

Allah is my Lord

انجليزي

The meaning of Lord
and the proofs for his
existence and its
impact

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Dr. Mohammed ibn Serar Al-Yami
Dr. Abdullah ibn Salem Bahammam

Know Allah the Khaleq (the Creator), the Bari' (Initiator)

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First: Allah is my Lord

{He is Allah, the Creator, the Inventor,
the Fashioner} [Al-Hashr: 24].

1. The meaning of Lord (Rabb)

Lord: Is the Master Who is not like any other, and the One Who manages the affairs of His creation with the blessings that He has granted them. He is the Owner who controls the creation and commands them. The word Lord cannot be used to describe a human except if it is used in phrases like: rabb ad-Darr (head of a family) or rabb al maal (owner of the money). But if it is used alone, this word only indicates Allah.

As people are aware of their dire need for the Lord before they become aware of their dire need for a god to worship, and as they wish to fulfil their immediate needs before any

He is Allah, Al- Khaleq (Creator), Al-Bari' (Initiator), and Al-Mosawwer (the Faishoner), who created, initiated from nothing and formed everything that exists according to His wisdom, and then fashioned everything according to His mercy and wisdom. He possesses these great attributes and will continue possessing them till time eternal.

Allah, the Lord, He is the Manager of the affairs of all His creation and the Granter of all blessings. A special type of this management of affairs is that which Allah directs towards those He chooses by guiding their hearts, souls and manners. They, therefore, frequently make du'a to Him using that sublime name for they ask from Him that special type of management.

Allah is a name so sweet to utter and which has such a beautiful meaning. It is derived from the word that refers to 'love' and from that which refers to 'sincerity in worship'..
What a great name!



other needs, their acknowledgement of the Lordship of Allah precedes that of His divinity. They pray to Him, ask for His help and trust Him more than they worship and turn in repentance and devotion to Him.

The meaning of Lord and Lordship includes great meanings, for example managing affairs, and granting rizq (sustenance), health, success and guidance. Allah the Exalted says: {79- And it is He who feeds me and gives me drink. 80- And when I am ill, it is He who cures me 81- And who will cause me to die and then bring me to life} [Ash-Shu'arâ': 79-81].

2. Proofs of the existence of the Lord

The entire universe confirms, believes, acknowledges and admits the existence of Allah (mighty and majestic is He). Allah the Exalted says

{Their messengers said: 'Can there be doubt about Allah, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays your death for a specified term.' They said: 'You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority'} [Ibrahim: 10].

The Mu'men is the person who has certitude that Allah is His All-Powerful Lord and that He is the only god worthy of worship.

You would not be able to praise Him unless He favours and blesses you, and in any situation you face, you need Him.

How can they ask for a proof of the existence of Allah who is Himself the Proof of everything that exists?!!

If we just for argument sake mention the proofs of the existence of Allah, we find that they include:

Innate proof:

The whole creation is naturally disposed to have Iman in the Creator. That person who diverges away from this natural disposition has a blind heart and mind. Of the greatest proofs that indicate that this natural disposition bears witness to the existence of Allah is what the Prophet (peace be upon him) said: «Every child is born with a true faith of Islam (i.e. to worship none but Allah alone) but his parents convert him to Judaism, Christianity or Magianism, (and children are born with this true faith) just as an animal gives birth to a perfect baby. Do you see any deficiency in its shape?» (Narrated by Al-Bukhari).

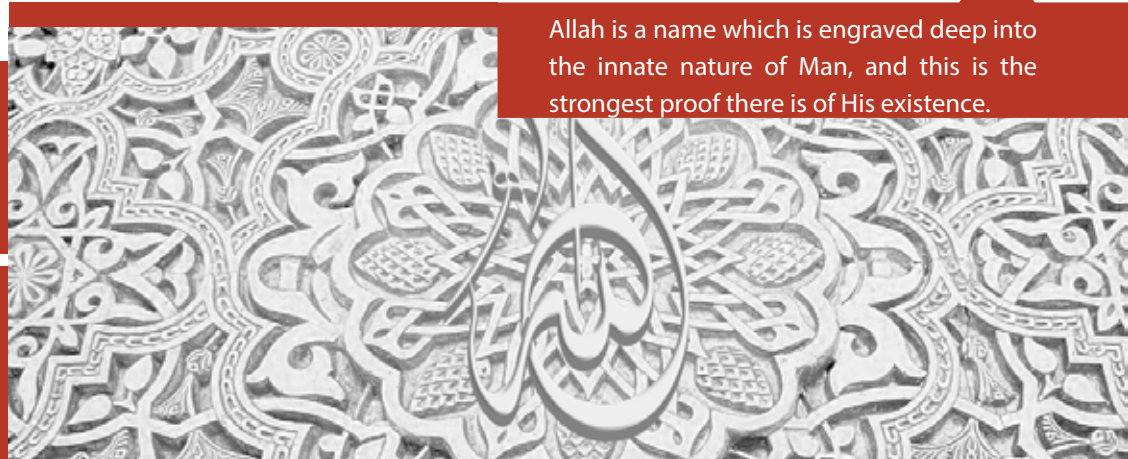
Each creature innately acknowledges the Oneness of Allah. Allah says: {So direct your face toward the religion, inclining to truth. (Adhere to) the fitrah of Allah upon which He has created (all) people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know} [Ar - Rûm: 30].

This is the innate proof of the existence of the Lord, Allah, (glorified and exalted may He be).

The innate proof of Allah's existence is stronger than any other proof for those who have not been misguided by Satan. It is for that reason that Allah says in the Qur'an [(Adhere to) the fitrah of Allah upon which He has created (all) people} [Ar - Rûm: 30].

After this He says: {So direct your face toward the religion, inclining to truth} [Ar - Rûm: 30].

Allah is a name which is engraved deep into the innate nature of Man, and this is the strongest proof there is of His existence.





A sound natural disposition bears witness to the existence of Allah, but those who have been misguided by Satan might lack this proof and thus be in need of it. But when they fall into deep trouble, their hands, eyes and hearts look towards the sky, asking for help and assistance from their Lord, as their innate nature urges them to do this.

Mental proof:

Some of the strongest evidence and proof for the existence of the Creator are the mental ones that can not be denied except by the ungrateful. These include:

1. Each creature has a creator, because these creatures, those who came first and those who came after them, have to be created by a Creator to come into existence, since they can never do that alone or by coincidence. Things cannot create themselves, for before something exists it is nothing, so how could it be a creator?! Every happening must have a doer and since everything exists in such a perfect and beautiful system and in consistent harmony, and there is a close link between reasons and causes and also among the different creatures, it is then totally impossible that their existence came about by coincidence. Everything must have a creator, as if it is impossible for creatures to create themselves, or that their creation came about by coincidence, it then follows that they must have a Creator, Who is Allah, the Lord of the Worlds. Allah mentions this mental evidence and proof that leaves no doubt when He says: {Or were they created by nothing, or were they the creators (of themselves)?} [At-Tûr: 35].

Which means that they were not created without a creator, nor did they create themselves. It then follows that their creator has to be Almighty Allah. It is for that reason that when Jubair ibn Mot'am (may Allah be pleased with him) was listening to the Messenger of Allah (peace be upon him) recite Surat At-Tur and the Prophet reached these ayas: {35- Or were they created by nothing, or were they the creators (of themselves)? 36- Or did they create the heavens and the earth? Rather, they are not certain. 37- Or have they the depositories (containing the provision) of your Lord? Or are they the controllers (of them)?} [At-Tûr: 35-37],



this being when Jubair was still a Mushrik (polytheist), he said: «My heart was about to fly» (Narrated by Bukahri).

2. Allah's signs that are apparent in His universe and in His creation. Allah (mighty and majestic is He) says: {Say: 'Observe what is in the heavens and earth'} [Yûnus: 101].

For looking at the heavens and the earth reveals that Allah is the Creator and confirms that He (mighty and majestic is He) is the Lord. A Bedouin was asked: "How do you know that your Lord exists?" He replied: "Footprints indicate that somebody had travelled here, camel dung indicates camels. So the sky with its constellations, and the seas with its waves, do these not indicate the Al-Samee' (All-Hearing), Al-Baseer (All-Seeing)?"

Humanity stands in front of the curtains of the Unseen, having no ability and being inadequate, no matter what the extent of its worldly scientific development may be. Iman in Allah alone removes that inability and weakness.

3. Constancy in the affairs of the world and it being governed by a complete, well-organized and coherent set of rules. This is a proof that the mastermind has to be one God, one King, and one Lord. The whole creation have no god except Him, and have no Lord except Him. Moreover, just as it is impossible for this world to have two lords and creators who are equal, it is also impossible that it has two gods who both deserve to be worshipped. That is, as the fact that the chance of the world having two creators who are identical is logically impossible, with the natural disposition of man bearing witness to its impossibility and the sound mind refuting any chance of its occurrence, so the existence of two gods is also impossible.

Religious proof:

All religious legislations and all religions indicate the existence of a Creator and that He is perfect in His wisdom, knowledge and mercy, since these legislations and religions

have to be revealed by a legislator, Who is Allah Almighty. He says: {21- O mankind, worship your Lord, who created you and those before you, that you may become righteous 22- (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)}

[Al-Baqarah: 21-22].

And all heavenly scriptures mention this.

Proof that relies on the senses:

Of the most prominent and clearest proofs of the existence of the Almighty Creator is the proof of the explicit concrete senses, for every one with sight and insight. These proofs include:

1. The answering of du'a (supplication): a person begins his supplication to Allah (mighty and majestic is He) by saying: "O Lord (Rabb)", and then he continues supplicating Allah for whatever he needs. And thereafter when his supplication is answered it serves as a proof that is observed by the senses, indicating the existence of the Lord. That person did not direct his supplication to anyone but Allah, and it has been responded to, so he sees with his own eyes that it was Allah, the Almighty, Who answered him.

We have also heard many tales about those from the past who have had their supplications responded too, in fact it is a very common phenomenon nowadays too. This is a fact that indicates, relying on the senses, the presence of our Creator. In the Qur'an there are many examples of this. Allah says: {83- And (mention) Job, when he called to his Lord: "Indeed, adversity has touched me, and you are the Most Merciful of the merciful." 84- So We responded to him} [Al-Anbiyâ': 83-84].

There are many other ayat (verses).



Atheism is indeed a sickness in the mind and a defect in the thinking.

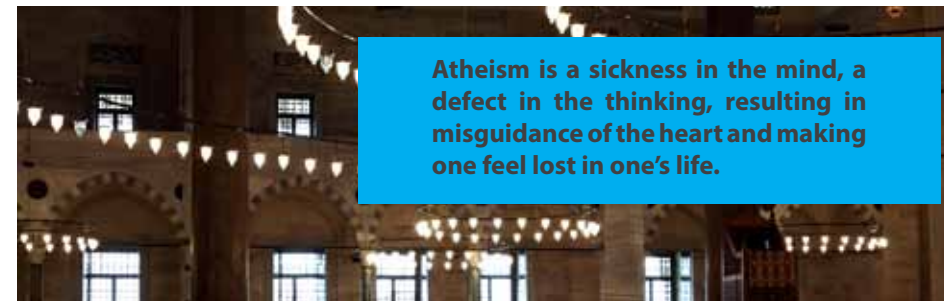
2. The guidance of people to do what is necessary for them to live: for who guides man at the hour of his birth to feed from his mother's breast? Moreover, who guides the hoopoe to find water under the earth, although nothing else can see it? It is Allah who says: {Our Lord is He who gave each thing its form and then guided (it)} [Tâ-Hâ: 50].

3. Signs Allah has sent with His messengers and prophets: these are the miracles with which Allah supported His messengers and his prophets, and which made them distinct from other human beings. Every prophet was sent by Allah to his people with a miracle that confirmed that what the prophet was conveying came from the Creator, the one God, whom none but He is worthy of being worshipped.

3. The impact of Tawheed Ar-Robobeyya (the Oneness of Lordship) on the monotheistic slave

1. It protects them from confusion and doubt: how could a person be confused or in doubt when he knows that he has a Lord Who is the Lord of all things; Who created him and fashioned him, Who was generous and bountiful towards him, and made him His viceroy on earth? Allah made everything in the heavens and on earth subservient to man and bestowed upon him blessings, both those that are visible and those that are not visible. Man feels safe with his Lord and finds refuge in His company. He knows that life is short and mixed with good and bad, justice and injustice, and pleasure and pain.

Those who renounce that Allah is the Lord and are skeptical about their meeting with Him, their lives have neither taste nor meaning. Their lives are



Atheism is a sickness in the mind, a defect in the thinking, resulting in misguidance of the heart and making one feel lost in one's life.

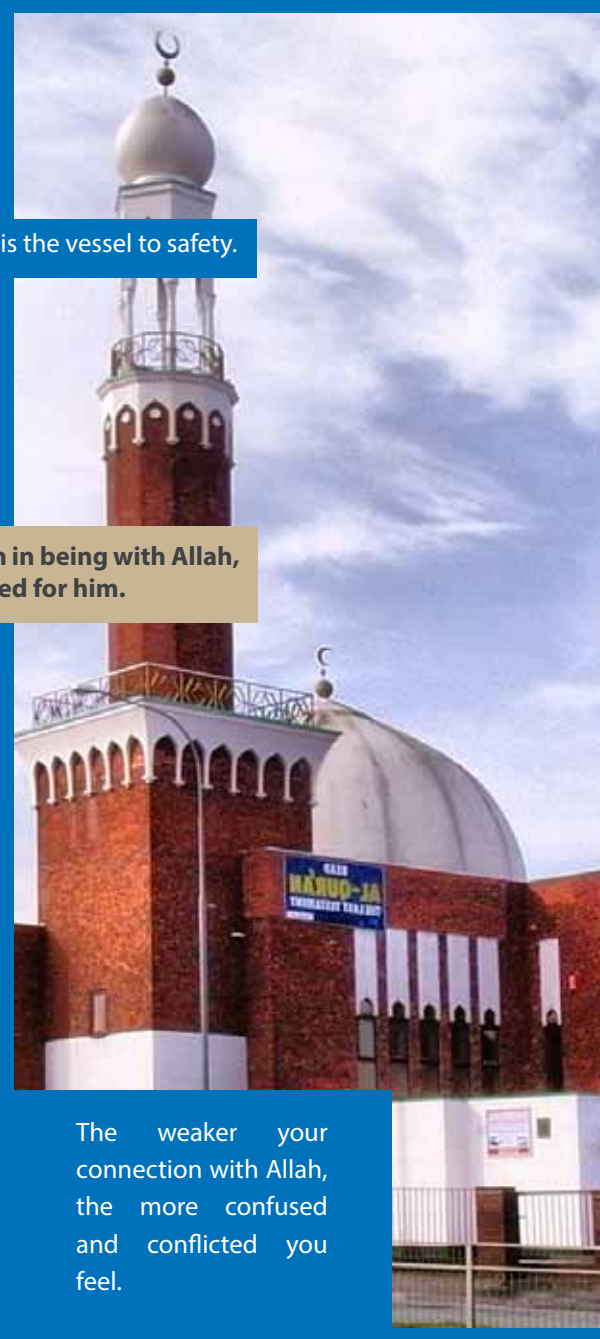
filled with a series of worries, confusion and questions which have no answers. They have no refuge and thus their minds live wandering – however intelligent they may be - in bewilderment, doubt, disorder and anxiety. This is the torment they live in, in this world, and its negative effects hit their hearts in the morning and the evening.

2. Spiritual tranquility: this has only one source, which is to have Iman in Allah and the Last Day, a deep, sincere Iman that is not mixed with doubt or corrupted with hypocrisy. This is what facts prove and history supports, and this is what can be seen by every insightful person who is fair to himself and those around him. It is evident that those who are the most worried, distressed, annoyed and have the greatest sense of futility and loss are those who are deprived of the bliss of Iman and the coolness of certainty. Their lives have no taste nor is there any meaning to their lives, even though they might be filled with pleasures and comforts. This is because they are not aware of the purpose of their lives, nor do they understand their objective, and they do not have any goals. How could they possibly achieve tranquility in their souls when they are in such a state or when they even feel contented? This tranquility is the fruit of Iman and monotheism is a solid tree that constantly bears fruits, with the permission of its Lord. Tranquility is an aroma from heaven that descends upon the hearts of the Mu'meneen to make them steadfast when others are troubled, contented when others are discontented, certain when others are doubtful, patient when others are alarmed, and forbearing when others are reckless. This tranquility is that which filled the heart of the Messenger of Allah (peace be upon him) on the day of his Hijra (immigration). No distress or sorrow occupied his heart, nor did he feel dread or fear, and neither did doubt or worry enter his

Iman is the vessel to safety.

He who finds wealth in being with Allah, others will feel a need for him.

The weaker your connection with Allah, the more confused and conflicted you feel.



heart. Allah (mighty and majestic is He) says: {If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out (of Mecca) as one of two, when they were in the cave and he said to his companion: 'Do not grieve; indeed Allah is with us} [At-Taubah: 40].

The Prophet's friend, Abu Bakr (may Allah be pleased with him), was overcome with the feelings of sadness and compassion, not for himself or his life, but for the Messenger (peace be upon him) and the call for monotheism. He said to the Prophet while their enemies were surrounding the very cave in which they were hiding: «O Allah's Messenger, if one amongst them were to look down at his feet he would have surely seen us.» Thereupon the Prophet replied: “Abu Bakr, what can befall two who have Allah as the third with them?» (Narrated by Muslim).

This tranquility is a kind of spirit from Allah, and a serenity that pacifies the frightened. It reassures them when they are anxious, relieves them when they are sad, comforts them when they are tired, strengthens them when they are weak, and guides them when they are confused. This tranquility is a window to Paradise which Allah opens for the Mu'meneen, and from that window blows the gentle breeze of Jannah, its light shining through, and its fragrance and perfume lingering on. Through this tranquility Allah lets them taste some of the good they have done, and He gives them a small sample of what bliss awaits them. Thus they are blessed with these breezes with contentment, sweet smells, peace and security.

3. Trust in Allah: everything is in Almighty Allah's Grip. He is the One who has power to benefit and to harm. He (mighty and majestic is He) is Al-Khaleq (the Creator), Al-Razzaq (the Sustainer), Al-Malek (the Owner), Al-Modabbir (the Manager of everything), and He holds the reins of the heavens and the earth. If a Mu'men has the knowledge that nothing will befall him except that which Allah has decreed for him of good or bad, or benefit or harm, and that even if all the creation were to gather together to cause something to





The heart is filled with disorder that can only be dispersed by being devoted to Allah. It contains a desolation that can only be eliminated with Allah's company when he is in solitude. It contains sadness that will not be dispelled except with the pleasure of knowing Him and being sincere to Him.

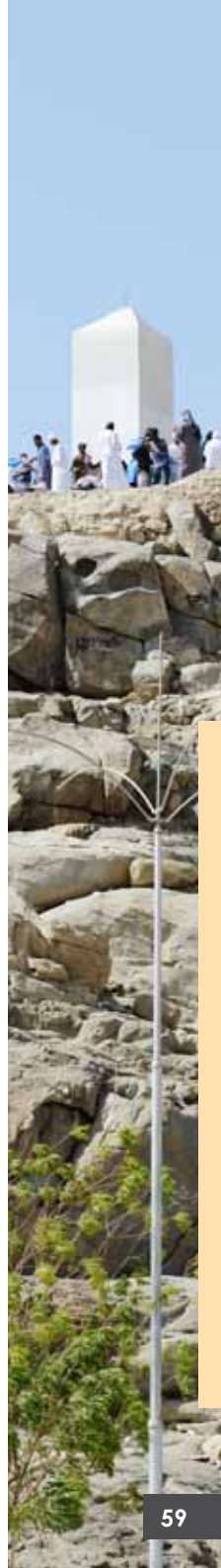
happento him, nothing would occur except that which Allah has decreed, he will then realize that Allah alone is the one Who possesses the power to benefit or to harm, and Who grants or withholds. This requires that he increases his trust in Allah Almighty and adheres to monotheism. It is for this reason that Allah condemns those who worship gods which do not benefit or harm them, nor are they of use to their worshippers in any way. Allah says: {To Him belong the keys of the heavens and the earth; and they who disbelieve in the verses of Allah - it is those who are the losers} [Az-Zumar: 63].

4. Glorification of Allah: the effect of this is apparent in the life of a Mu'men who singles out Allah for worship, directs his intentions and supplications to Him, and submits to His will. When a Mu'men contemplates over what Allah controls in the kingdom of the heavens and earth, he cannot help but say: {My Lord encompasses all things in knowledge...} [Al-An'âm: 80].

He says: {Our Lord, You did not create this aimlessly} [Âl-'Imrân: 191].

All of this indicates the attachment of the heart to its Lord, the Creator (mighty and majestic is He), that it strives hard to attain His pleasure, seeks to honour His ordainments and commands and does not worship any other god who does not even have a whit of control over himself or

others in the heavens or earth beside Allah. All of this honours Allah (mighty and majestic is He), and is the effect of Tawheed of Ar-Robobeyya on the Mu'men.

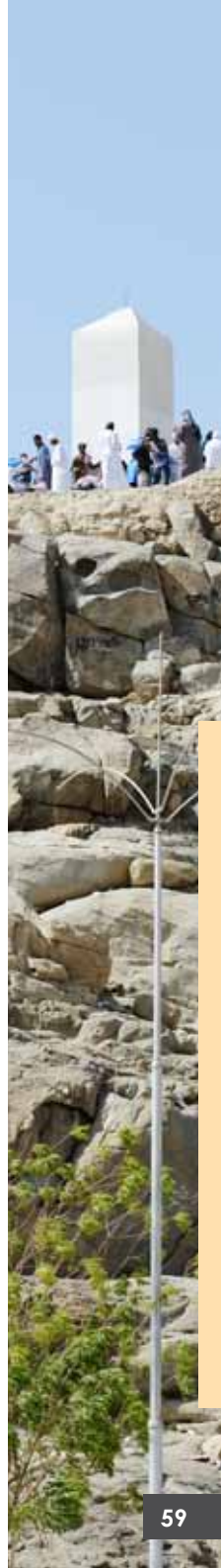


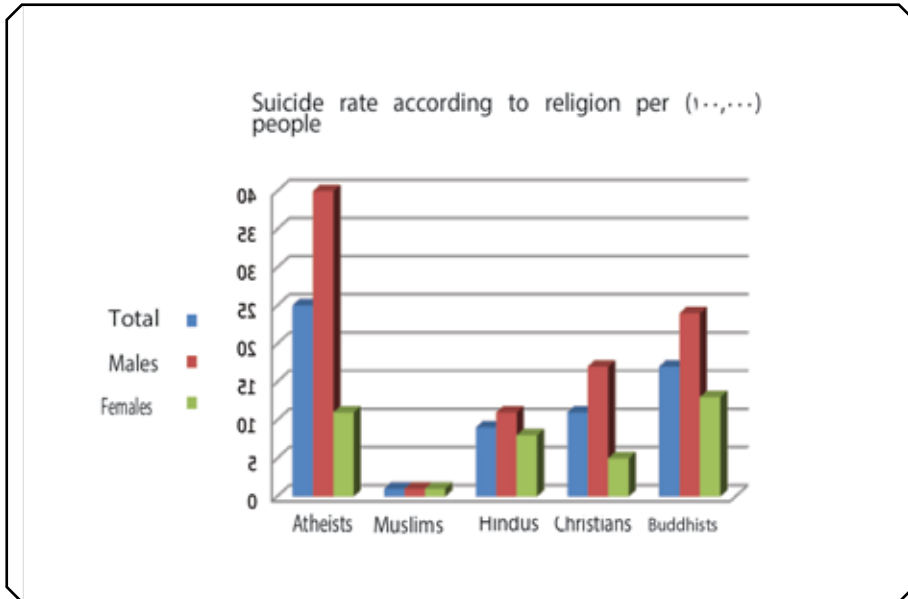
4. Atheism and its dangers

Atheism is the denial of the existence of the Creator (mighty and majestic is He), whether this is through a sick pattern of thought and morbid point of view, or just out of aversion, obstinacy and stubbornness. It is a disease that affects the mind, and results in an imbalance of thinking and darkness in the heart that makes an atheist unable to think properly and makes him have a misguided heart. He, therefore, is only able to recognize and see concrete materialism. As a result, he applies the ideas of the materialistic school of thought on humans and their beliefs, which lead to his suffering and going further astray. An atheist believes that Man is a mere piece of material on which materialistic laws is applied.

All that poses a threat in that it reduces the reality of man to sheer materialism and a harsh rationality that is deprived of the pleasures and joys of the soul. An atheist- as long as he does not believe in the existence of Allah- does whatever he wants, whenever he wants, without being scared of any torment and without having any feelings of reverence towards any god. This leads to corruption and the eventual destruction of the human natural disposition, in addition to him being a disbeliever of Allah (mighty and majestic is He) or having a tendency to divert the acts of worship, which should be directed only to Almighty Allah, to others. We, therefore, find that there is an abundance of suicides in the history of atheists, whether they were intellectuals or poets. History is full of such incidents and studies have highlighted this. In a World Health Organisation (WHO) study carried out by two experts, Dr. Jose Manuel and the researcher Alessandra Fleishman, about the relationship between religion and suicide, it was proven that the majority of people who take their lives are atheists. This is illustrated in the following diagram:

The heart is filled with disorder that can only be dispersed by being devoted to Allah. It contains a desolation that can only be eliminated with Allah's company when he is in solitude. It contains sadness that will not be dispelled except with the pleasure of knowing Him and being sincere to Him.





Questions

1. If the proofs of Allah's existence are so apparent and clear, as indicated by the mind, senses, natural disposition and religion, then why are there any atheists?!
2. Why are people aware of Allah's Robobeyya (Lordship) (that Allah is the Sustainer, Manager of affairs, Protector) before being aware of His Uluheyya (Divinity)?
3. Mention a number of proofs of the existence of Allah and His Lordship that you notice every day.
4. Mention some of the meanings of Almighty Allah's Lordship.
5. Explain the connection between atheism and suicide, and why does the former lead to the latter?