

Munājāt Sha‘bāniyyah (14) – Hope and Reliance

Based on the exposition by ’Āyatullāh Shaykh Muḥammad Bāqir Taḥrīrī

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إِلَهِي لَمْ أُسَلِّطْ عَلَى حُسْنِ ظَنِّي قُنُوطَ الْإِيَّاسِ وَلَا انْقَطَعَ رَجَائِي
 مِنْ جَمِيلِ كَرَمِكَ
 إِلَهِي إِنْ كَانَتْ الْخَطَايَا قَدْ أَسْطَعَتْني لَدَيْكَ فَاصْفَحْ عَنِّي بِحُسْنِ
 تَوَكُّلِي عَلَيْكَ
 إِلَهِي إِنْ حَظَّنِي الدُّنُوبُ مِنْ مَكَارِمِ لُطْفِكَ فَقَدْ نَهَيْتِي الْيَقِينَ إِلَى
 كَرَمِ عَطْفِكَ
 إِلَهِي إِنْ أَنَامْتَنِي الْعَفْلَةَ عَنِ الْإِسْتِعْدَادِ لِلِقَائِكَ فَقَدْ نَهَيْتِي الْمَعْرِفَةَ
 بِكَرَمِ آلَائِكَ
 إِلَهِي إِنْ دَعَانِي إِلَى النَّارِ عَظِيمِ عِقَابِكَ فَقَدْ دَعَانِي إِلَى الْجَنَّةِ
 جَزِيلِ تَوَابِكَ

My God! I have not let my good opinion (about You) become overcome by pessimistic despair and I have not disconnected my hope from Your Beautiful Magnanimity.

My God! If my errors have made me plummet (in status) before You, so Overlook (my faults) for the sake of my Complete Reliance in You.

My God! If my sins have made me lowered (preventing me) from receiving Your Ennobling Affection, but my certainty has reminded me of Your Generous Compassion.

My God! If my oblivion has put me to sleep from preparing for Your Meeting, but surely my awareness of Your Magnanimous Bounties has awakened me.

My God! If Your severe chastisement calls me towards the fire (Hell), surely Your abundant reward calls me towards the Garden (Heaven).

Hopefulness and Good Opinion of the Almighty, a necessity for human salvation: The servant has sought high stations, and profound realities, and as the Munājāt winds up, is left with a lingering thought – what if my ask is not attainable? In response, this section of the whispered conversation reminds us that the human’s ability to attain these high stations is limited and may draw him towards hopelessness, but whence he considers the infinite Mercy and beautiful Magnanimity of the Almighty, hopefulness descends, and the positive opinion of the Beloved overtakes any hints of hopelessness. Rather, the Almighty is so firm when it comes to matters of hope, He considers one beholding pessimism and despair to be away from His Mercy and forbids against it¹². Hopelessness is an obstacle that needs to be removed if it hinders the growth towards Divine proximity, and it needs to be nurtured to curtail reliance on the self, so the human disconnects and severs any hope from fulfilling the ego. Acts that nurture hopefulness (as described in verses and traditions) include *tilāwah* of the Holy Qur’ān, establishing of Ṣalāh, spending in His Way openly and discreetly³, firm belief along with migration towards Him, struggling in His Way⁴, and avoiding all forms of polytheism (from the apparent to the most hidden) in God’s worship while engaging in virtuous acts⁵.

Errors and sins lower the human status, God’s Ṣafḥ and Compassion raise human worth, conditional to Reliance and Certainty: A virtuous servant by nature is someone who has a soul that is sensitive to the Reality due to his Yaqīn (certainty of the Truth) and in tune with the Mercy of the Almighty such that he sees his actions to be naught, except by the Bounty and Grace of the Lord. When a human being, slips into error and sins, his sensitivity to Reality decreases, his hopefulness in God’ Mercy diminishes and as a result, *Tawakkul* on the Almighty takes a back seat. In this section of the Munājāt, the wayfarer takes account of his faults, and realizes that they have been the cause of him debasing himself before the Almighty in his own self-worth, thereby beseeches for his upliftment from Him by the Overlooking of his slips, thereby establishing his *Tawakkul*; and by relying on his certainty of the Lord’s Affection, begs for a new beginning, since the one who has God’s reliance, the wretched has no impact on them⁶.

Preparation for Your Liqā’: The ultimate meeting is the one with the Beloved, its circumstances are determined by our state of awareness and mode of action in this temporal life. Abundant reward invites to Heaven, while sins wrecking the soul, make it deserving of chastisement in the Hellfire. Forgetfulness of God’s countless bounties makes the heart fall asleep from preparing for the Liqā’ and had it not been for the attention to His Inner and Outer bounties⁷ and the realization of the consequences of one’s actions (especially vis-à-vis the usage of bounties), the heart would have not been awakened from its slumber.

Reflection: Is my heart awake and aware, or asleep and oblivious in preparation for the Liqā’ of the Almighty?

Discussion (with a scholar): The human soul in the domain of multiplicity and countless bounties, is required to move towards Unity and Unicity. How can one work towards acquiring the Tawḥīdī outlook, inclinations and lifestyle, amid the mundane and the profane?

¹ Sūrah al-Zumar 39:53

² Sūrah Yūsuf 12:87

³ Sūrah al-Faṭīr 35:29-30

⁴ Sūrah al-Baqarah 2:218

⁵ Sūrah al-Kahf 18:110

⁶ Sūrah al-Naḥl 16:99

⁷ Sūrah Luqmān 31:20