm whatever comes through these narrations without *ta'teel* (denying the meaning), *tahreef* (distorting the meanings), *tasbheeh* (likening to the creation) and *takyeeef* (asking 'how').

As for the repellers and rejectors of the narrations - as has been explained before - this occurs from them since they cannot understand Allaah's Attributes except in the manner that befits the creation. So likening to the creation is what their hearts fall into upon hearing the likes of these narrations mentioning the Attributes of Allaah - the Most High. The *tashbeeh* began and occurred in their hearts and the *Ahl us-Sunnah* are free from it. But then they, due to a further sickness in their hearts then accuse the *Ahl us-Sunnah* of being anthropomorphists simply because they affirm for Allaah what Allaah and His Messenger (*sallallaahu alaihi wasallam*) affirmed for Him, without *ta'teel*, *ta'weel*, *takyeeef* or *tashbeeh*!?

<sup>21</sup> Abu Haneefah (d. 150H) said in *Fiqh al-Akbar*: "It is not to be said that His Hand [means] His Power, since in that is a nullification of the Attribute."

Furthermore, this is rebutted by the *aayah* where it is mentioned that Allaah created Adam with His Two Hands. Abu Hasan al-Ash'aree stated in his Maqaalaat: "...And that He has Two Hands without asking how, just as He has said:

**(Allaah said): O Iblees! What prevents you from prostrating yourself to one whom I have created with My Two Hands?"** [Soorah Sa'd 38:75]

And also, the *hadeeth* of intercession where Aadam is being addressed as the one whom Allaah created with His Hand<sup>22</sup>. And likewise the *hadeeth* wherein it is mentioned that: "On the Day of Resurrection, Allaah will grasp the (whole planet of) Earth by His Hand all the heavens in His Right, and then He will say: I am the King".<sup>23</sup>

But from the deception and corruption of this vile and lowly *Jahmee* is that in his lecture, he translated the *aayah* in question as: "And the sky, We have built with Hands, verily We outspread it."

Translating 'aidin' as 'Hands' instead of 'power' (which is what it actually means in this verse) enabling himself thereby, to justify his falsehood that the *Salaf* have done *ta'weel* of this *aayah* because they explain it to mean 'with power' and by claiming that at-Tabaree has ascribed this figurative explanation (*ta'weel*) to Ibn Abbaas, Qataadah, Mansoor ibn Zadaana and Sufyaan ath-Thawree - free and innocent are they from the *Jahmee's* filth and the *Jahmee* and his filth from them, as Yoosuf (*alaih-salaam*) was from the wife of al-Azeez. The *Jahmee* is obviously ignorant or feigning ignorance of the fact that 'aidin' in the language has the meaning of 'power'<sup>24</sup> and that this is the natural explanation given, which is devoid of any *ta'weel*, and which at-Tabaree has quoted from the *Salaf*.<sup>25</sup>

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Yoosuf Muhammad Siddique said in Daqaa'iqul-Aqeedah inda A'immatul-Arba'ah (p.11-12): "And the *ta'weel* of the one who says: 'What is intended by 'al-Yad' is power' is not correct since it is not correct for the saying of Allaah: "... **to one whom I have created with My Two Hands...**" to mean: 'with My Power...' when Hand has been mentioned in the dual. And if that had been correct then Iblees would have said: "And me too, did You create with Your Power, so he (Aadam) has no superiority over me in that." However, Iblees, along with his disbelief, is more knowledgeable of his Lord than the *Jahmiyyah*."

<sup>22</sup> Reported by Bukhaaree, in Kitaabut-Tawheed (13/403)

<sup>23</sup> Reported by Bukhaaree, in Kitaabut-Tawheed (13/404)

<sup>24</sup> Refer to Lisan ul-Arab of Ibn Manzoor and al-Qaamoos al-Muheet of al-Fayrawzaabaadee under alif yaa daa.

<sup>25</sup> **A DISASTROUS AND CALAMITOUS LIGHTNING BOLT UPON THE AFOREMENTIONED JAHMEE:-**

Abu Hasan al-Ash'aree (d. 324H) - to whom this *Jahmee* ascribes himself - said: "If it is said: Why do you deny that His saying:

#### **FOURTHLY: CONCERNING THE SHIN**

With regard to the Jahmee's claim about the *tafseer* of the *aayah* :

**The Day that the shin shall be laid bare and they shall be summoned to bow in adoration  
but they shall not be able** [Soorah Qalam 68:42]

Then the *aayah* mentions the *saaq* (shin) which is one of the Attributes of Allaah - the Most High - This is clearly seen from the *hadeeth* of Abu Sa'eed al-Khudree<sup>26</sup> in which there occurs: "...Then the Almighty will come to them in a form other than that which they saw the first time, and He will say "I am your Lord" and they will say:"You are not our Lord". And none will speak to Him but the Prophets, and it will be said to them: "Do you know of any sign by which you can recognise Him?" They will say: "The shin (*saaq*)", so then Allaah will uncover His shin and every believer will prostrate to Him..."

And with regard to the aforementioned *Jahmee's* claim about the saying of Ibn Abbaas - may Allaah be pleased with him - about the *aayah*: "It is the Day of Resurrection, a day of grief and calamity" reported with various chains from him by at-Tabaree in his *tafseer*, the *Ash'ariyyah* say that this is a case of *ta'weel*. This is however not the case since as is pointed

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**Do they not see that We have created for them what Our Own Hands  
have created.**" [Soorah Yaa Seen 36:71]

And His saying:

**Whom I have created with My Own (Two) Hands** [Soorah Sa'd 38:75]

are *majaaz* (metaphorical)? To him it is said: The ruling concerning the speech of Allaah - the Mighty and Majestic - is that it is taken upon its *dhaahir* (apparent) and *haqeeqah* (real) meaning. Nothing is removed from its *dhaahir* (apparent) meaning to *majaaz* (metaphorical) one, except with a proof ... Likewise, the saying of Allaah, the Mighty and Majestic:

**Whom I have created with My Own (Two) Hands** [Soorah Sa'd 38:75]

Its *dhaahir* and *haqeeqah* meaning is affirming *Yadain* (two Hands of Allaah). So it is not permissible to alter it from the *dhaahir* meaning of *Yadain* to that which our opponents claim, except with a proof ... Consequently, about His saying:

**Whom I have created with My Own (Two) Hands** [Soorah Sa'd 38:75]

It is obligatory to affirm two Hands for Allaah - the Most High - in its *haqeeqah* (real) meaning, not with the meaning of *ni'matayn* (two bounties of Allaah)." Al-Ibaanah an Usool id-Diyaanah (p.133). Therefore, free and innocent is Abu Hasan al-Ash'aree from the *Jahmee* as was Ibraaheem (alaihis-salaam) from his father and the pagans. Refer also to Chapters 4 and 10 of 'Foundations of the Sunnah' for evidence that soothes the heart and cures ignorance.

<sup>26</sup> Reported by Bukhaaree, in Kitaabut-Tawheed (13/421)

out by *Shaikh* ul-*Islaam* Ibn Taymiyyah and mentioned by *Shaikhs* Muhammad Jameel Zainoo and Bakr ibn Abdullaah Aboo Zayd - the *Salaf* have two different sayings about this *aayah*:

a) Those who say that it is not an *aayah* relating to Allaah's attributes, but is rather a description of the Day of Judgement and its being a day of grief and calamity - as is reported from Ibn Abbaas.

This is based on the fact that the *aayah* does not clearly state the 'saaq' as being Allaah's *saaq* (shin) and that in the Arabic language this phrase can be used to express the severity of a situation as in the saying: 'Shaalat al-harbu an saaqin', meaning - the war has raised up its terrors and harshness.

So since the *aayah* did not unequivocally declare this as being an Attribute of Allaah - some of the *Salaf* did not understand it to be an *aayah* describing one of His Attributes, which is why we find Ibn Abbaas [if the narrations are authentic from him]<sup>27</sup> explaining it according to the language.

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<sup>27</sup> Shaikh Saleem al-Hilaalee says, "Summarising what has been reported from ibn Abbaas on this issue: with this you will know, O beloved (reader) - may you learn the good - that the chains of narration that are reported from ibn Abbaas to do with his explanation of His saying, "the Day when the Shin will be exposed" cannot be used to establish a proof, because they are all da'eef.

So if it is said: 'Can they be considered under the definition of *hasan li ghayrihi* (i.e. *hasan due* supporting each other).'

I say (in reply): Indeed the weakness of them is such that they cannot support one another...

Firstly: Some of them are severely weak and cannot be used to support rather they make the matter worse. For example:

- i) the route of Usama bin Zayd from Ikrimah from him (ibn Abbaas), and it is no. 1
- ii) the route of al-Uofiyyeen and it is no. 2
- iii) the 'masaa'il' of Naafi bin al-Azraq, and it is no. 8

Secondly: Some of them have a single deficiency, and that is *inqitaa* (missing links in the chain), so when this is the case then they do not support or strengthen others, and they are:

- i) the route of Alee bin Abee Talha from him and it is no.3
- ii) the route of Ibraaheem an-Nakha'i from him and it is no.6
- iii) the route of Dahhaak bin Mazaahim al-Hilaalee and it is no.7

Thirdly: Some of them cannot support others because they do not have the same meaning:

- i) So in some of them he says, "distress and severity"
- ii) in some of them he says, "the matter will be exposed and the actions will be shown"
- iii) in some he says, "a severe matter"
- iv) in some he says, "the Day of Judgement and the Hour due to it's severity."

....and due to this we are certain that the narration is not authentic to ibn Abbaas." al-Manhal ar- Raqraaq' (p. 30)

Therefore this is not case of someone taking an established Attribute of Allaah, such as, for example His *yad* (hand) and interpreting it with *ta'weel* to mean something different eg. His Power which is what the *Ash'ariyyah* do and seek support with this saying of Ibn Abbaas - may Allaah be pleased with him. So there is no proof for them in this.

Furthermore:

b) The correct saying as pointed out by Ibn Taymiyyah and others from the *Salaf*, including Abu Sa'eed al-Khudree who say that this *aayah* is an *aayah* relating to Allaah's Attributes. The proof for this is the *hadeeth* of Abu Sa'eed al-Khudree - may Allaah be pleased with him - where the '*saaq*' is also mentioned, except that here it is clearly shown to be an Attribute of Allaah - (*fayakshifu an saaqihi*) - "so Allaah will uncover His Shin". So it is possible that this *hadeeth* did not reach Ibn Abbaas - just as the ruling that the grandmothers inherit did not reach Abu Bakr - may Allaah be pleased with him - and so on, and if it had reached him then he would have explained the *aayah* according to it.<sup>28</sup>

#### **FIFTHLY: THE ATTRIBUTE OF LAUGHTER**

Concerning the *hadeeth* of the *Messenger (sallallaahu alaihi wasallaam)*:

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<sup>28</sup> Shaikh Muhammad bin Jameel Zainoo explains [in his refutation against Muhammad Aadil Azeezah - and his book "Aqeedatul-Imaam al-Haafidh Ibn Katheer"]:

" And if only he had taken a look at it (i.e. the saying of Ibn Abbaas) as the *Muhaddithoon* have, those who have declared it weak (*da'eef*) due to *idtiraab* (uncertainty/confusion) regarding its *matn* (text). Let the reader refer to the book "al-Manhal ar-Raqraaq fee Tafseer Yawma Yukshafu an Saaq" of *Shaikh* Saleem al-Hilaalee and others besides him from amongst the scholars who have studied its *matn* and its *isnaad* and have explained the weakness of the report from Ibn Abbaas. And is it understandable that Ibn Abbaas - may Allaah be pleased with him - would oppose the *hadeeth* [of Abu Sa'eed al-Khudree] which explains the *aayah* and yet he is the same one who said: "I see that you will soon face destruction, I say to you 'Allaah's Messenger said' and you say 'Abu Bakr and Umar said'!!? Reported by Ahmad and others and Ahmad Shaakir declared it authentic.

And I refer the reader to the *tafseer* of ash-Shawkaanee and Siddeeq Hasan Khan, both of whom explained the *aayah* with the *hadeeth* [of Abu Sa'eed al-Khudree]... And Ibn Katheer said at the end of his explanation of the *aayah*, where he mentions the meaning of the previous Prophetic *Hadeeth*: 'And when they were called to prostrate in the life of the world, they held back from that even though they were safe and sound [in health]. And likewise, they will be punished for their lack of power over it [i.e. prostrating] in the Hereafter when the Lord - the Mighty and Magnificent - shows/reveals Himself - so the Believers will prostrate to Him and not a single one of the Disbelieves or the Hypocrites will be able to prostrate...'. I say: And in this explanation it is evident and clear that Ibn Katheer has explained the *aayah* with the *hadeeth* and has not explained it with the saying of Ibn Abbaas..." Bayaan wa Tahdheer min Kitaab Aqeedatil-Imaam al-Haafidh Ibn Katheer (p.4-5).

“Allaah the Most High Laughs about two men, one of whom kills the other, but both will enter Paradise. The one who fights in the way of Allaah and is killed and afterwards Allaah forgives the killer, then he fights in the path of Allaah and is martyred.”<sup>29</sup>

Concerning this, the *Jahmee* ignoramus alleged, (further confirming his ignorance about the authenticity of the narrations): “The hadeeth master al-Bayhaqee records that the scribe of Bukhaaree, Muhammad ibn Yusuf al-Farabee, related that *Imaam* Bukhaaree said quote, ‘The meaning of Laughter is Mercy’”.

However, al-Bayhaqee mentions this statement<sup>30</sup> without quoting the chain of narration for it, something that this *Jahmee* failed to mention, knowing that it would render his falsehood futile. Therefore, it cannot be depended upon as indicated in the words of Abdullaah bin al-Mubaarak who said, “The *isnaad* is from the *deen*, were it not for the *isnaad*, whosoever willed could say whatever he wished.”<sup>31</sup> And hence there is no proof for the debauched Jahmite in any of this wal-hamdulillaah. Rather, his falsehood and that of those who have preceded him in his scandal has only ever been based upon unfounded narrations and reports and twistings and interpolations of the sayings of our Pious Forefathers.

#### **SIXTHLY: THE ATTRIBUTE OF MAJEE’ (COMING, ARRIVING)**

With respect to the Jahmee’s filthy lie concerning the saying of Allaah:

**And your Lord comes accompanied by the Angels, ranks upon ranks** [Soorah Fajr 89:22]

Then the *Salaf* have affirmed and held faith in the attribute of Allaah’s Coming on the Day of Judgement in opposition to this *Jahmee* who seeks to deny it and explain it away. Ibn

<sup>29</sup> Reported by Bukhaaree in ‘*Kitaabul-Jihaad*’, Muslim in ‘*Kitaabul-Imaarah*’, Ibn Maajah in his *muqaddimah*, Imaam Maalik in Muwatta’a (1/285) and an-Nasaa’ee (2/32).

<sup>30</sup> Asmaa was-Sifaat (p. 470).

<sup>31</sup> *Imaam* Bukhaaree - may Allaah have mercy upon him - was clearly upon the way of the *Salaf*, meaning he affirmed the Attributes of Allaah as they befitted Him, and this is seen in his work ‘*Saheeh* ul- Bukhaaree’ (in *Kitaab* ut-Tawheed) and his work ‘*Khalq* Af’aal al-Ebaad.’ As for the above *hadeeth*, Bukhaaree mentions it in three places in his ‘*Saheeh*’:

Book of Jihaad, Chapter 28.

Book of the Merits of the Ansaar, Chapter 10.

Book of Tafseer, Chapter 6.

And nowhere does he mention the aforementioned *ta’weel*. In fact Ibn Hajr says, after quoting the words of al-Bayhaqee: “**I have not seen that in any of the manuscripts that we have come across.**” Al-Fath (8/631).

*Imaam* adh-Dhahabee quotes from Abu Ubaid al-Qaasim bin Sallaam (d. 224H) that he said, while talking about the Laughter of Allaah, “These are authentic ahaadeeth, the *Ashaabul Hadeeth* and the *Fuqahaa* have conveyed them, some from others, and they are the truth in which there is no doubt according to us. But if it was said: ‘How does He Laugh?’ We say: we do not explain this, and we have not heard anyone explain it.”

Katheer states in his *tafseer*<sup>32</sup> of this *aayah*: “The Lord - Blessed and Exalted is He - comes as He wills, and the Angels come in front of Him, ranks upon ranks.”

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Adh-Dhahabee adds to this saying; “And the scholars of the *Salaf* explained the important and unimportant words (occurring in the Qur’aan and Sunnah)....and as for the verses and the *ahaadeeth* of the Attributes they never subjected them to *ta’weel*, and they are the most important in the religion, so if *ta’weel* was permissible than they would have undertaken it. So know with certainty that reciting them, and leaving them as they came is the truth, and there is no explanation for them other than this, so we believe in this, and we are silent following the *Salaf*, believing that they are the Attributes of Allaah....and that they do not resemble the attributes of creation”. Siyar A’laam un-Nubulaa (10/505).

<sup>32</sup> The aforementioned *Jahmee* said, in his lecture: “The *hadeeth* master *Haafidh* Ibn Katheer reports in al-Bidaayah wan-Nihaayah, that *Imaam* al-Bayhaqee related from Haakim: from Abu Umar ibn Sammaak: from Hanbal the son of the brother of Ahmad bin Hanbal’s father, that, quote, “Ahmad bin Hanbal figuratively interpreted the word of Allaah, Most High, ‘**And your Lord shall come...**’ as meaning: His recompense shall come.” Al-Bayhaqee said this chain of narrators has absolutely nothing wrong with it.” End of the *Jahmee*’s words - Alhamdulillah.

The following observations are made in response:

**Firstly**, the fact that Ibn Katheer quotes the narration in no way proves his agreement to that particular interpretation [if it is authentic from *Imaam* Ahmad]. Rather, see what Ibn Katheer says in his *tafseer*, which is what we have mentioned above - and which the *Jahmee*, failed to mention - and also what at-Tabaree has quoted in explanation of the *aayah* in his *tafseer*- also quoted above.

**Secondly**: Regarding what al-Bayhaqee sometimes attributes to the *imaams* of the *Salaf* with respect to *ta’weel* then the *Shaikh*, Abdul Azeez ibn Baaz - may Allaah protect him - says: “As for what occurs in the words of al-Bayhaqee - may Allaah have mercy upon him - in his book ‘al-I’tiqaad’ with regard to such things - then this is from what entered upon him from the speech of the *mutakallimoon* (people of theological rhetoric), and their false additions. This was passed to him and he believed in the correctness of that, whereas the truth is that it is from the speech of the People of Innovation, not from the speech of the People of the *Sunnah*.” Tanbeehaat Haammah alaa maa katabahu ash-Shaikh Muhammad Alee as-Saaboonee fee Sifaatillaahi - Azzawajall (p.23)

And among al-Bayhaqee’s *shaikhs* is Abu Bakr ibn Fawrak. Adh-Dhahabee described him as ‘*Shaikh* of the *Mutakallimoon* (people of theological rhetoric)’ and also “He was an *Ash’aree*, a head in the field of theological rhetoric (*kalaam*)”, and “I say: He was taken in chains to Sheeraaz for his beliefs (*aqaa’id*) and Abdul-Waleed related that the *Sultaan* Mahmood asked him about Allaah’s Messenger (*sallallahu alaihi wasallam*) so he said: “He was Allaah’s Messenger, but as for today, then no”, so he ordered that he should be killed with poison. And Ibn Hazm said: “He used to say that the soul of Allaah’s Messenger has expired and faded away - and is not in Paradise.” End of adh-Dhahabee’s words. See as-Siyar (17/214/216). So al-Bayhaqee - may Allaah have mercy upon him - held a position in certain issues in which he was influenced by his *shaikhs* and he believed them to be correct - although he was mistaken in that.

**Thirdly**: This narration that has been attributed to *Imaam* Ahmad has not been established from him, nor from his books, nor from the books of his companions and its mentioning by al-Bayhaqee is not to be depended upon since it is known that al-Bayhaqee - may Allaah have mercy upon him - used to resort to *ta’weel* with respect to some of the Attributes and thus his narrating and quoting - in those issues in which he resorts to *ta’weel* - is not to be taken with full acceptance. Rather, it is established with certainty from *Imaam* Ahmad the necessity to affirm the Attributes *alal-haqeeqah* (in a real sense) and not to resort to *ta’weel* - and that which is known, established and certain from him is not left and abandoned for something that is merely suspected. In this issue *Imaam* Ahmad has also authored ar-Radd alal-Jahmiyyah waz-Zanaadiqah which is well-known and also printed.

**Fourthly:** Ibn al-Qayyim - may Allaah have mercy upon him - said: "As for the narration reported from *Imaam* Ahmad - then his companions are divided into three groups regarding it. The first: That this is mistakenly attributed to him since the only one who spoke about it is Hanbal and he is one who has many opinions/reports which are in opposition to what is well known from the *madhhab* of Ahmad. So when he is alone in holding that which opposes the well-known - and al-Khallaal and his companion Abdul-Azeez do not establish that as a report from Ahmad [but] Abu Abdullaah bin Haamid and others establish that from him. However, what is correct is that it is a rejected narration [*shaadhah*] which opposes the essence of his [Ahmad's] *madhhab*. And this [something being rejected on account of its opposition to what is well-known] occurs in the matter's of *furoo'* (the branches i.e. matters of *fiqh*) - then how about in this matter?"

And another group has said: "Rather, Hanbal has been precise in what he narrated and preserved but then they differ regarding the explanation of this text. So a group amongst them says: "That *Imaam* Ahmad said that as an argument against them [the *Jahmiyyah*] since the people used to interpolate (perform *ta'weel*) from the Qur'aan the [Attributes] of Arriving (*Ityaan*) and Coming (*Majee*) with the coming of His command - the Most Perfect. In this there was nothing to prove that by ascribing Coming and Arriving to Him [in this interpolated sense], that He is created. So likewise Allaah's describing His Words with Arriving and Coming is the same as His describing Himself with Arriving and Coming.

Therefore this does not prove that His Word is created since it can be taken to mean the coming of His recompense - just as you (i.e. the people who resort to *ta'weel*) have taken His Coming - the Most Perfect - and His Arriving upon the meaning of the Coming of His command and His punishment. So Ahmad mentioned that as an argument against them and as something that is necessitated (by their way) to argue against that which they used to believe - and which was [a line of reasoning] that was the same as that which they used as evidence against him - not that he believed that, since using something as proof [against somebody] does not necessitate that the one who is using something as a proof believes in the correctness of what he is using to dispute [his opponent]...". Ibn al-Qayyim continues later saying : "And something similar to this difference occurred in the *madhhab* of Maalik. It is well known from him and from the Scholars of the *Salaf* to affirm the texts of the Attributes and the prohibition of resorting to *ta'weel* (interpolating them). It has been reported from him (Maalik) that he interpolated the saying [of Allaah's Messenger (*sallallaahu alaihi wasallam*): "Our Lord descends..."], with the meaning: His command descends. This report has two *isnaads* (chains of narration): The first: From Habeeb his scribe, and this Habeeb is not the actual Habeeb, rather he is a liar (*kadhhaab*) and a forger (*waddaa*) by unanimous agreement of all the *Ahl ul-Jarh wat-Ta'deel* and not a single one of the scholars depended upon him in his narration and in the *isnaad*. The second, in which there is an unknown person (*najhool*) whose condition is not known. Therefore, amongst his companions are some who affirm this narration and amongst them are those who do not because the most famous of his companions have not narrated anything like this from him." End of his words. Mukhtasar us-Sawaa'iq al-Mursalah (2/260-261).

And *Shaikh* ul-*Islaam* ibn Taymiyyah says: "And there is no doubt that that which is reported in *mutawaatir* form from Ahmad opposes this narration [in which Ahmad is supposed to have resorted to *ta'weel*] and it makes it clear that he does not say: 'The Lord comes [meaning] His command comes and descends', rather he rejects the one who says that." Sharh Hadeeth in-Nuzool (p.202).

And what is authentically related from *Imaam* Ahmad is what al-Qaadee Abu Ya'laa narrates in his book: *Ikhtilaaf ur-Riwaayatain* (1/250) and also by Ibn al-Qayyim in *Mukhtasar us-Sawaa'iq* (p.386): "Hanbal said: I said to Abu Abdullaah: 'Allaah - the Mighty and Magnificent descends to the lowest heaven?' He said: 'Yes.' I said: 'Is His descent by His Knowledge or what?' Then he said to me: 'Be quiet about this', and he became very angry and said: 'Pass on the hadeeth as it has come'".

And Abdullaah bin Ahmad said in his book as-Sunnah: "I asked my father: 'Allaah descends to the lowest heaven. How is his descending, is it His knowledge or not?' He said: 'Be quiet or severe punishment shall afflict you!' Then he said: 'Pass on the hadeeth as it has come.'"

Furthermore, Ibn Jareer at-Tabaree in his *tafseer* reports the following narrations from the *Salaf* in explanation of the *ayah*:

Ad-Dahak said: "...the angels ascend in ranks of separate lines, then the Exalted King descends with Jahannam next to Him, on His left."

Qataadah said: "... and Allaah comes on that Day with Jahannam." He also said: "Paradise and Hellfire are next to Him when descends from His Throne to His *Kursee* to reckon with His creation," and then he recited:

**...and on the Day when Jahannam will be brought** [Soorah Fajr 89:23]

Al-*Haafidh* Ibn Asaakir in his *Tabyeen Kadhibul-Muftaree* reports that Abu Hasan al-Ash'aree said: "We do not say about Allaah, that of which we have no knowledge and we say that Allaah, the Exalted, comes on the Day of Judgement as He said:

**And your Lord comes accompanied by the Angels, ranks upon ranks** [Soorah Fajr 89:22] <sup>33</sup>

So it is clear that the *Salaf* affirm the Attribute of Coming<sup>34</sup> and that they do not interpolate it by claiming that it means the coming of His Judgement, or His Mercy and the likes.<sup>35</sup> So

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**Fifthly:** With respect to the *isnaad* of the narration which Bayhaqee mentions from al-Haakim from Abu Amr ibn as-Sammaak from Hanbal... then: Al-Haakim reports a hadeeth in his 'Mustadrak' (1/539): "Abu Amr bin as-Sammaak related to us: Muhammad bin Eesaa al-Madaa'inee narrated to us..." Adh-Dhahabee comments upon it in his *Talkhees* saying: "I say: Abu Amr is not known (laa yu'raf) and al-Madaa'inee is abandoned (matrouk)"! So the narration, as we have mentioned previously, is not established from *Imaam* Ahmad since Abu Amr ibn as-Sammaak is unknown!

So there is no proof for the *Jahmee* in this issue and all praise is due to Allaah, who is praised on account of His Most-Perfect Names and Attributes, there is nothing like Him and He is the all-Hearing, all-Seeing.

<sup>33</sup> Refer also to Abu Hasan al-Ash'aree's *al-Ibaanah an Usool id-Diyaanah*.

<sup>34</sup> **A DISASTROUS AND CATAclysmic EARTHQUAKE TO ENGULF AND SWALLOW THE AFOREMENTIONED JAHMEE, RENDERING HIM ABASED, DESPISED AND REJECTED:**

Muhammad bin al-Hasan ash-Shaybaanee (d. 189H) said: "Hammaad bin Abu Haneefah said: "We said to them: Do you consider the saying of Allaah - the Mighty and Majestic:

**And your Lord comes accompanied by the Angels, ranks upon ranks** [Soorah Fajr 89:22]

They said: "As for the Angels then they come, ranks upon ranks. But as for the Lord - the Most High - then we do not know what is meant by that [1] and we do not know the *kaifiyyah* (how) of His coming." So I said to them: "We do not oblige you to know how He comes but we oblige you to have faith in His coming. Do

you not consider that the one who rejects that the Angels come, ranks upon ranks, what is he to you?" They said: A *Kaafir* (disbeliever) a *Mukadhdhib* (rejector)." I said: "Then likewise, the one who denies that Allaah - the Most Perfect - comes then he is a *Kaafir*, a *Mukadhdhib*." Aqeedatus-Salaf wa Ashaabil-Hadeeth (p.49) of Abu Uthmaan as-Saaboonee.

[1] And in this is a refutation of the People of Innovations and Desires - such as this Jahmee - who claim that the verses (and *ahaadeeth*) mentioning the Attributes of Allaah are from the *mutashaabihaat* (unclear verses) whose meanings are unknown. Rather, it is the *kaifiyyah* (precise nature) which is unknown, but as for the meanings, then the way of the *Salaf*, in opposition to the way this *Jahmee*, is to affirm them but to relegate the knowledge of exactly how they are (*kaifiyyah*), to Allaah, the Mighty and Majestic. And here you may note a further difference between the *Salaf* and the People of Innovations and Desires. The *Salaf* relegate the knowledge of exactly how the Attributes are to their Lord, but they affirm the apparent meanings of these Attributes, in a real sense. As for the Innovators, they relegate the knowledge of the meanings of the Attributes to Allaah, claiming that affirming them would necessitate *tashbeeh*?! And thus, this Jahmee, like his forefathers, Jahm bin Safwaan and al-Qaadee Abdul-Jabbaar, describes Allaah with nothingness! The falsehood of this claim has already been discussed above and more will be said about it in what follows, inshaa'allaah.

Abu Abdullaah bin Abee Hafs al-Bukhaaree also said in his book: "Ibraaheem bin al-Ash'at said: "I heard al-Fudayl bin 'Iyaad (d. 187H) say: "When a *Jahmee* says to you: 'We do not believe in a Lord that descends to His place (*yanzilu alaa makaanihi*)' then say: "I believe in a Lord who does whatever He wills." Aqeedatus-Salaf wa Ashaabil-Hadeeth (p.50) of Abu Uthmaan as-Saaboonee and Usool ul-I'tiqaad (no.775) of al-Laalaka'ee.

Ahmad bin Alee al-Abaar said: "I heard Yahyaa bin Ma'een say: "When you hear a *Jahmee* saying: 'I disbelieve in a Lord that descends', then say: "I believe in a Lord that does whatever He wills." Usool ul-I'tiqaad of al-Laalika'ee (no.776).

And Hamaad bin Salamah said: "Abuse whosoever you see rejecting this (i.e. the Descent of Allaah to the Lowest Heaven)." Al-Arba'een fee Sifaat Allaah (no. 49).

So where does this vile, filthy, treacherous *Jahmee* stand with respect to the likes of these notables and great Imaams?!

And Abul Hasan al-Ash'aree (d. 324H) said: "And we believe in all the narrations that the People of Narration have considered to be authentic regarding the Descent (of Allaah) to the Lowest Heaven and that the Lord, Mighty and Majestic says: "Is there one asking, is there one seeking forgiveness", and the totality of what they quote and consider to be established, in opposition to the people of deviancy and misguidance." Al-Ibaanah (p. 60).

<sup>35</sup> Ibn al-Qayyim - may Allaah have mercy upon him - said: "As for the one who says that it is His Command that comes or that it is His Mercy and Command that descends then if he means that when He - the Most Perfect - descends and comes, His Mercy and Command [also] descend then this is correct and true. And if he intends that the Descent, the Coming and the Arriving for [His] Mercy and [His] Command is something other than [what has just been explained] then that is futile, from many aspects which have been mentioned previously - and to them shall we add some others. Amongst them: It is said: Do you mean by His Mercy and His Command, an attribute which is essentially a part of the Self (*Dhaat*) or is it something created and separate [from Him] which you have termed Mercy? If you mean the first then the descending of Mercy necessitates the descending and coming of His Self (*Dhaat*) absolutely, and if you mean the second then that which descends for the judgement of affairs, is [but] something created and brought about, it is not the Lord of the Worlds. The futility of this is known absolutely and it is clear falsehood. It would be correct [and more appropriate for them] to say along with that, that it is not He Who descends to the lowest heaven and Who comes for settling the Judgment, rather it is something other than Him that comes." Refer to al-Kawaashif al-Jaliyyah an Ma'aani al-Waasitiyyah (p.236)

where does this neo-Jahmite, the Ibn Safwaan of the era, stand in comparison with the likes of ad-Dahak, Qataadah, and Hammad bin Abu Haneefah, may Allaah shower his mercy upon them?? Where does this deceiving ignoramus stand with respect to those favoured with precedence, knowledge, piety and guidance?!

## Concerning the Jahmite's Allegation about Tafweed

The aforementioned *Jahmee* also stated: "The real *aqeedah* of *Imaam* Ahmad was very simple and consisted mainly of *tafweedh*, that is to consign to Allaah the meaning of the *mutashaabihaat* - or unapparent meanings of the *Qur'aan* and *Hadeeth*..." - and this is a wicked lie against *Imaam* Ahmad - free is *Imaam* Ahmad of the *Jahmee* as is the milk from dung and blood.

*Shaikh* Muhammad bin Saalih al-Uthaimen - may Allaah protect Him - said: "The *aqeedah* of *Ahl us-Sunnah wal-Jamaa'ah*, therefore, is free from *tahreef* and *ta'teel*. And by this we come to know misguidance or the lie of those who say: 'The way of the *Salaf* is *tafweedh*'. These people have gone astray if they have said this whilst being ignorant of the way of the *Salaf* and if they said that with knowledge, they have lied (deliberately). We can also say: They have lied in two ways: In the sense of the language of the Hijaz, since *kadhib* (a lie) to the people of the Hijaz is with the meaning of *khata'* (a mistake). And in any circumstance, there is no doubt that those who say: The *madhhab* of *Ahl us-Sunnah* is *tafweedh* - that they have erred because the *madhhab* of *Ahl us-Sunnah* is to affirm the meaning but to do *tafweedh* of its *kaifiyyah* (how it is).

And let it be known that speaking with *tafweedh* - as *Shaikh ul-Islaam* Ibn Taymiyyah<sup>36</sup> has said - is amongst the most evil of the sayings of the *Ahl ul-Bid'ah wal-Ilhaad*. When a person hears about *tafweedh* he says: 'This is good, I will be safe from these (people) and those (people). I will not speak with the *madhhab* of the *Salaf* and nor will I speak with the *madhhab* of those performing *ta'weel*, I will take the middle path and will be saved from all of this. And I will say: Allaah knows best, we do not know what its meaning is.'

However *Shaikh ul-Islaam* says: "This is amongst the most evil of the sayings of *Ahl ul-Bid'ah wal-Ilhaad*".

And he - may Allaah have mercy upon him - has spoken the truth. When you reflect upon it you will find that this necessitates (the following): a denial of the *Qur'aan*, that the Messenger (*sallallaahu alaihi wasallam*) was ignorant, and arrogance on behalf of the people of philosophy.

A denial of the *Qur'aan* because Allaah says:

**And We have revealed to you (O Muhammad) the Book as an exposition of every single thing [Soorah Nahl 16:89]**

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<sup>36</sup> In 'Dar ut-Ta'arudh al-Aql wan-Naql' (1/121)

Where is the explanation in words whose meanings are not known?! And most of what has been mentioned in the *Qur'aan* are the Names of Allaah and His Attributes. If we do not know what their meanings are, is the *Qur'aan* an exposition for everything?! Where is the explanation?!

These people are saying: 'The Messenger (*sallallaahu alaihi wasallam*) does not know the meanings of the *Qur'aan* with respect to what is related to the Names and Attributes'. And when the Messenger (*sallallaahu alaihi wasallam*) does not know then it is certain and foremost that those besides Him do not know.

More amazing than that is that they say: 'The Messenger (*sallallaahu alaihi wasallam*) speaks about the Attributes of Allaah and he does not know what they mean. He says: 'O Allaah, our Lord Who is above the Sky' and when He is questioned about this he (*sallallaahu alaihi wasallam*) says: 'I don't know!' And likewise regarding his saying: 'Our Lord descends to the lowest heaven...' and when he is asked about the meaning of 'Our Lord descends' he says: 'I don't know' and built upon this - the same can be said [for all the other Attributes].

And is there a greater slander of the Messenger (*sallallaahu alaihi wasallam*) than this? Rather this is amongst the biggest of slanders. A Messenger from Allaah sent to explain to mankind and yet he does not know the meaning of the *aayaat* of the Attributes and the *ahaadeeth* pertaining to them. And he is speaking with words whose meanings he does not know. So it [i.e. the evil of *tafweedh*] is from two aspects - a denial of the *Qur'aan* and ascribing ignorance to the Messenger (*sallallaahu alaihi wasallam*)<sup>37</sup> End of his words - may Allaah have mercy upon him.

It has already preceded - in the words of *Imaam* Maalik - which are "the balance for all of Allaah's Attributes"<sup>38</sup> - that the meaning of the Attributes are known but the *kaifiyyah* (how they are) is not.<sup>39</sup>

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<sup>37</sup> Sharh Aqeedatil-Waasitiyyah (1/94) of Ibn Uthaimen

<sup>38</sup> Sharh Aqeedatil-Waasitiyyah (1/100) of Ibn Uthaimen.

<sup>39</sup> *Imaam* Maalik (d. 179H) said: "***Al-Istiwaa is known***, and how is unknown, to have *eemaan* in it is obligatory and to question it is an innovation." Reported by al-Bayhaqee in *al-Asmaa was-Sifaat* (p.516) with the wording: "***Al-Istiwaa is not unknown*** and how is unknown, to have *eemaan* in it is obligatory and to question it is an innovation." Ad-Daarimee also reported it in *ar-Radd alal-Jahmiyyah* (p.55).

## Concerning Ta'weel

Muhammad bin Abdul-Aleem Abul-Hammaam<sup>40</sup> of the University of al-Azhar said, after addressing the issue of interpolating *istawaa* (He ascended) to mean *istawlaa* (He conquered):

“...And from this is the danger of *ta'weel* [i.e. that it necessitates the consideration of Allaah and His Messenger (*sallallaahu alaihi wasallam*) to have lied] and Ibn al-Qayyim explains that it [*ta'weel*] is more evil than *ta'teel* - which is merely “denying the Divine Attributes and rejecting their being established with the Self of Allaah (*Dhaat*) - the Most Perfect”<sup>41</sup> - because it [*ta'weel*] contains both *tashbeeh*, *ta'teel* and also playing and fooling with the texts as well as having a bad opinion of them. The *Mu'attil* (denier of the Attributes) and the *Mu'awwil* (one who interpolates them) have shared [with each other] in the denial of the realities of the Names and Attributes but the *Mu'awwil* has exceeded in his playing and fooling with the texts and having a bad opinion of them and also ascribing to the one who speaks with them - that he speaks with their apparent [meanings], that he is astray and leads others astray. Therefore, they have combined in [falling into] four dangers:

[1] Their belief that what is manifest and apparent from the words of Allaah and His Messenger is impossible and is falsehood - therefore they have understood them to be *tashbeeh* (anthropomorphism) from the very beginning.<sup>42</sup>

[2] They have denied the reality of their meanings on the basis that this is such an understanding that does not befit them and nor does it befit the Lord - the Most Perfect.

[3] Ascribing to the speaker - the perfect in knowledge and elucidation (*bayaan*) and the perfect in giving advice - and that is Allaah, the Most Perfect - the opposite of elucidation (*bayaan*), guidance (*huda*) and giving direction (*irshaad*). This [i.e. resorting to *ta'weel*] necessitates that they are more knowledgeable than Him, more eloquent and clear [in speech] than Him and greater in giving advice to mankind.

[4] Playing with the texts [of the Book and the *Sunnah*] and putting an end to their sanctity and sacredness.<sup>43</sup>

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<sup>40</sup> Tuhfatul Ikhwaan fee Sifaatir-Rahmaan (p.36-38)

<sup>41</sup> Al-Eemaan, Haqeeqatuhu wa Arkaanuhu (p.16) of Muhammad Na'eem Yaa Seen.

<sup>42</sup> Nu'aym bin Hammaad (d. 228H), the teacher of al-Bukhaaree said: “Indeed, all that Allaah has described Himself with, or what His Messenger has described Him with, then there is no *tashbeeh* in it at all.” Reported by *Imaam* adh-Dhahabee in al-Uluww (no.217).

So compare this with the claims and lies of this vile Jahmite and see where those favoured with knowledge and piety stand and where the worthless ignoramus stand, and don't make one like the other!!

Let alone:

[5] That the *Mu'awwil* (one who resorts to *ta'weel*) is not pleased with - for Allaah the Exalted - what the most knowledgeable of Him amongst the people - and he is the Messenger of Allaah (*sallallaahu alaihi wasallam*) - was pleased with for Him.

[6] That this *ta'weel* - had Allaah desired it for Himself - then He would have ordered it in His Book or upon the tongue of His Messenger (*sallallaahu alaihi wasallam*) and then *ta'weel* of the Attributes of Allaah - the Most High - would have been obligatory, a necessary part of the religion - the neglect of which would be forbidden and whoever abandoned it would have been sinful. And this is in addition to the fact that when Allaah - the Most High - has not permitted it then doing it would be a mistake and it would be a manner that is blameworthy and forbidden - due to what it implies - [that is]: Its being a form of correcting and rectifying Allaah - the Most High - and His Messenger (*sallallaahu alaihi wasallam*).

[7] That the *Mu'awwil* of the Attributes of Allaah - in fleeing from *tashbeeh* (anthropomorphism) and fearing it - has been ignorant of a great reality and this is the impossibility of there being any likeness between the Attributes of Allaah - the Most High - and the attributes of His servants since there can be no likeness between the Attributes of the Creator and the attributes of the creation ever. And this is due to the fact that Allaah has informed that there is nothing like Him and He is the All-Hearing, All-Seeing, and that He is unique (Ahad) and that there is no equal to Him. And the *Mu'awwil* [in resorting to *ta'weel*] is a liar (*kaadhib*) since the reality differs from what he says in its entirety and is also a denier (*mukadhdhib*) because he has rejected Allaah with respect to His saying:

**There is nothing like Him** [Soorah Shooraa 42:11]

And he is a pagan (*mushrik*) and a disbeliever (*kaafir*) due to associating some of the servants of Allaah with some of the Attributes of Allaah - the Most High.<sup>44</sup>

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<sup>43</sup> See Mukhtasir as-Sawaa'iq al-Mursalah (p.37)

<sup>44</sup> And this is because he understood the Attributes with which Allaah has described Himself to be similar to those of the creation, so the anthropomorphism (*tashbeeh*) initiated in him and in his understanding and as such he is a disbeliever in the saying of Allaah:

**There is nothing like Him and He is All-Hearing, All-Seeing** [Soorah Shooraa 42:11]

And from this, the falsehood of the People of Innovation - when they say about those upon the way of the *Salaf* - that they commit *tashbeeh* but only seek to protect themselves by the saying: "But we do not know how" - is known. For the *Ahl us-Sunnah* are the furthest from committing *tashbeeh*.

[8] That this *Mu'awwil* of the Attributes of Allaah - the Most High - in fleeing from *tashbeeh* and in fearing it - the mighty difference between the Attributes of the Creator - the Magnificent and Most High - and between the attributes of the weak and incapable servants has become hidden from him.<sup>45</sup>

[9] And *ta'weel* makes the texts [of the Book and the *Sunnah*] lose their characteristic reverence and prestige since this *ta'weel* has not depended upon an authentic text from the *Sharee'ah* and not a single one of the scholars of the *Salaf* have spoken with it.<sup>46</sup>

[10] And likewise this *ta'weel* contradicts with the fact of *Islaam* being a practical religion that is compatible and in harmony with every age and era. And it also contradicts the fact that Allaah - the Most High - has described the *Qur'aan* as being a discourse (*bayaan*), an explanation (*tibyaaan*) for every single thing, and something made easy for remembrance - and in whose *ayaat* - reflection and contemplation has been requested. And for this reason Abul-Qaasim bin Mandah said in his book 'ar-Radd alal-Jahmiyyah': "To the *Ashaabul-Hadeeth* - *ta'weel* is a form or rejection (*takdheeb*)"<sup>47</sup>

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<sup>45</sup> Aqeedatul-Muslim of Abu Bakr al-Jazaa'iree (p.111)

<sup>46</sup> Ilaaqatul-Ithbaat wa Tafweedh bi Sifaat Rabbi-Aalameen (p.19) of Ridaa bin Na'saan.

<sup>47</sup> Ilaaqatul-Ithbaat wa Tafweedh bi Sifaat Rabbi-Aalameen (p.19) of Ridaa bin Na'saan.

## **A General Note**

After this it is necessary to also bear in mind some of the replies of the Scholars of *Ahl us-Sunnah* to the *Ash'ariyyah* - to whom the aforementioned *Jahmee* ascribes himself:

Such as the fact that they affirm some of Allaah's Attributes and yet interpret others with *ta'weel*. Then the question arises: Why this contradiction? If *ta'weel* is correct why do they not do *ta'weel* with regard to all of Allaah's attributes? Or if it is correct to affirm Allaah's attributes without *ta'weel* then why do they not affirm all of Allaah's attributes without *ta'weel*?

**What sound principle and proof do they use to distinguish between the Attributes which they accept without *ta'weel* and those which they explain away with *ta'weel*???**

If they say that they do *ta'weel* of those attributes which they claim are attributes of the creation and therefore are not befitting the Creator - such as Allaah's Face, Hand, Arising over the Throne (*al-Istiwaa*) - then the reply is that the creation also have other attributes such as existence, knowledge power, will etc. which they share with the Creator. Then why do you manage to accept these as Attributes of Allaah without *ta'weel*?

Then if they reply that we say that Allaah's existence is an existence not resembling that of the creation, but befitting His Majesty and likewise with regard to His Knowledge, Will and Power etc. - then the reply to them is: Then why are you not consistent and what prevents you from saying the same with the rest of Allaah's Attributes e.g. that Allaah has a Hand befitting His Majesty, not similar to the hands of creation - and so on with regard to all of the Attributes - which is indeed the way of the *Salaf*. What is the proof for this distinction from the Book and the *Sunnah* and the *Salaf* whom they claim to be following??

And the truth of the matter is that this is a decisive argument against this lowly Jahmite and those of his likes, for no reply did their ancestors bring to this, and nor have their descendants been capable of uttering a reply. It is but darkness upon darkness and folly upon foolishness.

## Conclusion

In conclusion it can be said: That the way of this *Jahmee* and the *Ahl ul-Bid'ah* in general - due to their being the most ignorant of people of the Narrations from Allaah's Messenger (*sallallaahu alaihi wasallam*) and detesters of the narrations from the Companions<sup>48</sup>, the *Taabi'een* and those after them amongst the *Salaf* - is to take from what has been narrated from them, **only selectively - not being concerned with its reliability or authenticity - and not looking at the firmly established position of the one about whom they narrate in other than what they have chosen to narrate from him**<sup>49</sup> - in order to suit their desires, promote their falsehood, deceive and misguide the common-folk and utter an enormous lie against Allaah and His Messenger (*sallallaahu alaihi wasallam*) - and Allaah's refuge is sought from them, from their innovations, from their evil and from their misguidance and as a consequence, from the Fire - since every newly invented matter is an innovation and every innovation is misguidance and every misguidance is in the Hellfire.<sup>50</sup>

It is hoped that what has preceded leads the *Jahmee* and those upon his way to repent - abandon the pseudo-intellectualism - and to truly follow the *madhhab* of the *Salaf* - **[which is to submit to the narrations, to leave them as they have come, affirm the meaning and submit the knowledge of how they are to Allaah, the Most High]** - just as Abu Hasan al-Ash'aree repented and declared himself free from the *Mu'tazilah* and also from the innovator, Ibn Kullaab, in the later stages of his life and then adopted the *madhhab* of the *Salaf*. And we have used harshness in what we have said since that is the way of the *Ahl us-*

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<sup>48</sup> Abu Uthmaan as-Saabooni (d. 449H) said: And I heard al-Haakim Abu Abdullaah saying: I heard Abu Nasr Ahmad bin Sahl al-Faqeeh of Bukhaaree saying: I heard Abu Nasr bin Salaam al-Faqeeh saying: "There is nothing more severe [burdensome] upon the *Ahl ul-Ilhaad* (the People of Deviation) and nothing that is more detestable to them than listening to *hadeeth* and its being mentioned with its *isnaad* (the chain of narrators)." Aqeedatus-Salaf wa-Ashaabil Hadeeth of Abu Uthmaan as-Saabooni and also al-Khateeb in *Sharf Ashaabil-Hadeeth* (p.73-74)

<sup>49</sup> May Allaah have mercy upon you! Of the *Ahl ul-Bid'ah* beware for these are their outstanding and distinguishing features, by which they mislead and misguide the unsuspecting...leading them astray and directing them to the Blazing Fire:

- i) selectively quoting from the *Salaf*
- ii) not being concerned about its reliability or authenticity
- iii) not looking at the firmly established positions of those scholars from whom they narrate,
- iv) in other than what they have chosen to narrate from such scholars.

And that this has been the path of this *Jahmee* is clear enough...

<sup>50</sup> Abu Naajih Al-Irbaad bin Sariyyah said: "The Messenger of Allah gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said: "O Messenger of Allah, it is as though this is a farewell sermon, so counsel us." He said: "I counsel you to fear *Allaah* and to give absolute obedience even if a slave becomes your leader. Verily he among you who lives [long] will see great controversy, so you must keep to my *Sunnah* and to the *Sunnah* of the Rightly-Guided *Khaleefahs*. Bite onto it with your molar teeth. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray, and every going astray is in Hell-fire." Reported by Abu Dawood and At-Tirmidhee, who said that it was *hasan saheeh*

*Sunnah* in dealing with the People of Innovation, and those affected by them with the hope that perhaps that they may realise the gravity of their sin and be led to repent. Al-Baghawee (d. 535H) - may Allaah have mercy upon him said: "And the Prophet (*sallallaahu alaihi wasallam*) has informed about the splitting of this *Ummah* and the appearance of desires and innovations within it and he ruled that deliverance would be for the one who followed his *Sunnah* and the *Sunnah* of his Companions - may Allaah be pleased with them all - Therefore, it is necessary for the Muslim, when he sees a man engaging himself with anything from the desires and innovations, believing in them, or belittling anything from the *Sunnah*, that he flees from him, disowns him and leaves him, dead or alive. So he does not give salaam to him when he meets him and nor does he respond to him if he salutes first [and he should continue doing this] until this person abandons his innovation and returns to the truth."<sup>51</sup>

And finally, the saying of the *Salaf usSaalih* - which shall remain till the establishment of the Hour and by which Allaah shall perfect His light - even though the Innovators may detest it - is:

**Everything that has been reported in the Book of Allaah - the Mighty and Magnificent - of His Attributes, such as Face, Eyes, Hand, Shin, *Istiwa* (Ascending over the Throne) and others besides them and likewise what the Messenger of Allaah (*sallallaahu alaihi wasallam*) has decibed Him with and which is established in the Authentic Prophetic Narrations such as the Descending and other such things - then all the Scholars of the Book and the *Sunnah* have faith in these Attributes and they affirm them for Allaah without *ta'teel* (denying them), *ta'weel* (interpolation of the intended meaning), *tashbeeh* likening them to the creation). And these are Attributes which befit Allaah in a way that they do not resemble the attributes of any of the creation due to His saying:**

**And there is nothing like Him** [Soorah Shoorah 42:11]

So after all this, it must be asked: Is it that the Words of Allaah the Mighty and Majestic are ambiguous and unclear while the words of this lowly Jahmite are clear and decisive? Is it that the words of this *Jahmee zindeeq* are pure and clear Arabic tongue while the Words of Allaah are other than that? Is it that Ibn Safwaan of this era has a better explanation than the Messenger (*sallallaahu alaihi wasallam*), the Noble Companions and the *Taabi'een* after them? Is it that Allaah took away His Messenger (*sallallaahu alaihi wasallam*) while the guidance was incomplete and then tasked this lowly Jahmite to complete it with his pseudo-intellectualism, theological rhetoric and the innovated principles of his forefather, the father

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<sup>51</sup> *Sharh us-Sunnah* (1/224)

of the Mu'tazilah, al-Qaadee Abdul-Jabbaar?<sup>52</sup> Answer these questions upon knowledge and a sincere heart and don't put the lying, deceiving, treacherous imposter at the same level as those deeply rooted in knowledge and piety, the Allaah-fearing scholars from the *Salaf us-Saalih!*

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<sup>52</sup> The *Shaikh* of the *Mu'tazilah*, al-Qaadee Abdul-Jabbaar, said: "When there are verses in the *Qur'aan* whose apparent meaning necessitates *tashbeeh* (resemblance to the creation) it is obligatory to interpret them (*ta'weel*) because words can carry [many] meanings whereas the proof [derived] by the intellect is far from carrying other possible [meanings]." *Al-Muheet bit-Takhleef* (p.200)

## A Summary

The following narrations from the *Imaams* of the *Salaf* summarise the lessons to be learnt from this response to the neo-Jahmite.

Imaam Abu Haatim ar-Raazee (d. 277H) said: "A sign of the *Jahmiyyah* is that they call the *Ahl us-Sunnah* 'Mushabbihah' (Anthropomorphists)."<sup>53</sup>

Abu Uthmaan as-Saabooni (d. 449H) stated - about the distinguishing signs of *Ahl ul-Bid'ah*: "...naming them [i.e. *Ahl us-Sunnah*]with *Hashawiyyah* (Worthless People), *Jahalah* (the Ignorant), *Dhaahiriyyah* (Literalists) and *Mushabbihah* (Anthropomorphists)..."<sup>54</sup>

Alee bin al-Madeenei - the teacher of Imaam Bukhaaree - said: "When someone says so and so is an anthropomorphist (*mushabbih*) we come to know he is a *Jahmee*".<sup>55</sup>

And *Imaam* adh-Dhahabee said: "...And the scholars of the *Salaf* explained the important and unimportant words (occurring in the Qur'aan and *Sunnah*)...and as for the verses and the *ahaadeeth* of the Attributes they never subjected them to *ta'weel*, and they are the most important in the religion, so if *ta'weel* was permissible than they would have undertaken it. So know with certainty that reciting them, and leaving them as they came is the truth, and there is no explanation for them other than this, so we believe in this, and we are silent following the *Salaf*, believing that they are the Attributes of Allaah....and that they do not resemble the attributes of creation"<sup>56</sup>.

*Imaam* at-Tirmidhee (d.279H) said : "It has been stated by more than one person from the People of Knowledge about such *ahaadeeth*, that there is no *tashbeeh* (resemblance) to the Attributes of Allaah, and our Lord - the Blessed and Most High - descends to the lowest heaven every night. So they say: "Affirm these narrations, have *eemaan* (faith) in them, do not deny them, nor ask how." The likes of this has been related from Maalik ibn Anas, Sufyaan ath-Thawree, Ibn Uyainah and Abdullaah ibn al-Mubaarak, who all said about such *ahaadeeth*: "Leave them as they are, without asking how." Such is the saying of the People of Knowledge from the *Ahl us-Sunnah wal-Jamaa'ah*. However, the *Jahmiyyah* oppose these narrations and say: This is *tashbeeh*! However, Allaah the Most High, has mentioned in various places in His Book, the Attribute of *al-Yad* (Hand), *as-Sama'* (Hearing), and *al-Basr* (Seeing) - but the *Jahmiyyah* make *ta'weel* of these *aayaat*, explaining them in a way, other

<sup>53</sup> *Ahl us-Sunnah* of Abu Haatim ar-Raazee (p.21-22) and *Sharh Usool ul-I'tiqaad* (no.92).

<sup>54</sup> *Aqeedatus-Salaf wa Ashaabul Hadeeth* (p.101)

<sup>55</sup> *Sharh Usool ul-I'tiqaad* (no.306).

<sup>56</sup> *Siyar A'laam un-Nubulaa* (10/505)

than how they are explained by the People of Knowledge. They say: Indeed, Allaah did not create Adam with His own Hand - they say that Hand means the Power of Allaah.”<sup>57</sup>

Ibn Hajr al-Asqalaanee said: “The one who takes the path of the *khalaf* cannot be sure that that which he makes *ta’weel* of is the intended meaning, and it is not possible to be certain of the correctness of the *ta’weel*”.<sup>58</sup>

Al-Khattaabee (d. 388H) said: “The *madhhab* of the *Salaf* (the Pious Predecessors) with regard to the *Sifaat* (Attributes of Allaah) is to affirm them as they are *alaa dhaahir* (with their apparent meaning), negating any *tashbeeh* (resemblance) to them, nor *takyeef* (asking how they are).”<sup>59</sup>

*Shaikh* Abdul-Qaadir al-Jeelaanee (d. 561H) said: “It is essential to carry the attribute of Allaah *al-Istiwa* (Allaah’s Ascending) upon its apparent meaning - without *ta’weel*, and that He ascended by His *Dhaat* (Self) over the Throne. *Istiwa* does not mean sitting or touching - as the *Mujassimah* and *Karraamiyyah* say. Nor does it mean *uluww* (grandeur and highness) - as the *Ash’ariyyah* say; nor does it mean *isteelaa* (conquering and dominating over) - as the *Mu’tazilah* say. None of this is related in the *Sharee’ah*. Neither has this been related by any one of the *Salaf us-Saalih* (Pious Predecessors) from the *Sahaabah* and the *Taabi’een*, nor from the *Ashaabul-Hadeeth* (Scholars of *Hadeeth*). Rather, it is related from them that they carried the meaning of *Istiwa* with its apparent meaning.”<sup>60</sup>

And thus the way of these great *Imaams*, their creed and their methodology becomes distinct and separated from the stench and vileness of the way of this deceiving, lying, surmising, treacherous (and yet worthless) *Jahmee*, who gives rise to forgery, misleads the common-folk and earns the wrath of Allaah.

And in conformity with the du’a of Muhammad bin Mis’ab<sup>61</sup>, one of the pious worshippers from among the *Salaf*, we say: “Whoever claims that Your Attributes such as Hand, Face,

<sup>57</sup> Sunan at-Tirmidhee (3/24).

<sup>58</sup> Fath al-Baaree (13/436).

<sup>59</sup> Al-Ghuniyah an *Kalaam* wa Ahlihi - as quoted in Mukhtasir al-Uluww (no.137).

<sup>60</sup> Al-Ghuniyat ut-Taalibeen (1/50) of Abdul Qaadir al-Jeelaanee.

<sup>61</sup> *Imaam* ad-Daraqutnee (d. 385H) said: “Muhammad bin Mukhlad narrated to us: Muhammad bin Muhammad bin Umar bin al-Hakam, Abu Hasan ibn al-Attaar said: I heard Muhammad bin Mis’ab, the Worshipper saying: “Whoever claims that You do not speak and that You will not be seen in the Hereafter is a disbeliever in Your Face and he does not know You. I testify that You are above the Throne, above the seven heavens - not as Your enemies, the heretical apostates (*Zanaadiqah*) say.” *Kitaab us-Sifaat* of ad-Daraqutnee (no. 64) with the verification of Alee bin Muhammad bin Naasir al-Faqeehee.

Eyes, Shin, Laughter (and other than these which You revealed to us in Your Mighty Book and the *Sunnah* of Your Messenger) are not to be affirmed as You revealed them, that the *ahaadeeth* of Your Messenger should not be taken upon their literal meanings as they were intended, that they should be given figurative meanings based upon the intellects and the ramblings of the minds, and that those who affirm them (as did the *Salaf us-Saalih* whom You favoured with knowledge and piety) should be considered anthropomorphists, then such a one is a disbeliever in You and Your Names and Attributes and he, most certainly, is grossly ignorant of You. We testify that You have the Attributes that we have mentioned previously and we affirm them for You without *ta'weel*<sup>62</sup> or *tashbeeh*<sup>63</sup> or *ta'kyeef* - we carry them upon their literal meanings<sup>64</sup>, as did the *Salaf us-Saalih*, and we pass them on as they have come. And it is not as Your enemy, this vile and lowly *Jahmee zindeeq* says, but rather it is as those among the *Salaf us-Saalih* have said, those whose words we have quoted and have relied upon - and we, by Your grace and favour shall cling to the way of those great notables, even though the Innovators may detest it, till the affair is at hand.”

Wa kullu khairin fi Ittibaa'i man salaf  
Wa kullu sharrin fi Ibtidaa'i man khalaf

All praise is due to Allaah and prayers and peace upon the Final Messenger, his family and his companions.

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<sup>62</sup> Refer to the saying of Ibn Hajr above.

<sup>63</sup> Nu'aym bin Hammaad (d. 228H), the teacher of al-Bukhaaree said: “Indeed, all that Allaah has described Himself with, or what His Messenger has described Him with, then there is no *tashbeeh* in it at all.” Reported by *Imaam* adh-Dhahabee in al-Uluww (no.217)

<sup>64</sup> Ibn Abdul Barr (d. 463H) said: “*Ahl us-Sunnah* are agreed in affirming all the *Sifaat* (Attributes) which are related in the *Qur'aan* and the *Sunnah*, having *eemaan* (faith) in them and understanding them *alal-haqeeqah* (in a real sense), not *alal-majaaz* (metaphorically).” At-Tamheed of Ibn Abdul-Barr (7/145).

Qaadee Abu Ya'laa (d. 458H) said: “It is not permissible to repel these narrations - as is the way of the group from the *Mu'tazilah*. Nor to become preoccupied with *ta'weel* - as is the way of the *Ash'ariyyah*. It is obligatory to carry them upon their *dhaahir* (apparent) meaning; and that the Attributes of Allaah do not resemble any one of His creation, nor do we have an *aqeedah* (belief) that there is any *tashbeeh* (resemblance) to them. Rather [we believe] in what has been reported from our *Shaikh* and our *Imaam*, Abu Abdullaah, Ahmad ibn Muhammad ibn Hanbal, and others from the Scholars of *Ashaabul-Hadeeth*.” *Ibtaal ut-Ta'weelaat* (p.4)

Al-Khateeb al-Baghdaadee (d. 463H) said: “As for speech about the Attributes of Allaah, that which is authentically related about them in the *Sunnah*, then the way of the *Salaf* - may Allaah be pleased with them all - was to affirm them as they are, *alaa dhaahir* (upon their apparent meaning); negating any *tashbeeh* (resemblance) to Allaah and not asking how they are. We do not say that *al-Yad* (the Hand of Allaah) means His Power nor that *as-Sama'* (Allaah's Hearing) and *al-Basr* (Allaah's Seeing) means His Knowledge, nor do we say that He has *jawaarih* (limbs)”. *Al-Kalaam alas-Sifaat* of al-Khateeb al-Baghdaadee (p.19-20).

End of  
A Reply to a Jahmite  
Being a Reply to the Scandal of Keller  
The Inheritor of the Innovating Heretical Zindeeqs  
May Allaah rid the Earth of them and protect the Ummah from their hidden evil

Written by Abu Talhah and Abu Iyaad as-Salafi  
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