

Three Foundational Principles Regarding the Attributes of Allāh

Shaykh Muḥammad Amān al-Jāmī (رَحْمَةُ اللَّهِ) said:

“And there are three points here which we ought to make foundations for this topic:

❶ To affirm what Allāh affirmed for Himself and what His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) affirmed for Him. This is because there is no one who describes Allāh more knowledgeable of Allāh than Allāh, “**Are you more knowledgeable or Allāh?**” (2:140). Just as no one describes Allāh after Allāh more knowledgeable of Allāh than the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the one about whom Allāh the Exalted said, “**He does not speak of his own desire, it is but revelation revealed.**” (53:3-4). ❷ To free and purify Allāh from having any resemblance in His attributes to originated beings in light of His saying, the Exalted, “**There is nothing like unto Him and He is the All-Hearer, the All-Seer.**” (42:11). The verse comprises both purifying Allāh [from resemblance] (tanzīh) and affirmation [of His attributes], as you can see. ❸ To abandon attempting to grasp the reality of His attributes just as you are unable to grasp the reality of His being, the Sublime, whilst having faith in His saying, “**They do not encompass Him in knowledge.**” (20:65), “**Do you know of any that is similar to Him?**” (19:65).

And whoever held fast to these three foundations will not embroil himself in what the Mu‘aṭṭilah (Deniers) embroiled themselves with respect to Allāh’s attributes with the claim of making purifying Allāh

from resemblance (tanzīh). Nor will he fall into resemblance (tashbīh) by exaggerating in affirmation. Rather, he will always be upon the truth that is moderate, in between these two extremes. This is what the Imāms of the Muslims are upon. Rather, every Imām from the leading Imāms for whom leadership has been testified to called to this methodology.”

Al-Ṣifāt al-Ilāhiyyah Fil-Kitāb wal-Sunnah al-Nabawiyyah
Maktabah al-Furqān, 1423H, pp. 65-66.

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