

Nuh Keller and Allāh's Attribute of Hand

Nuh Keller is from the ru'ūs (heads) and flag-bearers of the neo-Jahmites assuming the label of *Ash'ariyyah* whilst being far removed from the creed of Abū al-Ḥasan al-Ash'arī in much of what they are upon. Keller's academic frauds and pseudo-intellectualisms are numerous and scattered far and wide, and we can illustrate the nature of his conniving and deceit with just one example, as that is ample and sufficient for one to understand his dishonesty.

Keller tried to argue that the Salaf made *ta'wīl* of Allāh's attribute of *al-yad* (hand) to power, he stated:

Hands. In the verse, "**And the sky We built with hands; verily We outspread [it]**" (Qur'ān 51:47), al-Ṭabarī ascribes the figurative explanation (*ta'wīl*) of hands as meaning "with power (*bi quwwa*)" through five chains of transmission to Ibn 'Abbās, who died 68 years after the Hijra, Mujahid who died 104 years after the Hijra, Qatāda [ibn Da'āma] who died 118 years after the Hijra, Mansūr [ibn Zadhān al-Thaqafī] who died 131 years after the Hijra, and Sufyān al-Thawrī who died 161 years after the Hijra (Jāmi' al-Bayān, 27.7-8). I mention these dates to show just how early they were.¹⁴⁸⁸

In this one paragraph, Keller has uttered a lie against Allāh the Exalted, has believed in part of the Book¹⁴⁸⁹ and disbelieved in another¹⁴⁹⁰, uttered a lie upon Ibn Jarīr al-Ṭabarī, a lie upon Ibn 'Abbās, a lie upon Mujāhid, a lie upon Qatādah, a lie upon Mansūr and a lie upon Sufyān, and the explanation of this Jahmite's attempted intellectual fraud is with the following points:

The First: The saying of Allāh, the Most High,

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ﴾

And the heaven, we constructed it with power. (51:47)

¹⁴⁸⁸ In his 1995 lecture, *Literalism and the Attributes of Allāh*, London.

¹⁴⁸⁹ Meaning the verse (51:47), even though it is not in accordance with his whims and desires in reality.

¹⁴⁹⁰ The verse that affirm Allāh has two Hands, which all of the Salaf, and the Kullābiyyah and early Ash'ariyyah affirmed in opposition to the Jahmiyyah, Mu'tazilah from whose ditch Keller is operating from.

The word *ayd* (أيد) has its own separate dictionary entry under the verb *āda, ya'īdu* (آد ، يئيد) which means strength, power (*quwwah*). It's verbal noun (*maṣdar*) which is *ayd* (أيد), happens to coincide morphologically, in the genitive, with the plural of hands which is also *aydin*. The Jahmite thought he could deceive his audience by translating *aydin* in this particular verse as 'hands' allowing him to convince the audience that when the Salaf said *quwwah* (strength, power), that it was a clear instance of *ta'wīl* on their behalf, and which goes right back to the earliest commentators of the Qur'ān.

The Second: All of the statements of the commentators upon this verse and its explanation are based upon the clarification of the word *ayd* (أيد) upon its apparent meaning in the language, and this is not an instance of *ta'wīl*. This is established by the points that follow.

The Third: In all the classical dictionaries we find that there is an entry for the verb *āda* (آد ، يئيد) along with the verbal noun *ayd* (أيد). Ibn Mandhūr said in *Lisān al-'Arab*:

...And you say from *al-ayd, ayyadtuhu ta'yīdan* meaning I strengthened him with a strengthening. The active participle is *mu'ayyid* and its diminutive is also *mu'ayyid* and its passive is *mu'ayyad* and in the Mighty Revelation is "**And the Heaven, we built it with aydin**". Abul-Haytham said: *āda, ya'īdu*, when he became strong, and *āyada, ya'īdu iyādan* when he becomes one possessing power...

And in Ibn Fāris's *Maqāyīs al-Lughah*, there occurs:

(Ayd), [composed of] *al-hamzah, al-yā and ad-dāl*, a single root, and it indicates power (*quwwah*) and preservation (*al-hifdh*). It is said, *ayyadahullāh* meaning Allāh strengthened him. Allāh, the Exalted said, "**And the heaven, we built with aydin**", so this is the meaning of power.

And *al-Fayrozābādī's al-Qāmūs al-Muḥīt*, there occurs an entry for the verb *āda* (آد ، يئيد):

Āda, ya'īdu aydan [he became strong, he becomes strong with strength], meaning *ishtadda, qawiya* (acquired strength, power) ... and *al-quwwah* (strength, power) like *al-ayd* ... and *ayyadtuhu ta'yīdan* (I strengthened him with a strengthening) so he became *mūyadun* and *mu'ayyadun* (strengthened), meaning I strengthened him...

The Fourth: This verb *āda* which has its own completely separate entry in the dictionaries, is used in the Qur'ān in many verses. From them:

Addressing *Īsā* (إِسْمَاعِيلُ), "**Remember My Favour to you and to your mother when I supported you (أيدتك) with Rūh al-Qudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle...**" (5:110). Addressing Muhammad (ﷺ), "**He is the one who supported you (أيدك) with His aid and with the Believers...**" (8:62). Addressing the Believers, "**And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you (أيدكم) with His Help, and provided you with good things so that you might be grateful.**" (8:26). And there are examples of *أيدنا* (61:14), *أيدناه* (2:87, 2:253), *أيده* (9:40), *أيدهم* (58:22). And finally, the saying of Allāh, the Exalted, "**And Allaah strengthens (supports) (أيده) whomever He wills with His aid (victory).**" (3:13).

Hence, the use of the derivative forms of the verb *āda* is found often in the Qur'ān, and from them is the verbal noun *al-ayd* which means strength, power. The Salaf simply made *tafsīr* (exegesis) of the verse in accordance with the *dhāhir* (plain, manifest) meaning in the language.

The Fifth: The verse in question (51:47) is not a verse that pertains to the *ṣifāt* and the Salaf never understood it as being one of those verses, such that they would make *ta'wīl* of it. This is proven by the fact that Allāh never ascribed *ayd* to himself with any possessive pronoun. Rather, He stated that the heaven was constructed with power. This is very different to the verses that mention hand as an attribute, through explicit annexation.

Allāh, the Most High, said, "**Say, the bounty is in the Hand of Allāh (يهد الله)**" (3:73), this is explicit annexation. And also, "**And the Jews say: The Hand of Allāh is tied (يهد الله)...**" and later in the verse "... **nay both His Hands (يده) are outstretched...**" (5:64). And also, "**He said: 'O Iblīs, what**

prevented you from prostrating to what I created with My Own Two Hands (ييدي) '..." (38:75). And also, "Do they not see that We have created for them of what Our Hands (أيدينا) have created, the cattle..." (36:71), and also "Blessed be the One in Whose Hand (بيده) is the Dominion..." (67:1). And also, "And the heavens will be rolled up in His Right Hand (بيمينه)..." (39:67). And then there occurs what is much more in the Sunnah, such as the saying of the Prophet (ﷺ) "By Him in whose Hand (بيده) is my soul...", which he expressed often, and his saying, "The hand of Allāh (يدالله) is with the Jamā'ah", and also "The Hand of Allāh (يدالله) is full, and its fullness is not diminished by continuous spending through the night and day." And also, "Allāh will roll up the heavens on the Day of Judgement, then He will take them by His Hand (بيده) and say, 'I am al-Malik (the King), where are the tyrants and arrogant ones?'"¹⁴⁹¹ And also, "Indeed Allāh wrote a book with His Hand (بيده) [containing], 'Verily, my mercy precedes my wrath' and placed it with Himself above the Throne."¹⁴⁹² And Ibn 'Abbās (رضي الله عنه) said, in what is authentically narrated from him, "The seven heavens and earths is not in the Hand of al-Raḥmān (يدالرحمن) except as a seed in the hand of one of you."¹⁴⁹³ And what is found in the Sunnah is abundant.¹⁴⁹⁴

When the affair is like this, then the spurious nature of the Jahmite's claim becomes plain and evident and his lie upon Allāh, His Book, His Messenger, the companion Ibn 'Abbās and the classical commentators such as Mujāhid and Qātādah and others becomes evident.

¹⁴⁹¹ Reported by Abū Dāwūd in *Kitāb al-Sunnah* (in refutation of the Jahmites), and Muslim in his *Saḥiḥ* in *Kitāb Ṣifat al-Munāfiqīn*.

¹⁴⁹² Reported by al-Bukhārī in *Kitāb Bad' al-Khalq*, as well as other chapters and also by Muslim in *Kitāb al-Tawbah*.

¹⁴⁹³ Reported by Ibn Jarīr al-Ṭabarī in his *Tafsīr*, and the comparison indicates the insignificance of the heavens and the earth in Allāh's Hand, as the insignificance of the seed in the hand of one of the creation, and there is no resemblance between the reality of Allāh's Hand and those of His creation. And it is from the deception of the Jahmite that he did not mention all the narrations from Ibn 'Abbās in this matter and nor the many narrations which have come through Mujāhid pertaining to the ahādīth, and āthār that establish the attribute of Hand for Allāh.

¹⁴⁹⁴ Imām al-Dhahabī wrote a treatise in refutation of the Jahmites like Nuh Keller, entitled *Ithbāt al-Yad Lillāhi Subḥānahu* (taḥqīq 'Abd Allāh al-Burrāk) in which he compiled what is found in the Sunnah of affirmation of two Hands for Allāh which are unlike those of the creation.

The Sixth: And what exposes Keller's intellectual fraud is another verse in the Qur'ān - for Allāh was not unmindful of this Jahmite and his likes - so Allāh, the Most High, said regarding Dāwūd (عليه السلام):

﴿وَأَذْكُر عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ﴾

And remember our slave, Dāwūd, endued with power. (38:17).

Al-Ṭabarī comments upon this verse saying:

... and He means by His saying, *dhal-ayd*, meaning endued with strength, power (*quwwah*) and severe strength (*baṭsh shadīd*) [all] for Allāh ...

Then after quoting the explanations of Ibn 'Abbās, who said, "Endued with strength, power (*dhal-quwwah*)" and Mujāhid who said, "Endued with strength, power (*quwwah*) in Allāh's obedience", and the same from al-Sudī, he mentions the saying of Ibn Zayd, and this next citation exposes the Jahmite's fraud:

Ibn Zayd said: *Dhal-ayd*, he said: [Meaning], *Dhal-quwwah* (endued with strength, power) in Allaah's obedience, *al-ayd* [meaning] *al-quwwah* (strength, power), and then he recited the verse, "**And the Heaven, we created it with aydin (power)**", [and] said: "With strength, power (*quwwah*)".

bn Zayd explained the meaning of *al-ayd* in the verse pertaining to Dāwūd (عليه السلام) with nothing but its standard dictionary meaning in the language, and then cited the verse that Keller tried to use to support the dīn of the Jahmites, to indicate that the meanings in the two verses are the one and the same.

And here, Keller is left with two things:

His claim necessitates either that Allāh is saying, "**And remember Our servant Dāwūd endued with hands...**", and if this is the case then of what benefit is it to the Prophet Muhammad (ﷺ) - to whom this verse is addressed - for him to remember that Dāwūd had hands! Of what benefit is it for Allāh to say, "**And have patience over what they say (to you) and remember Our servant Dawud, endued with hands...**" whilst addressing the Messenger, advising him to be patient of the harms he is suffering and telling him to remember Dawud, the one with hands? Or

his claim necessitates that the Salaf also made *ta'wīl* of what Allāh mentions of Dāwūd's hands to power (*quwwah*) - and hence the question arises: For what purpose did the Salaf feel the need to make *ta'wīl* of Dawud's 'hands' to 'power'? These two points indicate that Nuḥ Keller is but a legacy of the dumb-witted Jahmites of old, who were most ignorant or pretending to be ignorant of the Arabic language.

The Seventh: Further, the Jahmite ought to know that there is consensus narrated by the likes of Imām al-Tirmidhī in his Sunan¹⁴⁹⁵ regarding the affirmation of the attribute of hand for Allāh, and for certain, this 20th century Jahmite is not more knowledgeable of the tafsīr of Ibn 'Abbās, and Qatādah, Mujāhid and others, such that their alleged *ta'wīl* escaped the knowledge of the first 300 years of scholarship in Islam. And nor were the Jahmiyyah and Mu'tazilah who pioneered these false *ta'wīls* so bold to ascribe them falsely to the Salaf, to the likes of these Qur'ānic experts, because of their sure knowledge that they fabricated them from their own souls and minds. It is from our conviction that this depraved Jahmite was certainly not ignorant of the consensus of the Salaf in affirming the attribute of hand for Allāh, but that it is from the conniving of his heart and intoxication with *bātil* (falsehood) that led him to utter this lie against Allāh, His Book, Ibn 'Abbās, Mujāhid, Qatādah, Manṣūr, and Sufyān al-Thawrī.

¹⁴⁹⁵ As he wrote in al-Sunan (1/128-129):

It has been stated by more than one person from the People of Knowledge about this hadīth and what resembles it from the narrations, such as (those of) the Attributes, and the descent of our Lord, the Blessed and Exalted, to the lowest heaven every night. They said the narrations regarding this are established and they are to be believed. No presumptions are to be made and it is not said "How?" The likes of this has been related from Mālik [bin Anas], Sufyān Ibn 'Uyainah and 'Abd Allāh bin al-Mubārak, who all said about such ahādīth, "*Leave them as they are, without asking how.*" Such is the saying of the People of Knowledge from the Ahl al-Sunnah wal-Jamā'ah. However, the Jahmiyyah opposed these narrations and said "This is tashbīh!" But, Allāh the Exalted, has mentioned in various places in His Book, the attribute of *al-yad* (hand), *as-sama'* (hearing), and *al-basr* (seeing), yet the Jahmiyyah make *ta'wīl* of these verses, explaining them in a way, other than how they are explained by the people of knowledge. They say, "Indeed, Allāh did not create Ādam with His own hand - they say that hand (*yad*) means the power (*qudrah*) of Allāh."

The Eighth: Fakhr ud-Dīn al-Rāzī, a prominent Ash'arī scholar, writes in his tafsīr, *Mafātīh al-Ghayb*:

And his, the Most High's saying, "**with aydin**", meaning power (*quwwah*), an *al-ayd* is *al-quwwah*. This is what is well known, and it is how His saying, the Most High, "... **endued with power, indeed he [Dawud] was oft-returning...**" is explained. It is possible for it to be said that the intent (behind aydin) is the plural of *al-yad*, and its evidence is that the Most High said, "... **[to prostrate to] what I have created with My Own Two Hands ...**", and "**...from what Our Hands have created, (of) cattle...**". But in reality it returns back to the first meaning (i.e. *al-ayd*, meaning power, in the language).¹⁴⁹⁶

The Ninth: Abū al-Hasan al-Ash'arī is amongst those who has refuted this alleged *ta'wīl*, the origin of which is the darkened hearts and souls of the Jahmites:

Issue: And it has been alledged by a purporter, with the saying of Allāh, the Most High, "**And the heaven, we made with aydin (power)**" (51:47), they said: *al-ayd* (meaning) *al-quwwah* (strength, power), thus it becomes obligatory that the meaning of His, the Most High's saying, *bi yadaiyya* (my Two Hands) means with "*with my power*". It is said to them: This *ta'wīl* is corrupt from a number of angles. The first, that *al-aayd* is not the plural of *al-yad*, because the plural of *yad* is *aydee*, and the plural of *al-yad* which is [with the meaning of] *ni'mah* (favour, bounty) is *ayādī*, but the Most High said, "**...what I created with my Two Hands (bi yadaiyya)...**" (38:75). Thus, [the claim] that the meaning of His saying, "**... bi yadaiyya ...**" is [the same as] the meaning of "**...[the Heaven] we made it with aydin (with power)...**" is falsified.¹⁴⁹⁷

Ibn 'Asākir writes in *Tabyīn Kadhib al-Muftarī*:

And we authored a large book regarding the *Ṣifāt*, we spoke about the various factions of the Mu'tazilah and Jahmiyyah, and our opponents in this (subject) in their negation of Allāh's nknowledge, power and the rest of His attributes, and (a refutation) against Abu al-Hudhayl, Ma'mar, an-Nadhdhām, al-Fūṭī and against whoever spoke with the eternity of the universe, and in many subjects, such as the subject of the attributes, and about the affirmation of a face

¹⁴⁹⁶ *Mafātīh al-Ghayb* (with the marginal tafsīr of Abū aṣ-Ṣa'ūd), 15/194.

¹⁴⁹⁷ Al-Ash'arī, *al-Ibānah 'an Usūl ad-Diyānah* (tahqīq, Dr. Fawqiyah Husain Mahmūd), Dār al-Ansār, Egypt (1977CE) 2/129.

for Allāh, and two hands, and about His ascent (istiwā') over the Throne.¹⁴⁹⁸

Ibn 'Asākir's quotes from his manuscript of *al-Ibānah*:

And that Allāh ascended over His Throne, as He said, "**The Most Merciful ascended over the Throne**" (20:5), and that He has a face, just as He has said, "**And the Face of your Lord shall remain (the Face) full of Majesty and Honour.**" (55:27) and that He has a hand, as He said, "**Nay both His Hands are outstretched**" (5:64), and He also said, "**What I created with My Own Two Hands**" (38:75), and that He has an eye, without kayf, as He said, "**Floating under our eyes**" (54:14)...¹⁴⁹⁹

In his book *Risālah ilā Ahl al-Thaghr*, al-Ash'arī wrote

The Seventh Consensus. And they are unanimously agreed¹⁵⁰⁰ that He, the Mighty and Majestic, hears and sees and that He has two outstretched hands and that all of the earth will be in His grasp on the Day of Judgement and that the heavens will be rolled in His right hand, without them (two hands) being limbs, and that His two hands are other than His bounty (ni'mah). And this is indicated by His ennobling Ādam (ﷺ) in that He created him with His own hand, and his rebuke of Iblīs for his arrogance in [not] prostrating, alongside what [Allāh] had ennobled him (Ādam) with, with His saying, "**What prevented you from prostrating to what I created with My Own Two Hands**" (38:75)...¹⁵⁰¹

The Tenth: It has already preceded in this treatise that the early Kullābī Ash'arīs such as Ibn Kullāb, al-Qalānisī, al-Muḥasibī, al-Ash'arī, al-Bāqillānī, and also al-Bayhāqī affirmed the attribute of hand without kayf. And sufficient it is as an intellectual fraud that Keller tries to pass off the dīn of the Jahmites whilst ascribing himself to these early Ash'arī Scholars. Of particular note is the excellent refutation of Abū Bakr al-Bāqillānī against the Mu'tazilah and Jahmiyyah who denied the

¹⁴⁹⁸ *Tabyīn Kadhib al-Muftarī* (Damascus, 1347H), p. 129.

¹⁴⁹⁹ Refer to *Tabyīn Kadhib al-Muftarī*, p. 158.

¹⁵⁰⁰ In this book, al-Ash'arī lists fifty-one points of *ijmā'* and includes Allāh's 'uluww amongst them, as well as other. He included many affairs within the claimed consensus which are erroneous, and this was because the book was written whilst he still retained aspects of Mu'tazilī, Kullābī influence.

¹⁵⁰¹ *Risālah ilā Ahl al-Thaghr* (taḥqīq, 'Abd Allāh al-Junaydī, Maktabah al-'Ulūm wal-Ḥikam, 2nd edition, 2002) pp. 225-226.

attribute of hand with the claim and allegation of tajsīm, which has already preceded in this book, we can reproduce it here.

Al-Bāqillānī wrote in al-Tamhīd:¹⁵⁰²

And if someone said: What has led you to deny that His face and hand is a limb when you do not understand hand as an attribute, and face as an attribute except [in the form of a] limb? It is said to him: That is not necessitated, just like it is not necessitated when we do not understand a living (*hayy*), knowing (*ālim*), able (*qādir*) (being) except to be a body (*jism*) that we, us and you, should judge Allāh with the same.¹⁵⁰³ And just like it is not necessitated when He is established by His own essence (*qā'iman bi dhātihī*) that He is substance (*jawhar*) and body (*jism*) just because we, and you, do not find anything established by itself (*qā'imun bi-nafsihī*) in what we (outwardly) observe except that it is like that (meaning, substance and body).¹⁵⁰⁴

And no doubt, al-Bāqillānī took this from al-Ash'arī himself who wrote in refutation of the claims of *tashbīh* and *tajsīm* made by the Mu'tazilah with respect to this attribute:¹⁵⁰⁵

Issue: And it is said to them: What has led you to reject that Allāh, the Exalted meant two hands by His saying, "**With my two hands (biyadayya)**" (38:75) and not two favours? If they say: Because if al-yad (hand) is not [with the meaning of] favour (*ni'mah*) then it is but a limb (*jāriḥah*).

It is said to them: Why have you judged that if hand is not favour, then it is but a limb? ... They said: Al-yad (hand), when it is not

¹⁵⁰² Referr to Al-Bāqillānī, *Kitāb at-Tamhīd al-Awā'il wa Talkhīs ad-Dalā'il* (taḥqīq, Dr. 'Imād ad-Dīn Ahmad Haydar, Mu'assasah al-Kutub ath-Thiqāfiyyah, 1st edition, 1987) pp. 295-298.

¹⁵⁰³ This is the same answer given by the likes of Ibn Taymiyyah, Ibn al-Qayyim and the followers of the Salaf to this day, and it is from most amazing of amazing affairs that the later Ash'arites who followed the 'usūl of the Jahmiyyah and Mu'tazilah deny and reject this explanation from Ahl AL-Sunnah, when they themselves use it against the Mu'tazilah who accuse them of tajsīm and tashbīh for affirming the seven attributes!

¹⁵⁰⁴ This is the same answer that the early Kullābī Ash'arīs used against the Jahmiyyah and Mu'tazilah on the subject of al-'Uluww as has preceded, since they did not consider it binding that Allāh being above the heavens, above His Throne necessitates that He is confined in space and a body (*jism*).

¹⁵⁰⁵ *Al-Ibānah* (taḥqīq, Dr. Fawqiyah Maḥmūd, Egypt, 1977) pp. 136-137.

favour in what is observed, it is but a limb. It is said to them: If you are working [on the basis] of what is observed [in creation] and you judged Allāh by way of it, then likewise, we do not find any living thing in the creation except as a body, flesh and blood. So judge Allāh with the that [too], exalted is Allāh from that. And if not then you are [obliged] to abandon your saying because you are contradicting your very own justification [in argument]. And if you affirm [one who is] living but not like the living [creatures], then what has led to you reject that He has two hands which Allāh, the Exalted informed about, which are neither two favours nor two limbs, and nor like the hands [of the creatures].

Likewise, it is said to them: We do not find any *mudabbir* (controller), *hakīm* (wise), except as a human, but then you affirm that the world has a *mudabbir* and *hakīm* who is not like a human, and you opposed what is observed [in the creation] and you contradicted your justification [in argument]. Therefore do not prevent from the affirmation of two hands that are not two favours or two limbs for the reason that it is opposed to what is observed.¹⁵⁰⁶

And then we see al-Bayḥaqī also refuting the Mu'tazilah and Jahmiyyah in this regard:¹⁵⁰⁷

And Allāh, the Mighty and Majestic said,

﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتَ بِيَدَيَّ﴾

What prevented you from prostrating to he who I have created with (bi) my own two hands? (38:75)

With the tashdīd (doubling) of the (letter) yā denoting annexation (iḍāfah), and this establishes the dual form (for the word hand). And in this there is a prohibition of carrying it to mean ni'mah (favour) or qudrah (power) because there is not a correct meaning in the specification of duality in the favours of Allāh nor in His

¹⁵⁰⁶ Meaning, don't deny the affirmation of two hands for Allāh upon the argument that if they are not two favours and not two limbs, then this opposes what is observed in creation, since we only know in what is observed, either hand as favour, or hand as a limb. So al-Ash'arī is refuting this argument of the Mu'tazilah and explains that you are in contradiction when you affirm other matters for Allāh, because the same argument applies there as well.

¹⁵⁰⁷ Al-I'tiqād (taḥqīq, Aḥmad bin Ibrāhīm Abū al-'Aynayn, Dar al-Faḍīlah, 1st Edition, 1999) pp.89-92.

power, because His favours are more numerous than that they can be enumerated. Also because Ādam (ﷺ) would be no longer be specified and favoured over Iblīs. And carrying it to mean qudrah (power) or upon ni'mah (favour) removes the meaning of preference because both of them (Ādam and Iblīs) share in [being created through] both (Allāh's power and favour). And nor it is permissible to carry the (two hands) to mean water and clay, because if He has intended that He would have said "who I have created *from* (من) my two hands", just as it is said, "I created this jug *from* (من) silver, or from copper". But since He said (بِذِي), we know that the intent behind them is other than that.

Certainly, Keller and his likes are to be counted amongst the ranks of the Jahmiyyah and Mu'tazilah. They are nothing but disputants to the early Kullābī Ash'arīs in this regard, for al-Ash'arī, al-Bāqillāni and al-Bayḥaqī all refuted and rebutted the distortion (taḥrīf) of the Jahmites that Keller is trying to deceive the ummah with, alongside his audacity in ascribing to al-Ash'arī.

The Eleventh: There are from the Ash'arites who corroborated that the earlier Kullābī Ash'arīs affirmed two hands for Allāh as attributes of the essence without ta'wīl. Abu Mansūr al-Baghdādī (d. 429H) said:

And some of our associates claimed that two hands (yadān) are two attributes for Allāh, the Sublime and Exalted, and al-Qalānisī said they are one attribute ... and some of our associates claimed that His two hands are two attributes and al-Qalānisī claimed that they are just one attribute.¹⁵⁰⁸

And al-Juwaynī (d. 478H) writes in al-*Irshād*:

Chapter: Two hands, two eyes and face. Some of our leading scholars (a'immah) have gone to the view that the two hands, two eyes and face are established attributes for the Lord, the Exalted, and that the path to affirming them is the revealed texts, without entering the realm of reason (‘aql)...¹⁵⁰⁹

Sayf ad-Dīn al-Āmidī (d. 631H), an Ash'arī scholar from the seventh century hijrah, mentions in *Ghāyat al-Mar'ām*:

¹⁵⁰⁸ 'Usūl ad-Dīn, pp. 111-112.

¹⁵⁰⁹ Al-*Irshād*, p. 155 onwards.

And from the associates (of the madhhab)¹⁵¹⁰ are those who added to this, and affirmed knowledge of the existence of attributes additional to what we have mentioned, and this is the likes of al-baqā' (lasting, remaining), wajh (face), 'aynān (two eyes), yadān (two hands)...¹⁵¹¹

In conclusion, it is established that Nuh Keller tried to peddle his fake Jahmite merchandise to an unsuspecting audience in his lecture. But this is not the only disgrace of Nuh Keller, he has scores of others. The deception, treachery and academic fraud in this particular example is only an illustration of what is found in his other polemical writings in general. Keller is of that very same species whom the Righteous Salaf, inclusive of the four Imāms, severely warned against for he is amongst the despised Ahl al-Kalām who took the language, terminology and the proof of the demonstration of the origination of the universe [*ḥudūth al-ajsām*] from the Sabean star and idol-worshipping pagan disbelievers,¹⁵¹² and then proceeded to deny names, attributes and actions for Allāh¹⁵¹³ in order to remain consistent with this approach.

¹⁵¹⁰ He is referring to the early Kullābī Ash'arīs.

¹⁵¹¹ Al-Āmidī, *Ghāyat al-Mar'ām Fī 'ilm al-kalām*, p. 130, and he is referring to the likes of Ibn Kullāb, al-Ash'arī and al-Bāqillānī and others from the early Ash'arītes.

¹⁵¹² Both al-Ash'arī (d. 324H) and Abū Sulaymān al-Khāṭṭābī (d. 376H) affirm that the method of *al-ajsām* and *al-a'rāq* is taken from the disbelieving philosophers, and they were a faction amongst the Sabeans who believed in the origination of the universe. This is also stated by Ibn Taymiyyah in Dar' al-Ta'ārūd and elsewhere, and these quotes have preceded in this work.

¹⁵¹³ Upon the variation between the Jahmiyyah, Mu'tazilah, Kullābiyyah, Ash'ariyyah and Mātūrīdiyyah in what they considered to be the lawāzim (binding necessities) that follow on from this proof which are all united and agreed upon. So the Jahmites denied everything (names, attributes, actions) considering that to be Tawḥīd. The Mu'tazilah, fearing the scorn of the people, agreed with the Jahmites, except that they pretended to affirm the names. When these two factions were refuted, abased, and humiliated by Imām Aḥmad in the early part of the third century hijrah, Ibn Kullāb appeared and tried to merge the uṣūl of the Jahmiyyah and Mu'tazilah pertaining to Allāh's actions (which are tied to His will and power) with the 'aqīdah of Ahl al-Sunnah and innovated an intermediate position. He was upon that 'ilm al-kalām which the Salaf condemned, which was speech regarding *ajsām* and *a'rāq*. This was the school that al-Ash'arī adopted after leaving the Mu'tazilah. However, both Ibn Kullāb and al-Ash'arī did not consider this proof of ḥudūth al-ajsām to be obligatory, and al-Ash'arī himself considered it an innovation, even if he did not perceive that it was plain falsehood in and of itself. Al-Bāqillānī opposed al-Ash'arī and made this proof integral to his written efforts

Then they made it the very foundation and pillar of Islām itself, until some of them went beyond all bounds and declared that anyone who does not know this proof whilst reaching maturity and having the ability is a disbeliever.¹⁵¹⁴

In closing, we call upon all Ash'ārite institutions, scholars and figures who have some dignity, self-respect and honor, to free themselves from the likes of this academic fraud and this attempted deception of the people at large in the name of al-Ash'ariyyah, for it is not permissible to taint and misrepresent the honourable name of Abū al-Ḥasan al-Ash'arī in this way by lying to the people and leading them to believe that this Jahmite doctrine was the doctrine of Abū al-Ḥasan al-Ash'arī, when in his books such as *al-Mūjiz*, *Risālah ilā Ahl al-Thaghr*, *al-Maqālāt*, *al-Ibānah*, we see him refuting this Jahmite creed that Keller is trying to promote.

in supporting the way of Ibn Kullāb and al-Ash'arī. Hence, in al-Tamḥīd, he gave this proof a detailed treatment and presentation. This unfortunately laid down the path and made it concrete in the wrong direction. The later Ash'arites began to recede, over centuries, back towards the viewpoints of the Mu'tazilah, even if al-Bāqillānī himself was much sounder than them and closer than them to the truth, as he remained upon the way of al-Ash'arī in general. The later Ash'arites simply reverted to the positions of the Mu'tazilah and Jahmiyyah in the issues of al-'uluww, al-istiwā', the ṣifāt khabariyyah and they also hybridized *kalām* with *falsafah*. This is what Nuh Keller and his likes are upon today, and undeniable proof of this has just been presented.

¹⁵¹⁴ This is the position of Abū al-Mu'ālī al-Juwaynī, see *ash-Shāmil Fī 'Usūl ad-Dīn*, pp. 15-22.