Excluding Masjid al-Kūfah, no place in this region can match Masjid al-Sahlah in merits and honor. Majid al-Sahlal was the house of Prophet Idris ('a) and Prophet Abraham ('a). It was also the abode of al-Khadir ('a).

Abū- Баşir has reported that Imam al-Šādiq ('a), once, said to him, "Abū- Muḥammad, I see coming that the Rising (al-qā'im) Imam ('a), accompanied by his family members and dependants, shall reside at Masjid al-Sahlah, which he shall betake as his house. All the Prophets that Almighty Allah sent offered prayers at this mosque, and one who resides there will have the reward of residing in the tent of Allah’s Messenger ('a). A true believer’s heart must long for that place, which contains a rock carrying the images of all Prophets. Verily, any one who offers a prayer in this mosque and beseeches Almighty Allah with sincerity shall have his needs settled by Almighty Allah. Also, any one who betakes this mosque as shelter shall definitely be protected by Almighty Allah against that which frightens him."

Abū- Баşir answered, "This is in fact an unmatched virtue."

The Imam ('a) added, "Yes, it is. This place is one of the places at which Almighty Allah desires to be besought. Each day and night and without cessation, the angels visit this mosque to worship Almighty Allah therein. Verily, were I to live next to that mosque, I would perform all my prayers there. Abū- Muḥammad, there is more to mention about this mosque."

Abū- Баşir commented, "May Allah accept me as ransom for you! Will the Rising Imam live there forever?'' "Yes, he will,” answered the Imam ('a)… etc.

DEVOTIONAL ACTS AT MASJID AL-SAHLAH

It is highly recommended to offer at Masjid al-Sahlah a two-unit prayer between the obligatory Maghrib (Sunset) and 'Ishā (Evening) prayers, for it has been reported that Imam al-Šādiq ('a) said that Almighty Allah shall definitely save whoever offers this prayer and supplicates Almighty Allah from all grievances.

In the word of some guidebooks of ziyārah, when you intend to enter Masjid al-Sahlah, you may stop at its gate and say the following words:

In the Name of Allah (I begin),

بِسْمِ اللَّهِ

In Allah (I trust),

وَبِاللَّهِ

from Allah (I derive power),

وَمِنْ اللَّهِ

to Allah (I refer all my affairs),

وَإِلَى اللَّهِ

only that which Allah wills shall come to pass,

وَمَا شاءَ اللَّهُ

and the most excellent Names are Allah’s.

I rely upon Allah.

I rely upon Allah.

wa lá hawla wa lá quwwata illá billáhi al’āliyyi al’azími

There is neither might nor power except with Allah the All-high and All-great.

O Allah, (please) make me of those who construct Your mosques and houses.

أَللَّهُمَّ أَجَعَلْنِي مَنْ عَمَّارٍ مُسَاجِدَكَ

O Allah, I turn my face toward You, asking You in the name of Muḥammad and the Household of Muḥammad and I present them before my requests;

الَّهُمْ أَنْتَ الْوَجِيْدُ وَالْحَكِيمُ

so, O Allah, (please) make me worthy of Your regard in their names.

فَأَجَعَلْنِي الْلَّهُمَّ بِهِمْ عَنْدَكَ وَجِيْهًا
in this world and the Hereafter and make me of those who are made near to You.

O Allah, (please) accept my prayers in their names, forgive my sins in their names, expand sustenance for me in their names, respond to my supplications in their names, grant me all of my requests in their names, and look at me with Your All-Noble Face;

such a kind look due to which I shall attain Your honor,

and (please) never turn Your Face away from me in the name of Your mercy, O most merciful of all those who show mercy.

O He Who changes hearts and sights, (please do) make my heart permanently steady in following Your religion

and the religion of Your Prophet and Intimate servant, do not cause my heart to deviate after You have guided me (to the true path),

and grant me mercy from You, for You are the most liberal Giver.

O Allah, I am turning my face towards You, seeking Your pleasure,

desiring for Your reward,

having full faith in You, and putting all trust in You.

So, O Allah, meet me with Your face and allow me to meet You with my face.

You may then recite Āyah al-Kursī (2:255), Sūrah al-Falaq, Sūrah al-Nās, each one seven times and then repeat the following doxoloty prayer seven times, too:

All glory be to Allah.

subḥānā allāhī
All praise be to Allah.
there is no god save Allah.
Allah is the Most Great.

Then, you may say the following doxological and supplicatory words:

O Allah, all praise be to You for You have guided me.
All praise be to You for You have favored me.
All praise be to You for You have honored me.
All praise be to You for all of the good turns that You have bestowed upon me.
O Allah, (please do) accept my prayer and supplication,
purify my heart,
expand my breast for me,
and accept my repentance.
You are indeed the Oft-returning to mercy and the All-merciful.

Sayyid Ibn Tawus says that if you intend to visit Masjid al-Sahlah, you may choose for this visit the time between the Maghrib and the `Ishā` obligatory prayers at the night before Wednesday. This is because this time is better than any other time. At Masjid al-Sahlah, you may offer the obligatory Maghrib Prayer and then offer the Maghrib supererogatory prayer. Then, you may stand up for offering a two-unit prayer as the prayer of greeting the mosque. This prayer may be intended for seeking nearness to Almighty Allah. When you finish, you may raise your hands towards the sky and say the following supplicatory prayer:

You are Allah; there is no god save You.
You are the Beginner of the process of creation and the Repeater of it.
You are Allah; there is no god save You.
You are the Creator of creatures and the Sustainer of them.
You are Allah; there is no god save You.
You are the Straightener and the Expander.
You are Allah; there is no god save You.
You are the Manager of all affairs
and the Resurrector of those who are in graves.
You are the Inheritor of the earth & whatever/ whoever is on it.
I beseech You by Your Name: the concealed, the obscured, the ever-living, and the self-subsistent

You are Allah; there is no god save You.

You are the Knower of secrets and what is yet more hidden.

I beseech You by Your Name: the Name that You respond to him who beseeches You by it and the Name that You give him who asks You by it.

And I beseech You in the name of the duty of Muhammed and his Household towards You and in the name of the duty that You have made incumbent upon Yourself towards them to send blessings upon Muhammad and the Household of Muhammad and to grant me my requests at this very hour! At this very hour!

O Hearer of prayers!

O my Master! O my Lord! O my Aide!

I beseech You by all the Names that You used for Yourself and the Names that You take exclusively for Yourself in the Unseen Knowledge of You to send blessings upon Muhammad and the Household of Muhammed and to expedite our relief to this very hour.

O He Who changes hearts and sights!

O Hearer of prayers!

You may then prostrate yourself, show submission to Almighty Allah, and supplicate Him for anything you need. Then, you may move to the west-northern side of the mosque, which is the place of Prophet Abraham’s house, from where he used to ready himself for fighting against the giants. At this place, you may offer a two-unit prayer after which you may say the Tasbih statements followed by this supplicatory prayer:

O Allah, (I beseech You) in the name of this holy area and in the name of him who used to worship You here. You know my needs;
so, (please) send blessings upon Muhammad and the Household of Muhammad and settle them for me.

You have accounted my sins; so, (please) send blessings upon Muhammad and the Household of Muhammad and forgive them for me.

O Allah, (please do) keep me alive as long as life is better for me, cause me to die if death is better for me, cause me to die bearing loyalty to Your intimate servants and antagonism against Your enemies, and do to me that which befits You,

O most merciful of all those who show mercy!

You may then move to the other side, which is in the kiblah direction, and offer a two-unit prayer. You may then raise your hands towards the sky and say the following supplicatory words:

O Allah, I have offered this prayer seeking Your pleasure, wishing for Your gift, and hoping for Your prizes and rewards; so, (please do) send blessings upon Muhammad and the Household of Muhammad, accept it from me with the best acceptance, make me gain what I hope, out of Your mercy, and do to me that which befits You,

O most merciful of all those who show mercy!

You may then prostrate yourself and put your cheek on the ground. Then, you may walk to the eastern side of the mosque where you may offer a two-unit prayer. After that, you may extend your hands and say the following supplicatory words:

O Allah, if my sins and faults have caused my face to be tattered in Your view; therefore, they impeded my voice from reaching You and You thus have not responded to any of my prayers,
I then beseech You in Your Name, O Allah, for there is verily nothing like You, I seek the intercession of Muhammad and his Household to You, and I beseech You to send blessings upon Muhammad and the Household of Muhammad, to come to me with Your Noble Face, to accept my turning my face towards You, not to let me down when I supplicate You, and not to deprive me (of Your response) when I please You. O most merciful of all those who show mercy!

According to an anonymous guidebook of Ziyarah, it has been mentioned that you may then walk to the other eastern corner of the mosque and offer there a two-unit prayer and then say the following supplicatory prayer:

O Allah, I do beseech You by Your Name, O Allah, to send blessings upon Muhammad and the Household of Muhammad, to cause the best of my lifetime to be the last of it, the best of my deeds to be the last of them, and the best of my days to be the day on which I meet You. Verily, You have power over all things.

O Allah, (please) accept my prayer and listen to my confidential speech (with You).

O All-high! O All-great!

O All-powerful! O All-prevalent!

O He Who is Ever-living and never dies, (please) send blessings upon Muhammad and the Household of Muhammad, forgive my sins that I have committed between You and me, do not expose me in the presence of the witnesses, guard me with Your Eye that never sleeps,
and have mercy upon me as You have full power over me.

O most merciful of all those who show mercy!

May Allah send blessings upon our master Muḥammad and upon his Immaculate Household.

O Lord of the worlds!

Then, you may offer a two-unit prayer in the house that is situated in the middle of Masjid al-Sahlah. Upon accomplishment, you may say the following supplicatory words:

O He Who is nearer to me than my life-vein!

O He Who does whatever He wills!

O He Who intervenes between man and his heart!

(Please do) send blessings upon Muḥammad and his Household and intervene between us and those who intend harm to us, in the name of Your might and power.

O He Who saves from all things and nothing can ever save from Him!

(Please do) relieve us from whatever aggrieves us from our worldly and religious affairs.

O most merciful of all those who show mercy!

You may then put both your cheeks on the ground.

This holy area of Masjid al-Sahlah is currently known as maqām zayn al-ʿĀbidīn (the Place of Imam Zayn al-ʿĀbidīn).

In the book of al-Mazār al-Qadīm, it is mentioned that one may offer at this place a two-unit prayer and then say the previously mentioned supplicatory prayer, which begins with the following statement:

O Allah, I beseech You, O He Whom cannot be seen by eyes...

Next to this place, there is an area known as maqām al-mahdī (the Place of Imam al-Mahdī). It is thus appropriate to visit Imam al-Mahdī (ʿa) from this place.

However, some books of ziyārah have instructed that one, while standing up at this place, may visit Imam al-Mahdī (ʿa) with the ziyārah formula that begins with the following statements:

Peace of Allah—perfect, comprehensive, and thorough...

This form of ziyārah has been mentioned in the seventh chapter of the first section of this book under the title, Seeking Aid From Imam al-Mahdī (pp. 458 of vol. 1).

Sayyid Ibn ʿĀwūs has included this form of ziyārah with the other forms that are used for visiting Imam al-Mahdī (ʿa) in the Holy Vault (sīrādāb) in Sāmarrāʿ after offering a two-unit prayer.
You may then walk to the mosque of Zayd ibn Șawhân, which is near to Masjid al-Sahlah, and offer a two-unit prayer there. After accomplishment, you may extend your hand and say the following supplicatory prayer:

O my God, I, the wrongdoer and sinful, am extending my hands to You, on account of the good opinion that I carry about You.

O my God, I, the evildoer, am sitting before You, confessing to You of my ill deeds and hoping for You to overlook my faults.

O my God, I, the unjust, am sitting before You, confessing to You of my ill deeds;

so, do not deprive me of Your favors, out of Your mercy.

O my God, I, the reverter to disobedience, am kneeling before You, for I fear the day on which all created beings shall kneel before You.

O my God, I, the faulty servant, am coming to You with panic and fear; raising my sight to You with caution and hope, shedding tears, seeking forgiveness, and showing regret.

By Your Might and Majesty I swear! When I disobeyed You, I have not intended to violate You and when I disobeyed You, I have never been unaware of You.

I have never intended to expose myself to Your punishment, and I have never belittled Your watching over me; rather, my soul has commended to me, my adversity has overcome me, and I was deceived by Your screen that covers all my defects.

Now, who can save me from Your punishment?

PRAYER AND SUPPLICATION AT ZAYD MOSQUE

اللٰهِ قَدْ مَدَّ إِلَيْكَ الْخَاطِيُّ الْمَذِيبٍ
يَدِيهِ بِخَسْسٍ ظَهْرَهُ بَكَ
اللٰهِ قَدْ جَلَسَ الْمُسِيءُ بِيْنَ يَدِيْكَ
مُقَرِّرًا لَكَ بِسْعُو عَمْلِهِ
وَرَاجِيًا بِنَكَ الْصَّفْحِ عَنْ زَلْلِهِ
إِلَيْكَ قَدْ رَفعْ إِلَيْكَ الْظَّالِمُ كَفَيْهِ
رَاجِيَاً لِمَا لَدِيْكَ
فَلا تَحَبِّبْ بِرَحْمَتِهِ مِنْ فَضْلِكَ
إِلَيْكَ قَدْ حَنَّ أَلْعَابَ إِلَى الْمُعَاصِي
بَيْنَ يَدِيْكَ
خَائِفًا مِنْ يَوْمٍ تَحْتُوْ فيَ الْخَلِّاقِ
بَيْنَ يَدِيْكَ
إِلَيْكَ جَاءَ الْعَدُدَ الْخَاطِيُّ فَرَعَأً
مُسْفِقاً
وَرَفعْ إِلَيْكَ طَرْفَةَ حَذْرَاءٍ رَاجِيًا
وَفَضَّتْ عَمَرَةَ مُسْتَغْفِرَأَ نَادًا
وَعِزْتَكَ وَخَلَائِكَ ما رَدتُّ
بِمَعْصِيتي مُخَالِفَكَ
وَمَا غَصِّتْكَ إِذْ غَصِّتْكَ وَا بَكَ
جَاهِلٌ
وَلَا لَعِظُوْتَكَ مَتَعْرَضُ
وَلَا لِنَظَرِكَ مُسْتَحْجَفُ
وَلَكِنْ سُوَّتَ لِيْ نَفْسِي
وَعَانِثُي عَلَى ذَلِكَ شَفَوَيِ
وُعَرِّقِي سُبُرُكْ أَلْمَرْحِي عَلَيْ
فَمِنْ الَّذِي مَعَ وكَيْلٌ مِنْ يَسْتَنْدَفْتَي؟
Whose rope can I maintain if You cut the rope that connects me with You?

wa bahabli man a `ta§imu in qa§a`  ta hablaka `anna¥

What a shame shall be on me tomorrow when I will be detained before You

fay¡ saw`at¡hu ghadan min alwuqüßi bayan ya§yarka

when the light-loaded ones will be allowed to pass, but the heavy-loaded ones will be stopped?

idh¡ qila ilmukhiffina jüzü

Shall I pass with the light-loaded ones or shall I be stopped with the heavy-loaded ones?

wayli kullamã kabura sinni

Woe to me! The older I am the more sinful I become!

fakam at£bu

O Allah, (I beg You) in the name of Mu¤ammad and the Household of Mu¤ammad, please, forgive me and have mercy upon me.

(please) have mercy upon him who had misbehaved and committed sins, but he then submitted and confessed.

irham man as¡'a waqtarafa

If I am the worst servant (of You), then You are the All-excellent Lord.

in kuntu bi'sa al` abdu

Your servant’s sin has been very flagrant, then let Your pardon be very excellent.

`azuma aldhdanbu min `abdika

O All-generous! Your servant’s sin has been very flagrant, then let Your pardon be very excellent,

y¡ karimu

Pardon! Pardon!

al` afwa al` afwa
Zayd Mosque is one of the honorable mosques in the city of al-Kufah. It is ascribed to Zayd ibn Sawhân, one of the grand companions of Imam 'Ali ('a). He is also regarded as one of the loftiest personalities. He was martyred in the Battle of the Camel (al-jamal) under the command of Imam 'Ali ('a). The previously mentioned supplicatory prayer is ascribed to Zayd and he is reported to have used to said it in the supererogatory prayers of night (i.e. the night prayers).

Next to this mosque, there is the mosque of Sa`â`ah ibn Sawhân, Zayd’s brother. Sa`â`ah was also one of the intimate companions of Imam 'Ali ('a). He was one of the well-versed scholars of religious knowledge and one of the faithful believers. He was so eloquent that Imam 'Ali ('a) called him as al-khattîb al-shahshah (the skillful orator) and praised him for his rhetoric and expressiveness. The Imam ('a) also praised Sa`â`ah for his asceticism and aid.

Having attended the funeral ceremony of Imam 'Ali’s holy body at night from al-Kufah to al-Najaf, Sa`â`ah was present; and when Imam 'Ali’s body was buried, Sa`â`ah stopped at the tomb, took a handful of its dust, dispersed it on his head, and said, “May Allah accept my father and mother as ransoms for you, O Commander of the Believers! Congratulations, Abu'l-°asan! Your birth was uniquely excellent, your steadfastness was typically firm, and your striving was outstandingly great. You have thus attained that for which you hoped, your trade has been successful, and you have joined your Lord… etc.”

Sa`â`ah went on in the same style and he then wept so heavily that all those who were present could not resist weeping. Hence, Sa`â`ah held and orated in a consolation ceremony at midnight in the presence of Imam al-°asan, Imam al-°usayn, Mu¦ammad ibn al-°an afiyyah, al-`Abb¡s, and the other sons and cousins of Imam 'Ali—peace be upon them all. When Sa`â`ah finished his oration, the attendants turned to Imam al-°asan and Imam al-°usayn to console them for their father’s martyrdom. They then returned to al-Kufah.

In conclusion, Sa`â`ah Mosque is also one of the holy places in the city of al-Kufah. A group of our scholars have seen Imam al-Mahdi ('a) offering a two-unit prayer there during the month of Rajab. He then said the supplicatory prayer that begins with the following statement:

O Allah, the Lord of the complete favors, the utter bounties... allâhumma yâ dhâ alminani alssâbighati wal-âlî’i alwâzî` ati...

This supplicatory prayer has been previously mentioned within the acts that are advisably done each day in the month of Rajab (i.e. General Acts in Rajab). It is the fourth in the order of these acts (pp. 520 of Vol. 1).

Although it may be understood that this supplicatory prayer is within the acts that are done at Sa`â`ah Mosque, because Imam al-Mahdi ('a) said it there, this act (i.e. the two-unit prayer and the supplicatory prayer) is dedicated to the general acts of the month of Rajab, as is confirmed in the books of our scholars. Therefore, I have mentioned it within the acts of the month of Rajab.