MERITS OF AL-KUFÁH CITY

Be it known to you that al-Kufah city is one of the four cities chosen by Almighty Allah exclusively. It is narrated that the word ṭūr-sīnîn (Holy Qur’an, 95/2) mentioned in the Holy Qur’an is an indication of this city. According to another narration, this city is the sanctuary of Almighty Allah, the Holy Prophet (ṣ), and Imam ‘Ali (‘a), and to give one dirham as alms in this city is equal in rewarding to giving one hundred dirhams at other places, and to offer a two-unit prayer there is equal in rewarding to offering a hundred-unit prayer at other places.

MERITS OF MASJID AL-KUFÁH

To mention all the merits of Masjid al-Kufah (the Kufah Mosque) cannot be covered in this book, because they are too many to be contained by one book. The least to mention in this respect is that this honorable mosque is one of the four mosques that are worthy of being visited so that the merits of such visit may be attained. It is also one of the four places where a traveler is free to perform the obligatory prayers either in the complete form (ītmām) or in the shortened form (qasr). The reward of performing one obligatory prayer at Masjid al-Kufah is equal to the reward of going on one acceptable ḥajj and equal to the reward of performing one thousand prayers at other places.

In Masjid al-Kufah, according to narrations, all Prophets offered prayers, and the Awaited Imam—peace be upon him—will also offer prayer therein. In this connection, a hadith reads that one thousand Prophets and one thousand successors of Prophets offered prayers in Masjid al-Kufah. Moreover, some narrations may hint that this mosque is preferred in merits to the Holy Mosque in Jerusalem (al-masjid al-aqṣā).

Ibn Qawlawayh has reported Imam Muhammad al-Bāqir (‘a) as saying, "If people were to realize the favors that they may attain when they visit Masjid al-Kufah, they should certainly travel to it from remote countries... One obligatory prayer in this mosque is equal in reward to (the reward of) one time of admitted ḥajj, and to offer a supererogatory prayer in this mosque is equal in reward to (the reward of) one admitted `umrah."

However, according to another narration, the reward of one obligatory prayer and one supererogatory prayer that are performed in Masjid al-Kufah is equal to the reward of one ḥajj and one `umrah practiced with the Holy Prophet (ṣ).

Shaykh al-Kulaynī, as well as other scholars, has reported on the authority of our master reporters that Imam Ja`far al-Sādiq (‘a) asked Hārûn ibn Khārijah, "What is the distance between your house and Masjid al-Kufah? Is it one mile?"

"No," answered Hārûn, "It is less than that." The Imam (‘a) asked, "Do you then perform all your prayers there?" "No, in fact" answered Hārûn.

The Imam (‘a) commented, "Had I been present in the precinct of that mosque, I would have never missed any prayer that I can perform there. Do you know the merits of that place? All Prophets and virtuous saints offered prayers in Masjid al-Kufah, including the Holy Prophet Muhammad (ṣ). When he was taken to the heavens, Archangel Gabriel said to him, ‘Muhammad, do you know where you are now? You are now opposite to the mosque of kūfān.’ The Holy Prophet (ṣ) thus asked permission from his Lord to visit the mosque and offer a two-unit prayer. He was thus permitted.

Verily, the right side of this mosque is a garden of Paradise, the middle of it is a garden of Paradise, and the back of it is also a garden of Paradise. To perform an obligatory prayer there is equal in reward to performing one thousand prayers (at other places). To offer a supererogatory prayer therein is equal in reward to offering five hundred prayers. To sit there without reciting or saying any devotional statement is considered worship. If people were to realize the merits of visiting this place, they would certainly come to it, even crawling."

According to another narration, the reward of one obligatory prayer that is performed in Masjid al-Kufah is equal to the reward of going on ḥajj, and the reward of one supererogatory prayer that is offered there is equal to the reward of one `umrah.

At the end of the previously mentioned seventh untimed form of ziyārah of Imam `Alī (‘a), I have also referred to some merits of Masjid al-Kufah.

Finally, in the word of some narrations, the right side of this mosque is more favorable than its left side.
DEVOTIONAL ACTS AT MASJID AL-KŪFAH

As is mentioned in the book of Miṣbāḥ al-Zā‘ir and other books, the recommended devotional acts at Masjid al-Kūfah are as follows: You may begin with the following words when you enter the city of al-Kūfah:

In the Name of Allah (I begin),
in Allah (I trust),
on the way of Allah (I proceed),
and the course of Allah’s Messenger,
peace be upon him and his Household, (I follow).
O Allah, (please do) enable me to reside blessedly and You are the best of those who enable to reside.

You may then walk toward the mosque, repeating the following statements:

Allah is the Most Great.
There is no god but Allah.
All praise be to Allah.
All glory be to Allah.

When you reach the gate of the mosque, you may stop there and say the following words:

Peace be upon our master the Messenger of Allah,
Muḥammad son of `Abdullāh,
and upon his immaculate progeny.
Peace be upon the Commander of the Faithful,
`Alī the son of Abū-Ṭālib.
Allah’s mercy and blessings be upon him,
upon his sessions, upon his meeting-places,
upon the places that witnessed his wisdom, upon the traces of his forefathers:
Adam, Noah, Abraham, and Ishmael,
and upon the places that witnessed the presentations of his evidences.
Peace be upon the Imam: the wise, the just, the grandest veracious, and the fair distinguisher by whom Allah distinguished the right from the wrong, atheism from (true) belief,
and polytheism from monotheism,
so that he who would perish might perish by clear proof
and he who would live might live by clear proof.
I bear witness that you are verily the commander of the faithful,
the elite of the selves of the select ones,
the adornment of the veracious ones,
and the most steadfast among the tried ones;
and that you are verily the judge of Allah on His lands,
the selector and the tried ones;
and the judge of Allah on His lands,
the door to His wisdom,
the maker of His pledge,
the spokesman of His promise,
the rope that is connected between His servants and Him,
the haven of redemption,
the most elevated rank,
and the executor of the laws of the Most Exalted Judge.
O Commander of the Faithful,
through you do I seek close nearness to Allah
for you are my chief, master,
and means (to Allah) in this world as well as the Hereafter.

You may then enter the mosque. It is however more favorable to enter the mosque from the gate situated at the backside. This gate is known as bāb al-fil (The Elephant Gate). You may then say the following words:

Allah is the Most Great. Allah is the Most Great. Allah is the Most Great.

This is the situation of him who seeks refuge with Allah,
with Muḥammad the most beloved by Allah,
may Allah's peace be upon him and his Household,
with the (Divinely commissioned) leadership of the Commander of the Faithful,
and with the Imams; the well-guided, the veracious,

\[
\text{wa lāhi kābru Allāhu kābru Allāhu kābru}
\]

\[
\text{allāhu akbaru allāhu akbaru allāhu akbaru}
\]

\[
\text{hādhā maqāmu al-ʾāʾidhi billāhi}
\]

\[
\text{wa bimūhammadin ḥabībi allāhi}
\]

\[
\text{sallā allāhu ḥalayhi wa allāhi}
\]

\[
\text{wa biwilāyati amīri almuʾminīna}
\]

\[
\text{wal-aʾimmati almahdiyyīna alṣādiqīna}
\]
from whom Allah removed filth
and He purified them with thorough purification.
I accept them as leaders,
guides, and masters.
I succumb to the acts of Allah.
I associate none with Him
and I do not betake any master other than Allah.
Truly liars are those who set up
equals with Allah
as they have certainly strayed
off in remote error.
Sufficient for me are Allah and
the saints of Allah.
I bear witness that there is no
god but Allah,
alone without having any partner.
And I bear witness that
Muhammad is His servant and Messenger,
may Allah's blessings be upon him and his Household,
and that `Ali and the well-guided Imams from his progeny,
peace be upon them all,
are my masters and the arguments of Allah against His created beings.

You may then walk to the fourth column of the mosque, which is situated next to bāb al-anmāt and opposite to the fifth column. This column is also called ʿistiwāyat ʿibrāhīm (the column of Prophet Abraham). You may then offer a four-unit prayer. In the first two units, you may recite Sūrah al-Fātiḥah and Sūrah al-Tawḥīd. In the other two units, you may recite Sūrah al-Fātiḥah and Sūrah al-Qadr When you finish, you may say tasbīḥ al-zahrāʾ and then say

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Peace be upon the righteous, orthodox servants of Allah
from whom Allah has removed filth and purified them a thorough purification.
He also made them Prophets and Messengers
and set them as arguments against all the created beings.

Peace be upon the Messengers
and all praise be to Allah the Lord of the worlds.
Peace and salutation to Noah among the nations.

You may then repeat the following statement seven times:

Peace and salutation to Noah among the nations.

You may then say the following words:

O master of the believers, we are abiding by your precept that you provided to your offspring:

And we are among your adherents and among the adherents of our Prophet Muhammed, peace of Allah be upon him and his Household and upon you as well as all the Messengers, Prophets, and veracious ones.

And we are also following the doctrine of Abraham, the religion of Muhammed the Meccan Prophet, and the religion of the well-guided Imams, and we are loyal to the leadership of `Ali, the Commander of the Faithful.

Peace be upon the bearer of glad tidings (for the believers) and the warner whom You have ordered the peoples to swear allegiance to. I thus accept them as masters, leaders, and rulers, over myself, my progeny, my family members, my property, whatever sustenance
You decide for me, whatever is legal or illegal for me to do, my being Muslim, my religion, my worldly life, my Next Life, my being kept alive, and my death.

You (the Infallible Imams) are indeed the Imams whom are mentioned in the (Holy) Book and you are the clear leaders in all situations, the clear judges, the eyes of the Ever-living Lord Who never sleeps, and the judging representatives of Allah.

Through you has Allah judged and though you was the right of Allah recognized.

There is no god but Allah. Muhammad is the messenger of Allah.

You are the Light of Allah that lies before and behind us.

You are the instructions of Allah that He has decided before all things.

O Commander of the Faithful, I submit to you with thorough submission, I never associate with Allah anything [or anyone], and I never betake a master other than Him.

All praise be to Allah Who has guided me to this, and I should never have been guided if Allah had not guided me.

Allah is the Most Great. Allah is the Most Great. Allah is the Most Great.

All praise be to Allah for that to which He has guided us.

You (the Infallible Imams) are indeed the Imams whom are mentioned in the (Holy) Book and you are the clear leaders in all situations, the clear judges, the eyes of the Ever-living Lord Who never sleeps, and the judging representatives of Allah.

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Allah is the Most Great. Allah is the Most Great. Allah is the Most Great.

All praise be to Allah for that to which He has guided us.
The place of the washtub (bayt al-tast) is the place where one of the miracles of Imam `Al¢ ('a) was shown:

While an unmarried girl was swimming in a pool, a leech could penetrate into her body to settle in her womb. This leech fed on the blood of that girl and thus grew up. Hence, the girl’s belly began to grow bigger and bigger that her brothers though that she was illegally pregnant. As they intended to kill their sister, they first provided the case before Imam `Al¢ ('a) to decide about her. The Imam ('a) ordered that a thick curtain should be erected in one of the sides of the mosque (Masjid al-K£fah) behind which the girl would sit. The Imam ('a) then asked a famous midwife in al-K£fah city to check the girl. The answer of the midwife came as follows: "O Am¡r al-Mu'min¢, this girl is pregnant. She carries a fetus in her womb."

However, the Imam ('a) ordered them to bring a washtub made of clay and he asked them to make that girl sit there. When the leech felt the stench of the clay, it sneaked out from where it had entered and it fell in the washtub. Thus, the innocence of the girl was proved.

According to other narrations, Imam `Al¢ ('a) extended his hand and brought a piece of ice from the mountains of Syria and put it in the washtub, causing the leech to come out.

ORDER OF DEVOTIONAL ACTS IN MASJID AL-K£FAH

Be it known to you that the order of doing the recommended acts in Masjid al-K£fah according to the opinion of the majority of scholars is that the acts to be done in the center of the mosque come directly after the acts at the fourth column. Hence, the acts of the seat of judgment and the place of washtub should be the last of all, which means that they are done after the accomplishment of the acts at the seat of Imam al-Š¡diq ('a) (dakkat al-Š¡diq). In this book, I imitate the order followed by Sayyid Ibn ¢w£s, in his book of Mi§b¡h al-Za'ir, Ñ Allámah al-Majlis¢, in his book of Bihár al-Anw¡r, and Shaykh Khadir, in his book of al-Maz¡r.

In conclusion, one who desires to follow the opinion of the majority of scholars may do the acts at the seat of judgment (dakkat al-qad¡') and the place of washtub (bayt al-tast) after accomplishing all the other acts of Masjid al-K£fah.

Back to the acts of dakkat al-qad¡' and bayt al-tast, after finishing from the fourth column, you may walk to dakkat al-qad¡' and offer there a two-unit prayer, reciting in each unit S£rah al-F¡ti¦ah and any other S£rah you like to recite. you may say the famous Tasb¢¦ al-Zahr¡' litany and then say
Who has neither beginning nor end, (please) send blessings upon Muhammad and the Household of Muhammad, forgive me, have mercy on me, admit my deeds, bless my lifetime, and include me with those whom You release and pardon from Hellfire, in the name of Your mercy, O most merciful of all those who show mercy.

At the place of the washtub, which is connected to the seat of judgment, you may offer a two-unit prayer. When you finish the prayer and say the Tasbih statements, you may say the following

O Allah, I save (the reward of) my submission to Your Oneness, my recognition of You, my sincerity to You, and my bearing witness of Your Godhead, and I also save (the reward of) my loyalty to those with the recognition of whom You have bestowed upon me: namely, Muhammad and his Household, peace of Allah be upon them, (I save all that) to the day of my taking refuge with You, whether in this world or the Hereafter. Thus, I am now taking refuge with You, O my Master, and with them, on this day and on this very situation, and I thus beg You for Your increasing bounties, for removing from me Your chastisement that I fear, for blessing all the sustenance which You grant me, and for immunizing my heart from receiving any grievous matter, any calamity, or any act of disobedience to You, regarding my religion, worldly life, and the Next Life. O most merciful of all those who show mercy.

It is narrated that Imam al-Šādiq ('a) offered a two-unit prayer in this place; the place of the washtub
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PRA YERS AND SUPPLICATIONS IN THE CENTER OF THE MOSQUE

At the center of Masjid al-Kufah, you may offer a two-unit prayer, reciting in the first unit Surah al-Fatiha and Surah al-Tawhid, and in the second unit Surah al-Fatiha and Surah al-Kafirun (No. 109). After you finish the prayer and say the Tasbih statements, you may say the following:

O Allah, You are the Peace.

You are the source of peace.

To You does peace belong.

Your abode is the abode of peace.

So, our Lord, greet us with peace from You.

O Allah, I have offered this prayer, seeking Your mercy, pleasure, forgiveness,

and as sign of my esteeming Your mosque.

O Allah, (please) send blessings upon Muhammads and the Household of Muhammads, raise my prayer to the most elevated place, and accept it from me, O most merciful of all those who show mercy.

It is worth mentioning that the center of Masjid al-Kufah is also called dakkat al-mi`raj (Seat of the Ascension to the Heavens). Apparently, when the Holy Prophet (s), at the night of his Ascension, asked permission from Almighty Allah to visit this mosque, he offered his prayer at this place. Previously, I have mentioned the narration involving this incident.

DEVOTIONAL ACTS AT THE SEVENTH COLUMN

The seventh column is the place where Almighty Allah guided Prophet Adam to ask for repentance. Hence, you may walk to this place, stop there, face the kiblah direction, and say the following words:

In the Name of Allah (I begin), in Allah (I trust), and the course of Allah’s Messenger, peace be upon him and his Household, (I follow).

There is no god but Allah. Muhammads is Allah’s messenger.

Peace be upon our father Adam and our mother Eve.

Peace be upon Abel who was killed wrongly and aggressively,

It is worth mentioning that the center of Masjid al-Kufah is also called dakkat al-mi`raj (Seat of the Ascension to the Heavens). Apparently, when the Holy Prophet (s), at the night of his Ascension, asked permission from Almighty Allah to visit this mosque, he offered his prayer at this place. Previously, I have mentioned the narration involving this incident.

In the Name of Allah (I begin), in Allah (I trust), and the course of Allah’s Messenger, peace be upon him and his Household, (I follow).

There is no god but Allah. Muhammads is Allah’s messenger.

Peace be upon our father Adam and our mother Eve.

Peace be upon Abel who was killed wrongly and aggressively,
because he was envied for Allah's favors and pleasure.

Peace be upon Sheeth, the select of Allah, the chosen and trustee,

and upon the veracious, select ones from his immaculate progeny,

from the first to the last.

Peace be upon Abraham, Ishmael, Isaac, and Jacob, and upon their chosen descendants.

Peace be upon Moses the spoken by Allah.

Peace be upon Jesus the spirit of Allah.

Peace be upon Mu‘ammad the son of `Abdullåh, the seal of the Prophets.

Peace be upon the Commander of the Faithful and upon his immaculate progeny.

Allah’s mercy and blessings be upon them.

Peace be upon you among the ancient generations.

Peace be upon you among the coming generations.

Peace be upon Fâtimah al-Zahîrât (the Luminous Lady).

Peace be upon the guiding Imams:

the witnesses of Allah upon His created beings.

Peace be upon the supervisor: the witness on the nations for Allah the Lord of the worlds.

At the same place, you may offer a four unit prayer reciting in the first unit Sûrah al-Fatiha and Sûrah al-Qadr and reciting in the second unit Sûrah al-Fatiha and Sûrah al-Tawhid and repeat the same in the third and fourth units. When you finish this prayer and say the Tasbih statements, you may then say the following supplicatory words:

O Allah, if I have disobeyed you,

I have also obeyed you in my belief in You.

This is out of Your favoring upon me, not a favor that I do to You.

Allâhumma in kuntu qad `aṣaytuka

fa‘inn¢ qad a§a`tuka f¢ al-¢m¡ni minn¢ bika

This is out of Your favoring upon me, not a favor that I do to You.
I have also obeyed You in the things that You most like:
I have not claimed that You have child
and I have not associated any one with You.
Yet, I have disobeyed You in many things,
on account of neither defiance,
nor mutiny against my servitude to You,
nor denial of Your Godhead;
rather, I only followed my lusts,
and Satan caused me to slip although You have had clear argument against me.
Thus, if You chastise me, then it is on account of my sins and You are never unjust to me.
And if You pardon me and have mercy upon me, then this is out of Your magnanimity and generosity, O All-generous.
O Allah, nothing can stand for my sins except my hope in Your pardon,
although I have done things due to which I deserve deprivation of Your pardon.
Therefore, I beseech You, O Allah, for that which I do not deserve
and I seek from You that which I do not merit.
O Allah, if you chastise me, then this will be on account of my sins and You shall never be unjust to me.
But if You forgive me, then You are already the best of all those who show mercy, O my Master.

O Allah, You are what You are and I am what I am:
You are always returning with forgiveness
and I always return with sinning.
You always confer with forbearance
and I always return with impatience.
O Allah, I do beseech You, O
treasure of the weak,
O He in Whom great hope is put,
O rescuer of the drowned,
O savior of those about to perish,
O He Who causes the alive to die,
O He Who causes the dead to live again!
You are Allah; there is no god but You.
It is You before Whom has prostrated the ray of the sun,
the sound of water,
the rustling of trees,
and the moonlight,
the murk of night,
the light of daytime,
and the flapping of birds.
I thus beseech You, O All-great,
in the name of the duty of Muhammad and his veracious Household towards You,
in the name of Your duty towards Muhammad and his veracious Household,
in the name of the duty of `Alî towards You,
in the name of Your duty towards `Alî,
in the name of the duty of Fatîmah towards You,
in the name of Your duty towards Fatîmah,
in the name of the duty of al-Hasan towards You,
in the name of Your duty towards al-Hasan,
in the name of the duty of al-Husayn towards You,
and in the name of Your duty towards al-Husayn.
Verily, Your duty towards them is one of the greatest blessings that You conferred upon them.
And (I beseech You) in the name of the position that You enjoy with them
and in the name of the position that they enjoy with You
to (please) bless them, O Lord,
with blessings that are as endless until they attain Your
pleasure,
to forgive me, in their names,
the sins that I committed
concerning my duties towards
You,
to make Your creatures to be
satisfied with me,
to complete Your favors upon
me
not to cause any of Your
creatures to have any role in
these favors,
to confer upon me with graces
in the same way as You had
already done with my
forefathers,
O kāf-hā'-yā'-ayn-ṣād.
O Allah, in the same way as You
have poured blessings upon
Muḥammad and his Household,
please respond to my entreaty
as regards that which I have
asked from You,
O All-generous! O All-generous!
You may then prostrate yourself and say (while prostrating) the following supplicatory prayer:
O He Who has full power over
settling requests of beseechers
Who knows what is hidden in
the inner selves of the silent
O He Who does not require
explanation.
O He Who knows the stealthy
looks and that which the breasts
conceal.
O He Who decided chastisement
to befall the people of (Prophet)
Jonah
and as He decided to chastise
them,
they prayed Him and besought
Him;
so, He removed from them the
chastisement and He gave them
provision until a time.
You do see where I am,
You do hear my prayer,
You do know what I conceal, what I declare, and in what situation I am:

(please) send blessings upon Muḥammad and the Household of Muḥammad, and relieve me from all that which has aggrieved me from the affairs of my religion, my worldly life, and my Next Life.

You may then repeat the following statement seventy times:

O my Master.

You may then raise your head from the state of prostration and say the following supplicatory prayer:

O my Lord, I pray You to grant me the blessing of this place and the blessing of its people.

And I pray You to grant me sustenance from Your sustenance; sustenance that is legal and pleasant, and that You bring it to me by Your might and power, while I experience good health, O most merciful of all those who show mercy.

In the book of al-Mazār al-Qadīm, it is mentioned that the following supplication may be said immediately after the abovementioned supplication that ends with ya karīmu ya karīmu ya karīmu:

This supplication, which has been mentioned in the first section of this book under the title of du`a’ al-amn (Supplication for Security), is one of the supplications of al-Sahifah al-Sajjadiyyah.

The writer of al-Mazār al-Qadīm has added that the following supplication may be said:

Be it known to you that the narrations carrying the merits of the seventh column in Masjid al-Kūfah are numerous. For instance, al-Kulaynī has reported through an authoritative chain of authority that Imam `Alī
Amir al-Mu'minin ('a) used to offer prayers next to the seventh column and the distance between him and this column was so close that one could hardly pass from there.

According to another validly reported narration, each night sixty thousand angels descend from the heavens to offer prayer at the seventh column and none of them returns until the Resurrection Day.

According to another validly reported tradition, Imam al-Sadiq ('a) has said, “The seventh column is the standing-place of Prophet Abraham ('a).”

In his book of al-Kafi, Shaykh al-Kulaynî has also narrated that Abû-İsma'il al-Sarrâj reported that Mu’âwiya ibn Wahab took him from the arm to the seventh column and said that Abû-Hamzah al-Thumâli had taken him from the arm to this seventh column and said that al-Asbagh ibn Nubâthah had taken him from the arm to this seventh column and said, “This is the place where Imam ‘Ali Amir al-Mu’minin ('a) used to be. Imam al-Hasan ('a) used to offer prayers at the fifth column, but when Imam ‘Ali ('a) would be absent, al-Hasan ('a) would take his place at the seventh column, which is at bâb kindah (the Gate of Kindah).”

In conclusion, the narrations reporting the merits of the seventh column at Masjid al-Kufah are numerous; but because my course in this book is to sum up as much as possible, I will mention no more.

DEVOTIONAL ACTS AT THE FIFTH COLUMN

The fifth column in al-Kufah Mosque is one of the peculiar places; therefore, it is advised not to miss offering a prayer there and not to miss supplicating Almighty Allah for granting the personal requests. According to an authoritative narration, Prophet Abraham ('a) offered a prayer at this place.

As other narrations have mentioned that Prophet Abraham ('a) offered prayers at other places in this mosque, this does not bring about contradiction between such narrations; rather, it means that Prophet Abraham ('a) offered prayers at different places in this mosque.

According to another authoritative narration, Imam al-Sadiq ('a) has said, “The fifth column is the standing-place of Archangel Gabriel ('a). It is also understood from an aforementioned narration that Imam al-Hasan ('a) used to offer prayers at this place.

In conclusion, narrations have confirmed that the seventh and the fifth columns in Masjid al-Kufah are the most blessed places.

Sayyid Ibn Tawus says: At the fifth column, you may offer a two-unit prayer reciting any Sûrah you want after Sûrah al-Fatiha. When you finish the prayer and say the Tasbih statements, you may say the following supplicatory prayer:

O Allah, I beseech You in the name of all Your Names: those which we know and those which we do not.

And I beseech You in the name of Your Great, All-great, grand, and All-grand Name, which if one beseeches You by it, You will respond to him, if one begs you by it, You will give him, if one asks You for victory by it, You will give him victory, if one asks for Your forgiveness by it, You will forgive him, if one seeks Your aid by it, You will aid him, if one solicits You by it for sustenance, You will grant him sustenance, if one seeks Your help by it, You will help him, if one begs Your mercy by it, You will have mercy upon him, if one seeks refuge with You by it, You will protect him,
if one asks for Your support by it, You will support him,  
if one seeks Your shield by it, You will guard him,  
if one seeks You by it to save him from Hellfire, You will save him,  
if one seeks Your kindness by it, You will give him:
- the Name by which You have betaken Adam as Your choice,
- Noah as Your confidant,
- Abraham as Your intimate friend,
- Moses as the one spoken by You,
- Jesus as Your spirit,
- Muhammed as Your most beloved one,
- `Ali as Your Prophet’s successor,
- and `Al¢ as Your most beloved Prophet’s successor.

Noah as Your confidant,  
Abraham as Your intimate friend,  
Moses as the one spoken by You,  
Jesus as Your spirit,  
Muhammed as Your most beloved one,  
and `Al¢ as Your Prophet’s successor,  
may Your blessings be upon all of them,  
(I beseech You) to grant me my requests,  
overlook my past sins,  
and confer upon me with that which befits You as well as upon all the believing men and women in this world and the world to come.

O He Who relieves the grievances of the aggrieved ones!
O He Who aids the confused ones!
There is no god but You.
All glory be to You, O Lord of the worlds.

It is narrated that Imam al-Sadiq ('a) instructed one of his companions to offer a two-unit prayer at the fifth column, for it is the place where Prophet Abraham ('a) used to offer prayers. The Imam ('a) then taught him to say there, while facing the kiblah direction, the aforementioned form of zyarah that comprises the following statements:

Peace be upon our father Adam and our mother Eve...  
and `Al¢ ibn al-°usayn Zayn al-`ªbid¢n ('a) that is situated near the third column from the direction of bāb kindah (the Gate of Kindah). Opposite to this place from the kiblah direction is the seat of Imam `Al¢ Am¢r al-Mu’m¢n¢n ('a) and from the west side is bāb kindah, which is now blocked. It has been also said that one who wants to offer prayers there must stand five arms far from the column, since the actual place of the seat of Imam Zayn al-`ªbid¢n ('a) was there. Anyhow, you may offer there a two-unit prayer reciting Sûrah al-Fatiha and any other Sûrah and say the Tasbih statements, you
may say the following:
In the Name of Allah; the All-beneficent, the All-merciful.
O Allah, my sins have been growing
and nothing can stand for them except the hope in Your pardon
even though I have done things due to which I deserve deprivation of Your pardon.
Therefore, I beseech You, O Allah, for that which I do not deserve
and I seek from You that which I do not merit.
But if You forgive me, then You are already the best of all those who show mercy, O my Master.
O Allah, You are what You are and I am what I am:
You always return with forgiveness
and I always return with sinning.
You always confer with forbearance
and I always return with impatience.
O Allah, I do beseech You,
O treasure of the weak!
O He in Whom great hope is put!
O rescuer of the drowned!
O savior of those about to perish!
O He Who cause the alive to die!
O He Who causes the dead to live again!
You are Allah; there is no god but You.
It is You before Whom have prostrated the ray of the sun,
the moonlight,
the murk of night,
the light of daytime,
bismi allâhi alraḥmân
alraḥîmi
allâhumma inna dhunûbi qad kathurat
wa lam yabqa lahâ illâ rajâ’u `afwika
wa qad qaddamtu álata alhîrmâni ilayka
fa’anâ as’aluka allâhumma mâ lâ astawjibuhû
wa atlubu minka mâ lâ astâhîqquhû
allâhumma in tu` adhhibni fabidhunûbi
wa lam tazlimnî shay’an
wa in taghfir li fakhayru râhîmin anta yâ sayyidi
allâhumma anta anta wa anâ anâ
anta al`awwâdu bilmaghfirati
wa anâ al`awwâdu bildhdhnûbi
wa anta almutafaddilu bilhîmî
wa anâ al`awwâdu biljahli
allâhumma fa’innî as’aluka
yâ kanza alddu`afâ’i
yâ ’ azîma alrrajâ’i
yâ munqidha algharqâ
yâ munjiya alahlkâ
yâ muhîyya almawtâ
anta allâhu alladhî lâ ilâha illâ anta
anta alladhî sajada laka shu`â’u alshshamshi
wa nûru alqamari
wa zulmatu allayli
wa daw’u alnnahâri
bâsî allâhi alraḥmân
alraḥîmi
allâhumma inna dhunûbi qad kathurat
wa lam yabqa lahâ illî rajâ’u `afwika
wa qad qaddamtu álata alhîrmâni ilayka
fa’anâ as’aluka allâhumma mâ lâ astawjibuhû
wa atlubu minka mâ lâ astâhîqquhû
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yâ ’ azîma alrrajâ’i
yâ munqidha algharqâ
yâ munjiya alahlkâ
yâ muhîyya almawtâ
anta allâhu alladhî lâ ilâha illâ anta
anta alladhî sajada laka shu`â’u alshshamshi
wa nûru alqamari
wa zulmatu allayli
wa daw’u alnnahâri
bâsî allâhi alraḥmân
alraḥîmi
allâhumma inna dhunûbi qad kathurat
wa lam yabqa lahâ illî rajâ’u `afwika
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fa’anâ as’aluka allâhumma mâ lâ astawjibuhû
wa atlubu minka mâ lâ astâhîqquhû
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wa anâ al`awwâdu biljahli
allâhumma fa’innî as’aluka
yâ kanza alddu`afâ’i
yâ ’ azîma alrrajâ’i
yâ munqidha algharqâ
yâ munjiya alahlkâ
yâ muhîyya almawtâ
anta allâhu alladhî lâ ilâha illâ anta
anta alladhî sajada laka shu`â’u alshshamshi
wa nûru alqamari
wa zulmatu allayli
wa daw’u alnnahâri
bâsî allâhi alraḥmân
alraḥîmi
allâhumma inna dhunûbi qad kathurat
wa lam yabqa lahâ illî rajâ’u `afwika
wa qad qaddamtu álata alhîrmâni ilayka
fa’anâ as’aluka allâhumma mâ lâ astawjibuhû
wa atlubu minka mâ lâ astâhîqquhû
allâhumma in tu` adhhibni fabidhunûbi
wa lam tazlimnî shay’an
wa in taghfir li fakhayru râhîmin anta yâ sayyidi
allâhumma anta anta wa anâ anâ
anta al`awwâdu bilmaghfirati
wa anâ al`awwâdu bildhdhnûbi
wa anta almutafaddilu bilhîmî
wa anâ al`awwâdu biljahli
allâhumma fa’innî as’aluka
yâ kanza alddu`afâ’i
yâ ’ azîma alrrajâ’i
yâ munqidha algharqâ
yâ munjiya alahlkâ
yâ muhîyya almawtâ
anta allâhu alladhî lâ ilâha illâ anta
anta alladhî sajada laka shu`â’u alshshamshi
wa nûru alqamari
wa zulmatu allayli
wa daw’u alnnahâri
bâsî allâhi alraḥmân
alraḥîmi
allâhumma inna dhunûbi qad kathurat
wa lam yabqa lahâ illî rajâ’u `afwika
wa qad qaddamtu álata alhîrmâni ilayka
fa’anâ as’aluka allâhumma mâ lâ astawjibuhû
wa atlubu minka mâ lâ astâhîqquhû
allâhumma in tu` adhhibni fabidhunûbi
wa lam tazlimnî shay’an
wa in taghfir li fakhayru râhîmin anta yâ sayyidi
allâhumma anta anta wa anâ anâ
anta al`awwâdu bilmaghfirati
wa anâ al`awwâdu bildhdhnûbi
wa anta almutafaddilu bilhîmî
wa anâ al`awwâdu biljahli
allâhumma fa’innî as’aluka
yâ kanza alddu`afâ’i
yâ ’ azîma alrrajâ’i
yâ munqidha algharqâ
yâ munjiya alahlkâ
yâ muhîyya almawtâ
anta allâhu alladhî lâ ilâha illâ anta
anta alladhî sajada laka shu`â’u alshshamshi
wa nûru alqamari
wa zulmatu allayli
wa daw’u alnnahâri
and the flapping of birds.

I thus beseech You, O All-great, in the name of the duty of Muhammad and his veracious Household towards You, O All-generous, in the name of Your duty towards Muhammad and his veracious Household, in the name of `Ali towards You, in the name of Your duty towards `Ali, in the name of the duty of Fātimah towards You, in the name of Your duty towards Fātimah, in the name of the duty of al-Ḥasan towards You, in the name of Your duty towards al-Ḥasan, in the name of the duty of al-Ḥusayn towards You, and in the name of Your duty towards al-Ḥusayn.

Verily, Your duty towards them is one of the greatest blessings that You conferred upon them.

And (I beseech You) in the name of the position that You enjoy with them and in the name of the position that they enjoy with You to (please) bless them, O Lord, with blessings that are endless until they attain Your pleasure, to forgive me, in their names, the sins that I committed concerning my duties towards You, to complete Your favors upon me in the same way as You had completed them upon my forefathers.

O kāf-hā’-yā’-ayn-ṣād!

O Allah, just as You have poured blessings upon Muhammad and the Household of Muhammad, (please) respond to my entreaty as regards that which I have asked from You.

You may then prostrate yourself and stick your right cheek to the ground and repeat as much as possible the following statements with reverence and weeping:
O my Master! O my Master! O my Master!
Bless Muḥammad and the Household of Muḥammad
and forgive me. Please, forgive me...

You may then stick your left cheek to the ground and repeat the same words.
You may then supplicate Almighty Allah for anything you want.

Some inauthoritative books have mentioned that the following instruction of Imam al-Ṣādiq (‘a) to one of his companions may be carried out in this place. As a matter of fact, this instruction is not dedicated to this place; rather, to the courtyard of Masjid al-Kūfah. However, this instruction is as follows:

It is narrated that Imam al-Ṣādiq (‘a) said to one of his companions: If you pass by the grand mosque of al-Kūfah in the early morning, you may offer there a four-unit prayer and then say the following supplicatory prayer:

O Allah, if I have disobeyed you,
I have also obeyed you in the things that You most like.
I have not claimed that You have child
and I have not associated any one with You.
Yet, I have disobeyed You in many things
on account of neither defiance,
nor my being too arrogant to serve You,
nor denial of Your Godhead,
nor mutiny against my servitude to You;
rather, I only followed my lusts
and Satan caused me to slip although You have clear argument against me.
Thus, if You chastise me, then it is on account of my sins and You are never unjust to me.
And if You pardon me and have mercy upon me,
then this is out of Your magnanimity and generosity, O All-generous!

You may also say the following:
I begin this day with the might and power of Allah.
I do not begin it with my might or power;
rather, with Allah’s might and power.
O my Lord, I beseech You for the blessing of this house and the blessing of its people

and I pray You to grant me sustenance from Your sustenance; sustenance that is legal and pleasant, and that You bring it to me by Your might and Power,

while I experience good health.

Immediately after their reference to the acts to be advisably done at the fourth column, Shaykh al-Shahid and Muhammad ibn al-Mashhadī have included this act with the other acts that are done at the courtyard of the mosque. They have added that one may offer a four-unit prayer in the first two units of which one may recite Sūrah al-Fatīḥah and Sūrah al-Tawḥīd and the last two units one may recite Sūrah al-Fatīḥah and the Sūrah al-Qadr. After accomplishment, one may say the Tasbih al-Zahrā' litany… etc.

According to an authoritative narration, Abū-Ḥamzah al-Thumālī reported that he was one day sitting in the grand mosque of al-Kūfah when a man entered from bāb kindah. His face was indeed the prettiest, he smelt the nicest perfume, and he put on the cleanest dress. He also put a turban, a shirt, and a jubbah (a type of long open cloth coat with wide sleeves). As he was also wearing Arabian slippers, he took them off when he entered the mosque. He then stopped near the sixth column of the mosque, raised his hands to the level of his ears and uttered a takbīr statement (i.e. saying allahu-akbar) that was so reverent that my entire body shivered. He then offered a four-unit prayer with excellent genuflection and prostration. At accomplishment, he uttered the supplicatory prayer that begins with this statement:

O my God, if I have disobeyed You, I have indeed obeyed You in the nearest thing to You…

When he reached at the statement:

O All-generous! O All-generous!
yā karīmu yā karīmu yā karīmu

he prostrated himself and repeated this word as much as one breath may take. He then said while prostrating:

O He Who has full power over granting the requests of the beseechers...
yā man yaqdiru `alā ḥawā’i ji alssā’ilīna...

He then repeated the following word seventy times:

O my Master.
yā sayyidi

When he raised his head, I looked at him closely and could conclude that he was Zayn al-‘Ābidīn (‘a). I thus kissed his hand and asked him what had caused him to come to the mosque. The Imam (‘a) answered, “As you have seen.” (i.e. I came here to offer prayers the al-Kūfah Mosque)… etc.

At the end of the seventh form of the untimed ziyyarah of Imam ‘Alī (‘a), we have mentioned this story but with a little difference due to the difference of the reports. We have also mentioned that the Imam (‘a) suggested to Abū-Ḥamzah al-Thumālī that he would accompany him to visiting the holy tomb of Imam ‘Alī (‘a) and the man agreed… etc.

DEVOTIONAL ACTS AT BĀB AL-FARAJ

The bāb al-faraj (The Gate of Relief) is also called maqām nūḥ (the standing-place of Prophet Noah). When you accomplish the acts at the third column, you may walk to the Seat of Amīr al-Mu’minīn (‘a), which is the bench located next to the gate of the mosque from the side of Imam ‘Alī’s house. You may offer there a four-unit prayer, reciting Sūrah al-Fatīḥah and any other Sūrahs you want. When you finish the prayer and say the Tasbih statements, you may say the following:

O Allah, (please) send blessings upon Muḥammad and the allāhumma šallī `alā muḥammadin wa āli
Household of Muḥammad

and grant my request. O Allah!
O He Whose beseecher is never disappointed
and Whose gifts are inexhaustible!
O Settler of needs!
O Responding to the prayers!
O Lord of the earth layers and the heavens!
O Reliever of agonies!
O expansive Donor of gifts!
O Savior from hardships!
O He Who changes the punishments of wrongdoings into rewards for good deeds!

(Please do) confer upon me with Your bounty, favor, and kindness,
and (please do) respond to my prayers regarding that which I have besought and asked from You,
in the name of Your Prophet, Your Prophet's successor, and Your righteous saints.

ANOTHER PRAYER AT THIS PLACE

You may also offer another two-unit prayer at this place. When you finish and say the Tasbih statements, you may say the following supplicatory prayer:

O Allah, I am residing in Your courtyard, because I have full recognition of Your Oneness and Independence
and I know for sure that none can ever settle my need save You.
I also admit, O my Lord, that the more I feel Your favors upon me, the more I need You.
O my Lord, I have been inflicted with aggrieving matters that You know,
because You are All-knowing and You do not want information.
I thus beseech You in the Name that when You put on the heavens, they rent asunder, when You put on the earth, it spread out, when You put on the stars, they diffused, and when You put on the mountains, they settled down; and I beseech You in the Name that You put with Muḥammad, with ʿAlī, with al-Ḥasan, with al-Ḥusayn, and with all the Imams, blessings be upon them all, to bless Muḥammad and the Household of Muḥammad, to grant me all my requests, O my Lord, to make easy the difficult ones of them, to relieve me from the grievances of them, and to unlock for me their locks. If You do that for me, then all praise be to You, and if You do not, still all praise be to You, for You never decide wrongly and You never exceed justice.

Then, you may put your right cheek on the ground and say the following supplicatory words:

**O Allah**, Jonah the son of Matthias, peace be upon him, Your servant and Prophet, prayed You from the inside of the whale, and You responded to his prayer. I thus pray You; so, (please) respond to me in the name of Muḥammad and the Household of Muḥammad. You may then mention your needs.

Then, you may put your left cheek on the ground and say the following supplicatory words:

**O Allah**, You have ordered us to pray You and You have thus promised of response.

I thus beseech You in the Name that when You put on the heavens, they rent asunder, when You put on the earth, it spread out, when You put on the stars, they diffused, and when You put on the mountains, they settled down; and I beseech You in the Name that when You put on the heavens, they rent asunder, that when You put on the earth, it spread out, when You put on the stars, they diffused, and when You put on the mountains, they settled down; and I beseech You in the Name that You put with Muḥammad, with ʿAlī, with al-Ḥasan, with al-Ḥusayn, and with all the Imams, blessings be upon them all, to bless Muḥammad and the Household of Muḥammad, to grant me all my requests, O my Lord, to make easy the difficult ones of them, to relieve me from the grievances of them, and to unlock for me their locks. If You do that for me, then all praise be to You, and if You do not, still all praise be to You, for You never decide wrongly and You never exceed justice.

Then, you may put your right cheek on the ground and say the following supplicatory words:

**O Allah**, Jonah the son of Matthias, peace be upon him, Your servant and Prophet, prayed You from the inside of the whale, and You responded to his prayer. I thus pray You; so, (please) respond to me in the name of Muḥammad and the Household of Muḥammad. You may then mention your needs.

Then, you may put your left cheek on the ground and say the following supplicatory words:
Hence, I am praying You as You have ordered; so, (please) send blessings upon Muḥammad and the Household of Muḥammad and respond to me as You have promised,

O All-generous!

You may then return to the normal position of prostration and say the following words:

O He Who (is able to) reinforce any humble one!
O He Who (is able to) humiliate any arrogant one!
You know my agony;
so, (please) bless Muḥammad and the Household of Muḥammad
and relieve me, O All-generous!

**PRAYER FOR GRANTING THE REQUESTS AT THIS PLACE**

In order to supplicate for settling the needs, one may offer at this place a four-unit prayer. After accomplishment and saying the Tasbīḥ statements, one may say the following supplicatory prayer:

O Allah, I beseech You, O He Whom cannot be seen by eyes,
Whom cannot be comprehended by visions,
Whom cannot be described by all those who describe Him,
Whom cannot be affected by events,
and Whom cannot be obliterated due to passage of ages!
You know the measures of mountains,
the amounts (of water) of oceans,
the number of the trees' leaves,
the sands of deserts,
whatever is under the sunlight
and moonlight,
whatever is under darkness of night,
and whatever is shown by daylight.
No sky can screen another sky from You,
no layer of the earth can screen another layer from You,
no mountain can screen its other parts from You,
and no ocean can screen its depths from You.

I thus beseech You to send blessings upon Muhammed and the Household of Muhammed,
to cause the best of my affair to be the conclusion of it,
to cause the best of my deeds to be the last of them,
and to cause the best of my days to be the day when I meet You,
for You verily have power over all things.
O Allah, (please do) deter all those who intend evil to me,
and save me from all that which aggrieves me at the hands of
those who intend grief to me.

O Allah, (please do) include me with Your impervious armor
and cover me with Your protective shield.
O He Who saves from all things
and nothing can ever save from You,
(please) relieve me from whatever has aggrieved me from the affairs of this world and the world to come
and cause my words to be corresponding with my deeds.
O All-sympathetic! O All-kind!
(please) relieve me from depression
and do not burden on me that which I cannot stand.
O Allah, (please) guard me with Your Eye that never sleeps
and have mercy upon me in the name of Your power over me.
O most merciful of all those who show mercy!
O All-high! O All-great!
You know what I need

O Allah, (please do) deter all those who intend evil to me,
and save me from all that which aggrieves me at the hands of
those who intend grief to me.

O Allah, (please do) include me with Your impervious armor
and cover me with Your protective shield.
O He Who saves from all things
and nothing can ever save from You,
(please) relieve me from whatever has aggrieved me from the affairs of this world and the world to come
and cause my words to be corresponding with my deeds.
O All-sympathetic! O All-kind!
(please) relieve me from depression
and do not burden on me that which I cannot stand.
O Allah, (please) guard me with Your Eye that never sleeps
and have mercy upon me in the name of Your power over me.
O most merciful of all those who show mercy!
O All-high! O All-great!
You know what I need
and You have the power to grant it to me, which is an easy thing to be done by You and I do want You; so, (please) do me the favor of settling my need, O All-merciful!

Verily, You have power over all things. You may then prostrate yourself and say the following supplicatory words:

O my God, You have known my needs; so, please send blessings upon Muhammad and the Household of Muhammad and settle my needs.

You have accounted all my sins; so, please send blessings upon Muhammad and his Household and forgive them, O All-generous!

You may then put your right cheek on the ground and say the following:

If I am the worst servant (of You), then You are the All-excellent Lord; so, please do to me that which befits You and do not do to me that which I deserve, O most merciful of all those who show mercy!

You may then put your left cheek on the ground and say the following:

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

You may then return to the normal position of prostration and say the following words:

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

It is worth mentioning that the previously mentioned supplicatory prayer up to:

Verily, You have power over all things. You may then prostrate yourself and say the following supplicatory words:

O my God, You have known my needs; so, please send blessings upon Muhammad and the Household of Muhammad and settle my needs.

You have accounted all my sins; so, please send blessings upon Muhammad and his Household and forgive them, O All-generous!

You may then put your right cheek on the ground and say the following:

If I am the worst servant (of You), then You are the All-excellent Lord; so, please do to me that which befits You and do not do to me that which I deserve, O most merciful of all those who show mercy!

You may then put your left cheek on the ground and say the following:

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

You may then return to the normal position of prostration and say the following words:

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

It is worth mentioning that the previously mentioned supplicatory prayer up to:
DEVOOTIONAL ACTS AT THE NICHE OF IMAM `ALI

At the place where Imam `Ali Amīr al-Mu'minīn (`a) was martyred, you may offer a two-unit prayer reciting Sūrah al-Fāṭihat and any other Sūrah. After accomplishment and saying the Tasbih statements, you may say the following supplicatory prayers:

O He Who makes known what is good and beautiful and covers up ugliness and defects!

O He Who does not demand submission under duress and has not exposed the hidden and the unknown!

O He Who is the greatest pardoner!

O He Who is the subtle indulgent!

O He Whose forgiveness is limitless!

O He Whose Hands are expansive with mercy!

O He Who is partner in every confidential speech!

O He to Whom all complaints reach!

O He Who is generous in clemency!

O He in Whom all hopes are put!

O my Master, send blessings upon Muḥammad and the Household of Muḥammad and do to me that which befits You, O All-generous!

O He Makes all things made!

O He Who sets all things broken!

O He Who is present in all sessions held!

O He Who witnesses all confidential meetings!

O He Who knows about all things hidden!

O He Who is always nearby and is never absent!

O He Who always overcomes and is never defeated!

O He Who is always nigh and is never far off!

O He Who entertains each and every lonely one!

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DEVOOTIONAL ACTS AT IMAM AL-ŠĀDIQ'S BENCH

You may then walk to Imam al-Šādiq's place (maqám al-šādiq), which is near to the tomb of Muslim ibn `Aqil. You may offer there a two-unit prayer; and when you finish and say the Tasbih statements, you may then say the following supplicatory prayer:

O He Who makes things visible

O He Who sets things broken!

O He Who is present in all sessions held!

O He Who witnesses all confidential meetings!

O He Who knows about all things hidden!

O He Who is always nearby and is never absent!

O He Who always overcomes and is never defeated!

O He Who is always nigh and is never far off!

O He Who entertains each and every lonely one!
O He Who existed when there was no other being exists! 
wa yá hayyan bíná lā hayya ghayruhu

O He Who restores lives to the dead and causes the alive to die! 
yá muḥiyiya almawtá wa mumíta al-ahyá‘i

O He Who watches every soul as to what it earns! 
alqá‘imu ‘alá kulli nafsin bimá kasabat

There is no god save You. 
lá iláha illá anta

(Please do) send blessings upon Muhammad and the Household of Muhammad and...
salli ‘alá muḥammadin wa ‘alí muḥammadin...

You may then mention your needs.

It is worth mentioning to repeat what I have already mentioned about the order of the acts at Masjid al-Kūfah:

Be it known to you that the order of doing the recommended acts in Masjid al-Kūfah according to the opinion of the majority and according to the book of al-Mazār al-Qadīm is that the acts to be done in the center of the mosque come directly after the acts at the fourth column. Hence, the acts of the seat of judgment and the place of washtub should be the last of all, which means that they are done after the accomplishment of the acts at the seat of Imam al-Sādiq (‘a) (dakkat al-sādiq).


In conclusion, one who desires to follow the opinion of the majority may do the acts at the seat of judgments (dakkat al-qadā‘) and the place of washtub (bayt al-tast) after accomplishing all the other acts at Masjid al-Kūfah.

PRAYER FOR SETTLING THE NEEDS AT AL-KÚFAH MOSQUE

Imam al-Sādiq (‘a) is reported to have said that one who offers the following prayer at Masjid al-Kūfah will have all his requests settled: One may offer a two-unit prayer reciting at each unit Sūrah al-Fātiha, al-Falāq (No. 113), al-Nās (No. 114), al-Tawḥīd (No. 112), al-Kāfûrûn (No. 109), al-Naṣr (No. 110), al-Qadr (No. 97), and al-A‘lā (No. 87). After accomplishment, one may say the Tursîh al-Zahrā‘ litany and then beseech Almighty Allah for settling his needs.

This order of Sūrah is corresponding with the order adopted by Sayyid Ibn Tawús in his book of Miṣbâḥ al-Zā‘ir, while according to the narration of Shaykh al-Ìsâ in his book of al-Amâl, Sūrah al-Qadr follows Sūrah al-A‘lā. Possibly, the commitment to the order of the Sūrah is not obligatory; therefore, it is acceptable to recite these seven Sūrah in any order as long as Sūrah al-Fātiha precedes the others. Finally, Almighty Allah knows best.

ZIYÁRAH OF MUSLIM IBN `AQÍL

When you accomplish all the acts at Masjid al-Kūfah, you may walk to the tomb of Muslim ibn `Aqíl—may Allah sanctify his soul, light up his tomb, and be pleased to him. When you stop at the tomb, you may say the following:

All praise be to Allah: the Lord and the evident Truth. 
`Allahu lillah al-múlîk al-ḥádhíkh al-`ámmín

All the tyrannical oppressors are subservient to His almightiness. 
`Allahu `l-mútsamá‘ar fí `l-`a`zamatíh jâbâbiratu al-tawâdîn

All the inhabitants of the heavens and the layers of the earth admit His Godhead. 
al-`arâdîn

All the created beings confess of His Oneness. 
al-múqirri bitawâhiríh dhíná

May Allah send blessings upon the master of all created beings and upon the members of his Household; the noble ones, 
wá sellá alláhu ‘alá sayyidi al-`ánâmí

and upon the members of his Household; the noble ones,
such blessings that delight them
and humiliate all those who
from all jinn and mankind.

Peace of Allah the All-high and
All-great,
and peace of His favorite angels,
His missioned Prophets,
His choice Imams,
His righteous servants,
and all the martyrs and
veracious ones,
and all blessings that are pure
delightful,
that are coming and going,
be upon you, Muslim the son of
`Aqil the son of Abü-Ṭalib.

Allah’s mercy and benedictions
be upon you.
I bear witness that you
performed the prayers,
defrayed the zakāt,
enjoined the right,
forbade the wrong,
strove in the way of Allah in the
best manner of striving,
and you were slain following the
course of those who strive in
Allah’s way
until you met Allah, to Whom
belong all might and majesty,
while He is pleased with you.

And I bear witness that you
fulfilled your covenant with
Allah
and sacrificed yourself for the
sake of supporting Allah’s
argument and the son of Allah’s
argument (namely, Imam al-
Husayn)
until death came upon you.
I bear witness that you
submitted and acted loyally to
him...
and that you acted sincerely to the successor of the missioned Prophet, the select grandson of the Prophet, the guide (to the right path), the knowledgeable, the Prophet’s successor, the conveyor (of his mission), the wronged, and the oppressed Imam. 

May Allah reward you on behalf of His Messenger, on behalf of the Commander of the Faithful, and on behalf of al-Hasan and al-¡usayn with the best of rewarding that befits your steadfastness, reliance (on Allah), and assistance.

How excellent is the final home!

May Allah curse him who slew you.
May Allah curse him who ordered of slaying you.
May Allah curse him who wronged you.
May Allah curse him who forged lies against you.
May Allah curse him who underestimated your position and belittled your sanctity.

May Allah curse those who cheated you after they had sworn allegiance to you, those who disappointed and let you down, and those who allied against you instead of assisting you.

All praise be to Allah Who decided Hellfire to be the eternal abode of those peoples. Woeful indeed will be the place to which they are led!
I bear witness that you were slain wrongly and that Allah shall fulfill His promise to you.

As I am visiting you, I recognize your right, I am submissive to you, I am imitating your course, and I am preparing myself for supporting you. And that you acted sincerely to the successor of the missioned Prophet, the select grandson of the Prophet, the guide (to the right path), the knowledgeable, the Prophet’s successor, the conveyor (of his mission), the wronged, and the oppressed Imam. 

May Allah reward you on behalf of His Messenger, on behalf of the Commander of the Faithful, and on behalf of al-Hasan and al-¡usayn with the best of rewarding that befits your steadfastness, reliance (on Allah), and assistance.

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I bear witness that you were slain wrongly and that Allah shall fulfill His promise to you.

As I am visiting you, I recognize your right, I am submissive to you, I am imitating your course, and I am preparing myself for supporting you.
until Allah judges, and He is the best of judges.

So, I am always with you and I never am with your enemies.

May Allah’s peace be upon you and upon your souls and bodies and upon the present from you and the absent one. Peace and Allah’s mercy and blessings be upon you.

May Allah kill the groups that have killed you with deeds and words.
In *al-Mazár al-Kabîr*, the previously mentioned supplication is regarded as a form of seeking permission of entrance to the tomb of Muslim ibn `Aqîl, may Allah be pleased with him. The author then says: You may then enter, approach the tomb—or point to the tomb, according to the previous narration—and say the following words:

Peace be upon you, O righteous servant (of Allah),
who is obedient to Allah, to His Messenger, to the Commander of the Faithful,
to al-Hasan, and to al-Ḥusayn, peace be upon them.

All praise be to Allah
and all peace be upon His servants whom He has chosen:

Muḥammad and his Household.

Peace, Allah’s mercy,
blessings, and forgiveness be upon you
and upon your soul and your body.

I bear witness that you died for the same principles for which the martyrs of the Battle of Badr died:

those who strove in Allah’s way
and did their best in struggling against Allah’s enemies
and in supporting Allah’s friends.

So, may Allah reward you with the best rewarding,
with the most abundant rewarding,
and with the most affluent rewarding that He grants to one who fulfilled his allegiance to Him,
responded to His invitation,
and obeyed His representatives.

I bear witness that you exerted all efforts in acting sincerely
and you put forth all possible endeavors
so that Allah has included you with the martyrs,
put your soul with the souls of
the delighted ones,

has decided for you the most
spacious abode in the gardens of
His Paradise

and the best rooms therein,

raised your name to the ‘illiyin
(the loftiest place),

and added you to the group
of the Prophets, the veracious
ones,

the martyrs, and the righteous
ones.

How excellent is the company of
these.

I bear witness that you never
slackened or recoiled (from your
duty)

and that you died while you are
certain of your doctrine

as you followed the righteous
ones

and imitated the Prophets.

So, may Allah gather us with
you

and with His Messenger and
intimate servants

in the abodes of the modest
ones.

Surely, He is the most merciful
of all those who show mercy.

You may then offer a two-unit prayer at the side of his head and present this prayer as your gift to him.

Then, you may say the following supplicatory prayer:

O Allah, send blessings upon Muḥammad and the Household of Muḥammad,

and, as I am in this noble
place...

This supplicatory prayer, which is said at the holy shrine of al-ʿAbbās (ʿa), will be mentioned later on at the end of the Ziyārah form of al-ʿAbbās.
ZIYÄRAH OF HÄNÌ' IBN `URWAH

When you stop at the tomb of Hänì' ibn `Urwah, you may greet the Holy Prophet (s) and then say the following:

Peace of Allah the All-great and His blessings be upon you, Hänì' the son of `Urwah.

Peace be upon you, O righteous servant (of Allah), who acted sincerely for the sake of Allah, His Messenger, the Commander of the Faithful, al-Hasan, and al-Ḥusayn, peace be upon them.

I bear witness that you were slain wrongly.

So, may Allah curse those who slew you and dared to shed your blood and may He stuff their graves with fire.

I bear witness that you met Allah while He is pleased with You for what you did and acted sincerely.

And I bear witness that you have attained the rank of the martyrs, your soul has been included with the souls of the delighted ones for you painstakingly acted with sincerity for Allah and for His Messenger, and sacrificed yourself for the sake of Allah and for the sake of attaining His pleasure.

So, may Allah have mercy upon you and be pleased with you, may He include you with the group of Muhammad and his Immaculate Household, and may He gather us with you and them in the Abode of Bliss.

Peace and Allah’s mercy and blessings be upon you.

You may then offer a two-unit prayer and present it as a gift to Hänì' ibn `Urwah. Then, you may pray Almighty Allah to grant you your requests.