

Munājāt Sha‘bāniyyah (3) – Unhidden life affairs

Based on the exposition by ’Āyatullāh Shaykh Muḥammad Bāqir Taḥrīrī

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وَلَا يَخْفَى عَلَيْكَ أَمْرٌ مُنْقَلَبِي وَمُنْوَايَ

And the affairs of my turns and stations are **not hidden from You**

وَمَا أُرِيدُ أَنْ أُبْدِيَ بِهِ مِنْ مَنطِقِي وَآتَمَّوَهُ بِهِ مِنْ طَلِبَتِي وَأَرْجُوهُ
لِعَاقِبَتِي

(and likewise) what I want to begin expressing, and bring to utterance in asking, and the hopes for my ultimate culmination (**are not hidden from You**)

وَقَدْ جَرَتْ مَقَادِيرُكَ عَلَيَّ يَا سَيِّدِي فِيمَا يَكُونُ مِنِّي إِلَى آخِرِ
عُمْرِي مِنْ سَرِيرَتِي وَعَلَائِي

And **Your Preordained measured capacities for me will transpire**, Oh My Master, in what is going to ensue from me till the end of my life, in account of my affairs (both) hidden and apparent,

وَبِيَدِكَ لَا يَبْدُ عَيْرُكَ زِيَادَتِي وَنَقْصِي وَنَفْعِي وَضَرِي

And in **Your Hand and not in the hand of other than You**, lies the increase, decrease, benefit and harm (in the affairs of my life – hidden and apparent)

Human life on this lowest realm, by virtue of being a place of limitations, sets the scene for conflict. Lack of complete knowledge of one’s best interests alongside lack of complete power over managing one’s affairs, creates within the human a sense of limitation and need. The only Being who has complete knowledge of all affairs and nothing is hidden from Him, also has the absolute Power to smoothen the affairs of the human being is the One being whispered to in this secret conversation.

In this section of the Munājāt, which began with a sense of urgency before the Beloved, continues from admitting the all-encompassing Knowledge of the Almighty, towards explicitly denying of any type of concealment from His Omniscience. The wayfarer, who admits that the Almighty knows his life challenges, pulls and pushes on his holistic being, and personal inclinations, also knows his places of rest, tranquility, joy and hopeful composure; feels compelled to express without uttering, since the Beloved is All-Aware.

The Almighty’s Being has a complete and all-encompassing awareness of all beings – the more aware one becomes, the more proximate they become to the Almighty. This rise in ma‘rifah (recognition) leads one to more humility before the Almighty, and becomes intrinsically tied to the awareness of one’s responsibility for his ultimate end. The Holy Qur’ān reminds us that the good culmination lies with the God-conscious¹ and the placement of these people of Taqwā and action on the day of Judgement, will be the comfort of greens and grace, upon seats of Truth, near the Most Powerful King².

The same Omnipotent Lord who has complete control of everything, and no other being has any share of it, has – based on His Knowledge and Wisdom – granted every being its existential capacity. Every being’s knowledge, power and will is under the authority of the Almighty’s Knowledge, Power and Will. Every created being has been preordained a befitting measure³, albeit with the freewill and unlimited bounties at his disposal, the human makes the set of choices that determine his ultimate culmination. The guidance of the Almighty in every state and step of life assists the seeker towards Felicity, perhaps even opens the door for increase, decrease, benefit or harm based on seriousness in acceptance and action on Divine guidance.

Reflection: How aware am I of the God-gifted capacities within my being at all levels of existence?

Discussion (with a scholar): What is the relationship between God’s Will and the human free will?

¹ Sūrah al-’A’rāf 7:128

² Sūrah al-Qamar 54:54-55

³ Sūrah Furqān 25:2