

From The Treasures of Ibnul Qayyim (1)

فَصُلِّ فِي ذَمِّ الْهَوَى
لِلْإِمَامِ ابْنِ الْقَيِّمِ - رَحِمَهُ اللَّهُ

A Chapter On

The Dispraise of *Al-Hawaa* (Lowly Desire)

By Imaam Ibnul Qayyim Al-Jawziyyah

مُلْحَقًا بِهِ

Appended With

تَحْذِيرُ الْمُسْلِمِينَ مِنَ الْعَقَائِدِ وَالْمَنَاجِحِ الْمَخَالِفَةِ لِسَبِيلِ الْمُؤْمِنِينَ

Warning The Muslims Against Deviant Creeds And Methodologies

[The First Revised Edition]

Prepared by

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Nuh Ha Meem Keller and his Distortions Regarding the Path of the Salaf and the Stand of Ibnul Qayyim & Ibn Taymeeyah

Know, may Allaah's Mercy be bestowed upon you, that there were and still there are many deviations from the *Salaf's* Path. They manifest themselves in different ways including:

1. The Scholastic⁴⁷⁶ and Philosophically-oriented sects.

⁴⁷⁶ One of those modern centers interested in propagating scholastic theology is

HIT (International Institute of Islaamic Thought) in Herndon, Virginia, USA. This institution recommended Nuh Ha Mim Keller's *Reliance...*, its notes, commentaries, appendices, etc. Similarly, Al-Azhar recommended the book because of the *Ash 'arite* orientation of the people of influence in these institutions. The truth, however, is that Nuh Ha Mim, HIT, and the Azhar are *Ash 'arites* when it comes to the tenants of faith. Hence, they are in agreement and it is not surprising that Taha Jaabir Al-'Alwani, president of HIT recommended the book which contains the basics of the *Ash 'arite* thoughts of Al-Ghazaalee and others. The irony is that the founder of the *Ash 'arite* scholastic school, Abul Hasan Al-Ash'aree abandoned it and took the creed of the *Salafis* firmly established in the last book he wrote *Al-Ibaanah*.

The HIT claims that it is set to promote the Islaamic *Da 'wah* according to sound knowledge. Given the research capabilities committed to the people working in HIT, it would have been sound to refer the *Reliance...* for a review of its matters of *'Aqeedah* and mysticism! This was not done.

On the other hand, Muslims are to be cautioned against the indiscriminate and generalized attacks against *Al-'Ilm Al-Mawrouth*, lit.. The Inherited Knowledge, championed by Taha Jaabir Al-'AIwaanee and the so-called modernists like Famhi Huwaidee, Fathee 'Uthmaan, Raashid Ghanushi and others. These people consider the Inherited Knowledge as a "poisonous obstacle" against *Islaamic Renaissance*. The objective is to set their rationale as a substitute! Their generalized attacks call for complete liberation from the Inherited Knowledge and substituting for it what they call *Al-Mashroo' Al-Hadaaree* (The Civilized Project)! The need to present something acceptable to the West has its toll on the way of thinking of these think tanks and their sponsors!

The response to this approach is that their generalization includes the Inherited Knowledge of the *Sahaabah*, and the scholars who followed them. The *So/a/and* their followers challenged and continue to challenge the inherited obstacles of the innovators, scholastic theologians, philosophers, orientalist, and the *Ash 'arite*, *Mu 'atazilite*, *Matureedile* sects and their followers from the so-called modernists!

2. Blind imitators of the *Mathaahib*.
3. The mystic sects and their disciples including *Al-Qubooriyyun* (who call upon the dead, ask for their intercession and take their graves as sites of worship).
4. The so-called modernists who give precedence to the human rationale over textual evidences.
5. Those who don't take by *Sabeel Al-Mu'mineen* (the Prophet ﷺ and those who follow his path from the *Sahaabah* and from those who came after them until the Day of Resurrection) in the understanding, deductions, and applications pertaining to all aspects of *Deen*.
6. Those who closed the door of *Ijthaad* thinking that the *Ummah*, after the four *Imaams*,⁴¹¹ have no qualified scholars who are able to deduce rulings based upon the general guidelines of Islaamic fundamentals.

The followers of the *Salaf* from the learned scholars of *hadeeth* continue their efforts to protect the *Sunnah* from the weak and *fabricated-hadeeth* and stories. Under the pretext of civilization and modernization, men and women are allowed to mix, Christians and Jews are brought in to the twentieth century theater of "inner faith dialogue" in which everything that is common between them and us is discussed and stressed except for *Tawheed*: It is considered controversial and divisive!!! We seek Allaah's help against such corrupt concepts and approaches reminding them of the authentic *hadeeth* of the Prophet (ﷺ); "*He who follows a way other than ours is not from us!*" [*Saheeh Al-Jaami*, #5439]. I ask Allaah ﷻ to guide to His Straight Path those who are deceiving themselves and others, and to make us hold strong to the path of the righteous predecessors.

⁴¹¹ *Imaam* Maalik, *Imaam* Abu Haneefah, *Imaam* Ahmad, and *Imaam* Ash-Shaafi'ee, may Allaah's Mercy be upon them.

7. Those who want to turn the Muslims into democratic parties in order to share in the so-called legitimate games of modern politics raising its banner: "We are looking for coalitions! We have no enemies and we don't have any animosity towards anyone."⁴⁷⁸

8. Those who raise the banner of *Takfeer*⁴⁷⁹ without proper understanding of the matters of *faith* and what contradicts it. This leads to blood shed and murder in the name of Islaam! It also paves the

⁴⁷⁸ This is the basic move of some Islaamic political organizations. They raise such banners in order to fit in with the trend of elections and win more votes. When they win seats in the parliaments, they say we have the legitimacy of the masses and that the masses are the source for every authority! Upon examining their literature one sees that it does not base itself on the doctrines of the Islaamic creed. They see that the difference with the *Shee'ah* is only "political"!!! This is what happens when politics blind the sight. An executive director of one of these organizations said regarding the interactions with non-Muslims: "It means that the separation between the Muslim and die non-Muslim should be in feelings only." [Abdur Rahmaan AI-'Aamoodi, interviewed in the Kuwaiti magazine *Al-Mitjtam*, #1187, 17thRamadaan 1416HJ/6-2-1996]. That is why it is okay for many who are influenced by such misconcepts to "join hands" with anyone irrespective of their creed and *Minhaaj*. I call upon the leadership of such organizations to study Islaam very well before rushing to the political scene. The "good" politics is based upon the good understanding of the Islaamic creed and the *Minhaaj* of the Prophet (ﷺ) in propagating Islaam. We can propagate Islaam without isolating ourselves from our creed nor compromising our principles. We can still do that in a good way and gain respect. The objective of influencing the political decisions cannot be achieved except when we stand on strong grounds: Good 'Aqeedah and cooperation on the truth. When we propagate the true message of Islaam that was propagated by the *Sahaabah* then, by the will of Allaah, we will succeed on all levels and in all walks of life. But when we tend to twist the texts to fit the wave of looking good according to culture and not Islaam, then we will "succeed" in a purely political sense! This turns the energy and mechanism of work into an apologetic and often compromising methodology even before we want to present Islaam to others who are far more technologically advanced than us!

⁴⁷⁹ *Takfeer*: Imputing *Kufr* on someone.

way for the corrupt regimes to eliminate any good Islaamic work under the pretext of "relieving the society from the Fundamentalists."



One case that is most directly related to the topics of this book is the stand of the innovators against the *Salafee* principles of Shayekh-ul-Islaam Ibn Taymeeyah and Imaam Ibnul Qayyim Al-Jawziyyah الله تعالى رحمة الله. This stems from the fact that these two great scholars of Islaam stood up firmly against the innovations of scholastic theology, and mysticism. Nuh Keller's biography of Ibnul Qayyim رحمة الله تعالى is just one sample of distortions against the true *Salafee* principles of Ibnul Qayyim and his Shayekh, Imaam Ibn Taymeeyah. He said: ⁴⁸⁰

1. "His most significant contribution however, was his editing and preparing for publication the writings of Ibn Taymeeyah, whose devoted pupil he was."

Response: This is only apart of the efforts of Ibnul Qayyim who has his own contributions and distinguished works. The known publications and the available manuscripts of Ibnul Qayyim exceed ninety eight. ⁴⁸¹ Many of his works were burned by the enemies of the *Salaf's* path, especially from the supporters of the *Sufi* mystic Ibn 'Arabi.

⁴⁸⁰ Nuh Ha Mim Keller in the *Reliance*,, x!74, p. 1057.

⁴⁸⁰¹ A full account of these publications is documented by Shaykh Bakr Bin 'Abdullaah Abu Zayed in his book *Ibn Qayyim Al-Jawziyyah: Hayaatuhu* (his life), *Aathaaru* (his works), and *Mawaariduhu* (his resources), pp. 199-310 (1st edition), published by Daar Al-'Aasimah, Riyaadh, KSA, 1412/1991.

2. That Ibnul Qayyim supported Ibn Taymeeyah "in what is right and what is wrong"...and that he followed him in "innovations (*bida'*) in tenets of faith..."

Response: The fact is that Ibnul Qayyim was not a copy of Ibn Taymeeyah. True he stood up in support of the beliefs of the *Salaf* which Ibn Taymeeyah defended against the scholastic and philosophical approaches of *the Mu'tazilah, Ashaa'irah*, etc. True he was influenced by the way of exposing the falsehood of such sects which Ibn Taymeeyah laid down. All of that was not a blind imitation but with conviction and evidences. Imaam Ash-Shawkaanee said: "He has nothing but the *Daleel* (evidence) to rely upon. Rarely he would tilt towards the *Math-hab's* [position] not daring to ward off [the] established evidence...In most of his research, he was characterized with justice, taking by the *Daleel* as it fits...And [in his research] he brought forth [explanations] which others didn't [discuss] and provided a context which delighted those who want to establish their way according to the *Daleel*..."⁴⁸² **It suffices to know that:**

(a) Ibnul Qayyim had his own great collection of resources. In fact, he loved collecting books and he enriched his writings by his good use of these resources. Just examine one of his books and you will find his own research evident over the entire book. Had he been a copier of someone else, there would be no need to spend the time, money, and effort on other resources!

(b) There are topics and research work covered by Ibn Taymeeyah which are not covered by Ibnul Qayyim and vice versa. Consider just one great example: The book of *ZaadAl-Ma'aad*(The provision for the return) by Ibnul Qayyim. Is there a book by Ibn Taymeeyah like it?

⁴⁸² Ash-Shawkaanee's *Al-Badr At-Taali'*, 2:144-145, A reprint of the 1st editon, Daar As-Sa'aadah, Egypt, 1348/1929.

(c) Those who have read some of the works of these two great scholars of Islaam know well that Ibnul Qayyim disagreed with Ibn Taymeeyah on many issues, including some aspects of the *Hajj*, some *Tafseer*, and other matters of *fiqh*.⁴⁸³

3. That Ibnul Qayyim's poem *An-Nooniyyah* is "filled with corrupt suggestions about the Attributes of God, which Imaam Taqiy-ed-Deen Al-Subkee analyses in detail in his *al-Sayf al-saqil* (The burnished sword) giving the verdict that the poem's anthropomorphism of the Divinity are beyond the pale of Islam." He added that "The poem could not be openly circulated in Ibn al-Qayyim's lifetime but only secretly..."⁴⁸⁴ Nuh Ha Mim went then on a lengthy deception considering that Ibnul Qayyim, like Ibn Taymeeyah, are *Mushabbiha* (liken Allaah to His Creation) because they affirm the Attributes of Allaah (like eyes, hands, face, etc.) without *Ta'weel* (figurative interpretation) according to the *Ash'arite* and *Matureedite* sects! (see x174 and x178).

⁴⁸³ *Ibid*, pp. 150-160.

⁴⁸⁴ It was famous and known. *Imaam* Ibn Rajab Al-Hanbalee heard it from Ibnul Qayyim a year before the latter's death.

And the first to embrace Islaam of the *Muhaajireen*⁴⁸⁶ and the

***Ansaar*⁴⁸⁷ and also those who followed them exactly in faith, Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow [Paradise], to dwell therein forever. That is the supreme success. [Qur'aan, Soorat *At-Tawwbah*, 9:100].**

The exact Faith and Path of the believers did not indulge in philosophical, mystical, and scholastic disciplines or ways in order to achieve better guidance regarding the understanding of the meaning of the *Sifaat* of Allaah.

Abul 'Abbaas Al-Maqreezi⁴⁸⁸ رحمه الله said: "There is no report of any kind of narration whatsoever, authentic or inauthentic, from anyone of the *Sahaabah* **رضي الله عنهم** irrespective of their different ranks and great numbers- that he asked Allaah's Messenger (ﷺ) about the meaning of anything with which He سبحانه described His Noble Self in the Noble Qur'aan or on the tongue of His Prophet Muhammad (ﷺ)

⁴⁸⁶ Those who emigrated from Makkah to Madeenah in compliance with a permit from Allaah to His Messenger (ﷺ) after the persecution of the believers by the *Mushrikeen* in Makkah intensified.

⁴⁸⁷ The believers in Madeenah who gave support to the Prophet (ﷺ) and his company from the *Muhaajireen*.

⁴⁸⁸ Abui 'Abbaas Ahmad Bin 'AH Bin 'Abdul Qaadir Taqiy-ed-Deen Al-Maqreezee (766/1365-845/1442), the famous Egyptian historian; born, lived and died in Cairo. He was appointed to lead the *Hisbah*: Enjoining the good when people neglect it and forbidding the wrong when it is manifested. An *Imaam* and a historian well remembered for his book: *Al-Mawaa'ith wal I'tibaar bi Thikr Al-Khilat wal Aathaar* shortly referred to as *Khitat Al-Maqreezee*. [See *Al-Badr At-Taali*'1:79.]

In fact they knew the meaning of that (i.e. His *Sifaat*) and did not indulge in discussing them,⁴⁸⁹ They رضى الله عنهم affirmed whatever Allaah designated to Himself from [the Attributes] of Face, Hand, and so forth, negating any resemblance to any created thing. They affirmed [the *Sifaat*] without *Tashbeeh*, far above any imperfection and without *Ta'teel*. None of them approached the *Sifaat* with any kind of *Ta'weel*. Unanimously, they held the position that the *Sifaat* should be accepted as they have come (i.e. in the Qur'aan and authentic Sunnah)⁴⁹⁰ ...And none of them knew anything about scholastic theological ways or philosophical matters."⁴⁹¹

⁴⁸⁹ They didn't ask about the *Kayfiyyah* (the how) of Allaah's Attributes. They knew the meaning, affirmed it, and believed it to be true without any resemblance to anything. On the other hand it is well known that the Sahaabah asked about the meaning as well as the "how" of many aspects of Salaat, Siyaam, Zakaat Hajj, and so forth. Al-Maqreezee commented: "Had any person asked him (ﷺ) about the Divine Attributes, it would have been related to us as it is the case with the Ahaadeeth reported from him in matters of halaal and haraam, targheeb and tarheeb, the conditions of the Hereafter, battles and afflictions and so forth from what is contained in the books of Hadeeth..." See ref. below.

⁴⁹⁰ Many times we read that the Salaf say: "We believe in the *Sifaat* as they have come." Certainly they came in words that have intended meaning. Otherwise it would be an insult to Allaah to suggest that they were merely "expressions" without meanings! Does Allaah Say Words that have no meaning? Far is Allaah removed from every imperfection. Those who consign the meaning to Allaah are wrong because Allaah wants to be known by His slaves so that they worship Him properly. How would we know of Allaah if His Great *Sifaat* are words without meaning? The *Sifaat* have true and apparent meanings, however, the manner of such meanings is only known to Allaah, Most High. When Allaah describes Himself as having a Face. The obvious meaning of the Face is known, but the manner of the Face is known only to Allaah, Most Exalted, and His attributes cannot be likened to the attributes of His creation.

⁴⁹¹ *Khitat Al-Maqreezee*, V. 3, pp. 309-310. Published by Maktabat As-Saahil Al-Janoobe, Lebanon.

It is clear, therefore, that the best of generations did not resort to the *Ta'weel* of the *Sifaat*. They were the best of this *Ummah* in terms of the understanding of *Deen* and the Arabic language.

Contrary to the claims of Al-Subki [As-Subki], Nuh Ha Mini Keller and all of the scholastic theologians, Ibnul Qayyim, Ibn Taymeeyah and *As-Salaf* including the four Imaams, affirm the Divine Attributes of Allaah as they came in the Qur'aan and (or) authentic *Sunnah* without:

Tahreef (distortion of their meaning, e.g. Pleasure is an affirmed Attribute of Allaah To say that it means reward is a distortion),

Ta'teel (negating their real meaning, e.g. denying the Attribute of Pleasure),

Takyeef (assigning a manner to any attribute; only Allaah knows the "how" of His *Sifaat*),

Tamtheel (drawing parallels to Allaah, e.g. to say that His Pleasure resembles such and such), or

Tafweed (consigning the meaning of the *Sifaat* to Allaah maintaining that it is not the *Thaahir* (obviously-understood meaning) which is meant. The obvious meaning of Pleasure is known. The manner of Allaah's Pleasure, however, is consigned to Allaah).⁴⁹²

Imaam Abu Haneefah (d. 150/767) رحمه الله⁴⁹³ said: "It is not proper for anyone to say anything about *Ath-Thaat* (the Essence) of Allaah, but

⁴⁹² It was the *Ashaa'irah* of the later times who wrongly ascribed the *Tafweed* to the *Salaf*. The *Salaf* approved the meanings of the *Sifaat* as befits the Majesty of Allaah ﷻ.

⁴⁹³ Abu Haneefah is An-Nu'maan bin Thaabit At-Tameemee Al-Kufi, the *Imaam* Al-Faqeeh. The first of the four great and renowned *Imaams* (80/670-150/767). He was known for his piety and *Zithd*. Like all other *Imaams*, he called upon the

one must describe Him as He described Himself. He must not say of his own opinion anything about Him; Exalted, and Most High is the *Rabb of Al-'Aalameen*." ⁴⁹⁴

He also said: "Allaah is not to be described by the qualities of creation; His Anger and Pleasure are two of Allaah's Attributes without *Kayf*" ⁴⁹⁵ This represents the saying of *Ahlu Sunnah wal Jamaa'ah*, ⁴⁹⁶ He gets Angry and becomes Pleased, and it is not

Muslims to follow the authentic *Sunnah* and stay away from blind imitation. He said: "When a *hadeeth* is found to be *Saheeh*, then that is my *Math-hob*," [See Ibn 'Aabideen in *Al-Haashiyah* 1:63.] This and other similar sayings by this *Imaam* are in direct opposition to the position of many blind imitators of *Mathaahib*.

⁴⁹⁴ *Shark Al-'Aqeedah At-Tahaawiyyah*, 2:427, checked by Dr. 'Abdullah At-Turkee and Shu'ayeb Ama'ut, Muassasatur-Risaalah. 1416/1995.

⁴⁹⁵ May Allaah's Mercy be upon *Imaam* Abu Haneefah. He affirms Allaah's Attributes without *Takyeeef* as he said: "Without *Kayf*" which means that believers affirm the *Thaahir* (obvious meanings) of the attributes as they befit Allaah realizing that they do not ask "how" they are. The *Thaahir* (apparent) meaning of Anger and Pleasure are known, but how is His Anger or Pleasure is an unknown to us. His Anger and Pleasure as well as all of His Attributes are Perfect and best fits Him. None is like unto Him in His Anger and Pleasure as well as in all of His Attributes.

⁴⁹⁶ The readers should be cautioned that some writers consider the concepts of belief of Abul Hasan Al-Ash'aree (260/874-324/936) in their former state represent the Creed of *Ahlu Sunnah wal Jamaa 'ah*. *Imaam* Al-Ash'aree renounced almost all of his original beliefs regarding the Names and Attributes of Allaah and which largely were based upon scholastic theological grounds. In fact, the beliefs of *Ahlu Sunnah*, including those of the four honourable *Imaams*, are free from philosophical and scholastic rhetoric. Nuh Ha Mim Keller, the mystic *Sufi* of the *Shaathilee Tareeqah*, in his work on the *Reliance...* propagated many of the former beliefs of Abul Hasan Al-Ash'aree claiming that they represent the creed of *Ahlu Sunnah* (See sections w57.0; x291).

befitting to say that His Anger means His Punishment and that His Pleasure is His Reward." ⁴⁹⁷

Imaam Abu Haneefah **رحمه الله** affirmed the Attributes of the Hands, Face, Self, and so forth:

"He [Allaah] has a Hand, Face, and a Self as Allah **تعالى** stated in the Qur'aan. Whatever Allaah **تعالى** mentioned in the Qur'aan from the Face, Hand and Self, are *Sifaat* without *Kayf and* it must not be said that His Hand is His Ability or Ni'mah because this is an *Ibtaal* (nullification) of the Attribute..."⁴⁹⁸ And when asked about the Attribute of *Nuzool*: Allaah descends to the lower heaven every night, Abu Haneefah **رحمه الله**.

⁴⁹⁷ See *I'tiqaad Al-Aa'imak Al-Arba'a*, pp. 9-10, Daar Al-'Aasimah, Riyaadh, 1412/1992, and *Usool-ud-Deen 'Inda Al-Imaam Abu Haneefah*, p. 311, Daar As-Sumayee'ae, Riyaadh, 1416/1996, both by Dr. Muhammad Bin 'Abdur Rahmaan Al-Khumayyis. Again, the Imaam **رحمه الله** is affirming the true and real meaning of the Attributes of Anger and Pleasure and negating the *Tahreef* (distortion) through metaphoric interpretation of the *Sifaat* which is wrongly called *Ta'weel* by *Ahlul Kalaam* (people who follow scholastic theology) and those who are affected by this approach. The Anger and Pleasure of Allaah is not like what is attributed to the created as Abu Haneefah **رحمه الله** emphasized in the beginning of the above quoted statement. Had the Magnification of Allaah been linked to *Ta'weel*, Abu Haneefah would have been the first to adopt it. Certainly Allaah gets Angry and becomes Pleased as He wishes and that does not necessitate that we liken Him to His creation when these Attributes are affirmed.

⁴⁹⁸ *Ibid*, p. 10 and p. 313, respectively, quoting *Al-Fiqh Al-Akbar*, p. 302. Also in *Sharh At-Tahaawiyyah*, p. 264, quoting from *Al-Fiqh Al-Akbar-Sharh 'Ali Al-Qaari*, pp. 36 and 37.

said: "He descends without *Kayf*." ⁴⁹⁹

"His Attributes are unlike those of the creatures: He Knows not like our Knowledge; He is Able, not like our ability; He Sees, not like our seeing; He Hears, not like our hearing; And He Speaks, not like our speaking." ⁵⁰⁰

This is exactly the position of Ibn Al-Qayyim and Ibn Taymeeyah regarding all of the *Sifaat*. Nuh Ham Mim Keller asserts in his own way that this was not the early position of the Muslims and that it represents a blameworthy innovation on the part of Ibnul Qayyim and Ibn Taymeeyah that "appeared more than seven centuries after the time of the Prophet (ﷺ)." (x174).

According to Nuh Ha Mim and his supporters from the *Mutakalimeen* (scholastic theologians) one should consider the words of Abu Haneefah and the rest of the *Salaf* رَحْمَهُمُ اللهُ to mean *Tashbeeh* and innovation because they affirm the Attributes of Allaah including His Hands and Face, which constitute a would-be dilemma as Nuh Ha Mim considers them! The words of the *Salaf* are an explanation of the great *Aayah* in *Soorat Ash-Shu 'ara* (42:11):

{ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ } [الشورى، ١١].

⁴⁹⁹ 'Aqeedat As-Salaf Ashaab Al-Hadeeth by Abee 'Uthmaan Ismaa'eel Bin 'Abdur Rahraaan As-Saabuni, p.59 (2nd edition), 1415/1994, Maktabat Al-Ghurabaa' Al-Athariyyah, Al-Madeenah An-Nabawiyyah. See also Sharh Al- 'Aqeedah At-Tahaawiyyah, p. 245.

⁵⁰⁰ Ibid, pp. 11 and 302, respectively, quoting Al-Fiqh Al-Akbar, p. 302. Also reported in Sharh At-Tahaawiyyahs p. 85, quoting Al-Fiqh Al-Akbar-Sharh'Ali Al-Qaari, pp. 15,31,32.

There is nothing like unto Him and He is the All-Hearer All-Seer

[Qur'aan, *Soorat Ash-Shura*, 42:11].

So, He ﷻ Knows but not like us; He Speaks, but not like us; He Descends to the lowest heaven, but there is nothing like unto Him in His Descent; He Hears, but not like our hearing; He Sees, but not like us; He has a Face, but not like us; He Has Hands, but not like our Hands, and so forth. In the above *Aayah*, Allaah ﷻ negates the likeness to anything but then He ﷻ affirms that He is qualified with the Attributes of Hearing and Sight. Does this mean that He is like creatures that possess hearing and sight? Nay, the negation came in the first part of the *Aayah*. Nuh Ha Mim Keller cited the negation part and stopped short from quoting the affirmation part which is evidence against his delusions. It is also a solution for his "would-be dilemma"! Contemplate the following:

First: Allaah affirmed the Names and Attributes to Himself and negated the likeness of anything unto Him. Had the affirmation necessitated *Tashbeeh*, then it would imply contradiction in the Speech of Allaah and that its parts refute one another.⁵⁰¹ Far is Allaah above what Nuh Ha Mim and his associates claim.

Second: It is not necessary that agreement in name or in an attribute between two things obligates likeness between them. Indeed you see two people in a state of agreement where each is a hearing, seeing, and speaking human. In no way this necessitate likeness in the human values nor in the hearing, sight, and speech. You see that animals have hands, legs, and eyes. This kind of agreement does not necessitate that

⁵⁰¹ Shaykh Muhammad Bin Al-'Uthaymeen in his book *Shark Usool Al-Eemaan*

(Explaining the Fundamentals of Eemaan), p. 46 (English Translation). *Al-Hamdulillaah*, I have recently finished translating this important book of 'Aqeedah and the **Shaykh** (may Allaah protect him) approved it for publication.

their hands, legs, and eyes are like each other. If this distinction in the agreement in names and qualities amongst the created things is clear, then the distinction between the Creator and the created thing is greater and more evident.⁵⁰²

The meanings of Allaah's *Sifaat* are true and known. When Imaam Maalik (d. 179/796, رحمه الله) was asked about the manner in which Allaah *Istawaa* on His 'Arsh, he replied: "*Istiwaaw*" is not unknown {i.e. its meaning that befits Allaah), the *Kayf* (i.e. the "how" the manner) is incomprehensible and believing in it (i.e. *Istiwaaw*) is obligatory and asking about it (i.e. its "how") is an innovation."⁵⁰³

The same position was stated by Rabee'ah Bin Abee 'Abdur Rahmaan, the Shayekh of Imaam Maalik.⁵⁰⁴

Imaam Al-Qurtubee (d.671/1273) رحمه الله who was influenced by the *Ta'weel* himself admitted that, "None of *as-Salaf as Saalih* negated

⁵⁰² *Ibid*, pp. 46-47. The approach of those who deny the true meaning of the *Sifaat*

is contradictory: For example, while they say we defend the position that Allaah is not like His creation, they refuse to affirm the Face as one of Allaah's *Sifaat* claiming that it should be interpreted in such a way that does not imply that He has a true Face, otherwise He would be like us! However, when it comes to the Attribute of Hearing, they affirm it saying that it is not like the hearing of the created! The path of the pious predecessors, however, is to affirm all the Attributes that Allaah affirmed to Himself in the Qur'aan or on the tongue of His Prophets believing that nothing is like unto Allaah in His Names and Attributes.

⁵⁰³ An authentic report collected by Ath-Thahabee, Al-laalkaa'iee, As-Saaboonee,

Ibn 'Abdul Barr, Al-Baihaqee, Ath-Thahabee, Ibn Hajar and others. See Ath-Thahabee's *Mukhtasar Al-'Uluww*, pp. 141-142 (2nd edition), Al-Maktab Al-Islaamee, Beriut, 1412/1991.

⁵⁰⁴ *Ibid*, p. 132.

that He (Allaah) *إستوى على عرشه حقيقة* *haqeeqatan Istawaa* (truly and really ascended) His 'Arsh...they, however, did not know *كيفية الاستواء* the *Kayfiyyah* (i.e. the "how") of His *Istiwaah*' because the nature of the *Kayfiyyah* is unknown. Imaam Maalik said: *Istiwaah* is *Ma 'loom* *يعني في اللغة- كما قال القرطبي في النص*: that is, its linguistic meaning is known as Al-Qurtubee exactly stated in the Arabic text), and the *Kayf is Majhool* (unknown) and asking about it (i.e. about its *Kayf*) is an innovation'.⁵⁰⁵

The same holds true with all of the other Attributes: The Face is not unknown (i.e. in its meaning), the how of it is incomprehensible, and believing that Allaah has a real Face that befits His Majesty and does not resemble or look like anything of His creation ("Nothing is like unto Allaah") is obligatory. This is the true Path of the Salaf

The affirmation of Allaah's *Sifaat* on their *Thaahir* (apparent meaning) without *Tamtheel* was the norm until the horns of *Bid'aa* projected in the third century of *Hijrah* in the form of *Ta 'weel*.

The renowned Imaam **Ibn 'Abdul Barr**⁵⁰⁶ *أرحمه الله تعالى* said: "*Ahlu Sunnah* agreed upon affirming the *Sifaat* that came in the Qur'aan and

⁵⁰⁵ *Tafseer Al-Qurtubee, Aayah #54 of Soorat Al-'Araaf(no. 7)*. Then comes Nuh

Ha Mim Keller and associates to assert that it was only Ibn Taymeeyah and Ibnul Qayyim who introduced these "innovations in tenets of faith"! It is the deception machine in action!

⁵⁰⁶ He is Yoosuf Bin 'Abdullah Bin Muhammad Bin 'Abdul Barr Al-Andalusee

(368/978-463/1071), the master of Islamic Sciences in his times. One of the great Maalikee Scholars of North-West Africa. The author of many books including *4/-Tamheed*, which is an explanation of Imaam Maalik's *Muwatta'*. [See *Siyar 'AlaamAn-Nubataa'*18:153.]

Sunnah, believing in them and that they are to be taken on their *Haqeeqah* (real and true meaning) and not according to *Majaaz* (metaphoric interpretations)." ⁵⁰⁷

Imaam Ash-Shaafi'ee (d.204/820) رحمه الله تعالى said, "The saying of the *Sunnah* which I hold to and which I found those whom I have seen holding like Sufyaan, Maalik, and others is testification that none has the right to be worshipped but Allaah and that Muhammad is the Messenger of Allaah, that Allaah is above His 'Arsh over His heaven, He draws near to His creation as He wishes and :

يَهْرُلُ إِلَى السَّمَاءِ الدُّنْيَا كَيْفَ يَشَاءُ

descends to the lowest heaven [as came in one authentic *hadeeth*] as He wishes..." ⁵⁰⁸

Yoonus Bin 'Abd Al-'Alaa said: "I heard Imaam Ash-Shaafi'ee '...Affirming these Attributes [of Allaah] repudiating any relation to *Tashbeeh* as Allaah negated the resemblance of all other things to Himself in His saying:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ [الشورى، ١١].

There is nothing like unto Him and He is the All-Hearer All-Seer

[Qur'aan, Soorat Ash-Shura, 42:1]. ⁵⁰⁹

⁵⁰⁷ *Al-Tamheed*, 7:145. Published by Mu'asasatul Kutub Ath-Thaqaafiyah, Beirut, 1407/1987.

⁵⁰⁸ *MukhtasarAl-'Uluww*, p. 176.

⁵⁰⁹ *Ibid*, p. 177.

In his book *As-Siyar*, Ath-Thahabee reported that Imaam Ash-Shaaf'iee said: "We affirm these *Sifaat* which came in the Qur'aan and in the *Sunnah* and we repudiate the likeness of anything to Himself as He negated it in His saying:

There is nothing like unto Him and He is the All-Hearer AH-Seer

[*Qur'aan, SooralAsh-Shura, 42:11*]." ⁵¹⁰

The position of the *Imaam* of *Ahlu Sunnah*, Imaam **Ahmad Bin Hanbal** (d.241/855) رحمه الله, was very well manifested in his stand against the *Jahmiyyah* ⁵¹¹ who nullified the Names and Attributes of Allaah imputing *Tashbeeh* on anyone who affirms the *Sifaat* as Allaah and His Messenger (ﷺ) affirmed. He said, "Jahm Bin Safwaan claimed that whoever affirms the *Sifaat* with which He has qualified Himself with or relates (the *Sifaat*) with which His Messenger qualified Him, then he is a *Kaafir* and he is from the *Mushabbiha*." ⁵¹²

Amazing! Reading the words of Nuh Ha Mim Keller and associates and comparing them to the position of those who consider the Muslims

⁵¹⁰ *Ibid*, p. 177, and *As-Siyar*, 20:341.

⁵¹¹ The followers of Jahm Bin Safwaan, the student of Al-Ja'd Bin Dirham, both of whom were executed for their apostasy. Their doctrine represented a denial of the Attributes of Allaah. The *Jahmiyyah* also declared that the Qur'aan was created and not the literal Words of Allaah. The Jahm denied that Allaah spoke to Musa.

⁵¹² *Arrad Ala Al-Jahmiyyah waz-Zanaadiqah*, by Imaam Ahmad **Bin Hanbal**, p.

24, distributed by Qusay Muhib-ed-Deen Al-Khateeb, Daar Al-Matba'ah As-Salafiyyah wa Maktabatuha, Cairo, 1399/1979.

who affirm the *Sifaat* of the Hands, Face, *Nuzool*, etc. without *Tamtheel*, as *Mushabbiha*, we find a striking resemblance!

Imaam Ahmad Bin Hanbal's position is the same as that of the early three great *Imaams*. He said, "Ascribe to Allaah the Attributes with which He qualified Himself, and deny those which He denied with His Self."⁵¹³

"...These are the *Sifaat* of Allaah **تعالى** with which He qualified Himself, and we neither reject nor deny."⁵¹⁴

"Allaah shall be qualified only with those *Sifaat* with which He has qualified Himself or His Messenger has qualified Him. Nothing should be said beyond the Qur'aan and the *Hadeeth*."⁵¹⁵ Imaam Ahmad affirmed the *Sifaat* of the Hands, Face, Fingers, *Nuzool*, *Kalaam* (Speech with a Voice), Foot, and so forth which came in the Qur'aan and authentic *Sunnah* without *Ta'teel*, *Ta'weel*, or *Tashbeeh*, and without *Kayf*.⁵¹⁶

The *Imaams* of ***Ahlul Hadeeth*** including, Muslim, Al-Bukhaaree (and Hammad, his Shayekh), Ibn Mandah, Ibn Khuzaimah, Ibn Battah, etc.

⁵¹³ Reported by Imaam Ibn Al-Jawzee in his book *Al-Manaaqib, Manaaqib Al-Imaam Ahmad*, p. 221, Maklabat Al-Khaanjee, Cairo, 1399/1979.

⁵¹⁴ Part of a lengthy statement collected by Abu Al-Khallaal. [See *Al-Masaa'il war Rasaa'il Al-Marwiyyah 'an Al-Imaam Ahmad fee Al-'Aqeedah*, V.I, p. 276, collected by Dr. 'Abdullah Al-Amadee, **Daar** Tayebah, 1416/1995.]

⁵¹⁵ *Majmoo' Falaawaa Ibn Taytneeyah*, V.5, p. 26. Maktabat Al-Ma'aarif, Ar-Ribaat, Morocco.

⁵¹⁶ *Ibid*, pp. 276-366. A detailed study regarding the understanding of the Names and Attributes of Allaah, the Exalted, is in preparation.

affirm the *Sifaat* on their *Thaahir* which fits the Majesty of Allaah without likeness to His creation, nor *Ta 'teel*, or *Takyeef* (stating the manner of the Attribute).

Contradiction and confusion is the result of following *Al-Hawaa*.

Nuh Ha Mim Keller defends blind *Taqleed* (imitation) of the *Mathaahib* and tries to justify that one may not follow other than the four schools (b-contents, b7.6) and that it is even obligatory to accept the authority of qualified scholarship (bl.1-Al-Buti) and that it is "forbidden to follow rulings from schools other than those of the four

Imaams (b7.6-Ba'alawi)." The four *Imaams* ﷺ are described by Keller (bl .2) as having "absolute *Ijtihad*." Given these positions, and knowing that Keller chose a book of *Fiqh* to represent the Shaafi'ee school of thought (see his Introduction), then it is all the more reason to follow the *Imaam* of the school in matters of '*Aqeedah* and accept his clear position about the Attributes of Allaah. The position of the four *Imaams* are clearly distinct from the approach of the scholastic theology which is largely based upon the Greek philosophy and which was absorbed with varied degrees by the *Mu 'tazilah*, *Al-Jahmiyyah*, *Al-Ash 'aree* (before his return to the way of *As-Salaf*), and the later of the *Ash'arite* and *Maturidite* schools who alternate in their *Ta 'teel* (nullification) of the *Sifaat* between *Ta 'weel* and *Tafweed*. As a matter of fact, *Imaam* Ash-Shaafi'ee stood firmly against scholastic theology which nullifies the Attributes of Allaah. Is Keller aware of Ash-Shaafi'ee's position? Indeed he is (a4.2 of *Reliance...*).

Imaam Abul Hasan Al-Ash'aree affirmed the Attributes of the Hearing, Seeing, Eyes and Face, *Istiwa'a*, *Nuzool* (Descent to the lowest heavens) without a *Kayf* (i.e. without explaining "how" are His hands, "how" is His Face, "how" does He Hear, See, Descend, etc.). He rejected the "metaphoric" interpretation of these Attributes by the deviant sects, like *Al-Jahmiyyah* and *A-Mu 'tazillah* and without

having to face the "dilemma" which some of the later *Ashaa'irah* (Keller included) put themselves in.⁵¹⁷

It is worth reminding Nuh Ha Mim Keller of the words of one of the people he trusts, Shu'ayeb Arna'ut (x331). After he mentioned the importance of the issue of *the Sifaat in 'Aqeedah*, Shu'ayeb gave the different positions of understanding of this matter stating that there are those who:

1. Generally affirmed the Names but denied the *Sifaat*.
2. Affirmed the Names and *Sifaat*, but denied the apparent meanings of the *Sifaat* and subjected them to *Ta 'weel*, changing their *Thaahir* (obvious meaning);
3. Took the position that it is obligatory to believe in all of the Names and Attributes which came in the Book of Allaah and in the authentic *Sunnah*, accepting them *'Alaa Thawaahiriha* (according to their obvious meanings), negating the *Kay/iyyah* (their states) and *Tashbeeh* (resemblance to anything). The people who take by this saying are the ones who are called *As-Salaf and Ahlu Sunnah?*⁵¹⁸

⁵¹⁷ *Al-Ibaanah 'an Usool ad-Diyaanah*, pp. 120-140, reviewed by Fawqiyah

Husein Mahmood, 1397/1977, Daar Al-Ansaar, Cairo. The second print of *Al-Ibaanah* is by Daa'irat Al-Ma'aarif Al-'Uthmaaniyyah, India, 1400/1980 as quoted by Dr. 'Abdur Rahmaan Bin Saalih Al-Mahmood in his book *Mawqif Ibn Taymeeyah minal Ai-Ashaa 'irah*. In the Indian copy the same topic is discussed on pages 45-46 and 51-58. See also Al-Asha'ree's book *Maqaalaat Al-Islaamiyy-een*, p. 345, reviewed by Muhammad Muhye-ed-Deen 'Abdul Hameed.

⁵¹⁸ Shua'yeb Al-Arna'ut in his introduction to *Aqaaweel Ath-Thiqaat* by Zayen-ud-

Deen Mir'ee Bin Yoosuf Al-Karamee Al-Maqdisee Al-Hanbalee, pp. 6-7. Muassasatur-Risaalah.

Shu'ayeb agrees with the affirmation of the *haqeeqah* of the *Sifaat'* favor of Allaah ﷻ and that, "As-Salaf As-Saalih who represent *Ahlu Sunnah wal Jamaa 'ah* affirmed the basic known meaning of the *Sifaat* in the Qur'anic or the Prophetic text and halted from trying to busy themselves in determining the *Mutashaabih*, which is the *Kayfiyyah* (the manner of the *Sifaat*)...⁵¹⁹ Then he strongly criticized the position of those who were influenced by the scholastic theology and their deviation from the Path of the *Salaf*. He stated their perplexity and their wish to return to the truth so that this becomes, "an admonition and an example for those who are in the beginning of their following of the *Khalaf's*⁵²⁰ *Math-hob*, defending it, turning away from the *Salaf's Math-hab*, warning from it and labeling its adherents with *Murooq* (renunciation of the *Deen*) and *Tashbeeh*." ⁵²¹

Shu'ayeb then cited the return of *Imaam* Abul Hasan Al-Ash'aree, the founder of the *Ash 'arite* school, to the *Salaf's* path exemplified by *Imaam* Ahmad. The position of the father of *Imaam* Al-Haramayn, Shayekh 'Abdullah Bin Yoosuf Al-Juwayenee, is another classical case of those who were in perplexity regarding the matter of *Ta 'weel* (figurative interpretation) of the *Sifaat*. He called upon the *Shaafi'ee fuqahaa'* who resorted to *Ta 'weel* to re-examine their stand and take by the *Salaf's* way of affirmation without *Ta 'weel*, *Ta 'teel*, or *Tamtheel*. He affirmed that the texts of the *Sifaat* have true and real meanings (*Haqaa'iq*) and that there was nothing in the sayings of the Prophet (ﷺ) to indicate that he needed to comment on the obviously understood meanings of the *Sifaat* or change their *Thaahir* by means

⁵¹⁹ *Ibid*, p. 13.

⁵²⁰ When it is generalized, the *Khalaf* refers to those who deviated from the path of the *Salaf*.

⁵²¹ *Ibid*, p. 14.

of *Ta'weel*, noting that amongst those who used to attend his meetings were the bedouin, the learned, the ignorant, etc. He pointed that the problem with the people of false *Ta'weel* is that they, "Did not understand the *Sifaat* of Allaah تعالی except in favour of the creatures," meaning that the first thing that comes on their mind once they deal with Allaah's Attributes is creation! This led to either total denial, negation, or diverting the *Thaahir* of the *Sifaat* via *Ta'weel* under the pretext of negating *Tashbeeh*.⁵²²

Keller knows well that the most scholastic theologian of the *Ashaa'irah*, Al-Fakhr Ar-Raazi, who spent almost his entire life in the wilderness of scholastic rhetoric and whose books are taken as a reference by the later of the *Ashaa'irah*, stated, "I wish I did not work with *'Ilmul Kalaam* (scholastic theology)" and he cried."⁵²³

⁵²² *Ibid*, pp. 16-20.

⁵²³ Reported by Ibn As-Salaah as quoted by Shaykh-ul-Azhar Mustafa 'Abdul-

Raazik in his introduction to Ar-Raazi's book *I'tiqaadaal Flraaq Al-Muslimen wal Mushrikeen*, p. 20 and p. 22. It is important to remember that *Imaam Al-Haramayn*, Al-Juwayenee (d. 478/1085) رحمه الله, who is said to have been the first to resort to *Ta'weel* of the *Sifaat*, retracted from the figurative interpretation of the *Sifaat*. He رحمه الله, however, retracted from this position, but like many of the *late Ashaa'irah*, he resorted to *Tafweed*' consigning the meaning of the *Sifaat* to Allaah claiming that the *Thaahir* (obviously-understood meaning), is not the intended meaning, something which they erroneously attributed to the *Salaf*. The truth, however, is that the *Salaf* affirm the obviously-understood meaning of the Attributes of Allaah, but they consign the manner (i.e. the "how") of the *Sifaat* to Allaah, ﷻ. Imaam Ath-Thahabee reported that before his death, Al-Juwayenee denounced scholastic theology and fully supported the position of the *Salaf*. [See Ath-Thahabee's *'Uluw* (Beirut, Lebanon: Al-Maktab Al-Islamee, 2nd edition, 1412/1991, checked by Ash-Shaykh Al-Albaanee)], p. 175.

Had his path been the same as that of *As-Salaf* he would have not retracted from it.

I end this section by two statements which illustrate the middle course of the *Salaf* with regard to the Magnificent Attributes of Allaah, the Most High:

Nu'aym Bin Hammaad,³²⁴ the Shayekh of Imaam Al-Bukhaaree, who said:

Shu'ayeb correctly observed that the author of *Aqaaweel Ath-Thiqaat* did not comment about some of the statements in his book which doesn't represent the path of the Salaf (including *Tafweed*). He also pointed that *Imaam* Ibnul Jawzee's position pertaining to the *Sifaat* was "inconsistent: Sometimes he takes by the *Salaf's* way of affirmation, and sometimes he opposes them by resorting to *Ta'weel*, being influenced by his Shaykh Aba Al-Wafaa' Ibn 'Uqail who associated with the *Mu'tazilah*, approving some of their views." *Ibid*, p. 23. In many of his commentaries on the book of *Aqaaweel Ath-Thiqaat*, Shu'ayeb refers to Shaykh-ul-Islaam Ibn Taymeeyah for presenting the correct position regarding the understanding of the *Sifaat*. See pp. 30,47,49,50, 82, 104, 118, and 124. It remains to be seen, however, whether Shu'ayeb who appears to know Nuh Ha Mim Keller (xI33), is aware of what the latter has done by adopting the same misleading views of Zaahid Al-Kawthari (d.1371/1951) and Hasan As-Saqaf (a close associate of Nuh Ha Mim) regarding the *Salafee* positions of Ibnul Qayyim, and Ibn Taymeeyah. The envy and hatred colors the words of these people. What would you think of someone who called Ibnul Qayyim, "Donkey, billy goat, liar, cursed, has no *Deen* nor rationale, ignorant, *Khaarijee* (following the path of the *Khawaarij*), impudent, stupid, foolish, innovator ..."? He accused him of *Zandaqah*, *Kufr*, and other things as well, all in Al-Kawtharee's commentary on As-Subkee's *As-Sayf As-Saqil fee Ar-Rad 'ala Ibn Zafil*, calling Ibnul Qayyim by *Ibn Zafil* which is invented by Al-Kawtharee as being Ibnul Qayyim's maternal grandfather. See "Ibnul Qayyim *Hayaatuhu wa Aatharuhu, and Mawaariduh*, by Shaykh Bakr Bin Abu Zayed, pp. 32-33.

³²⁴ He stood firm against the *Fitnah* doctrine of the *Mu'tazilah* and was imprisoned for refusing to accept it. He died in his jail in 229/844 at an age of eighty years. [See Ath-Thahabee's *Al-'Uluw*], p. 184.

Whoever likened Allaah to His Creatures, he has committed *Kufr*, and he who denied the Attributes by which Allaah qualified Himself, then he has also committed *Kufr*. The Attributes by which Allaah qualified Himself and those that were narrated about Him by His Prophet (ﷺ), will not be called *Tashbeeh* or *Tamtheel*." ⁵²⁵

Shayekh-ul-Islaam Ibn Taymeeyah;

"*Ahlu Sunnah wal Jamaa'ah* do not deny the Attributes with which Allaah has qualified Himself, nor do they commit *Tahreef* on the basis of reasoning by different statements, nor do they indulge in wrong *Ta 'weel* (distortion of the obvious meaning by various interpretations) of the Names of Allaah and His *Aayaat*, nor do they liken His Attributes to those of His creatures and nor do they describe their states (*Takyeef*), because there is nothing in the likeness of Allaah, nor is anything comparable or partner to Him. Not to follow analogy from amongst His creatures to demonstrate likeness and comparability with Him." ⁵²⁶

The above is summarized as follows:

⁵²⁵ *Ibid*, p. 184. Shaykh Al-Albaanee said that the *Isnaad* of the narration from Hammad is *saheeh*. After reporting the above statement of Hammad in *Siyar 'Alaam An-Nubalaa'*, Ath-Thahabee commented, "This statement is true..." and further explained the rejection of the two extremes: Those who deny and (or) distort the literal wording of the *Sifaat* by means of false *Ta 'weel* (distortion or alteration), and those who exaggerate in affirming them thinking that they are of the same kind as those of the creature, i.e. people of *Tashbeeh*.

⁵²⁶ *Al-'Aqeedah Al-Waasitiyyah* by Shaykh-ul-Islaam Ibn Taymeeyah, p. 35, English translation by Daar-us-Salaam Publications, Riyaadh, K.S.A. Such clear words by Ibn Taymeeyah are considered *Tashbeeh* by Nuh Ha Mim Keller and associates (x 174). :

1. **Ahlu Sunnah** affirm the *Sifaat* as they came in the text (s).
2. **Ahlu Sunnah** affirm that the meaning of the *Sifaat* is obvious and naturally fits the context of the text (s). The meaning varies in accordance with the context.
3. They affirm that nothing is like unto Allaah's *Thaat*, His Names, Attributes and His Actions.

In the Qur'aan, the Hand, one of Allaah's Attributes is used in the following *Aayah*:

{ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ } [التفتح، ١٠].

"Verily, those who give *Bai'ah* (pledge) to you (O Muhammad ﷺ) they are giving *Ba'iah* to Allaah. The Hand of Allaah is over their hands."

[Qur'aan, Soorat Al-Fath, 48:10].

The Hand of Allaah is affirmed, nothing is like Him in His Hand.

The obviously-understood meaning is that the Prophet (ﷺ) directly took their pledge, and not Allaah. But since the Prophet (ﷺ) is a Messenger of Allaah who relates His Message, therefore, giving a pledge to him, is a pledge for the One Who Sent Him, i.e. Allaah. Allaah says in a similar meaning:

{ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ } [النساء، ٨٠].

He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed

Allaah. [Qur'aan, Soorat An-Nisaa', 4:80].

⁵²⁷ See *Al-Qawaa'id Al-Muthlaa* by **Shaykh** Muhammad Bin Saalih Al-'Uthaymeen, p. 54.

Secondly, the Hand of Allaah is true and real in the manner that suits His Majesty ﷻ and it is above them, because it is an Attribute of Allaah Who is High above His creation, ascended His 'Arsh. The apparent meaning holds. It does not necessitate that Allaah's Hand is directly touching their hands. Can't you see that the obvious meaning in saying, "the sky is over us" does not mean that it necessarily touches us? To Allaah belongs the most Exalted example.

Then we read in the *Qur'aan* that:

وَقَالَتِ الْيَهُودُ لِلَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلِعَنُوا بِمَا قَالُوا لَئِنْ لَمْ يَنْزِلْ بِهِ سُلْطَانٌ مِنْ رَبِّهِمْ كَيْفَ يَشَاءُ
[المائدة، ٦٤].

"The Jews say: "Allaah's Hand is tied up (i.e. He does not give and spend of His Bounty). Be their hands tied up and be accursed of what they uttered. Nay, both His Hands are widely outstretched. He Spends Of [His Bounty] as He wills."
[Qur'aan, Soorat Al-Maa'idah5:64].

The obviously-understood meaning in their saying "Allaah's Hand is tied up" is explained in the context of the *Aayah* when He ﷻ says: "He spends of [His Bounty] as He wills." "He proves liberality for His Self, that is, His both Hands are open to grant and to be generous."
⁵²⁸ The Hands are affirmed and the *Thaahir* (obvious) meaning is evident.

Also we read the *Aayah*:

{ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي } [ص، ٧٥].

⁵²⁸ Shark *Al-Waasitiyyah*, by Muhammad Khaleel Harraas, English translation, p.79.

"[Allaah] said [what means]: **"O Iblees! What prevents you from prostrating yourself before that which I have created with Both My Hands."** [Qur'aan, Soorat Saad 38:75].

It is impossible that "Both My Hands" means "with My power," because the cursed *Iblees* was also created by Allaah's Power, nor does it refer to His *Ni 'mah* (Favour), because of the *Tashdeed*.⁵²⁹

The grammatical form asserts two real Hands. It is not fit to use in the sense of power or favor, because it is not right to say that Allaah created Adam with his **two powers**, or **two Favours!** He, Allaah, created Adam with both His Hands. The Command, the Will, and the Hands of Allaah all were combined in the creation of Adam and in the manner that suits His Majesty.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ [س، ٧١].

"Do not they see that We have created for them of what Our Hands have created, the cattle so that they are their owners." [Qur'aan, Soorat Yaaseen, 36:71],

What is the apparent meaning of the *Aayah*? Does it mean that Allaah has created the cattle by His Hands as He has done in the creation of Adam? Or that He referred the "creation" to His Hands meaning Himself? The first is not the obvious meaning because the Arabic tongue does not denote it:

⁵²⁹ *Tashdeed*: The characterizing of a letter by a lengthened equivalent in grammatical analysis and in prosody to doubling, denoted in writing by the sign called *Shaddah*, i.e. by the sign over that letter. See Lane's Lexicon, V.2, p. 1518.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ [الشورى، ٣٠].

"And whatever of misfortune befalls you, it is because of what your hands have earned." [Qur'aan, Soorat As-Shoora, 42:30],

Does the meaning refer to the earning of the hands or the earning of man? It certainly includes what is done by other than the hands. Compare it, however, with :

{ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا }
[البقرة، ٧٩].

"Then woe to those who write the Book with their own hands (بأيديهم), and then they say: 'This is from Allaah,' to purchase with it a little price."

[Qur'aan, Soorat Al-Baqaraah, 2:79],

This is a clear reference to the direct handling of things. Had the meaning been that Allaah has created the cattle by His Hands as in the case of Adam, the text would have been: "خَلَقْنَا لَهُمْ بِأَيْدِينَا أَنْعَامًا" We **have created by Our Hands, the cattle...!** Allaah does not intend confusion for His slaves. All Praise is due to Him ﷻ

A False Report

Nuh Ha Mim reported (w6.2) that Al-Ghazaalee said: "I have heard some members of his (*Imaam* Ahmad's) school say that he forbade metaphorical interpretation of all but three expressions, namely the Prophet's having said (ﷺ):

1. "The black Stone is the right hand of Allaah in His earth."

2. "The heart of the believer is between two of the fingers of the Merciful."
3. "Verily, I find the *Nafas* (see below) of the All-Merciful from the direction of Yemen."

First: Shayekh-ul-Islaam Ibn Taymeeyah said: "This story is a lie falsely ascribed to Ahmad."⁵³⁰

Second: The first "*hadeeth*" is *false*: Ibnul Jawzee said, "It is inauthentic," and Ibnul 'Arabi (not the infamous Ibn 'Arabi) said, "*hadeeth baatil* (untrue)." Shayekh-ul-Islaam said: "*Its isnaad* is not established."

Third: The second *hadeeth* is *saheeh* and it is reported by *Imaam* Muslim:

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَأَبْنُ لُمَيْرٍ كِلَاهُمَا عَنِ الْمُقْرِئِ قَالَ زُهَيْرٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْسِرِيُّ
 قَالَ حَدَّثَنَا حَيُّوَةُ أَحْبَرَنِي أَبُو هَانِيَةَ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُلِيِّ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو
 بْنِ الْعَاصِ يَقُولُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ
 إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يُصْرِفُهُ حَيْثُ يَشَاءُ." ثُمَّ قَالَ رَسُولُ اللَّهِ (ﷺ): "اللَّهُمَّ
 مُصْرِفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ." [رواه مسلم].

The Prophet (ﷺ) said: "All the hearts of the offspring of Adam are between two fingers of Ar-Rahman's Fingers as one heart, He turns it [in any direction] as He wills." Then Allaah's Messenger (ﷺ) said: "O! Allaah, the One Who Turns the hearts, turn our hearts towards Your obedience."

⁵³⁰ Al-Fataawaa, V.5, p.m.

Shayekh Muhammad Bin Saalih Al-'Uthaymeen said: "The *Salaf, Ahlu Sunnah* took by the *Thaahir* (obvious meaning) of the *hadeeth* saying that Allaah تعالى has true Fingers which we affirm to Him as affirmed by His Messenger (ﷺ). The hearts, being between two of Allaah's Fingers, does not necessitate that they are in contact with the Fingers so that the *hadeeth* instills the delusion of *hulool*, and that the *Thaahir*, therefore, must be changed! Nay! The clouds are held between the sky and the earth and it does not come in contact between either one. It is also said: "Badr is between Makkah and Madeenah" although it may be at a distance apart from either one. So the hearts of *Banee Adam* are all between two of Ar-Rahmaan's Fingers is true and real in meaning and that this does not obligate neither contact nor *hulool*"⁵³¹

The state in which the hearts are between Allaah's Fingers is unknown. The manner suits His Majesty.

Third: The third *hadeeth* was reported by Ahmad in his *Musnad*. It is also reported by others as well. He (ﷺ) said:

"إِنِّي أَجِدُ نَفْسَ الرَّحْمَنِ مِنْ قِبَلِ الْيَمَنِ."

"Verily, I find the *Nafas* (see below) of the All-Merciful from the direction of Yemen."

The word *Nafas* is an quasi -infinite noun of the verb *Nqffasa* (past tense), *Yunafis* (present verb), *Tanafess* (infinitive noun) as the lexicologists said in the *Qaamus*, the *Sihaah*, *Al-Misbaah*, *Maqaayees*

⁵³¹ See Shaykh Muhammad Bin Saalih Al-'Uthaymeen's *Al-Qawaa'id Al-Mitthla*, p.56. Checked by Ash-Raf Bin'Abd Al-Maqsoud Bin'Abdur Raheem. Published by Maktabat As-Sunnah, Cairo, 1411/1990.

Al-Lughah, and An-Nihaaya.⁵³² [See also Lane's Arabic English Lexicon, p. 2826, #2). It means everything by which grief, sorry, or anxiety is removed or cleared away. In the *Qaamus* it is said: He (Allaah) removed, or cleared away, his grief, or sorrow, or anxiety." Accordingly, Shayekh Al-'Uthaymeen said: "The *hadeeth* is to be taken on its *Thaahir*, meaning that, 'Allaah removes or clears away the grief and unease of the believers by means of the people of Yemen." Shayekh-ul-Islaam said in his *Fataawaa*, V. 6, p. 398: "The saying of the Prophet (ﷺ), "From the direction of Yemen," clarified what is intended in the *hadeeth* for it is obvious that Yemen has no relation to *Sifaat* of Allaah تعالى. It is from Yemen, however, that came the people who love Allaah and Allaah loves them. They were the people whom Allaah addressed:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ }
[التوبة، ٥٤].

"O you who believe! Whoever from among you turns back from his *Deen* (Islam), Allaah will bring a people whom He will love and they will love Him." [*Qur'aan, Soorat Al-Maa'idah, 5:54*].

And it is narrated that when this *Aayah* was revealed, he (ﷺ) was asked about such people and he mentioned that they were the people of Abu Musa Al-Ash'aree ؓ (i.e. people of Yemen)...They were the ones who fought *Ahlur-Riddah* (those who turned away from Islam after the death of the Prophet ﷺ) and took over their towns. Through

⁵³² *Qaamus, the Sihaah, Al-Misbaah, Maqaayees Al-Lughah, and An-Nihaaya* are famous lexicons of the Arabic language.

them Allaah *Naffasa* (removed the grief and sorrow) of the believers."⁵³³

I ask Allaah ﷻ to clear away the doubts from the hearts of those who were deceived by falsehood..

⁵³³ See Shaykh Al-'Uthaymeen's *Al-Qawaa'id Al-Muthla*, p. 57.

A Call To Those Who Believed Nuh Ha Meem!⁵³⁴

It is not easy for anyone to stand against the way of the truth. The struggle between the path of falsehood and that of the truth will continue until the time when the Hour will be established. What is important is that the Muslim dies on the *Sunnah* and *not the Bid'ah*. He, therefore, should seek the truth to succeed in this life and in the next to come.

One of the forces of *Bid'ah* is mysticism which is a strange body that feeds on ignorance. Ignorance is the fertile soil for the growth of deception, which is the main weapon of the mystics. Knowledge, however, is the impenetrable barrier that stands to protect the Muslim against all forms of evil forces. It exposes the deception and its people.

Nuh Ha Mim Keller compiled subjects in the *Reliance...* which are blind imitations of the mystic *Sufi* path and promotion of deviant distortions of the Islaamic creed regarding the Names and Attributes of Allaah. The book could be very deceptive for those who are not aware of the true nature of mysticism and of the various deviant sects whose thoughts continue to exist [and are also taught] in many parts of the Muslim world.

⁵³⁴The case of Nuh Ha Mim Keller is very much representative of those who follow the late Ash-'arite scholastic theology and share a brand of mysticism and blind imitation of *Mathaahib*. The dangerous aspect is the deception approach which is used by those who hold to such concepts. In this regard, one does not see a great deal of difference between the concepts and approach of Nuh Ha Mim and those of another person by the name of Hamzah Yoosuf. In fact, this work has covered many thoughts which are shared by both. I ask Allaah, the Most High, to protect the Muslim brothers and sisters from all forms of corrupt creeds and methodologies, and to guide all Muslims to the truth.

Also the reader is cautioned not to be misled by having some of the *Mathhab-based fiqh* material presented in Nuh Ha Mim Keller's *Reliance...* One truly benefits from the *fiqh* that is supported by authentic evidences. This does not negate the presence of overall sound judgements by the *Shaafi'ee faqeeh* Ibn Naqeeb Al-Misri in the *Reliance...* However, the sound part of *the fiqh* matters are mixed with the poison of corrupt concepts of belief and mysticism propagated by Nuh Ha Mim Keller in the book. This is the danger which is wrapped in nice words, like: "Our way is based upon the Qur'aan and *Sunnah*."

Nuh Ha Mim Keller used the weapon of deception. Seeking Allaah's help in the first place, I put an effort that came in the form of this book to expose a major part of his deception and that of his school of mysticism. *Inshaa' Allaah* the light that has been shed is enough to expose the English-speaking Muslim community world-wide to the truth. I ask Allaah to bestow his guidance on Nuh Ha Mim Keller and to grant him the right way out of mysticism. Allaah is the All-Hearing, All-Able.

I call upon the publisher of the *Reliance...* to re-examine his position towards the book and correct what has been done. I trust that he was not aware of the seriousness of the matter. What is presented in this book did not cover all aspects of Nuh Keller's distortions. There are many things that need to be addressed. So, I hope that the publisher commits himself to the spread of the *Da 'wah* of the *Salaf* by publishing their works. It is certain that all of us will be asked about what we do!