

# RAMADAN

## IMMERSION



Ustadh Ubaydullah  
Evans

- As a reminder, the Prophet SAW said that dua is the essence of our worship.
  - When we supplicate to Allah, we affirm the belief that He exists and that He is Listening.
  - When we supplicate to Allah, we know He can give us everything we need.

### Dua #3: The Dua of Ibrahim and Ismail AS

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ  
السَّمِيعُ الْعَلِيمُ (2:127)  
رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ  
عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ (2:128)

And remember Abraham and Isma' il raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing. (2:127)

"Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful. (2:128)

- Ibrahim and Ismael AS made this dua as they were building the Kabah.

- Ibrahim and Ismail AS ask Allah to accept from their act of worship.
  - The important part of our acts of worship is not that we perform the deeds, but rather that it is accepted by Allah.
  - Umar RA said that if we knew for certain that even one of our deeds was accepted, there might be room for us to feel some assurance.
  - Umar RA also said that we live between hope and fear. My hope in Allah is such that if He announced that everyone was going to Hell and only one person would going to Heaven, my hope in Him is such that I would believe the one person is me and if it was announced that everyone will go to Heaven but one person will go to Hell, my fear in Him is such that I would believe the one person is me.
  - In order for Allah to accept our deeds, our niyyah (intention) must be entirely for Him.
- Even though this supplication was done by them after countless actions that proved their sincerity, they still asked for acceptance.
- In this dua, they call upon Allah's names as the Hearing and the Knowing.
  - Unlike some philosophers who believe in God, but do not believe the world functions with His active presence, we believe in Allah who performs miracles and responds to prayers.
  - Our God is Hearing and He is Aware of everything happening to us.
  - When Ibrahim AS was cast into the fire, an angel came to him and asked if he needed anything. Ibrahim AS said, "From you? No. But as for my Lord, His knowledge of my state suffices me."
    - This does not mean that dua is not necessary.
    - Making dua increases us in our understanding of our slavehood to Allah.
  - By making dua to Allah reminds us of our servitude to Allah.
- Then they ask Allah to make them submissive to Him.

- Although Ibrahim AS has done many acts of submission, he is still asking Allah to make him submit.
- Submission to Allah is a continuous process and never ends.
- This submission is a loving level of compliance.
- And then they ask for their descendants to submit as well.
  - They, as many people, want to establish something that outlives them and goes past their death.
  - In the Islamic tradition, legacy takes place in three forms: charity, beneficial knowledge people benefit from, and righteous children who pray for you.
  - Ibrahim AS and Ismail AS desired that legacy.
  - We mention Ibrahim AS in all of our prayers, as we ask for peace for him after our Prophet SAW.
  - The three monotheistic faiths, Judaism, Christianity, and Islam are known as “Abrahamic” faiths.
    - These are indicators of his accepted legacy.
- Some nowadays call themselves “spiritual” yet they do not follow any kind of organized religion.
  - They state that they have a personal connection with God.
  - Ultimately, what this ends up being is an effort to worship God however they desire.
- Whereas we as Muslims desire to worship Allah the way He wants us to worship Him, which is what Ibrahim and Ismail AS ask for in this dua.
  - They ask Allah to show them His rituals so they can submit to Him properly.
  - In the same way, the Prophet SAW would tell his ummah to pray the way he prayed, not the way we personally desire to pray.
- Despite this amazing act of building the Ka’aba, they then seek repentance from Allah.
  - What repentance truly means is to turn towards Allah.
  - When we turn towards Him, He turns toward us.

- When we make tawba, it is a process of continuous turning to Him, and Him Turning towards us, in which His Turning is much, much greater.
- Normally one asks for repentance after a deed of wrongdoing, but they do it after a righteous one.
- Similarly, the Prophet SAW would seek forgiveness at least 70 times a day.
  - Although he SAW was divinely protected from error, he still made tawba.
- Allah is At-Tawwab, the Oft-Turning, a name they call upon in this dua.
  - He SWT always turns towards His servants.
  - One of the best actions that has been done ever was to build the Ka'aba, and after doing so they ask Allah to turn towards them.
    - This is the beauty of repentance.