

**Manifestations  
Of The All- Merciful**

Reflections on the Daily Supplication of the  
Holy month of Ramadan- Part I

*Abu Muhammad Zaynu 'I 'Abidin*

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## مظاهر الرحمن

***Manifestations of the All-Merciful***  
***Reflections on the Daily Supplication of the Holy month of Ramadan***  
***Part I***

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***In the Name of Allah,  
the All-Merciful, the All-Beneficent***

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

***O Allah, Bless Muhammad & his Progeny***

### **Humble Presentation**

I humbly present this short commentary of the daily supplication of the Holy Month of Ramadan to the Holy Prophet Muhammad (s) and his infallible progeny (upon whom be peace), who represent the perfect Manifestations of the AII-Merciful, and sincerely pray to the AII-Merciful Lord to accept the same.

This humble attempt should be taken as a point of ascent to the meanings of other supplications narrated from the Holy Prophet (s) and his infallible progeny ('a). When reciting any supplication, one should never limit himself/herself with the periphel"y but should struggle for the center and the spirit. Our initial journey would be 'the journey of thought and concept', but this should transport us to overhaul ourselves and 'comprehend the kernal of prayer'. May Almighty Allah assist all of us before we lose the priceless opportunity of this transient life.

*Walhamdu lillahi Rabbi 'I 'Alamin*

*And All praises belong solely to Allah, the Lord of the Universe*

*Utterly destitute to the All-Affluent*

*Abu Muammad Zaynu 'I 'Abidin*

*Qum al-Muqaddasa*

*Sha'ban al-M'azzam 1423*

From the heavenly atmosphere of the neighborhood of Hadrat Fatima Masuma ('a), may the Almighty imbue our hearts with intense love for her, and may He Grace us with her intercession- Amin

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اللَّهُمَّ ادْخِلْ عَلَى أَهْلِ الْقُبُورِ السُّرُورَ

اللَّهُمَّ اغْنِ كُلَّ فَقِيرٍ

اللَّهُمَّ أَشْبِعْ كُلَّ جَائِعٍ

اللَّهُمَّ اكْسُ كُلَّ عُرْيَانٍ

اللَّهُمَّ اقْضِ دَيْنَ كُلِّ مَدِينٍ

اللَّهُمَّ فَرِّجْ عَنَّا كُلَّ مَكْرُوبٍ

اللَّهُمَّ رُدِّ كُلَّ غَرِيبٍ


اللَّهُمَّ فَكِّ كُلَّ أَسِيرٍ

Introduction

***Understanding  
The Merit of The Du'a'***

## Introduction

The Holy Prophet (s) is reported to have said:

  
 مَنْ دَعَا بِهَذَا الدُّعَاءِ فِي شَهْرِ رَمَضَانَ بَعْدَ الْمَكْتُوبَةِ اسْتُغْفِرَتْ ذُنُوبُهُ إِلَى يَوْمِ الْقِيَامَةِ

Whosoever supplicates with this prayer in the Holy month of Ramadan after the prescribed prayer, his sins (*dhunub*) would be forgiven till the Day of Judgment.<sup>1</sup>

Du'a is not a mere verbal utterance, but "a state of real want," which mostly is manifested by the verbal supplication. So long as there is no harmony between "the inner state of want" and "the verbal utterance," the supplication would lack its spirit.

Realizing this, we say that "the state of yearning for the betterment of every human species" is an 'innate want' of every human being who enjoys an untainted soul. This is because every human being has been fashioned with the Attributes of Almighty Allah. And one such attribute is "mercy" which is all-embracing. Therefore the human being innately wants the betterment of every other human being. The reason why many of us do not experience this quality is our separation from the neighborhood of our All-Loving Creator. Therefore we need to undergo self-purification to realize this quality that has been veiled due to the accumulation of sins and attachment to the world of matter. And when we experience the state of "yearning for the betterment of others" and translate the same in the form of words, our supplication would carry meaning, and we would benefit from its great merit.

Those however who have not attained this station of proximity should never despair but recite this prayer regularly with reflection. . If such supplications of light were intended for perfect human beings only, the Holy Prophet (s) would not teach it to all and sundry. Therefore, we should always try to recite the supplication with reflection and change. If one were to inculcate the sublime thoughts contained in this prayer, he/she can really wake up from his/her deep slumber and change his/her life.

In this Graceful Month when the over-flowing Grace of the All-Gracious is continuous, let us humbly ask Almighty Allah to enable

<sup>1</sup> 'Allama Majlisi, *Bihar al-Anwar*, v.95, p.120, ch.6

us to be among those who utter this wonderful supplication as a translation of our inner spirits.

**Section 1**

اللَّهُمَّ ادْخِلْ عَلَى أَهْلِ الْقُبُورِ السُّرُورَ

**0 Allah, Instil happiness in the spirits  
of the Inhabitants of the grave**

اللَّهُمَّ ادْخِلْ عَلَى أَهْلِ الْقُبُورِ السُّرُورَ

O Allah, Instil happiness in the spirits  
of the Inhabitants of the grave

### Supplication and the Law of Cause & Effect

Du'a' is an excellent means of achieving one's legitimate ends.

The universal law of 'cause and effect' itself encourages us to seek help from the Principal Cause- who is Almighty Allah. Thus even in circumstances when things can be acquired through natural means, one should not think that he/she is needless of supplication.

Some, on the other hand, may think that supplication is sufficient and there is no need of achieving our goals through the means that are at our disposal. Clearly, this path also is that of ignorance, for Almighty Allah has established the system of cause and effect and encouraged the human being to employ the same for his exalted ends. The following word of wisdom from Imam al-Sadiq ('a) endorses this:

أَبِي اللَّهِ أَنْ يُجْرِيَ الْأَشْيَاءَ إِلَّا بِأَسْبَابِهَا، فَجَعَلَ لِكُلِّ شَيْءٍ سَبَبًا

Allah does not permit things to take place except by their causes; thus He made a cause for every thing.<sup>2</sup>

### Seeking the Cause of Instilling Happiness

Having known the aforesaid, every understanding supplicant, would seek *the causes* that "instil happiness in spirits of the inhabitants of the grave" apart from praying for the same. Our holy traditions (which indeed are extensions of "Light") have informed us how to make the deceased happy. Following are traditions worthy of contemplation:

1. Imam al-Sadiq ('a) was asked: 'Is it possible to recite prayers for the dead?' He said, 'Yes, and added:

2 'Allama Majlisi, *Bihar al-Anwar*, v.2, p.90

إِنَّ الْمَيِّتَ لَيَفْرَحُ بِالتَّرْحُمِ عَلَيْهِ وَالإِسْتِغْفَارِ كَمَا يَفْرَحُ الْحَيُّ بِالْهَدِيَّةِ

Surely a dead person rejoices when he is pitied upon and forgiveness is sought for him, as is the case of a living being upon receiving a gift.<sup>3</sup>

2. The Holy Prophet (s) once passed by the grave of a person, who was buried a day before, and saw his family weeping. Observing this, he said:

لرُكْعَتَانِ خَفِيفَتَانِ مِمَّا تَحْتَفِرُونَ أَحَبُّ إِلَيَّ صَاحِبِ هَذَا الْقَبْرِ مِنْ دُنْيَاكُمْ كُلِّهَا

'Two small units of prayer which you consider insignificant is more lovable to the inhabitant of this grave than your world in its entirety.'<sup>4</sup>

3. The Holy Prophet (s) is reported to have said:

إِنَّ الْهَدَايَا لِلْأَمْوَاتِ الدُّعَاءُ وَالإِسْتِغْفَارُ

'Certainly the gifts [of the living] for the dead are *du'a* (supplication) and *istighfar* (seeking forgiveness of the sins of the dead).'<sup>5</sup>

4. Imam 'Ali al-Rida ('a) is reported to have said:

مَا مِنْ عَبْدٍ زَارَ قَبْرَ مُؤْمِنٍ فَقَرَأَ عَلَيْهِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ سَبْعَ مَرَّاتٍ إِلاَّ غَفَرَ اللَّهُ لَهُ  
وَإِلْصَاحِبِ الْقَبْرِ

Whosoever of God's servants visits the grave of a believer, and recites seven times *"Inna anzalnahu fi laylati qadr [...]"* Allah would forgive him and the inhabitant of the grave.<sup>67</sup>

5. The Holy Prophet (s) is reported to have said:

مَنْ مَرَّ عَلَى الْمَقَابِرِ فَقَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ إِحْدَى عَشْرَةَ مَرَّةً وَوَهَبَ أَجْرَهُ لِلْأَمْوَاتِ  
أُعْطِيَ مِنَ الْأَجْرِ يَعْدِدُ الْأَمْوَاتِ

3 Mawla Fayg Kashani, al-Mahajjat al-Bayda', v.8. p.292

4 *Tanbihu 'l Khawatir*, p.453

5 Mawla Fayg Kashani, al-Mahajjatu 'l Bayda " v.8, p.291)

6 Sayyid Yusuf Ibrahimiyani Amuli, *Armaghane Asman*, p.541

7 Shaykh Saduq, *Man La Yahduruhu ' Faqih*, v.I, p.181