

الرَّبُّ جَلُّ جَلَالِهِ

# Allah's Most Beautiful Names

## Allah's Most Beautiful Name: "Ar-Rabb"<sup>1</sup>

### The Lord, Cherisher and Sustainer

Indeed, this universe has a Possessor, One Only Possessor Who owns it, disposes of all its affairs, directs all matters, sustains and guards, grants, nurtures and preserves, breeds, disciplines, mends and corrects, takes charge of every single detail of creatures' lives, destinies and the appointed moments of death. He protects His beloved worshippers, bringing closer to Him His selected pure slaves, gives the disobedient a respite, and rewards the obedient. He, The Almighty, remedies ill bodies, souls and hearts. Surely, all what we have just mentioned can be summed up in one word, it should be: "This universe has a Lord", for the term "Lord" is a comprehensive one that includes all this, that is: **Allah, The Lord, Cherisher and Sustainer of the worlds.**

✉ We seek the shade of the Most Beautiful Names of our Lord, The Supreme, The Highly Exalted, Glorified be He. We are in earnest need of the magnificent refuge of their great meanings and denotations to augment and reinforce our faith. We have to get from their exquisite connotations what brings us closer to Allah, and imbibe from the pleasant purports, wisdoms and rulings what enforces us on our way of servitude to Allah, The Almighty. They will, surely, reform our behavior, setting firm our feet on Allah's path and elevating us to the highest levels of His righteous worshippers.

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<sup>1</sup> *The actual word used in the Qur'ân is Rabb There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. Rabb is also one of the Names of Allâh. We have used the word "Lord" as the nearest to Rabb. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ân actually mean Rabb and should be understood as such. [Muhammad Taqi-ud-Din al-Hilali & Muhammad Muhsin Khan]*

📖 Let us proceed, together, in our great journey to draw from the meanings of This Great Most Beautiful Name: {**Ar-Rabb: The Lord**} by which He is called, glorified and sanctified. **This Most Beautiful Name can be also translated as The Lord, Cherisher and Sustainer**, Exalted be He.

📁 This Most Beautiful Name: {**The Lord, Cherisher and Sustainer**} is the first Name revealed in the Holy Qur'an. It is also the first Name that Allah orders His Messenger (Allah's blessings and peace be upon him) to read and recite in as He, The Almighty, says:

**﴿اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ [العلق: 1].**

***"Read! In the Name of your Lord Who has created (all that exists)." (Surat Al-`Alaq, 1)***

✉ **Allah's Name {"Ar-Rabb": The Lord} or more accurately: {The Lord, Cherisher and Sustainer}**: when you grasp its meaning, you feel a kind of reassurance and tranquility. This is because this Name means that He, Glorified be He, is The All-Provider, The Creator, and The Disposer of affairs. You cast all your worries, and everything that weighs so heavily on your back, on His doorsteps, so you feel all comfort and serenity. More importantly, you realize that you should not be afraid of anything; nothing could make you scared; and suddenly, you gain a sense of security in the folds of the meanings of This Most Exalted Name.

**Firstly: The Mention of This Most Beautiful Name in the Holy Quran and Sunnah<sup>2</sup>:**

✉ ***This Most Beautiful Name {Ar-Rabb: The Lord} is mentioned more than 900 times in the Holy Quran, as for instance, in Allah's sayings:***

**﴿سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ﴾ [يس: 58]**

<sup>2</sup> **There are three types of Sunnah. The first is the sayings of the Prophet (Allah's blessings and peace be upon him**

- **Sunnat-ul-Qawliyyah**: This Sunnah is the sayings of the Prophet (Allah's blessings and peace be upon him). It is generally known as hadith.
- **Sunnah al Fiiliyyah**: In this Sunnah, the actions of the Prophet (Allah's blessings and peace be upon him). It includes both religious and worldly actions.
- **Sunnah Taqririyyah**: Sunnah that approved by Prophet Muhammad (Allah's blessings and peace be upon him) regarding the actions of his Companions in two different ways. It includes the deeds and sayings that that took place in his presence and he did not oppose to them (i.e. proved his silent approval); and deeds and actions of his companions and approved by him (Allah's blessings and peace be upon him).

✚ "Peace!" - Such will be (their) greeting from an Ever-Merciful Lord!" (Surat Ya Sin, 58)

﴿بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ﴾ [سبأ من الآية: 15]

✚ "A fair land and an Oft-Forgiving Lord!" (Surat Seba (Sheba), 15)

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: 2]

✚ "Praise be to Allah, The Cherisher and Sustainer of the worlds;" (Surat al Fateha, 2)

﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾ [الواقعة: 74]

✚ "Then glorify with praises the Name of your Lord, the Most Great." (Surat Al-Waqiah, 74)

✉ This Most Beautiful Name {Ar-Rabb: The Lord} is mentioned in many ahadeeth (prophetic traditions) as for instance the following:

ورد في حديث ابن عباس رضي الله عنهما الذي في صحيح مسلم أن رسول الله ﷺ قال: «ألا وإني نهيئت أن أقرأ القرآن راکعاً أو ساجداً، فأما الركوعُ فعظموا فيه الربَّ» (صحيح مسلم [479]).

*Ibn `Abbas reported that Allah's Messenger (Allah's blessings and peace be upon him) said: "Indeed, I have been forbidden to recite the Qur'an while bowing or prostrating, as for the bowing (position), you should glorify the Lord (Ar-Rabb) in it." [Narrated by Muslim]*

⇒ In the hadith below, The Most Beautiful Name {Ar-Rabb: The Lord} is mentioned definite, denoting all-perfection:

قال النبي ﷺ: «أقرب ما يكون الربُّ من العبد في جوف الليل الآخر، فإن استطعت أن تكون ممن يذكر الله في تلك الساعة فكن» (صححه الألباني في صحيح الترمذي [3579]).

*Amr ibn `Abs reported that he heard Allah's Messenger (Allah's blessings and peace be upon him) saying: "The closest that the Lord be to the slave is in the middle of the night. So, if you are able to be among those who remember Allah in that hour, then be among them!" [Narrated by At-Tirmidhi]*

قال النبي ﷺ: «فَاتَيْتُ عَلَى مُوسَى فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ، فَلَمَّا جَاوَزْتُ بَكِي، فَقِيلَ: مَا أَبْكَأكَ؟ قَالَ: يَا رَبِّ هَذَا الْغُلَامُ الَّذِي بُعِثَ بَعْدِي، يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَفْضَلُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي» (صحيح البخاري [3207]).

*Malik Ibn Sa'saa reported, in the prophetic tradition of The Nocturnal Journey (Al-Israa), that Allah's Messenger (Allah's blessings and peace be upon him) said that when he had ascended, with Jibril (Allah's peace be upon him) to the sixth heaven "I met Moses and greeted him, so he said, 'You are welcomed, O brother and Prophet!' When I proceeded on, he started weeping. When he was asked: 'Why did you weep?' he said, 'O Lord! The followers of this youth who was sent after me will enter Paradise in greater number, more than my followers.' [Narrated by Al-Bukhari]*

⇒ There are many evidences that {"Ar-Rabb": The Lord} is one of the Most Beautiful Names of Allah, Exalted be He, by which He has called Himself in His Book (i.e. the Holy Quran) and His Messenger, Allah's blessings and peace be upon him, called Him, by.

### **Secondly: The meaning of this Most Beautiful Name {"Ar-Rabb": The Lord} Linguistically and Terminologically:**

📖 The eminent Muslim scholar Ibn Al-Anbari said: ***"The term "rabb" encompasses three meanings: the owner (maalik) of something, the obeyed master and the reformer or discipliner."***

📖 Ibn Katheer (may Allah have mercy upon him) said: **[The word "rabb" means the owner, and the disposer of affairs. Linguistically, it means the master and the one who conducts affairs to reform and mend them. All this can be attributed to Allah, The Almighty.]**

**1** The eminent scholar Al-Zajjaj said: ***"Ar-rabb {lord} is the reformer of things."***

📖 Ar-Ragheb said: "Ar-rabb is the One Who nurtures, that is, breeding and fostering something gradually till it is perfected."

✉ Al-Khazen said: ***"Ar-Rabb {The Lord} is The Nurturer Who nurtures and disciplines His creations through His sustenance, disposal of affairs, protection, and care. And He is The Nurturer and Redormer of His devout worshippers by reforming and mending their hearts, purifying their souls and refining their manners."***

✉ Allah's Nurturing for His slaves:

There are two types of Allah's divine nurturing to His slaves:

● **“Allah’s General Nurturing”**: Allah, The Almighty, nurtures all creations with His bounties, graces and disposal of affairs.

● **“Allah’s Special Nurturing: this type of NURTURING is granted by Allah to His patrons (the pious worshippers of Allah)”**: it is designated for His chosen pious worshippers by mending and guiding them and beautifying faith in their hearts.

☀ **Allah, The Almighty, nurtures His slaves to rectify and correct their manners and morals, moving them from the state of imperfection to a state of perfection and righteousness, to elevate them, little by little, until they are eligible to be close to their Lord in the gardens of bliss.**

☀ **Allah's nurturing is superior; nobody's care or nurturing could be equated or compared to Allah's nurturing. Contemplate Allah's saying to His Messenger (Allah's blessings and peace be upon him):**

**﴿وَالضُّحَىٰ (1) وَاللَّيْلِ إِذَا سَجَىٰ (2) مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ (3)﴾ (الضحى: 3-1)**

**"By the forenoon (after sunrise)!**

**By the night when it darkens (and stand still)!**

**Your Lord (O Muhammad صلى الله عليه وسلم) has neither forsaken you nor hates you." (Surat Ad-Duhaa, 1-3)**

Imam Al-Saadi said: **[Allah's saying:**

**﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ (3)﴾ (الضحى: 3-1)**

**"Your Lord (O Muhammad صلى الله عليه وسلم) has neither forsaken you nor hates you." (Surat Ad-Duhaa, 3)**

That is: [O Muhammad! Allah has never deserted you; He never forsakes you since He has taken care of you, and never neglects you since he has nurtured you.] It is understood from this verse: [Rather Allah is still nurturing you in the best manner and elevating your degrees more and more.]

**Allah's nurturing revolves around four forms:**

- a) Nurturing by creation and origination;
- b) Nurturing by preparation;
- c) Nurturing by provisioning and sustenance;
- d) Nurturing by bliss endowment.

📁 The first three forms fall under "general nurturing" that encompasses all creatures, Muslims and disbelievers, the pious and the evildoers. All creations share this general discipline, even the human beings and the animals. As for the last form of

nurturing (nurturing by bliss endowment), it is a special one designated for His devout worshippers, the pure and beloved slaves.

✉ How has Allah nurtured us in that special way? Allah, The Almighty, revealed the divine Books and sent messengers to endow us with the felicity of knowing Him, to mend and rectify our actions and sayings, to refine our morals, to purify our hearts in order that we become good and righteous enough to deserve Allah's contentment and be close to Him in the eternal abode in paradise (The Gardens of Delight).

If we believe in Allah's Books and messengers, obey His orders: observe His commands and abstain from approaching His prohibitions, then we will be among those given "the Divine Nurturing by bliss and happiness endowment". There is no happiness greater than getting close to Allah, The Most Gracious; so that nothing be between Him and us except The Throne.

قال ﷺ (فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ؛ فَهُوَ أَوْسَطُ الْجَنَّةِ وَهُوَ أَعْلَى الْجَنَّةِ وَفَوْقَهُ الْعَرْشُ) صحيح ابن حبان

***Allah's Messenger (Allah's blessings and peace be upon him) said: "So, if you ask of Allah, then ask Him Al-Firdaus (Paradise), for it is the middle of Paradise and the highest part thereof, and above it is the Throne." (Narrated in Sahih Ibn Hibban)***

✉ People have been divided in this nurturing of bliss endowment into two peoples: people who believe in Allah, so Allah, The Almighty, is pleased with them; and people who have turned away from Allah so He turned away from them.

**✉ The Question is: how can a believer benefit from this divine nurturing?**

☞ The believer interprets everything that happens to him in life in light of what he knows about Allah, His Most Beautiful Names and Attributes. He believes that there must be divine wisdom behind any bounty or affliction, for Allah, Exalted be He, nurtures and rectifies His slaves in many ways, maybe in every single second of their lives. Thus, the slave must accept this divine nurturing; thus, he does not get wrathful when he is deprived of anything. Likewise, he should abstain from transgressing (in disbelief and evil deed), when he is showered with lavish endowments and bounties. As for those who do not know about their Lord, they always link destiny to luck and misfortune; they relate what happens to them to people, so instead of resorting to Allah, in Whose Hand all things and affairs lie, to guide them and give them divine assistance, purify their heart, and rectify their actions from evil deeds and what does not please Allah. They keep on blaming people for any calamity that happens to them and does not think at all about Allah's divine nurturing, or observe that He, Glorified

be He, has predetermined that destiny for them to elevate them in degrees in terms of servitude and enslavement to Him and help them attain the most exalted places in paradise.

✉ **People are divided into two groups before this divine nurturing:**

- a) **A group of the blindfolded, who could not see or realize the Lord's nurturing,** so they ascribe deeds to people, and accuse them for their calamities and troubles, and attributing any success or fortune they get in life to the knowledge they possess and their intelligence.
  
- b) **Those who are “spiritually farsighted” (who see Allah’s divine endowments behind the ends and means):** they attribute everything happening in life, and the situations that they pass through to the nurturing of their Lord, Exalted be He. This is because they have known about Allah, with the perfection of His Most Beautiful Names, the Most Supreme Attributes and All-Wise Deeds that revolve around justice and graces.

If Allah, The Almighty, gives His slave an endowment, then this is due to His grace, and all-perfect wisdom; and if He withholds something from him, then this is due to his justice and all-perfect wisdom. The slave, in the life of this world, turns between grants and deprivations and should realize that he is going through a divine trial and test.

### **Thirdly, Forms of Allah's Nurturing:**

① **Allah, Exalted be He, nurtures His slaves by withholding some bounties from them:** for pain rectifies us, diseases rectify us, loss rectifies us! Sorrow disciplines us, our deprivation of bounties and blessings nurtures us! In fact, Allah nurtures His slaves through the destinies that He has predestined for them. Those destinies that are apparently painful bear masked discipline and reform in them. Through them, our hearts are mended, our conditions are corrected, our defects and and shortcomings are adjusted, our sins are cleansed and purified. They are, in fact, warnings about our negligence, and a means for our elevation in degrees.

② **Allah, Glorified be He, nurtures His slaves with endowments (blessings, bounties, etc.), and through facilitation. They are nurtured by having things harnessed for them, by having possessions increased in number (or having themselves multiplied in number), so that Allah, The Great, could see how they will act and find out whether they will remain steadfast in religion after having livelihoods opened up, and after getting all these bounties of the life of this world. They are in a trial that tests the extent of their preoccupation with the endowments over The Endower.**



﴿قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ...﴾ [40: النمل]

Allah, The Almighty, says: "he said, 'This is by the grace of my Lord, so that He may test me whether I am grateful or ungrateful.'" (Surat An-Naml, 40)

⇒ Most people think that they are endeared to Allah, when He gives them abundant money and successful offspring. Allah, Exalted be He, says in refutation of this:

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ \* نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ﴾ [المؤمنون: 55-56]

"Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, [it is a Fitnah (trial) in this worldly life so that they will have no share of good things in the Hereafter] but they perceive not. [Tafsir Al-Qurtubi]." (Surat Al-Mu'minun, 55-56)

⇒ Do not be dazzled by those whom Allah have endowed lavishly with money and sons, for these are not good for them, on the contrary they are bad for them. It would have been good for them if they fear their Lord, hasten to do good acts and deeds of righteousness, as Allah's Messenger (Allah's blessings and peace be upon him) said:

قال ﷺ "نِعْمَ الْمَالُ الصَّالِحُ لِلْمَرْءِ الصَّالِحِ". صحيح الأدب المفرد

**"What an excellent legitimately-earned wealth for the man who is righteous!"**

○ Every endowment or bounty that makes a person turn away from Allah is a curse, and every deprivation or withholding of endowments that draws him closer to Allah is a blessing.

③ Allah's discipline to His slave through His forbearing: so, this slave might be wading in disobedience and sins insisting on them, and indulging in them, to the extent that he deserves to be swallowed by the earth. Yet Allah gives him a respite, an opportunity. He is delayed and disciplined!

Allah puts forth divine signs, and sends to him warnings. They might be punishments inflicted on those who took part with us in the sin, they were punished, and we were saved! This might be through words, or gazes that throw fear into our hearts, as if they are saying: "Has the time not yet come for you to stop these deeds...."



This might take place by having our conditions of life change, by having some people refrain from us, severing relations with us, by their disaffection, aversion, oppression, and harm.

قال ﷺ (ما توادَّ اثنان في الله فيفترق بينهما إلا بذنبٍ يُحدثُهُ أحدهما) صحيح الجامع

The Messenger of Allah (Allah's blessings and peace be upon him) said, "**No two persons have mutual love for the sake of Allah, Glorified be He, then they split up with one another except for an evil deed that one of them commits.**" [Narrated in *Sahih Al-Gamea'*]

One warning after another is sent to us so that we may repent, seek Allah's forgiveness, be disciplined and change our attitude, so that we may benefit from Allah's discipline to us.

④ Allah's discipline to His slave by making people abandon them: if, according to the divine wisdom, it will be better for you not to be treated nicely by someone, or to make people forsake you, so that your heart remains precious, invaluable, not attached to anyone, clinging to no one but Him, Glorified and Praised be He.

⑤ Allah, Exalted be He, nurtures His slaves by displaying their human deficiency and imperfection and revealing divine perfection: Sometimes you get attached and dazzled by certain characteristics of someone (his knowledge, generosity, benevolence, etc.). So, when Allah wills to discipline and nurture you, He, Glorified be He, afflicts you with the characteristic that you have been impressed with. Thus, some incidents and situations take place, making you realize how miserly, teasing and ill-mannered he is. Only then you recognize his defects and imperfection, and that it was only Allah, Who graciously concealed his faults and made him seem perfect. That is why, do not seek perfection or regard anyone as perfect except Allah, The Almighty, do not be impressed by people, or rely on them! Moreover, do not be attached to anyone because of his seemingly impressive traits, for none is perfect except Allah, Praised be He!

⑥ Allah, Exalted be He, nurtures His slave by hastening his punishment for his sins. In other words, when you sin, Allah nurtures and disciplines you. The punishment may be even for a righteous person, perhaps he may return and seek repentance. Rather, if Allah intends good for His slave, He hastens his punishment in the life of this world.

⇒ If Allah's punishment befalls you, then be certain that you deserve it as it is, according its measure, its form and intensity, for Allah is The All-Just Judge, high

above all injustice. In that case, know that Allah, The Almighty, has treated you as per His all-perfect wisdom and justice, and He knows best about what suits you, rectifies, purifies and reforms you. Allah, The Almighty, says:

**﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾ (30) الشورى**

***"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much." (Surat Ash-Shura, 30)***

⇒ Do not look at the divine punishment from one aspect only, rather consider it replete with goodness, expiation, purification, and elevation to grades of dignity with Allah. If the duration of your punishment is prolonged, although you have repented, asked Allah for His forgiveness, and have been righteous, then you should submit the whole matter to Allah, for not for you (but for Allah) to decide. Don't ever have bad thoughts about Allah, and do not struggle with what He decreed for you. Be certain that Allah is Ever-Gracious and Kind to His slaves, and, Allah willing, He will make you savor the impacts of His graciousness and mercy. The more you accept Allah's nurturing and be more forbearing, the more you will be rewarded. You will be then inundated with His bounties and graces.

☞ Allah, Glorified be He, disposes the affairs of His creations, nurtures them, reforms them and their lives and manners, mends their hearts, takes charge of all their affairs, treats them with supreme care and kindness, sustains and protects all the universe and all creations in the life of this world and the hereafter. everything is created by Him, and all things, other than Him, are His slaves, and He, Glorified be He, is their Lord. Nothing can act right or be pious except by virtue of His disposition of affairs, and by His command for It is He, Who nurtures and takes charge of (guards, maintains, provides) of every creature.

☞ Furthermore, the Lord, The Almighty, is the Guarantor Who is in charge of the origination and creation of all existing things. It is He Who guides His slaves to the right path, mends and rectifies them, arranges and disposes of their lives and affairs.

**An evidence of this is Allah's saying in the Holy Quran:**

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الأعراف: 54]

**"Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)!" (Surat Al-A`raf, 54)**

The Lord, Exalted be He, is The Protector of all creatures, by creating, sustaining, looks after and taking care of each each soul for whatever it has earned.

🌸 **Allah's Most Beautiful Name encompasses: creation, granting provisions, disposition of affairs in addition to sustenance and protection. Allah, The Almighty, says:**

﴿أَفَمَنْ هُوَ قَانِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ﴾ [الرعد: 33].

**"Is then He (Allâh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allâh." (Surat Ar-Ra`d, 33)**

**2** The Arabic word Ar-Rabb means, also, the **obeyed Master**.

The eminent Muslim scholar At-Tabari said: **"Our Lord, Exalted be He, is The Master, Who deserves to be worshipped, there is none co-equal or comparable unto Him in His Sovereignty; He is The Best Reformer of the affairs of His creation with all the endowments and bounties He has inundated them with, for He is The Only Owner, to Whom belong the creation and the Command. Supremely Blessed be Allah, The Lord of the worlds!"**

**3** In addition, the word Ar-Rabb means the owner (**maalik**) of something.

⇒ An example of this is Allah's saying in the holy Quran:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: 2]

**"All the praises and thanks be to Allâh, The Lord of the 'Âlamîn (mankind, jinn and all that exists)" (Surat Al-Fateha, 2)**

**Al-Qurtubi said: "The Lord of the 'Âlamîn (mankind, jinn and all that exists)" is the Owner of them, rather, The Only Owner of them all."**

⇒ The Lord, The Almighty, is The Creator of all creatures, the Only Owner of all existing things, The Only Sustainer, Who takes care of them and has taken it on Himself to sustain, guide and disposes of their affairs.

⇒ You are a slave of Allah, Who disposes of your affairs as He wills. The slave should not turn away or divert from the permission or command of his Owner.

⇒ It is He Who takes hold of your command, so entrust all your affairs to Him, and listen attentively to what He calls you to and respond obediently to Him. Allah, The Almighty, says:

**﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾ [الأنفال من الآية: 24]**

**"O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered." (Surat Al-Anfal, 24)**

**He calls you to what enlivens and benefits you, The One Who takes hold of you by your forelock. Allah is The One most deserving to command and forbid you, so submit to your Master, and surrender submissively and be humiliated, say: "we hear, and we obey". Don't act arrogantly like Iblis and his soldiers and say (like them) "we have heard and we disobey".**

📖 Ibn Al-Qayyim said about Allah's saying:

**﴿رَبِّ الْعَالَمِينَ﴾**

**"The Lord of the 'Âlamîn (mankind, jinn and all that exists)":** [Allah's Lordship of the world includes His disposition and governing of it, the fulfillment of His command every time in it. Every day Allah is (engaged) in some affair, **every Day He is upon some (momentous) affair**, creating and sustaining creations, gives life and causes death., lowers and raises; gives and withholds, honors and humiliates, and conducts affairs according to His Will and Command. Denying this is a denial of Allah's Lordship, Divinity, and Sovereignty."

📖 Ibn al-Qayyim said: [Allah's saying:

﴿رَبِّ الْعَالَمِينَ﴾

**"The Lord of the 'Âlamîn (mankind, jinn and all that exists)" (Surat Al-Fateha, 2)**

Allah is Al-Qayyum ("The All-Sustaining" or "The One Who sustains and protects all that exists"). He sustains and takes charge of every person and all existing things. It is Allah Who has, upon the Throne, leveled Himself (*How He has done so is beyond human understanding*); He alone conducts the Command from the heavens to the earth. The command of all things is conducted by Him, Exalted be He. In fact, to Allah goes back every affair (for decision). The divine decree of disposal of all affairs descends from the heavens to the earth at the hands of the angels with granting and withholding, abasing and exalting, degrading and lifting, giving life and causing death, by turning to His creations in mercy in order for them to repent and return [to Him], keeping them away, having the power both to straighten and enlarge, eliminating crises and calamities, rescuing and relieving the grieved, responding to the distressed.]

Allah, Exalted be He, says:

﴿يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ [الرحمن: 29]

**"Whoever are in the heavens and the earth ask Him; every Day He is upon some (momentous) affair." (Surat Ar-Rahman, 29)**

No one can withhold what Allah gives, or give what He withholds; there is none to put back His Command; there is none to reverse Your judgement. No one can ever alter Allah's Words. The Angels and the Spirit ascend unto Him. People's deeds are shown to Allah at the beginning of the day and at its end. Allah determines destinies, and sets the times of all affairs and all things, then the destinies of Allah's slaves will be fulfilled at their appointed times as Allah sustains, maintains, reserves and protects all the destinies and interests of His slaves.

○Thus, It is Allah, the Almighty, alone Who conducts your affairs. Invoke Him alone to govern and dispose of your affairs, and entrust your matter to Him!

✉ **Fourthly: The true essence of the meaning of Rububyyiah (Lordship) in the holy Qur'an is based on two pillars mentioned in many Quranic verses:**

**Firstly: Singling out Allah alone in Creating;**

**Secondly: singling out Allah Alone in Commanding and Conducting the affairs of His creations.**

✉ As Moses, Allah's peace be upon him, said, when he stated clearly to **Fir'aun** the truth of Rububyyah (i.e. Lordship) when he asked him:

**﴿قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَىٰ \* قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ﴾ [طه: 49، 50].**

**"Fir'aun (Pharaoh) said: "Who then, O Mûsâ (Moses), is the Lord of you two?" [Mûsâ (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." (Surat Ta-Ha, 49-50)**

📖 So, he answered Fir`aun (Pharaoh) about Rububyyah (Allah's Lordship) by limiting its meanings to two comprehensive meanings:

**First:**

**﴿قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ﴾ [طه: 50].**

**"[Mûsâ (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." (Surat Ta-Ha, 50)**

Moses **singled out Allah** alone in creating creations, forming and originating them from nothingness, as He gave to each thing its form, nature, and perfect existence.

**Second: "then guided it aright"**

**﴿ثُمَّ هَدَىٰ﴾**

**"[Mûsâ (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." (Surat Ta-Ha, 50)**

Moses then singled out Allah in conducting every matter of His creations by endowing them guidance, and taking charge of them, disposing of their affairs, and maintaining them, for It is He, Exalted be He, is the Most High who nurtures and sustains all creatures: Allah, The Almighty, says:

**﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾ [الزمر: 62]**

**"Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things." (Az-Zumar, 62)**

☞ **It is Allah Who gave to each thing its form and nature, then guided it aright, thus, He, The Almighty, has shown every human being his/her duties. Allah Exalted be He, says:**

**﴿فَأَلَّهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾ [الشمس: 8]**

**"Then He showed him what is wrong for him and what is right for him." (Surat Ash-Shams, 8)**

**﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾ [البلد: 10]**

**"And shown him the two ways (good and evil)?" (Surat Al-Balad, 10)**

**There is no excuse for anyone who denies that he knows well the path of truth and the path of falsehood, as our Lord, The Almighty, created every person predisposed to accept the truth, willing and ready to act upon it. Thus, if there has been no intervention between that person and his Lord, if there had been no barriers between him and the truth, he would have not turned except to Him. Thus, *Allah's Messenger (Allah's blessings and peace be upon him) said, "Every child is born upon Fitrah (the natural Way of Allah which He has instilled in 'all' people, that is Allâh's Monotheism, i.e. the belief in the absolute Oneness of Allah, The Almighty) but his parents Judaize or Christianize or Majūsize (make him Majūs, i.e. fire-worshipper) him.*" [Notice that Allah's Messenger (Allah's blessings and peace be upon him) did not say: "Islamize (that is, make a Muslim)" because Islam is the way of Allah which Allah has instilled in him and every person.] Then after that, Allah, The Almighty, took over the nurturing of our bodies, souls, and minds, through His divine signs in the entire universe and through His Qur'anic verses; and He has taught us how to be guided to the straight path.**

☒ **This Great Name {Ar-Rabb: The Lord} connects us with one of the origins of our creed, that is, Tawheed Ar-Rububiyyah (the belief in the Oneness of Allah's Lordship) which means:**

☞ **To believe firmly, without any doubt, that It is Allah Alone Who manages all matter, and disposes of His creations' affairs. It is He alone Who created them, sustained them and takes charge of every single detail of their lives. All affairs lie in His Hand alone, His is the whole universe, His is creation, His are all slaves! Glorified and Praised be He! He is "Ar-Rabb", The Lord, Cherisher and Sustainer, has no peer, no assistant, no rival, no equal and none is comparable to Him.**



☞ And when some of the tyrannies of mankind oppressed their people and were autocratic as Fir'aun (Pharaoh), may Allah curse him when he said:

**﴿أَنَا رَبُّكُمْ الْأَعْلَى﴾ [النازعات: 24]**

**"I am your lord, most high." (An-Nazi`at, 24)**

**Then he, in fact, wanted to act as a lord of his people, deluding himself into thinking that he had been the lord of the lords, hence contended with Allah, Exalted be He, in His Lordship and Supreme Kingdom. Allah, Exalted be He, says:**

**﴿فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى﴾ [النازعات: 25].**

**"So Allâh, seized him with punishment for his last and first transgression." (An-Nazi`at, 24) [Tafsir At-Tabari]**

☞ Every slave must believe that Allah, Exalted be He, is the Lord of everything, its Creator and King, The Able One, The Determiner over them all, The Disposer of all their affairs. Thus, nothing whatsoever escapes His Lordship. Everyone in the heavens and the earth is His slave, in His Grip, under His vanquishing power. Most of the polytheists have acknowledged the Lordship of Allah, The Almighty, and did not deny it, indeed they are Allah's slaves. In this regard, Allah, Exalted be He, says:

**﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمِنَ الْمَيِّتِ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾ [يونس: 31].**

**"Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" (Surat Yunus, 31)**

**About those polytheists, Allah, Exalted be He, says: "Do they seek other than the religion of Allâh (the true Islâmic Monotheism - worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned." (Surat Ali `Imaran- 83)**

☞ Those who believed in the Allah's Lordship without believing in His Oneness or worshipping Him are those who submitted to Him in spite of themselves; yet those who believe in His Oneness, worship and obey Him are the true worshippers of Allah who have worshiped Him, The Almighty, with good will, willingly and by submissively.

✉ **Ibn Al-Qayyim said: There are two kinds of servitude: General and Special:**

❶ **General Servitude: the servitude of all the dwellers of the heavens and the earth is to Allah, they are all His slaves, the pious and the dissolute, the believers and the disbelievers, this is the coercive and compulsory servitude of the slave to His Supreme Sovereign. Allah, Exalted be He, says:**

﴿إِنَّ كُلَّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا﴾ [مريم: 93]

"There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave." (Surat Maryam, 93)

❷ **The Special Servitude: the servitude of obedience and love, and abidance by the divine commands. Allah, The Almighty, says:**

﴿يَا عِبَادِ لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ﴾ [الزخرف: 68]

"(It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve" (Surat Az-Zukhruf, 68)

﴿فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ﴾ [الزمر: 17-18]

"so announce the good news to My slaves – Those who listen to the Word [good advice Lâ ilâha illallâh - (none has the right to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid Tâghût)." (Surat Az-Zumar, 17-18)

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ [الفرقان: 63].

"And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness." (Surat Al-Furqan, 63)

✉ Ibn al-Qayyim said: (He is the The Lord, Cherisher and Sustainer of everything and its Creator; The Able One Who is Determiner over it. Nothing escapes His Lordship. All creations in the heavens and the earth are His slaves, in His Grip, under His vanquishing sway. So, they are all united under His Lordship; yet Allah's **Al-Uluhyyah (the belief in the Oneness of His Worship)** made them break up and differ. Only the blissful believers have deified and worshipped Him; they willingly acknowledged to Him that He is Allah, there **is none worthy of worship but Allah. None deserves to be worshipped, entrusted, hoped (hope: the heart must hope for good from none but Allah and long for nothing but Allah's mercy, forgiveness and reward), feared, loved, turned to, humbled himself to, humiliated to, subjugated to except Him.** Here the people differed, and divided into two groups: a group of polytheists in the fire, and a group of believers, believing in the Oneness of Allah, in Paradise.)

⇒ **What is the meaning of {a lordly slave (Rabbâniy)} in Allah's saying:**

**﴿كُونُوا رَبَّانِيِّنَ...﴾ [آل عمران (79)]**

**"Be you Rabbâniyyûn (Lordly, i.e. learned men of religion who practise what they know and also preach others)" (Surat Ali `Imran, 79)**

☒ This word {**Rabbâniyyûn**} is a derivative of **Arabic** word rabb 'lord'. A learned Muslim scholar who is well-grounded in divine knowledge is called "lordly (rabbaniy)".

☒ A man is described as "lordly (rabbaniy)" when his entire life is devoted to learning divine knowledge about Allah, mentioning and celebrating His praises and serving His slaves.

☒ Al-Gohary said: "A person is described as "rabbaniy" is the devout submissive worshipper, who deifies and adores his Lord, who has divine knowledge about Allah."

⇒ **The worshipping slave is: 1-Submissive; 2-Subjugated; 3-Adoring; 4-firmly-grounded in divine knowledge about his Lord.**

⇒ That worshipper will not be adoring his Lord and fully submissive and subjugated to Him, except if he has gained divine knowledge about Him from the Holy Quran Book and the Sunnah (prophetic traditions) of the Messenger of Allah (Allah's blessings and peace be upon him).

☒ Uluhyah means Worship, and it should be highlighted that "worship" has three pillars: complete love (and adoration), complete humiliation, as well as reverence and glorification.

☒ Whoever knows Allah, The Almighty, will love and adore Him, and whoever knows Allah, Exalted be He, will definitely be humiliated to Him, and whoever knows Allah, will certainly reverence, dignify, glorify and fear Him.

⇒ Hence, the servant of the Lord has four attributes: subordinate, submissive, loving, and knowing God Almighty.

⇒ **"The lordly (rabbaniy) slave has four attributes: submissive, subjugated to his Lord Whom he adores. Moreover, he has firmly-grounded divine knowledge about his Lord.**

✉ The lordly slave "rabbaniy" does not act in his life except according to Allah's commands. He never makes a decision or takes a stand except as per his Lord's commands and orders. He does not give or withholds; he does not get angry, or be satisfied except as per his Lord's commands and orders. He make all his deeds to gain Allah's satisfaction.

✉ The more the person rids himself of the attractions of the life of this world, and transcends with his desires and goals to spiritual levels and reinforces his bondage with Allah, The Almighty, the more he becomes "rabbaniy" (lordly and devout).

✉ That devout slave who knows about his Lord is mandated to refine and reform souls.

☞ This is a sophisticated discipline: The Refinement of Souls. A person's soul gets reformed in a single day many times. The eminent Muslim scholar Al-Junaid used to point out: **"The truthful person turns forty times a day, yet a hypocrite remains in the same state for forty years."**

✉ A person who undertakes to do this great role, that is to breed and refine others' souls, tries to show to another person how one's inclinations and fluctuations take place, and how he can deal with suspicions that occur to him.

✉ Such devout lordly person should be conversant with self-discipline, because one's soul changes. As a mentor, he gives that person a significant message: "You have to fluctuate, from dhikr, to reading the Qur'an, to praying, to giving alms, but beware of self-pride.

### 📖 **Fifthly: The believer's great benefits from This Great Name:**

- 1- To know that The Almighty Lord has all-perfect Supremacy, Vanquishing Power, Mastery and Control, in addition to all divine attributes of Greatness and Magnificence, and that no one can contend or vie with Him, Exalted be He, in them. This requires you to be completely humiliated, subdued, impoverished to Allah, Exalted be He, and to be clothed in servitude, taking off the robe of lordship.

وعن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "قال الله عز وجل: العزُّ إزارِي، والكبرياءُ ردائي، فَمَنْ يَنَازِعُنِي فِي وَاحِدٍ مِنْهُمَا فَقَدْ عَدَّبْتُهُ" رواه مسلم.

*Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (Allah's blessings and peace be upon him) said: [Allah, Exalted be He,*

**said: "Might is My cloak and Pridefulness is My attire; so whoever contends with Me in respect of either of them I shall torment." [Narrated by Muslim]**

وقال رسول الله ﷺ: "بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ تُعْجِبُهُ نَفْسُهُ، مَرَجَلٌ رَأْسَهُ، يَخْتَالُ فِي مَشِيَّتِهِ، إِذْ حَسَفَ اللَّهُ بِهِ، فَهُوَ يَتَجَلَّجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ". متفقٌ عَلَيْهِ

The Messenger of Allah (Allah's blessings and peace be upon him) said, **"While a man was bragging in his two-piece garment, boasting of himself, with his hair well-combed, walking haughtily, suddenly Allah made him sink into the earth and he will go on sinking deeper and deeper into it until the Day of Resurrection." [Al-Bukhari and Muslim both agreed on this narration]**

- 2- To feel all the time that you are a slave, who has a Great Lord; this Lord orders and forbids you. Thus, don't legislate, or make things lawful or unlawful except with an evidence from the holy Quran and Sunnah.
- 3- It is the duty of any person, whom Allah has given authority over the affairs of people, to exert best efforts and strive in their interests, and to ward off any harm or hardship from them, in words or deeds, and never be negligent of their affairs.

قال رسول الله ﷺ (اللَّهُمَّ، مَنْ وَلِيَ مِنْ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاشْتَقُّ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ).

The Messenger of Allah (Allah's blessings and peace be upon him) said: **"O Allah whoever is given authority and charge over (any affairs of) the people of my nation and treats them harshly, then be harsh with him; and whoever is given authority and charge over (any affairs of) the people of my nation and treats them gently, then be gentle with him."**

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «لا يقولن أحدكم: عبدي وأمتي، ولا يقولن المملوك: ربِّي وربِّي، وليقل: المالك فتاي وفتاتي، وليقل: المملوكُ سيدي وسيدي؛ فإنكم المملوكون والربُّ اللهُ عز وجل» (صححه الألباني في صحيح أبي داود [4975]).

- 4- He should abstain from describing himself as the lord of such-and-such, out of politeness and in humiliation to Allah, The Great Lord, and as an affirmation of his belief in His Oneness. Abu Huraira, may Allah be pleased with him, reported that Allah's Messenger (Allah's blessings and peace be upon him) said: *"None of you may say: 'my slave' or 'my slave girl'; and a bondman may not say: 'my lord' or 'my goddess'! Let him say: 'my boy' and 'my girl'! And let the bondman say: 'my master' and 'my mistress'. Indeed, you are the slaves, and The Lord is Allah, Exalted be He."*[Narrated in Sahih Abu Dawud]
- 5- Gaining tranquility and serenity of the heart in being contented and satisfied with his destiny and the Divine Decree, for everything in the universe happens according to the Will of Allah and as per His command.
- 6- Remembering that if Allah, The Almighty, afflicts with you a calamity, then you have to realize that he is your Lord Who nurtures, educates, refines and disciplines you. Maybe you have a certain defect, such as vanity and arrogance that you cannot get rid of, no matter how you obey the divine orders. Then, you pass by a certain trial, it shatters you and breaks your conceit, making you realize the truth of your own self. So, you admit it and say: "Allah has nurtured and disciplined me in this situation".
- 7- Striving and endeavoring to rectify and refine himself according to the divine rules concerning: **Purification before Beautification**. As we have said, one of the meanings of The Most Beautiful Name {Ar-Rabb: The Lord} is that: The Lord Who is nurturing and disciplining all His creatures. Thus, every believer should try, every now and then, to detect the spiritual deficiencies and defects he is suffering from and seek to reform and mend his own self and eliminate them.

○ **How could I refine and rectify myself ⇒ Start with "Purification": by giving up and purifying yourself from any defects, according to certain principles:**

**Firstly: you should, at first, seek the help and assistance of Allah, Glorified and Exalted be He, to be able to do this**, realizing that he will not be able to discipline or rectify his own soul and heart unless Allah, The Almighty, wills and ordains him to do so, for there is no power or might except with Allah, The Almighty, Who says:

**﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ [الرعد من الآية: 11]**

***"Verily! Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh)." (Surat Ar-Ra`d, 11)***

Thus, they must only set out rectifying his own spiritual defects, and Allah, Glorified be He, will assist them and bring them closer to Him.

**Secondly: then comes the fundamental rule, that is: honesty and sincerity in seeking to change one's state, otherwise this will not happen.**

⇒ When one of the companions of Allah's Messenger (Allah's blessings and peace be upon him), Anas bin Nadr, may Allah be pleased with him, was sincere to his Lord it, he smelt the fragrance of paradise before his death. He was martyred in the Battle of Uhud.

If you are sincere, for instance, in seeking knowledge, you will find gates of divine assistance and facilitation opened up to you. If you sincerely want to change yourself and strive to refine and rectify it, know for sure that you will be truly-guided. This is the case of the sincere truthful person. As for the liar or hypocrite, you find him hesitant, stumbling and faltering (as the saying goes: The insincere person will surely stumble on his way!).

**Thirdly: Know yourself; because whoever knows himself well knows about his Lord.**

⇒ For change here is based on two pillars: ☸ Knowing oneself; ☸ Knowing the gravity of sins: this requires the slave to put his hand all the time on his flaws and defects, and put them before his eyes, and not to search for the faults of others. If you are faultfinder and keep searching for the faults of others, you will be tried, by falling in the same faults of others. So rescue yourself first, then those who are under your care.

**📖 How can you come to know yourself and find out your flaw?**

- a) This could be through the criticism and advice of a certain person. How can you accept it? Shall you act arrogantly? or find justifications in order to absolve yourself and seem innocent?

In fact, a believer is the brother of another believer, as Allah's Messenger (Allah's blessings and peace be upon him) said:

**«المؤمنُ أخو المؤمن» (صحيح مسلم (1414))**



**"A believer is the brother of another believer."**[Sahih Muslim]

**وفي لفظ: «المؤمنُ مرآةُ أخيه» (حسته الألباني في صحيح الأدب المفرد: [178]).**

**Moreover, he (Allah's blessings and peace be upon him) said: "A believer is a mirror to his brother."**

✉ An advice might be a message from Allah to start rectifying my own soul, because Allah, Exalted be He, is The Lord Who nurtures His slaves.

b) **A human being knows well his flaws and sins and is a witness against himself. Allah, The Almighty, says:**

**﴿بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ﴾ [القيامة: 14-15]**

**"Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds], though he may put forth his excuses (to cover his evil deeds)." (Surat Al-Qiyamah, 14-15)**

**Fourthly: Initiate the reform of yourself knowledge with divine knowledge and insight (Beautification):**

⇒ You must know that every defect or flaw has a cure; the root of all defects is the emptiness of the heart. When the heart is empty, the love of anyone (other than Allah, The Almighty) overtakes and seizes it. So, we should inundate it with Allah's love and adoration.

📖 **How can a person gain Allah's love? By ridding the heart from any negligence that made him forget Allah, Exalted be He, and become attached to something or someone else.** Then, we water the heart with the remembrance of Allah and celebration of His praises. Irrigate your heart with the love of Allah, gently and gradually, let it be attached to Him alone, Exalted be He. Try to increase "the spiritual dose" bit by bit, hence, weakening your heart's attachment to anyone or anything (other than Allah, The Almighty). At this time, you need to remember Allah, Exalted be He, a lot, to recite the holy Qur'an, and spend time alone with Allah. This is because we are afflicted with many temptations, like mingling with people. Try to attend religious sermons and assemblies of divine knowledge; move away from those persons engaging in worldly pleasures, and get closer to the people who strive to attain Allah's pleasure in the Hereafter.

## **Sixthly: The Fruits We Gain from Believing in This Exalted Name:**

❶ Indeed, Allah, Exalted be He, is The Only Lord, none is like unto Him. He, The Almighty, is The Lord of the lords, The Possessor of the kingdom, and The King of kings, Glorified be He.

Al-Qurtuby said: "Allah, Exalted be He, is The Lord of the lords, The God, worshipped and adored by His slaves. He, The Almighty, possesses the kingdoms and kings, and all creations; It is He Who created and sustains them. Every other lord is neither a creator nor a sustainer. Every creature has become a possessor, with Allah's permission, and everything he possesses will eventually be seized from him (either by death, when his possessions pass to his heirs or (Allah forbid!) by having them lost in fire or an accident for instance). Moreover, every king rules a certain country or a certain nation, not the entire universe with the creations therein.

❷ **Anyone, who knows this, must seek none but Allah, The Almighty, to be his Lord and God, but rather every one of us should be content and satisfied with Him, the Almighty, as his Lord. Whoever is content and satisfied with Allah as his Lord, will surely savour the taste and sweetness of faith.**

قال صلى الله عليه وسلم: " ذاقَ طَعْمَ الإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وبالإسلامِ دينًا، وبمُحَمَّدٍ رَسولًا ". صحيح مسلم

The Messenger of Allah (Allah's blessings and peace be upon him) said:

*"He has savoured the taste of faith who is content with Allah as his Lord, with Islam as his religion and with Muhammad (Allah's blessings and peace be upon him) as his Messenger."*

☞ The judge `Iyad, may Allah bless his soul, said: "The meaning of the hadith is: His faith is completed, his soul is assured, because his contentment with the Allah as his Lord, with Islam as his religion and with Muhammad (Allah's blessings and peace be upon him) as his Messenger is proof of his divine knowledge and insightfulness, and an evidence that his faith permeated his heart. This is because when any person is content with something it becomes facilitated and eased for him. Similarly, when faith penetrates the believer's heart, then the observance of Allah's duties and obligations will be facilitated for him. That is, it will be far easier and more pleasant for him to obey Allah, Exalted be He, and indeed, Allah knows best.

❸ **To be Rabbaniy: that is have all your life: your thoughts, sayings and deeds devoted to Allah, The Almighty**

Allah, The Almighty, says:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (١٦٢) لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (١٦٣)﴾ (الأنعام: 162-163)

"Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists). "He has no partner. And of this I have been commanded, and I am the first of the Muslims."" (Surat Al-An`am, 162- 163)

#### ④ To excel in nurturing and educating those to whom he is entrusted to

**upbring:** Al-Qurtubi, may Allah bless his soul, said: "It is incumbent upon every Mukallaf<sup>3</sup> person to know that there is no Lord except Allah, and to excel in nurturing and educating the one(s) to whom he is entrusted to nurture. He must undertake to take care of him and dispose of his affairs as appropriate. So, he should do his best to educate, develop and preserve him in all phases of his life. The godly scholar (the one who is devoted to the worship of his Lord alone): is the one who has grasped the divine knowledge of Rububiyyah (Lordship) and has nurtured and duly educated people as appropriate. So, he taught the cleverest of them the essence and core of that divine knowledge and taught the common people the basics of it so that they could obtain the graces and bounties of their Lord.

⑤ **Supplication in Allah's Name Ar-Rabb {The Lord}**: This Exalted Most Beautiful Name adds to people's hearts a feeling of "spiritual amusement for being close to Allah and in His company". Allah, The Almighty, is glorified by This Name, is called by This Name; He is praised and exalted by This Name. In many of the supplications mentioned in the holy Qur'an the word "Rabb {O Lord}" comes at the beginning of them.

The eminent Muslim scholar Al-Saadi, may Allah bless his soul, said: ["**Ar-Rabb {The Lord}**" is He Who nurtures and disciplines all His slaves by disposing of their affairs and by endowing them various types of graces and blessings. More specifically: His nurturing for His devout worshippers and patrons is by rectifying and reforming their hearts, souls, and morals. That is why they invoke Him by This Great Name, as they ask him to honout them with His special nurturing.]

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<sup>3</sup> A *Mukallaf* is a person who is free, sane, adult Muslim and has full legal capacity and thus obligated to perform the general religious duties. The state of being a legally responsible or accountable person is called '*Taklif*' and thus a Muslim of this status is known as a *Mukallaf*.

☞ The prophets and righteous people called Allah, Glorified be He, and prayed humbly to Him by This Name.

- So, Adam, Allah's peace be upon him, and Eve called on Allah by This Name as Allah, The Almighty, says:

﴿قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ [الأعراف: 23].

*"They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (Surat Al-A`raf, 23)*

- Noah, Allah's peace be upon him, also invoked Allah by This Name as related in the holy Quran:

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا﴾ [نوح: 28].

*"My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zâlimûn (polytheists, wrong-doers, and disbelievers) grant You no increase but destruction!" (Surat Noah, 28)*

- Ibrahim and Ismail, Allah's peace be upon both of them, as Allah, The Almighty, says:

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ [البقرة: 127].

*"And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'îl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower." (Surat Al-Baqarah, 127)*

- Similarly, Mûsâ (Moses), Allah's peace be upon him, said:

﴿قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾ [الأعراف: 151].

*"O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy." (Surat Al-A`raf, 151)*

﴿رَبِّ هَبْ لِي مِن لَّدُنْكَ ذُرِّيَّةً﴾ [آل عمران: 38].

- Zakariyâ (Zachariya), Allah's peace be upon him, invoked Allah, Exalted be He, by saying:

**(رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً) [آل عمران: 38].**

*"At that time Zakariyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation." (Surat Ali-`Imran, 38)*

- Solomon, Allah's peace be upon him, said:

**(رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي) [ص: 35].**

*"My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." (Surat Sad, 35)*

- Likewise, Allah's righteous worshippers' supplications as mentioned in the holy Quran:

**(رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ) [آل عمران: 193-194]،**

*"Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with Al-Abrâr (the pious believers of Islamic Monotheism). Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise." (Surat Ali-`Imran, 193-194)*

**(رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا) [الفرقان: 65].**

*"And those who say: "Our Lord! Avert from us the torment of Hell. Verily its torment is ever an inseparable, permanent punishment." (Surat Al-Furqan, 65)*

⇒ In addition, there are many verses in the holy Qur'an, mentioning supplications commencing with {O Lord}:

- Allah's Messenger (Allah's blessings and peace be upon him) used to call on Allah a lot with His Name (Ar-Rabb: The Lord), glorifying and exalting Him with It. An example of this is {The Master Supplication of Istighfar (seeking Allah's forgiveness)}. It is narrated that Allah's Messenger (Allah's blessings and peace be upon him) said:

قال رسول الله صلى الله عليه وسلم: ألا أدلك على سيد الاستغفار (سَيِّدُ الْإِسْتِغْفَارِ أَنْ تَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَنْطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوؤُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوؤُ لَكَ بِذُنُوبِي فَاعْفُرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ قَالَ: وَمَنْ قَالَهَا مِنْ النَّهَارِ مُوقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ....)(رواه البخاري (6306).

- *"Shall I inform you of The Master Supplication of Istighfar (seeking Allah's forgiveness)}? The Master Supplication of Istighfar (seeking Allah's forgiveness)} is: O Allah! You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am adhering to Your covenant and Your promise as best as I can. I seek refuge with You from all the evil I have done. I acknowledge before You the favours You have bestowed upon me, and I confess to You my sins. So I entreat You to forgive my sins, for nobody but You has the power to forgive." He said: "Whoever says this supplication during the day with firm belief in it and dies on the same day (i.e. before the evening) he will be one of the dwellers of Paradise; and whoever says this supplication during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Paradise." [Narrated by Al-Bukhari]*

وكان الرسول صلى الله عليه وسلم إذا أخذ مضجعه يقول: (اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ...)(رواه مسلم (1035).

*Allah's Messenger (Allah's blessings and peace be upon him) used say when he went to bed: "O Allah! The Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne, our Lord, and the Lord of everything, Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout, the Revealer of Taurât (Torah) and the Injeel (Gospel) and The Criterion (the Holy Qur'an), I seek refuge in You from the evil of everything You are to seize by the forelock (You have perfect control over it)." (Narrated by Muslim)*

وكان صلى الله عليه وسلم إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ قَالَ: (اللَّهُمَّ رَبَّ جِبْرَائِيلَ، وَمِيكَائِيلَ، وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ....) رواه مسلم (770).

**When Allah's Messenger (Allah's blessings and peace be upon him) performed voluntary night prayer, he used to supplicate to Allah at the beginning of the prayer: "O Allah, Lord of Jibraīl, Mīkaīl and Israfaīl (great angels), Creator of the heavens and the Earth, Knower of the seen and the unseen! You are the arbitrator between Your servants in that which they have disputed. Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path." [Narrated by Muslim]**

وكان صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عِنْدَ الْكَرْبِ: (لَا إِلَهَ إِلَّا اللهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ) رواه البخاري (6345)، ومسلم (2730).

Allah's Messenger (Allah's blessings and peace be upon him) used to say at the time of distress: **"There is none worthy of worship but Allah, The Mighty, the Forbearing. There is none worthy of worship but Allah, The Lord of the Magnificent Throne. There is none worthy of worship but Allah, The Lord of the heavens and Lord of the earth, and The Lord of the Noble Throne." [Narrated by Al-Bukhari and Muslim]**

☒ Allah's Messenger (Allah's blessings and peace be upon him) used to feel great pleasure and comfort as he praised Allah, The Almighty, with His Name "Ar-Rabb: The Lord". He (Allah's blessings and peace be upon him) relied on his Creator and resorted to Him with His Exalted Name: "Ar-Rabb: The Lord"; and he taught us get closer to our Lord when we call upon Him, invoke Him and humbly supplicate to Him, declaring our servitude by saying: "O Allah, we are your slaves, sons of your slaves, and sons of your woman-slaves!" How Great our Generous Lord, The Creator and The Provider! He is The Lord, Glorified be He, Who encompasses us with His graces, inundates us with His favours, and bestows upon us His bounties, Exalted be He.

☒ Be dressed in the mantle of humiliation, humbleness, love and reverence! Raise your hands, and lower your head, and stand before Allah, Exalted be He, feeling the



state of servitude to Him, Glorified be He! Start invoking Him, Glorified be He, and feel that no one, except Him, can endow you with your needs! Be sure that when you raise your hands and pray to Him, he will not bring them back empty. Know for sure that you are relying on The Great Creator, The Most Generous Provider, The Disposer of affairs! To Him belong the keys of the heavens and the earth; and His are the treasures of everything. If anyone of us calls on Allah and says: "O Lord!", then he will be confiding in his Lord what he bears in his heart, outwardly and inwardly, openly and secretly. He has confessed it to The Great Creator, Glorified be He; he is always supplicating to Him, glorifying and praising Him, invoking Him, standing at His gates, or exalting Him with all the perfect epithets and praises that He, The Almighty, loves most.

هذه كانت بعض اللطائف حول هذا الاسم الجميل، اسم الله تعالى الرب وأرجو أن نتفاعل مع هذا الاسم وجدانيًا، لا سيما في مقامات الدعاء، نسأل الله تعالى أن ينفعنا بما علمنا وأن يجعله حُجَّةً لنا لا علينا.

**These were some contemplations about This Most Beautiful Name: Ar-Rabb "The Lord". I hope you all feel deeply the meanings of This Great Name, especially in our supplications. We ask Allah, Glorified be He, to benefit us from what He has taught us and to make it an argument for us, not against us.**

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