

Munājāt Sha‘bāniyyah (4) – ’Ilāhī! My God!

Based on the exposition by ’Āyatullāh Shaykh Muḥammad Bāqir Taḥrīrī

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إِلَهِي إِنْ حَرَمْتَنِي فَمَنْ ذَا الَّذِي يَرْزُقُنِي

My God! If you hold back from me, then who will provide me with sustenance?

وَإِنْ خَدَلْتَنِي فَمَنْ ذَا الَّذِي يَنْصُرُنِي

And if you forsake me, then who will come to my assistance?

إِلَهِي أَعُوذُ بِكَ مِنْ عَذَابِكَ وَ حُلُولِ سَخَطِكَ

My God! I seek Your Protection from Your Wrath, and from becoming eligible for Your Displeasure

إِلَهِي إِنْ كُنْتُ عَيْرٌ مُسْتَأْهِلٌ لِرَحْمَتِكَ فَأَنْتَ أَهْلٌ أَنْ تَجُودَ عَلَيَّ
بِفَضْلِ سَعَتِكَ

My God! If I am not worthy of Your Mercy, You are (indeed) worthy of generosity towards me by the expansiveness of Your Grace.

Any affair that the human being’s material and spiritual survival is intrinsically tied to is considered **Rizq** (sustenance). In addition, the removal of any obstacle in the path of the human’s progress – both material and spiritual – is considered **Nuṣrah** (assistance). A seeker of progress towards Perfection realizes, and in his whisper rhetorically asks the Almighty, that given all sustenance and assistance is from You my God, if You were to hold back Your gift of sustenance and if You were to leave me on my own without Your assistance, what shall become of me? “’Ilāhī wa Rabbī man lī ghayruk – My God and my Lord, who do I have except You?!”¹

Divine Grace that descends upon us, grants us sustenance to progress, or to remove obstacles in our progress through His Assistance. No doubt gaining access to more Divine Grace means alleviation of the human condition towards betterment in our material and spiritual existence. The human condition does not have the capacity to receive unlimited Grace, but that capacity of receiving Divine *rizq* and *nuṣrah* can be enhanced, by seeking the material and spiritual means outlined in Divine guidance.

Traditions indicate that more a person seeks to share the Grace received, the more they become eligible for more (with purity of intention and possessing good character, and performing acts such as *ṣadaqah/zakat* (charity), feeding others (*’It’ām*), being in perpetual *Tahārah* (ritual and spiritual purity), goodness to family members, supporting the needs of a believing brother, trustworthiness.. to name a few). As long as the pure human Fitrah is not tainted by ideological skepticism, immorality and vice, the God-centered human beholds the capacity to surmount material obstacles and spiritual challenges through his will and seeking forgiveness.

And what if I fall short? Lower than what will make me worthy of Divine Grace, I abase myself to become eligible for Divine wrath. The Almighty has granted us bounties for responsible consumption, but warns us from going overboard and crossing the limits set², for our own sustained progress. At times one may be oblivious, and there is recourse; but what if it is a result of willful opposition to God’s directives and limits, and giving our ego, what is exclusively reserved for Him? Indeed “there is no refuge from Allah except in Him”³. True Generosity only flows from the Needless, and the existentially poor human has no place to turn to except the source of all Mercy. **’Ilāhī!** Remove from us what prevents your Mercy from reaching us.

Reflection: What are some acts we can consider as a person, family and community to invite Divine Grace?
Discussion (with a scholar): How does the verse “O Believers! If you assist Allah, He will assist you, and keep your feet firm”⁴ reflect in the world around us?

¹ Du‘ā Kumayl (as taught by ’Imām ’Alī ‘a to his companion)

² Sūrah Tāhā 20:81

³ Sūrah Tawbah 9:118

⁴ Sūrah Muḥammad 47:7