

# Munājāt Sha‘bāniyyah (11) – *Bika!* Through You!

Based on the exposition by ‘Āyatullāh Shaykh Muḥammad Bāqir Taḥrīrī

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إِلَهِي إِنَّ مَنْ تَعَرَّفَ بِكَ غَيْرَ مَجْهُولٍ وَ مَنْ لَادَ بِكَ غَيْرَ مَخْذُولٍ وَ  
مَنْ أَقْبَلَتْ عَلَيْهِ غَيْرَ مَمْلُوكٍ (مَمْلُولٍ)

إِلَهِي إِنَّ مَنْ انْتَهَجَ بِكَ لِمُسْتَجِيرٍ وَ إِنَّ مَنْ اغْتَصَمَ بِكَ لِمُسْتَجِيرٍ  
وَ قَدْ لُذْتُ بِكَ يَا إِلَهِي

فَلَا تُخَيِّبْ ظَنِّي مِنْ رَحْمَتِكَ وَ لَا تُخْجِبْنِي عَنْ رَأْفَتِكَ

**My God!** Indeed the one who recognizes **through You** is not unknown, the one who takes shelter **in You** is not forsaken, and the one who You turn towards is not owned by another (or, is not fatigued).

**My God!** Indeed the one who treads the path **through You** is surely enlightened, the one who holds **onto You** has surely sought refuge, and certainly I have sought refuge **with You my God!**

So do not disappoint my notions from Your Mercy, and do not veil me from Your Kindness.

**No perfection exists except by Allāh (SWT) – through Him, with Him, from Him, of Him, by Him, to Him:** As the wayfarer rises in Divine proximity, through accuracy of his vision, purity of his tongue and the passion of his heart, towards the Beloved, the realization dawns upon Him – the very self he possesses is in utter need of Him for all its perfections.

Be it the knowledge of his own self, for knowing others, for being known by others, for knowing the Almighty Himself! The one who thinks he knows the Almighty through other than Him, has departed from monotheism<sup>1</sup> and how could it be for another to prove His Existence, when that same being is in absolute need of the Almighty for its own existence<sup>2</sup>.

Be it strength and power as there is no shelter stronger than His, to get respite from the challenges and conflicts of temporal life, where the human toils and is tried, in order to seek higher perfections through perseverance and reliance on the Almighty. Indeed there is no ability or strength except ‘Allāh (SWT)<sup>3</sup>.

Be it ownership and possession, the one that the Almighty turns towards with His Attention, has not and can not be overwhelmed by attention to other than Him. For such a being, every move has to be God-centered, every word spoken has to be God-conscious, and every thought has to be Godly. This person is now a true slave of His, and free of servitude towards any other than Him!

**True Enlightenment:** The one who treads the path in God’s accompaniment has received light, to enlighten every aspect of his being; thereby moving constantly away from darkness (of all sorts) towards the Pure Light<sup>4</sup>. The station of *ma‘īyyah* or being along with the Almighty, is reserved for the patient ones<sup>5</sup>, the pious God-conscious<sup>6</sup>, and the good-doers<sup>7</sup>. Not only the characteristic of patience, piety and goodness lays the ground for the Light to enter, the constant attention to the reality that He alone is the One who Assists, and trying to reach these attributes can only materialize if it’s performed in God’s accompaniment. This is one of the first stages of true Tawḥīdī enlightenment which sets the stage for the progress of the human towards true freedom from limitations.

**Remove the hindrance to the Light:** Holding on to God alone is a pre-condition to true enlightenment. “The one who rejects the *Tāghūt* (rebels) and believes in ‘Allāh has surely held on to the firmest cord, wherein lies no breaking<sup>8</sup>”, wherein a person can become truly protected by His Might. Disavowing any influences that are non-Godly, that invite towards corruption and destruction, that lead to imperfections, chaos and inhumanity; are all part of the challenge that face the human being. The sincere wayfarer recognizes this and seeks help from the Almighty to ease and soothe him, as he runs towards the firm fortress and security of the Beloved, and in desperation, cannot fathom that his good notion and perception of the Almighty in giving him respite, may be shattered; rather out of His Mercy and Benevolence, has nothing but surety of His Complete Comfort.

Reflection: How does my knowledge of the Almighty affect my own image and cognition of my own self?

Discussion (with a scholar): What does the Attention of the Almighty refer to when He is All-Aware?

<sup>1</sup> Tawḥīd (aṣṣadūq) p.142 n.7

<sup>2</sup> Imām al-Ḥusayn ‘a (Dū‘ā ‘Arafah) - ‘Iqbāl al-‘A‘māl p.348

<sup>3</sup> ‘Uṣūl al-Kāfi v.2 p.563, n.23

<sup>4</sup> Sūrah al-Baqarah 2:257

<sup>5</sup> Sūrah al-Baqarah 2:153, 249

<sup>6</sup> Sūrah al-Baqarah 2:194

<sup>7</sup> Sūrah al-Ankabūt :69

<sup>8</sup> Sūrah al-Baqarah 2:257