

أَسْمَاءُ اللَّهِ الْحَسَنَى

الرَّبِّ



The Lord. This name is mentioned most frequently in the Qura'an, more than 500 times. He is رب العالمين, the Lord of all the worlds. There are worlds of animals, jinn, mankind, angels, ecosystems. Allah is the Rabb of all of them.

The name الرب, the Lord, has the attribute of الربوبية, Lordship, attached to it. The Lord has the attributes of Lordship.

Linguistically, this word has a huge definition. It is one of the names of Allah which covers all the other names. The essence of الربوبية is the

actions of Allah. He is alone in His actions, His names and attributes. None is like Him. الألوهية, the worship, indicates our actions towards Allah, that we don't worship anyone but Allah. الربوبية and الألوهية represent the two halves with which we worship Allah. No one but Allah has a claim on so many lofty actions. He is the One who creates, sustains, provides, to name just a few. So we can worship only Allah.

The name الرب is a summary of who Allah is in Himself, His actions towards us.

Ibn 'Aseer gave a linguistic definition of rabb as :

- the owner - المالك
- the master - السيد
- the one who disposes the affairs - المدير
- the one who cares and considers - المربي
- the one who sustains and provides - القيم
- the one who blesses - المنعم

We can use the word rabb for other things when it is not possessive. For instance, we can say رب الجمل, the master of the camel, or رب البيت, the owner of the house. But when we say الرب, making it definitive, we can only use this word for Allah.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say : Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah , Lord of the worlds

سورة الأنعام
6:162

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ

Say : Is it other than Allah I should desire as a lord while He is the Lord of all things?

سورة الأنعام
6:164

(Part of a longer ayah)

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ
[And] Peace, a word from a Merciful Lord

سورة يس
36:58

لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

To whom belongs [all] sovereignty this Day? To Allah , the One, the Prevailing

سورة غافر
40:16

(Part of a longer ayah)

→ المالك. Allah is the Owner of everything. Think of a person who owns a huge amount of wealth and resources. Then imagine how much of that he will bring with him in the Day of Judgement; absolutely nothing. Who gave him all these possessions in the first place, and who can take it all away from him? Only Allah. So ownership is only for Allah. We own things in dunya, but we don't have ownership in the real sense of the word. It is like a lease, or borrowing. We own things only for a temporary time.

→ السيد. Allah is السيد المطاع, the Obeyed

Master. Only to Allah is absolute obedience, and for the Messenger of Allah صلى الله عليه وسلم, which is actually obedience to Allah. This is why Allah reiterates the word أطيعوا for the Messenger of Allah صلى الله عليه وسلم as well. But He doesn't repeat it for وَأُولِي الْأَمْرِ, the people with authority, because obedience to them is conditional, only in المعروف, goodness, as long as it is in accordance to what Allah commands.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O you who have believed, obey Allah and obey the Messenger and those in authority among you

سورة النساء
4:59

(Part of a longer ayah)

→ **المدير**. Allah is the One who disposes the affairs of all His creation. The control of the universe is in His hands. What He wants will happen. In reality, we don't control anything.

→ **المربي**. Allah in Himself is constantly engaged in the **تربية**, the nurturing, of His creation. This aspect of His Lordship is least understood. The **tarbiyyah** of Allah, how He raises us and nurtures us, is of two types, **عامّة**, general, and **خاصّة**, special. There is a general way of sustenance, all that is needed to exist, such as food and drink. There is also a specific one, that of **deen**, it's understanding and application. Allah is the One who allows us to exist. There is not an atom but that it is under the **tarbiyyah** of Allah.

مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا يَهْدِي
بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا

You did not know what is the
Book or [what is] faith, but
We have made it a light by
which We guide whom We
will of Our servants

سورة الشورى

42:52

(Part of a longer ayah)

At the same time, there is a unique nurturing. He brought you to know Islam, to know what it means to worship Him. This is given to only a tiny number of people. Imagine the billions of people on earth. How many are Muslim? Out of that, how many practice Islam? That's a pretty small number. Out of that, how many are on the Sunnah, and how many are involved in innovations? This is a tiny and unique group, those who are believers, and practice the **deen** while adhering to the Sunnah.

Sheikh As-Sa'adi said this is the reason the **du'as** of the messengers which are mentioned in the Qura'an all begin with **ربنا**, they remember this blessing. When you say **ربنا**, you are saying to Him that You are the One who gave me this knowledge. I wouldn't have known anything if You had left me.

→ **القيوم**. He is the One who allows things to exist, He sustains them. Nothing can be without His command.

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ
حَكِيمٌ

[It is] as bounty from Allah
and favor. And Allah is
Knowing and Wise

سورة الحجرات

49:8

→ **المنعم**. The word **نعمة** refers to something additional to what you deserve. So when you say **أنعمت عليهم**, you are saying you don't deserve it, but He is still giving you. If we put all our deeds on a scale, and the blessings on the other side, you would have no weight on the side of the deeds. Have you done enough good deeds to deserve your eyesight? Your deeds don't equate even one blessing.

وَلَكِنَّ اللَّهَ حَبِيبٌ إِلَيْكُمْ إِلِيمَانٍ
وَرَبِّهِ فِي قُلُوبِكُمْ وَكَرِهَ إِلِيمَانٍ
الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ

but Allah has endeared to
you the faith and has made
it pleasing in your hearts and
has made hateful to you
disbelief, defiance and
disobedience

سورة الحجرات

49:7

Allah is the One who made you love the **iman**. You wouldn't have loved it if He hadn't intervened. He beatified it for you. A lot of people see beauty in so many things, but you see beauty in **iman**. This is wonderful. Some non believers see **iman** as oppressive. They think praying five times a day, covering, not consuming alcohol, is the opposite of beautiful. But you do. Not only that, He made you hate **kufur**. When you hear an atheist, you will be amazed at how much they love not believing in Allah, they think it is so genius. But the fact is that you hate disobeying Allah, hate to disbelieve in Him. One of the worst punishments for a person is for him to love defiance to Allah. That you find it horrible is only by Allah. This is all **زيادة**, **فضل**, extra. You don't deserve it. Allah is **العليم** and **الحكيم**, the All Knower and Most Wise. He knows who will pass, who tries, and who doesn't even attempt it. It is not random. He is Wise in whom He blesses.

The name **الرب** covers all the other names of Allah. His Lordship is there for us to see in every place. But belief in the Lordship of Allah doesn't necessarily make you a Muslim. There are many religions in which the followers believe in **ربوبية الله**, the Lordship of Allah, to some extent.

Look around you, and you will see Allah, His control, His signs. You see them everywhere. You cannot get anything more scientific than the signs of Allah. Look at the perfect universe. Look at your perfect, **y** designed body. Look at the heavens above you, and the earth below you. All this must lead you to **لا إله إلا الله**. This is why whenever you read about the Lordship of Allah in the Qura'an, it is immediately followed by the mention of His worship.

الرب is the Creator. He created the sky as a canopy and the earth as a bed. He sends the rain, which gives rise to vegetation. Because you realize that only Allah can do all this, you must worship Him alone. When you know He is the **Rabb**, how can you turn to anyone else?

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O mankind, worship your Lord, who
created you and those before you,
that you may become righteous
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فَرَاشًا وَالسَّمَاءَ
بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ
الطِّمْرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا
وَأَنْتُمْ تَعْلَمُونَ

[He] who made for you the earth a
bed [spread out] and the sky a
ceiling and sent down from the sky,
rain and brought forth thereby fruits
as provision for you. So do not
attribute to Allah equals while you
know [that there is nothing similar
to Him]

سورة البقرة

2:21-22

We recognize all these attributes of Allah, but then comes the next step, don't turn to anyone else. No one else can share these characteristics. Show me anyone who creates, runs the universe, gives life and death. No one can be equal to Him. This generates gratitude in your heart.

[Source : The Most Beautiful Names of Allah by Ustadh Mohammad Tim Humble, Dar Al-Ber Society]