

‘40 Rabbana’

Fisabilillah Publications



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ○

Our Lord! Accept from us this (service): verily You alone are the All-Hearing, the All-Knowing

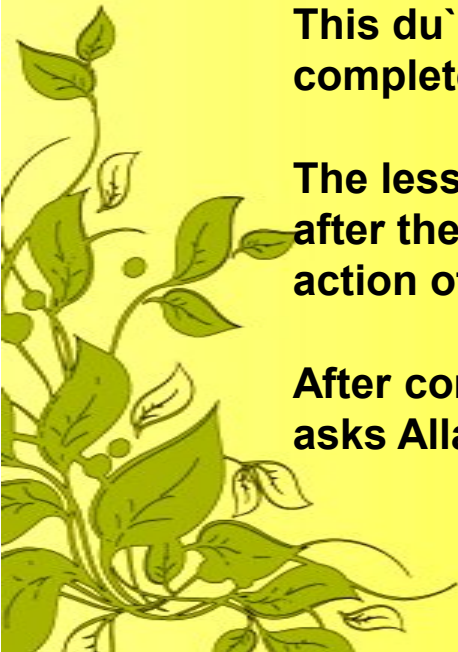
Al Baqara 127

This du`a was read by Prophet Ibrahim and Prophet Ismail when they completed the building of the Ka'bah.

The lesson is that a person must not be satisfied with actions only. Rather, after the action, be humble and beg Allah to accept it. This is taught from the action of Prophet Ibrahim.

After completing such a lofty action he does not express pride, rather he asks Allah to accept the action.

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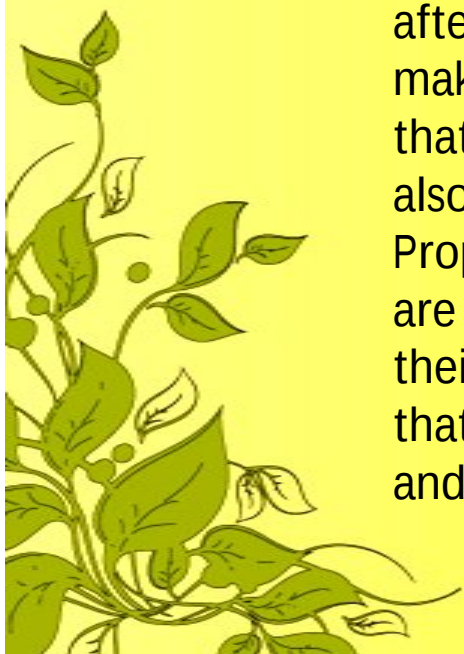
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا
مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ○

“Our Lord! Make us (Muslims), submissive to Your Will, and raise from our offspring a (Muslim) community submissive to you, and teach us our rites of worship and relent towards us. Verily You alone are the most relenting, the Ever-Merciful.”
Al Baqara 128

1. This is also the *du`a* of Prophet Ibrahim .
2. This *du`a* is the end result of Prophet Ibrahim's fear and recognition of Allah after completing actions. Whilst being obedient and subservient, one should make this *du`a* for obedience and subservience to Allah alone. The reason is that when the recognition of Allah is increased in a person his realization is also increased.

Prophet Ibrahim also made *du`a* for his offspring. The close servants of Allah are more concerned about the spiritual welfare of their offspring especially their welfare in the Aakhirah. Another reason for praying for the off-spring is that they may, by their good deeds set a good example to future generations and the nation of Islam will benefit as a whole. *Mariful Qur'an vol. 1. P328/9*



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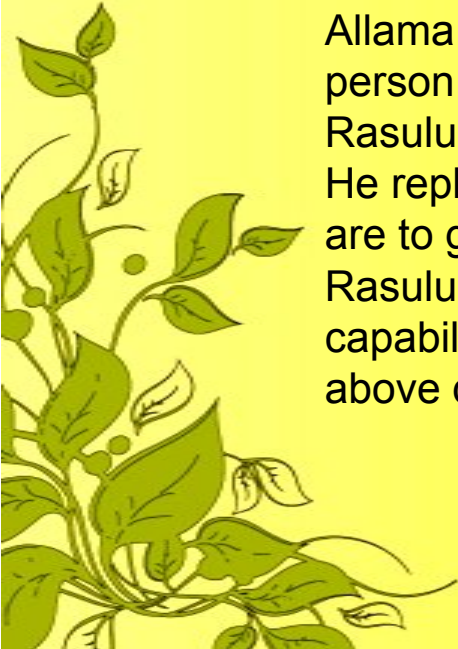
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord! Grant us good in the world and good in the Hereafter and save us from the torment of the fire.
Al Baqara 201

Rasulullah (PBUH) used to recite this *du`a* very often. *Mariful Quraan P. 492 and Tafseer Mazhiri P. 403 from Anas*

This *du`a* is *masnun* especially during *tawaaf*. *Ibid*

Allama Bagawi narrates that Hazrath Anas said: Once Rasulullah (PBUH) saw a person who became so thin and weak like a bird hatching out from an egg. Rasulullah (PBUH) asked him : Do you make *du`a* to Allah? He replied: O Rasulullah I used to make this *du`a*: "O Allah! What punishment you are to give me in the Akhirah, give it to me in this world". Rasulullah (PBUH) said in astonishment "Subhanallah you do not have the capability to withstand that punishment. Why don't you make this *du`a*? (i.e. the above *du`a*)". He made this *du`a* and was cured. *Tafsir Mazhari - P 403 - from Muslim*



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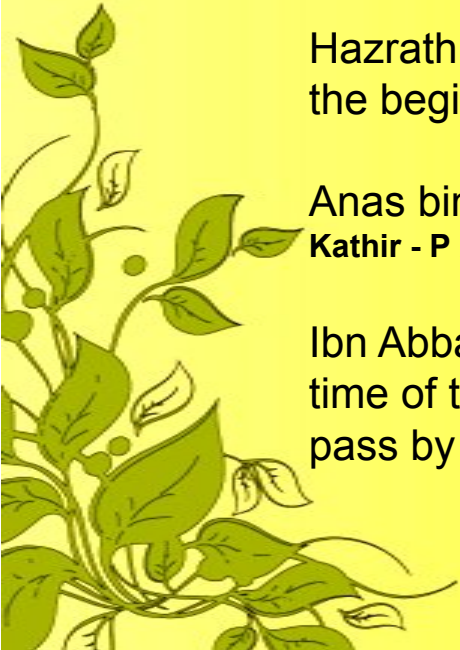
Hazrath Abdullah bin Saaib relates that Rasulullah (PBUH) used to recite the above du`a between Rukn Jamah and Rukn Aswad. Ibid - From Abu Dawud, Nasai, Ibn Hibban, Hakim

Hazrath Abu Hasan bin Dahhak narrates that Hazrath Anas used to say that even if Rasulullah (PBUH) used to make du`a a hundred times he would begin with the above du`a and end off with it as well, and if he used to make two du`a then one of it used to be the above. Ibid - Ibn Abi Shaiba

Hazrath Naqi bin Makhlad narrates from Hazrath Anas the above ayah used to be in the beginning of Rasulullah's (PBUH) du`a, the middle and at the end.

Anas bin Malik t narrates that Rasulullah (PBUH) used to recite the above du`a. Ibn Kathir - P 251 - From Bukhari

Ibn Abbas t narrates that Rasulullah (PBUH) said "I do not pass any corner (at the time of tawaaf), but I see an angel at that corner saying Ameen". Thus when you pass by it, recite the above du`a. Ibid



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“Good in the world” according to:-

Hazrath Ali: A pious spouse

Hazrath Qatadah: It means peaceful existence and necessary livelihood

Hazrath Hasan Basri: It means knowledge of Islam and prayer.

Hazrath Suddi: It means Lawful earnings

Hazrath Ibn Umar: It means righteous children and goodwill of other human being

Hazrath Jafar: It means ‘good health, honest living, knowledge of Qur’an, victory over the enemies of Islam and the company of the pious

Teachings of Islam: Virtues of Tabligh

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