

# Munājāt Sha‘bāniyyah (8) – God’s Love, my identity!

Based on the exposition by ’Āyatullāh Shaykh Muḥammad Bāqir Taḥrīrī

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إِلَهِي فَالْحَمْدُ أَبَدًا أَبَدًا دَائِمًا سَرْمَدًا يَزِيدُ وَلَا يَبِيدُ كَمَا تُحِبُّ وَ  
تَرْضَى

**My God!** To You belongs All Praise, everlastingly, eternally, forever, perpetually, increasing and not diminishing, the way You Love and Please.

إِلَهِي إِنْ أَخَذْتَنِي بِجُرْمِي أَخَذْتَنِكَ بِعَفْوِكَ وَإِنْ أَخَذْتَنِي بِذُنُوبِي  
أَخَذْتَنِكَ بِمَغْفِرَتِكَ

**My God!** If You take me to task for my crimes, I will cling to You by Your Pardon, and if You hold me responsible for my sins, I will cling to You by Your Forgiveness,

وَإِنْ أَدْخَلْتَنِي النَّارَ أَغْلَمْتُ أَهْلَهَا أَنِّي أُحِبُّكَ

**And if You make me enter Hell, I will announce to its inmates that I surely love You!**

إِلَهِي إِنْ كَانَ صَعْرٌ فِي جَنْبِ طَاعَتِكَ عَمَلِي فَقَدْ كَبُرَ فِي جَنْبِ  
رِجَائِكَ أَمَلِي

**My God!** If my deeds fall short before (the suitability of) Your Obedience, my aspirations are uplifted due to (the degree of) Hope I hold in You.

إِلَهِي كَيْفَ أَتَقَلَّبُ مِنْ عِنْدِكَ بِالْحَيْبَةِ مَحْزُومًا وَقَدْ كَانَ حُسْنُ  
طَنِّي بِجُودِكَ أَنْ تَقْلِبَنِي بِالتَّجَاةِ مَرْحُومًا

**My God!** How can I turn away from You, failed and denied, while my Good opinion of Your Generosity made me sure of becoming successful and blessed.

**Praise:** The reality of Praise is the attribution of perfections to its Source. Since all goodness and existential perfections emanate from Him, even the act of praise is a perfection attributable to Him alone. The Almighty must be praised perpetually, eternally as infinite and unfathomable is His Goodness. He Himself expects the Praise (al-Ḥamd) in the temporal and eternal realms<sup>1</sup>, and makes praising a sign of the Intellect<sup>2</sup>.

**Cling to what stands out:** Normally what stands out from someone, is more noticeable and easier to hold onto. What stands out from the disobedient servant is his crimes and sins, while what stands out from the Merciful Lord is His Pardon and Forgiveness. So, cling to the All-Pardoning All-Forgiving God<sup>3</sup> when the human falls short, which for him results in his decreased attention and proximity from the Lord, meanwhile Who openly invites: “Indeed I am surely Extremely Forgiving towards the one who repents, acts virtuously and attains guidance”<sup>4</sup>.

**My True Love is my identity:** Being thrown into Hell fire is torment, what is more agonizing is the distancing from the Beloved. Conversely, with God’s Love, not only everything becomes pleasant; even the fire of Hell - resulting from His Absolute Wisdom and Mercy, and one’s own sinful actions - becomes a source of pleasure. *My True Love has become my identity, that I sport before the inmates of Hell.* At a certain level the question becomes poignant; What really should sets the soul of a seeker more on fire - the Hell fire or the Love of the Beloved?! Perhaps, the intensity of the Ḥarārah of Ḥubb’Allāh is no match for any other heat. The result: the servant becomes more Obedient<sup>5</sup>, more involved in Remembrance, eventually more in-synchrony with Divine Love.

**Humility elevates, Hope uplifts:** The secret to progress towards the Almighty lies in utter humility before Him. The more a servant accepts his level of obedience to be insignificant, while giving significance to the Hope in the Almighty and possessing a Good Opinion of God’s Generosity; the wayfarer is setting the stage for his elevation towards His Proximity.

**Reflection:** What role does our perception and good opinion of the Almighty play in our lives?

**Discussion (with a scholar):** What is the actual reality of Hellfire - embodiment of God’s Wrath and/or Mercy?

<sup>1</sup> Sūrah al-Qaṣaṣ 28:70

<sup>2</sup> Sūrah Luqmān 31:25

<sup>3</sup> Sūrah al-Ḥajj 22:60

<sup>4</sup> Sūrah Ṭāhā 20:82

<sup>5</sup> Sūrah Āl-’Imrān 3:31