

*Religion:*

“The book that Allah revealed to *Rasool* Allah through *wahi*, (revelation) and which he passed on to the Muslims in the form in which we know it today. The internal evidence provided by the Holy Qur'an itself, as well as historical research, proves beyond a shadow of doubt that not even a comma of the original Qur'anic text has been deleted or is likely to be altered in the future. This is a unique attribute of the Holy Qur'an and is not shared by any other revealed book.”

The Holy Qur'an embodies the *deen* revealed to the earlier *anbiya* in its true and perfect form. This book does not give us merely a code of ethics; it provides us with a code of life that embodies guidance, principles and laws relating to every sphere of human life and activity. The Holy Qur'an, according to Islam, is the final authority in matters of *deen*. The injunctions and principles enshrined in this book form the cornerstone of the Islamic polity, and the limits laid down by it provide the framework within which, the laws of the Islamic state are formulated. These principles or limits are immutable, but the statutes made by the state within these four corners are open to modification and are changeable according to the needs of the times.

The Holy Qur'an is the last of the divine books, because *nabuwwa* ended with *Rasool* Allah. No subsequent human opinion or pronouncement in matters of *deen*, therefore, can be recognized as neither authoritative; nor fabricated laws repugnant to the Holy Qur'an are regarded as binding upon Muslims. The Holy Qur'an is a book of guidance for all mankind and transcends the barriers of time and space. The Islamic state is simply an instrument for the enforcement of the laws and injunctions embodied in the Holy Qur'an.

**104. *Rabb, Rabubiyya* - (ra-ba-ba)**

It is usually translated into English as the Lord, which does not convey the real meanings and significance of the Arabic word. It means one who provides nourishment, to process a thing with new additions, alterations or changes so that it should reach its goal (*Raghib*) to bring a thing gradually to perfection. *Rabb* means Nourisher, Cherisher and Sustainer. In order to turn a drop of water into a pearl, nature has to put it through a long process of development (*Taj*). This process of continued nourishment is called *rabubiyya*.

According to Ibn-e-Faris, their basic meanings are:

The process of looking after something and beautify it.

It means to keep a thing at a place or solidify it; *arabbates-sababatu behaze-hil-baldate* means the cloud remained fixed over this town or continued raining over it.

*Rabba* is also used for correction, reformation and stability, and also to collect something and keep it growing (*Taj*).

*Ribabatun* is that bag in which many arrows are collected. *Rabbad-duhan* means, he purified the oil and perfumed it (*Mobeet*).

The natural result of nourishment is greenery and refreshment that is why evergreen plants that do not wilt and maintain their greenery and freshness are called *al-ribbatu*. A thick jungle is *al-rubbato*, or a big crowd of ten thousand or over, or abundance of luxurious things (*Taj*).

Ibn-e-Qutaiba says that a *ribbi* is a *jama* or party and its plural is *ribbiun* (3:145).

*Ar-ribabo* is that sweet water which is collected in a place in abundance (*Taj*).

*Ar-rabeebato* means a treaty, a covenant or a state (*Moheet*). *Ar-ribyato* is the daughter of a wife from her previous husband; also a goat grazed at home and not sent outside so that she could be milked whenever there is a need (*Taj*).

The owner of a house is also called *rabbul-bait*, and the head of the nation is *rabbul-qaum* (*Taj*).

The elder brother is also called *rabb* (*Muntabil-Arab*).

*Rabbani* is he who has his reference to *rabb* or a learned man, sound in knowledge (*Taj*).

The Holy Qur'an begins with the verse (1:1) *Al-hamdu lillabe rabb-el-alameen* - which means, whatever is there in the universe is a living proof of His attribute of *rabubiyya*. Even a tiny seed, passing through all the stages of development attains its full growth in colour, fragrance according to a law. That is why Allah is worthy of all *hamd* as He provides nourishment to everything. The Qur'an says that just as this law is in force in the outer universe, humankind should also enforce it voluntarily in their individual and collective social lives. The objective is that a person should earn as much as he can with hard labour, retain what he needs and keep the surplus for the nourishment of others. In this way, all human beings would get the necessities of life and their latent potentialities would develop to the maximum. Those people who undertake this work are *rabbaniyyun* (3:78) and the state that would enforce this system is an Islamic state.

This is the start of Islamic teachings, it's beginning to establish this social order - and when this order (*nizam*) is established, no one would bother to collect and store material things, but the whole effort would be to spend it for the well-being of others, so that one's own self gets fully developed.

Briefly speaking, *Rabb* means one who enables a thing or a person to grow and develop and eventually realize all its potentialities, and the process by which a person (or object) thus fulfils himself is called *rabubiyya*. Nothing in the universe comes into being in a state of perfection or fulfillment; it is born with certain potentialities, which, when developed and actualized, enable the object concerned to become what it was destined to be. Like other objects and beings in the universe, man is also endowed with manifold potentialities, which, if properly developed, enable him to rise from the animal to the human level. The Holy Qur'an seeks to establish, in accordance with the divine laws, a social order under which the latent potentialities of every individual become fully realized. This realization of the individual's potentialities will include the sustenance and growth of his body as well as the fulfillment of his personality. This kind of a social system is the *rabubiyya* order, and its establishment is the ultimate purpose of *deen-ul-Islam*.

### 105. *Rabeem - Rahman - Rabma* - (ra-ha-meem)

According to Arabic grammar *rabeem* (at the balance of *faeel* like *aleem*, *bakeem*) means one who provides nourishment in the normal course of growth and development, and *rahman* (at the balance of *fulan* like *atashan*) means one who provides nourishment in full force and manifold in an emergency (*Al-Minar*). In modern biological terms, one can say that the first form *rabeem* would mean one who provides nourishment during Progressive Evolution and the second *rahman*, one who provides nourishment during Emergent