

Munājāt Sha‘bāniyyah (13) – Perfection of severance

Based on the exposition by ‘Āyatullāh Shaykh Muḥammad Bāqir Taḥrīrī

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لِلّٰهِ هَبْ لِي كَيْلَ الْاِئْتِطَاعِ اِلَيْكَ وَ اَنْزِ اَبْصَارَ قُلُوبِنَا بِضِيَاءِ
نَظَرِهَا اِلَيْكَ حَتَّى تُحْرِقَ اَبْصَارَ الْقُلُوبِ حُجُبَ النُّورِ فَتَصِلَ اِلَى
مَعْدِنِ الْعِظَمَةِ وَ تَصْبِرَ اَرْوَاحَنَا مُعَلَّمَةً بِعَرِّ قُدْسِكَ
لِلّٰهِ وَ اجْعَلْنِي مِمَّنْ نَادَيْتَهُ فَاَجَابَكَ وَ لَاحِظْتَهُ فَصَوَّقَ لِجَلَالِكَ
فَتَاَجِبْتُهُ سِرًّا وَ عَمِلَ لَكَ جَهْرًا

My God! Grant me perfection of severance (from all but Yourself connecting exclusively) with You, and enlighten the eyes of our hearts through the brightness of looking towards You. Such that the eyes of the heart penetrate the veils of light, reaching the source of Magnificence, and our souls become suspended in the glory of Your Sanctity.

My God! Make me one of those whom You call and they respond, and You look considerably towards them and they faint due to Your Majesty, (then) You whisper to them secretly and they work for You openly.

The Munājāt Sha‘bāniyyah reaches its peak in these Tawḥīdī statements, as the wayfarer seeks nothing but the One exclusively, through asking for the peak of servitude. The words, phrases, utterances, and allusions, all make this section one of the most profound in the whispered conversation; as material and physical realities can no longer encompass the height of what is being asked and sought.

Perfection of severance: Seldom seen in other supplications, asking for perfection of severance towards God, is a phrase that touches on the most befitting state for the human soul – being tuned away completely from everything, except from Him; to the extent of severing any sense of attachment, protection, benefit, hope or even attention from other than Allāh (SWT), and turning primarily and completely towards the Beloved. This state is exemplified in the Tawḥīdī life of the Prophet S and the Infallibles ‘a and is an invitation to their followers to seek it for themselves. The rest of the section alludes to the mode and method of reaching this perfection of severance.

Enlightened eyes of the heart: The primary step needed towards complete detachment from distraction, is to seek the enlightenment of the vision (*baṣīrah*). The human soul in its wayfaring journey, needs to see beyond: transcend and elevate; enhancing its ability to see realities unfathomable by the senses, and the mundane levels of thought. “Once sincerity is achieved, the visions become enlightened”¹. Purifying intentions for the sake of none but Allāh (SWT) places the soul on the path of light; illuminated and illuminating others around. Acts such as remembrance of death, recitation of the Holy Qur‘ān, learning and discussing God-centered knowledge, seeking exhortation for the soul and mingling with scholars and people of goodness have been prescribed as acts that enlighten the heart. The result of an enlightened heart is that it expands in capacity; a sign of which is, becoming prepared to depart from this realm towards eternity².

Penetration of veils: The heart’s vision once illuminated, becomes penetrating to see and fathom realms, others limited in sight may not be capable to see. Beginning with the veils of darkness – which hover on the overconsumption with the material needs, physical attachments, Ḥarām desires and disobediences, which shackle the soul to this temporal realm – the heart transcends towards penetrating the veils of light. These acts are ‘good’ acts of obedience done by the human, but a sense of consideration and fixation on the self as the source. An active ego, even with obedience, becomes a veil barring transcendence of the soul. To reach the reality of Tawḥīd, the ego must be slashed, enabling the arrival at the source of Magnificence, and becoming mesmerized in the glory of His Sanctity. Description of these high states and their exposition is beyond the scope of this reflection, but a simple yet most effective way forward is to hold to the pristine light of the First Emanation – Prophet Muhammad S and his Pure Progeny ‘a.

Perfect Severance: Purest Secrecy, Divine agency from the source of Majesty: The wayfarer, has been the initiator of the Munājāt, and engaged in whispered conversation. Slashing the ego and penetrating the veils of light entails that the real initiator of the Munājāt be recognized to be the Beloved. The humbled servant, requests that he be at guard, such that when the Lord calls, he responds; He observes his servant, overwhelming him with His Love and Majesty. This enables the whispered conversation – *Najwā* – to now come from Him secretly³, giving agency to the servant, to act openly based on Divine inspiration⁴. This state is for the Chosen Ones, but others endowed may be similarly inspired.

Reflection: The poet Ḥāfiz remarks: “Between the lover and the Beloved, there is no barrier – you yourself are the veil for yourself, Hafiz! Move away from between”⁵. What could this refer to in relationship to the Beloved Lord?

Discussion (with a scholar): How can one enhance their relationship with the Almighty and His Beloved ones, resulting in enlightenment, to traverse the path towards His Proximity?

¹ Ghurar al-Ḥikam subjective index, ‘Sincerity’, p.93, 198

² Biḥār al-Anwār v.77 p.81 (Prophetic narration)

³ Wāfi, v.3 s.2 p.40

⁴ Sūrah al-‘Anbiyā 21:73

⁵ Dīwān-e-Ḥāfiz (Qudsi), Ghazal (poem) 316, Couplet 8