

MERITS OF AL-KŪFAH CITY

Be it known to you that al-Kūfah city is one of the four cities chosen by Almighty Allah exclusively. It is narrated that the word *tūr-sīnīn* (Holy Qur'ān, 95/2) mentioned in the Holy Qur'ān is an indication of this city. According to another narration, this city is the sanctuary of Almighty Allah, the Holy Prophet (ﷺ), and Imam `Alī (`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-KŪFAH

To mention all the merits of Masjid al-Kūfah (the Kūfah 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 (*itmām*) or in the shortened form (*qasr*). The reward of performing one obligatory prayer at Masjid al-Kūfah 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-Kūfah, according to narrations, all Prophets offered prayers, and the Awaited Imam—peace be upon him—will also offer prayer therein. In this connection, a ḥadīth reads that one thousand Prophets and one thousand successors of Prophets offered prayers in Masjid al-Kūfah. 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 Muḥammad al-Bāqir (`a) as saying, "If people were to realize the favors that they may attain when they visit Masjid al-Kūfah, 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-Kūfah is equal to the reward of one ḥajj and one `umrah practiced with the Holy Prophet (ﷺ).

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

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

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-Kūfah, including the Holy Prophet Muḥammad (ﷺ). When he was taken to the heavens, Archangel Gabriel said to him, 'Muḥammad, do you know where you are now? You are now opposite to the mosque of kūfān.' The Holy Prophet (ﷺ) 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-Kūfah 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-Kūfah.

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),	bismi allāhi	بِسْمِ اللَّهِ
in Allah (I trust),	wa billāhi	وَبِاللَّهِ
on the way of Allah (I proceed),	wa fī sabīli allāhi	وَفِي سَبِيلِ اللَّهِ
and the course of Allah's Messenger,	wa `alā millati rasūli allāhi	وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ
peace be upon him and his Household, (I follow).	ṣallā allāhu `alayhi wa ālihi	صَلَّىٰ اللَّهُ عَلَيْهِ وَآلِهِ
O Allah, (please do) enable me to reside blessedly	allāhumma anzilnī munzalan mubārakan	اللَّهُمَّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا
and You are the best of those who enable to reside.	wa anta khayru almunzilīna	وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

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

Allah is the Most Great.	allāhu akbaru	اللَّهُ أَكْبَرُ
There is no god but Allah.	wa lā ilāha illā allāhu	وَلَا إِلَهَ إِلَّا اللَّهُ
All praise be to Allah.	walḥamdu lillāhi	وَالْحَمْدُ لِلَّهِ
All glory be to Allah.	wa subḥāna allāhi	وَسُبْحَانَ اللَّهِ

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,	alssalāmu `alā sayyidinā rasūli allāhi	السَّلَامُ عَلَىٰ سَيِّدِنَا رَسُولِ اللَّهِ
Muḥammad son of `Abdullāh,	muḥammadi bni `abdillāhi	مُحَمَّدِ بْنِ عَبْدِ اللَّهِ
and upon his immaculate progeny.	wa ālihi alṭṭāhirīna	وَآلِهِ الطَّاهِرِينَ
Peace be upon the Commander of the Faithful,	alssalāmu `alā amīri almu'minīna	السَّلَامُ عَلَىٰ أَمِيرِ الْمُؤْمِنِينَ
`Alī the son of Abū-Ṭālib.	`aliyy bni abī ṭālibin	عَلِيِّ بْنِ أَبِي طَالِبٍ
Allah's mercy and blessings be upon him,	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
upon his sessions, upon his meeting-places,	wa `alā majālisihī wa mashāhidihī	وَعَلَىٰ مَجَالِسِهِ وَمَشَاهِدِهِ
upon the places that witnessed his wisdom, upon the traces of his forefathers:	wa maqāmi ḥikmatihī wa āthāri ābā'ihī	وَمَقَامِ حِكْمَتِهِ وَأَثَارِ آبَائِهِ
Adam, Noah, Abraham, and Ishmael,	ādama wa nūḥin wa ibrahīma wa ismā`īla	آدَمَ وَنُوحٍ وَإِبْرَاهِيمَ وَإِسْمَاعِيلَ
and upon the places that witnessed the presentations of his evidences.	wa tibyāni bayyinātihī	وَتَبْيَانِ بَيِّنَاتِهِ
Peace be upon the Imam: the wise, the just,	alssalāmu `alā al-imāmi alḥakīmi al`adli	السَّلَامُ عَلَىٰ الْإِمَامِ الْحَكِيمِ الْعَدْلِ
the grandest veracious, and the fair distinguisher	alṣṣiddīqi al-akbari alfārūqi bilqisṭi	الصِّدِّيقِ الْأَكْبَرِ الْفَارُوقِ بِالْقِسْطِ
by whom Allah distinguished the right from the wrong,	alladhī farraqa allāhu bihi bayna alḥaqqi walbāṭili	الَّذِي فَرَّقَ اللَّهُ بِهِ بَيْنَ الْحَقِّ وَالْبَاطِلِ
atheism from (true) belief,	walkufri wal-īmāni	وَالْكَفْرِ وَالْإِيمَانِ

and polytheism from monotheism,	walshshirki walttawḥīdi	وَالشِّرْكَ وَالتَّوْحِيدِ
so that he who would perish might perish by clear proof	liyahlīka man halaka `an bayyinatīn	لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ
and he who would live might live by clear proof.	wa yahyā man ḥayya `an bayyinatīn	وَيَحْيَا مَنْ حَيَّ عَنْ بَيِّنَةٍ
I bear witness that you are verily the commander of the faithful,	ashhadu annaka amīru almu'minīna	أَشْهَدُ أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ
the elite of the selves of the select ones,	wa khāṣṣatu nafsi almutajabīna	وَخَاصَّةُ نَفْسِ الْمُتَجَبِّينَ
the adornment of the veracious ones,	wa zaynu alṣiddīqīna	وَزَيْنُ الصِّدِّيقِينَ
and the most steadfast among the tried ones;	wa ṣābiru almutaḥanīna	وَصَابِرُ الْمُتَمَتِّحِينَ
and that you are verily the judge of Allah on His lands, the decider according to His orders,	wa annaka ḥakamu allāhi fī arḍihī	وَأَنَّكَ حَكَمَ اللَّهُ فِي أَرْضِهِ
the door to His wisdom,	wa qāḍī amrihī	وَقَاضِي أَمْرِهِ
the maker of His pledge,	wa bābu ḥikmatihī	وَبَابُ حِكْمَتِهِ
the spokesman of His promise,	wa `āqīdu `ahdihī	وَعَاقِدُ عَهْدِهِ
the rope that is connected between His servants and Him,	walnnāṭiqu biwa `dihī	وَالنَّاطِقُ بِوَعْدِهِ
the haven of redemption,	walḥablu almaṣwūlu baynahū wa bayna `ibādihī	وَالْحَبْلُ الْمَوْصُولُ بَيْنَهُ وَبَيْنَ عِبَادِهِ
the course of piety,	wa kahfu alnnaḡātī	وَكَهْفُ النَّجَاةِ
the most elevated rank,	wa minhāju alttuqā	وَمِنْهَاجُ التُّقَى
and the executor of the laws of the Most Exalted Judge.	walddarajatu al`ulyā	وَالدَّرَجَةُ الْعُلْيَا
O Commander of the Faithful,	wa muhayminu alqāḍī al-a`lā	وَمُهَيِّمِنُ الْقَاضِيِ الْأَعْلَى
through you do I seek close nearness to Allah	yā amīra almu'minīna	يَا أَمِيرَ الْمُؤْمِنِينَ
for you are my chief, master,	bika ataqqarrabu ilā allāhi zulfā	بِكَ أَتَقَرَّبُ إِلَى اللَّهِ زُلْفَى
and means (to Allah) in this world as well as the Hereafter.	anta waliyyī wa sayyidī	أَنْتَ وَليِّي وَسَيِّدِي
	wa wasīlatī fī alddunyā wal-ākhirati	وَوَسِيْلَتِي فِي الدُّنْيَا وَالْآخِرَةِ
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 <i>bāb al-fil</i> (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.	allāhu akbaru allāhu akbaru allāhu akbaru	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
This is the situation of him who seeks refuge with Allah,	hādhā maqāmu al`ā'idhi billāhi	هَذَا مَقَامُ الْعَائِدِ بِاللَّهِ
with Muḥammad the most beloved by Allah,	wa bimūḥammadin ḥabībī allāhi	وَبِمُحَمَّدٍ حَبِيبِ اللَّهِ
may Allah's peace be upon him and his Household,	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
with the (Divinely commissioned) leadership of the Commander of the Faithful,	wa biwilāyati amīri almu'minīna	وَبِوِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ
and with the Imams; the well-guided, the veracious,	wal-a'immati almahdiyyīna alṣādiqīna	وَالْأَيْمَّةِ الْمَهْدِيِّينَ الصَّادِقِينَ

the spokesmen (of Allah), the orthodox,
from whom Allah removed filth and He purified them with thorough purification.
I accept them as leaders, guides, and masters.

alnnāṭiqīna alrrāshidīna
alladhīna adhhaba allāhu `anhumu alrrijsa
wa ṭahharahum tathīran
raḍītu bihim a'immatan
wa hudātan wa mawāliyya

I succumb to the acts of Allah.

sallamtu li'amri allāhi

I associate none with Him

lā ushriku bihī shay'an

and I do not betake any master other than Allah.

wa lā attakhidhu ma`a allāhi waliyyan

Truly liars are those who set up equals with Allah

kadhaba al`ādilūna billāhi

as they have certainly strayed off in remote error.

wa ḍallū ḍalālan ba`īdan

Sufficient for me are Allah and the saints of Allah.

ḥasbiya allāhu wa awliyā'u allāhi

I bear witness that there is no god but Allah,

ashhadu an lā ilāha illā allāhu

alone without having any partner.

waḥdahū lā sharīka lahū

And I bear witness that Muḥammad is His servant and Messenger,

wa ashhadu anna muḥammadan `abduhū wa rasūluhū

may Allah's blessings be upon him and his Household,

ṣallā allāhu `alayhi wa ālihi

and that `Alī and the well-guided Imams from his progeny, peace be upon them all,

wa anna `aliyyan wal-a'immata almahdiyyīna min dhurriyyatihī `alayhimu alssalāmu

are my masters and the arguments of Allah against His created beings.

awliyā'ī wa ḥujjatu allāhi `alā khalqihī

You may then walk to the **fourth column** of the mosque, which is situated next to *bāb al-anmāṭ* and opposite to the fifth column. This column is also called *istiwānat ibrahīm (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-zahrā'* and then say

Peace be upon the righteous, orthodox servants of Allah

alssalāmu `alā `ibādi allāhi alṣṣāliḥīna alrrāshidīna

from whom Allah has removed filth and purified them a thorough purification.

alladhīna adhhaba allāhu `anhumu alrrijsa wa ṭahharahum tathīran

He also made them Prophets and Messengers

wa ja`alahum anbiyā'a mursalinā

and set them as arguments against all the created beings.

wa ḥujjatan `alā al-khalq ajma`īna

Peace be upon the Messengers

wa salāmun `alā almursalinā

and all praise be to Allah the Lord of the worlds.

walḥamdu lillāhi rabbi al`ālamīna

الْناطِقِينَ الرَّاشِدِينَ
الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ
وَطَهَّرَهُمْ تَطْهِيراً
رَضِيتُ بِهِمْ أئِمَّةً
وَهُدَاةً وَمَوْلِيًّا
سَلَّمْتُ لِأَمْرِ اللَّهِ
لَا أَشْرِكُ بِهِ شَيْئاً
وَلَا أَتَّخِذُ مَعَ اللَّهِ وِليّاً
كَذَبَ الْعَادُونَ بِاللَّهِ
وَضَلُّوا ضَلالاً بَعِيداً
حَسْبِيَ اللَّهُ وَوِلياً اللَّهُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
وَإِنَّ عَلِيًّا وَآلَ أئِمَّةِ الْمَهْدِيِّينَ مِنْ
ذُرِّيَّتِهِ عَلَيْهِمُ السَّلَامُ
أَوْليائي وَحُجَّةُ اللَّهِ عَلَيَّ خَلْقِهِ

السَّلَامُ عَلَيَّ عِبَادِ اللَّهِ الصَّالِحِينَ
الرَّاشِدِينَ
الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ
وَطَهَّرَهُمْ تَطْهِيراً
وَجَعَلَهُمْ أَنْبياءَ مُرْسَلِينَ
وَحُجَّةً عَلَيَّ الْخَلْقِ أَجْمَعِينَ
وَسَلَامٌ عَلَيَّ الْمُرْسَلِينَ
وَأَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

This is the arrangement of the Mighty, Knowing Lord.

dhālika taqdīru al`azīzi
al`alīmi

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

You may then repeat the following statement seven times:

Peace and salutation to Noah among the nations.

salāmun `alā nūḥin fī al`ālamīna

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ

You may then say the following words:

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

naḥnu `alā waṣiyyatika yā waliyya almu'minīna
allatī awṣayta bihā dhurriyyataka

نَحْنُ عَلَى وَصِيَّتِكَ يَا وَلِيَّ الْمُؤْمِنِينَ
الَّتِي أَوْصَيْتَ بِهَا ذُرِّيَّتَكَ

the Messengers and the veracious ones.

min almursalīna
walṣṣiddīqīna

مِنَ الْمُرْسَلِينَ وَالصَّادِقِينَ

And we are among your adherents

wa naḥnu min shī`atika

وَنَحْنُ مِنْ شِيعَتِكَ

and among the adherents of our Prophet Muḥammad, peace of Allah be upon him and his Household

wa shī`ati nabīyyinā muḥammadin
ṣallā allāhu `alayhi wa ālihī

وَشِيعَةِ نَبِيِّنَا مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

and upon you as well as all the Messengers,

wa `alayka wa `alā jamī`i almursalīna

وَعَلَيْكَ وَعَلَىٰ جَمِيعِ الْمُرْسَلِينَ

Prophets, and veracious ones.

wal-anbiyā'i walṣṣādiqīna

وَأَلْأَنْبِيَاءِ وَالصَّادِقِينَ

And we are also following the doctrine of Abraham, the religion of Muḥammad the Meccan Prophet, and the religion of the well-guided Imams,

wa naḥnu `alā millati ibrahīma
wa dīni muḥammadin alnabiyyi al-ummiyyi
wal-a'immati almahdiyyīna

وَنَحْنُ عَلَىٰ مِلَّةِ إِبْرَاهِيمَ
وَدِينِ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ
وَأَلْأَيِّمَةِ الْمَهْدِيِّينَ

and we are loyal to the leadership of `Alī, the Commander of the Faithful.

wa wilāyati mawlānā `aliyyin amīri almu'minīna

وَوَلَايَةِ مَوْلَانَا عَلِيِّ الْمِيرِ الْمُؤْمِنِينَ

Peace be upon the bearer of glad tidings (for the believers) and the warner

alssalāmu `alā albashīri alnadhīri

السَّلَامُ عَلَى الْبَشِيرِ النَّذِيرِ

May Allah's peace,

ṣalawātu allāhi `alayhi

صَلَوَاتُ اللَّهِ عَلَيْهِ

mercy, pleasure, and blessings be upon him, and upon his successor and vicegerent:

wa raḥmatuhū wa riḍwānuhū wa barakātuhū
wa `alā waṣiyyihī wa khalīfatihī

وَرَحْمَتُهُ وَرِضْوَانُهُ وَبَرَكَاتُهُ
وَعَلَىٰ وَصِيِّهِ وَخَلِيفَتِهِ

the witness on Allah's creatures after him (the Prophet),

alshshāhidi lillāhi min ba`dihī `alā khalqihī

الشَّاهِدِ لِلَّهِ مِنْ بَعْدِهِ عَلَىٰ خَلْقِهِ

`Alī, the Commander of the Faithful,

`aliyyin amīri almu'minīna

عَلِيِّ الْمِيرِ الْمُؤْمِنِينَ

the grandest veracious,

alṣṣiddīqi al-akbari

الصَّادِقِ الْأَكْبَرِ

and the clear distinguisher (between the right and the wrong),

walfārūqi almu'bīni

وَالْفَارُوقِ الْمُبِينِ

whom You have ordered the peoples to swear allegiance to I thus accept them as masters, leaders, and rulers,

alladhī akhadhta bay`atahū `alā al`ālamīna
raḍītu bihim awliyā'a wa mawāliyya wa ḥukkāman

الَّذِي أَخَذْتَ بَيْعَتَهُ عَلَى الْعَالَمِينَ
رَضَيْتُ بِهِمْ أَوْلِيَاءَ وَمَوَالِيَّ وَحُكَّامًا

over myself, my progeny,

fī nafsi wa wuldī

فِي نَفْسِي وَوَلْدِي

my family members, my property, whatever sustenance

wa ahlī wa māli wa qismī

وَأَهْلِي وَمَالِي وَقِسْمِي

You decide for me, whatever is legal or illegal for me to do,	wa ḥillī wa iḥrāmī	وَحَلِّي وَإِحْرَامِي
my being Muslim, my religion,	wa islāmī wa dīnī	وَإِسْلَامِي وَدِينِي
my worldly life, my Next Life, my being kept alive, and my death.	wa dunyāya wa ākhiratī wa maḥyāya wa mamātī	وَدُنْيَايَ وَآخِرَتِي وَمَحْيَايَ وَمَمَاتِي
You (the Infallible Imams) are indeed the Imams whom are mentioned in the (Holy) Book and you are the clear leaders in all situations,	antum al-a'immatu fi alakitābi wa faṣlu almaqāmi	أَنْتُمْ أَلَائِمَّةٌ فِي الْكِتَابِ وَفَصْلُ الْمَقَامِ
the clear judges,	wa faṣlu alkhiṭābi	وَفَصْلُ الْخِطَابِ
the eyes of the Ever-living Lord Who never sleeps, and the judging representatives of Allah.	wa a`yunu alḥayyi alladhī lā yanāmu wa antum ḥukamā'u allāhi	وَأَعْيُنُ الْحَيِّ الَّذِي لَا يَنَامُ وَأَنْتُمْ حُكَمَاءُ اللَّهِ
Through you has Allah judged and though you was the right of Allah recognized.	wa bikum ḥakama allāhu wa bikum `urifa ḥaqqu allāhi	وَبِكُمْ حَكَمَ اللَّهُ وَبِكُمْ عُرِفَ حَقُّ اللَّهِ
There is no god but Allah.	lā ilāha illā allāhu	لَا إِلَهَ إِلَّا اللَّهُ
Muḥammad is the messenger of Allah.	muḥammadun rasūlu allāhi	مُحَمَّدٌ رَسُولُ اللَّهِ
You are the Light of Allah that lies before and behind us.	antum nūru allāhi min bayni aydīnā wa min khalfinā	أَنْتُمْ نُورُ اللَّهِ مِنْ بَيْنِ أَيْدِينَا وَمِنْ خَلْفِنَا
You are the instructions of Allah that He has decided before all things.	antum sunnatu allāhi allatī bihā sabaqa alqadā'u	أَنْتُمْ سُنَّةُ اللَّهِ الَّتِي بِهَا سَبَقَ الْقَضَاءُ
O Commander of the Faithful,	yā amīra almu'minīna	يَا أَمِيرَ الْمُؤْمِنِينَ
I submit to you with thorough submission,	anā lakum musallimun taslīman	أَنَا لَكُمْ مُسَلِّمٌ تَسْلِيمًا
I never associate with Allah anything [or anyone], and I never betake a master other than Him.	lā ushriku billāhi shay'an wa lā attakhidhu min dūnihī waliyyan	لَا أَشْرِكُ بِاللَّهِ شَيْئًا وَلَا أَتَّخِذُ مِنْ دُونِهِ وَلِيًّا
All praise be to Allah Who has guided me to this, and I should never have been guided if Allah had not guided me.	alḥamdu lillāhi alladhī hadānī bikum wa mā kuntu li'ahṭadiya lawlā an hadāniya allāhu	الْحَمْدُ لِلَّهِ الَّذِي هَدَانِي بِكُمْ وَمَا كُنْتُ لِأَهْتَدِيَ لَوْلَا أَنْ هَدَانِي اللَّهُ
Allah is the Most Great. Allah is the Most Great. Allah is the Most Great.	allāhu akbaru allāhu akbaru allāhu akbaru	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
All praise be to Allah for that to which He has guided us.	alḥamdu lillāhi `alā mā hadānā	الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا

DEVOTIONAL ACTS IN THE SEAT OF JUDGMENT AND THE PLACE OF THE WASHTUB

The seat of judgment (*dakkaṭ al-qadā*) was a shop-like structure inside Masjid al-Kūfah in which there was a bench that was used by Imam `Alī ('a) for judging. Next to this place, there was a short column on which the following holy verse was written:

“Surely, Allah enjoins the doing of justice and the doing of good to others and the giving to the kindred, and He forbids indecency and evil and rebellion; He

«إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي

admonishes you that you may be mindful.”

الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُ لِعَلَّكُمْ تَذَكَّرُونَ.»

The place of the washtub (*bayt al-ṭast*) is the place where one of the miracles of Imam `Alī (`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 than her brothers though that she was illegally pregnant. As they intended to kill their sister, they first provided the case before Imam `Alī (`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-Kūfah) behind which the girl would sit. The Imam (`a) then asked a famous midwife in al-Kūfah city to check the girl. The answer of the midwife came as follows: "O Amīr al-Mu'minīn, 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 `Alī (`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-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 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-Sādiq (`a) (*dakkaṭ al-ṣādiq*). In this book, I imitate the order followed by Sayyid Ibn Tāwūs, in his book of *Miṣbāḥ al-Zā'ir*, `Allāmah al-Majlisī, in his book of *Bihār al-Anwār*, and Shaykh Khaḍir, in his book of *al-Mazār*.

In conclusion, one who desires to follow the opinion of the majority of scholars may do the acts at the seat of judgment (*dakkaṭ al-qaḍā'*) and the place of washtub (*bayt al-ṭast*) after accomplishing all the other acts of Masjid al-Kūfah.

Back to the acts of *dakkaṭ al-qaḍā'* and *bayt al-ṭast*, after finishing from the fourth column, you may walk to *dakkaṭ al-qaḍā'* and offer there a two-unit prayer, reciting in each unit Sūrah al-Fātiḥah and any other Sūrah you like to recite. you may say the famous Tasbiḥ al-Zahrā' litany and then say

O He Who possesses me, He
Who endows me with
possessions,

yā mālikī wa mumallikī

يَا مَالِكِي وَمَمْلِكِي

and He Who encompasses me
with enormous bounties
albeit that I do not deserve
them.

wa mutaghammidī bilnī `ami
aljisāmi

وَمُتَغَمِّدِي بِالنِّعَمِ الْجِسَامِ

My face is humble to what is
overtopped by feet
due to the majesty of Your
Noble Face.

min ghayri istiḥqāqin

مِنْ غَيْرِ اسْتِحْقَاقٍ

wajhī khāḍī `un limā ta `lūhu al-
aqdāmu

وَجْهِي خَاضِعٌ لِمَا تَعْلُوهُ أَلَا قُدَامُ

lijalāli wajhika alkarīmi

لِجَلَالِ وَجْهِكَ الْكَرِيمِ

(Please) do not make this
hardship and this ordeal

lā taj `al hādhihī alshshiddata
wa lā hādhihī almiḥnata

لَا تَجْعَلْ هَذِهِ الشَّدَّةَ وَلَا هَذِهِ
الْمِحْنَةَ

to be continual until they lead to
the extirpation of the root.

muttaṣilatan bistīṣāli
alshsha'fati

مُتَّصِلَةً بِاسْتِيصَالِ الشَّافَةِ

And (please) grant me from
Your favor

wamnaḥnī min faḍlika

وَأَمْنَحْنِي مِنْ فَضْلِكَ

more than that which You have
granted to any body who has
not asked You to grant him.

mā lam tamnaḥ bihī aḥadan min
ghayri mas'alatin

مَا لَمْ تَمْنَحْ بِهِ أَحَدًا مِنْ غَيْرِ
مَسْأَلَةٍ

You are verily the Eternal and
the First Lord

anta alqadīmu al-awwalu

أَنْتَ الْقَدِيمُ الْأَوَّلُ

Who has neither beginning nor end.	alladhī lam tazal wa lā tazālu	أَلَّذِي لَمْ تَزَلْ وَلَا تَزَالُ
(please) send blessings upon Muḥammad and the Household of Muḥammad,	ṣalli `alā muḥammadin wa āli muḥammadin	صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
forgive me, have mercy on me,	waghfir lī warḥamnī	وَأَغْفِرْ لِي وَأَرْحَمْنِي
admit my deeds,	wa zakki `amalī	وَزَكِّ عَمَلِي
bless my lifetime,	wa bārik lī fī ajalī	وَبَارِكْ لِي فِي أَجَلِي
and include me with those whom You release and pardon from Hellfire,	waj`alnī min `utaqā'ika wa ṭulaqā'ika min alnnāri	وَأَجْعَلْنِي مِنْ عَتَقَائِكَ وَطُلَقَائِكَ مِنَ النَّارِ
in the name of Your mercy, O most merciful of all those who show mercy.	birahmatika yā arḥama alrrāḥimīna	بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
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 Tasbīḥ statements, you may say the following		
O Allah, I save (the reward of) my submission to Your Oneness,	allāhumma innī dhakhartu tawḥīdī iyyāka	اللَّهُمَّ إِنِّي ذَخَرْتُ تَوْحِيدِي إِيَّاكَ
my recognition of You,	wa ma`rifatī bika	وَمَعْرِفَتِي بِكَ
my sincerity to You,	wa ikhlāṣī laka	وَإِخْلَاصِي لَكَ
and my bearing witness of Your Godhead,	wa iqrārī birubūbiyyatika	وَإِقْرَارِي بِرُبُوبِيَّتِكَ
and I also save (the reward of) my loyalty to those with the recognition of whom You have bestowed upon me:	wa dhakhartu wilāyata man an`amta `alayya bima`rifatihim min bariyyatika	وَذَخَرْتُ وِلَايَةَ مَنْ أُنْعَمْتَ عَلَيَّ بِمَعْرِفَتِهِمْ مِنْ بَرِيَّتِكَ
namely, Muḥammad and his Household, peace of Allah be upon them,	muḥammadin wa `itratihī ṣallā allāhu `alayhim	مُحَمَّدٍ وَعِترَتِهِ صَلَّى اللَّهُ عَلَيْهِمْ
(I save all that) to the day of my taking refuge with You, whether in this world or the Hereafter.	liyawmi faza`ī ilayka `ājilan wa `ājilan	لِيَوْمِ فَرَغِي إِلَيْكَ عَاجِلًا وَأَجَلًا
Thus, I am now taking refuge with You, O my Master, and with them,	wa qad fazi`tu ilayka wa ilayhim yā mawlāya	وَقَدْ فَرَعْتُ إِلَيْكَ وَإِلَيْهِمْ يَا مَوْلَايَ
on this day and on this very situation,	fī hādhā alyawmi wa fī mawqifī hādhā	فِي هَذَا الْيَوْمِ وَفِي مَوْقِفِي هَذَا
and I thus beg You for Your increasing bounties,	wa sa`altuka mā zakā min ni`matika	وَسَأَلْتُكَ مَا زَكَ مِنْ نِعْمَتِكَ
for removing from me Your chastisement that I fear,	wa izāḥata mā akhshāhu min niqmatika	وَإِزَاحَةَ مَا أَخْشَاهُ مِنْ نِعْمَتِكَ
for blessing all the sustenance which You grant me,	walbarakata fīmā razaqtanīhi	وَأَلْبَرَكَةَ فِيمَا رَزَقْتَنِيهِ
and for immunizing my heart from receiving any grievous matter,	wa taḥṣīna ṣadrī min kulli hammin	وَتَحْصِينَ صَدْرِي مِنْ كُلِّ هَمٍّ
any calamity, or any act of disobedience to You,	wa jā'iḥatin wa ma`ṣiyatin	وَجَائِحَةٍ وَمَعْصِيَةٍ
regarding my religion, worldly life, and the Next Life.	fī dīnī wa dunyāya wa ākhiratī	فِي دِينِي وَدُنْيَايَ وَآخِرَتِي
O most merciful of all those who show mercy.	yā arḥama alrrāḥimīna	يَا أَرْحَمَ الرَّاحِمِينَ

It is narrated that Imam al-Ṣādiq (‘a) offered a two-unit prayer in this place; the place of the washtub

(bayt al-ṭast).

PRAYERS AND SUPPLICATIONS IN THE CENTER OF THE MOSQUE

At the center of Masjid al-Kūfah, you may offer a two-unit prayer, reciting in the first unit Sūrah al-Fātiḥah and Sūrah al-Tawḥīd, and in the second unit Sūrah al-Fātiḥah and Sūrah al-Kāfirūn (No. 109). After you finish the prayer and say the Tasbīḥ statements, you may say the following:

O Allah, You are the Peace.	allāhumma anta alssalāmu	اللَّهُمَّ أَنْتَ السَّلَامُ
You are the source of peace.	wa minka alssalāmu	وَمِنْكَ السَّلَامُ
To You does peace belong.	wa ilayka ya `ūdu alssalāmu	وَإِلَيْكَ يَعُودُ السَّلَامُ
Your abode is the abode of peace.	wa dāruka dāru alssalāmi	وَدَارُكَ دَارُ السَّلَامِ
So, our Lord, greet us with peace from You.	ḥayyina rabbanā minka bilssalāmi	حَيِّنَا رَبَّنَا مِنْكَ بِالسَّلَامِ
O Allah, I have offered this prayer,	allāhumma innī ṣallaytu ḥadhihi alṣṣalāta	اللَّهُمَّ إِنِّي صَلَّيْتُ هَذِهِ الصَّلَاةَ
seeking Your mercy, pleasure, forgiveness,	ibtighā'a raḥmatika wa riḍwānika wa maghfiratika	أَبْتِغَاءَ رَحْمَتِكَ وَرِضْوَانِكَ وَمَغْفِرَتِكَ
and as sign of my esteeming Your mosque.	wa ta`zīman limasjidika	وَتَعْظِيمًا لِمَسْجِدِكَ
O Allah, (please) send blessings upon Muḥammad and the Household of Muḥammad,	allāhumma faṣalli `alā muḥammadin wa āli muḥammadin	اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
raise my prayer to the most elevated place,	warfa`hā fī `illiyīna	وَأَرْفَعْهَا فِي عِلِّيِّينَ
and accept it from me, O most merciful of all those who show mercy.	wa taqabbalhā minnī yā arḥama alrrāḥimīna	وَتَقَبَّلْهَا مِنِّي يَا أَرْحَمَ الرَّاحِمِينَ

It is worth mentioning that the center of Masjid al-Kūfah is also called *dakkaṭ al-mi`rāj* (Seat of the Ascension to the Heavens). Apparently, when the Holy Prophet (ṣ), 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),	bismi allāhi wa billāhi	بِسْمِ اللَّهِ وَبِاللَّهِ
and the course of Allah's Messenger,	wa `alā millati rasūli allāhi	وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ
peace be upon him and his Household, (I follow).	ṣallā allāhu `alayhi wa ālihi	صَلَّىٰ اللَّهُ عَلَيْهِ وَآلِهِ
There is no god but Allah.	wa lā ilāha illā allāhu	وَلَا إِلَهَ إِلَّا اللَّهُ
Muḥammad is Allah's messenger.	muḥammadun rasūlu allāhi	مُحَمَّدٌ رَسُولُ اللَّهِ
Peace be upon our father Adam and our mother Eve.	alssalāmu `alā abinā ādama wa umminā ḥawwā'a	السَّلَامُ عَلَىٰ آبِينَا آدَمَ وَآمَنَّا حَوَّاءَ
Peace be upon Abel who was killed wrongly and aggressively,	alssalāmu `alā ḥābīla almaqtūli zulman wa `udwānan	السَّلَامُ عَلَىٰ هَابِيلَ الْمَقْتُولِ ظُلْمًا وَعُدْوَانًا

because he was envied for Allah's favors and pleasure.	`alā mawāhibi allāhi wa riḍwānihi	عَلَىٰ مَوَاهِبِ اللَّهِ وَرِضْوَانِهِ
Peace be upon Sheeth, the select of Allah,	alssalāmu `alā shaythin ṣafwati allāhi	السَّلَامُ عَلَىٰ شَيْثِ صَفْوَةِ اللَّهِ
the chosen and trustee,	almukhtāri al-amīni	الْمُخْتَارِ الْأَمِينِ
and upon the veracious, select ones from his immaculate progeny,	wa `alā alṣṣafwati alṣṣādiqīna min dhurriyyatihī alṭṭayyibīna	وَعَلَىٰ الصَّفْوَةِ الصَّادِقِينَ مِنْ ذُرِّيَّتِهِ الطَّيِّبِينَ
from the first to the last.	awwalihim wa ākhirihim	أُولَئِهِمْ وَأَخْرِهِمْ
Peace be upon Abraham, Ishmael,	alssalāmu `alā ibrahīma wa ismā`īla	السَّلَامُ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
Isaac, and Jacob,	wa ishāqa wa ya`qūba	وَإِسْحَاقَ وَيَعْقُوبَ
and upon their chosen descendants.	wa `alā dhurriyyatihimu almukhtārīna	وَعَلَىٰ ذُرِّيَّتِهِمُ الْمُخْتَارِينَ
Peace be upon Moses the spoken by Allah.	alssalāmu `alā mūsā kalīmi allāhi	السَّلَامُ عَلَىٰ مُوسَىٰ كَلِيمِ اللَّهِ
Peace be upon Jesus the spirit of Allah.	alssalāmu `alā `īsā rūḥi allāhi	السَّلَامُ عَلَىٰ عِيسَىٰ رُوحِ اللَّهِ
Peace be upon Muḥammad the son of `Abdullāh, the seal of the Prophets.	alssalāmu `alā muḥammadin ibni `abdillāhi khātimi alnnabiyyīna	السَّلَامُ عَلَىٰ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتِمِ النَّبِيِّينَ
Peace be upon the Commander of the Faithful and upon his immaculate progeny.	alssalāmu `alā amīri almu'minīna wa dhurriyyatihī alṭṭayyibīna	السَّلَامُ عَلَىٰ أَمِيرِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ الطَّيِّبِينَ
Allah's mercy and blessings be upon them.	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
Peace be upon you among the ancient generations.	alssalāmu `alaykum fī al-awwalīna	السَّلَامُ عَلَيْكُمْ فِي الْأَوَّلِينَ
Peace be upon you among the coming generations.	alssalāmu `alaykum fī al-ākhirīni	السَّلَامُ عَلَيْكُمْ فِي الْآخِرِينَ
Peace be upon Fāṭimah al-Zahrā' (the Luminous Lady).	alssalāmu `alā fāṭimata alzzahrā'i	السَّلَامُ عَلَىٰ فَاطِمَةَ الزَّهْرَاءِ
Peace be upon the guiding Imams:	alssalāmu `alā al-a'immati alhādīna	السَّلَامُ عَلَىٰ الْأَيْمَةِ الْهَادِينَ
the witnesses of Allah upon His created beings.	shuhadā'i allāhi `alā khalqihī	شُهَدَاءِ اللَّهِ عَلَىٰ خَلْقِهِ
Peace be upon the supervisor: the witness on the nations for Allah the Lord of the worlds.	alssalāmu `alā alrraqībi alshshāhidi `alā al-umami lillāhi rabbi al`ālamīna	السَّلَامُ عَلَىٰ الرَّقِيبِ الشَّاهِدِ عَلَىٰ أَلَمِّ لِلَّهِ رَبِّ الْعَالَمِينَ

At the same place, you may offer **a four unit prayer** reciting in the first unit Sūrah al-Fātiḥah and Sūrah al-Qadr and reciting in the second unit Sūrah al-Fātiḥah and Sūrah al-Tawḥīd and repeat the same in the third and fourth units. When you finish this prayer and say the Tasbīḥ statements, you may then say the following supplicatory words:

O Allah, if I have disobeyed you,	allāhumma in kuntu qad `aṣaytuka	اللَّهُمَّ إِنْ كُنْتُ قَدْ عَصَيْتُكَ
I have also obeyed you in my belief in You.	fa'innī qad aṭa`tuka fī al-īmāni minnī bika	فَإِنِّي قَدْ أَطَعْتُكَ فِي الْإِيمَانِ مِنِّي بِكَ
This is out of Your favoring upon me, not a favor that I do to You.	mannan minka `alayya lā mannan minnī `alayka	مَنَّاءَ مِنْكَ عَلَيَّ لَا مَنَّاءَ مِنِّي عَلَيْكَ

I have also obeyed You in the things that You most like:	wa aṭa` tuka fī aḥabbi al-ashyā'i laka	وَاطَعْتِكَ فِي أَحَبِّ الْأَشْيَاءِ لَكَ
I have not claimed that You have child	lam attakhidh laka waladan	لَمْ أَتَّخِذْ لَكَ وَلَدًا
and I have not associated any one with You.	wa lam ad`u laka sharīkan	وَلَمْ أَدْعُ لَكَ شَرِيكًا
Yet, I have disobeyed You in many things,	wa qad `aṣaytuka fī ashya'a kathīratin	وَقَدْ عَصَيْتُكَ فِي أَشْيَاءَ كَثِيرَةٍ
on account of neither defiance,	`alā ghayri wajhi al mukābarati laka	عَلَىٰ غَيْرِ وَجْهِ الْمُكَابَرَةِ لَكَ
nor mutiny against my servitude to You,	wa lā al khurūji `an `ubūdiyyatika	وَلَا الْخُرُوجِ عَنْ عُبُودِيَّتِكَ
nor denial of Your Godhead;	wa lā aljuḥūdi lirubūbiyyatika	وَلَا الْجُحُودِ لِرُبُوبِيَّتِكَ
rather, I only followed my lusts,	wa lākin ittaba`tu hawāya	وَلَكِنِ اتَّبَعْتُ هَوَايَ
and Satan caused me to slip although You have had clear argument against me.	wa azallaniya alshshayṭānu ba`da alḥujjati `alayya walbayāni	وَازَلَّنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ عَلَيَّ
Thus, if You chastise me, then it is on account of my sins and You are never unjust to me.	fa'in tu` adhdhibnī fabidhunūbī ghayra zālimin lī	وَأَلْبَيَانُ
And if You pardon me and have mercy upon me,	wa in ta`fu `annī wa tarḥamnī	فَإِنْ تُعَذِّبْنِي فَبِذُنُوبِي غَيْرَ ظَالِمٍ لِي
then this is out of Your magnanimity and generosity, O All-generous.	fabijūdika wa karamika yā karīmu	وَإِنْ تَغْفُ عَنِّي وَتَرَحَّمَنِي
O Allah, nothing can stand for my sins except my hope in Your pardon,	allāhumma inna dhunūbī lam yabqa lahā illā rajā'u `afwika	فَبِجُودِكَ وَكَرَمِكَ يَا كَرِيمُ
although I have done things due to which I deserve deprivation of Your pardon.	wa qad qaddamtu ālata alḥirmāni	أَللَّهُمَّ إِنَّ ذُنُوبِي لَمْ يَبْقَ لَهَا إِلَّا رَجَاءُ عَفْوِكَ
Therefore, I beseech You, O Allah, for that which I do not deserve	fa'anā as'aluka allāhumma mā lā astawjibuhū	وَقَدْ قَدَّمْتُ آلَةَ الْحِرْمَانِ
and I seek from You that which I do not merit.	wa aṭlubu minka mā lā astahiqquhū	فَا نَا أَسْأَلُكَ اللَّهُمَّ مَا لَا اسْتَوْجِبُهُ
O Allah, if you chastise me, then this will be on account of my sins and You shall never be unjust to me.	allāhumma in tu` adhdhibnī fabidhunūbī wa lam tazlimnī shay'an	وَاطْلُبْ مِنْكَ مَا لَا اسْتَحِقُّهُ
But if You forgive me, then You are already the best of all those who show mercy, O my Master.	wa in taghfir lī fakhayru rāḥimin anta yā sayyidī	أَللَّهُمَّ إِنْ تُعَذِّبْنِي فَبِذُنُوبِي وَلَمْ تَظْلِمْنِي شَيْئًا
O Allah, You are what You are and I am what I am:	allāhumma anta anta wa anā anā	وَإِنْ تَغْفِرَ لِي فَخَيْرٌ رَاحِمٍ أَنْتَ يَا سَيِّدِي
You are always returning with forgiveness	anta al`awwādu bilmaghfirati	أَللَّهُمَّ أَنْتَ أَنْتَ وَأَنَا أَنَا
and I always return with sinning.	wa anā al`awwādu bildhdhnūbi	أَنْتَ الْعَوَادُ بِالْمَغْفِرَةِ
You always confer with forbearance	wa anta almutafaḍḍilu bilḥilmi	وَأَنَا الْعَوَادُ بِالذُّنُوبِ
and I always return with impatience.	wa anā al`awwādu biljahli	وَأَنْتَ الْمَتَفَضِّلُ بِالْحِلْمِ
O Allah, I do beseech You, O	allāhumma fa'innī as'aluka yā kanza alḍḍu`afā'i	وَأَنَا الْعَوَادُ بِالْجَهْلِ
		أَللَّهُمَّ فَإِنِّي أَسْأَلُكَ يَا كَنْزَ الضُّعْفَاءِ

treasure of the weak,
O He in Whom great hope is
put,

yā `azīma alrrajā'i

يَا عَظِيمَ الرَّجَاءِ

O rescuer of the drowned,

yā munqidha algharqā

يَا مُنْقِذَ الْغَرَقَىٰ

O savior of those about to
perish,

yā munjiya alhalkā

يَا مُنْجِيَ الْهَلَكَىٰ

O He Who causes the alive to
die,

yā mumīta al-aḥyā'i

يَا مُمِيتَ الْأَحْيَاءِ

O He Who causes the dead to
live again!

yā muḥyiya almawtā

يَا مُحْيِيَ الْمَوْتَىٰ

You are Allah; there is no god
but You.

anta allāhu lā ilāha illā anta

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

It is You before Whom has
prostrated the ray of the sun,

anta alladhī sajada laka
shu`ā`u alshshamsi

أَنْتَ الَّذِي سَجَدَ لَكَ شُعَاعُ الشَّمْسِ

the sound of water,

wa dawīyyu almā'i

وَدَوِيُّ الْمَاءِ

the rustling of trees,

wa ḥafīfu alshshajari

وَحَفِيفُ الشَّجَرِ

and the moonlight,

wa nūru alqamari

وَنُورُ الْقَمَرِ

the murk of night,

wa zulmatu allayli

وَزُلْمَةُ اللَّيْلِ

the light of daytime,

wa ḍaw'u alnnahāri

وَضَوْءُ النَّهَارِ

and the flapping of birds.

wa khafaqānu alṭṭayri

وَحَفَقَانُ الطَّيْرِ

I thus beseech You, O All-great,

fa-as'aluka allāhumma yā
`azīmu

فَا سَأَلُكَ اللَّهُمَّ يَا عَظِيمٌ

in the name of the duty of
Muḥammad and his veracious
Household towards You,

biḥaqqika `alā muḥammadin
wa ālihī alṣṣādiqīna

بِحَقِّكَ عَلَىٰ مُحَمَّدٍ وَآلِهِ الصَّادِقِينَ

in the name of Your duty
towards Muḥammad and his
veracious Household,

wa biḥaqqi muḥammadin wa
ālihī alṣṣādiqīna `alayka

وَبِحَقِّ مُحَمَّدٍ وَآلِهِ الصَّادِقِينَ عَلَيْكَ

in the name of the duty of `Alī
towards You,

wa biḥaqqika `alā `aliyyin

وَبِحَقِّكَ عَلَىٰ عَلِيٍّ

in the name of Your duty
towards `Alī,

wa biḥaqqi `aliyyin `alayka

وَبِحَقِّكَ عَلَىٰ عَلِيٍّ

in the name of the duty of
Fāṭimah towards You,

wa biḥaqqika `alā fāṭimata

وَبِحَقِّكَ عَلَىٰ فَاطِمَةَ

in the name of Your duty
towards Fāṭimah,

wa biḥaqqi fāṭimata `alayka

وَبِحَقِّ فَاطِمَةَ عَلَيْكَ

in the name of the duty of al-
Ḥasan towards You,

wa biḥaqqika `alā alḥasani

وَبِحَقِّكَ عَلَىٰ الْحَسَنِ

in the name of Your duty
towards al-Ḥasan,

wa biḥaqqi alḥasani `alayka

وَبِحَقِّ الْحَسَنِ عَلَيْكَ

in the name of the duty of al-
Ḥusayn towards You,

wa biḥaqqika `alā alḥusayni

وَبِحَقِّكَ عَلَىٰ الْحُسَيْنِ

and in the name of Your duty
towards al-Ḥusayn.

wa biḥaqqi alḥusayni `alayka

وَبِحَقِّ الْحُسَيْنِ عَلَيْكَ

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

fa'inna ḥuqūqahum `alayka
min afdali in `āmika `alayhim

فَإِنَّ حُقُوقَهُمْ عَلَيْكَ مِنْ أَفْضَلِ

إِنْعَامِكَ عَلَيْهِمْ

And (I beseech You) in the name
of the position that You enjoy
with them

wa bilshsha'ni alladhī laka
`indahum

وَبِالْشَّانِ الَّذِي لَكَ عِنْدَهُمْ

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 in the same way as You had completed them upon my forefathers, 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!
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,

wa bilshsha'ni alladhī lahum
`indaka

ṣalli `alayhim yā rabbi
ṣalātan dā'imatan muntahā
riḍāka

waghfir lī bihim aldhhdhunūba
allatī bayni wa baynaka

wa arḍi `annī khalqaka

wa atmim `alayya ni`mataka

kamā atmamtahā `alā ābā'ī
min qablu

wa lā taj`al li'ahadin min
almakhlūqīna `alayya fihā
imtinānan

wamnun `alayya kamā
mananta `alā ābā'ī min qablu

yā kāf hā' yā' `ayn ṣād

allāhumma kamā ṣallayta `alā
muḥammadin wa ālihī

fastajib lī du`ā'ī fīmā sa'altu

yā karīmu yā karīmu yā
karīmu

yā man yaqdiru `alā ḥawā'iji
alssā'ilīna

wa ya`lamu mā fī ḍamīri
alṣṣāmītīna

yā man lā yaḥtāju ilā
alṭafsīri

yā man ya`lamu khā'inata
al-a'yuni wa mā tukhfī
alṣṣudūru

yā man anzala al`adhāba
`alā qawmi yūnusa

wa huwa yurīdu an
yu`adhhdhibahum

fada`awhu wa taḍarra`ū
ilayhi

fakashafa `anhum al`adhāba
wa matta`ahum ilā ḥīnin

qad tarā makānī

wa tasma`u du`ā'ī

وَبِالْشَّانِ الَّذِي لَهُمْ عِنْدَكَ

صَلِّ عَلَيْهِمْ يَا رَبِّ صَلَاةً دَائِمَةً

مُنْتَهَى رِضَاكَ

وَأَغْفِرْ لِي بِهِمُ الذُّنُوبَ الَّتِي بَيْنِي

وَبَيْنَكَ

وَأَرْضِ عَنِّي خَلْقَكَ

وَأَتْمِمْ عَلَيَّ نِعْمَتَكَ

كَمَا أَتَمَمْتَهَا عَلَيَّ أَبَائِي مِنْ قَبْلُ

وَلَا تَجْعَلْ لِحَدٍّ مِنْ أَلْمَخْلُوقِينَ

عَلَيَّ فِيهَا أَمْتِنَانًا

وَأَمْنٌ عَلَيَّ كَمَا مَنَنْتَ عَلَيَّ أَبَائِي

مِنْ قَبْلُ

يَا كَهَيْعِصِ

اللَّهُمَّ كَمَا صَلَّيْتَ عَلَيَّ مُحَمَّدٍ وَآلِهِ

فَاسْتَجِبْ لِي دُعَائِي فِيمَا سَأَلْتُ

يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ

يَا مَنْ يَقْدِرُ عَلَيَّ حَوَائِجِ السَّائِلِينَ

وَيَعْلَمُ مَا فِي ضَمِيرِ الصَّامِتِينَ

يَا مَنْ لَا يَحْتَاجُ إِلَى التَّفْسِيرِ

يَا مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي

الْصُّدُورُ

يَا مَنْ أَنْزَلَ الْعَذَابَ عَلَيَّ قَوْمِ يُونُسَ

وَهُوَ يَرِيدُ أَنْ يُعَذِّبَهُمْ

فَدَعَوْهُ وَتَضَرَّعُوا إِلَيْهِ

فَكَشَفَ عَنْهُمْ الْعَذَابَ وَمَتَّعَهُمْ إِلَى حِينٍ

قَدْ تَرَى مَكَانِي

وَتَسْمَعُ دُعَائِي

You do know what I conceal,
what I declare, and in what
situation I am:

wa ta`lamu sirri wa
`alāniyatī wa ḥālī

وَتَعْلَمُ سِرِّي وَعَلَانِيَّتِي وَحَالِي

(please) send blessings upon
Muḥammad and the Household
of Muḥammad,

ṣalli `alā muḥammadin wa āli
muḥammadin

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

and relieve me from all that
which has aggrieved me

wakfinī mā ahammanī

وَأَكْفِنِي مَا أَهْمَنِي

from the affairs of my religion,
my worldly life, and my Next
Life.

min amri dīnī wa dunyāya wa
ākhiratī

مِنْ أَمْرِ دِينِي وَدُنْيَايَ وَأَخْرَجِي

You may then repeat the following statement **seventy** times:

O my Master.

yā sayyidī

يَا سَيِّدِي

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

yā rabbi as'aluka barakata
hādihā al-mawḍi`i

يَا رَبِّ اسْأَلُكَ بَرَكَةَ هَذَا الْمَوْضِعِ

and the blessing of its people.

wa barakata ahlihī

وَبَرَكَةَ أَهْلِهِ

And I pray You to grant me
sustenance from Your
sustenance;

wa as'aluka an tarzuqanī min
rizqika

وَاسْأَلُكَ أَنْ تَرْزُقَنِي مِنْ رِزْقِكَ

sustenance that is legal and
pleasant,

rizqan ḥalālan ṭayyiban

رِزْقًا حَلَالًا طَيِّبًا

and that You bring it to me by
Your might and power,

tasūquhū ilayya biḥawlika wa
quwwatika

تَسُوِّقُهُ إِلَيَّ بِحَوْلِكَ وَقُوَّتِكَ

while I experience good health,

wa anā khā'idun fī `āfiyatin

وَأَنَا خَائِضٌ فِي عَافِيَةٍ

O most merciful of all those who
show mercy.

yā arḥama alrrāḥimīna

يَا أَرْحَمَ الرَّاحِمِينَ

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*:

O He through whom the knots of
detested things are untied!

yā man tuḥallu bihī `uqadu al-
makārihi

يَا مَنْ تُحَلُّ بِهِ عُقَدُ الْمَكَارِهِ

O He through whom the cutting
edge of hardships is blunted!...

wa yā man yuftha'u bihī ḥaddu
alshshadā'idi...

وَيَا مَنْ يُفْتَأُ بِهِ حَدُّ الشَّدَائِدِ...

This supplication, which has been mentioned in the first section of this book under the title of *du`ā' al-amn* (Supplication for Security), is one of the supplications of *al-Ṣaḥīfah al-Sajjādiyyah*.

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

O Allah, You verily know while I
do not,

allāhumma innaka ta`lamu wa
lā a`lamu

اللَّهُمَّ إِنَّكَ تَعْلَمُ وَلَا أَعْلَمُ

You have power (over all things)
while I do not,

wa taqdiru wa lā aqdiru

وَتَقْدِرُ وَلَا أَقْدِرُ

and You are the Knower of all
unseen things.

wa anta `allāmu alghuyūbi

وَأَنْتَ عَلَّامُ الْغُيُوبِ

(Please) send blessings upon
Muḥammad and the Household
of Muḥammad,

ṣalli allāhumma `alā
muḥammadin wa āli
muḥammadin

صَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

forgive me, have mercy upon
me,

waghfir lī warḥamnī

وَأَغْفِرْ لِي وَأَرْحَمْنِي

overlook my sins,

wa tajāwaz `annī

وَتَجَاوِزْ عَنِّي

and confer upon me with that
which is befitting You,

wa taṣaddaq `alayya mā anta
ahluhū

وَتَصَدَّقْ عَلَيَّ مَا أَنْتَ أَهْلُهُ

O most merciful of all those who
show mercy.

yā arḥama alrrāḥimīna

يَا أَرْحَمَ الرَّاحِمِينَ

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-Şādiq ('a) has said, "The seventh column is the standing-place of Prophet Abraham ('a)."

In his book of *al-Kāfi*, Shaykh al-Kulaynī has also narrated that Abū-Ismā'īl al-Sarrāj reported that Mu`āwiyah ibn Wahab took him from the arm to the seventh column and said that Abū-Ĥamzah al-Thumālī had taken him from the arm to this seventh column and said that al-Aşbagh ibn Nubātah had taken him from the arm to this seventh column and said, "This is the place where Imam `Alī Amir al-Mu'minin ('a) used to be. Imam al-Ĥasan ('a) used to offer prayers at the fifth column, but when Imam `Alī ('a) would be absent, al-Ĥasan ('a) would take his place at the seventh column, which is at *bāb kindah* (the Gate of Kindah)."

In conclusion, the narrations reporting the merits of the seventh column at Masjid al-Kūfah 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-Kūfah 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-Şādiq ('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-Ĥasan ('a) used to offer prayers at this place.

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

Sayyid Ibn Tāwūs says: At the fifth column, you may offer a two-unit prayer reciting any Sūrah you want after Sūrah al-Fātiḥah. When you finish the prayer and say the Tasbīḥ 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,

allāhumma innī as'aluka bijamī' i asmā'ika kullihā mā `alimnā minhā wa mā lā na`lamu wa as'aluka bismika al`azīmi ala`zamī alkaḅīri alakbari alladhī man da`āka bihī ajabtahū wa man sa'alaka bihī a`ṭaytahū wa man istanşaraka bihī naşartahū wa man istaghfaraka bihī ghafarta lahū wa man ista`ānaka bihī a`antahū wa man istarzaqaka bihī razaqtahū wa man istaghāthaka bihī aghathtahū wa man istarḥamakaka bihī raḥimtahū wa man istajāraka bihī ajartahū

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَمِيعِ اسْمَائِكَ كُلِّهَا مَا عَلِمْنَا مِنْهَا وَمَا لَا نَعْلَمُ
وَأَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ أَلَا عَظِيمِ
الْكَبِيرِ أَلَا كَبِيرِ
الَّذِي مَنْ دَعَاكَ بِهِ إِجَابْتَهُ
وَمَنْ سَأَلَكَ بِهِ أُعْطِيْتَهُ
وَمَنْ أَسْتَنْصَرَكَ بِهِ نَصَرْتَهُ
وَمَنْ أَسْتَغْفَرَكَ بِهِ غَفَرْتَ لَهُ
وَمَنْ أَسْتَعَانَكَ بِهِ أَعَنْتَهُ
وَمَنْ أَسْتَرْزَقَكَ بِهِ رَزَقْتَهُ
وَمَنْ أَسْتَغَاثَكَ بِهِ أَغَاثْتَهُ
وَمَنْ أَسْتَرْحَمَكَ بِهِ رَحِمْتَهُ
وَمَنْ أَسْتَجَارَكَ بِهِ أَجَرْتَهُ

if one asks for Your support by it, You will support him,	wa man tawakkala `alayka bihī kafaytahū	وَمَنْ تَوَكَّلَ عَلَيْكَ بِهِ كَفَيْتَهُ
if one seeks Your shield by it, You will guard him,	wa man ista `şamaka bihī `aşamtahū	وَمَنْ أَسْتَعَصَمَكَ بِهِ عَصَمْتَهُ
if one seeks You by it to save him from Hellfire, You will save him,	wa man istanqadhaka bihī min alnna`ri anqadhtahū	وَمَنْ أَسْتَنْقَذَكَ بِهِ مِنَ النَّارِ أَنْقَذْتَهُ
if one seeks Your kindness by it, You will be kind to him,	wa man ista `ţafaka bihī ta`aţţafta lahū	وَمَنْ أَسْتَعَطَّفَكَ بِهِ تَعَطَّفْتَ لَهُ
and if one puts hope in You by it, You will give him:	wa man ammalaka bihī a`ţaytahū	وَمَنْ أَمَّلَكَ بِهِ أَعْطَيْتَهُ
the Name by which You have betaken Adam as Your choice,	alladhī ittakhadhta bihī ādama şafiyyan	الَّذِي اتَّخَذْتَ بِهِ آدَمَ صَفِيًّا
Noah as Your confidant,	wa nūhan najiyyan	وَنُوحًا نَجِيًّا
Abraham as Your intimate friend,	wa ibrahīma khalīlan	وَإِبْرَاهِيمَ خَلِيلًا
Moses as the one spoken by You,	wa mūsā kalīman	وَمُوسَى كَلِيمًا
Jesus as Your spirit,	wa `isā rūhan	وَعِيسَى رُوحًا
Muḥammad as Your most beloved one,	wa muḥammadan ḥabīban	وَمُحَمَّدًا حَبِيبًا
and `Alī as Your Prophet's successor,	wa `aliyyan waşiyyan	وَعَلِيًّا وَصِيًّا
may Your blessings be upon all of them,	şallā allāhu `alayhim ajma`īna	صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ
(I beseech You) to grant me my requests,	an taqđiya lī ḥawā'ijī	أَنْ تَقْضِيَ لِي حَوَائِجِي
overlook my past sins,	wa ta`fuwa `ammā salafa min dhunūbī	وَتَغْفُو عَمَّا سَلَفَ مِنْ ذُنُوبِي
and confer upon me with that which befits You	wa tatafađđala `alayya bimā anta ahluhū	وَتَنْفِضْ عَلَيَّ بِمَا أَنْتَ أَهْلُهُ
as well as upon all the believing men and women in this world and the world to come.	wa lijamī`i almu'minīna walmu'mināti lilddunyā wal-ākhirati	وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ لِلدُّنْيَا وَالْآخِرَةِ
O He Who relieves the grievances of the aggrieved ones!	yā mufarrija hammi almahmūmīna	يَا مُفَرِّجَ هَمِّ الْمَهْمُومِينَ
O He Who aids the confused ones!	wa yā ghiyātha almalhūfīna	وَيَا غِيَاثَ الْمَلْهُوفِينَ
There is no god but You.	lā ilāha illā anta	لَا إِلَهَ إِلَّا أَنْتَ
All glory be to You, O Lord of the worlds.	subḥānaka yā rabba al`ālamīna	سُبْحَانَكَ يَا رَبَّ الْعَالَمِينَ
It is narrated that Imam al-Şādiq (‘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 ziyārah that comprises the following statements:		
Peace be upon our father Adam and our mother Eve...	ādama abīnā alssalāmu `alā ḥawwā'a... wa umminā	السَّلَامُ عَلَيَّ إِبْنَا آدَمَ وَأُمَّنَا حَوَاءَ...

DEVOTIONAL ACTS AT THE THIRD COLUMN

You may then walk to the **seat of Imam `Alī ibn al-Ḥusayn Zayn al-`Ābidīn (‘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 `Alī Amīr al-Mu'minīn (‘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-`Ābidīn (‘a) was there. Anyhow, you may offer there a two-unit prayer reciting Sūrah al-Fātiḥah and any other Sūrah and say the Tasbīḥ 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 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 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 allāhi alrrahmān alrrahīmi

allāhumma inna dhunūbī qad kathurat

wa lam yabqa lahā illā rajā'u `afwika

wa qad qaddamtu ālata alhirmāni ilayka

fa'anā as'aluka allāhumma mā lā astawjibuhū

wa aṭlubu minka mā lā astaḥiqquhū

allāhumma in tu`adhhdhibnī fabidhunūbī

wa lam tazlimnī shay'an

wa in taghfir lī fakhayru rāhimin anta yā sayyidī

allāhumma anta anta wa anā anā

anta al`awwādu bilmaghfirati

wa anā al`awwādu bildhdhnūbi

wa anta almutafaḍḍilu bilhilmi

wa anā al`awwādu biljahli

allāhumma fa'innī as'aluka

yā kanza alqḍu`afā'i

yā `azīma alrrajā'i

yā munqidha algharqā

yā munjiya alhalkā

yā mumīta al-ahyā'i

yā muhyiya almawtā

anta allāhu alladhī lā ilāha illā anta

anta alladhī sajada laka shu`ā'u alshshamsi

wa nūru alqamari

wa ḡulmatu allayli

wa ḡaw'u alnnaḡāri

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ إِنَّ ذُنُوبِي قَدْ كَثُرَتْ

وَلَمْ يَبْقَ لَهَا إِلَّا رَجَاءُ عَفْوِكَ

وَقَدْ قَدَّمْتُ آلَةَ الْجِرْمَانِ إِلَيْكَ

فَا نَا سَأَلُكَ اللَّهُمَّ مَا لَا اسْتَوْجِبُهُ

وَاطْلُبُ مِنْكَ مَا لَا اسْتَحِقُّهُ

اللَّهُمَّ إِنَّ تَعَذِّبْنِي فَبِذُنُوبِي

وَلَمْ تَظْلِمْنِي شَيْئًا

وَإِنْ تَغْفِرْ لِي فَخَيْرٌ رَاحِمٍ أَنْتَ يَا

سَيِّدِي

اللَّهُمَّ أَنْتَ أَنْتَ وَانَا أَنَا

أَنْتَ الْعَوَادُ بِالْمَغْفِرَةِ

وَانَا الْعَوَادُ بِالذُّنُوبِ

وَأَنْتَ الْمَتَفَضِّلُ بِالْجَلْمِ

وَانَا الْعَوَادُ بِالْجَهْلِ

اللَّهُمَّ فَإِنِّي اسألكَ

يَا كَنْزَ الضُّعْفَاءِ

يَا عَظِيمَ الرَّجَاءِ

يَا مُنْقِذَ الْعَرَقِيِّ

يَا مُنْجِي الْهَلْكَى

يَا مُمِيتَ الْأَحْيَاءِ

يَا مُحْيِي الْمَوْتَى

أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ

أَنْتَ الَّذِي سَجَدَ لَكَ شَعَاعُ الشَّمْسِ

وَنُورُ الْقَمَرِ

وِظْلَمَةُ اللَّيْلِ

وَضَوْءُ النَّهَارِ

and the flapping of birds.	wa khafaqānu alṭṭayri	وَخَفَقَانُ الطَّيْرِ
I thus beseech You, O All-great,	fa-as'aluka allāhumma yā`azīmu	فَا سَأَلُكَ اللَّهُمَّ يَا عَظِيمٌ
in the name of the duty of Muḥammad and his veracious Household towards You, O All-generous,	biḥaqqika yā karīmu `alā muḥammadin wa ālihī alṣṣādiqīna	بِحَقِّكَ يَا كَرِيمٌ عَلَى مُحَمَّدٍ وَآلِهِ الصَّادِقِينَ
in the name of Your duty towards Muḥammad and his veracious Household,	wa biḥaqqi muḥammadin wa ālihī alṣṣādiqīna `alayka	وَبِحَقِّ مُحَمَّدٍ وَآلِهِ الصَّادِقِينَ عَلَيْكَ
in the name of the duty of `Alī towards You,	wa biḥaqqika `alā `aliyyin	وَبِحَقِّكَ عَلَى عَلِيٍّ
in the name of Your duty towards `Alī,	wa biḥaqqi `aliyyin `alayka	وَبِحَقِّ عَلِيٍّ عَلَيْكَ
in the name of the duty of Fāṭimah towards You,	wa biḥaqqika `alā fāṭimata	وَبِحَقِّكَ عَلَى فَاطِمَةَ
in the name of Your duty towards Fāṭimah,	wa biḥaqqi fāṭimata `alayka	وَبِحَقِّ فَاطِمَةَ عَلَيْكَ
in the name of the duty of al-Ḥasan towards You,	wa biḥaqqika `alā alḥasani	وَبِحَقِّكَ عَلَى الْحَسَنِ
in the name of Your duty towards al-Ḥasan,	wa biḥaqqi alḥasani `alayka	وَبِحَقِّ الْحَسَنِ عَلَيْكَ
in the name of the duty of al-Ḥusayn towards You,	wa biḥaqqika `alā alḥusayni	وَبِحَقِّكَ عَلَى الْحُسَيْنِ
and in the name of Your duty towards al-Ḥusayn.	wa biḥaqqi alḥusayni `alayka	وَبِحَقِّ الْحُسَيْنِ عَلَيْكَ
Verily, Your duty towards them is one of the greatest blessings that You conferred upon them.	fa'inna ḥuqūqahum min afḍali in`āmika `alayhim	فَإِنَّ حَقُوقَهُمْ مِنْ أَفْضَلِ إِنْعَامِكَ عَلَيْهِمْ
And (I beseech You) in the name of the position that You enjoy with them	wa bilshsha'ni alladhī laka `indahum	وَبِالْشَّانِ الَّذِي لَكَ عِنْدَهُمْ
and in the name of the position that they enjoy with You	wa bilshsha'ni alladhī lahum `indaka	وَبِالْشَّانِ الَّذِي لَهُمْ عِنْدَكَ
to (please) bless them, O Lord,	ṣalli yā rabbi `alayhim	صَلِّ يَا رَبِّ عَلَيْهِمْ
with blessings that are endless until they attain Your pleasure,	ṣalātan dā'imatan muntahā riḍāka	صَلَاةً دَائِمَةً مُنْتَهَى رِضَاكَ
to forgive me, in their names, the sins that I committed concerning my duties towards You,	waghfir lī bihim aldhhdhunūba allatī baynī wa baynaka	وَأَغْفِرْ لِي بِهِمُ الذُّنُوبَ الَّتِي بَيْنِي وَبَيْنَكَ
to complete Your favors upon me	wa atmim ni`mataka `alayya	وَأَتِمِّمْ نِعْمَتَكَ عَلَيَّ
in the same way as You had completed them upon my forefathers.	kamā atmamtahā `alā ābā'ī min qablu	كَمَا أَتَمَّمْتَهَا عَلَيَّ آبَائِي مِنْ قَبْلُ
O kāf-hā'-yā'-`ayn-ṣād!	yā kāf hā yā `ayn ṣād	يَا كَهَيْعُصْ
O Allah, just as You have poured blessings upon Muḥammad and the Household of Muḥammad,	allāhumma kamā ṣallayta `alā muḥammadin wa āli muḥammadin	اللَّهُمَّ كَمَا صَلَّيْتَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ
(please) respond to my entreaty as regards that which I have asked from You.	fastajib lī du`ā'ī fīmā sa'altuka	فَاسْتَجِبْ لِي دُعَائِي فِيمَا سَأَلْتُكَ

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...

yā sayyidī yā sayyidī yā sayyidī
ṣalli `alā muḥammadin wa āli muḥammadin
waghfir lī waghfir lī...

يَا سَيِّدِي يَا سَيِّدِي يَا سَيِّدِي
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَأَغْفِرْ لِي وَأَغْفِرْ لِي...

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.

ilāhī in kuntu qad `aṣaytuka
fa’innī qad aṭa` tuka fī aḥabbī al-ashyā’i ilayka
lam attakhidh laka waladan
wa lam ad`u laka sharīkan
wa qad `aṣaytuka fī ashya’a kathīratin
`alā ghayri wajhi almukābarati laka
wa lā alistikbāri `an `ibādatika
wa lā aljuḥūdi lirubūbiyyatika
wa lā alkhurūji `an al`ubūdiyyati laka
wa lākin ittba`tu hawāya
wa azallaniya alshshayṭānu ba`da alḥujjati walbayāni

fa’in tu`adhhibnī fabidhunūbī ghayra zālimin anta lī
wa in ta`fu `annī wa tarḥamnī
fabijūdika wa karamika yā karīmu

ghadawtu biḥawli allāhi wa quwwatihī
ghadawtu bighayri ḥawlin minnī wa lā quwwatin
wa lākin biḥawli allāhi wa quwwatihī

إِلَهِي إِنْ كُنْتُ قَدْ عَصَيْتُكَ
فَأِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ
أَلْشَيْءِ إِلَيْكَ
لَمْ أَتَّخِذْ لَكَ وَلَدًا
وَلَمْ أَدْعُ لَكَ شَرِيكًا
وَقَدْ عَصَيْتُكَ فِي أَشْيَاءَ كَثِيرَةٍ
عَلَى غَيْرِ وَجْهِ الْمَكَابَرَةِ لَكَ
وَلَا أَلِاسْتِكْبَارِ عَنْ عِبَادَتِكَ
وَلَا الْجُحُودِ لِرُبُوبِيَّتِكَ
وَلَا الْخُرُوجِ عَنِ الْعُبُودِيَّةِ لَكَ
وَلَكِنْ أَتَّبَعْتُ هَوَايَ
وَأَزَلَّنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ
وَالْبَيَانِ
فَإِنْ تُعَذِّبْنِي فَبِدُنُوبِي غَيْرَ ظَالِمٍ
أَنْتَ لِي
وَإِنْ تَغْفُ عَنِّي وَتَرْحَمْنِي
فَبِجُودِكَ وَكَرَمِكَ يَا كَرِيمٍ

عَدَوْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ
عَدَوْتُ بِغَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ
وَلَكِنْ بِحَوْلِ اللَّهِ وَقُوَّتِهِ

O my Lord, I beseech You for the blessing of this house and the blessing of its people

yā rabbi as'aluka barakata hādhā albayti wa barakata ahlihī

يَا رَبِّ اسْأَلْكَ بَرَكَتَهُ هَذَا الْبَيْتِ
وَبَرَكَتَهُ أَهْلِهِ

and I pray You to grant me sustenance from Your sustenance; sustenance that is legal and pleasant,

wa as'aluka an tarzuqānī rizqan ḥalālan ṭayyiban

وَاسْأَلْكَ أَنْ تَرْزُقَنِي رِزْقًا حَلَالًا
طَيِّبًا

and that You bring it to me by Your might and Power,

tasūquhū ilayya biḥawlika wa quwwatika

تَسُوِّقُهُ إِلَيَّ بِحَوْلِكَ وَقُوَّتِكَ

while I experience good health.

wa anā khā'iḍun fī `āfiyatika

وَأَنَا خَائِضٌ فِي عَافِيَتِكَ

Immediately after their reference to the acts to be advisably done at the fourth column, Shaykh al-Shahīd and Muḥammad 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-Fātiḥah and Sūrah al-Tawḥīd and the last two units one may recite Sūrah al-Fātiḥah and the Sūrah al-Qadr. After accomplishment, one may say the Tasbīḥ 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 *allāhu-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...

ilāhī in kuntu qad `aṣaytuka fa'innī qad aṭa`tuka fī aḥabbi al-ashyā'i ilayka...

إِلَهِي إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَإِنِّي
قَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ
إِلَيْكَ...

When he reached at the statement:

O All-generous! O All-generous!
O All-generous!

yā karīmu yā karīmu yā karīmu

يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ

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'ijī alssā'ilīna...

يَا مَنْ يَقْدِرُ عَلَيَّ حَوَائِجِ
السَّائِلِينَ...

He then repeated the following word seventy times:

O my Master.

yā sayyidī

يَا سَيِّدِي

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 ziyārah 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-Fātiḥah and any other Sūrahs you want. When you finish the prayer and say the Tasbīḥ statements, you may say the following:

O Allah, (please) send blessings upon Muḥammad and the

allāhumma ṣalli `alā muḥammadin wa āli

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ

Household of Muḥammad	muḥammadin	مُحَمَّدٍ
and grant my request. O Allah!	waqḍi ḥājati yā allāhu	وَأَقْضِ حَاجَتِي يَا اللَّهُ
O He Whose beseecher is never disappointed	yā man lā yakhību sālīhū	يَا مَنْ لَا يَخِيبُ سَائِلُهُ
and Whose gifts are inexhaustible!	wa lā yanfadu nā'iluhū	وَلَا يَنْفَدُ نَائِلُهُ
O Settler of needs!	yā qāḍiya alḥājāti	يَا قَاضِيَ الْحَاجَاتِ
O Responding to the prayers!	yā mujība aldda`awāti	يَا مُجِيبَ الدَّعَوَاتِ
O Lord of the earth layers and the heavens!	yā rabba al-araḍīna walssamāwāti	يَا رَبَّ الْأَرْضِينَ وَالسَّمَاوَاتِ
O Reliever of agonies!	yā kāshifa alkurubāti	يَا كَاشِفَ الْكُرْبَاتِ
O expansive Donor of gifts!	yā wāsi`a al`aṭīyyāti	يَا وَاسِعَ الْأَعْطِيَّاتِ
O Savior from hardships!	yā dāfi`a alnnaqimāti	يَا دَافِعَ النَّقِمَاتِ
O He Who changes the punishments of wrongdoings into rewards for good deeds!	yā mubaddila alssayyi`āti ḥasanātin	يَا مُبَدِّلَ السَّيِّئَاتِ حَسَنَاتِ
(Please do) confer upon me with Your bounty, favor, and kindness,	`ud `alayya biṭawlika wa faḍlika wa iḥsānika	عُدْ عَلَيَّ بِطَوْلِكَ وَفَضْلِكَ وَإِحْسَانِكَ
and (please do) respond to my prayers regarding that which I have besought and asked from You,	wastajib du`ā'i fimā sa'altuka wa ṭalabtu minka	وَأَسْتَجِبْ دُعَائِي فِيمَا سَأَلْتُكَ وَطَلَبْتُ مِنْكَ
in the name of Your Prophet, Your Prophet's successor, and Your righteous saints.	biḥaqqi nabīyyika wa waṣīyyika wa awliyā'ika alṣṣāliḥīna	بِحَقِّ نَبِيِّكَ وَوَصِيِّكَ وَأَوْلِيَائِكَ الْأَصَالِحِينَ

ANOTHER PRAYER AT THIS PLACE

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

O Allah, I am residing in Your courtyard,	allāhumma innī ḥalaltu bisāḥatika	اللَّهُمَّ إِنِّي حَلَلْتُ بِسَاحَتِكَ
because I have full recognition of Your Oneness and Independence	li`ilmī biwahdāniyyatika wa ṣamadāniyyatika	لِعِلْمِي بِوَحْدَانِيَّتِكَ وَصَمَدَانِيَّتِكَ
and I know for sure that none can ever settle my need save You.	wa annahū lā qādira `alā qaḍā'i ḥājati ghayruka	وَأَنَّهُ لَا قَادِرَ عَلَىٰ قَضَائِ حَاجَتِي غَيْرُكَ
I also admit, O my Lord,	wa qad `alimtu yā rabbi	وَقَدْ عَلِمْتُ يَا رَبَّ
that the more I feel Your favors upon me,	annahū kullamā shāhadtū ni`mataka `alayya	أَنَّهُ كُلَّمَا شَهِدْتُ نِعْمَتَكَ عَلَيَّ
the more I need You.	ishtaddat fāqatī ilayka	أَشْتَدَّتْ فَاقَتِي إِلَيْكَ
O my Lord, I have been inflicted with aggrieving matters that You know,	wa qad ṭaraqanī yā rabbi min muhimmi amrī mā qad `araftahū	وَقَدْ طَرَقَنِي يَا رَبَّ مِنْ مَهْمٍ أَمْرِي مَا قَدْ عَرَفْتَهُ
because You are All-knowing and You do not want information.	li'annaka `ālimun ghayru mu`allamin	لِأَنَّكَ عَالِمٌ غَيْرٌ مُعَلَّمٌ

I thus beseech You in the Name that when You put on the heavens, they rent asunder,

wa as'aluka bilismi alladhī waḍa` tahū `alā alssamāwāti fanshaqqat

وَإِسْأَلُكَ بِالْأَسْمِ الَّذِي وَضَعْتَهُ عَلَى السَّمَاوَاتِ فَأَنْشَقَّتْ

when You put on the earth, it spread out,

wa `alā al-araḍīna fanbasatāt

وَعَلَى الْأَرْضِينَ فَأَنْبَسَطَتْ

when You put on the stars, they diffused,

wa `alā alnnujūmi fantasharat

وَعَلَى النُّجُومِ فَأَنْتَشَرَتْ

and when You put on the mountains, they settled down;

wa `alā aljibāli fastaqarrat

وَعَلَى الْجِبَالِ فَاسْتَقَرَّتْ

and I beseech You in the Name that You put with Muḥammad, with `Alī,

wa as'aluka bilismi alladhī ja`altahū `inda muḥammadin wa `inda `aliyyin

وَإِسْأَلُكَ بِالْأَسْمِ الَّذِي جَعَلْتَهُ عِنْدَ مُحَمَّدٍ وَعِنْدَ عَلِيٍّ

with al-Ḥasan, with al-Ḥusayn,

wa `inda alḥasani wa `inda alḥusayni

وَعِنْدَ الْحَسَنِ وَعِنْدَ الْحُسَيْنِ

and with all the Imams,

wa `inda al-a`immati kullihim

وَعِنْدَ أَلِإِمَّةٍ كُلِّهِمْ

blessings be upon them all,

ṣalawātu allāhi `alayhim ajma`īna

صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

to bless Muḥammad and the Household of Muḥammad,

an tuṣalliya `alā muḥammadin wa āli muḥammadin

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

to grant me all my requests, O my Lord,

wa an taqḍiya lī yā rabbi ḥājati

وَإِنْ تُقْضِيَ لِي يَا رَبِّ حَاجَتِي

to make easy the difficult ones of them,

wa tuyassira `asīrahā

وَتَيْسِّرْ عَسِيرَهَا

to relieve me from the grievances of them,

wa takfiyanī muhimmahā

وَتَكْفِينِي مُهِمَّهَا

and to unlock for me their locks.

wa taftaḥa lī quflahā

وَتَفْتَحْ لِي قُفْلَهَا

If You do that for me, then all praise be to You,

fa'in fa`alta dhālika falaka alḥamdu

فَإِنْ فَعَلْتَ ذَلِكَ فَلَكَ الْحَمْدُ

and if You do not, still all praise be to You,

wa in lam taf`al falaka alḥamdu

وَإِنْ لَمْ تَفْعَلْ فَلَكَ الْحَمْدُ

for You never decide wrongly

ghayra jā'irin fī ḥukmika

غَيْرَ جَائِرٍ فِي حُكْمِكَ

and You never exceed justice.

wa lā khā'ifin fī `adlika

وَلَا خَائِفٍ فِي عَدْلِكَ

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,

allāhumma inna yūnusa bna mattā `alayhi alssalāmu `abdaka wa nabiyyaka

اللَّهُمَّ إِنَّ يُونُسَ بْنَ مَتَّى عَلَيْهِ السَّلَامُ عَبْدُكَ وَنَبِيِّكَ

prayed You from the inside of the whale, and You responded to his prayer.

da`āka fī baṭni alḥūti fastajabta lahū

دَعَاكَ فِي بَطْنِ الْحُوتِ فَاسْتَجَبْتَ لَهُ

I thus pray You; so, (please) respond to me

wa anā ad`ūka fastajib lī

وَإِنَا نَدْعُوكَ فَاسْتَجِبْ لِي

in the name of Muḥammad and the Household of Muḥammad.

biḥaqqi muḥammadin wa āli muḥammadin

بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

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.

allāhumma innaka amarta bilddu`ā'i wa takaffalta bil-ijābati

اللَّهُمَّ إِنَّكَ أَمَرْتَ بِالِدُّعَاءِ وَتَكَفَّلْتَ بِالِإِجَابَةِ

Hence, I am praying You as You have ordered;	wa anā ad`ūka kamā amartanī	وَإِنَّا دَعُّوكَ كَمَا أَمَرْتَنِي
so, (please) send blessings upon Muḥammad and the Household of Muḥammad	faṣalli `alā muḥammadin wa āli muḥammadin	فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
and respond to me as You have promised,	wastajib lī kamā wa`adtanī	وَأَسْتَجِبْ لِي كَمَا وَعَدْتَنِي
O All-generous!	yā karīmu	يَا كَرِيمُ

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!	yā mu`izza kulli dhalīlin	يَا مُعِزُّ كُلِّ ذَلِيلٍ
O He Who (is able to) humiliate any arrogant one!	wa yā mudhilla kulli `azīzin	وَيَا مُذِلُّ كُلِّ عَزِيزٍ
You know my agony;	ta`lamu kurbatī	تَعْلَمُ كُرْبَتِي
so, (please) bless Muḥammad and the Household of Muḥammad	faṣalli `alā muḥammadin wa ālihī	فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
and relieve me, O All-generous!	wa farrij `annī yā karīmu	وَفَرِّجْ عَنِّي يَا كَرِيمُ

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,	allāhumma innī as'aluka yā man lā tarāhu al`uyūnu	اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ لَا تَرَاهُ الْعُيُونُ
Whom cannot be comprehended by visions,	wa lā tuḥīṭu bihī alẓzunūnu	وَلَا تُحِيطُ بِهِ الظُّنُونُ
Whom cannot be described by all those who describe Him,	wa lā yaṣifuhū alwāṣifūna	وَلَا يَصِفُهُ الوَاصِفُونَ
Whom cannot be affected by events,	wa lā tughayyiruhū alḥawādithu	وَلَا تُغَيِّرُهُ الْحَوَادِثُ
and Whom cannot be obliterated due to passage of ages!	wa lā tufnīhi aldduhūru	وَلَا تُفْنِيهِ الدُّهُورُ
You know the measures of mountains,	ta`lamu mathāqīla aljibālī	تَعْلَمُ مَثَاقِيلَ الْجِبَالِ
the amounts (of water) of oceans,	wa makāyīla albiḥāri	وَمَكَائِيلَ الْبِحَارِ
the number of the trees' leaves,	wa warāqa al-ashjāri	وَوَرَقَ الْأَشْجَارِ
the sands of deserts,	wa ramla alqifāri	وَرَمْلَ الْقِفَارِ
whatever is under the sunlight and moonlight,	wa mā aḍā'at bihī alshshamsu walqamaru	وَمَا أَضَاءَتْ بِهِ الشَّمْسُ وَالْقَمَرُ
whatever is under darkness of night,	wa aẓlama `alayhi allaylu	وَأَظْلَمَ عَلَيْهِ اللَّيْلُ
and whatever is shown by daylight.	wa waḍaḥa `alayhi alnnahāru	وَوَضَحَ عَلَيْهِ النَّهَارُ
No sky can screen another sky from You,	wa lā tuwārī minka samā'un samā'an	وَلَا تُوَارِي مِنكَ سَمَاءٌ سَمَاءً
no layer of the earth can screen another layer from You,	wa lā arḍun arḍan	وَلَا أَرْضٌ أَرْضًا
no mountain can screen its other parts from You,	wa lā jabalun mā fī aṣlihī	وَلَا جَبَلٌ مَا فِي أَصْلِهِ

and no ocean can screen its depths from You.

wa lā baḥrun mā fī qa`rihi

وَلَا بَحْرٌ مَا فِي قَعْرِهِ

I thus beseech You to send blessings upon Muḥammad and the Household of Muḥammad,

as'aluka an tuṣalliya `alā muḥammadin wa āli muḥammadin

اَسْأَلُكَ اَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ
وَأَلِ مُحَمَّدٍ

to cause the best of my affair to be the conclusion of it,

wa an taj`ala khayra amri ākhirahū

وَأَنْ تَجْعَلَ خَيْرَ امْرِي آخِرَهُ

to cause the best of my deeds to be the last of them,

wa khayra a`mālī khawātimahā

وَأَخَيْرَ اَعْمَالِي خَوَاتِيمَهَا

and to cause the best of my days to be the day when I meet You,

wa khayra ayyāmī yawma alqāka

وَأَخَيْرَ اَيَّامِي يَوْمَ الْاِقَاكَ

for You verily have power over all things.

innaka `alā kulli shā'in qadīrun

اِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ

O Allah, (please do) deter all those who intend evil to me, encumber all those who plan to do evil to me,

allāhumma man arādānī bisū'in fa'arid-hu

اَللّٰهُمَّ مَنْ ارَادَتِيْ بِسُوْءٍ فَاَرِدْهُ

terminate all those who is set to terminate me,

wa man kādanī fakid-hu

وَمَنْ كَادَتِيْ فَكِدْهُ

and save me from all that which aggrieves me at the hands of those who intend grief to me.

wa man bagḥānī bihalakatin fa'ahlīk-hu

وَمَنْ بَغَانِيْ بِهَلَاكَةٍ فَاَهْلِكْهُ

wakfinī mā ahammanī mimman dakhala hammuhū `alayya

وَأَكْفِنِيْ مَا اَهَمَّنِيْ مِمَّنْ دَخَلَ
هَمَّهُ عَلَيَّ

O Allah, (please do) include me with Your impervious armor

allāhumma adkḥilnī fī dir`ika alḥaṣinatī

اَللّٰهُمَّ اَدْخِلْنِيْ فِيْ دَرْعِكَ
الْحَصِيْنَةِ

and cover me with Your protective shield.

wasturnī bisitrika alwāqī

وَأَسْتُرْنِيْ بِسِتْرِكَ الْوَاقِي

O He Who saves from all things and nothing can ever save from You,

yā man yakfī min kulli shay'in

يَا مَنْ يَكْفِيْ مِنْ كُلِّ شَيْءٍ

(please) relieve me from whatever has aggrieved me from the affairs of this world and the world to come

wa lā yakfī minhu shay'un

وَلَا يَكْفِيْ مِنْهُ شَيْءٌ

and cause my words to be corresponding with my deeds.

akfinī mā ahammanī min amri alddunyā wal-ākhirati

اِكْفِنِيْ مَا اَهَمَّنِيْ مِنْ اَمْرِ الدُّنْيَا
وَالْآخِرَةِ

O All-sympathetic! O All-kind!

wa ṣaddiq qawlī wa fī`lī

وَصَدِّقُ قَوْلِيْ وَفِعْلِي

(please) relieve me from depression

yā shafīqu yā rafīqu

يَا شَفِيْقُ يَا رَفِيْقُ

and do not burden on me that which I cannot stand.

farrij `annī almaḍīqa

فَرِّجْ عَنِّيْ الْمَضِيْقَ

O Allah, (please) guard me with Your Eye that never sleeps

wa lā tuḥammilnī mā lā aṭīqu

وَلَا تُحَمِّلْنِيْ مَا لَا اَطِيْقُ

and have mercy upon me in the name of Your power over me.

allāhumma iḥrusnī bi`aynika allatī lā tanāmu

اَللّٰهُمَّ اَحْرُسْنِيْ بِعَيْنِكَ الَّتِيْ لَا
تَنَامُ

O most merciful of all those who show mercy!

warḥamnī biqudratika `alayya

وَأَرْحَمْنِيْ بِقُدْرَتِكَ عَلَيَّ

O All-high! O All-great!

yā arḥama alrrāḥimīna

يَا اَرْحَمَ الرَّاْحِمِيْنَ

You know what I need

yā `aliyyu yā `azīmu

يَا عَلِيُّ يَا عَظِيْمُ

anta `ālimun biḥājati

اَنْتَ عَالِمٌ بِحَاجَتِيْ

and You have the power to grant it to me,	wa `alā qaḍā'ihā qadīrun	وَعَلَىٰ قَضَائِهَا قَدِيرٌ
which is an easy thing to be done by You	wa hiya ladayka yasīrun	وَهِيَ لَدَيْكَ يَسِيرٌ
and I do want You;	wa anā ilayka faqīrun	وَإِنَّا إِلَيْكَ فَاقِيرٌ
so, (please) do me the favor of settling my need, O All-merciful!	famunna bihā `alayya yā karīmu	فَمُنِّبَهَا عَلَيَّ يَا كَرِيمُ
Verily, You have power over all things.	innaka `alā kulli shay'in qadīrun	إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

You may then prostrate yourself and say the following supplicatory words:

O my God, You have known my needs;	ilāhī qad `alimta ḥawā'ijī	إِلَهِي قَدْ عَلِمْتَ حَوَائِجِي
so, please send blessings upon Muḥammad and the Household of Muḥammad and settle my needs.	faṣalli `alā muḥammadin wa āli muḥammadin waqḍihā	فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَقْضِيهَا
You have accounted all my sins;	wa qad aḥṣayta dhunūbī	وَقَدْ أَحْصَيْتَ ذُنُوبِي
so, please send blessings upon Muḥammad and his Household and forgive them,	faṣalli `alā muḥammadin wa ālihī waghfirhā	فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَأَغْفِرْهَا
O All-generous!	yā karīmu	يَا كَرِيمُ

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

If I am the worst servant (of You),	in kuntu bi'sa al`abdu	إِنْ كُنْتُ بِئْسَ الْعَبْدُ
then You are the All-excellent Lord;	fa'anta ni`ma alrrabbu	فَأَنْتَ نِعْمَ الرَّبُّ
so, please do to me that which befits You	if`al bī mā anta ahluhū	إِفْعَلْ بِي مَا أَنْتَ أَهْلُهُ
and do not do to me that which I deserve,	wa lā taf`al bī mā anā ahluhū	وَلَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ
O most merciful of all those who show mercy!	yā arḥama alrrāḥimīna	يَا أَرْحَمَ الرَّاحِمِينَ

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,	allāhumma in `azuma aldhhdhanbu min `abdika	اللَّهُمَّ إِنَّ الذَّنْبَ مِنْ عَبْدِكَ
then, let Your pardon be very excellent,	falyaḥsun al`afwu min `indika	فَلْيَحْسُنِ الْعَفْوُ مِنْ عِنْدِكَ
O All-generous!	yā karīmu	يَا كَرِيمُ

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,	irḥam man asā'a waqatarafa	إِرْحَمْ مَنْ أَسَاءَ وَأَقْتَرَفَ
but he then submitted and confessed.	wastakāna wa`tarafa	وَأَسْتَكَانَ وَأَعْتَرَفَ

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

So, please send blessings upon Muḥammad and his Household and forgive them,	faṣalli `alā muḥammadin wa ālihī waghfirhā	فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَأَغْفِرْهَا
O All-generous...	yā karīmu	يَا كَرِيمُ...

has been mentioned in the book of *al-Mazār al-Qadīm* to be said within the acts at *maqām zayn al-`Ābidīn* (the standing-place of Imam Zayn al-`Ābidīn) in the courtyard of the mosque known as Masjid al-Sahlah.

DEVOTIONAL ACTS AT THE NICHE OF IMAM `ALI

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

O He Who makes known what is good and beautiful and covers up ugliness and defects!	yā man aẓhara aljamīla wa satara alqabīḥa	يَا مَنْ أَظْهَرَ الْجَمِيلَ وَسَتَرَ الْقَبِيحَ
O He Who does not demand submission under duress and has not exposed the hidden and the unknown!	yā man lam yu`ākhidh biljarīrati wa lam yahtik alssitra walssarīrata	يَا مَنْ لَمْ يُؤَاخِذْ بِالْجَرِيرَةِ وَلَمْ يَهْتِكِ السِّرَّ وَالسَّرِيرَةَ
O He Who is the greatest pardoner!	yā `azīma al`afwi	يَا عَظِيمَ الْعَفْوِ
O He Who is the subtle indulgent!	yā ḥasana alttajāwuzi	يَا حَسَنَ التَّجَاوُزِ
O He Whose forgiveness is limitless!	yā wāsi`a almaghfirati	يَا وَاسِعَ الْمَغْفِرَةِ
O He Whose Hands are expansive with mercy!	yā bāsiṭa alyadayni bilrraḥmati	يَا بَاسِطَ الْأَيْدَيْنِ بِالرَّحْمَةِ
O He Who is partner in every confidential speech!	yā ṣāḥiba kulli najwā	يَا صَاحِبَ كُلِّ نَجْوَى
O He to Whom all complaints reach!	yā muntahā kulli shakwā	يَا مُنْتَهَى كُلِّ شَكْوَى
O He Who is generous in clemency!	yā karīma alṣṣafḥi	يَا كَرِيمَ الصَّفْحِ
O He in Whom all hopes are put!	yā `azīma alrrajā`i	يَا عَظِيمَ الرَّجَاءِ
O my Master, send blessings upon Muḥammad and the Household of Muḥammad	yā sayyidī ṣalli `alā muḥammadin wa āli muḥammadin	يَا سَيِّدِي صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
and do to me that which befits You, O All-generous!	waf`al bī mā anta ahluhū yā karīmu	وَأَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا كَرِيمٌ

DEVOTIONAL ACTS AT IMAM AL-ŞĀDIQ'S BENCH

You may then walk to Imam al-Şādiq's place (*maqām al-şādiq*), which is near to the tomb of Muslim ibn `Aqīl. You may offer there a two-unit prayer; and when you finish and say the Tasbīḥ statements, you may then say the following supplicatory prayer:

O He Who Makes all things made!	yā ṣāni`a kulli maṣnū`in	يَا صَانِعَ كُلِّ مَصْنُوعٍ
O He Who sets all things broken!	wa yā jābira kulli kasīrin	وَيَا جَابِرَ كُلِّ كَسِيرٍ
O He Who is present in all sessions held!	wa yā ḥāḍira kulli malan	وَيَا حَاضِرَ كُلِّ مَلَأٍ
O He Who witnesses all confidential meetings!	wa yā shāhida kulli najwā	وَيَا شَاهِدَ كُلِّ نَجْوَى
O He Who knows about all things hidden!	wa yā `ālima kulli khafiyyatin	وَيَا عَالِمَ كُلِّ خَفِيَّةٍ
O He Who is always nearby and is never absent!	wa yā shāhidan ghayra ghā`ibin	وَيَا شَاهِدًا غَيْرَ غَائِبٍ
O He Who always overcomes and is never defeated!	wa yā ghāliban ghayra maghlūbin	وَيَا غَالِبًا غَيْرَ مَغْلُوبٍ
O He Who is always nigh and is never far off!	wa yā qarīban ghatra ba`idin	وَيَا قَرِيبًا غَيْرَ بَعِيدٍ
O He Who entertains each and every lonely one!	wa yā mu'nisa kulli waḥīdin	وَيَا مُؤْنِسَ كُلِّ وَحِيدٍ

O He Who existed when there was no other being exists!	wa yā ḥayyan ḥīna lā ḥayya ghayruhū	وَيَا حَيًّا حِينَ لَا حَيَّ غَيْرُهُ يَا مُحْيِيَّ الْمَوْتَى وَمُمِيتَ الْأَحْيَاءِ الْقَائِمِ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ لَا إِلَهَ إِلَّا أَنْتَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ...
O He Who restores lives to the dead and causes the alive to die!	yā muḥyiya almawtā wa mumīta al-aḥyā'i	
O He Who watches every soul as to what it earns!	alqā'imu `alā kulli nafsīn bimā kasabat	
There is no god save You.	lā ilāha illā anta	
(Please do) send blessings upon Muḥammad and the Household of Muḥammad and...	ṣalli `alā muḥammadīn wa āli muḥammadīn...	

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-Ṣādiq ('a) (*dakkaṭ al-ṣādiq*).

In this book, I imitate the order followed by Sayyid Ibn Ṭāwūs, in his book of *Miṣbāḥ al-Zā'ir*, 'Allāmah al-Majlisī, in his book of *Biḥār al-Anwār*, and Shaykh Khaḍir, in his book of *al-Mazār*.

In conclusion, one who desires to follow the opinion of the majority may do the acts at the seat of judgments (*dakkaṭ al-qaḍā'*) and the place of washtub (*bayt al-ṭast*) after accomplishing all the other acts at Masjid al-Kūfah.

PRAYER FOR SETTLING THE NEEDS AT AL-KŪFAH MOSQUE

Imam al-Ṣādiq ('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 Sūrahs al-Fātiḥah, al-Falaq (No. 113), al-Nās (No. 114), al-Tawḥīd (No. 112), al-Kāfirūn (No. 109), al-Naṣr (No. 110), al-Qadr (No. 97), and al-A`lā (No. 87). After accomplishment, one may say the Tasbiḥ al-Zahrā' litany and then beseech Almighty Allah for settling his needs.

This order of Sūrahs is corresponding with the order adopted by Sayyid Ibn Ṭāwūs in his book of *Miṣbāḥ*, while according to the narration of Shaykh al-Ṭūsī in his book of *al-Amālī*, Sūrah al-Qadr follows Sūrah al-A`lā. Possibly, the commitment to the order of the Sūrahs is not obligatory; therefore, it is acceptable to recite these seven Sūrahs in any order as long as Sūrah al-Fātiḥah precedes the others. Finally, Almighty Allah knows best.

ZIYĀRAH OF MUSLIM IBN `AQIL

When you accomplish all the acts at Masjid al-Kūfah, you may walk to the tomb of Muslim ibn `Aqīl—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.	alḥamdu lillāhi almaliki alḥaqqi almubīni	الْحَمْدُ لِلَّهِ الْمَلِكِ الْحَقِّ الْمُبِينِ
All the tyrannical oppressors are subservient to His almightiness.	almutaṣāghiri li`azamatihi jabābiratu alṭṭāghīna	الْمُتَصَاغِرِ لِعَظَمَتِهِ جَبَابِرَةُ الطَّاغِيْنَ
All the inhabitants of the heavens and the layers of the earth admit His Godhead.	almu`tarifi birubūbiyyatihi jamī`u ahli alssamāwāti wal-araḍīna	الْمُعْتَرِفِ بِرُبُوبِيَّتِهِ جَمِيعُ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِيْنَ
All the created beings confess of His Oneness.	almuqirri bitawḥīdihī sā'iru alkhalqi ajma`īna	الْمُقِرِّ بِتَوْحِيدِهِ سَائِرُ الْخَلْقِ جَمْعِيْنَ
May Allah send blessings upon the master of all created beings and upon the members of his Household; the noble ones,	wa ṣallā allāhu `alā sayyidi al-anāmi wa ahli baytihi alkirāmi	وَصَلَّى اللَّهُ عَلَى سَيِّدِ الْأَنَامِ وَأَهْلِ بَيْتِهِ الْكِرَامِ

such blessings that delight them	ṣalātan taqarru bihā a`yunuhum	صَلَاةً تَقَرُّ بِهَا أَعْيُنُهُمْ
and humiliate all those who antagonize them	wa yarghamu bihā anfu shāni`ihim	وَيَرْغَمُ بِهَا أَنْفُ شَانِيهِمْ
from all jinn and mankind.	min aljinni wal-insi ajma`īna	مِنَ الْجِنِّ وَالْإِنْسِ أَجْمَعِينَ
Peace of Allah the All-high and All-great,	salāmu allāhi al`aliyyi al`azīmi	سَلَامُ اللَّهِ الْعَلِيِّ الْعَظِيمِ
and peace of His favorite angels,	wa salāmu malā'ikatihī almuqarrabīna	وَسَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ
His missioned Prophets,	wa anbiyā'ihī almursalīna	وَأَنْبِيَائِهِ الْمُرْسَلِينَ
His choice Imams,	wa a'immatihī almuntabjabīna	وَأَئِمَّتِيهِ الْمُنتَجَبِينَ
His righteous servants,	wa `ibādihi alṣṣālihiṇa	وَعِبَادِهِ الصَّالِحِينَ
and all the martyrs and veracious ones,	wa jamī`i alshshuhadā'i walṣṣiddiqīna	وَجَمِيعِ الشُّهَدَاءِ وَالصِّدِّيقِينَ
and all blessings that are pure and delightful,	walzzākiyātu alṭṭayyibātu	وَأَلْزَاكِيَاتُ الطَّيِّبَاتُ
that are coming and going,	fīmā taghtadī wa tarūḥu	فِيمَا تَعْتَدِي وَتَرُوحُ
be upon you, Muslim the son of `Aqīl the son of Abū-Ṭālib.	`alayka yā muslimu bna `aqīli bni abī ṭālibin	عَلَيْكَ يَا مُسْلِمُ بْنُ عَقِيلِ بْنِ أَبِي طَالِبٍ
Allah's mercy and benedictions be upon you.	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
I bear witness that you performed the prayers,	ashhadu annaka aqamta alṣṣalāta	أَشْهَدُ أَنَّكَ أَقَمْتَ الصَّلَاةَ
defrayed the zakāt,	wa ātayta alzzakāta	وَأَتَيْتَ الزَّكَاةَ
enjoined the right,	wa amarta bilma`rūfi	وَأَمَرْتَ بِالْمَعْرُوفِ
forbade the wrong,	wa nahayta `an almunkari	وَنَهَيْتَ عَنِ الْمُنْكَرِ
strove in the way of Allah in the best manner of striving,	wa jāhadta fī allāhi ḥaqqa jihādihi	وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ
and you were slain following the course of those who strive in Allah's way	wa qutilta `alā minhāji almujāhidīna fī sabīlihi	وَقُتِلْتَ عَلَىٰ مِنْهَاجِ الْمُجَاهِدِينَ فِي سَبِيلِهِ
until you met Allah, to Whom belong all might and majesty, while He is pleased with you.	ḥattā laqīta allāha `azza wa jalla wa huwa `anka rāḍin	حَتَّىٰ لَقِيتَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَنكَ رَاضٍ
And I bear witness that you fulfilled your covenant with Allah	wa ashhadu annaka wafayta bi`ahdi allāhi	وَأَشْهَدُ أَنَّكَ وَفَيْتَ بِعَهْدِ اللَّهِ
and sacrificed yourself for the sake of supporting Allah's argument and the son of Allah's argument (namely, Imam al- Ḥusayn)	wa badhalta nafsaka fī nuṣrati ḥujjati allāhi wabni ḥujjatihi	وَبَدَلْتَ نَفْسَكَ فِي نُصْرَةِ حُجَّةِ اللَّهِ وَأَبْنِ حُجَّتِهِ
until death came upon you.	ḥattā atāka alyaqīnu	حَتَّىٰ أَتَاكَ الْيَقِينُ
I bear witness that you submitted and acted loyally to him	ashhadu laka bilttaslīmi walwafā'i	أَشْهَدُ لَكَ بِالتَّسْلِيمِ وَالْوَفَاءِ

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-Ḥasan and al-Ḥusayn
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

walInnaṣīḥati likhalafi
alnnabiyyi almursali

walssibṭi almunṭajabi

walddalīli al`ālimi

walwaṣīyyi almuballighi

walmaẓlūmi almuhtaḍami

fajazāka allāhu `an rasūlihī

wa `an amīri almu'minīna

wa `an alḥasani walḥusayni

afḍala aljazā'i

bimā ṣabarta wa iḥtasabta wa a`anta

fani`ma `uqbā alddāri

la`ana allāhu man qatalaka

wa la`ana allāhu man amara biqatlaka

wa la`ana allāhu man ḡalamaka

wa la`ana allāhu man iftarā `alayka

wa la`ana allāhu man jahila ḥaqqaka

wastakhaffa biḥurmatika

wa la`ana allāhu man bāya`aka wa ghashshaka

wa khadhalaka wa aslamaka

wa man allaba `alayka wa lam yu`inka

alḥamdu lillāhi alladhī ja`ala alnnāra mathwāhum

wa bi'sa alwirdu almawrūdu

ashhadu annaka qutilta maẓlūman

wa anna allāha munjizun lakum mā wa`adakum

ji'tuka zā'iran `ārifan biḥaqqikum

musalliman lakum tābi`an lisunnatikum

wa nuṣratī lakum mu`addatun

وَالنَّصِيحَةَ لِخَلْفِ النَّبِيِّ الْمُرْسَلِ

وَالسَّبْطِ الْمُنْتَجَبِ

وَالدَّلِيلِ الْعَالِمِ

وَالْوَصِيِّ الْمُبَلِّغِ

وَالْمَظْلُومِ الْمُهْتَضَمِ

فَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ

وَعَنْ الْحَسَنِ وَالْحُسَيْنِ

أَفْضَلَ الْجَزَاءِ

بِمَا صَبَرْتَ وَأَحْتَسَبْتَ وَأَعَنْتَ

فَنِعْمَ عُقْبَى الدَّارِ

لَعَنَ اللَّهُ مَنْ قَتَلَكَ

وَلَعَنَ اللَّهُ مَنْ أَمَرَ بِقَتْلِكَ

وَلَعَنَ اللَّهُ مَنْ ظَلَمَكَ

وَلَعَنَ اللَّهُ مَنْ أَفْتَرَى عَلَيْكَ

وَلَعَنَ اللَّهُ مَنْ جَهَلَ حَقَّكَ

وَأَسْتَخَفَّ بِحُرْمَتِكَ

وَلَعَنَ اللَّهُ مَنْ بَايَعَكَ وَغَشَّكَ

وَخَذَلَكَ وَأَسْلَمَكَ

وَمَنْ أَلَبَّ عَلَيْكَ وَلَمْ يُعِنِكَ

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَثْوَاهُمْ

وَبَسَّ الْوَرْدُ الْمَوْرُودُ

أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا

وَإِنَّ اللَّهَ مُنْجِزٌ لَكُمْ مَا وَعَدَكُمْ

جِئْتُكَ زَائِرًا عَارِفًا بِحَقِّكُمْ

مُسَلِّمًا لَكُمْ تَابِعًا لِسُنَّتِكُمْ

وَنُصْرَتِي لَكُمْ مُعَدَّةٌ

until Allah judges, and He is the best of judges.	ḥattā yaḥkuma allāhu wa huwa khayru alḥākimīna	حَتَّىٰ يَخُكِّمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ
So, I am always with you	fama`akum ma`akum	فَمَعَكُمْ مَعَكُمْ
and I never am with your enemies.	lā ma`a`aduwwikum	لَا مَعَ عَدُوِّكُمْ
May Allah's peace be upon you	ṣalwātu allāhi `alaykum	صَلَوَاتُ اللَّهِ عَلَيْكُمْ
and upon your souls and bodies	wa `alā arwāḥikum wa ajsādikum	وَعَلَىٰ أَرْوَاحِكُمْ وَأَجْسَادِكُمْ
and upon the present from you and the absent one.	wa shāhidikum wa ghā'ibikum	وَشَاهِدِكُمْ وَعَائِبِكُمْ
Peace and Allah's mercy and blessings be upon you.	wa alssalāmu `alaykum wa raḥmatu allāhi wa barakātuhū	وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
May Allah kill the groups that have killed you with deeds and words.	qatala allāhu ummatan qatalatkum bilaydī wal-alsuni	قَتَلَ اللَّهُ أُمَّةً قَتَلْتُمْ بِأَلْيَدِي وَأَلْسِنِي

In *al-Mazār al-Kabīr*, the previously mentioned supplication is regarded as a form of seeking permission of entrance to the tomb of Muslim ibn `Aqīl, 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),	alssalāmu `alayka ayyuhā al`abdu alṣṣāliḥu	السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ
who is obedient to Allah, to His Messenger, to the Commander of the Faithful,	almuti`u lillāhi wa lirasūlihī wa li'amīri almu'minīna	الْمُطِيعُ لِلَّهِ وَلِرَسُولِهِ وَلَا مِيرِ الْمُؤْمِنِينَ
to al-Ḥasan, and to al-Ḥusayn, peace be upon them.	walḥasani walḥusayni `alayhim alssalāmu	وَالْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمُ السَّلَامُ
All praise be to Allah	alḥamdu lillāhi	الْحَمْدُ لِلَّهِ
and all peace be upon His servants whom He has chosen:	wa salāmun `alā `ibādihī alladhīna iṣṭafā	وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ أَصْطَفَىٰ
Muḥammad and his Household.	muḥammadin wa ālihī	مُحَمَّدٍ وَآلِهِ
Peace, Allah's mercy, blessings, and forgiveness be upon you	wa alssalāmu `alaykum wa raḥmatu allāhi	وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ
and upon your soul and your body.	wa barakātuhū wa maghfirātuhū	وَبَرَكَاتُهُ وَمَغْفِرَتُهُ
I bear witness that you died for the same principles for which the martyrs of the Battle of Badr died:	wa `alā rūḥika wa badanika	وَعَلَىٰ رُوحِكَ وَبَدَنِكَ
those who strove in Allah's way	ashhadu annaka maḍayta `alā mā maḍā `alayhi albadriyyūna	أَشْهَدُ أَنَّكَ مَضَيْتَ عَلَىٰ مَا مَضَىٰ عَلَيْهِ الْبَدْرِيُّونَ
and did their best in struggling against Allah's enemies	almujāhidūna fī sabīli allāhi	الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
and in supporting Allah's friends.	almubālighūna fī jihādi a`dā'ihī	الْمُبَالِغُونَ فِي جِهَادِ أَعْدَائِهِ
So, may Allah reward you with the best rewarding,	wa nuṣṣrati awliyā'ihī	وَتَنْصُرَةِ أَوْلِيَائِهِ
with the most abundant rewarding,	fajazāka allāhu afḍala aljazā'i	فَجَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ
and with the most affluent rewarding that He grants to one who fulfilled his allegiance to Him,	wa akthara aljazā'i	وَأَكْثَرَ الْجَزَاءِ
responded to His invitation,	wa awfara jazā'i aḥadin mimman wafā bibay`atihī	وَأَوْفَرَ جَزَاءِ أَحَدٍ مِمَّنْ وَفَىٰ
and obeyed His representatives.	wastajāba lahū da`watahū	بِيبَعْتِهِ وَأَسْتَجَابَ لَهُ دَعْوَتُهُ
I bear witness that you exerted all efforts in acting sincerely	wa aṭā`a wulāta amrihī	وَأَطَاعَ وِلَاةَ أَمْرِهِ
and you put forth all possible endeavors	ashhadu annaka qad bālaghta fī alnnaṣiḥati	أَشْهَدُ أَنَّكَ قَدْ بَالِغْتَ فِي النَّصِيحَةِ
so that Allah has included you with the martyrs,	wa a`ṭayta ghāyata almajhūdi	وَأَعْطَيْتَ غَايَةَ الْمَجْهُودِ
	ḥattā ba`athaka allāhu fī alshshuhadā'i	حَتَّىٰ بَعَثَكَ اللَّهُ فِي الشُّهَدَاءِ

put your soul with the souls of the delighted ones,	wa ja`ala rūḥaka ma`a arwāḥi alssu`adā'i	وَجَعَلَ رُوحَكَ مَعَ أَرْوَاحِ السَّعْدَاءِ
has decided for you the most spacious abode in the gardens of His Paradise	wa a`ṭāka min jinānihī aḥṣāḥā manzilan	وَأَعْطَاكَ مِنْ جَنَّاتِهِ أَفْصَحَهَا مَنْزِلًا
and the best rooms therein,	wa aḥḍalahā ghurafan	وَأَفْضَلَهَا غُرَفًا
raised your name to the `illiyyīn (the loftiest place),	wa rafa`a dhikraka fī al`illiyyīna	وَرَفَعَ ذِكْرَكَ فِي الْعِلِّيِّينَ
and added you to the group of the Prophets, the veracious ones,	wa ḥasharaka ma`a alnabiyyīna walṣṣiddīqīna	وَحَشَرَكَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ
the martyrs, and the righteous ones.	walshshuhadā'i walṣṣāliḥīna	وَالشُّهَدَاءِ وَالصَّالِحِينَ
How excellent is the company of these.	wa ḥasuna ulā'ika rafīqan	وَحَسُنَ أَوْلِيَاكَ رَفِيقًا
I bear witness that you never slackened or recoiled (from your duty)	ashhadu annaka lam tahn wa lam tankul	أَشْهَدُ أَنَّكَ لَمْ تَهِنْ وَلَمْ تَنْكُلْ
and that you died while you are certain of your doctrine	wa annaka qad maḍayta `alā baṣīratin min amrika	وَأَنَّكَ قَدْ مَضَيْتَ عَلَىٰ بَصِيرَةٍ مِنْ أَمْرِكَ
as you followed the righteous ones	muqtadiyan bilṣṣāliḥīna	مُقْتَدِيًا بِالصَّالِحِينَ
and imitated the Prophets.	wa muttabi`an lilnabiyyīna	وَمُتَّبِعًا لِلنَّبِيِّينَ
So, may Allah gather us with you	fajama`a allāhu baynanā wa baynaka	فَجَمَعَ اللَّهُ بَيْنَنَا وَبَيْنَكَ
and with His Messenger and intimate servants	wa bayna rasūlihī wa awliyā'ihī	وَبَيْنَ رَسُولِهِ وَأَوْلِيَائِهِ
in the abodes of the modest ones.	fī manāzili almukhbitīna	فِي مَنَازِلِ الْمُخْبِتِينَ
Surely, He is the most merciful of all those who show mercy.	fa'innahū arḥamu alrrāḥimīna	فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ
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,	allāhumma ṣalli `alā muḥammadin wa āli muḥammadin	اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ
and, as I am in this noble place...	wa lā tada` lī fī hādhā almakāni almukarrami...	وَلَا تَدْعُ لِي فِي هَذَا الْمَكَانِ الْمُكْرَمِ...

This supplicatory prayer, which is said at the holy shrine of al-`Abbās (`a), will be mentioned later on at the end of the Ziyārah form of al-`Abbās.

ZIYĀRAH OF HĀNI' IBN `URWAH

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

Peace of Allah the All-great and His blessings	salāmu allāhi al`azīmi wa ṣalawātuhū	سَلَامُ اللَّهِ الْعَظِيمِ وَصَلَوَاتُهُ
be upon you, Hāni' the son of `Urwah.	`alayka yā hāni'u bna `urwata	عَلَيْكَ يَا هَانِيُّ بْنُ عُرْوَةَ
Peace be upon you, O righteous servant (of Allah),	alssalāmu `alayka ayyuhā al`abdu alṣṣāliḥu	السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ
who acted sincerely for the sake of Allah, His Messenger, the Commander of the Faithful,	alnnāṣiḥu lillāhi wa lirasūlihī wa li'amīri almu'minīna	النَّاصِحُ لِلَّهِ وَلِرَسُولِهِ وَلَا مِيرِ الْمُؤْمِنِينَ
al-Ḥasan, and al-Ḥusayn, peace be upon them.	walḥasani walḥusayni `alayhim alssalāmu	وَالْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمُ السَّلَامُ
I bear witness that you were slain wrongly.	ashhadu annaka qutilta mazlūman	أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا
So, may Allah curse those who slew you and dared to shed your blood	fala`ana allāhu man qatalaka wastahalla damaka	فَلَعَنَ اللَّهُ مَنْ قَتَلَكَ وَأَسْتَحَلَّ دَمَكَ
and may He stuff their graves with fire.	wa ḥashā qubūrahum nāran	وَحَشَى قُبُورَهُمْ نَارًا
I bear witness that you met Allah while He is pleased with You	ashhadu annaka laqīta allāha wa huwa rāḍin `anka	أَشْهَدُ أَنَّكَ لَقَيْتَ اللَّهَ وَهُوَ رَاضٍ عَنكَ
for what you did and acted sincerely.	bimā fa`alta wa naṣaḥta	بِمَا فَعَلْتَ وَنَصَحْتَ
And I bear witness that you have attained the rank of the martyrs,	wa ashhadu annaka qad balaghta darajata alshshuhadā'i	وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ دَرَجَةَ الشُّهَدَاءِ
your soul has been included with the souls of the delighted ones	wa ju`ila rūḥuka ma`a arwāḥi alssu`adā'i	وَجُعِلَ رُوحُكَ مَعَ أَرْوَاحِ السُّعْدَاءِ
for you painstakingly acted with sincerity for Allah and for His Messenger,	bimā naṣaḥta lillāhi wa lirasūlihī mujtahidan	بِمَا نَصَحْتَ لِلَّهِ وَلِرَسُولِهِ مُجْتَهِدًا
and sacrificed yourself for the sake of Allah and for the sake of attaining His pleasure.	wa badhalta nafsaka fī dhāti allāhi wa marḍātihī	وَبَدَلْتَ نَفْسَكَ فِي ذَاتِ اللَّهِ وَمَرْضَاتِهِ
So, may Allah have mercy upon you and be pleased with you,	faraḥimaka allāhu wa raḍiya `anka	فَرَحِمَكَ اللَّهُ وَرَضِيَ عَنكَ
may He include you with the group of Muḥammad and his Immaculate Household,	wa ḥasharaka ma`a muḥammadin wa ālihī alṭṭāhirīna	وَحَشَرَكَ مَعَ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ
and may He gather us with you and them in the Abode of Bliss.	wa jama`anā wa iyyākum ma`ahum fī dāri alnna`īmi	وَجَمَعَنَا وَإِيَّاكُمْ مَعَهُمْ فِي دَارِ النِّعِيمِ
Peace and Allah's mercy and blessings be upon you.	wa salāmun `alayka wa raḥmatu allāhi wa barakātuhū	وَسَلَامٌ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

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