

Munājāt Sha‘bāniyyah (15) – Light of ‘Izzah and ‘Irfān

Based on the exposition by ‘Āyatullāh Shaykh Muḥammad Bāqir Taḥrīrī

29 Sha‘bān 1446 – 28 February 2025

إِلَهِي فَالْكَ أَسْأَلُ وَإِلَيْكَ أَسْتَعِينُ وَإِلَيْكَ أَسْتَعِزُّ وَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ

وَأَنْ تَجْعَلَنِي مِمَّنْ يُدِيمُ ذِكْرَكَ وَلَا يَنْقُضُ عَهْدَكَ وَلَا يَغْفُلُ عَنْ
شُكْرِكَ وَلَا يَسْتَخِفُّ بِأَمْرِكَ

إِلَهِي وَالْحَقِّي بِنُورِ عِزِّكَ الْأَمَّحِ فَكُونَ لَكَ عَارِفًا وَعَنْ سِوَاكَ
مُنْحَرِفًا وَمِنْكَ حَافِئًا مُرَاقِبًا

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ رَسُولِهِ وَآلِهِ
الطَّاهِرِينَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا

My God! So from You I ask, and towards You I beseechingly pray and hope for (an answer) and I ask You to send Your Salutations (Choicest Mercy) upon Muhammad and the Progeny of Muhammad.

And You make me from the ones who perpetually Remember You, do not violate Your Pledge, do not become oblivious of Gratitude towards You and do not take Your Affair/Command lightly.

My God! Join me to Your Most Mesmerizing Light of Glory, so that I may become **Cognizant of You, and from other than You (become) deviated, and (become) from You Apprehensive (due to my acts) and Mindful (towards Your Watch).**

O Owner of Majesty and Magnanimity! May Allāh send His Choicest Mercy upon Muhammad His Prophet and His Pure Progeny and sends His Salutations Abundantly.

From You alone I ask: The human as a created being, alongside all other beings, asks Him¹ and He alone grants all what we ask Him², whereby there are stations near the Almighty that cannot be attained except through asking, thus one must never cease to ask the Almighty, instead of keeping the heart’s desires to oneself³. As the ‘Amīr ‘a teaches us, to ask for the highest possible stations near the Almighty; perchance the heart becomes prepared to tread the path and rise towards the Beloved. All the while what keeps up hope for achievement while beseeching and begging His Benevolent Being through His Most Beloved Ones – Muhammad ﷺ and his Pure Progeny the Infallibles of the ‘Ahl al-Bayt ‘a – is to seek both types of guidance through wisdom, and practical role-modelling to soar towards the Lord’s Liqā’, and to actively follow on the ask with action.

Murāqabah on the path: As one progresses towards Divine Proximity, that Pledge of servitude between the Lord and his servant which is binding and unwavering, must be upheld. The Benevolent has inundated us with His countless blessings that only deserve our humble and sincere Gratitude, never mind oblivion and forgetfulness, towards His Loving Attention. The sure step forward for the wayfarer in taking the command of the Almighty and His Mission seriously, lies in being in a state of perpetual Remembrance of Him – His Word, His Beloved Ones, His Commands, His Forbiddance and His Pleasure. This is the state of the true people of Intellect – the *‘ulul ‘Albāb* – who are in the state of Remembrance standing, sitting or lying on their sides⁴; in such a remembrance that does not distract them from establishing Ṣalāh, and spending (whatever they have been granted) in the way of the Almighty to purify themselves (zakaat), with the realization that a day will come that nothing but complete existential attention towards the Almighty will grant tranquility from its tribulations.

Final and Ultimate request – Unifying with the Lord’s ‘Izzah, to become an ‘Ārif: The state in which a being overpowers others but cannot be overpowered, is known as ‘Izzah – a characteristic reserved for the Almighty, His Prophet ﷺ and the Mu‘minīn⁵ – such that His Religion and those part of His Mission will have ultimate strength and unwavering stances, that no power will be able to take them away from their connection with and service to the Almighty. In this final section of the pristine Munājāt, the wayfarer asks for union with the Almighty’s mesmerizing light that is the source of ‘Izzah, so that he reaches the peak of *‘irfān* and recognition, a profound state of awareness of the Almighty, beyond the limited intellectual understanding; rather an existential union with full fixation on Him, and full deviance from other than Him. In such a state, the wayfarer is alert and fully on guard regarding his actions, words, thoughts and even inclinations so that they conform with His commands in all realms of life. Afterall, actions, characteristics and even beings are not independent; rather they are utterly dependent in relation to God’s countenance. No other created being has demonstrated this highest state in its perfection except the noble Messenger Muhammad ﷺ and His Immaculate Progeny ‘a, who are the thoroughly pure beings that are undeniably elevated and the true doors of access to Divine Proximity. May the Almighty grant us union with His Chosen Ones to become unified with the Light of ‘Izzah and grow towards Him with His ‘Irfān.

Reflection: How firmly grounded am I on my commitment to serve the Mission of the Almighty on earth?

Discussion (with a scholar): How does the attachment to the Prophet and the Ahlulbayt make us Tawḥīdī?

¹ Sūrah al-Raḥmān 55:29

² Sūrah ‘Ibrāhīm 14:34

³ ‘Imām as-Ṣādiq ‘a - ‘Uṣūl al-Kāfi v.2 p.466

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⁴ Sūrah ‘Āl-‘Imrān 3:191

⁵ Sūrah al-Munāfiqūn 63:8