

Responsibility 3: Ma'rifat of the Imam Part 3

Reciting the supplications which the Ahlul Bayt (as) has advised us is another responsibility of the believers. The books of tradition have stated that the following supplication should be recited and this is clearly seen in the following tradition.

It has been narrated from Zurarah that he heard Imam Ja'far b. Muhammad as-Sadiq (as) say:

إِنَّ لِلْعَلَامِ غَيْبَةً قَبْلَ أَنْ يَقُومَ قَالَ: قُلْتُ: وَلِمَ؟ قَالَ: يَخَافُ وَأُومَى بِيَدِهِ إِلَى بَطْنِهِ ثُمَّ قَالَ: يَا زُرَّارَةُ وَهُوَ الْمُنْتَظَرُ وَهُوَ الَّذِي يُشَكُّ فِي وَلَادَتِهِ مِنْهُمْ مَنْ يَقُولُ مَاتَ أَبُوهُ بِلَا خَلْفٍ وَمِنْهُمْ مَنْ يَقُولُ حَمَلٌ وَمِنْهُمْ مَنْ يَقُولُ إِنَّهُ وُلِدَ قَبْلَ مَوْتِ أَبِيهِ بِسَنَتَيْنِ وَهُوَ الْمُنْتَظَرُ غَيْرَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ أَنْ يَمْتَحِنَ الشَّيْعَةَ فَعِنْدَ ذَلِكَ يَرْتَابُ الْمُبْطِلُونَ! يَا زُرَّارَةُ إِذَا أَدْرَكَتَ ذَلِكَ الزَّمَانَ فَادْعُ بِهَذَا الدُّعَاءِ: اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ. اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ. اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي.

“Verily there is a period of occultation for my son before he makes his advent.’ It was said to the Imam: ‘And why is this?’ The Imam replied: ‘He will be frightened’ and placed his hand on his abdomen and then said: ‘O’ Zurarah! He is the one who will be awaited, and he is the one whom the people will have doubt in with regards to his birth.

Some people will say: ‘His father died without a child’ others will say ‘His mother was pregnant with him (when his father died)’ others will say ‘He was born two years before his father passed away’ and he is awaited, for surely Allah, the Noble and Grand, loves to test the Shi’a and it is then that the impugnors begin to doubt. O’ Zurarah! If you witness that period (of confusion) then supplicate with this supplication:

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ. اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ. اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي.

“O’ Allah! Grant me ma’rifah of Yourself for if I do not have the ma’rifah of You then I will never know Your Prophet. O’ Allah! Grant me ma’rifah of Your Messenger for if I do not have the ma’rifah of Your Messenger than I will never know Your Representative. O’ Allah! Grant me ma’rifah of Your Representative for if I do not have the ma’rifah of Your Representative, then surely I have gone astray from my religion.”¹

¹. al-Kafi, vol. 1, pg. 337; al-Ghaybah of Nu’mani, pg. 166, no. 6

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