

Al-Hashr, 59:23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيِّمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

God is He save whom there is no deity: the Sovereign Supreme, the Holy, the One with whom all salvation rests, [28] the Giver of Faith, the One who determines what is true and false, [29] the Almighty, the One who subdues wrong and restores right, [30] the One to whom all greatness belongs! Utterly remote is God, in His limitless glory, from anything to which men may ascribe a share in His divinity!

MUHAMMAD HUSAIN TABA TABAI (AR)

He is God; there is no God but He, The King, The Holy, the peace-loving, the guardian, the ever prevalent, the Supreme, the Great Absolute! Hallowed is God above what they associate with Him.

He is the Lord God who rules and manages the affairs of men.

- “Al Quddus” is derived from Quds that means holy, pure, who cleanses and purifies.
- “Assalam” means the one who rules without evil and mischief.
- “AlMumin” means He who bestows peace.
- “Walmuhaimin” means the one who is the most elevated the most hallowed and glorified.
- “Alaziz” means one who is above all and can never be overcome and He has that which none other possesses for He is the one without any image.
- “Aljabbar” means He who imposes His will on everything that exists.
- “Almutakabbir” means one who is ever prevalent and omnipotent.

The Book says, “Hallowed is god above what they associate with Him” and this is a praise of God. In verse 116 of Surah Baqarah the Book says, “And they (Jews, Christians and pagans) say God has begotten a son. He is god the inventor and creator of all things. He creates them for a certain purpose and then gives them the best of form that they can have and which makes some prominent over others. And this includes the different names He gives to each form of existence though they are all systematically arranged.

God says, “He is the originator and the creator.” He creates things for different purposes and with different fates.

The two previous verses are derived from the verse that says, “He is God and there is no other God but He” and then the names are mentioned. It is opposite to this verse which says, “He is God the creator”. In the previous verses there are eleven of His great names that denote His authority, His management of affairs and His ever prevalent presence and this is true to His existence for He is unique, incomparable with anyone else. His uniqueness lies in His complete control over all that exists and His management of their affairs. He is praised for He is without compare. Glory be to God (High is He) above all that they associate as partners for Him.” The existence of even a possibility of a partner is totally rejected.

The words “God is the creator, the inventor of all things” explain the attributes of Him being the creator as well as the fashioner of forms but they are not exclusive to His might as the lord God. The idolaters had attributed these qualities to the gods they used to worship besides Him.

“All that is in the heavens and on earth glorifies Him” and this includes the earth itself. The verse then ends by calling Him “The Mighty the All-wise”. He is ever prevalent and never defeated. These two names also tell us that the Qur’an has been sent down by the God who is Mighty and all-wise. In short He is He. In this way Qur’an has been compiled with glory and wisdom.

In Surah Ha Mim Sajda verse 41 the Book says, ‘It is an honorable respected Book.’

In verse 2 of Surah Ya Sin the Book says, “Qur’an the word of God’s wisdom”

MIR AHMED ALI (AR)

These verses contain the most beautiful names of Allah which give us the fundamental basis on which we can have a glimpse of the glory of Allah. Refer to the commentary of Fatihah: 1.

Aqa Mahdi Puya says:

The goodness found in the created beings are the reflection of His inseparable attributes. He is the real owner of all excellences.

Imam Ali said:

Total dedication to Allah is correspondingly related to mature understanding of His Supreme Being.

(He is) the (absolute) being, not 'happened for the first time', nor His being is on account of an accident or event; the (ever) existing, not after "missing" or "be wanting", nor there is any "before" before Him.

He is along with everything, not allied, related or circumstanced; aloof, by Himself, (but) not detached, nor missing or slipping over any thing; making, doing, operating, effective, not in terms of movement or motion, nor through any medium; seeing, even when there was 'nothing' to look at.

Utmost degree of involvement (with Him) tells the truth that "He is single". Ultimate of "He is single" belief generates sincere love with Him. The most possible in sincere love is not to associate qualifying terms with Him, because every adjective demonstrate its exclusion from the substance, and every substance certifies that it is other than the adjective.

There is no adjective, limiting definition of His attributes, at hand to give a character to the actual and make it agree with the same; and incomputable is the space of time (to record His beginning), and no "time to come" will arrest the end. Therefore, whoso gives Allah a character joins one thing to another; and he who joins together, adds (addition in effect is collection of bit and pieces); and to divide Him into parts and portions is to be unwittingly ignorant of Him; and to stipulate direction or position is to circumscribe Him. He who outlines Him in fact computes Him. "In" infers He is that which is implied; "upon, at or by" assumes void devoid of Him. He was "there" before the created beings could describe Him.

He who describes Him in terms of qualities, gives simile or example, or estimates relatively, in fact, does not subscribe to His singleness. He, who draws a parallel or brings to mind a likeness to convey an image of Him, has not indeed referred to Him. He who makes a conjecture and employs guesswork goes wrong and does not have in him to know Allah as the independent, everlasting and free of wants Lord master.

(Selected sentences taken from various sermons of the Nahj al Balagha)