

The Meaning and Significance of the Divine Name Rabb (Lord)
Diamond Jubilee Spark :: Knowledge & Prayers for Advancement
(PDF version of Enlightenment Post No. 16)



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March 21, 2017

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Bismillahir Rahmanir Rahim

In the name of Allah, the Most Beneficent, the Most Merciful.

Ya Ali Madad! The Diamond Jubilee of Noor Mowlana Shah Karim Al-Hussaini Hazar Imam (a.s.) is less than four months away. To keep up with the momentum, here is another enlightenment post to increase our knowledge and enhance our yearning through Dhikr and Angelic Salwat. This enlightenment post has a [new](#) dhikr track titled, 'Noore Karim, Ya Rabb'.



Knowledge Section:

In this post, I am going to explore the meaning and power of the Divine Name Rabb, the Lord, Master and Owner. I first looked up the word, Lord, in the general index of the book titled, 'A concordance of the Qur'an' authored by Hanna E. Kassis, 1983, University of California Press, Berkeley (ISBN 0-520-04327-8). I saw four qur'anic root words: kabir (*K B R), rabb (*R B B), sayyid (*S W D), and mawlâ (*W L Y). The two most pertinent root words and their meanings for this post are presented below:

RABB (noun masculine) (pl. arbàb)—master, lord; the Lord (God)

MAWLÂ (noun masculine) (pl. mawâli)—master, lord, patron; Protector (Divine attribute)

There are approximately 900 entries derived from the root word Rabb (pp.971-989) and 21 from the root word Mawlâ. The only root word with more entries than Rabb is 'Allah' which has approximately 2600 entries. This shows that the root word 'Rabb' is very important because it is referred to in approximately 900 ayats of the Holy Qur'an and it is in second most cited word in the Holy Qur'an. With the above background, let us first read some of the teachings of Ibn al-'Arabi:

1. Rabb and Its Relationship with the Cosmos

(Source: Ibn al-'Arabi's Metaphysics of Imagination: The Sufi Path of Knowledge by William C. Chittick, State University of New York Press, 1989)

Chittick writes: The divine name Lord (*Rabb*) denotes the relationship between the Divine Essence and all creatures. Though the Essence is Independent of the worlds, the creatures have a need of It for everything they are. The name Lord alludes to the divine root of the existent things, since God is the "Lord" of all, and all things are His "vassals" (*marbub*) [i.e., vassals means things or persons who are in a subservient or subordinate position in relation to the Essence of God]. The Koran employs this name about 900 times, but as Ibn al-'Arabi often points out, it never employs it without ascribing it to something or someone. Thus God as "your Lord", "the Lord of your fathers", "the Lord of the heavens and the earth", "the Lord of the east and the west", and so on, but never just "the Lord". This is because the very

meaning of the term Lord demands a vassal to which the Lord is ascribed. "The name 'Lord' is never employed without ascription, since it demands the vassal by its very existence" (II 437.8) (p.310)

The Lord of any vassal is the face of God turned towards it. In other words, the thing's Lord is God as He discloses Himself to it, and this is determined by the **preparedness** of its own immutable entity. "Things are ascribed to this name [Rabb i.e., Lord] because the cosmos has need of it more than any other name, since it names everything which governs the cosmos's interests (*masalih*)" (II 4422.20). (p.310)

The relationship between the Lord and vassal exists. Through it the Lord is the vassal's Lord. But there is no relationship between the vassal and the Essence of the Lord [dhat]. Hence nothing comes out of Essence..., since the Essence does not turn Its attentiveness towards bringing the things into existence in respect of being the Essence. It only does so inasmuch as Power is attributed to It and there is nothing to prevent it. This is what is known as Divinity (II 609.2) (p.61)

God as the Lover (*al-muhibb*) has no name that can denote His Essence. **The divine thrall [i.e., slave], who is God's beloved, looks at His effects within himself, then names Him by those effects.** The Real in turn accepts the way the thrall names Him. The divine thrall says, "O Allah!" Allah says, "Here I am." The vassal says, "O Lord!" The Lord says, "Here I am." The created one says, "O Creator!" The Creator says, "Here I am." The weak one says, "O Strong!" The Strong says, "I respond to thee." (II 360.6) (p.61)

God possesses all possibilities, as summarized by His names [sifat]. He is God precisely in virtue of the relationships which the names denote. He is Lord (*rabb*) because of the vassal (*marbub*), Creator because of the creature, Powerful because of the object of power, Knower because of the objects of knowledge, and so on. Without the creation that actualizes His names, God would not be a god, even though, in His Essence, He is "Independent of the worlds." (p.275)

2. Sample Functions of the Divine Name, Rabb

Ayat No.	Ayat Transliteration	Ayat Translation
1:1	'Al-Hamdu lillaahi Rabbil'Aalamiin	Praise be to Allah, the Lord of all Being (worlds)
7:61	Rasuulum-mir - Rabbil - 'Aalamiin	I (Noah) am a Messenger from the Lord of all Being
6:83	'Inna Rabbaka Hakiimun 'Aliim	Surely thy Lord is All-wise, All-knowing
7:89	Wasi-'a Rabbunna kulli shay-in ilmaa	Our Lord embraces all things in His knowledge
7:153	Walla-ziina 'amilus-sayyi-'aati summa taabuu mim-ba'-dihaa wa 'aamanuuu 'inna Rabbaka min-ba'dihaa la-Gafuurur Rahiim	But those who do wrong but repent thereafter and (truly) believe,— verily Thy Lord is thereafter Oft-Forgiving, Most Merciful
7:205	Waz-kur-Rabbaka fii nafsika tazarru-'anw-wa khifa-tanw-wa dunnal-jahri minal-qaqli bil- guduwwi wal-'aasaali wa laa takum-minal-gaafi-liin	And do thou (O Muhammad) remember thy Lord within thyself [i.e., in your soul] humbly and with awe, below thy breath [i.e., secretly] in the mornings and evenings. And be thou not of the neglectful.
7:206	'Innal-laziina 'inda Rabbika laa yastak-biruuna 'an 'ibaa-datihii wa yusabbi-hunna-huu wa lahuu yas-juduun. (bow down)	Lo! those who are with thy Lord are not too proud to do Him service [i.e., worship, do ibadat], but they praise Him and bow down to Him. (bow down)
6:127	Lahum Daarus-Salaami 'inda Rabbihim	Theirs is the abode of peace with their Lord

3. Phrases Derived from Root Words 'Rabb' and 'Mawlâ' in our Holy Du'a

We encounter both these qur'anic words in our Holy Du'a as shown in the following table:

Phrase Transliteration	Phrase Translation
Rabbil 'aalameen	The Lord of the worlds
Ya Rabbal 'aalameen	O Lord of the worlds
Haiyyina Rabbana Bis-Salaam	O our Lord, give us life of peace
Tabarakta Rabbana wa Ta'alaita	Blessed You are, our Lord, the most High
Maa unzila ilayka Mir- Rabbika	What has been revealed to you from your Lord
Rabbanaghfir Lana Zunoobana	O our Lord, forgive us our sins
Mawlana Shah Karimil Husseini	Our Lord Shah Karim Al-Husseini
Allahumma Ya Mawlana	O Allah, O our Lord
Allahumma Ya Mawlana Minka Madadi	O Allah, our Lord, from You is my help
Ya Imamaz-Zaman, Ya Mawlana	O Imam of the time, O our Lord

4. The Transcendence and Immanence of Allah as described by Imam Ali ibn Abu Talib (a.s.)

(Source: Peak of Eloquence—Nahjul Balagha, Sixth U. S. edition, 1996. Tahrike Tarsile Qur'an, Elmhurst, NY)

Let us explore how Noor Mowlana Murtaza Ali (a.s.) has described the greatness and attributes of Allah in the following sermon:

"Praise be to Allah Who lies inside all hidden things, and towards Whom all open things guide. He cannot be seen by the eye of an onlooker, but the eye which does not see Him cannot deny Him while the mind that proves His existence cannot perceive Him. He is so high in sublimity that nothing can be more sublime than He, while in nearness, He is so near that no one can be nearer than He. But his sublimity does not put Him at a distance from anything in His creation, nor does His nearness bring them on equal levels to Him. He has not informed (human) wit [i.e. intelligence] about the limits of His qualities. Nevertheless, He has not prevented it from securing essential knowledge of him. So He is such that all signs of existence stand witness for Him till the denying mind also believes in Him. Allah is sublime beyond what is described by those who liken Him to things or those who deny Him." (Source: Sermon 49 (p.181) Nahjul Balagha)

All the signs of existence are connected to the Divine name 'Rabb', therefore, this name is invoked to get the spiritual and luminous bounties from Allah, Who is above all else. We use the words 'Allah' and 'Rabb' quite frequently in our tasbis. For example:

Allâhumâ salli alâ Muhammadin wa âle Muhammad
(**O Allah!** Bestow Peace on and through Muhammad and his Descendants)

Astaghfirullahi Rabbi wa Atubu Ilayhi

Verily, I seek the forgiveness of **Allah**, who is **my Lord and Sustainer**, and I turn to Him in repentance.

The Divine name, Rabb, is not included in the list of 99 Divine names so I have paid special attention to it through this enlightenment post. It is one of the greatest name which is full of barakat and luminosity. If we go through the ayats presented above and in enlightenment post No. 15, we will see examples where we ask for many bounties by just using the words derived from the root word, Rabb (*R B B). The whole creation is connected to the Divine name, Rabb.

Dhikr Section: New Luminous Dhikr Titled Noore Karim, Ya Rabb

In the firman made on December 13, 1964 in Karachi, Noor Mowlana Hazar Imam said that 'his Noor has indicated to you where and in which direction you must turn, so as to obtain spiritual and material satisfaction'. I have taken this firman to my heart and am now doing dhikrs which call on the Noor directly because in my heart, Noor Mowlana Shah Karim Al-Hussaini (a.s.) is the pillar of Light and is represented by the words 'Noore Karim' in the dhikrs. I firmly hold on to this luminous pillar in my dhikr of Noore Karim, Ya Rabb. Let us perform the luminous dhikr of Noore Karim, Ya Rabb with utmost humility and tenderness of the heart (length 2 min 22 sec; 3.3 MB). The lyrics for the 40 beads are given below:

Bismillahir Rahmanir Rahim

In the name of Allah, the Most Beneficent, the Most Merciful

Download [Noore Karim Ya Rabb sound track](#) in mp3 format

Noore Karim, Ya Rabb (10 times)

[With the wasila of Noore Karim, I call upon the Lord (Rabb)]

Noore Karim, Ya Rabb (10 times)

[With the wasila of Noore Karim, I call upon the Lord (Rabb)]

Noore Karim, Ya Rabb (10 times)

[With the wasila of Noore Karim, I call upon the Lord (Rabb)]

Noore Karim, Ya Rabb (10 times)

[With the wasila of Noore Karim, I call upon the Lord (Rabb)]

Al-hamdu lillahi rabbil 'alamin

Praise be to Allah, the Lord of the worlds!

Reaffirmation of Baiyat:

Let us also reaffirm our baiyat to our Holy Imam, NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam by reciting the Shahada from the second part of our Holy Dua:

"La ilaha illallah, Muhammadur-Rasoolullah, 'Aliyyun Amirul-Mu'mineen 'Aliyullah, Mowlana Shah Karim ul Hussaini, Al-Imamul Hazarul Maujood."

"There is no deity except Allah, Muhammad is the Messenger of Allah, 'Ali - the master of believers - is from Allah. Our Lord Shah Karim Al-Hussaini is our present and living Imam"

Angelic Salwat Nazrana:

Let us now start presenting a nazrana of at least **101 salwats** or **continuous salwat for 3 to 5 minutes** to our beloved NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam for the fulfillment of our noble wishes. May our beloved Mowla continually keep us on the Right Path. Ameen.

Bismillahir Rahmanir Rahim

In the name of Allah, the Most Beneficent, the Most Merciful.

Listen to Real audio streams online:

[\[33 times\]](#) | [66 times](#) | [99 times](#) | [198 times](#) | [990 times](#)

or download [33 salwat sound track](#) in mp3 format

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(1\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(2\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(3\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(4\)](#)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(5\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(6\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(7\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

Al-hamdu lillahi rabbil 'alamin.

Praise be to Allah, the Lord of the worlds!

May NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam (a.s.) grant peace, prosperity, happiness, barakat, higher spiritual enlightenment, spiritual & luminous tayid (help) and empowerment to you, your family, your Jamat and the worldwide Jamat! Ameen.

Rakh Mowla je Noor te Yaqeen (Certainly, we trust in Mowla's Light only)

Haizinda – Qayampaya
(Our Present Imam is Living and His NOOR is Eternal)

Your spiritual brother in religion,
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Idd-e-Navroz, Tuesday, March 21, 2017