

Munājāt Sha‘bāniyyah (6) – Divine attention and cover

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إِلَهِي كَيْفَ آيَسُ مِنْ حُسْنِ نَظْرِكَ لِي بَعْدَ مَمَاتِي وَ أَنْتَ لَمْ تُؤَلِّنِي
(تُولِنِي) إِلَّا الْجَمِيلَ فِي حَيَاتِي

My God! How can I *despair* from your good attention towards me after my death, while you have not left me (with anything) but beauty in my lifetime.

إِلَهِي تَوَلَّ مِنْ أَمْرِي مَا أَنْتَ أَهْلُهُ وَ عُدْ عَلَيَّ بِفَضْلِكَ عَلَى مُذْنِبٍ
قَدْ غَمَّرَهُ جَهْلُهُ

My God! Undertake guardianship of my affairs in a way that befits You and return favourably with your Grace towards a sinner *whose ignorance has become immersive*.

إِلَهِي قَدْ سَتَرْتَ عَلَيَّ ذُنُوبًا فِي الدُّنْيَا وَ أَنَا أَحْوَجُ إِلَى سِتْرِهَا عَلَيَّ
مِثْلَكَ فِي الْآخِرَةِ

My God! You surely covered my sins in the *temporal life*, while I am in greater need of Your covering them for me in the *Next*.

(إِلَهِي) قَدْ أَحْسَنْتَ إِلَيَّ إِذْ لَمْ تُظْهِرْهَا لِأَحَدٍ مِنْ عِبَادِكَ الصَّالِحِينَ
فَلَا تَفْصِّحْ يَوْمَ الْقِيَامَةِ عَلَيَّ رُءُوسَ الْأَشْهَادِ

(My God! You acted benevolently towards me) when you did not make them apparent to anyone from Your Virtuous Servants, so do not expose me on the day of Rising, before the faces of onlookers.

The Goodness that a servant receives from His Lord is the highest degree possible, due to the perpetual Generosity and unlimited Beauty of the Almighty. Someone used to the Goodness - to this degree - in this temporal life, becomes habituated to receiving them continually and expects them into the Hereafter. The Lord and His Attributes manifest in all realms of existence, and His Grace is available for the crucible to behold, leaving no room for despair; rather it is the absolute hope in His Beauty that makes one overlook and become oblivious of his own shortcomings while seeking and asking from His Grace; filling his own void.

Divine Beauty well manifests through His Walāyah – His Guardianship of the affairs of creation, and more specifically the human. Firstly the Lord appoints him His Viceregent (standing), secondly teaches him all the Names¹ (knowledge), and thirdly places him – with his own volition – under His Special Guardianship that leads him constantly away from darkness towards the Light² (guidance). The one who treads on this path continually rises in the stations of Walāyah and proximity towards Him, becoming himself an agent of the Lord’s Guardianship*. Meanwhile, the immersive ignorance of the servant sets the stage for Satanic guardianship to take hold – which constantly drives one away from the Light towards darkness. Out of caution and desperation, lest the ego takes over the reins of guardianship and slips into the abyss, the wayfarer continually seeks to firmly entrust his affairs to the True Walī, for the good of this life and the Next.

The nature of this world compared to the Next is in its privacy; since on that Day of Exposing of Secrets³, everything private will become public – from actions, words, down to intentions. The secret whisperer beseeches the Beloved to not only cover his sins and slips of this world right here, rather completely wipe them off, preventing exposure and humiliation. The True Walī keeps the honour and dignity of His dependent, such that in both worlds, He is the ultimate cover Himself for the one keeps his responsibility of Wilāyah (affirming alliance) - who covers his own and other believers’ faults, slips, sins and shortcomings⁴.

Reflection: How do the messages contained with the Munājāt prepare one for death and transition?

Discussion (with a scholar): How does Divine Guardianship (Walāyah) relate to one’s responsibility to those connected through it (Wilāyah)? What are the expectations of a God-centered community and society?

¹ Sūrah al-Baqarah 2:30-31

² Sūrah al-Baqarah 2:257

*Discussion will appear towards the end of the Munājāt (Sūrah al-‘Ankabūt 29:9)

³ Sūrah at-Ṭāriq 86:9

⁴ The Holy Prophet S: “The one who becomes aware of a sin from his believing brother and covers it, Allah SWT will cover him (i.e. his faults) on the Day of Resurrection” (at-Targhib wa at-Tarhib v.3 p.239 n.7)