

**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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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 عَرَبِيٍّ

اللَّهُمَّ اقْضِ دَيْنَ كُلِّ مَدِينٍ

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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.¹

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

¹ '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.²

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 وَ الإِسْتِغْفَارِ 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.³

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:

لرُكُوعَتَانِ 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.'⁴

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

إِنَّ الْهَدَايَا لِلْأَمْوَاتِ الدُّعَاءُ وَ الإِسْتِغْفَارُ

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

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 إِلَّا غَفَرَ اللَّهُ لَهُ
وَ لِصَاحِبِ 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.⁶⁷

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

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

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

4 *Tanbihu 'I Khawatir*, p.453

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

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

7 Shaykh Saduq, *Man La Yahduruhu ' Faqih*, v.1, p.181

Whosoever passes by the graves and recites *Qul Huwallahu Ahad* 11 times and gifts its reward to the dead, he is rewarded equal to the number of the dead⁸.

6. Imam Ja'far al-Sadiq ('a) is reported⁹ to have said:

تَدْخُلُ عَلَى الْمَيِّتِ فِي قَبْرِهِ الصَّلَاةُ وَالصَّوْمُ وَالْحَجُّ وَالصَّدَقَةُ وَالْبِرُّ وَالِدُّعَاءُ وَ
يُكْتَبُ أَجْرُهُ لِلَّذِي فَعَلَهُ وَ لِلْمَيِّتِ

Prayers, Fasting, Hajj, Sadaqa, good deeds and Du'a reach the dead in his grave, and their reward is written for [both] the doer and the deceased.

7. Imam Ja'far al-Sadiq ('a) is reported¹⁰ to have said:

مَنْ عَمِلَ مِنَ الْمُسْلِمِينَ عَنْ مَيِّتٍ عَمَلٍ [عَمَلًا] خَيْرٍ أضعَفَ اللهُ لَهُ أَجْرَهُ وَ نَفَعَ اللهُ بِهِ
الْمَيِّتَ

Whosoever among the Muslims does a good act for a dead person, Allah rewards him manifold and Allah makes the dead benefit from the same.

Therefore, as we pray for the deceased to attain happiness in the intermediate realm (*barzakh*), we should also struggle to employ the means of their happiness set before us and humbly pray to Almighty Allah to accept our deeds.

The late Ayatullah Shahab al-Din Mar'ashi in his last Will¹¹ gave thought provoking advices to His son. One of them was:

"I advise him (my son) to read the Holy Qur'an and send its blessings to the souls of those Shi'ites of the Household of the Holy Prophet (upon whom be peace) who did not leave any offspring."

Therefore, in this Holy month of grace, let us not forget the inhabitants of the grave, including those whom we are not familiar with. In addition, let us also pray for the well-being of those *kuffar*

⁸ al-HajI Mirza I:ilsayn al-NilrI al-Tabrasi, *Mustadrak al-Wasli'il*, v.2, p. 483

⁹ al-Shaykh Muhammad bin al-Hasan al-Hurr al-' Amili, *Wasa'il al-Shi 'a ila Tahsili Masa'il al-Shari 'a*, v.8, p.279

¹⁰ *Ibid.*

¹¹ Ayatullah al-'Uzma Mar'ashi al-Najafi, *Wasiyyatnameye Ayatullah al-'Uzma .Mar'ashi*

(disbelievers), who although were apparently known to be disbelievers, but had professed the unity of Allah and became Muslims prior to the departure of their souls from this world. In his *Chehl Hadith* (Forty Traditions), the late Imam al-Khumayni (may Allah elevate his soul) relates something thought provoking from his teacher in *'Irfan* (Divine gnosis) -Ayatullah Shah Abadi. He says:

"Our Shaykh, an accomplished 'arif that he was (i.e. Ayatullah Shah Abadi)- may my soul be his ransom- used to say: "Never call down curses (*Ia'n*) on anybody, though he be a *kafir* concerning whom you do not know how he made the transit from this world to the next, and unless an infallible wali (saint) informs you concerning his condition after death. For it is possible that he may have attained faith before the time of death. Hence let your curse be of a general character.""¹²

And in another place¹³ he says:

"Our great master, the accomplished 'arif, Shahabadi- *ruhi fidah*- used to say, ' Do not look down on even a *kafir* (non-believer} in your heart. It is possible that the divine light of his inner nature may lead him to faith and your rebuke and disdain may lead you towards a wretched life in the Hereafter. Of course to practice *al amr bi 'I-ma'ruf wa al-nahy 'ani 'I munkar* (enjoining right' conduct and forbidding bad behavior) is something different from the inner feeling of contempt.' He would even say, 'Never curse the unbelievers regarding whom it is not known that they will leave the world in the state of unbelief. If they leave the world as rightly- guided servants of God, their spiritual rectitude may prove to be an obstruction in the way of your own spiritual advancement.'"

Therefore, as we utter this verse of supplication, let us commit ourselves in performing deeds of virtue for the deceased Muslims, for a practical expression of real want of the happiness of the deceased.

¹² Imam al-Khumayni, *Chehl Hadith*, 28th tradition

¹³ Imam al-Khumayni, *Chehl Hadith*, 3rd tradition

Section 2

اللَّهُمَّ اغْنِ كُلَّ فَقِيرٍ

O Allah, Enrich every Indigent (poor)

The Supplicant's All-Embracing Spirit

[*Allahumma aghni kulla...*]: One preposition employed in nearly every verse of this supplication is "kull" which means "every". The supplicant always tries to seek the betterment of every human being. He assumes a Divine spirit throughout the invocation. Egoism no more exists. He frees himself from the shackles of yearning only for the betterment and repose of the self. The Holy Prophet (s) and his infallible progeny were of such character. They yearned for the betterment and emancipation of all. In order to understand this exalted spirit better, study the following quotations of the Holy Qur'an and traditions:

I. Almighty Allah says in the Qur'an [Chapter al-A'raf- 7: 156]:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

And My Mercy encompasses all things [i.e. every dependent being].

2. And in [Chapter al-Anbiya'- 21:107] addressing His Noble Messenger, He says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And we have not sent you but as a mercy for the worlds

3. And in [Chapter al-Kahf- 18:6] addressing His Beloved He says:

فَلَعَلَّكَ بِنِعْمِ نَفْسِكَ عَلَىٰ ءَاثَرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

Then it is near that you will kill yourself in grief, for their outcomes, if they do not believe in this announcement. [MK. Trans.]

4. The following is a radiant verse of the daily du'a' of the holy month of Rajab:

يَا مَنْ يُعْطِي مَنْ لَمْ يَسْأَلْهُ وَمَنْ لَمْ يَعْرِفْهُ تَحَنُّنًا مِنْهُ وَرَحْمَةً

O one who always gives to one from whom He is not asked and who knows Him not. He does this out of his Kindness and Mercy.

5. Almighty Allah says in [Chapter Taha-20:2]:

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

We did not send the Qur'an so that you distress yourself [in the path of propagation by struggling to force the people towards it]

6. And in [Chapter al-Fatir- 35:8] He says:

...فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَةً...

...And therefore do not consume yourself for them due to grief [of their unbelief]...

7. And in [Chapter al-Mumtahana- 60:8] He says:

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوا مِنْ دِينِكُمْ أَنْ تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Allah does not forbid you from doing good and acting fairly with those who have not made war against you on account of religion nor driven you out of your homes; surely Allah loves those who act equitably.

8. In a will¹⁴ addressed to his late son -Haj Sayyid Ahmad Khumayni- the late Imam al-Khumayni says:

'...These are the miracles of the Noble Messenger (S). ..who, standing at the apex of the peak of human perfection, sees the realities clearly and without any

¹⁴ Imam Khumayni, *Jelwehaye Rahman*, Translated by Al-Tawhid Journal, v. XI, Nos. 3&4 p.68