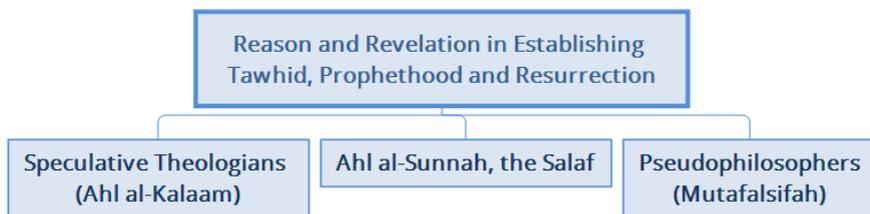


Allāh is described with attributes that are true and real attributes, and while we understand their meanings, their realities are unknown to us because the reality of Allāh's being and essence is unknown to us. Thus, there is no caution in affirming all of what Allāh described Himself with upon a uniform principle of affirmation (ithbāt) without likening (tamthīl).



We can only know unseen realities through what we see in the world, so the only way Allāh can have attributes is if they are like ours. Thus, life like our life, hearing like our hearing, seeing like our seeing, otherwise Allāh would not have attributes and be described with anything and we would not know Him.

The only way something can have attributes is if it is a body that is composed, in a place, subject to occurrences, because that is what we see and observe in creation around us, therefore, Allāh cannot have attributes, otherwise He would be likened to His creation.



We prove Allāh's existence through rational/intellectual proofs (following the language and terminology of the philosophers), as that is the foundation for everything and has precedence. Reason has proven the universe is originated (through philosophical proofs), and how we describe Allāh is governed by that reason, that proof, so when we see in the revelation what contradicts that reason, that proof (such as the texts of the attributes), then we have to resolve it by either a) tafweḍ (the meanings of these texts are unknown) or b) ta'wīl (explaining away these texts, mere metaphors, no realities).

Belief in Allāh is innate (fiṭriyy, ḍarūriyy), and that what we see is originated, came to be after not being is obvious and known through sensory perception alone. Thus Allāh's existence is the most apparent and obvious truth. There is no conflict between authentic revelation and sound reason, and nothing what Allāh has informed us of about the unseen (including His attributes) is impossible, without reality, even though it may bewilder the mind. Revelation has established clear, concise, powerful evidences for Tawḥīd, Prophethood and Resurrection.

There is conflict between reason and revelation, the universe is eternal, always present along with Allāh's essence (which is devoid of attributes), prophethood is acquired, there is no bodily resurrection. These rational truths (which contradict apparent revelation) are grasped by the elite/intellectuals (there are hidden, esoteric meanings in the texts comprising these higher truths) and as for the common folk, they are left to believe in revelation upon what is apparent to them, as they are unable to grasp these higher truths.