

Islamic Ideology - Names of Allâh 2008 : Ar-Rab 2

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knowing, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Allâh's Beautiful Name: Ar-Rub (The Lord):

Honorable Brothers, The name "Ar-Rub" is an occasion to talk about very important topics, because Allâh the Almighty educates us, brings us calamities which make us repent, the meaning of Allâh the Almighty's saying:

"..Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)]."

[Surat At-Tawbah (The Repentance), aya 118]

From the meanings of this verse, He brought them hardships that make them repent.

Knowing the Event is very easy, but interpreting it needs faith:

The meaning of Allah the Almighty's saying is:

"..And He has completed and perfected His graces upon you, (both) apparent (i.e. Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e., One's Faith in Allâh (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]"

[Sûrat Luqman (Luqman), aya 20]

Interpretation Scholars said: the apparent graces are apparent; health, money, parents, children, shelter, work, and reputation, and hidden ones; disasters. Understanding the apparent graces is very easy, but understanding the hidden ones needs deep thinking. Man loves his safety and happiness, loves everything positive, but in his nature he is hurt from the shortage of money, souls and children. That is why the believer needs to understand the fact of the apparent graces, and because Allâh the Almighty is educating us, educating our bodies and souls, how do we understand the hidden graces? There must be an example to illustrate the fact. You get into your vehicle and there in the data plate, a red light is glowing, whether it glows or not is not the problem, it surely glowed and you saw the glow with your eyes, but the problem is why it glowed. The problem lies in understanding its glow not in proving it. You saw it in your eyes and this can be applied to what is going on in the world today; knowing the event is very easy, but interpreting it needs faith.

The biggest calamity is that the calamity comes and you understand it other than what the Almighty wanted:

What is going on in the world today with the informational communication and the information revolution, with the earth from being five continents to becoming one; it became one city, one house, one room, a surface of a desk. You can see with your own eyes what is going on anywhere in the world in seconds. Well then there is information revolution. Now heroism is not to make sure that what you see in your eyes is true, but it is in understanding the event and analyzing it. The believer has got a very accurate analysis according to the two revelations; the Book (the Holy Qur'ân) and the sunnah.

You are riding your vehicle and a red light shined in the data plate, why did it shine? If you understood it as adornment and continued driving it, the engine would burn down and the journey would be spoiled, the aim would be spoiled and you would pay a large sum of money to fix the engine. But if you understood the red light as a warning light, you would stop the vehicle, add oil and continue and your goal would be achieved. What is the distance between understanding the light adornment understanding and a warning one? That is why it was said that he whom a calamity does not preach him/her, then his/her calamity in his/her self is bigger. That means the largest calamity is for the calamity to come and you understand it contrary to what Allâh the Almighty wanted, that is why understanding calamities is one of the topics that are close to understanding the name 'Ar_Rub', because; He is the Lord of the worlds, He educates us, He created us for the Hereafter, He created us for a paradise as wide as the heavens and the earth, because this world is much more vile than being a reward or punishment for man, the evidence is that those who escaped Him the camel's escape. Allah the Almighty says about them:

“So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.”

[Sûrat Al_An'âm (The Cattle), aya 44]

Allâh's Policy in treating His slaves starts with:

1. Eloquent Guidance:

Because it is from Allâh the Almighty's policy in treating His slaves that He starts guiding them through eloquent guidance, the most perfect and illustrative situation for this eloquent guidance is to answer (obey Allah), Allâh the Almighty said:

“O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (PBUH) calls you to that which will give you life”

[Sûrat Al_Anfâl (The Spoils of War), aya 24]

If you so not answer (do not obey Allâh), there is an educational disciplining in these calamities, Allâh the Almighty said:

“And verily, We will make them taste of the near torment (i.e. the torment in the life of this world. i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may repent and return (i.e. accept Islâm).”

[Sûrat As-Sajdah (The Prostration), aya 21]

Exactly the same way when the doctor tells a patient, who has severe enteritis (inflammation in the stomach), to follow a strict diet otherwise he would need surgery. When man responds to Allâh and His

messenger if He calls him to what will give him life, the possibilities of calamities will vanish, the evidence:

“ Why should Allâh punish you if you have thanked (Him) and have believed in Him.”

[Sûrat An_Nisâ', aya 147]

When man accomplishes his existence, the treatments end.

2. The Educational Disciplining:

If man does not respond, now Allâh puts him through a further level, the educational disciplining.

“And verily, We will make them taste of the near torment (i.e. the torment in the life of this world. i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may repent and return (i.e. accept Islâm).”

[Sûrat As-Sajdah (The Prostration), aya 21]

3. The Gradual Honoring:

If man does not respond in a third case that he/she rarely escapes:

“So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.”

[Sûrat Al_An'âm (The Cattle), aya 44]

That was the gradual honoring.

4. Destruction:

If man does not respond, then it is destruction

The perfect situation for the eloquent guidance is answering (obeying), Repentance is the perfect situation for the educational correction, thanking is the perfect situation for the gradual honoring, if man does not respond (answer and obey), then destruction is the answer, Allâh the Almighty said:

“So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.”

[Sûrat Al_An'âm (The Cattle), aya 44]

That is why it a thousand times better for you to be under Godly correction/disciplining than outside it. If you are under the Godly correction, there will be a lot of well-being waiting for you. If Allâh loves His slave, He will afflict him/her; if he/she is patient, Allâh will choose him/her and if he/she thanks Him, He will possess him/her.

The Calamities that Allâh drives to man are:

1. Believers' Calamities are Driving and Raising ones:

Honorable brothers, understanding calamities needs faith. That is why it was said that believers' calamities are driving and raising ones, Allâh the Almighty drives us to His door, drives hardships to us that drive us to His door:

“..Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)].”

[Sûrat At-Tawbah (The Repentance), aya 118]

That means He drove them hardships, in a verse:

“..Those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.”

[Sûrat Al-Baqarah (The Cow) aya 160]

If Allâh's repentance comes after the slave's, it will be accepting repentance, and if Allâh's repentance comes before the slave's, it will be the reason for repentance. Therefore, when you understand Allâh's wisdom, you will have crossed four fifths of the way to Allâh, and understood the wisdom of calamities, and in some narrations:

“No slip, nor tremble of a vein, nor a scratch of a stick is but from your own doings, and Allâh does not forgive more.”

[reported by Ibn 'Asâker from Al-Barâ']

Allah the Almighty is in no need of torturing His slaves, but He drives some hardships to us in order to raise us:

Allâh the Almighty is in no need of torturing us, in no need of driving hardships to us, but the prophet PBUH said:

“ Our Lord the Almighty wonders about a people who are driven to Paradise by chains”

[Al-Bukhari and Abu Daoud, the pronunciation for Abu Daoud from Abu Hurairah]

I assure you that if you go into a mosque and see a large crowd of people, I believe undoubtedly that a large number of these people approached Allâh the Almighty after a wise treatment. The meaning of calamity is that Allâh the Almighty is expert of this man, He knows his weakness; the one who has a lot of money is not affected by the loss of money, only his dignity might be touched, the one who needs money so badly, the lack of money might be a way of disciplining him. We should understand the wisdom of Allâh the Almighty, and by this we would have crossed four fifths of the way to Allâh. Therefore, the calamities of believers are driving and raising ones, sometimes Allâh the Almighty has got a reputation for you, your deed is not enough for you to get it, so there must be some hardships driven to you by Allâh the Almighty in order to raise your reputation, so

this noble verse is for the believers:

“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits,, but give glad tidings to As_Sâbirûn (the patient) (155), Who, when afflicted with calamity, say: “Truly! To Allâh we belong and truly, to Him we shall return. (156), They are those on whom are Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones(157).”

[Sûrat Al_Baqarah (The Cow) aya 155-157]

Believers' calamities are driving and raising ones, driving to the gate of Allâh, and Allâh's raising of the reputation of the believer.

2. The Calamities of those who escaped from Allâh are deterrence or destruction ones

But the Calamities of those who escaped from Allâh are deterrence or destruction ones, those are another group.

3. Prophets' Calamities are revealing ones:

As for the prophets, their calamities are revealing ones, there are perfections in their souls that are not revealed except in hardships. Furthermore, the prophet PBUH went to Ta'if eighty kilometers on foot in order to call them to Allâh, so they went too far in denying and mocking him, and they tempted their children to get him until blood went down his noble feet, until he was forced to a wall where he said:

“My Lord unless you have anger on me, I do not care, and the reproof is Yours until You are pleased, but Your good health is more extensive for me”

[Tabarâni from Abdullah Bin Ja'far with a weakness in the source]

And Allâh the Almighty enabled him to avenge, the king of mountains came to him and said:

“If you like I can close the two mountains on them, the prophet PBUH said: But I hope that Allâh the Almighty would bring out of them, people who worship Allâh alone and never become polytheists”

[agreed on from 'âysha]

Prophets' calamities are revealing ones, the calamities of people who escaped the way of Allâh are deterrence or destruction ones, while believers' calamities are driving and raising ones.

Another time:

“..and He has completed and perfected His Graces upon you, (both) apparent (i.e. Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allâh (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]?”

[Sûrat Luqmân (Luqmân), aya 20]

Apparent graces are apparent and easy to understand, but understanding the hidden ones needs deep thinking and faith.

Calamities that Allâh drives to believers are in fact messages they have to understand:

The other thing, very accurate verse, Allâh the Almighty says:

“And if (We had)not (sent you to the people of Makkah)_ in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: “Our Lord! Why did You not send us a Messenger? We would then have followed Your Ayât (Verses of the Qur’ân) and would have been among the believers.”

[Sûrat Al_Qasas (The Narration), aya, 47]

In the noble verse, calamity is a message, now in the contemporary policy, there are unwritten and unspoken messages, a martial parade is made, it is said that this is a martial parade, a message to the neighboring countries. Now adays there are many messages, (a certain deed) like withdrawing an ambassador that is called a message. We must understand deeply that calamities that Allâh drives to his believing slaves are in fact messages, the evidence is this verse:

“And if (We had)not (sent you to the people of Makkah)_ in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: “Or Lord! Why did You not send us a Messenger? We would then have followed Your Ayât (Verses of the Qur’ân) and would have been among the believers.”

[Sûrat Al_Qasas (The Narration), aya, 47]

The Wise one is he/she who recognizes the wisdom of the calamity that Allâh has brought to him/her:

There is another verse:

“...before we were humiliated and disgraced”

[Sûrat Ta-Ha, aya 134]

The above verse is very accurate, it means that everything took place, Allâh had wanted, and everything Allâh had wanted took place, Allâh's will is connected to the absolute wisdom, and the absolute wisdom is connected to the absolute well being.

The verse shows that: “he whom a calamity does not preach him/her, then his/her calamity in his/her self is bigger”, this matter can be illustrated with an example: If a student in the fourth grade once said to his father:

“I want to quit school” (the example is synthetic), the father simply said to his son: “as you wish my son”.

The second day there was no school, no homework, no teacher, no toughness, no harshness, and no tasks. The father has no messages. Come and discuss your son's problem with us. He felt himself better than any other child on earth, he grew up on unemployment, frequentation of nightclubs and cinemas, accompanying vile guys, when he grew up, he had no job, no certificate, no wife, no house, so he bore grudge against his father, he said to him once: “father, why didn't you hit me when I said to you I didn't want to study? Why weren't you tough with me?” Therefore in the Hereafter when Allâh the Almighty reveals the secret of the fate and destiny He had driven to us in order to make us obey Him, approach Him and be rescued from Hell, our souls will melt from our love to Him. Therefore the lesson is to know the wisdom of calamity and for the third time: “he whom a calamity does not preach him/her, then his/her calamity in his/her self is bigger”.

Calamities are not random/haphazard, but from the same category of the deed:

Now :

“ No calamity befalls on the earth or in yourselves but it is increased in the Book of Decrees (Al_Lauh Al_Mahfuz) before We bring it into existence. Verily, that is easy for Allâh”

[Sûrat Al_Hadîd (Iron) aya 22]

Allâh the Almighty has got a Book of Decrees (Al_Lauh Al-Mahfuz). Someone stole ill gotten money, sometimes calamity comes in destroying that money. Someone exalted on the earth is sometimes inflicted with humiliating torture, that calamity was not random, the evidence:

“Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?”

[Sûrat Al_Mu'minûn (The Believers), aya 115]

It is impossible to be created without any purpose, Allâh the Almighty said:

“Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by His Lord Allâh on him?)”

[Sûrat Al_Qiyamah (The Resurrection) aya 36]

Sometimes an employee is refrained from work with a decision that was made after whispers, denunciations, reports,, investigating committee, a thorough study, and a meeting of the superiors to decide the destiny of that employee. Investigations were completed and the proofs were enough and decisive, the situation was objective and fair, a decision draft is written, the manager and the board sign it too, it is typed, then the manager signs it and copies are sent to so and so, the last thing the employee is told the decision; that decision was not improvised, it was made after a very long study.

Man's heroism is in understanding calamity well, because if he/she understands it, he/she will benefit from it;

Anything happens to man has a great wisdom, man's heroism is in understanding calamities well because if he/she understands it well enough, he/she will benefit from it, and if he/she does not understand it, he/she will not benefit from it, that is why it is said: "time is two days: a day for you and a day against you." This is not a right understanding of calamity, some problems happen in some countries, Allâh the Almighty said:

“Say: “He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another,...”

[Surat Al_An'âm (The Cattle), aya 65]

“And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying prophet Muhammad PBUH) which they (its people) used to do.”

[Sûrat An_Nahl (The Bees), aya 112]

A believer's heroism is to adopt the Qur'anic explanation of calamities:

Heroism is to have the qur'anic explanation of what is going on, now there are endless analyses, studies of events, deep thinking, developments, and many theses. Your heroism as a believer is to adopt the qur'anic explanation:

“And Allâh puts forward the example of a township (Makkah), that dwelt secure and well content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad PBUH) which they (its people) used to do.”

[Sûrat An_Nahl (The Bees), aya 112]

There are about one hundred qur'anic verses related to calamities literally and conceptually. In the noble Qur'an, in Allâh's Book, in the revelation of heaven, we should understand Allâh's wisdom in harshness, and sometimes harshness is the reason of salvation, and in some proverbs: “ He may have given you so He prevented you, and He may have prevented you, so He gave you”, if you understand the wisdom in preventing, then it will be the essence of giving. A believer's heroism is to understand the wisdom of calamities, then instead of holding grudge, feeling pain, being destroyed, and feeling frustrated, he will be optimistic, hopeful and he will move.

Allâh the Almighty can dispense with torturing His slaves:

The next verse:

“(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: “From where does this come to us?” Say (to them). “It is from yourselves because of your evil deeds).” And Allâh has power over all things.”

[Sûrat 'Al_Imrân (Imran Family), aya 165]

I absolutely believe that Allâh can dispense with torturing us, and what does this Great God, Noble Lord, creator of the heavens and earth do with a weak slave? What does this slave do with the calamity Allâh drives to him? Even it was mentioned in some events of the biography:

“The prophet PBUH saw a man guided between two of his sons, he said: what is this? They said: messenger of Allâh, he made a vow to Allâh to do pilgrimage on foot, he said: Allâh can dispense with his torturing himself, let him ride.”

[Ahmad from Anas]

Allâh can dispense with torturing us, that is why there is a very dangerous fact in Islam; hardship can never be demanded for its own sake.

In the early winter morning, if there is a tap with very cold water and another one with warm water, you say: I want to make wadoo' with the cold water for a better reward, you have no reward because hardship is not a demand in itself in Islam, therefore make wadoo' with the warm water.

You say I am going to pilgrimage on foot in order to double my reward, you have no reward, when the only way to pilgrimage was either on foot or by riding a camel, your reward would be very big.

If during 'tawaf' (walking around Ka'bah) it was overcrowded, you have great reward, but when you seek hardship for its own sake, that would be a mistaken understanding of Islam:

“ Allâh can dispense with his torturing himself, let him ride”

(Ayat) Verses of Monotheism:

Now :

“No calamity befalls, but by the Leave [i.e. decision and Qadar (Divine Preordainments)] of Allâh,..”

[Sûrat At_Taghâbun (Mutual Loss and Gain), aya 11]

Whoever believes in Allâh is the one who believes that everything is in Allâh's hands.

“It is He (Allâh) Who is the only ilâh (God to be worshipped) in the heaven and the only ilâh (God to be worshipped) on the earth.”

[Sûrat Az_Zukhruf (The Adornments), aya 84]

And Allah the Almighty:

“..and to Him return all affairs (for decision). So worship Him (O Muhammad PBUH) and put your trust in Him

[Sûrat Hûd (Prophet Hûd), aya 123]

“There is not a moving (living) creature but He has the grasp of its forelock, Verily, my Lord is on the Straight path (the truth)”

[Sûrat Hûd (Prophet Hûd), aya 56]

And that:

“..They have no Walî (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule.”

[Sûrat Al_Kahf (The Cave), aya 26]

Those were verses of monotheism, whoever believes that Allâh is All-Efficient, and ilah (God) on earth and in heaven, and everything is in his hand, Allâh the Almighty said:

“..not a grain not a leaf falls, but he knows it.”

[Sûrat Al_An'âm (The Cattle), aya 59]

He who believes in Allâh discovers the wisdom behind the calamity driven to him:

When you believe in Allâh truly you discover that behind this calamity there is a great wisdom.

“No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)].”

[Sûrat At_Taghâbun (Mutual Loss and Gain), aya 11]

Sometimes the calamity comes from the same category as the offence. Like a man who had to pay alms(zakâh), eleven thousand and five hundred twenty liras exactly, his wife pushed him unbearably to fix the house with that money and he responded to her, his vehicle was broken down and after he had fixed it, the bill came with eleven thousand and five hundred twenty liras, the match between the two numbers is a message from Allâh the Almighty, therefore it was informing from Allâh the Almighty.

By the way an educator cannot punish without explaining the wisdom of it.

“No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al_Lauh Al_Mahfûz) before we bring it into existence.”

[Sûrat Al_Hadîd (Iron), aya 22]

Every Calamity has a wisdom, if man understands it, prohibition will become the essence of giving:

You ask Allâh the Almighty: O Lord, what is the wisdom from this calamity? Every calamity has a wisdom you should look for, but accepting the matter without understanding or naively like saying: “Fate has turned the back of catastrophes”, that is funny meaningless talk, time is two days: a day for you and a day against you, that is the way of life, when you understand the calamity pagan understanding, understanding in a way far from faith, then you are greatly mistaken. You must understand that Allâh can dispense with torturing His slaves, if He drove to them some hardships for a great wisdom, and we should also understand that Allâh’s rationing _if rightly expressed_ cannot be out of insufficiency, it must be disciplinary rationing, even though in the rain, Allâh the Almighty said:

“If they (non_Muslims) had believed in Allâh, and went on the Right way (i.e. Islam)We would surely have bestowed on them water (rain) in abundance.”

[Sûrat Al_Jinn (The Jinn), aya 16]

“And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth,..”

[Sûrat Al_A’râf (The Heights [or The Wall with Elevations], aya 96]

A lot of verses, from the closest topics to the name ‘Ar_Rub’ the calamities that Allâh the Almighty drives to His slaves. The believer, in the light of the Noble Qur’an and the light of the brightness that is thrown in his heart understands Allâh’s wisdom from calamities, if he understands the wisdom, prohibition becomes the essence of giving.

Translation : Hanan Mansi, Australia

Auditing :