

Munājāt Sha‘bāniyyah (1) – introduction

Based on the exposition by ‘Āyatullāh Shaykh Muḥammad Bāqir Taḥrīrī

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The Almighty has created the human being as the epitome of His Creation. The Divine plan in creation centers on the human’s elevation towards the Absolute Being while himself serving as a conduit for other beings to rise towards His Proximity.

Supplication (du‘ā) serves the essential purpose of human connectivity with the Almighty, albeit when accompanied with a sincere willfulness. Through his God-given freewill, the human chooses to continually refresh and reconnect with the source of All-Majesty and Perfection. This results in the purification of the human soul, leading to perpetual acknowledgement of the humility of the human before his Lord, and the utter neediness of his being towards the All-Mighty, which can be only fulfilled through the recognition and reaching of the Truest Existence.

When the modus of supplication becomes more personal and secretive – as in a whispered prayer (munājāt) – the impact on the soul becomes more profound. The whispered prayer of the month of Sha‘bān (Munājāt Sha‘bāniyyah) is one such masterpiece from the secret whispered prayers of the commander of the faithful Imām ‘Alī bin ‘Abī Tālib (‘a) and the successive Divinely appointed leaders, in the month of Sha‘bān.

Munājāt Sha‘bāniyyah serves as a reminder of the various states of a human in this realm of existence, beginning with the expression of the humility and need of the human being before the Almighty and in the subsequent sections explains the various stages of perfection a human can potentially attain through fulfilling his void through Divine aid and assistance, received through the recognition of one’s utter poverty before the Almighty.

Ihyā Academy wishes to present a series of 14 short reflections from the profound work of Ustādh Shaykh Muḥammad Bāqir Taḥrīrī for the benefit of the Mu‘minīn to promote the recitation, reflection and retention of the impactful munājāt on the human soul, in preparation for the month of Ramādhān and the return of the Imām of the Time (‘aj).