

Munājāt Sha‘bāniyyah (9) – From Karam to Karāmah

Based on the exposition by ’Āyatullāh Shaykh Muḥammad Bāqir Taḥrīrī

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إِلَهِي وَ قَدْ أَفْنَيْتُ عُمْرِي فِي شَرِّ السَّهْوِ عَنْكَ وَ أَبْلَيْتُ
شِسْبَانِي فِي سَكْرَةِ التَّبَاعِدِ مِنْكَ

My God! I have perished my life in the greed of oblivion (away) from You, and I have decayed my youth in the intoxication of becoming distant from You.

إِلَهِي فَلَمْ أَسْتَيْقِظْ أَيَّامَ اغْتِرَارِي بِكَ وَ رُكُونِي إِلَى سَبِيلِ
سَخَطِكَ

My God! I did not wake up while arrogant towards You and while seeking the path of Your displeasure.

إِلَهِي وَ أَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ فَأَيُّمَ بَيْنَ يَدَيْكَ مُتَوَسِّلُ
بِكِرْمِكَ إِلَيْكَ

My God! I am your servant, the son of Your servant, standing before You, interceding by means of Your **Magnanimity** towards You.

إِلَهِي أَنَا عَبْدٌ أَتَّصَلُ إِلَيْكَ مِمَّا كُنْتُ أَوَاجِهُكَ بِهِ مِنْ قَلَّةِ
اسْتِخْيَابِي مِنْ نَظْرِكَ

My God! I am a servant seeking elimination from You of all what was committed by me in Your Presence unashamedly, with low regard for Your Watch,

وَ أَطْلُبُ الْعَفْوَ مِنْكَ إِذِ الْعَفْوَ نَعْتُ لِكِرْمِكَ

And I seek Pardon from You, as Pardon is a characteristic of Your **Magnanimity**.

Life perished, youth decayed: Oblivion and forgetfulness of the status of the Almighty - due to infatuation with the self and skills - especially intoxication with power and strength in youth; results in arrogance and distancing from the Lord, eventually making a person’s life wasted and youthful energy squandered.

The sincere wayfarer, firstly feels and expresses **remorse** on his wretched state of affairs¹ where his most precious capital – his life – is being wasted. Secondly, he realizes that infatuation with lower goals and forgoing higher goals, and not giving due attention where it deserves², has brought this upon him; thereby strengthening his **intellect**. Thirdly, he realizes that the one who is most prudent is the one who **realizes** the shortcomings of this transient world, **prepares** for his eternal future and **seeks assistance** from the light of the wise and practicing one who knows the path treaded better³. A youth, casting aside his whims and desires and grabbing hold of precious opportunity to connect with the Almighty authentically, is one that He Himself delights in with His angels⁴ – a youth who uses his youth wisely, through increasing in *Ma’rifah* and *Mahabbah* of the Almighty.

Waking up: The remorse, for missed opportunity that has displeased the Beloved, brings about **realization**; that *servitude is utterly His, and has always been*. The only way for the one who wishes to **rectify**, is to seek intercession through the Almighty’s *Karam* – Magnanimity – for complete pardon. A being who is magnanimous avoids embarrassing, by flaunting someone’s shortcomings, rather assists them to grow in the easiest, most accessible way towards the greatest possible *khayr* – Goodness. The Absolutely Perfect Lord manifests His Magnanimity by Giving Generously (all possible perfections to the servant), by Growing Gently (the servant through phases of arrogant youthhood) and by Pardoning (the unashamedly boastful sinner with total disregard for the Almighty’s watchfulness).

Perhaps, the Almighty manifests the same in a wayfarer towards the attributes and characteristics of the Almighty – to give generously, to grow gently and to pardon excessively, every being deservedly – so as to reach the station of Karāmah (the state of nobility and honour before Him).

Reflection: How can I be watchful to avoid slipping into the state of oblivion and forgetfulness towards the Divine?

Discussion (with a scholar): What is the path of attaining Karāmah as explained in the Holy Qur’ān?

¹ Taṣnīf Ghurar al-Ḥikam p158 n3018,3020

² Ibid p275 n6037

³ Nahj al-Balāghah sermon 105

⁴ Kanz al-’Ummāl n43057, 43059