

Focusing on the core quality of Allah Ta'ala to nurture , the word Rabb appears over 900 times in the Holy Qur'an. The attachment to the Ruboobiyah of Allah is a sign of our total dependence on Him.

رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ

Rabbana taqabbal minnaa innaka

Antas Samee'ul Aleem

Our Lord, accept [this] from us. Indeed"

".You are the Hearing, the Knowing

– 2:127 –

Focusing on qubooliyah , acceptance of our acts of worship this dua made by the Khalil of Allah Ibrahim (as) epitomises the true focus of worship i.e. total acceptance in the court of Allah Ta'ala.

رَبَّنَا وَٱجۡعَلۡنَا مُسۡلِمَيۡنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةٗ مُّسۡلِمَةٗ لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبۡ عَلَيۡنَآۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ

Rabbana waj'alnaa muslimaini laka wa min zurriyyatinaaa ummatam muslimatal laka wa arinaa manaasikanaa wa tub 'alainaa innaka antat Tawwaabur Raheem

Our Lord, and make us Muslims [in submission] to You and from our" descendants a Muslim nation [in submission] to You. And show us our rites [of worship] and accept our repentance. Indeed, You are the Accepting of ".Repentance, the Merciful

– 2:128 –

مسلمين

Total submission

رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرٗا وَثَبِّتۡ أَقۡدَامَنَا وَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ

Rabbana afrigh 'alainaa sabranw wa sabbit aqdaamanaa wansurnaa 'alal qawmil kaafireen

Our Lord, pour upon us patience and plant firmly" our feet and give us victory over the disbelieving people."

– 2:250 –

The dua of Dawud عليه السلام in a time when he was much smaller than Jaalut. The usage of the words ثبت اقدارنا- indicate the great quality of steadfastness and strength in the face of hardship.

WEEK TWO :
THE RABBANA DUAS THAT ARE ATTACHED TO OUR INABILITY AND WEAKNESS IN WORSHIPPING ALLAH TA'ALA AS HE SHOULD BE WORSHIPPED.

رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا

Rabbana laa tu'aakhiznaaa in naseenaaa aw akhtaanaa

Our Lord, do not impose blame upon us if we have forgotten or erred."

– 2:286 –

The Muslim is not held accountable for actions done in a state of forgetfulness. Allaah, The Exalted, says (what means): {...Our Lord, do not impose blame upon us if we have forgotten or erred...} [Quran 2:286]

It has been reported that Allaah, The Exalted, says in response, "I have done so," as cited by Imaam Muslim.

Allaah also says (what means): {...And there is no blame upon you for that in which you have erred but (only for) what your hearts intended...} [Quran 33:5]

رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرٗا كَمَا حَمَلۡتَهُۥ عَلَى ٱلَّذِينَ مِن قَبۡلِنَاۚ

Rabbana wa laa tahmil-'alainaaa isran kamaa

hamaltahoo 'alal-lazeena min qablinaa

Our Lord, and lay not upon us a burden like that"

".which You laid upon those before us

– 2:286 –

Feeling overwhlemed with the immense amount of laws or ibadah. This word Isran refers to any covenant from Allah Ta'ala that we will be unable to full its due right .

This is a du'a asking Allah (swt) to make the path of righteousness easy upon the believers. Asking Allah (swt) for our life's tests to be ones that we are capable of enduring and overcoming. To not be tested more severely than our predecessors.

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ

Rabbana wa laa tuhammilnaa maa laa taaqata lanaa bih; wa'fu 'annaa waghfir lanaa warhamnaa; Anta mawlaanaa fansurnaa 'alal qawmil kaafireen

Our Lord, and burden us not with that which we have no ability" to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

– 2:286 –

LaaTaaqa - to have the inability - this dua is a comfort that our Deen is a perfect Deen and Allah has taken into account our inabilities. We can see the answer to this dua in the concessions given to us by our Deen.

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– 2:286 –

(And pardon us)

meaning overlook and erase our sins

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– 2:286 –

(And forgive us) cover our sins and do not disgrace us (And have mercy on us) for we do not attain good deeds except through Your obedience and we do not abandon Your disobedience except through Your mercy

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– 2:286 –

(You are our Protector) our supporter, our protector and our guardian (So give us victory over the disbelieving people).

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– 2:286 –

Sa'id ibn Jubayr narrated on the authority of Ibn Abbas (may Allah be pleased with them both) regarding the words of Allah the Almighty: {Your forgiveness, our Lord}, Allah the Almighty said: "I have forgiven you." And regarding His words: "Do not impose blame upon us if we forget or make a mistake," he said: "I will not impose blame upon you." (Our Lord, and lay not upon us a burden) He said: "I will not impose a burden upon you." (And do not burden us with that which we have no ability to bear) He said: "I will not impose a burden upon you." (And pardon us) to the end of it. He said: "I have pardoned you and forgiven you and have had mercy upon you and given you victory over the disbelieving people."

WEEK THREE

THOSE RABBANAS THAT PROTECT OUR ACTS OF WORSHIP

رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ

Rabbanaaa innaka ta'lamu maa nukhfee wa maa nu'lin; wa maa yakhfaa 'alal laahi min shai'in fil ardi wa laa fis samaaa

Our Lord, indeed You know what we conceal and what we declare, and" ".nothing is hidden from Allah on the earth or in the heaven

– 14:38 –

This dua focues on the vakue of the secret actions - of the constant attachemnt of the inner actions to Allah Ta'ala.

Wahb ibn Munabih:

"O my son, Purify the act of obedience for Allah with a sincere inner reality that affirms the deed you have done for Allah outwardly (or publicly). As for the action done in public, do not think that it is a means of salvation any more than the secret one. The similitude of the public deed with a secret one is like the similitude of the leaves with the roots. The public deed is like the leaf, and the secret deed is like the root. If the root becomes rotten, the whole of tree is destroyed including the leaves and the trunk. And if the root is sound, the whole tree is sound, including the fruits and the leaves. So the appearance of the tree remains good so long as its roots are hidden, with nothing to be seen of them. Likewise, the Deen of a person remains righteous so long as he has a righteous inner (hidden) reality which agrees with his public actions done for Allah. For the public deeds benefit the hidden actions in the same way the roots benefit the tree. And if the leaf's life was there before the root, the branches are a decoration and beauty. If the hidden deed (or reality) is the foundation of the Deen, then the public deed is what beautifies the Deen if a believer performs it seeking only the pleasure of his Lord."

رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ

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Imam Ghazali said: Knowledge is a worship of the heart, a secret prayer, an inward form of drawing closer to Allah. Just as the prayer is not valid without the cleansing from ritual and physical impurity, likewise, inward worship and the establishment of the heart upon knowledge is not correct without cleansing it from the dirt of (bad) manners and the impurities of (bad) characteristics.

Imam Ash-Shafiee said: I wish that the everyone knew what I know and not attribute even a letter of it to me.

FASTING IN SECRET

Of the most amazing things in Adh-Dhahabi's Siyar is the statement of Ibn Abi Ali who said: Dawud ibn Abi Hind fasted for 40 years without his family knowing! He used to give the food his family prepared for him to the poor on the street. So the poor and his family both thought he had been fed.

'Amr bin Qais Al-Malaa'i fasted for 20 years without his family knowing.

Others would go to such lengths to hide their fasts that they would put grease on their lips.

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CRYING IN SECRET"

There are seven whom Allah will shade with His shade on the day when there will be no shade except His... a man who remembers Allah when he is alone, and his eyes fill up."

Zaida said Mansur ibn Al-Mutamir used to pray by night, fast during the days and used to cry, for 60 years. His mother said to him: O my son, why are you killing yourself like this? He responded: I know better what I have done to myself. When the morning would approach, he would put kohl in his eyes (to hide the fact that he was crying), oil his hair, gloss his lips (to hide his fasts) and go out to the people.

Muhammad ibn Wasi' said: I have seen men, and amongst them would be a man whose head would be next to his wife's head on the same pillow, and his tears would soak all that's underneath his cheek, yet his own wife wouldn't even know it. I have seen men lining up in a row (for prayer), and amongst them a man would stand, his tears flowing down his cheeks, yet the person next to him wouldn't even know it.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ ٱلْوَهَّابُ

Rabbana laa tuzigh quloobanaa ba'da iz hadaitanaa wa hab lanaa mil ladunka rahmah; innaka antal Wahhaab

Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower".

– 3:8 –

REMOVING THE EGO FROM IBAADAH VS UNDERSTANDING THE MERCY OF ALLAH TA'ALA

Then the Most High informed us about those firmly grounded in knowledge that they will call upon Him and say, "Our Lord, let not our hearts deviate after You have guided us." That is, do not make them deviate from the truth out of ignorance and stubbornness on our part, but rather make us upright, guiding and guided, so make us steadfast in Your guidance and protect us from what You have afflicted the deviants. "And grant us from Yourself mercy." That is, great mercy by which You guide us to good deeds and protect us from evil deeds. "Indeed, You are the Bestower." That is, generous in gifts and grants, abundant in benevolence, with which Your generosity encompasses all of creation.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ

Rabbij'alnee muqeemas Salaati wa min zurriyyatee Rabbanaa

wa taqabbal du'aaa

My Lord, make me an establisher of prayer, and [many] from"

".my descendants. Our Lord, and accept my supplication

– 14:40 –

فمعنى التوفيق يدور حول إلهام الخير، وتيسيره؛ جاء في لسان العرب: ووَفَّقه اللَّهُ سُبْحَانَهُ لِلْخَيْرِ: أَلهمه وَهُوَ مِنَ التَّوْفيق، وجاء في المعجم الوسيط: (التَّوْفِيق) من الله للْعَبد سد طَرِيق الشَّرّ وتسهيل طَرِيق الْخَيْر.

The meaning of "tawfiq" revolves around inspiring good and facilitating it. Lisan al-Arab states: "And Allah Almighty guided him to good" means He inspired him, and this is from "tawfiq." Al-Mu'jam al-Waseet states: "Tawfiq" from God to the servant means blocking the path of evil and facilitating the path of good.

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Rabbij’alnee muqeemas Salaati wa min zurriyyatee Rabbanaa wa taqabbal du’aaa

My Lord, make me an establisher of prayer, and [many] from“ ”.my descendants. Our Lord, and accept my supplication

– 14:40 –

وطريق التوفيق في الدارين بينه الله في القرآن بيانا شافيا؛ فقال: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ {النحل:97}، قال ابن كثير: هذا وعد من الله تعالى لمن عمل صالحا. وهو العمل المتابع لكتاب الله تعالى وسنة نبيه من ذكر أو أنثى من بني آدم، وقلبه مؤمن بالله ورسوله، وإن هذا العمل المأمور به مشروع من عند الله. بأن يحييه الله حياة طيبة في الدنيا، وأن يجزيه بأحسن ما عمله في الدار الآخرة.

.والحياة الطيبة تشمل وجوه الراحة من أي جهة كانت، وقد روي عن ابن عباس وجماعة أنهم فسروها بالرزق الحلال الطيب

.وعن علي بن أبي طالب. رضي الله عنه. أنه فسرها بالقناعة، وكذا قال ابن عباس، وعكرمة، ووهب بن منبه

.وقال علي بن أبي طلحة، عن ابن عباس: أنها السعادة

.وقال الحسن، ومجاهد، وقتادة: لا يطيب لأحد حياة إلا في الجنة

.وقال الضحاك: هي الرزق الحلال والعبادة في الدنيا، وقال الضحاك أيضا: هي العمل بالطاعة والانشراح بها

.والصحيح أن الحياة الطيبة تشمل هذا كله. انتهى

فأساس التوفيق عمل الصالحات، ويعين العبد على ذلك التضرع، والافتقار إلى الله، والاستعانة به على طاعته؛ كما علمنا سبحانه في قوله تعالى: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ {الفاتحة:5}، ومما ينفع في هذا المقام الدعاء بوصية النّبيّ صَلَى اللّه عليه وسَلّم لمعاذ. رضي الله عنه. حين قال: أُوصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ ,اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ. رواه أحمد وأبو داود

Allah Ta’ala has clearly explained the path to success in both worlds in the Qur'an. He said: “Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely reward them according to the best of what they used to do.” (An-Nahl: 97). Ibn Kathir said: This is a promise from God Almighty to whoever does righteousness—that is, deeds that follow the Book of Allah Almighty and the Sunnah of His Prophet, whether male or female, from among the children of Adam, and whose heart believes in Allah and His Messenger, and that this commanded deed is prescribed by God—that God will grant them a good life in this world and reward them according to the best of their deeds in the Hereafter.

A good life encompasses all aspects of comfort, regardless of its source. It has been narrated from Ibn Abbas and a group that they interpreted it as lawful and good provision. On the authority of Ali ibn Abi Talib (may Allah be pleased with him), he interpreted it as contentment. Ibn Abbas, Ikrimah, and Wahb ibn Munabbih also said the same.

Ali ibn Abi Talhah said, on the authority of Ibn Abbas [ra]: It is happiness.

Al-Hasan, Mujahid, and Qatadah said: No one will find life pleasant except in Paradise.

Al-Dahhak said: It is lawful sustenance and worship in this world. Al-Dahhak also said: It is performing acts of obedience and finding joy in them.

The correct view is that a good life encompasses all of this. End quote.

The foundation of success is performing righteous deeds, and what helps a servant achieve this is humility, being in need of Allah, and seeking His help in obeying Him. As Allah the Almighty taught us in His saying: “You alone do we worship, and You alone do we ask for help” (Al-Fatihah: 5). Among the supplications that are beneficial in this regard is the advice of the Prophet (peace and blessings of Allah be upon him) to Muadh (may Allah be pleased with him) when he said: “I advise you, Muadh, not to neglect to say after every prayer: ‘O Allah, help me to remember You, to thank You, and to worship You properly.’” Narrated by Ahmad and Abu Dawud.

رَبَّنَا ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِلۡمُؤۡمِنِينَ يَوۡمَ يَقُومُ ٱلۡحِسَابُ

Rabbanagh fir lee wa liwaalidaiya wa lilmu'mineena Yawma yaqoomul hisaab

Our Lord, forgive me and my parents and the believers the Day the"
".account is established

– 14:41 –

:Recommended use

Du'a of Prophet Ibrahim (as) Recommended use: Du'a asking Allah (swt) to forgive yourself and to forgive your parents. Abu Hurairah (ra) said, "The dead person can be raised a degree after his death. He said, 'My Lord, how is "'.this?' He was told, 'Your child can ask for forgiveness for you

(Al-Adab Al-Mufrad 36)

رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ

Rabbanaaa innanaa nakhaafu ai yafruta 'alainaaa aw ai yatghaa

Our Lord, indeed we are afraid that he will hasten"

".[punishment] against us or that he will transgress

– 20:45 –

WHEN FEAR HOLDS YOU BACK

THE QUALITY OF SEEKING HELP FROM ALLAH IN THE MIDST OF YOUR FEARS - THIS IS THE FOCUS OF DOING ANYTHING IN OUR LIVES.