

Al-Hashr (59:23)



Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah. (High is He) above the partners they attribute to Him.

MUHAMMAD HUSAIN TABA TABAI (AR)

He is God there is no god but He, Knower of the unseen and the seen; He is the beneficent, the Most merciful. 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 that they associate with Him. He is God, the Creator, Maker, Fashioner; His are the excellent names; everything praises Him in the heavens and the earth; He is the ever Prevalent, the all-Wise.

All the three verses describe His attributes. He knows everything about everything. The names that have defects are not for Him. His entity is discussed together with His unity or oneness and we have explained in verse 163 of Surah Baqarah. Witnesses are those things that we can see and observe but the unseen is just the opposite and God knows everything about the unseen. The unseen is that which we perceive through enlightenment and we cannot discern the manifest through it. God is the all-knowing and all-wise. His knowledge has been bestowed on His Messenger as said in Surah Jinn verse 27, "Save to the messengers whom He chooses." Nothing is beyond His knowledge.

In Surah Fatiha we have already discussed the terms Rehman and Rahim. *He is God; there is no god but He, the king, the holy, the Peace loving, the Guardian, the Ever Prevalent, the Supreme.*

Hallowed is God far above any needs and impurities. He is the sustainer and is without any harm or wickedness. He is Mumin for he bestows peace and He is the guardian of everything. He is the ever-prevalent totally in control and nothing is above Him. He is the Supreme and to Him belong all. He is far above what the others describe Him, there are only good names for Him and He has no defective names. He is the fashioner for he gives shapes to all. Every thing praises Him and He is free of partners in every way.

A Discussion on Hadiths

Imam Jafar Sadiq has explained the manifest and the unseen and said, “*Ghaib (unseen) is that which does not exist (materially) and the seen is that which has already been created.*” This tradition has been discussed under the context of Rehman and Rahim.

In the book Tawhid Imam Sadiq is recorded to have said, *He (God) is ever living without having any life and He was the owner and the almighty before He created anything and He is the owner and almighty even after creating any and everything.*

He lives without having a life means that life is not one of His attributes but an integral part of His existence. He is Life. He is the owner and sustainer, fashioner and protector because of His deeds.

In Kafi Imam Sadiq is reported to have said when asked about the term, “SubhanAllah,” “He is pure.”

In Nahjul Balagha Hazrat Ali has said that creator does not mean that He is active or has been instated.

There are other traditions in this regard and I have discussed them in the 8th chapter of this book.

In the book Nabavi it says, “Critically asses your self before you are assessed by God. Weigh yourself before you are weighed and be prepared for the great cause.

Kafi quotes Imam Ali Naqi to have said, “*There is none amongst us who assess his soul or self everyday. Be more thankful if you have good deeds, and ask for forgiveness if your deeds are bad.*”

There are other traditions about this issue but we have discussed them when we explained verse 152 of Surah Baqarah and verse 21 of Surah Ahzab.

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)