

# بحار الأنوار

## BIHAR AL-ANWAAR

الجزء السابع و التسعون

**Volume 97**

**Part 5 out of 5**

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>-asws</sup>**

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**CHAPTER 16 – MERITS OF AL-KUFA AND ITS GRAND MASJID AND ITS ACTS OF WORSHIP**

1- أَقُولُ رَوَى السَّيِّدُ عَلِيُّ بْنُ عَبْدِ الْحَمِيدِ مِنْ كِتَابِ فَضْلِ بْنِ شَازَانَ بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: لَمْ يُضِعْ الرَّجُلُ فِي الْكُوفَةِ أَحَبُّ إِلَيَّ مِنْ دَارٍ بِالْمَدِينَةِ.

I say, 'It is reported by the Seyyid Ali Bin Abdul Hameed, from the book of Fazl Bin Shazan, by his chain,

'From Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'The man in Al-Kufa is more beloved to me<sup>-asws</sup> than a house in Al-Medina''.<sup>1</sup>

2- وَ عَنْهُ بِإِسْنَادِهِ عَنْ سَعْدِ بْنِ الْأَصْبَغِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ لَهُ دَارٌ فِي الْكُوفَةِ فَلْيَتَمَسَّكْ بِهَا.

And from him, by his chain from Sa'ad Bin Al Asbagh,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who has a house in Al-Kufa, let him hold on to it''.<sup>2</sup>

3- وَ بِإِسْنَادِهِ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَائِمَنَا إِذَا قَامَ يُبْنَى لَهُ فِي ظَهْرِ الْكُوفَةِ مَسْجِدٌ لَهُ أَلْفُ بَابٍ وَ تَتَّصِلُ بُيُوتُ الْكُوفَةِ بِنَهْرٍ كَرْبَلَاءَ حَتَّى يَخْرُجَ الرَّجُلُ يَوْمَ الْجُمُعَةِ عَلَى بَعْلَةٍ سَفَوَاءَ يُرِيدُ الْجُمُعَةَ فَلَا يُدْرِكُهَا.

And from him, by his chain from Sa'ad Bin Al Asbagh,

'From Abu Abdullah<sup>-asws</sup> having said: 'When our<sup>-asws</sup> Qaim<sup>-ajfj</sup> rises, a Masjid would be built for him<sup>-ajfj</sup> in the back of Al-Kufa. For it will be a thousand doors, and the houses of Al-Kufa will be connected to the river of Karbala to the extent that a man will go out on the day of Friday upon a swift mule intending the Friday (Salat), but he will not attain it''.<sup>3</sup>

4- وَ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا دَخَلَ الْمَهْدِيُّ ع الْكُوفَةَ قَالَ النَّاسُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ الصَّلَاةَ مَعَكَ تُضَاهِي الصَّلَاةَ خَلْفَ رَسُولِ اللَّهِ - وَ هَذَا الْمَسْجِدُ لَا يَسَعُنَا

And by his chain from Abu Ja'far<sup>-asws</sup> having said: 'When Al-Mahdi<sup>-ajfj</sup> will enter Al-Kufa, the people will say, 'O son<sup>-ajfj</sup> of Rasool-Allah<sup>-saww</sup>! The Salat with you<sup>-ajfj</sup> is comparable to the Salat behind Rasool-Allah<sup>-saww</sup>, and this Masjid is not capacious enough for us!'

فَيَخْرُجُ إِلَى الْغُرَيْفِ فَيَحْطُطُ مَسْجِدًا لَهُ أَلْفُ بَابٍ يَسَعُ النَّاسَ وَ يَبْعَثُ فَيَجْرِي خَلْفَ قَبْرِ الْحُسَيْنِ ع نَهْرًا يَجْرِي إِلَى الْغُرَيْفِ حَتَّى يَجْرِيَ فِي النَّجْفِ وَ يَعْمَلُ هُوَ عَلَى فَوْهَةِ النَّهْرِ قَنَاظِرَ وَ أَرْحَاءَ فِي السَّبِيلِ.

<sup>1</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 1

<sup>2</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 2

<sup>3</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 3

He<sup>-ajfi</sup> will go out to Al-Ghary and draw a boundary of a Masjid. There will be a thousand doors for it to be capacious for the people, and he<sup>-ajfi</sup> will order so a river will be made to flow behind the grave of Al-Husayn<sup>-asws</sup> flowing to Al-Ghary until it flows into Al-Najaf, and he<sup>-ajfi</sup> will construct bridges and mills at the mouth of the river in the way”.<sup>4</sup>

5- نَحَجُ، نَحَجُ الْبَلَاغَةَ كَأَنَّيْ بِكَ يَا كُوفَةُ مُدَيِّنَ مَدَّ الْأَدِيمِ الْعُكَاظِيَّ تُعْرِكِينَ بِالنَّوَازِلِ وَ تُرَكِّبِينَ الرَّالِزِلَ وَ إِنِّي لَأَعْلَمُ أَنَّهُ مَا أَرَادَ بِكَ جَبَّارٌ سُوءاً إِلَّا ابْتَلَاهُ اللَّهُ بِشَاغِلٍ وَ زَمَانٍ بِقَاتِلٍ.

(The book) ‘Nahj Al-Balagah’ - ‘It is as if I<sup>-asws</sup> am with you O Kufa! You are being stretched like the leather of Al-Ukazi (market). You are being scraped with the calamities and are afflicted with the troubles, and I<sup>-asws</sup> know that no tyrant would intend you with evil except Allah<sup>-azwj</sup> would involve him with the pre-occupations and shoot at him with a killer”.<sup>5</sup>

6- شي، تفسير العياشي عن الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع بِالْكُوفَةِ أَيَّامَ قَدِيمٍ عَلَى أَبِي الْعَبَّاسِ فَلَمَّا انْتَهَيْنَا إِلَى الْكُنَاسَةِ فَتَنَظَّرَ عَنِّي سَارِهِ ثُمَّ قَالَ يَا مُفَضَّلُ هَاهُنَا صُلِبَ عَمِّي زَيْدٌ رَه

Tafseer Al Ayyashi –

From Al-Mufazzal Bin Umar who said, ‘I was with Abu Abdullah<sup>-asws</sup> at Al-Kufa in the days he<sup>-asws</sup> had arrived to Abu Al-Abbas. When we ended to Al-Kunasa, he<sup>-asws</sup> looked on his<sup>-asws</sup> left, then said: ‘O Mufazzal! Over here my<sup>-asws</sup> uncle Zayd was crucified!’

ثُمَّ مَضَى بِأَصْحَابِهِ ثُمَّ مَضَى حَتَّى أَتَى طَاقَ الرَّقَائِيْنَ وَ هُوَ آخِرُ السَّرَّاجِينَ فَتَنَزَّلَ فَقَالَ لِي انزِلْ فَإِنَّ هَذَا الْمَوْضِعَ كَانَ مَسْجِدَ الْكُوفَةِ الْأَوَّلِ الَّذِي خَطَّهُ آدَمُ وَ أَنَا أَكْرَهُ أَنْ أَدْخُلَهُ رَاكِباً

Then he<sup>-asws</sup> continued with his<sup>-asws</sup> companions, then went on until he<sup>-asws</sup> came to Taq Al-Raffain and it is at the end of the saddle-makers. He<sup>-asws</sup> descended. He<sup>-asws</sup> said to me: ‘Descend! This is the place where the first Masjid of Al-Kufa was which Adam<sup>-as</sup> had outlined, and I<sup>-asws</sup> dislike to enter it while riding’.

فَقُلْتُ لَهُ فَمَنْ غَيَّرَهُ عَنِّي خَطَّتِهِ

I said to him<sup>-asws</sup>, ‘So who altered it from its boundary?’

فَقَالَ أَمَّا أَوَّلُ ذَلِكَ فَالطُّوفَانُ فِي زَمَنِ نُوحٍ ثُمَّ غَيَّرَهُ بَعْدَ أَصْحَابِ كِسْرَى وَ النُّعْمَانُ بْنُ مُنْذِرٍ ثُمَّ غَيَّرَهُ زَيْدُ بْنُ أَبِي سَفْيَانَ

He<sup>-asws</sup> said: ‘As for the first of that, it was the flood during the era of Noah<sup>-as</sup>. Then, afterwards it was changed by the companions of Chosroe and Al-Numan Bin Munzir. Then it was changed by Zayd Bin Abu Sufyan’.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ كَانَتْ الْكُوفَةُ وَ مَسْجِدُهَا فِي زَمَنِ نُوحٍ

<sup>4</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 4

<sup>5</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 5

I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, and did Al-Kufa and its Masjid exist during the era of Noah<sup>-as</sup>?'

فَقَالَ نَعَمْ يَا مُفَضَّلُ وَكَانَ مَنْزِلُ نُوحٍ وَقَوْمِهِ فِي قَرْيَةٍ عَلَى مَتْنِ الْفُرَاتِ بِمَا يَلِي غَرْبَ الْكُوفَةِ

He<sup>-asws</sup> said: 'O Mufazzal, and the house of Noah<sup>-as</sup> and his<sup>-as</sup> people were in a town on the banks of the Euphrates, from what follows the west of Al-Kufa'.

فَقَالَ وَكَانَ نُوحٌ رَجُلًا تَجَارًا فَأَرْسَلَهُ اللَّهُ وَانْتَجَبَهُ وَنُوحٌ أَوَّلُ مَنْ عَمِلَ سَفِينَةً فَجَرَى عَلَى ظَهْرِ الْمَاءِ وَإِنَّ نُوحًا لَبِثَ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا  
وَ يَدْعُوهُمْ إِلَى الْهُدَى

He<sup>-asws</sup> said: 'And Noah<sup>-as</sup> was a businessman. Allah<sup>-azwj</sup> had Sent him<sup>-asws</sup> and Selected him<sup>-as</sup>, and Noah<sup>-as</sup> was the first one who construct a ship. It flowed upon the surface of the water, and Noah<sup>-as</sup> had remained among his<sup>-as</sup> people, **And We had Sent Noah to his people, and he remained among them for a thousand years less fifty years, [29:14]**, and he<sup>-as</sup> called them to the guidance.

فَيَمُرُونَ بِهِ وَ يَسْخَرُونَ مِنْهُ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ دَعَا عَلَيْهِمْ فَقَالَ رَبِّ لَا تَذَرْ عَلَيَّ الْأَرْضَ مِنَ الْكَافِرِينَ دَبَّارًا إِلَى قَوْلِهِ إِلَّا فَاجِرًا كَثِيرًا

They passed by him<sup>-asws</sup> and were mocking at him<sup>-as</sup>. When he<sup>-as</sup> saw that from him<sup>-as</sup>, he<sup>-as</sup> supplicated against them. He<sup>-as</sup> said: **And Nuh said: 'My Lord! Do not leave upon the earth any dwelling of the Kafirs [71:26] – up to His<sup>-azwj</sup> Words: except immoral ones, Kafirs [71:27]**.

قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ يَا نُوحُ أَنْ اصْنَعْ الْفُلْكَ وَ أَوْسِعْهَا وَ عَجِّلْ عَمَلَهَا بِأَعْيُنِنَا وَ وَحِينَا فَعَمِلَ نُوحٌ سَفِينَةً فِي مَسْجِدِ الْكُوفَةِ بِيَدِهِ يَا نِي بِالْحَسَبِ مِنْ بُعْدِ حَتَّى فَرَعَ مِنْهَا

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Revealed to him<sup>-as</sup>: **And make the ship** - and make it capacious and hasten its construction - **under Our Eyes and by Our Revelation, [11:37]**! So, Noah<sup>-as</sup> built a ship in Masjid Al-Kufa by his<sup>-asws</sup> hands. He<sup>-asws</sup> brought the wood from afar until he<sup>-as</sup> was free from it'.

قَالَ مُفَضَّلُ ثُمَّ انْقَطَعَ حَدِيثُ أَبِي عَبْدِ اللَّهِ عَ عِنْدَ ذَلِكَ عِنْدَ زَوَالِ الشَّمْسِ فَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ الْعَصْرَ ثُمَّ انْصَرَفَ مِنَ الْمَسْجِدِ فَالْتَقَمَتْ عَنْ يَسَارِهِ وَ أَشَارَ بِيَدِهِ إِلَى مَوْضِعِ دَارِ الدَّارِيِّينَ وَ هُوَ مَوْضِعُ دَارِ ابْنِ حَكِيمٍ وَ ذَلِكَ فُرَاتُ الْيَوْمِ وَ قَالَ لِي يَا مُفَضَّلُ هَاهُنَا نُصِبَتْ أَصْنَامُ قَوْمِ نُوحٍ يَعُوثُ وَ يَغُوثُ وَ نَسْرًا

Mufazzal said, 'Then Abu Abdullah<sup>-asws</sup> terminated the Hadeeth at that, at the decline of the sun (midday). He<sup>-asws</sup> stood and prayed Al-Zohr Salat, then Al-Asr. Then he<sup>-asws</sup> left from the Masjid and turned to his<sup>-asws</sup> left and indicated by his<sup>-asws</sup> hand towards a house of Al-Darayeyn, and it is a place of the house of Ibn Hakeem, and that is Euphrates today, and he<sup>-asws</sup> said to me: 'O Mufazzal! Over here were installed the idols of the people of Noah<sup>-as</sup> – Yagous, and Yaouq, and Nasra!'

ثُمَّ مَضَى حَتَّى رَكِبَ دَابَّتَهُ فَعُلْتُ لَهُ جَعَلْتُ فِدَاكَ فِي كَمِ عَمِلَ سَفِينَةَ نُوحٍ وَ فُرِعَ مِنْهَا

Then he<sup>-asws</sup> went until he<sup>-asws</sup> rode his<sup>-asws</sup> animal. I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! In how much (time) was the ship of Noah<sup>-as</sup> constructed and he<sup>-as</sup> was free from it?'

قَالَ فِي الدَّوْرَيْنِ

He<sup>-asws</sup> said: 'In two cycles'.

فَقُلْتُ كَمِ الدَّوْرَانِ

I said, 'How much are the two cycles?'

قَالَ ثَمَانُونَ سَنَةً

He<sup>-asws</sup> said: 'Eighty years'.

قُلْتُ فَإِنَّ الْعَامَةَ تَقُولُ عَمَلَهَا فِي خَمْسِمِائَةِ عَامٍ

I said, 'But the general Muslims are saying he<sup>-as</sup> had built it is five hundred years!'

قَالَ فَقَالَ كَلَّا كَيْفَ وَاللَّهِ يَقُولُ وَوَحِينَا.

He (the narrator) said, 'He<sup>-asws</sup> said: 'Never! How, and Allah<sup>-azwj</sup> is Saying: **and by Our Revelation, [11:37]?**'<sup>6</sup>

7- شي، تفسير العياشي عن الْمُفَضَّلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- أَرَأَيْتَ قَوْلَ اللَّهِ حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ مَا هَذَا التَّنُّورُ وَ أَلَيْسَ كَانَ مَوْضِعُهُ وَ كَيْفَ كَانَ

Tafseer Al Ayyashi –

'From Al-Mufazzal who said, 'I said to Abu Abdullah<sup>-asws</sup>, 'What is your<sup>-asws</sup> view of Words of Allah<sup>-azwj</sup>: **Until when Our Command came and the oven overflowed, [11:40]**, and where was its place, and how did it happen?'

فَقَالَ كَانَ التَّنُّورُ حَيْثُ وَصَفْتُ لَكَ

He<sup>-asws</sup> said: 'The oven was where I<sup>-asws</sup> have described it to you'.

فَقُلْتُ فَكَانَ بَدُو حُرُوجِ الْمَاءِ مِنْ ذَلِكَ التَّنُّورِ

I said, 'So the water had begun its emergence from that oven?'

فَقَالَ نَعَمْ إِنَّ اللَّهَ أَحَبُّ أَنْ يَرَى قَوْمَ نُوحٍ الْآيَةَ ثُمَّ إِنَّ اللَّهَ بَعْدَ أَرْسَالِ عَلَيْهِمْ مَطَرًا يَفِيضُ فَيُضَا وَ قَاضِ الْفَرَاتِ فَيُضَا أَيْضًا وَ الْعُبُودُ كُلُّهُمْ عَلَيْهَا فَعَرَفَهُمُ اللَّهُ وَ أَنْجَى نُوحًا وَ مَنْ مَعَهُ فِي السَّفِينَةِ

<sup>6</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 6

He<sup>-asws</sup> said: ‘Yes! Allah<sup>-azwj</sup> Loved to Show the people of Noah<sup>-as</sup> the Sign. Then afterwards, Allah<sup>-azwj</sup> Sent rain upon them in abundant downpours, and the Euphrates overflowed abundantly as well, and the springs, all of these gushed upon it. Thus, Allah<sup>-azwj</sup> Drowned them and Saved Noah<sup>-as</sup> and the ones who were with him<sup>-as</sup> in the ship’.

فَقُلْتُ لَهُ فَكَمْ لَبِثَ نُوحٌ وَمَنْ مَعَهُ فِي السَّفِينَةِ حَتَّى نَضَبَ الْمَاءُ وَخَرَجُوا مِنْهَا

I said to him<sup>-asws</sup>, ‘For how long did Noah<sup>-as</sup> and the ones with him<sup>-as</sup> remain in the ship until the water depleted and they came out from it?’

فَقَالَ لَبِثُوا فِيهَا سَبْعَةَ أَيَّامٍ وَ لَيَالِيهَا وَ طَافَتْ بِالْبَيْتِ ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ وَ هُوَ فُرَاتُ الْكُوفَةِ

He<sup>-asws</sup> said: ‘They remained in it for seven days and their nights, and it circled the House (Kabah), then settled upon (mount) Al-Judy, and it is Euphrates of Al-Kufa’.

فَقُلْتُ لَهُ إِنَّ مَسْجِدَ الْكُوفَةِ لَقَدِيمٌ

I said to him<sup>-asws</sup>, ‘The Masjid of Kufa is ancient!’

فَقَالَ نَعَمْ وَ هُوَ مُصَلَّى الْأَنْبِيَاءِ وَ لَقَدْ صَلَّى فِيهِ رَسُولُ اللَّهِ ص حَيْثُ انْطَلَقَ بِهِ جِبْرَائِيلُ عَلَى الْبُرَاقِ فَلَمَّا انْتَهَى بِهِ إِلَى دَارِ السَّلَامِ وَ هُوَ ظَهْرُ الْكُوفَةِ وَ هُوَ يُرِيدُ بَيْتَ الْمَقْدِسِ قَالَ لَهُ يَا مُحَمَّدُ هَذَا مَسْجِدُ أَبِيكَ آدَمَ وَ مُصَلَّى الْأَنْبِيَاءِ فَانْزِلْ فَصَلِّ فِيهِ

He<sup>-asws</sup> said: ‘Yes, and it is a praying place of the Prophets<sup>-as</sup>, and Rasool-Allah<sup>-saww</sup> had prayed Salat in it when Jibraeel<sup>-as</sup> had gone with him<sup>-saww</sup> upon Al-Buraq. When he<sup>-as</sup> ended with him<sup>-as</sup> to the House of Peace, and it is at the back of Al-Kufa, and he<sup>-as</sup> intended Bayt Al-Maqdis, he<sup>-as</sup> said to him<sup>-saww</sup>: ‘O Muhammad<sup>-saww</sup>! This is a Masjid of your<sup>-saww</sup> father<sup>-as</sup> Adam<sup>-as</sup>, and praying place of the Prophets<sup>-as</sup>, so pray Salat in it!’

فَنَزَلَ رَسُولُ اللَّهِ ص فَصَلَّى ثُمَّ انْطَلَقَ بِهِ إِلَى بَيْتِ الْمَقْدِسِ فَصَلَّى ثُمَّ إِنَّ جِبْرَائِيلَ عَرَّجَ بِهِ إِلَى السَّمَاءِ.

Rasool-Allah<sup>-saww</sup> descended and prayed Salat. Then he<sup>-as</sup> went with him<sup>-saww</sup> to Bayt Al-Maqdis. He<sup>-saww</sup> prayed Salat. Then Jibraeel<sup>-as</sup> ascended with him<sup>-saww</sup> to the sky’.<sup>7</sup>

8- شي، تفسير العياشي أَبُو عُبَيْدَةَ الْحَدَّاءُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَسْجِدُ كُوفَانَ مِنْهُ فَارَ التَّنُورُ وَ نُجْرَتِ السَّفِينَةِ وَ هُوَ سُرَّةُ بَابِلَ وَ جَمْعُ الْأَنْبِيَاءِ.

Tafseer Al Ayyashi – Abu Ubeyda Al Haza’a,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Masjid Kufa, the oven overflowed from it, and the ship was built, and it is a navel of Babel and a gathering place of the Prophets<sup>-as</sup>’.<sup>8</sup>

9- شي، تفسير العياشي عَنْ سَلْمَانَ الْفَارِسِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي حَدِيثِهِ لَهُ فِي فَضْلِ مَسْجِدِ الْكُوفَةِ فِيهِ نَجْرَ نُوحٍ سَفِينَتَهُ وَ فِيهِ فَارَ التَّنُورُ وَ بِهِ كَانَ بَيْتُ نُوحٍ وَ مَسْجِدُهُ.

<sup>7</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 7

<sup>8</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 8

Tafseer Al Ayyashi –

‘From Salman Al-Farsi<sup>ra</sup>, from Amir Al-Momineen<sup>-asws</sup> in a Hadeeth of his<sup>-asws</sup> regarding merits of Masjid Al-Kufa: ‘In it, Noah<sup>-as</sup> built his<sup>-as</sup> ship, and in it the oven overflowed, and at it was the house of Noah<sup>-as</sup> and his<sup>-as</sup> Masjid’.<sup>9</sup>

10- كَش، رجال الكشي أَبُو مُحَمَّدِ الدَّمَشْقِيِّ عَنِ ابْنِ عِيسَى عَنِ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ مُيَسِّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَقَامَتْ حُجِّي أُخْتُ مُيَسِّرٍ بِمَكَّةَ ثَلَاثِينَ سَنَةً أَوْ أَكْثَرَ حَتَّى دَهَبَ أَهْلُ بَيْتِهَا وَفُنُوا أَجْمَعِينَ إِلَّا قَلِيلًا

(The book) ‘Rijal’ of Al Kashi – Abu Muhammad Al Dimashqy, from Ibn Isa, from Ali Bin Uqba, from his father, from Muyassir,

‘Hubba, sister of Muyassir (a narrator) stayed at Makkah for thirty years or more until most of her family members were gone and they all perished except a few.

قَالَ فَقَالَ مُيَسِّرٌ لِأَبِي عَبْدِ اللَّهِ ع- جُعِلْتُ فِدَاكَ إِنَّ حُجِّي قَدْ أَقَامَتْ بِمَكَّةَ حَتَّى دَهَبَ أَهْلُهَا وَفَرَّابَتْهَا تَحْزُنٌ عَلَيْهَا وَ قَدْ بَقِيَ مِنْهُمْ بَقِيَّةٌ يَخَافُونَ أَنْ يَدْهَبُوا كَمَا دَهَبَ مَنْ مَضَى وَ لَا يَرَوْهَا فَلَوْ قُلْتُ لَهَا فَإِنَّمَا تَقْبَلُ مِنْكَ

He (the narrator) said, ‘Muyassir said to Abu Abdullah<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! Hubba has stayed at Makkah until her family members and her relatives are gone. She is grieving upon it, and a remnant from them has remained. They are fearing that they might be gone just as the ones of the past have gone, and they will not be seen. If you<sup>-asws</sup> could speak to her, for she will accept from you<sup>-asws</sup>!’

قَالَ يَا مُيَسِّرُ دَعِّهَا فَإِنَّهُ مَا يَدْفَعُ عَنْكُمْ إِلَّا بِدُعَائِهَا

He<sup>-asws</sup> said: ‘O Muyassir, leave her, for it cannot be repelled from you except by her supplications!’

قَالَ فَالْحَ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ لَهَا يَا حُجِّي مَا يَمْتَعُكَ مِنْ مُصَلَّى عَلِيٍّ ع الَّذِي كَانَ يُصَلِّي فِيهِ عَلِيٌّ ع-

He (the narrator) said, ‘He insisted upon Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said to her: ‘O Hubba! What prevents you from the praying place of Ali<sup>-asws</sup> which Ali<sup>-asws</sup> used to pray Salat in?’

قَالَ فَأَنْصَرَفَتْ.

He (the narrator) said, ‘She left’.<sup>10</sup>

11- رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ قَالَ لِيَعْضِ أَصْحَابِهِ يَا فُلَانُ إِذَا دَخَلْتَ الْمَسْجِدَ مِنَ الْبَابِ الثَّانِي عَنْ مِيمَنَةِ الْمَسْجِدِ فَعُدَّ حَمْسَةَ أَسَاطِيرَ اثْنَتَيْنِ مِنْهَا فِي الظَّلَالِ وَ ثَلَاثٌ مِنْهَا فِي صَحْنِ الْحَائِطِ فَصَلِّ هُنَاكَ فَعِنْدَ الثَّالِثَةِ مُصَلَّى إِبْرَاهِيمَ وَ هِيَ الْحَامِسَةُ مِنَ الْمَسْجِدِ رُكْعَتَيْنِ وَ قُلِ السَّلَامُ عَلَى أَبِيْنَا آدَمَ وَ أُمَّنَا حَوَاءَ السَّلَامُ عَلَى هَابِيلَ الْمُقْتُولِ ظُلْمًا وَ عُذْوَانًا عَلَى مَوَاهِبِ اللَّهِ وَ رِضْوَانِهِ

<sup>9</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 9

<sup>10</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 10

It is reported from Abu Abdullah Al-Sadiq<sup>-asws</sup>, he<sup>-asws</sup> said to one of his<sup>-asws</sup> companions: 'O so and so! When you enter the Masjid from the second door on the right flank of the Masjid, count five pillars, two of these in the shade and three of these in the courtyard of the enclosure. Pray two units Salat over there for at the third is the praying place of Ibrahim<sup>-as</sup>, and it is the fifth from the Masjid, and say, 'The greeting be upon our father<sup>-as</sup> Adam<sup>-as</sup>, and our mother<sup>-as</sup> Hawwa<sup>-as</sup>! The greeting be upon Habeel<sup>-as</sup>, the one killed unjustly and by aggression upon gifts of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Pleasure!

السَّلَامُ عَلَى شَيْثِ صَفْوَةِ اللَّهِ الْمُخْتَارِ الْأَمِينِ وَ عَلَى الصَّفْوَةِ الصَّادِقِينَ مِنْ ذُرِّيَّةِ الطَّيِّبِينَ أَوْلَاهُمْ وَ آخِرِهِمُ السَّلَامُ عَلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ عَلَى ذُرِّيَّتِهِمُ الْمُخْتَارِينَ

The greeting be upon Shees<sup>-as</sup>, elite of Allah<sup>-azwj</sup>, the Chosen, the trustworthy, and upon the truthful elites from his<sup>-as</sup> goodly progeny, their first and their last! The greeting be upon Ibrahim<sup>-as</sup>, and Ismail<sup>-as</sup>, and Is'haq<sup>-as</sup>, and Yaqoub<sup>-as</sup>, and upon their<sup>-as</sup> Chosen offspring!

السَّلَامُ عَلَى مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَى عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَى مُحَمَّدٍ حَبِيبِ اللَّهِ السَّلَامُ عَلَى الْمُصْطَفَيْنِ عَلَى الْعَالَمِينَ السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ ذُرِّيَّةِ الطَّيِّبِينَ الطَّاهِرِينَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ

The greeting be upon Musa<sup>-as</sup> converser of Allah<sup>-azwj</sup>! The greeting be upon Isa<sup>-as</sup> Spirit of Allah<sup>-azwj</sup>! The greeting be upon Muhammad<sup>-saww</sup> Beloved of Allah<sup>-azwj</sup>! The greeting be upon the Chosen one over the worlds! The greeting be upon Amir Al-Momineen<sup>-asws</sup> and his<sup>-asws</sup> offspring, the goodly, the pure, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

السَّلَامُ عَلَيْكَ فِي الْأَوَّلِينَ السَّلَامُ عَلَيْكَ فِي الْآخِرِينَ السَّلَامُ عَلَى فَاطِمَةَ الزَّهْرَاءِ السَّلَامُ عَلَى الرَّقِيبِ الشَّاهِدِ لِلَّهِ عَلَى الْأُمَمِ لِلَّهِ رَبِّ الْعَالَمِينَ

The greeting be upon you<sup>-asws</sup> among the former ones! The greeting be upon you<sup>-asws</sup> among the latter ones! The greeting be upon you<sup>-asws</sup> among the watcher, the witness of Allah<sup>-azwj</sup> upon the communities of Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اٰكْتُنْبِنِي عِنْدَكَ مِنَ الْمُقْبُولِينَ وَ اجْعَلْنِي مِنَ الْفَائِزِينَ الْمُطْمَئِنِّينَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ.

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Write me in Your<sup>-azwj</sup> Presence as being from the Accepted ones, and Make me from the successful and the reassured ones, those there will neither be fear upon them nor will they be grieving!"<sup>11</sup>

12- ثُمَّ قَالَ رَحِمَهُمَا اللَّهُ وَ بِالْإِسْنَادِ مَرْفُوعاً إِلَى أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ: بَيْنَا أَنَا قَاعِدٌ يَوْمًا فِي الْمَسْجِدِ عِنْدَ السَّابِعَةِ إِذَا بِرَجُلٍ مِمَّا بَلَى أَبْوَابَ كِنْدَةَ قَدْ دَخَلَ فَتَنَزَّهْتُ إِلَى أَحْسَنِ النَّاسِ وَجْهًا وَ أَطْيَبِهِمْ رِيحًا وَ أَنْظَفِهِمْ ثَوْبًا مُعَمَّمٍ بِلَا طَبْلَسَانَ وَ لَا إِزَارٍ عَلَيْهِ قَمِيصٌ وَ ذِرَاعَةٌ وَ عِمَامَةٌ وَ فِي رِجْلَيْهِ نَعْلَانِ عَرَبِيَّانِ

Then they both said, may Allah<sup>-azwj</sup> Mercy them, by the chain raised to Abu Hamza Al-Sumali who said, 'One day while I was seated in the Masjid near the seventh (pillar), a man entered from the direction of the Kinda gates. I looked at him and saw that he had the most beautiful face, the best fragrance, and the cleanest clothing. He was wearing a turban without a cloak

<sup>11</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 11

or waist cloth. Upon him was a shirt and a tunic, with a turban on his head and Arabian sandals in his legs.

فَخَلَعَ نَعْلَيْهِ ثُمَّ قَامَ عِنْدَ السَّابِعَةِ وَ رَفَعَ مُسَبِّحَتَيْهِ حَتَّى بَلَغَا شَحْمَتِي أُذُنَيْهِ ثُمَّ أَرْسَلَهُمَا بِالتَّكْبِيرِ فَلَمْ يَبْقَ فِي بَدَنِي شَعْرَةٌ إِلَّا قَامَتْ ثُمَّ صَلَّى أَرْبَعَ رَكَعَاتٍ أَحْسَنَ رُكُوعَهُنَّ وَ سُجُودَهُنَّ وَ قَالَ

He took off his sandals, then stood by the seventh (pillar) and raised his rosary until it reached his ear lobes, then released them with the Takbeer. There did not remain any hair in my body except it stood. Then he prayed four units, being excellent of their Ruk'u and their Sajdah and said:

إِلَهِي إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَقَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ الْإِيمَانَ بِكَ مَتَى مِنْكَ بِهِ عَلَيَّ لَا مَتَى مِنِّي بِهِ عَلَيْكَ لَمْ أَتَّخِذْ لَكَ وَلَدًا وَ لَمْ أَدْعُ لَكَ شَرِيكَاً

'My God<sup>-azwj</sup>! If I have disobeyed You<sup>-azwj</sup>, so I have obeyed You<sup>-azwj</sup> in the things most beloved to You<sup>-azwj</sup>, the belief in You<sup>-azwj</sup> as Conferment from You<sup>-azwj</sup> with it upon me, not as a conferment from me with it upon You<sup>-azwj</sup>! I have not taken a son being for You<sup>-azwj</sup> and I have not claimed there being an associate for You<sup>-azwj</sup>!

وَ قَدْ عَصَيْتُكَ عَلَى غَيْرِ وَجْهِ الْمُكَابَرَةِ وَ لَا الْخُرُوجِ عَنْ عِبُودِيَّتِكَ وَ لَا الْجُحُودِ لِرُبُوبِيَّتِكَ وَ لَكِنِ اتَّبَعْتُ هَوَايَ وَ أَرَزَلَنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ عَلَيَّ وَ الْبَيَانِ فَإِنْ تُعَذِّبْنِي فَبِدُنُوبِي غَيْرِ ظَلَمٍ لِي وَ إِنْ تَغْفِرْ عَنِّي فَبِحُودِكَ وَ كَرَمِكَ يَا كَرِيمُ-

And I have disobeyed You<sup>-azwj</sup>, not upon an aspect of arrogance, nor exiting from Your<sup>-azwj</sup> servitude, nor the rejection of Your<sup>-azwj</sup> Lordship. But, I had pursued by desires and the Satan<sup>-la</sup> made me slip after the argument upon me and the explanation. So, if You<sup>-azwj</sup> were to Punish me, it would be due to my sins, not being unjust to me, and if You<sup>-azwj</sup> were to Pardon me, it would be due to Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Benevolence, O Benevolent!'

ثُمَّ حَرَّ سَاجِدًا يُقُولُهَا حَتَّى انْقَطَعَ نَفْسُهُ وَ قَالَ أَيْضًا فِي سُجُودِهِ يَا مَنْ يَقْدِرُ عَلَى قَضَاءِ حَوَائِجِ السَّائِلِينَ يَا مَنْ يَعْلَمُ ضَمِيرَ الصَّامِتِينَ يَا مَنْ لَا يَحْتَاجُ إِلَى تَفْسِيرٍ يَا مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ

Then he fell in Sajdah saying it until his breath was cut, and he also said in his Sajdah: 'O One Able upon Fulfilling needs of the requesting ones! O One Who Knows the conscience of the silent ones! O One not needy to interpretation! O One Who Knows treachery of the eyes and what the chests conceal!

يَا مَنْ أَنْزَلَ الْعَذَابَ عَلَى قَوْمٍ يُوَسُّسُ وَ هُوَ يُرِيدُ أَنْ يُعَذِّبَهُمْ فَدَعَاؤُهُ وَ تَضَرُّعُوا إِلَيْهِ فَكَشَفَ عَنْهُمْ الْعَذَابَ وَ مَتَّعَهُمْ إِلَى حِينٍ قَدْ تَرَى مَكَانِي وَ تَسْمَعُ كَلَامِي وَ تَعْلَمُ حَاجَتِي فَكَفِّنِي مَا أَهَمَّنِي مِنْ أَمْرِ دِينِي وَ دُنْيَايَ وَ آخِرَتِي

O the One Who Sent down the Punishment upon the people of Yunus<sup>-as</sup>, and He<sup>-azwj</sup> Wanted to Punish them, so they supplicated to Him<sup>-azwj</sup> and beseeched to Him<sup>-azwj</sup>, so He<sup>-azwj</sup> Removed the Punishment from them and Let them enjoy for a time! You<sup>-azwj</sup> can See my place, and Hear my speech, and Know my needs, so Suffice me of what worries me from matters of my religion and my world, and my Hereafter!

يَا سَيِّدِي يَا سَيِّدِي سَبْعِينَ مَرَّةً ثُمَّ رَفَعَ رَأْسَهُ فَتَأَمَّلْتُهُ فَإِذَا هُوَ مَوْلَايَ زَيْنُ الْعَابِدِينَ عَلِيُّ بْنُ الْحُسَيْنِ ع - فَأَنْكَبْتُ عَلَى يَدَيْهِ أَقْبَلْتُهُمَا فَنَزَعَ يَدَهُ مِنِّي وَ أَوْمَأَ إِلَيَّ بِالسُّكُوتِ فَقُلْتُ يَا مَوْلَايَ أَنَا مَنْ عَرَفْتَهُ فِي وَلَا تَكُنْ فَمَا الَّذِي أَقْدَمَكَ إِلَيَّ هَاهُنَا

O my Master! O my Master!' (seventy times). Then he raised his head. I contemplated him, the behold he was my master Zayn Al-Abideen Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. I devoted to his<sup>-asws</sup> hands and kissed them. He<sup>-asws</sup> snatched his<sup>-asws</sup> hand away from me and gestured to me with being silent. I said, 'O my Master! I am someone whom you<sup>-asws</sup> know as being in your<sup>-asws</sup> Wilayah, so what is that which made you<sup>-asws</sup> come to over here?'

قَالَ هُوَ مَا رَأَيْتَ.

He<sup>-asws</sup> said: 'It is what you saw''.<sup>12</sup>

13- كا، الكافي علي بن إبراهيم عن صالح بن السيندي عن جعفر بن بشير عن أبي عبد الرحمن الحذاء عن أبي أسامة عن أبي عبيدة عن أبي جعفر ع قَالَ: مَسْجِدُ كُوفَانَ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ سَبْعُونَ نَبِيًّا وَ مِيمَتُهُ رَحْمَةٌ وَ مَيْسِرَتُهُ مَكْرَمَةٌ فِيهِ عَصَا مُوسَى وَ شَجَرَةٌ يَقْطِنُ وَ حَاتِمٌ سُلَيْمَانَ وَ مِنْهُ فَازَ التَّنُورُ وَ مُجِرَتِ السَّفِينَةُ وَ هِيَ صَرَّةٌ بَابِلَ وَ جَمْعُ الْأَنْبِيَاءِ.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Abu Abdul Rahman Al Haza'a, from Abu Usama, from Abu Ubeyda,

'From Abu Ja'far<sup>-asws</sup> having said: 'Masjid Kufa is a Garden from the Gardens of Paradise! A thousand and seventy Prophets<sup>-as</sup> have prayed Salat in it, and its right flank is mercy, and its left flank is honour! In it is the staff of Musa<sup>-as</sup>, and the gourd tree (of Yunus<sup>-as</sup>), and the ring of Suleyman<sup>-as</sup>, and from it the over had overflowed (for the flood of Noah<sup>-as</sup>), and the ship was built, and it is a navel of Babel, and a gathering place of the Prophets<sup>-as</sup>'.<sup>13</sup>

14- لي، الأماالي للصدوق محمد بن علي بن الفضل عن محمد بن جعفر المعروف بابن التبان عن إبراهيم بن خالد المقرئ عن عبد الله بن داهر الرازي عن أبيه عن ابن طريف عن ابن نباتة قال: بَيْنَا نَحْنُ ذَاتَ يَوْمٍ حَوْلَ أَمِيرِ الْمُؤْمِنِينَ ع فِي مَسْجِدِ الْكُوفَةِ إِذْ قَالَ يَا أَهْلَ الْكُوفَةِ لَقَدْ حَبَاكُمْ اللَّهُ عَزَّ وَ جَلَّ بِمَا لَمْ يَحُبُّ بِهِ أَحَدًا فَفَضَّلَ مُصَلَّائِكُمْ وَ هُوَ بَيْتُ آدَمَ وَ بَيْتُ نُوحٍ وَ بَيْتُ إِدْرِيسَ وَ مُصَلَّى إِبْرَاهِيمَ الْخَلِيلِ وَ مُصَلَّى أَخِي الْخَضِرِ عَلَيْهِمُ السَّلَامُ وَ مُصَلَّي

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Ali Bin Al Fazl, from Muhammad Bin Ja'far well-known as Ibn Al Tabban, from Ibrahim Bin Khalid Al Muqry, from Abdullah Bin Dahir Al Raazy, from his father, from Ibn Tareyf, from Ibn Nubata who said,

'One day while we were around Amir Al-Momineen<sup>-asws</sup> in Masjid Al-Kufa when he<sup>-asws</sup> said: 'O people of Al-Kufa! Allah<sup>-azwj</sup> Mighty and Majestic has Gifted you all with what He<sup>-azwj</sup> has not Gifted to anyone. He<sup>-azwj</sup> has Merited Your<sup>-azwj</sup> praying place, and it is the house of Adam<sup>-as</sup>, and the house of Noah<sup>-as</sup>, and the house of Idrees<sup>-as</sup>, and praying place of Ibrahim<sup>-as</sup> the friend (of the Beneficent), and praying place of a brother of Al-Khizr<sup>-as</sup>, may the greeting be upon them<sup>-as</sup>, and (it is) my<sup>-asws</sup> praying place!

<sup>12</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 12

<sup>13</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 13

وَ إِنَّ مَسْجِدَكُمْ هَذَا أَخَذَ الْأَزْوَاجَ الْمَسَاجِدِ الَّتِي اخْتَارَهَا اللَّهُ عَزَّ وَ جَلَّ لِأَهْلِهَا وَ كَأَنِّي بِهِ يَوْمَ الْقِيَامَةِ فِي ثَوْبَيْنِ أَبْيَضَيْنِ شَبِيهٍ بِالْمُحْرَمِ يَشْفَعُ لِأَهْلِهِ وَ لِمَنْ صَلَّى فِيهِ

And this Masjid of yours is one of the four Masjids which Allah<sup>-azwj</sup> Mighty and Majestic has Chosen for its people, and it is as is I<sup>-asws</sup> am at it on the Day of Qiyamah in two white clothes, resembling with the one in Ihraam, interceding for its people and for the one who prays in it!

فَلَا تُرَدُّ شَفَاعَتُهُ وَ لَا تَذْهَبُ الْأَيَّامُ حَتَّى يُنْصَبَ الْحَجَرُ الْأَسْوَدُ فِيهِ وَ لِيَأْتِيَنَّ عَلَيْهِ زَمَانٌ يَكُونُ مُصَلَّى الْمَهْدِيِّ مِنْ وُلْدِي وَ مُصَلَّى كُلِّ مُؤْمِنٍ وَ لَا يَبْقَى عَلَى الْأَرْضِ مُؤْمِنٌ إِلَّا كَانَ بِهِ أَوْ حَنَّ قَلْبُهُ إِلَيْهِ

Neither will his<sup>-asws</sup> intercession be rejected, nor will the days go by until the Black Stone is installed in it, and there shall be coming upon it an era the praying place of Al-Mahdi<sup>-ajfi</sup> from my<sup>-asws</sup> sons<sup>-asws</sup> will be in it, and praying place of every believing man and believing woman, and there will not remain any Momin upon the earth except he would be at it, or his heart will yearn to it!

فَلَا تَهْجُرَنَّ وَ تَقْرَبُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِالصَّلَاةِ فِيهِ وَ ارْتَبُوا إِلَيْهِ فِي فِضَاءِ حَوَائِجِكُمْ فَلَوْ يَعْلَمُ النَّاسُ مَا فِيهِ مِنَ الْبَرَكَاتِ لَأَتَوْهُ مِنْ أَقْطَارِ الْأَرْضِ وَ لَوْ حَبِوْا عَلَى النَّجْحِ.

Therefore, do not forsake, and draw closer to Allah<sup>-azwj</sup> Mighty and Majestic by praying the Salat in it, and be desirous to it regarding fulfilment of your needs! Had the people known what Blessings there are in it, they would come to it from outskirts of the earth and even if they had to crawl upon the snow!"<sup>14</sup>

بيان: نصب الحجر الأسود فيه كان في زمن القرامطة حيث خربوا الكعبة و نقلوا الحجر إلى مسجد الكوفة ثم رده إلى موضعه و نصبه القائم ع بحيث لم يعرفه الناس كما مر ذكره في كتاب الغيبة و قال الجزري فيه لو يعلمون ما في العشاء و الفجر لأتوهما و لو حبوا الحبو أن يمشي على يديه و ركبتيه أو استه.

**Explanation:** *The placement of the Black Stone in it occurred during the time of the Qarmatians, who destroyed the Kaaba and moved the Stone to the Masjid of Kufa before returning it to its place. Al-Qaim<sup>-ajfi</sup> repositioned it in such a way that people did not recognise it, as mentioned in Kitab Al-Ghaybah. Al-Jazari said regarding it: 'If they knew what Blessings lie in the Al-Isha and Al-Fajr Salats, they would come to them even if they had to crawl'.*

15- لي، الأما لي للصدوق مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ عَمَّارِ الْقَطَّانِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلِ بْنِ إِبْرَاهِيمَ عَنْ سَهْلِ بْنِ ابْنِ مُحَمَّدٍ عَنْ النَّمَالِيِّ قَالَ: دَخَلْتُ مَسْجِدَ الْكُوفَةِ فَإِذَا أَنَا بِرَجُلٍ عِنْدَ الْأُسْطُوَانَةِ السَّابِعَةِ قَائِمٍ يُصَلِّيُ يُحْسِنُ رُكُوعَهُ وَ سُجُودَهُ فَجِئْتُ لِأَنْظُرَ إِلَيْهِ فَسَبَقَنِي إِلَى السُّجُودِ فَسَمِعْتُهُ يَقُولُ فِي سُجُودِهِ

<sup>14</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 14

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Ali Bin Al Fazl, from Muhammad Bin Ammar Al Qattan, from Al-Husayn Bin Ali Bin Al Hakam, from Ismail Bin Ibrahim, from Sahl, from Ibn Mahboub, from Al Sumali who said,

'I entered Masjid Al-Kufa, and there I was with a man by the seventh pillar, standing praying Salat. He was excellent of its Ruk'u and its Sajdah. I went to look at him, but he preceded me to perform the Sajdah saying in his Sajdah:

اللَّهُمَّ إِن كُنْتُ قَدْ عَصَيْتُكَ فَقَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ وَ هُوَ الْإِيمَانُ بِكَ مَنَّا مِنْكَ بِهِ عَلَيَّ لَا مَنَّا بِهِ مِنِّي عَلَيْكَ وَ لَمْ أَغْصِبْ فِي أَبْغَضِ الْأَشْيَاءِ إِلَيْكَ لَمْ أَدْعُ لَكَ وَ لَدَا وَ لَمْ أَتَّخِذْ لَكَ شَرِيكًا مَنَّا مِنْكَ عَلَيَّ لَا مَنَّا مِنِّي عَلَيْكَ

'O Allah<sup>-azwj</sup>! If I have disobeyed You<sup>-azwj</sup>, so I have obeyed You<sup>-azwj</sup> in most beloved of the things to You<sup>-azwj</sup>, and it is the Eman with You<sup>-azwj</sup>, as a Conferment from You<sup>-azwj</sup> with it upon me, not as a conferment with it from me upon You<sup>-azwj</sup>, and I did not disobey You<sup>-azwj</sup> in the most hateful of the things to You<sup>-azwj</sup>. I did not claim there being a son for You<sup>-azwj</sup>, and did not take an associate for You<sup>-azwj</sup>, as a Conferment from You<sup>-azwj</sup> upon me, not as a conferment from me upon You<sup>-azwj</sup>!

وَ عَصَيْتُكَ فِي أَشْيَاءَ عَلَى غَيْرِ مُكَاتَرَةٍ مِنِّي وَ لَا مُكَابَرَةٍ وَ لَا اسْتِكْبَارٍ عَنِ عِبَادَتِكَ وَ لَا جُحُودٍ لِإِبْرَائِيْمِكَ وَ لَكِنِ اتَّبَعْتُ هَوَايَ وَ أَزَلَّنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ وَ الْبَيَانِ

And I disobeyed You<sup>-azwj</sup> in the things not based upon defiance from me. Nor arrogance, nor being too proud from worshipping You<sup>-azwj</sup>, nor as rejection of Your<sup>-azwj</sup> Lordship, but I followed my personal desires and the Satan<sup>-la</sup> made me slip after the argument and the explanation (had come to me)!

فَإِنْ تُعَذِّبُنِي فَبِدُنِّي غَيْرَ ظَالِمٍ لِي وَ إِنْ تَرْحَمْنِي فَبِحُودِكَ وَ رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

If You<sup>-azwj</sup> were to Punish me, it would be due to my sins, not as an oppressor to me, and if You<sup>-azwj</sup> were to Mercy me, it would be due to Your<sup>-azwj</sup> generosity and Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!'

ثُمَّ انْفَقَلَ وَ خَرَجَ مِنْ بَابِ كِنْدَةَ فَتَبِعْتُهُ حَتَّى أَتَى مُنَاخَ الْكَلْبِيِّينَ [الْكَلْبِيِّينَ] فَمَرَّ بِأَسْوَدَ فَأَمَرَهُ بِشَيْءٍ لَمْ أَفْهَمُهُ فَقُلْتُ مَنْ هَذَا

Then he<sup>-asws</sup> turned around and went out from the 'Kinda' door. I followed him until he came to 'Munakh Al-Kalbiyeyn'. He passed by a slave and instructed him with something I did not understand. I said, 'Who is this?'

فَقَالَ هَذَا عَلِيُّ بْنُ الْحُسَيْنِ ع

He said, 'This is Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>!'

فَقُلْتُ جَعَلَنِي اللَّهُ فِدَاكَ مَا أَقْدَمَكَ هَذَا الْمَوْضِعَ

I said, 'May Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>! What made you<sup>-asws</sup> arrive to this place?'

فَقَالَ الَّذِي رَأَيْتَ.

He<sup>-asws</sup> said: 'That which you saw!'<sup>15</sup>

16- لي، الأماي للصدوق مُحَمَّدُ بْنُ عَلِيِّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ النَّهْمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْقَفِيِّ عَنْ تَوْبَةَ بْنِ الْخَلِيلِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ: قَالَ لِي الصَّادِقُ ع كَمْ بَيْنَ مَنْزِلِكَ وَ بَيْنَ مَسْجِدِ الْكُوفَةِ

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Ali Al Kufi, from Muhammad Bin Ja'far, from Muhammad Bin Al Qasim Al Nahmy, from Muhammad Bin Abdul Wahab, from Ibrahim Bin Muhammad Al Saqafi, from Tawba Bin Al Khaleel, from Muhammad Bin Al-Hassan, from Haroun Bin Kharijah who said,

'Al-Sadiq<sup>-asws</sup> said to me: 'How much (distance) is there between your dwelling and Masjid Al-Kufa?'

فَأَخْبَرْتُهُ

I informed him<sup>-asws</sup>.

فَقَالَ مَا بَقِيَ مَلَكَ مُفْرَبٍ وَ لَا نَبِيٍّ مُرْسَلٍ وَ لَا عَبْدٌ صَالِحٌ دَخَلَ الْكُوفَةَ إِلَّا وَ قَدْ صَلَّى فِيهِ وَ إِنَّ رَسُولَ اللَّهِ ص مَرَّ بِهِ لَيْلَةَ أُسْرِي بِهِ فَاسْتَأْذَنَ لَهُ الْمَلَكُ فَصَلَّى فِيهِ رَكَعَتَيْنِ

He<sup>-asws</sup> said: 'There neither remains any Angel of Proximity nor any Messenger Prophet<sup>-as</sup>, nor righteous servant entering Al-Kufa except and he has prayed Salat in it, and Rasool-Allah<sup>-saww</sup> has Passed by it on the night he<sup>-saww</sup> was ascended with. The Angel sought permission for him<sup>-saww</sup> so he<sup>-saww</sup> prayed two units in it.

وَ الصَّلَاةُ الْقَرِيبَةُ فِيهِ أَلْفُ صَلَاةٍ وَ النَّافِلَةُ فِيهِ حَمْسُمِائَةٌ صَلَاةٍ وَ الْجُلُوسُ فِيهِ مِنْ غَيْرِ تِلَاوَةِ قُرْآنٍ عِبَادَةٌ فَأْتِيهِ وَ لَوْ رُحْفًا.

And the obligatory Salat prayed in it (equates to) a thousand Salats, and the optional (Salat) in it (equates to) five hundred Salat, and the sitting in it from without reciting the Quran is an act of worship, therefore go to it even if you have to crawl!'<sup>16</sup>

17- ما، الأماي للشيخ الطوسي الْعَضَائِرِيُّ عَنْ الصَّدُوقِ مِثْلَهُ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Ghazari, from Al Sadouq, similar to it.<sup>17</sup>

18- كا، الكافي مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَزَّازِ عَنْ هَارُونَ مِثْلَهُ ثُمَّ قَالَ قَالَ سَهْلٌ وَ رُوِيَ لِي عَنْ عَمْرِو بْنِ الصَّلَاةِ فِيهِ لَتَعْدِلُ بِحَجَّةٍ وَ إِنَّ النَّافِلَةَ لَتَعْدِلُ بِعُمْرَةٍ.

(The book) 'Al-Kafi' – Muhammad Bin Al-Hassan and Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Abdullah Al Khazzaz, from Haroun, similar to it.

<sup>15</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 15

<sup>16</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 16

<sup>17</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 17

Then he said, ‘Sahl said, ‘And it is reported to me from Amro that the Salat in it equates to a Hajj, and the options (Salat) equates to an Umrah (in Reward)’’.<sup>18</sup>

19- ب، قرب الإسناد ابن عيسى عن البرزطي قال: سألت الرضا ع عن قبر أمير المؤمنين ع فقال ما سمعت من أشياحك

(The book) ‘Qurb Al Isnad’ – Ibn Isa, from Al Bazanty who said,

‘I asked Al Reza<sup>-asws</sup> about the grave of Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> said: ‘What have you heard from your elders?’

فقلت له حدثنا صفوان بن مهران عن جدك أنه دفن بنجف الكوفة و رواه بعض أصحابنا عن يونس بن ظبيان يئيل هذا

I said to him<sup>-asws</sup>, ‘Safwan Bin Mihran has narrated to us from your<sup>-asws</sup> grandfather<sup>-asws</sup> he<sup>-asws</sup> is buried at Najaf, Al-Kufa, and one of our companions as reported from Yunus Bin Zabyan with similar to this’.

فقال سمعت منه يذكر أنه دفن في مسجدكم بالكوفة

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> heard from him mentioning that he<sup>-asws</sup> is buried in your Masjid at Al-Kufa!’

فقلت له جعلت فداك أئيش لمن صلى فيه من الفضل

I said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! Which thing from the merits is for the one who prays Salat in it?’

فقال كان جعفر يقول له من الفضل ثلاث مزار هكذا وهكذا بيديه عن يمينه و عن شماله و تجاهه.

He<sup>-asws</sup> said: ‘Ja’far<sup>-asws</sup> had said there are merits for it!’ – thrice, like this and like this with his<sup>-asws</sup> hand on his<sup>-asws</sup> right, and on his<sup>-asws</sup> left, and in front of him<sup>-asws</sup>’’.<sup>19</sup>

20- ل، الخصال ابن إدريس عن أبيه عن الأشعري عن الجاموزي عن ابن أبي عثمان عن موسى بن بكر عن أبي الحسن الأول ع قال قال رسول الله ص إن الله تبارك و تعالى اختار من البلدان أربعة فقال عز و جل و التبين و الرثون و طور سينين و هذا البلد الأمين قاتلين المدينة و الرثون بينت المقدس و طور سينين الكوفة و هذا البلد الأمين مكة.

(The book) ‘Al Khisaal’ – Ibn Idrees, from his father, from Al Ash’ary, from Al Jamourany, from Ibn Abu Usman, from Musa Bin Bakr,

‘From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Blessed and Exalted Chose four from the cities. He<sup>-azwj</sup> Said: **(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai [95:2] And this secure city [95:3]**. The ‘fig’ is Al-Medina, and the ‘olive’ is Bayt Al-Maqdis, and ‘Toor of Sinai’ is Al-Kufa, and ‘this secure city’ is Makkah’’.<sup>20</sup>

<sup>18</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 18

<sup>19</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 19

<sup>20</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 20

21- مع، معاني الأخبار أبي عن محمد العطار عن البرقي عن الجاموزاني مثله.

(The book) 'Ma'any Al Akhbar' – My father, from Muhammad Al Attar, from Al Barqy, from Al Jamourany, similar to it.<sup>21</sup>

22- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قال: ذكر علي ع الكوفة فقال يدفع البلاء عنها كما يدفع عن أخبية النبي ص.

(The book) 'Uyoun Akhbar Al Reza<sup>-asws</sup>', may the greeting be upon him, by a chain of Al Tameemi, from Al Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> mentioned Al-Kufa. He<sup>-asws</sup> said: 'The afflictions are repelled from it just as they are repelled from the tents of the Prophet<sup>-saww!</sup>'<sup>22</sup>

23- ما، الأماالي للشيخ الطوسي المفيد عن الكاتب عن الزعفراني عن الثقفيني عن إبراهيم بن ميمون عن مصعب بن سلام عن ابن طريف عن ابن نباتة قال: كان أمير المؤمنين ع يصلي عند الأستوانة السابعة من باب الفيلى مما يلي الصحن إذ أقبل رجل عليه بردان أحضران و له عقيصتان سوداوان أبيض اللحية فلما سلم أمير المؤمنين من صلاته أكب عليه فقبل رأسه ثم أخذ بيده فأخرجه من باب كندة

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from the scribe, from Al Zafrany, from Al Saqafy, from Ibrahim Bin Maymoun, from Mus'ab Bin Sallam, from Ibn Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen<sup>-asws</sup> was praying Salat by the seventh pillar from 'Al-Feel' door from what follows the courtyard when a man came over. Upon him were two green cloaks, and for him were two tied black locks, white of the beard. When Amir Al-Momineen<sup>-asws</sup> performed Salaam of his<sup>-asws</sup> Salat, he devoted to him<sup>-asws</sup> and kissed his<sup>-asws</sup> head. Then he held his<sup>-asws</sup> hand and took him<sup>-asws</sup> out from 'Kinda' door'.

قال فخرنا مسرعين خلفهما و لم نأمن عليه فاستقبلنا ع في جارسوخ كندة قد أقبل راجعا فقال ما لكم

He (the narrator) said, 'We went out quickly behind them, and we were not feeling safe upon him<sup>-asws</sup>. He<sup>-asws</sup> met us in 'Charsoukh' of Kinda, coming back, returning. He<sup>-asws</sup> said: 'What is the matter with you all?'

فقلنا لم نأمن عليك هذا الفارس

We said, 'We didn't feel safe upon you<sup>-asws</sup> from this horseman!'

فقال هذا أخي الخضر أم لم تروا حيث أكب علينا

He<sup>-asws</sup> said: 'This is my<sup>-asws</sup> brother Al-Khizr<sup>-as</sup>! Didn't you see whereby he<sup>-as</sup> had devoted to us<sup>-asws</sup>?'

قلنا بلى

<sup>21</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 21

<sup>22</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 22

We said, 'Yes'.

فَقَالَ إِنَّهُ قَالَ لِي إِنَّكَ فِي مَدْرَةٍ لَا يُرِيدُهَا جَبَّارٌ بَسُوهُ إِلَّا قَصَمَهُ اللَّهُ وَ أَحَدَرَ النَّاسَ فَخَرَجْتُ مَعَهُ لِأَشِيعَهُ لِأَنَّهُ أَرَادَ الظُّهْرَ.

He<sup>-asws</sup> said: 'He<sup>-as</sup> said to me<sup>-asws</sup>: 'You<sup>-asws</sup> are in a city where no tyrant intends evil except that Allah<sup>-azwj</sup> Breaks him. Be cautious of the people!' I<sup>-asws</sup> went out with him<sup>-as</sup> to escort him<sup>-as</sup>, because he<sup>-as</sup> intended Al-Zohr'.<sup>23</sup>

24- ما، الأماالي للشيخ الطوسي المفيد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن ابن البطائني عن عبد الله بن الوليد قال: دخلنا على أبي عبد الله ع في زمن مروان فقال بمن أنتم

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Al Batainy, from Abdullah Bin Al Waleed who said,

'We entered to see Abu Abdullah<sup>-asws</sup> in the era of Marwan. He<sup>-asws</sup> said: 'Who are you from?'

فقلنا من أهل الكوفة

We said, 'From the people of Al-Kufa'.

قَالَ مَا مِنَ الْبُلْدَانِ أَكْثَرَ حُبًّا لَنَا مِنْ أَهْلِ الْكُوفَةِ لَا سِيَّمَا هَذِهِ الْعِصَابَةَ إِنَّ اللَّهَ هَدَاكُمْ لِأَهْلِ جَهْلِهِ النَّاسُ فَأَحْبَبْتُمُونَا وَ أَبْغَضْنَا النَّاسَ وَ تَابَعْتُمُونَا وَ خَالَفْنَا النَّاسَ وَ صَدَقْتُمُونَا وَ كَذَبْنَا النَّاسَ فَأَحْبَبْتُمُ اللَّهَ حُبًّا نَا وَ أَمَاتَكُمْ مَمَاتَنَا

He<sup>-asws</sup> said: 'There is none from the cities of more love for us than the people of Kufa, especially this group! Allah<sup>-azwj</sup> has Guided you all to a matter the people are ignorant of, so you are loving us<sup>-asws</sup> while the people are hating us<sup>-asws</sup>, and you are following us<sup>-asws</sup> while the people are opposing us<sup>-asws</sup>, and you are ratifying us<sup>-asws</sup> while the people are denying us<sup>-asws</sup>! May Allah<sup>-azwj</sup> Cause you to live our<sup>-asws</sup> lives, and Cause you to die our<sup>-asws</sup> deaths!

فَأَشْهَدُ عَلَى أَبِي أَنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا تَقَرُّ بِهِ عَيْنُهُ أَوْ يَعْتَبِطُ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَكَذَا وَ أَهْوَى يَدِيهِ إِلَى حَلْقِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً فَتَحْنُ ذُرِّيَّةَ رَسُولِ اللَّهِ ص.

I<sup>-asws</sup> testify upon my<sup>-asws</sup> father<sup>-asws</sup> that he<sup>-asws</sup> had said: 'There is nothing between one of you and him seeing what his eyes would be delighted with or his joy except his soul reaching like this!' – and he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to his<sup>-asws</sup> throat; and Allah<sup>-azwj</sup> Mighty and Majestic Said: **And We had Sent Rasools from before you and We Made wives and offspring to be for them [13:38].** We<sup>-asws</sup> are offspring of Rasool-Allah<sup>-saww!</sup><sup>24</sup>

25- ما، الأماالي للشيخ الطوسي المفيد عن محمد بن الحسين المقرئ عن ابن عثمة عن علي بن الحسين بن فضال عن أبيه عن عبد الرحمن بن إبراهيم شريح عن أصحابنا عن صباح الخداء قال قال أبو عبد الله ع من كانت له إلى الله حاجة فليقصد إلى مسجد الكوفة و ليسبح و ضوءه و ليصل في المسجد ركعتين يقرأ في كل واحدة منهما فاتحة الكتاب و سبع سور معها و هي المعوذتان و قل هو الله أحد و قل يا أيها الكافرون و إذا جاء نصر الله و الفتح و سبح اسم ربك الأعلى و إنا أنزلناه في ليلة القدر-

<sup>23</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 23

<sup>24</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 24

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al-Husayn Al Muqry, from Ibn Uqda, from Ali Bin Al-Hassan Bin Fazzal, from his father, from Abdul Rahman Bin Ibrahim, an elder from our companions, from Sabbad Al Gaza'a who said,

'One who has a need for him to Allah<sup>-azwj</sup>, let him aim to Masjid Al-Kufa, and let him perfect his Wud'u and let him pray two units Salat in the Masjid reading in each of the two Surah Al Fatiha, and seven Chapters with it, and these are – Al Mawazateyn, and Al Tawheed, and Al Kafiroun, and Al-Nasr, and Al-Fat'h, and Al-A'ala, and Surah A-Qadr.

فَإِذَا فَرَغَ مِنَ الرَّكْعَتَيْنِ وَ تَشَهَّدَ وَ سَلَّمَ وَ سَأَلَ اللَّهَ حَاجَتَهُ فَإِنَّهَا تُقْضَى بِعَوْنِ اللَّهِ إِنْ شَاءَ اللَّهُ

When he is free from the two units and performs the Tashahhud and Salaam, and asks Allah<sup>-azwj</sup> his need, it shall be fulfilled by the Aid of Allah<sup>-azwj</sup>, if Allah<sup>-azwj</sup> so Desires!

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَضَالٍ وَ قَالَ لِي هَذَا الشَّيْخُ إِنِّي فَعَلْتُ ذَلِكَ وَ دَعَوْتُ اللَّهَ أَنْ يُوسِّعَ عَلَيَّ فِي رِزْقِي فَأَنَا مِنَ اللَّهِ تَعَالَى بِكُلِّ نِعْمَةٍ ثُمَّ دَعَوْتُهُ أَنْ يَرْزُقَنِي الْحَجَّ فَرَزَقَنِيهِ وَ عَلَّمْتُهُ رَجُلًا كَانَ مِنْ أَصْحَابِنَا مُفْتَرًا عَلَيْهِ فِي رِزْقِهِ فَرَزَقَهُ اللَّهُ تَعَالَى وَ وَسَّعَ عَلَيْهِ.

Ali Bin Al-Hassan Bin Fazzal said, 'And this elder said to me, 'I have done that and supplicated to Allah<sup>-azwj</sup> to Expand for me in my sustenance, so I am, from Allah<sup>-azwj</sup> the Exalted, with every bounty. Then I supplicated to Him<sup>-azwj</sup> to Grace me the Hajj, so He<sup>-azwj</sup> Graced it to me, and I taught it to a man who was from our companions, there was constriction upon him in his sustenance, Allah<sup>-azwj</sup> the Exalted Provided him and Expanded upon him".<sup>25</sup>

26- صبا، مصباح الزائر عنه ع مرسلاً مثله.

(The book) 'Misbah Al Zaair' – from him<sup>-asws</sup> with an unbroken chain, similar to it.<sup>26</sup>

27- قَالَ مُؤَيِّفُ الْمَزَارِ الْكَبِيرِ أَحْبَبْتَنِي السَّيِّدُ الْأَجَلُ عَبْدُ الْحَمِيدِ بْنُ التَّقِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ الْحُسَيْنِيِّ فِي ذِي الْقَعْدَةِ مِنْ سَنَةِ ثَمَانِينَ وَ خَمْسِمِائَةٍ قِرَاءَةً عَلَيْهِ بِحِلَّةِ الْجَامِعِينَ قَالَ أَخْبَرَنَا الشَّيْخُ أَبُو الْفَرَجِ أَحْمَدُ الْفَرَشِيُّ عَنْ أَبِي الْغَنَائِمِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الشَّرِيفِ مُحَمَّدِ بْنِ عَلِيٍّ الْحُسَيْنِيِّ الْعَلَوِيِّ عَنْ أَبِي تَمَامِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرِ الْعَامِرِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلِ الْأَحْمَسِيِّ عَنْ مُحَمَّدِ بْنِ فَضَيْلِ الصُّبِّيِّ عَنْ مُحَمَّدِ بْنِ سُوقَةَ عَنْ إِبْرَاهِيمَ النَّحَعِيِّ عَنْ عَلْقَمَةَ بْنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ بْنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ

The compiler of 'Al Mazar Al Kabeer' said, 'It is informed to me by the Seyyid Abdul Hameed Bin Al Taqi Bin Abdullah Bin Usama Al-Husayni in Zil Qadah of the year five hundred and eight, read to him at Hilla Al Jamieyn. He said, 'We are informed by the sheykh Abu Al Faraj Al Qarashi, from Abu Al Ghanaim Muhammad Bin Ali, from Al Shareef Muhammad Bin Ali Al-Hassan Al Alawy, from Abu Tamam Abdullah Bin Ahmad Al Ansari, from Ubeydullah Bin Kaseer Al Aamiry, from Muhammad Bin Ismail Al Ahmasy, from Muhammad Bin Fuzeyl, from Muhammad Bin Sowqah, from Ibrahim Al Nakhaie, from AlQamah Bin Al Aswad, from Abdullah Bin Al Aswad, from Abdullah Bin Masoud who said,

قَالَ رَسُولُ اللَّهِ ص يَا ابْنَ مَسْعُودٍ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ الدُّنْيَا أَرَانِي مَسْجِدَ كُوفَانَ فَقُلْتُ يَا جِبْرَائِيلُ مَا هَذَا

'Rasool-Allah<sup>-sawww</sup> said: 'O Ibn Masoud! When there was an ascension with me<sup>-sawww</sup> to a sky of the world, Masjid Kufa was shown to me. I<sup>-sawww</sup> said: 'O Jibraeel<sup>-as</sup>! What is this?'

<sup>25</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 25

<sup>26</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 26

قَالَ مَسْجِدٌ مُبَارَكٌ كَثِيرُ الْخَيْرِ عَظِيمُ الْبَرَكَاتِ اخْتَارَ اللَّهُ لِأَهْلِهِ وَهُوَ يَسْمَعُ هُمْ يَوْمَ الْقِيَامَةِ - وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ فِي مَسْجِدِ الْكُوفَةِ.

He<sup>as</sup> said: 'A Blessed Masjid of abundant goodness, mighty Blessings. Allah<sup>azwj</sup> has Chosen it for its people, and He<sup>azwj</sup> will Intercede for them on the Day of Qiyamah' – and he mentioned the Hadeeth in its (full) lengthy regarding Masjid Al-Kufa".<sup>27</sup>

28- وَ بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي السَّرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَضْرَمِيِّ عَنِ الْعَلَاءِ بْنِ سَعِيدِ الْكِنْدِيِّ عَنْ طَلْحَةَ بْنِ عَيْسَى عَنِ الْفَضْلِ بْنِ مَيْمُونِ الْبُحَلِيِّ عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ الْهَمْدَانِيِّ عَنْ حَبَّةِ الْعُرَيْبِيِّ وَ مَيْمِ الْكِنَانِيِّ قَالَ: أَتَى رَجُلٌ عَلِيًّا ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي تَزَوَّدْتُ زَادًا وَ ابْتَعْتُ رَاحِلَةً وَ قَضَيْتُ بَنَاتِي يَغْنِي حَوَائِجِي وَ أَنْطَلِقُ إِلَى بَيْتِ الْمَقْدِسِ

And by the chain from Ali Bin Abdul Rahman Bin Abu Al Sary, from Muhammad Bin Abdullah Al Hazramy, from Al Ala'a Bin Saeed Al Kindy, from Talha Bin Isa, from Al Fazl Bin Maymoun Al Bajaly, from Al Qasim Bin Al Waleed Al Hamdany, from Habbat Al Arny, and Maysam Al Kinani who said,

'A man came to Ali<sup>asws</sup>. He said, 'O Amir Al-Momineen<sup>asws</sup>! I have provided provisions and have bought a mount, and have fulfilled my obligations, meaning my needs, and I am going to Bayt Al-Maqdis'.

فَقَالَ لَهُ ع أَنْطَلِقُ فَبِعْ رَاحِلَتَكَ وَ كُلْ زَادَكَ وَ عَلَيْكَ بِمَسْجِدِ الْكُوفَةِ فَإِنَّهُ أَحَدُ الْمَسَاجِدِ الْأَرْبَعَةِ رَكْعَتَانِ فِيهِ تَعْدِلَانِ كَثِيرًا فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ وَ الْبَرَكَاتُ مِنْهُ عَلَى رَأْسِ اثْنَيْ عَشَرَ مِيلًا مِنْ حَيْثُ مَا جِئْتَهُ وَ قَدْ تَرَكَ مِنْ أَيْسِهِ أَلْفَ ذِرَاعٍ وَ مِنْ زَاوِيَتِهِ فَارَ التَّنُّورِ

He<sup>asws</sup> said to him: 'Go and sell your mount and eat your provisions, and upon you is with Masjid Al-Kufa, for it is one of the four Masjids! Two units prayed in it equate to a lot in what is besides it from the Masjids, and the Blessings from it is upon the head of twelve miles from wherever one comes to it, and its foundation is of a thousand cubits, and from its corner, the over had overflowed (for the flood of Noah<sup>as</sup>)!

وَ عِنْدَ الْأُسْطُوَانَةِ الْخَامِسَةِ صَلَّى إِبْرَاهِيمُ الْخَلِيلُ وَ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ أَلْفُ وَصِيٍّ وَ فِيهِ عَصَا مُوسَى وَ خَاتَمَ سُلَيْمَانَ وَ شَجَرَةٌ يَقْطُرُ مِنْ وَسْطِهِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ

And by the fifth pillar Ibrahim<sup>as</sup> the friend (of the Beneficent) had prayed, and a thousand Prophets<sup>as</sup> had prayed in it, and a thousand successors<sup>as</sup>, and in it is the staff of Musa, and the ring of Suleyman, and the gourd tree, and its middle is a Garden from the Gardens of Paradise!

وَ فِيهِ ثَلَاثَةُ أَغْنِي يَزْهَرُونَ عَيْنٌ مِنْ مَاءٍ وَ عَيْنٌ مِنْ دُهْنٍ وَ عَيْنٌ مِنْ لَبَنٍ انْبَسَّتْ مِنْ ضِعْبِ ثُدْهَبِ الرَّجَسِ وَ تُطَهِّرُ الْمُؤْمِنِينَ وَ مِنْهُ سَيْرٌ جَبَلُ الْأَهْوَازِ وَ فِيهِ صَلَّى نُوحُ النَّبِيُّ ع- وَ فِيهِ أَهْلِكَ يَعْثُونَ وَ يَعْثُونَ وَ يُجَسَّرُ يَوْمَ الْقِيَامَةِ مِنْهُ سَبْعُونَ أَلْفًا لَيْسَ عَلَيْهِمْ حِسَابٌ وَ لَا عَذَابٌ جَانِبُهُ الْأَيْمَنُ ذِكْرٌ وَ جَانِبُهُ الْأَيْسَرُ مَكْرٌ وَ لَوْ عَلِمَ النَّاسُ مَا فِيهِ مِنَ الْفَضْلِ لَأَتَوْهُ حَبْوًا.

And in it there are three shiny springs, a spring of water, and a spring of oil, and a spring of milk, which emerge from a cluster to remove impurities and purify the believers, and from it was diverted the mountain of Ahwaz, and in it the Prophet Noah<sup>as</sup> had prayed, and in it were destroyed (the idols) Yagous, and Yaouq, and seventy thousand will be Gathered from it on the Day of Qiyamah, there wouldn't be any Reckoning upon them nor Punishment. Its right

<sup>27</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 27

side is Zikr, and its left side is plot, and had the people known what is in it from the merits, they would come to it crawling”.<sup>28</sup>

29- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ النَّحَّاسُ قَالَ وَ لَوْ حَبُوا كِتَابَ الْغَارَاتِ وَ بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ الْبَجَلِيِّ عَنْ بَكَّارِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ صَبَّاحِ الرَّعْفَرِيِّ عَنِ السُّدِّيِّ عَنِ الشَّعْبِيِّ قَالَ قَالَ ع إِنَّ مَسْجِدَ الْكُوفَةِ رَابِعُ أَرْبَعَةِ مَسَاجِدَ لِلْمُسْلِمِينَ رَكْعَتَانِ فِيهِ أَحَبُّ إِلَيَّ مِنْ عَشْرِ فِيمَا سِوَاهُ وَ لَقَدْ نُجِرَتْ سَفِينَةُ نُوحٍ فِي وَسْطِهِ وَ فَارَ التَّنُورُ مِنْ زَاوِيَةِ الْيَمْنَى وَ الْبَرَكَةُ مِنْهُ عَلَى اثْنَيْ عَشَرَ مِيلاً مِنْ حَيْثُ مَا أَتَيْتَهُ وَ لَقَدْ نَقِصَ مِنْهُ اثْنَا عَشَرَ أَلْفَ ذِرَاعٍ بِمَا كَانَ عَلَى عَهْدِهِمْ.

It is narrated to us by Muhammad Bin Al Husyn Al Nahhas who said, ‘Even if by crawling’ ‘Kitab Al Gharaat’, and by the chain from Ali Bin Al Abbas Al Bajali, from Bakkar Bin Ahmad, from Ibrahim Bin Muhammad Bin Ibrahim, from Sabbah Al Zafrany, from Al Study, from A Shaby who said,

‘He<sup>-asws</sup> said: ‘Masjid Al-Kufa is fourth of the four Masjids for the Muslims. Two units prayed in it is more beloved to me than ten in what is besides it, and the ship of Noah was constructed in its middle, and the over had overflowed (for the flood) from its right corner, and the Blessings from it is upon twelve miles from wherever one comes to it, and twelve thousand cubits have been reduced from it with what had happened upon their eras’’.<sup>29</sup>

30- وَ بِالْإِسْنَادِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ دُؤَيْبَانَ بْنِ حُكَيْمٍ عَنْ حَمَّادِ بْنِ زَيْدِ الْحَارِثِيِّ قَالَ: كُنْتُ عِنْدَ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ الْبَيْتُ غَاصٌّ مِنَ الْكُوفِيِّينَ فَسَأَلْتُهُ رَجُلٌ مِنْهُمْ يَا ابْنَ رَسُولِ اللَّهِ- إِيَّيْ نَاءٍ عَنِ الْمَسْجِدِ وَ لَيْسَ لِي نِيَّةُ الصَّلَاةِ فِيهِ

And by the chain from Ahmad Bin Al-Husayn Bin Abdullah, from Zubyan Bin Hukeym, from Hammad Bin Zayd Al Harisy who said,

‘I was in the presence of Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and the room was full of people of Al-Kufa. A man from them asked him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am far from the Masjid and it isn’t for me intend the Salat in it!’

فَقَالَ ع أَتَيْتَهُ فَلَوْ يَعْلَمُ النَّاسُ مَا فِيهِ لَأَتَوْهُ وَ لَوْ حَبُوا

He<sup>-asws</sup> said: ‘Go to it! Had the people known what is in it they would have gone to it and even if they had to crawl!’

قَالَ إِيَّيْ أَشْتَغِلُ

He said, ‘I am busy’.

قَالَ فَأْتِيهِ وَ لَا تَدَعُهُ مَا أَمْكَنَكَ وَ عَلَيْكَ بِمِيَامِنِهِ مِمَّا يَلِي أَبْوَابَ كِنْدَةَ فَإِنَّهُ مَقَامُ إِبْرَاهِيمَ ع وَ عِنْدَ الْحَامِسَةِ مَقَامُ جَبْرِئِيلَ وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ النَّاسُ مِنْ فَضْلِهِ مَا أَعْلَمُوا لَأَزْدَحَمُوا عَلَيْهِ.

He<sup>-asws</sup> said: ‘Go to it and do not leave it whatever is possible for you, and upon you is with its right side from what follows the doors of ‘Kinda’, for it is a standing place of Ibrahim<sup>-as</sup>, and

<sup>28</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 28

<sup>29</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 29

by the fifth (pillar) is standing place of Jibraeel<sup>as</sup>. By the One in Whose Hand is my<sup>asws</sup> soul! Had the people known of its merits what I<sup>asws</sup> know, they would have thronged to it!"<sup>30</sup>

31- وَ بِإِسْنَادٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الدَّهْقَانِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ السَّمِينِ عَنْ مُحَمَّدِ بْنِ زَيْدِ الرِّطَابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ النَّقْفِيِّ عَنْ عَبْدِ بْنِ إِسْحَاقَ الصَّبِيِّ عَنْ زُهَيْرِ بْنِ مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ سُفْيَانَ عَنْ حَدِيثِهِ قَالَ: وَ اللَّهُ إِنَّ مَسْجِدَكُمْ هَذَا لِأَحَدِ الْمَسَاجِدِ الْأَرْبَعَةِ الْمَعْدُودَةِ الْمَسْجِدِ الْحَرَامِ وَ مَسْجِدِ الْمَدِينَةِ وَ مَسْجِدِ الْأَفْصَى وَ مَسْجِدِكُمْ هَذَا يَعْنِي مَسْجِدَ الْكُوفَةِ

And by the chain from Ali Bin Muhammad Al Dihqan, from Ali Bin Muhammad in Ali Al Sameen, from Muhammad Bin Zayd Al Rattab, from Ibrahim Bin Muhammad Al Saqafi, from Ubeyd Bin Is'haq Al Zaby, from Zuheyr Bin Muawiya, from Al Amsh Bin Sufyan, from Huzeyfa who said,

'By Allah<sup>azwj</sup>! This Masjid of yours is one of the four designated Masjids – the Sacred Masjid, and Masjid Al-Medina, and Masjid Al Aqsa, and this Masjid of yours, meaning Masjid Al-Kufa.

أَلَا وَ إِنَّ زَاوِيَتَهُ الْيُمْنَى بِمَا يَلِي أَبْوَابَ كِنْدَةَ مِنْهَا فَارَ التَّنُورِ وَ إِنَّ السَّارِيَةَ الْخَامِسَةَ بِمَا يَلِي صَحْنَ الْمَسْجِدِ عَنْ بَيْتَةِ الْمَسْجِدِ بِمَا يَلِي أَبْوَابَ كِنْدَةَ مُصَلَّى إِبْرَاهِيمَ الْخَلِيلِ وَ إِنَّ وَسَطَهُ لَكُنْجَرَتْ فِيهِ سَفِينَةُ نُوحٍ

Indeed, and its right corner from what follows the 'Kinda' doors, from it the over had overflowed (for the flood), and the fifth pole from what follows the courtyard of the Masjid on the right of the Masjid from what follows the 'Kinda' doors is the praying place of Ibrahim<sup>as</sup> the friend (of the Beneficent), and its middle the ship of Noah<sup>as</sup> was built!

وَ لِأَنَّ أُصْلِحِي فِيهِ رَكَعَتَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ فِي غَيْرِهِ عَشْرَ رَكَعَاتٍ وَ لَقَدْ نَقَصَ مِنْ دَرَعِهِ مِنَ الْأَسْرِ اثْنَا عَشَرَ أَلْفَ دِرْهَمٍ وَ إِنَّ الْبِرْكَةَ مِنْهُ عَلَى اثْنَيْ عَشَرَ مِيلاً مِنْ أَيِّ الْجَوَانِبِ جَنَّتُهُ.

And if I<sup>asws</sup> were to pray two units Salat in it, it would be more beloved to me<sup>asws</sup> than if I<sup>asws</sup> were to pray ten units somewhere else, and there has been a reduction from the first foundations of ten thousand cubits, and the Blessings from it is upon twelve miles from whichever side you come to it"<sup>31</sup>.

32- وَ بِإِسْنَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ حَاجِبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ هِشَامٍ عَنْ حَسَنِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ص قَالَ: لِكَأْتِي بِمَسْجِدِ كُوفَانَ يَأْتِي يَوْمَ الْقِيَامَةِ مُحْرَمًا فِي مِائَتَيْنِ بِشَهْدٍ لِمَنْ صَلَّى فِيهِ رَكَعَتَيْنِ.

And by the chain, from Ja'far Bin Muhammad Bin Hajib, from Muhammad Bin Is'haq, from Ali Bin Hisham, from Hassan Bin Abdul Rahman, from Abu Layli, from Muaz Bin Jabal,

'From the Prophet<sup>saww</sup> having said: 'It is as if I<sup>saww</sup> am with Masjid Kufa coming on the Day of Qiyamah in Ihraam of two garments, testifying for the one who had prayed two units Salat in it"<sup>32</sup>.

33- ع، علل الشرائع عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص الْكُوفَةُ جُمُجْمَةُ الْعَرَبِ وَ رُمِعَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ كُنْتُ الْإِيمَانَ.

<sup>30</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 30

<sup>31</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 31

<sup>32</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 32



(The book) 'Sawaab Al Amaal' – Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah<sup>-asws</sup> having said: 'Salat prayed in Masjid Al-Kufa equates to a thousand Salats prayed in other Masjid''.<sup>36</sup>

37- ثو، ثواب الأعمال ابن الوليد عن أحمد بن إدريس عن الأشعري عن الجاموراني عن ابن البطائني عن أبي بصير قال سمعت الصادق ع يقول نعم المسجد مسجد الكوفة صلى فيه ألف نبي و ألف وصي و منه فار التنور و فيه تجرت السفينة ميمنته رضوان الله و وسطه روضة من رياض الجنة و ميسرته مكر

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed Bin Idrees, from Al Ash'ary, from Al Jamourany, from Ibn Al Batainy, from Abu Baseer who said,

'I heard Al-Sadiq<sup>-asws</sup> saying: 'Best of the Masjids is Masjid Al-Kufa. There have prayed in it a thousand Prophets<sup>-as</sup> and a thousand successors<sup>-as</sup>, and from it, the oven had overflowed (for the flood), and in it the ship (of Noah<sup>-as</sup>) was built! Its right side is Pleasure of Allah<sup>-azwj</sup>, and its middle is a Garden from the Gardens of Paradise, and its left side is a plot'.

فقلت لأبي بصير ما يعني بقوله مكر

I said to Abu Baseer, 'What is the meaning of his<sup>-asws</sup> word: 'plot'?'

قال يعني منازل الشيطان.

He<sup>-asws</sup> said: 'The dwellings of Satan<sup>-la'</sup>'.<sup>37</sup>

(The book) 'Al Kafi' – Muhammad Bin Yahya, from one of our companions, from Abu Al Batainy, similar to it. Then he<sup>-asws</sup> said: 'And Amir Al-Momineen<sup>-asws</sup> had stood at the door of the Masjid. Then he<sup>-asws</sup> shot his<sup>-asws</sup> arrow and it fell in a place of the date-sellers. He<sup>-asws</sup> said: 'That is from the Masjid!'

38- كا، الكافي محمد بن يحيى عن بعض أصحابنا عن ابن البطائني مثله ثم قال وكان أمير المؤمنين ع يقوم على باب المسجد ثم يرمي بسهمه فيقع في موضع التمارين فيقول ذلك من المسجد وكان يقول قد نقص من أساس المسجد مثل ما نقص في تربيعة.

And he<sup>-asws</sup> had said: 'There has been a reduction from foundations of the Masjid similar to what had been reduced in its quadrants (four sides)'.<sup>38</sup>

38- كا، الكافي بإسناده عن أبي بصير عن أبي عبد الله ع قال: إن القائم ع إذا قام رد البيت الحرام إلى أساسه و رد مسجد رسول الله ص إلى أساسه و رد مسجد الكوفة إلى أساسه

(The book) 'Al Kafi' – By his chain from Abu Baseer,

<sup>36</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 36

<sup>37</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 37

<sup>38</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 38 a

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Al-Qaim<sup>-ajfj</sup>, when he<sup>-ajfj</sup> rises, will restore the Sacred House to its foundation, and restore Masjid Rasool-Allah<sup>-saww</sup> to its foundations, and restore Masjid Al-Kufa to its foundations’.

وَقَالَ أَبُو بَصِيرٍ مَوْضِعَ التَّمَارِينَ مِنَ الْمَسْجِدِ.

And Abu Baseer said, ‘Place of the date-sellers from the Masjid’<sup>39</sup>.

39- سن، المحاسن عمرو بن عثمان الكندي عن محمد بن زياد عن هارون بن حارثة قال قال أبو عبد الله ع كم بينك وبين مسجد الكوفة يكون ميلاً

(The book) ‘Al Mahasin’ – Amro Bin Usman Al Kindy, from Muhammad Bin Ziyad, from Haroun Bin Kharjah who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘How much (distance) is there between you and Masjid Al-Kufa, does it happen to be a mile?’

قُلْتُ لَا

I said, ‘No’.

قَالَ أَفُتُصَلِّي فِيهِ الصَّلَاةَ كُلَّهَا

He<sup>-asws</sup> said: ‘Do you pray Salat in it, all of them?’

قُلْتُ لَا

I said, ‘No’.

قَالَ أَمَا لَوْ كُنْتُ حَاضِراً بِحَضْرَتِهِ لَرَجَوْتُ أَنْ لَا تُفُوتَنِي صَلَاةٌ أَوْ تَدْرِي مَا فَضْلُ ذَلِكَ الْمَوْضِعِ مَا مِنْ نَبِيٍّ وَلَا عَبْدٍ صَالِحٍ إِلَّا وَ قَدْ صَلَّى فِي مَسْجِدِ الْكُوفَةِ حَتَّى إِنَّ رَسُولَ اللَّهِ ص لَمَّا أُسْرِيَ بِهِ إِلَى السَّمَاءِ قَالَ لَهُ جِبْرَائِيلُ أ تَدْرِي أَيْنَ أَنْتَ يَا مُحَمَّدُ أَنْتَ السَّاعَةَ مُقَابِلَ مَسْجِدِ كُوفَانَ

He<sup>-asws</sup> said: ‘If I<sup>-asws</sup> had been present in its presence, I<sup>-asws</sup> would have hoped not to miss any Salat, and do you know what is the merit of that place? There is none from a Prophet<sup>-saww</sup>, nor a righteous servant except and he has prayed Salat in Masjid Al-Kufa, to the extent Rasool-Allah<sup>-azwj</sup>, when there was an ascension with him<sup>-saww</sup> to the sky, Jibraeel<sup>-as</sup> said to him<sup>-saww</sup>, ‘Do you<sup>-saww</sup> know where you<sup>-saww</sup> are, O Muhammad<sup>-saww</sup>? At this time you<sup>-asws</sup> are facing Masjid Kufa!’

قَالَ فَاسْتَأْذِنْ لِي أَصَلِّي فِيهِ رَكَعَتَيْنِ فَنَزَلَ فَصَلَّى فِيهِ

He<sup>-saww</sup> said: ‘Seek permission for me<sup>-saww</sup> so I<sup>-saww</sup> pray two units Salat in it’. He<sup>-saww</sup> descended and prayed Salat in it.

<sup>39</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 38 b

وَ إِنَّ مُقَدَّمَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ مِئْمَنَتُهُ وَ مِيسْرَتُهُ كَرَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ وَ إِنَّ وَسَطَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ إِنَّ مُؤَخَّرَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ الصَّلَاةُ فِيهِ فَرِيضَةٌ تَعْدِلُ فِيهِ بِأَلْفِ صَلَاةٍ وَ النَّافِلَةُ فِيهِ بِخَمْسِمِائَةِ صَلَاةٍ.

And in its front is a Garden from the Gardens of Paradise, and its right and its left are like Gardens from the Gardens of Paradise, and its middle is a Garden from the Gardens of Paradise, and its back is a Garden from the Gardens of Paradise, and the obligatory Salat prayed in it is with a thousand Salats, and the option in it is with five hundred Salats (in Reward)".<sup>40</sup>

40- مل، كامل الزيارات ابن الوليد عني الصفار عني ابن عيسى عني عمرو بن عثمان عمن حدثه عن هارون بن حارثة عن أبي عبد الله ع مثله و زاد في آخره و إن الجلوس فيه بغير صلاة و لا ذكر لعبادة و لو علم الناس لأتوه و لو حبوا.

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Amro Bin Usman, from the one who narrated it, from Haroun Bin Kharjah,

'From Abu Abdullah<sup>-asws</sup>, similar to it, and there is an addition in its end: 'And the sitting in it with neither praying Salat nor Zikr is an act of worship, and had the people known they would have come to it even if they had to crawl".<sup>41</sup>

41- مل، كامل الزيارات محمد بن الحسين بن مته الجوهري عني الأشعري عني أحمد بن الحسين عني محمد بن الحسين عني علي بن حديد عني محمد بن سينان عني عمرو بن خالد عني الثمالي أن علي بن الحسين ع أتى مسجد الكوفة عمداً من المدينة فصلى فيه ركعتين ثم جاء حتى ركب راحلته و أخذ الطريق.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Husayn Bin Matti Al Jowhari, from Al Ash'ary, from Ahmad Bin Al-Hassan, from Muhammad Bin Al-Husayn, from Ali Bin Hadeed, from Muhammad Bin Sinan, from Amro Bin Khalid, from Al Sumali,

'Ali Bin Al-Husayn<sup>-asws</sup> deliberately came to Masjid Al-Kufa from Al-Medina. He<sup>-asws</sup> prayed two units Salat in it, then he<sup>-asws</sup> came until he<sup>-asws</sup> rode his<sup>-asws</sup> mount and took the road".<sup>42</sup>

42- مل، كامل الزيارات أبي عن سعد عن محمد بن الحسين عني ابن بزيع عن منصور بن يونس عن سليمان مؤلى طربال و غيره قال قال أبو عبد الله ع نفقة درهم بالكوفة تحسب بمائة درهم فيما سواها و ركعتان فيها تحسب بمائة ركعة.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Muhammad Bin Al-Husayn, from Abu Bazie, from Mansour Bin Yunus, from Suleyman, a slave of Tirbal, and others said,

'Abu Abdullah<sup>-asws</sup> said: 'Spending a Dirham at Al-Kufa will be calculated with one hundred Dirhams in what is other than it, and two units Salat prayed in it is calculated by one hundred units".<sup>43</sup>

<sup>40</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 39

<sup>41</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 40

<sup>42</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 41

<sup>43</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 42

43- ما، الأماالي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الزبير عن علي بن الحسن بن فضال عن العباس بن عامر عن أحمد بن رزق العُمَشَانِيّ عَنْ عَاصِمِ بْنِ عَبْدِ الْوَاحِدِ الْمَدِينِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَكَّةُ حَرَمُ اللَّهِ وَالْمَدِينَةُ حَرَمُ مُحَمَّدٍ ص وَالْكُوفَةُ حَرَمُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع إِنَّ عَلِيًّا حَرَّمَ مِنَ الْكُوفَةِ مَا حَرَّمَ إِبْرَاهِيمُ مِنْ مَكَّةَ وَمَا حَرَّمَ مُحَمَّدٌ ص مِنَ الْمَدِينَةِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ahmad Bin Ubduon, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Gumshany, from Aasim Bin Abdul Wahid Al Madiny who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Makkah is a Sanctuary of Allah<sup>-azwj</sup>, and Al-Medina is a sanctuary of Muhammad<sup>-saww</sup>, and Al-Kufa is a sanctuary of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>! Ali<sup>-asws</sup> sanctified from Al-Kufa what Ibrahim<sup>-as</sup> had sanctified from Makkah, and what Muhammad<sup>-saww</sup> had sanctified from Al-Medina".<sup>44</sup>

44- ما، الأماالي للشيخ الطوسي بالإسناد المتقدّم عن العباس بن عبد الله بن الوليد عن أبي عبد الله ع قال: أما إنّه ليس من بلدٍ [من] البُلْدَانِ أَكْثَرَ حُبًّا لَنَا مِنْ أَهْلِ الْكُوفَةِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – By the previous chain, from Al Abbas, from Abdullah Bin Al Waleed,

'From Abu Abdullah<sup>-asws</sup> having said: 'There isn't any city from the cities more loving to us<sup>-asws</sup> than the people of Al-Kufa are!'<sup>45</sup>

45- مل، كامل الزيارات ابن الوليد عن الصفار عن أحمد بن محمد بن فضل بن إبراهيم بن محمد بن الفضل بن زكريا عن نجم بن حطيم عن أبي جعفر ع قال: لو يعلم الناس ما في مسجد الكوفة لأعدوا له الرّاد والراحلة من مكان بعيد

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibrahim Bin Muhammad, from Al Fazl Bin Zakariya, from Najm Bin Huteym,

'From Abu Ja'far<sup>-asws</sup> having said: 'Had the people known what is in Masjid Al-Kufa, they would prepare the provisions for it and the mount, from a far place'.

وَ قَالَ صَلَاةٌ فَرِيضَةٌ فِيهِ تَعْدِلُ حَجَّةٌ وَ صَلَاةٌ نَافِلَةٌ تَعْدِلُ عُمْرَةً.

And he<sup>-asws</sup> said: 'The obligatory Salat in it equate to a Hajj and an option Salat equates to an Umrah (in Reward)'.<sup>46</sup>

46- رُوِيَ فِي الْمَازَارِ الْكَبِيرِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الدُّورَيْسِيِّ عَنْ جَدِّهِ عَنِ الْمُفِيدِ عَنِ ابْنِ قَوْلُونِهِ مِثْلَهُ.

It is reported in 'Al Mazar Al Kabeer', from Abdullah Bin Ja'far Al Dowreysti, from his grandfather, from Al Mufeed, from Ibn Qawlwiya – similar to it.<sup>47</sup>

<sup>44</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 43

<sup>45</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 44

<sup>46</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 45

<sup>47</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 46

47- مل، كامل الزيارات مُحَمَّدُ الْحَمَيْرِيُّ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الصَّلَاةُ فِي مَسْجِدِ الْكُوفَةِ الْقَرِيضَةُ تَعْدِلُ حَجَّةً مَقْبُولَةً وَ التَّطَوُّعُ فِيهِ تَعْدِلُ عُمْرَةً مَقْبُولَةً.

(The book) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from the one who narrated it, from Abdul Rahman Bin Abu Hashim, from Dawood Bin Farqad, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'The obligatory Salat prayed in Masjid Al-Kufa equates to an Accepted Hajj, and the voluntary (Salat) prayed in it equated to an Accept Umrah (in Reward)'.<sup>48</sup>

48- مل، كامل الزيارات الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ سَلَامِ بْنِ أَبِي عَمْرَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ عَلِيِّ ع قَالَ: النَّافِلَةُ فِي هَذَا الْمَسْجِدِ تَعْدِلُ عُمْرَةً مَعَ النَّبِيِّ ص - وَ الْقَرِيضَةُ فِيهِ تَعْدِلُ حَجَّةً مَعَ النَّبِيِّ ص - وَ قَدْ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ أَلْفُ وَصِيٍّ.

(The book) 'Kamil Al Ziyaraat' – Al-Hassan Bin Abdullah Bin Muhammad, from his father, from Al-Hassan Bin Mahboub, from Abdullah Bin Jabalah, from Sallam Bin Abu Umrah, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata,

'From Ali<sup>-asws</sup> having said: 'The optional Salat prayed in this Masjid equates to an Umrah with the Prophet (s.aw.), and the obligatory Salat in it equates to a Hajj with the Prophet<sup>-saww</sup> (in Reward), and a thousand Prophets<sup>-as</sup> and a thousand successors<sup>-as</sup> have prayed in it'.<sup>49</sup>

49- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنِ جَدِّهِ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ طَرِيفِ بْنِ نَاصِحٍ عَنِ خَالِدِ الْقَلَانِسِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ صَلَاةً فِي مَسْجِدِ الْكُوفَةِ أَلْفُ صَلَاةٍ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Al-Hassan Bin Saeed, from Tareyf Bin Nasih, from Khalid Al Qalanisy who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Salat (prayed) in Masjid Al-Kufa (equates to) a thousand Salats''.<sup>50</sup>

50- مل، كامل الزيارات مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ أَبِيهِ مِثْلَهُ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ahmad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Mahziyar, from his father – similar to it.<sup>51</sup>

51 مل، كامل الزيارات مُحَمَّدُ بْنُ الْحَسَنِ بِالإِسْنَادِ الْمُتَقَدِّمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَكَّةُ حَرَمُ اللَّهِ وَ حَرَمُ رَسُولِهِ وَ حَرَمُ عَلِيِّ الصَّلَاةُ فِيهَا بِمِائَةِ أَلْفِ صَلَاةٍ وَ الدَّرَهَمُ فِيهَا بِمِائَةِ أَلْفِ دِرْهَمٍ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Hassan, by the previous chain,

<sup>48</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 47

<sup>49</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 48

<sup>50</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 49

<sup>51</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 50

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Makkah is a Sanctuary of Allah<sup>-azwj</sup>, and sanctuary of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and sanctuary of Ali<sup>-asws</sup>! The Salat (prayed) in it is with one hundred thousand Salats, and the Dirham (spent) in it is with one hundred thousand Dirhams!

وَالْمَدِينَةُ حَرَمُ اللَّهِ وَ حَرَمُ رَسُولِهِ وَ حَرَمُ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ - الصَّلَاةُ فِيهَا فِي مَسْجِدِهَا بِعَشْرَةِ آلَافِ صَلَاةٍ وَ الدَّرْهَمُ فِيهَا بِعَشْرَةِ آلَافِ دِرْهَمٍ

And Al-Medina is a Sanctuary of Allah<sup>-azwj</sup>, and sanctuary of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and sanctuary of Amir Al-Momineen<sup>-asws</sup>. The Salat (prayed) in it in its Masjid is with ten thousand Salats and the Dirham (spent) in it is with then thousand Dirhams!

وَ الْكُوفَةُ حَرَمُ اللَّهِ وَ حَرَمُ رَسُولِهِ وَ حَرَمُ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ - الصَّلَاةُ فِي مَسْجِدِهَا بِأَلْفِ صَلَاةٍ.

And Al-Kufa is a Sanctuary of Allah<sup>-azwj</sup>, and sanctuary of His<sup>-azwj</sup> Rasool<sup>-saww</sup> and sanctuary of Ali Bin Abu Talib Amir Al-Momineen<sup>-asws</sup>. The Salat (prayed) in its Masjid is with a thousand Salats”.<sup>52</sup>

52 مل، كامل الزيارات مُحَمَّدُ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ ابْنِ مُحَمَّدٍ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي عُيَيْدَةَ الْحَدَّاءِ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا تَدْعُ يَا أَبَا عُيَيْدَةَ الصَّلَاةَ فِي مَسْجِدِ الْكُوفَةِ وَ لَوْ أَتَيْتَهُ حَبْوًا فَإِنَّ الصَّلَاةَ فِيهِ تَعْدِلُ سَبْعِينَ صَلَاةً فِي غَيْرِهِ مِنَ الْمَسَاجِدِ.

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Ibn Mahboub, from Ibn Riab, from Abu Ubeyda Al Haza’a who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘O Abu Ubeyda! Do not leave (praying) the Salat in Masjid Al-Kufa and even if you have to come to it crawling, for the Salat (prayed) in it equates to seventy Salats in other Masjids”.<sup>53</sup>

53 مل، كامل الزيارات مُحَمَّدُ بْنُ الْحَسَنِ عَنْ ابْنِ مُحَمَّدٍ عَنْ ابْنِ مَهْرَبَانَ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي جَعْفَرٍ ع فَدَخَلَ عَلَيْهِ رَجُلٌ فَسَلَّمَ عَلَيْهِ وَ جَلَسَ فَقَالَ أَبُو جَعْفَرٍ ع مِنْ أَيِّ الْبُلْدَانِ أَنْتَ

(The book) ‘Kamil Al Ziyaraat’ – By this chain from Ibn Mahboub, from Hanan Bin Sadeyr who said,

‘I was in the presence of Abu Ja’far<sup>-asws</sup>. A man entered to see him<sup>-asws</sup> and sat down. Abu Ja’far<sup>-asws</sup> said: ‘Which of the cities are you from?’

قَالَ فَقَالَ الرَّجُلُ أَنَا رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ وَ أَنَا مُحِبُّ مُوَالٍ

He (the narrator) said, ‘The man said, ‘I am a man from the people of Al-Kufa, and I am loving one, a friend!’

قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع أَتُصَلِّي فِي مَسْجِدِ الْكُوفَةِ كُلَّ صَلَوَاتِكَ

He (the narrator) said, ‘Abu Ja’far<sup>-asws</sup> said to him: ‘Do you pray Salat in Masjid Al-Kufa, all your Salats?’

<sup>52</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 51

<sup>53</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 52

قَالَ فَقَالَ الرَّجُلُ لَا

He (the narrator) said, 'The man said, 'No'.

قَالَ فَقَالَ أَبُو جَعْفَرٍ ع إِنَّكَ لَمَحْرُومٌ مِنَ الْخَيْرِ

He (the narrator) said, 'Abu Ja'far<sup>-asws</sup> said: 'You have been deprived of the goodness!'

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ ع - أ تَغْتَسِلُ مِنْ فُرَاتِكُمْ فِي كُلِّ يَوْمٍ مَرَّةً

Then Abu Ja'far<sup>-asws</sup> said: 'Do you bathe from your Euphrates, once during every day?'

قَالَ لَا

He said, 'No'.

قَالَ فَقِي كُلِّ شَهْرٍ

He<sup>-asws</sup>: 'So (once) in every month?'

قَالَ لَا

He said, 'No'.

قَالَ فَقِي كُلِّ سَنَةٍ

He<sup>-asws</sup> said: 'So (once) in every year?'

قَالَ لَا

He said, 'No'.

قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع إِنَّكَ لَمَحْرُومٌ مِنَ الْخَيْرِ

He (the narrator) said, 'Abu Ja'far<sup>-asws</sup> said to him: 'You are deprived of the goodness!'

قَالَ ثُمَّ قَالَ أ تَزُورُ قَبْرَ الْحُسَيْنِ فِي كُلِّ جُمُعَةٍ

He (the narrator) said, 'Then he<sup>-asws</sup> said: 'Do you visit the grave of Al-Husayn<sup>-asws</sup> during every week?'

قَالَ لَا

He said, 'No'.

قَالَ فَيَمِي كُلِّ شَهْرٍ

He<sup>-asws</sup> said: 'So in every month?'

قَالَ لَا

He said, 'No'.

قَالَ فَيَمِي كُلِّ سَنَةٍ

He<sup>-asws</sup> said: 'So in every year?'

قَالَ لَا

He said, 'No'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع إِنَّكَ لَمَحْرُومٌ مِنَ الْحَيْرِ.

Abu Ja'far<sup>-asws</sup> said to him: 'You have been deprived of the goodness!'<sup>54</sup>

54 ك، الكافي عليُّ بنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ ابْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ بَعْضِ وُلْدِ مِيثَمٍ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يُصَلِّي إِلَى الْأُسْطُوَانَةِ السَّابِعَةِ بِمَا يَلِي أَبْوَابَ كِنْدَةَ وَ بَيْنَهُ وَ بَيْنَ السَّابِعَةِ مِقْدَارُ مَمْرٍ عَنَزٍ.

(The book) 'Al Kafi' – Ali Bin Muhammad, from Sahl, from Abu Asbaat, from Ali Bin Shajarah, from one of the sons of Meesam who said,

'Amir Al-Momineen<sup>-asws</sup> used to pray by the seventh pillar from what follows the doors of 'Kinda', and between him<sup>-asws</sup> and the seventh (pillar) was a measurement of a goat could pass by'.<sup>55</sup>

55 ك، الكافي بِحَدِّ الْإِسْنَادِ عَنِ ابْنِ أَسْبَاطٍ قَالَ وَ حَدَّثَنِي غَيْرُهُ أَنَّهُ كَانَ يَنْزِلُ فِي كُلِّ لَيْلَةٍ سِتُونَ أَلْفَ مَلَكٍ يُصَلُّونَ عِنْدَ السَّابِعَةِ ثُمَّ لَا يَعُودُ مِنْهُمْ مَلَكٌ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Al Kafi' – By this chain, from Ibn Asbat who said, 'And someone else has narrated to me,

'During every night seventy thousand Angels descend to pray by the seventh (pillar). Then no Angel from them returns up to the Day of Qiyamah'.<sup>56</sup>

56 ك، الكافي مُحَمَّدُ بْنُ بَيْحٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُهَيْبَانَ بْنِ السَّمِطِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا دَخَلْتَ مِنَ الْبَابِ الثَّانِي فِي مِيْمَنَةِ الْمَسْجِدِ فَعُدَّ حَمْسَ أَسَاطِينَ ثِنْتَيْنِ مِنْهَا فِي الظَّلَالِ وَ ثَلَاثَةَ فِي الصَّخْرِ فَعِنْدَ الثَّالِثَةِ مُصَلَّى إِبْرَاهِيمَ ع- وَ هِيَ الْخَامِسَةُ مِنَ الْحَائِطِ

<sup>54</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 53

<sup>55</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 54

<sup>56</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 55

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Ismail, and Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sufyan Bin Al Simt who said,

'Abu Abdullah<sup>-asws</sup> said: 'When you enter from the second door in the right side of the Masjid, count five pillars, two of these being in the shade and three in the courtyard. By the third is the praying place of Ibrahim<sup>-as</sup>, and it is the fifth from the wall'.

قَالَ فَلَمَّا كَانَ أَيَّامَ أَبِي الْعَبَّاسِ - دَخَلَ أَبُو عَبْدِ اللَّهِ ع مِنْ بَابِ الْفَيْلِ فَتَيَسَّرَ حِينَ دَخَلَ مِنَ الْبَابِ فَصَلَّى عِنْدَ الْأُسْطُوَانَةِ الرَّابِعَةِ وَ هِيَ بِإِزَاءِ الْخَامِسَةِ  
فَقُلْتُ أَ فَيْلِكَ أُسْطُوَانَةُ إِبْرَاهِيمَ ع

He (the narrator) said, 'When it was the days of Al Abbas, Abu Abdullah<sup>-asws</sup> entered from the 'Al Feel' door. He<sup>-asws</sup> went left when he entered from the door. He<sup>-asws</sup> prayed Salat by the fourth pillar, and it is parallel to the fifth. I said, 'Is that the pillar of Ibrahim<sup>-as</sup>?'

فَقَالَ لِي نَعَمْ.

He<sup>-asws</sup> said to me: 'Yes'<sup>57</sup>.

57 مل، كامل الزيارات أبي و مُحَمَّدُ بْنُ عَبْدِ اللَّهِ مَعَا عَنِ الْحَمِيرِيِّ عَنِ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ أَخِيهِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ  
فَضِيلِ الْأَعْوَرِ عَنْ لَيْثِ بْنِ أَبِي سَلِيمٍ قَالَ: اسْتَمْبَلْتُهُ وَ قَدْ صَلَّى النَّاسُ الْعَصْرَ فَقَالَ إِنِّي لَمْ أَصَلِّ الطُّهْرَ بَعْدُ فَلَا تَحْسِنِي وَ امْضِ رَاشِدًا

(The book) 'Kamil Al Ziyaraat' – My father and Muhamad Bin Abdullah, both together from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Al-Hassan Bin Saeed, from Ali Bin Al Hakam, from Fuzeyl Al Awr, from Lays Bin Abu Suleym who said,

'I met him, and the people had already prayed Al-Asr Salat. He said, 'I have yet to pray Al-Zohr so do not withhold me, and continue rightfully'.

قَالَ قُلْتُ لَهُ لِمَ أَخَّرْتَهَا إِلَى السَّاعَةِ

He (the narrator) said, 'I said to him, 'Why have you delayed it until now?'

فَقَالَ كَانَتْ لِي حَاجَةٌ فِي السُّوقِ فَأَخَّرْتُ الصَّلَاةَ حَتَّى أُصَلِّيَ فِي الْمَسْجِدِ لِلْفَضْلِ الَّذِي بَلَغَنِي فِيهِ

He said, 'There was a need for me in the market so I delayed the Salat until I pray in the Masjid for the merit which has reached me regarding it'.

قَالَ فَرَجَعْتُ فَقُلْتُ أَيُّ شَيْءٍ رُؤِيتَ فِيهِ

He said, 'I retracted. I said, 'Which thing has been reported regarding it?'

قَالَ أَخْبَرَنِي فُلَانٌ عَنْ فُلَانٍ عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عُرِجَ بِي إِلَى السَّمَاءِ وَ إِنِّي هَبَطْتُ الْأَرْضَ فَأَهْبَطْتُ إِلَى مَسْجِدِ أَبِي نُوحٍ وَ أَبِي  
إِبْرَاهِيمَ وَ هُوَ مَسْجِدُ الْكُوفَةِ فَصَلَّيْتُ فِيهِ رُكْعَتَيْنِ

<sup>57</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 56

He said, 'So and so informed me from so and so, from Ayesha. She said, 'I heard Rasool-Allah<sup>-saww</sup> saying: 'There was an ascension with me<sup>-saww</sup> to the sky, and I<sup>-saww</sup> came down to the earth. I<sup>-saww</sup> came down to a Masjid of my<sup>-saww</sup> father Noah<sup>-as</sup>, and my<sup>-saww</sup> father Ibrahim<sup>-as</sup>, and it is Masjid Al-Kufa. I<sup>-saww</sup> prayed two units Salat therein!'

قَالَ ثُمَّ قَالَتْ قَالَ رَسُولُ اللَّهِ ص إِنَّ الصَّلَاةَ الْمَفْرُوضَةَ فِيهِ تَعْدِلُ حَجَّةً مَبْرُورَةً وَ النَّافِلَةَ تَعْدِلُ عُمْرَةً مَبْرُورَةً.

He said, 'Then she said, 'Rasool-Allah<sup>-saww</sup> said: 'The Prescribed Salat in it equates to an accomplished Hajj, and the option equates to an accomplish Umrah (in Reward)'.<sup>58</sup>

58 مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ مَالِكِ بْنِ ضَمْرَةَ الْعَنْبَرِيِّ قَالَ: قَالَ لِي أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَ تَخْرُجُ إِلَى الْمَسْجِدِ الَّذِي فِي ظَهْرِ دَارِكَ تُصَلِّي فِيهِ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Usman Bin Isa, from Muhammad Bin Ajlan, from Malik Bin Zamrah Al Anbary who said,

'Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said to me: 'do you go out to the Masjid which is in the back of our house, to pray in it?'

فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ - ذَاكَ مَسْجِدٌ يُصَلِّي فِيهِ النِّسَاءُ

I said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>, that is a Masjid the women pray in it!'

فَقَالَ لِي يَا مَالِكُ ذَاكَ مَسْجِدٌ مَا أَنَاهُ مَكْرُوبٌ قَطُّ يُصَلِّي فِيهِ فِدَعَا اللَّهُ إِلَّا فَرَّخَ اللَّهُ عَنْهُ وَ أَعْطَاهُ حَاجَتَهُ

He<sup>-asws</sup> said to me: 'O Malik! That is such a Masjid not distressed will come to it at all, praying Salat in it, so he supplicates to Allah<sup>-azwj</sup>, except Allah<sup>-azwj</sup> will Relieve from him and Grant him his needs!'

فَقَالَ مَالِكُ فَوَ اللَّهُ مَا أَتَيْتُهُ وَ لَا صَلَّيْتُ فِيهِ

Malik said, 'By Allah<sup>-azwj</sup>! Neither have I gone to it nor have I prayed Salat in it!'

فَلَمَّا كَانَ لَيْلَةً أَصَابَنِي أَمْرٌ اغْتَمَمْتُ بِهِ فَذَكَرْتُ قَوْلَ أَمِيرِ الْمُؤْمِنِينَ ع فَقُمْتُ فِي اللَّيْلِ وَ انْتَعَلْتُ فَتَوَضَّأْتُ وَ خَرَجْتُ فَإِذَا عَلَى بَابِي مِصْبَاحٌ فَمَرَّ قُدَّامِي حَتَّى انْتَهَيْتُ إِلَى الْمَسْجِدِ فَوَقَفَ بَيْنَ يَدَيْ وَ كُنْتُ أُصَلِّي

When it was night, a matter afflicted me I was saddened with it. I remembered the words of Amir Al-Momineen<sup>-asws</sup>. I stood during the night and wore my slippers. I performed Wud'u and went out. There was a lamp at my door. It moved in front of me until I ended to the Masjid. It paused in front of me while I was praying.

فَلَمَّا فَرَعْتُ انْتَعَلْتُ وَ انْصَرَفْتُ فَمَرَّ قُدَّامِي حَتَّى انْتَهَيْتُ إِلَى الْبَابِ فَلَمَّا أَنْ دَخَلْتُ ذَهَبَ فَمَا خَرَجْتُ لَيْلَةً بَعْدَ ذَلِكَ إِلَّا وَجَدْتُ الْمِصْبَاحَ عَلَى بَابِي وَ قَضَى اللَّهُ حَاجَتِي.

<sup>58</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 57

When I was free, I wore my slippers and left. It moved in front of me until I ended to the door. When I entered, it went away. I did not go out at night after that except I found the lamp at my door, and Allah<sup>-azwj</sup> Fulfilled my need”.<sup>59</sup>

بيان: يحتمل أن يكون المراد به مسجد السهلة أو غيره من المساجد المشرفة سوى المسجد الأعظم و أورده مؤلف المزار الكبير في فضل مسجد السهلة.

**Explanation** – *It is possible that the intended would be Masjid Al Sahla or another from the noble Masjids besides the grand Masjid, and the compiler of ‘Al-Mazar Al-Kabeer’ referred it regarding the merits of Masjid Al Sahla.*

59 مل، كامل الزيارات أبي عن سعد بن ابن عيسى عن يعقوب بن عبد الله من ولد أبي فاطمة عن إسماعيل بن زيد مؤلف عبد الله بن يحيى الكاهلي عن أبي عبد الله ع قال: جاء رجل إلى أمير المؤمنين صلوات الله عليه و هو في مسجد الكوفة فقال السلام عليك يا أمير المؤمنين و رحمه الله و بركاته فرد عليه السلام

(The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Ibn Isa, from Yaqoub Bin Abdullah from the children of Abu Fatima, from Ismail Bin Zayd, slave of Abdullah Bin Yahya Al Kahily,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A man came to Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, while he<sup>-asws</sup> was in Masjid Al-Kufa. He said, ‘The greeting be upon you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!’ He<sup>-asws</sup> responded the greeting.

فَقَالَ جُعِلْتُ فِدَاكَ إِنِّي أَرَدْتُ الْمَسْجِدَ الْأَقْصَى فَأَرَدْتُ أَنْ أُسَلِّمَ عَلَيْكَ وَ أُوَدِّعَكَ

He said, ‘May I be sacrificed for you<sup>-asws</sup>! I am intending Masjid Al Aqsa. I wanted to greet unto you<sup>-asws</sup> and bid you<sup>-asws</sup> farewell!’

فَقَالَ وَ أَيِّ شَيْءٍ أَرَدْتَ بِذَلِكَ

He<sup>-asws</sup> said: ‘And which thing do you intend with that?’

فَقَالَ الْفَضْلُ جُعِلْتُ فِدَاكَ

He said, ‘The merit, may I be sacrificed for you<sup>-asws</sup>!’

قَالَ فَبِعَ رَاحِلَتِكَ وَ كُلِّ زَادِكَ وَ صَلِّ فِي هَذَا الْمَسْجِدِ فَإِنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ حَجَّةٌ مَبْرُورَةٌ وَ النَّافِلَةُ عُمْرَةٌ مَبْرُورَةٌ وَ الْبِرْكَةُ مِنْهُ عَلَى اثْنَيْ عَشَرَ مِيلاً يَمِينُهُ يُمْنٌ وَ يَسَارُهُ مَكْرٌ وَ فِي وَسْطِهِ عَيْنٌ مِنْ دُهْنٍ وَ عَيْنٌ مِنْ لَبَنٍ وَ عَيْنٌ مِنْ مَاءٍ شَرَابًا لِلْمُؤْمِنِينَ وَ عَيْنٌ مِنْ مَاءٍ طَهْرًا لِلْمُؤْمِنِينَ

He<sup>-asws</sup> said: ‘Sell your mount and eat your provisions, and pray in this Masjid (Al-Kufa), for the Prescribed Salat in it (equates to) an accomplished Hajj, and the optional (equates to) an accomplished Umrah, and the Blessings in it is upon twelve miles (radius). Its right is Blessing, and its left is a plot, and its middle is a spring of oil, and a spring of milk, and a spring of water, being a drink for the Momineen, and a spring of clean water for the Momineen!

<sup>59</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 58

مِنْهُ سَارَتْ سَفِينَةُ نُوحٍ وَكَانَ فِيهِ نَسْرٌ وَ يَغُوثٌ وَ يَعُوقُ وَ صَلَّى فِيهِ سَبْعُونَ نَبِيًّا وَ سَبْعُونَ وَصِيًّا أَنَا أَخَذْتُهُمْ

From it sailed the ship of Noah<sup>-as</sup>, and in it were (the idols) Nasr, and Yagous, and Yaouq, and seventy thousand Prophets<sup>-as</sup> and seventy thousand successors<sup>-as</sup> have prayed in it, and I<sup>-asws</sup> am one of them<sup>-as</sup>!

وَ قَالَ بِيَدِهِ فِي صَدْرِهِ مَا دَعَا فِيهِ مَكْرُوبٌ بِمَسْأَلَةٍ فِي حَاجَةٍ مِنَ الْحَوَائِجِ إِلَّا أَجَابَهُ اللَّهُ وَ فَرَّجَ عَنْهُ كُرْبَتَهُ.

And he<sup>-asws</sup> said with his<sup>-asws</sup> hand upon his<sup>-asws</sup> chest: ‘No distressed one will supplicate in it regarding a need from the need except Allah<sup>-azwj</sup> will Answer him, and Relieve his distress from him!’<sup>60</sup>

60 مل، كامل الزيارات حكيم بن داؤد عن سلمة عن إبراهيم بن محمد عن علي بن المعلّى عن إسحاق بن يزيد قال: أتى رجلاً أبا عبد الله ع فقال  
إِنِّي قَدْ ضَرَبْتُ عَلَى كُلِّ شَيْءٍ لِي ذَهَبًا وَ فِضَّةً وَ بَعْتُ ضَيْعَايَ فَقُلْتُ أَنْزِلْ مَكَّةَ

(The book) ‘Kamil Al Ziyaraat’ – Hakeem Bin Dawood, from Salama, from Ibrahim Bin Muhammad, from Ali Bin Al Moalla, from Is’haq Bin Yazdad who said,

‘A man came to Abu Abdullah<sup>-asws</sup>. He said, ‘I have struck upon all things of mine, gold and silver, and have sold my property. I said, ‘I shall dwell in Makkah!’

فَقَالَ لَا تَفْعَلْ فَإِنَّ أَهْلَ مَكَّةَ يَكْفُرُونَ بِاللَّهِ جَهْرَةً

He<sup>-asws</sup> said: ‘Do not do so, for the people of Makkah are disbelieving in Allah<sup>-azwj</sup> openly!’

قَالَ فَفِي حَرَمِ رَسُولِ اللَّهِ ص

He said, ‘So, in the sanctuary of Rasool-Allah<sup>-saww</sup>?’

قَالَ هُمْ شَرٌّ مِنْهُمْ

He<sup>-asws</sup> said: ‘They are eviler than them!’

قَالَ فَأَيْنَ أَنْزِلُ

He said, ‘So where shall I dwell?’

قَالَ عَلَيْكَ بِالْعِرَاقِ الْكُوفَةِ فَإِنَّ الْبَرَكَةَ مِنْهَا عَلَى اثْنَيْ عَشَرَ مِيلاً هَكَذَا وَ هَكَذَا وَ إِلَى جَانِبِهَا قَبْرٌ مَا أَنَا مَكْرُوبٌ قَطُّ وَ لَا مَلْهُوفٌ إِلَّا فَرَّجَ اللَّهُ عَنْهُ.

He<sup>-asws</sup> said: ‘Upon you is with Al Iraq, Al-Kufa, for the Blessings from it are upon twelve miles (radius), like this and like that, and to its side there is a grave, no distressed comes to it at all nor a worried ones except Allah<sup>-azwj</sup> Relieves it from him!’<sup>61</sup>

<sup>60</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 59

<sup>61</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 60

بيان: يحتمل أن يكون ع أشار إلى جانبي الغري و كربلاء لا إلى جميع الجوانب و يحتمل أن يكون أشار إلى جميع الجوانب و إنما ذكر الراوي مرتين اختصاراً.

**Explanation** – It is possible that he<sup>-asws</sup> had indicated to sides of Al Ghary and Karbala, not to entirety of the side, and it is possible that the indication would be to entirety of the sides, and rather that reporters has mentioned two, to be brief.

61 حة، فرحة الغري بالإسناد عن شيخ الطائفة عن المفيد عن محمد بن أحمد بن داود عن سلامة عن محمد بن جعفر عن محمد بن أحمد عن الجماوراني عن ابن البطائني عن صفوان عن أبي أسامة عن أبي عبد الله ع قال سمعته يقول الكوفة روضة من رياض الجنة فيها قبر نوح و إبراهيم ع و قبر ثلاثمائة نبي و سبعين نبياً و ستمائة وصي و قبر سيد الأوصياء أمير المؤمنين ع.

(The book) 'Farhat Al Ghary – By the chain from Sheykh Al Taaifa, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Salama, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Al Jamourani, from Abu Al Batainy, from Safwan, from Abu Usama,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'Al-Kufa is a Garden from the Gardens of Paradise. Therein is the grave of Noah<sup>-as</sup>, and Ibrahim<sup>-as</sup>, and graves of three hundred and seventy Prophets<sup>-as</sup>, and six hundred successors<sup>-as</sup>, and grave of chief of the successors<sup>-as</sup> Amir Al-Momineen<sup>-asws</sup>' .<sup>62</sup>

62 شي، تفسير العياشي عن سلام الحنط عن رجل عن أبي عبد الله ع قال: سألته عن المساجد التي لها الفضل فقال المسجد الحرام و مسجد الرسول

Tafseer Al Ayyashi – From Salam Al Hannat, from a man,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the Masjids having the merits for them. He<sup>-asws</sup> said: 'The Sacred Masjid, and Masjid of the Rasool<sup>-saww</sup>'.

فقلت و المسجد الأقصى جعلت فداك

I said, 'And Masjid Al-Aqsa? May I be sacrificed for you<sup>-asws</sup>!'

فقال ذلك في السماء إليه أسري رسول الله ص

He<sup>-asws</sup> said: 'That is in the sky. Rasool-Allah<sup>-azwj</sup> had ascended to it'.

فقلت إن الناس يقولون إنه بيث المقدس-

I said, 'The people are saying it is Bayt Al-Maqdis!'

فقال مسجد الكوفة أفضل منه.

<sup>62</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 61

He<sup>-asws</sup> said: ‘Masjid Al-Kufa is superior to it!’<sup>63</sup>

63 شي، تفسير العياشي عن هارون بن خارجة قال قال أبو عبد الله ع يا هارون كم بين منزلك وبين المسجد الأعظم

Tafseer Al Ayyashi – From Haroun Bin Kharjah who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘O Haroun! How much (distance) is there between your dwelling and the grand Masjid?’

فُلْتُ قَرِيبٌ

I said, ‘Nearby’.

قَالَ يَكُونُ مِيلاً

He<sup>-asws</sup> said: ‘Do is happen to be a mile away?’

فَقُلْتُ لَكِنَّهُ أَقْرَبُ

He said, ‘But it is closer’.

فَقَالَ فَمَا تَشْهَدُ الصَّلَاةَ كُلَّهَا فِيهِ

He<sup>-asws</sup> said: ‘Do you not attend all of the Salats in it?’

فَقُلْتُ لَا وَاللَّهِ جُعِلْتُ فِدَاكَ زَيْمًا شُغِلْتُ

I said, ‘No, by Allah<sup>-azwj</sup>, may I be sacrificed for you<sup>-asws</sup>! Sometimes I am busy’.

فَقَالَ لِي أَمَا إِنِّي لَوْ كُنْتُ بِحَضْرَتِهِ مَا فَاتَنِي فِيهِ صَلَاةٌ

He<sup>-asws</sup> said to me: ‘I<sup>-asws</sup>, had I<sup>-asws</sup> been in its presence, no Salat would have been missed out by me<sup>-asws</sup> in it!’

قَالَ ثُمَّ قَالَ هَكَذَا بِيَدِهِ مَا مِنْ مَلِكٍ مُقَرَّبٍ وَ لَا نَبِيٍّ مُرْسَلٍ وَ لَا عَبْدٍ صَالِحٍ إِلَّا وَ قَدْ صَلَّى فِي مَسْجِدِ كُوفَانَ حَتَّى مُحَمَّدٍ لَيْلَةَ أُسْرِي بِهِ مَرَّ بِهِ جِبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ هَذَا مَسْجِدُ كُوفَانَ

He (the narrator) said, ‘Then he<sup>-asws</sup> said: ‘Like this’, by his<sup>-asws</sup> hands: ‘There is none from an Angel of Proximity, nor a Messenger Prophet<sup>-as</sup>, nor a righteous servant except and he has prayed Salat in Masjid Kufa, even Muhammad<sup>-saww</sup> on the night there was an ascension with him<sup>-saww</sup>. Jibraeel<sup>-as</sup> had passed by with him<sup>-saww</sup>. He<sup>-as</sup> said: ‘O Muhammad<sup>-saww</sup>! This is Masjid Kufa’.

<sup>63</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 62

فَقَالَ اسْتَأْذِنْ لِي حَتَّى أُصَلِّيَ فِيهِ رَكَعَتَيْنِ

He<sup>-saww</sup> said: 'Seek Permission for me until I pray two units Salat in it!'

فَاسْتَأْذَنَ لَهُ فَهَبَطَ بِهِ وَ صَلَّى فِيهِ رَكَعَتَيْنِ

He<sup>-as</sup> sought Permission for him<sup>-saww</sup>. He<sup>-as</sup> descended with him<sup>-as</sup> and he<sup>-saww</sup> prayed two units Salat in it'.

ثُمَّ قَالَ أَمَا عَلِمْتُمْ أَنَّ عَنْ يَمِينِهِ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ وَ عَنْ يَسَارِهِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَمَا عَلِمْتُمْ أَنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ تَعْدِلُ أَلْفَ صَلَاةٍ فِي غَيْرِهِ وَ النَّافِلَةَ حُمُسِمَائَةَ صَلَاةٍ وَ الْجُلُوسَ فِيهِ مِنْ غَيْرِ قِرَاءَةِ الْقُرْآنِ عِبَادَةٌ

Then he<sup>-asws</sup> said: 'Don't you know that on its right is a Garden from the Gardens of Paradise, and on its left is a Garden from the Gardens of Paradise? Don't you know that the Prescribed Salat in it equates to a thousand Salats elsewhere, and the optional (equates to) five hundred Salats, and the sitting in it from without reciting the Quran, is an act of worship?'

ثُمَّ قَالَ هَكَذَا بِإِصْبَعِهِ فَحَرَّكَهَا مَا بَعْدَ الْمَسْجِدَيْنِ أَفْضَلُ مِنْ مَسْجِدِ كُوفَانَ.

Then he<sup>-asws</sup> said: 'Like this', with his<sup>-asws</sup> fingers, moving them: 'After the two Masjids, there is no Masjid superior to Masjid Kufa'.<sup>64</sup>

بيان: في التهذيب و إن ميمته لروضة من رياض الجنة و إن مؤخره لروضة من رياض الجنة فلا يبعد أن يكون المراد بالميمنة قبر أمير المؤمنين صلوات الله عليه و بالمؤخر قبر الحسين صلوات الله عليه.

**Explanation** – In (the book) 'Al Tahzeeb', 'And its right there is a Garden from the Gardens of Paradise, and its back there is a Garden from the Gardens of Paradise, so it is not far-fetched that the intended with the 'right' is grave of Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, and with the 'back' is grave of Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>.

64 ك، الكافي يب، تهذيب الأحكام مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ بَرِيْعٍ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ قَالَ قَالَ لِي مُعَاوِيَةُ بْنُ وَهَبٍ وَ أَخَذَ بِيَدِي قَالَ قَالَ لِي أَبُو حَازِمَةَ وَ أَخَذَ بِيَدِي قَالَ: قَالَ لِي الْأَصْبَعُ بْنُ نُبَاتَةَ وَ أَخَذَ بِيَدِي فَأَرَانِي الْأُسْطُوَانَةَ السَّابِعَةَ فَقَالَ هَذَا مَقَامُ أَمِيرِ الْمُؤْمِنِينَ ع

(The book) 'Al Kafi', (and) 'Tahzeeb Al-Ahkaam' – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Bazie, from Abu Ismail Al Sarraj who said, 'Muawiya Bin Wahb said to me, and he held my hand, he said, 'Abu Hamza said to me, and he had held my hand. He said, 'Al-Asbagh Bin Nubata said to me, and he had held my hand. He showed me the seventh pillar. He said, 'This is the standing place of Amir Al-Momineen<sup>-asws</sup>'.

قَالَ وَ كَانَ الْحَسَنُ بْنُ عَلِيٍّ ع يُصَلِّي عِنْدَ الْحَامِسَةِ وَ إِذَا غَابَ أَمِيرُ الْمُؤْمِنِينَ ع صَلَّى فِيهَا الْحَسَنُ- وَ هِيَ مِنْ بَابِ كِنْدَةَ.

He said, 'And Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> used to pray by the fifth (pillar), and when Amir Al-Momineen<sup>-asws</sup> was absent, Al-Hassan<sup>-asws</sup> had prayed in it, and it is from the 'Kinda' door".<sup>65</sup>

65 ك، الكافي علي بن محمد عن ابن أسباط رفته عن أبي عبد الله ع قال: الأستوانة السابعة مما يلي أبواب كندة في الصحن مقام إبراهيم ع و الخامسة مقام جبرئيل ع.

(The book) 'Al Kafi' – Ali Bin Muhammad, from Ibn Asbaat, raising it,

'From Abu Abdullah<sup>-asws</sup> having said: 'Indeed! The seventh pillar from what follows the 'Kinda' doors in the courtyard is the standing place of Ibrahim<sup>-as</sup>, and the fifth is standing place of Jibraeel<sup>-as!</sup>'<sup>66</sup>

بيان: اعلم أن للمسجد في زماننا هذا بابين متقابلين أحدهما في جانب بيت أمير المؤمنين صلوات الله عليه مما يلي القبلة و الآخر يقابله في دبر القبلة و سائر الأبواب مسدودة فأما الذي في دبر القبلة فهو باب الثعبان المشتهر باب الفيل

**Explanation** - Know that in our time, the Masjid has two opposite doors, one on the side of the house of Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, facing the Qiblah, and the other directly opposite it at the back of the Qiblah, while the rest of the doors remain closed. The door at the back of the Qiblah is the 'Serpent' door also known as the 'Elephant' door'.

و الباب الأول من الأبواب المسدودة في يمين المسجد من جهة باب الفيل هو باب الأتماط فإذا عدت منه إلى يسار المسجد أربع أساطين فالرابعة هي أسطوانة إبراهيم

*The first of the closed doors on the right side of the Masjid, near the 'Elephant' door, is the 'Anmaat' door. If you count four columns from there toward the left side of the Masjid, the fourth is the column of Ibrahim<sup>-as</sup>.*

و أما باب كندة فهو الباب الآخر أو قبيل الباب الآخر من تلك الأبواب المسدودة من ذلك الجانب قريبا من المحراب فإذا عدت منه الأساطين إلى يسار القبلة يظهر لك الخامسة و السابعة و بعض الأساطين و إن سقطت لكن مكانها ظاهر

*As for the 'Kinda' door, it is either the next door or just before it among the closed doors on that side, near the prayer niche. If you count the columns from that door toward the left side of the Qiblah, the fifth and seventh become visible, though some columns have fallen, their locations remain apparent.*

فظهر أن الرابعة التي رواها الشهيد ره فيما سيأتي عند سياق الأعمال هي القريبة من باب الفيل و تلك الرواية تدل على أنها مقام إبراهيم ع و رواية ابن نباتة تدل على أن مقامه ع هي السابعة التي في جهة القبلة بقرب المحراب و رواية ابن أسباط على أنه الخامسة و لا تنافي بينها لأنه يمكن أن يكون كل منها مقامه ع

*It is evident that the fourth column mentioned by the martyr in the upcoming discussion of Masjid practices is the one near the 'Elephant' door. His narration indicates that this is the standing place of Ibrahim<sup>-as</sup>. However, the narration of Ibn Nabata suggests that his station is*

<sup>65</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 64

<sup>66</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 65

*the seventh column near the Qiblah, close to the prayer niche, while Ibn Asbat's narration places it at the fifth. There is no contradiction between them, as it is possible that all these locations were places where he stood.*

و أما السابعة التي في خبر ابن نباتة السابقة المشتملة على ذكر الخضر ع فالظاهر أنها أيضا محسوبة من باب الأعمام إلى يسار المسجد كما قلنا في الرابعة و الأسطوانة موجودة و لا تعرف باسم و قد يقال إنها مقام الخضر ع و يحتمل أن يكون العد مبتدأ من باب الفيل إلى جانب القبلة فلا يبعد أن تنتهي إلى السابعة أو الخامسة اللتين مما يلي باب كندة

*Regarding the seventh column mentioned in Ibn Nabata's narration, which includes a reference to Khizr<sup>as</sup>, it appears to be counted from the 'Anmat' door toward the left side of the Masjid, as we mentioned about the fourth column. This column still exists but is not known by a specific name. Some say it is the station of Khizr<sup>as</sup>. It is also possible that the counting starts from the 'Elephant' door toward the Qiblah side, making it likely that the count reaches the seventh or fifth columns near the Kinda door.*

فالمراد بقوله مما يلي الصحن أنه ليس العد بمجاء باب الفيل ليكون مبتدأ من أساطين الظلال بل من الأساطين الواقعة في الصحن و الأول أظهر و لعل خروجه ع من باب كندة يؤيد الثاني

*When it is said that it is ;toward the courtyard', it means that the counting does not align exactly with the 'Elephant' door, beginning from the shaded area's columns, but rather from those located within the courtyard, and this seems more accurate. The fact that he<sup>asws</sup> exited through the 'Kinda' door supports the second view.*

ثم اعلم أن الظاهر أن الشهيد ره أخذ كون الرابعة مقام إبراهيم ع من خبر سفيان بن السمط على الاحتمال المرجوح الذي أوامنا إليه فلا تغفل.

*Know that it appears Al Shaheed took the view that the fourth column is the standing place of Ibrahim<sup>as</sup>, from the report of Sufyan ibn Al Samt, but based on a weaker interpretation that we previously hinted at, so do not be heedless.*

و لما استوفينا الأخبار التي وصلت إلينا في أعمال هذا المسجد فلندكر ما أورده الشيخ المفيد و السيد ابن طاوس و مؤلف المزار الكبير و الشيخ الشهيد رضي الله عنهم في كتبهم مرتبا و إن لم يصل في بعضها إلينا الخبر و اللفظ للسيد رحمه الله.

*Now that we have gathered all the narrations available to us regarding the practices within this Masjid, we will present what was recorded by Sheikh Al Mufid, Sayyid Ibn Tawus, the author of 'Al Mazar Al Kabeer', and the martyred Sheikh, may Allah<sup>azwj</sup> be Pleased with them, in their books in an ordered manner, even if some narrations did not directly reach us. The wording is taken from Sayyid Ibn Tawous, may Allah<sup>azwj</sup> Mercy him.*

66 قَالَ: إِذَا وَرَدْتَ شَرِيعَةَ الْكُوفَةِ فَأَعْتَسِلْ وَ صَلِّ فِي الْمَسْجِدِ الَّذِي عِنْدَ الشَّرِيعَةِ بِقُرْبِ الْقَنْطَرَةِ الْجَدِيدَةِ مِنَ الْجَانِبِ الشَّرْقِيِّ - فَإِنَّهُ مَوْضِعُ شَرِيفِ رُؤْي أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع صَلَّى فِيهِ ثُمَّ تَوَجَّهَ لِزِيَارَةِ يُونُسَ بْنِ مَتَّى ع- وَ أَقْصِدْ إِلَى مَشْهَدِهِ وَ قِفْ عَلَى الْبَابِ وَ اسْتَأْذِنْ عَلَيْهِ بِمَوْضِعِ الْحَاجَةِ مِنَ الْإِذْنِ الَّذِي قَدَّمَنا عِنْدَ الْوُقُوفِ عَلَى بَابِ الرَّسُولِ - صَلَّوْا اللَّهُ عَلَيْهِ وَ آلِهِ بِالْمَدِينَةِ وَ ادْخُلْ

He said, 'When you reach the Kufa riverbank, perform ablution and pray in the Masjid near the riverbank, close to the new bridge on the eastern side, for it is a noble place. It has been narrated that Amir Al-Momineen<sup>asws</sup> had prayed Salat there before heading to visit Yunus ibn

Matta<sup>-as</sup>. Then proceed to his<sup>-as</sup> Shrine, stand at the door, and seek permission to enter with the appropriate supplication for seeking entry, as we mentioned when standing at the door of the Rasool<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> in Medina, and enter.

وَ إِذَا وَقَفْتَ عَلَى قَبْرِهِ فَقُلِ السَّلَامُ عَلَى أَوْلِيَاءِ اللَّهِ وَ أَصْنِيَاءِهِ السَّلَامُ عَلَى أَمْنَاءِ اللَّهِ وَ أَحِبَّائِهِ السَّلَامُ عَلَى أَنْصَارِ اللَّهِ وَ خَلْفَائِهِ السَّلَامُ عَلَى حَالَ مَعْرِفَةٍ  
اللَّهُ السَّلَامُ عَلَى مَعَادِنِ حِكْمَةِ اللَّهِ السَّلَامُ عَلَى مَسَاكِينِ ذِكْرِ اللَّهِ

And when you pause at his<sup>-asws</sup> grave, say, 'The greeting be upon Guardians of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> elites! The greeting be upon trustees of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Loved ones! The greeting be upon the helpers of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> caliphs! The greeting be upon the places of recognising Allah<sup>-azwj</sup>! The greeting be upon the mines of the Wisdom of Allah<sup>-azwj</sup>! The greeting be upon settlements of the Zikr of Allah<sup>-azwj</sup>!

السَّلَامُ عَلَى عِبَادِ اللَّهِ الْمُكْرَمِينَ الَّذِينَ لَا يَسْتَبِيحُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ السَّلَامُ عَلَى مَظَاهِرِ أَمْرِ اللَّهِ وَ نَهْيِهِ السَّلَامُ عَلَى الْأَدْلَاءِ عَلَى اللَّهِ السَّلَامُ  
عَلَى الْمُسْتَقْرِرِينَ فِي مَرْضَاةِ اللَّهِ السَّلَامُ عَلَى الْمُمَحْصِينَ فِي طَاعَةِ اللَّهِ

The greeting be upon the honourable servants of Allah<sup>-azwj</sup>, those who **do not precede Him in speech and they are only acting by His Command [21:27]**! The greeting be upon the manifester of the Commands of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Prohibitions! The greeting be upon the pointers to Allah<sup>-azwj</sup>! The greeting be upon the ones steadfast in the Pleasure of Allah<sup>-azwj</sup>! The greeting be upon the one Purified in the obedience of Allah<sup>-azwj</sup>!

السَّلَامُ عَلَى الَّذِينَ مِنَ الْوَالِهَةِ فَقَدْ وَالَى اللَّهُ وَ مِنْ عَادَاهُمْ فَقَدْ عَادَى اللَّهُ وَ مِنْ عَرَفْتَهُمْ فَقَدْ عَرَفَ اللَّهُ وَ مِنْ جَهَلْتَهُمْ فَقَدْ جَهَلَ اللَّهُ وَ مِنْ اعْتَصَمَ بِهِمْ فَقَدْ  
اعْتَصَمَ بِاللَّهِ وَ مَنْ تَخَلَّى مِنْهُمْ فَقَدْ تَخَلَّى مِنَ اللَّهِ

The greeting be upon those, one who befriends them<sup>-asws</sup> has befriended Allah<sup>-azwj</sup>, and the one being inimical to them<sup>-asws</sup> has been inimical to Allah<sup>-azwj</sup>, and the one who recognises them<sup>-asws</sup> has recognised Allah<sup>-azwj</sup>, and the one who ignores them<sup>-asws</sup> has ignored Allah<sup>-azwj</sup>, and the one adhering to them<sup>-asws</sup> has adhered with Allah<sup>-azwj</sup>, and the one who vacates them<sup>-asws</sup> (abandons) has vacated from Allah<sup>-azwj</sup>!

أَشْهَدُ اللَّهُ أَنِّي حَرْبٌ لِمَنْ حَارَبَكُمْ سَلَامٌ لِمَنْ سَالَمَكُمْ مُؤْمِنٌ بِمَا آمَنْتُمْ بِهِ كَاذِبٌ بِمَا كَفَرْتُمْ بِهِ مُحَقِّقٌ لِمَا حَقَّقْتُمْ مُبْطِلٌ لِمَا أَبْطَلْتُمْ مُؤْمِنٌ بِسِرِّكُمْ وَ عَلَانِيَتِكُمْ  
مُقَوِّضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ

I keep Allah<sup>-azwj</sup> as Witness that I am at war to the one being at war with them<sup>-asws</sup>, and at peace to the one being at peace with you<sup>-asws</sup>, and a believer in what you<sup>-asws</sup> believe in, and disbeliever with what you<sup>-asws</sup> disbelieving with, a ratifier of what you<sup>-asws</sup> had ratified and a falsifier of what you<sup>-asws</sup> had falsified, and believer in your<sup>-asws</sup> secrets and your<sup>-asws</sup> announcements, a delegator in that all of it, to you<sup>-asws</sup> all!

لَعَنَ اللَّهُ عَدُوَّكُمْ مِنَ الْجِنَّ وَ الْإِنْسِ وَ ضَاعِفَ عَلَيْهِمُ الْعَذَابَ الْأَلِيمَ-

May Allah<sup>-azwj</sup> Curse your<sup>-asws</sup> enemies from the Jinn and the humans, and double the painful Punishment upon them!'

ثُمَّ تَدْعُوا لِنَفْسِكُمْ وَ لِمَنْ أَحْبَبْتُمْ وَ صَلَّى رَكَعَتَيْنِ تَحِيَّةَ الْمَسْجِدِ وَ رَكَعَتَيْنِ لِلزِّيَارَةِ ثُمَّ ادْعُوا بِدُعَاءِ زَيْنِ الْعَابِدِينَ عَلِيِّ بْنِ الْحُسَيْنِ ع- وَ يُسَمَّى دُعَاءَ الْإِسْتِيقَالَةِ-

Then supplicate for yourself and for the ones you love, and pray two units Salat as salutation of the Masjid, and two units for the Ziyarat. Then supplicate with a supplication of Zayn Al Abideen Ali Bin Al-Husayn<sup>-asws</sup>, and it is named as 'Dua Al-Istiqala': -

يَا مَنْ بِرَحْمَتِهِ يَسْتَعِيثُ الْمُدْتُونُونَ وَ يَا مَنْ إِلَى ذِكْرِ إِحْسَانِهِ يُفْرَغُ الْمُضْطَرُّونَ وَ يَا أُنْسَ كُلِّ مُسْتَوْجِحٍ غَرِيبٍ وَ فَرَجَ كُلِّ مَحْزُونٍ كَبِيبٍ وَ يَا عَوْنَ كُلِّ مَحْدُولٍ  
فَرِيدٍ وَ يَا عَضُدَ كُلِّ مُحْتَاجٍ طَرِيدٍ أَنْتَ وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا

'O the One<sup>-azwj</sup> with Whose Mercy the sinners cry out for help, and O the One<sup>-azwj</sup> to the Zikr of His<sup>-azwj</sup> Favours the desperate ones panic to, and O Comforter of every lonely estranged, and Relief of every grief-stricken, gloomy, and O Aider of every abandoned individual, and O Support of every needy, expelled, You<sup>-azwj</sup> are Capacious of all things in Mercy and Knowledge!

وَ جَعَلْتَ لِكُلِّ مَخْلُوقٍ فِي نِعْمِكَ سَهْمًا وَ أَنْتَ الَّذِي عَفُوهُ أَنْسَانِي عِقَابُهُ وَ أَنْتَ الَّذِي تَسْعَى رَحْمَتُهُ أَمَامَ غَضَبِهِ وَ أَنْتَ الَّذِي عَطَاؤُهُ أَكْثَرُ مِنْ مَنَعِهِ وَ أَنْتَ  
الَّذِي لَا يَرْتَعِبُ فِي جَزَاءٍ مِنْ أَعْطَاهُ وَ أَنْتَ الَّذِي لَا يُفْرِطُ فِي عِقَابٍ مِنْ عَصَاهُ

And You<sup>-azwj</sup> Made a share to be for every creature in Your<sup>-azwj</sup> bounties, and You<sup>-azwj</sup> are the One Whose Pardon has made me forget His<sup>-azwj</sup> Punishment, and You<sup>-azwj</sup> are the One Whose Mercy strives before His<sup>-azwj</sup> Wrath, and You<sup>-azwj</sup> are the One Whose Awards are more than His<sup>-azwj</sup> Refusals, and You<sup>-azwj</sup> are the One someone who obeys Him<sup>-azwj</sup> does not desire in Rewards, and Your<sup>-azwj</sup> are the One Who is not Excessive in Punishment on the one who disobeys Him<sup>-azwj</sup>!

وَ أَنَا عَبْدُكَ الَّذِي أَمَرْتَهُ بِالْإِعْتِاقِ فَقَالَ لَبَّيْكَ وَ سَعْدَيْكَ هَا أَنَا ذَا بَيْنَ يَدَيْكَ وَ أَنَا الَّذِي أَوْقَرْتَ الْخَطَايَا ظَهْرَهُ أَنَا الَّذِي أَقْنَتِ الدُّنُوبُ عُمُرَهُ أَنَا الَّذِي يَجْهَلُهُ  
عَصَاكَ وَ لَمْ تَكُنْ أَهْلًا لِذَلِكَ

And I am Your<sup>-azwj</sup> servant whom You<sup>-azwj</sup> Commanded him with supplicating, so he said, 'At Your<sup>-azwj</sup> service and Your<sup>-azwj</sup> assistance! Here I am in front of You<sup>-azwj</sup>, and I am the one whom the sins have destroyed his back! I am the one the sins have annihilated his age! I am the one who has disobeyed You<sup>-azwj</sup> due to his ignorance and You<sup>-azwj</sup> are not deserving of that!

هَلْ أَنْتَ يَا إِلَهِي رَاحِمٌ مَنْ دَعَاكَ فَأَبَالَعَ فِي الدُّعَاءِ أَمْ أَنْتَ عَافٍ لِمَنْ بَكَى إِلَيْكَ فَأَسْرَعَ فِي الْبُكَاءِ أَمْ أَنْتَ مُتَجَاوِزٌ عَمَّنْ عَفَرَ وَجْهَهُ لَكَ تَذَلُّلاً أَمْ أَنْتَ  
مُعْنٍ مَنْ شَكَا إِلَيْكَ فَمَرَهُ تَوَكُّلاً إِلَهِي لَا تُحَيِّبُ مَنْ لَا يَجِدُ مَطْلَبًا غَيْرَكَ وَ لَا تَحْدُلُ مَنْ لَا يَسْتَعِينِي عَنْكَ بِأَحَدٍ دُونَكَ

O my God<sup>-azwj</sup>! Will You<sup>-azwj</sup> have Mercy on the one who calls upon You<sup>-azwj</sup>, so that I may persist in supplication? Or will You<sup>-azwj</sup> Forgive the one who weeps before You<sup>-azwj</sup>, so that I may hasten to weep? Or will You<sup>-azwj</sup> Pardon the one who humbles himself, placing his face in the dust before You<sup>-azwj</sup> in submission? Or will You<sup>-azwj</sup> Enrich the one who complains of his poverty to You<sup>-azwj</sup> in reliance? My God<sup>-azwj</sup> do not disappoint the one who finds no path to seek except You<sup>-azwj</sup>, and do not Forsake the one who cannot do without You<sup>-azwj</sup> for anyone other than You<sup>-azwj</sup>!

إِلَهِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تُعْرِضْ عَنِّي وَ قَدْ أَقْبَلْتُ إِلَيْكَ وَ لَا تُخْرِمْنِي وَ قَدْ رَغِبْتُ إِلَيْكَ وَ لَا تُجْبِهْنِي بِالرَّدِّ وَ قَدْ انْتَصَبْتُ بَيْنَ يَدَيْكَ

My God<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and do not Turn away from me, and I have turned to You<sup>-azwj</sup>, and do not Deprive me and I have desired to You<sup>-azwj</sup>, and do not anger me with the Rejection and I have stood in front of You<sup>-azwj</sup>!

أَنْتَ وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اِرْحَمْنِي وَ أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالْعُقُوبِ فَأَعْفُ عَنِّي فَقَدْ تَرَى يَا إِلَهِي فَيْضَ دَعْوِي مِنْ خِيَمَتِكَ وَ وَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ وَ انْتِفَاضَ جَوَارِحِي مِنْ هَيْبَتِكَ-

You<sup>-azwj</sup> have Described Yourself<sup>-azwj</sup> with the Mercy, so Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Mercy me, and Your<sup>-azwj</sup> are the One You<sup>-azwj</sup> have Described Yourself<sup>-azwj</sup> with the Pardon, so Pardon me, for You<sup>-azwj</sup> can See, O my God<sup>-azwj</sup>, the pouring of my tears from fearing You<sup>-azwj</sup>, and trepidation of my heart from fearfulness of You<sup>-azwj</sup>, and my limbs are collapsing from Your<sup>-azwj</sup> awe!

ثُمَّ تَوَدَّعُهُ ع وَ تَنْصَرِفُ إِنْ شَاءَ اللَّهُ تَعَالَى ثُمَّ تَتَوَجَّهُ بَعْدَ ذَلِكَ لِذُحُولِ الْكُوفَةِ فَقَدْ رُوِيَ أَنَّهَا حَرَمُ اللَّهِ وَ حَرَمُ رَسُولِهِ وَ حَرَمُ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْأَخْبَارُ بِفَضْلِهَا وَ فَضْلِ مَسْجِدِهَا وَ كَثِيرٍ مِنْ أَمَاكِينِهَا كَثِيرَةُ الْوُرُودِ أَعْرَضْنَا عَنْ ذِكْرِهَا

The bid farewell to him<sup>-asws</sup> and leave, if Allah<sup>-azwj</sup> the Exalted so Desires. Then after that head to enter Al-Kufa, for it has been reported it is a Sanctuary of Allah<sup>-azwj</sup>, and sanctuary of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and sanctuary of Amir Al-Momineen<sup>-asws</sup>, and the Ahadeeth of its merits and merits of its Masjids and many of its places have been referred a lot. We have turned away from mentioning these.

وَ قَالَ حِينَ تَدْخُلُهَا بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ اللَّهُمَّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَ أَنْتَ خَيْرُ الْمُنْزِلِينَ ثُمَّ امْسَحْ وَ أَنْتَ تَكْبِيرُ اللَّهُ وَ تَهْلِيلُهُ وَ تَحْمُدُهُ وَ تُسْبِيحُهُ حَتَّى تَأْتِيَ بَابَ الْمَسْجِدِ فَإِذَا أَتَيْتَهُ فَتَقِفْ عَلَى بَابِ الْفِيلِ.

And say when you enter it, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and in the way of Allah<sup>-azwj</sup> and being upon the religion of Rasool<sup>-saww</sup>! O Allah<sup>-azwj</sup>! **'Lord! Disembark me in a Blessed landing, and you are the best of the Landers' [23:29]**, and you should exclaim Greatness of Allah<sup>-azwj</sup>, and extol His<sup>-azwj</sup> Oneness, and praising Him<sup>-azwj</sup> and Glorifying Him<sup>-azwj</sup> until you come to a door of the Masjid. When you come to it, pause at the 'Elephant' door".<sup>67</sup>

67 أَقُولُ وَ قَالَ الشَّهِيدُ وَ مُؤَلِّفُ الْمَزَارِ الْكَبِيرِ رَحِمَهُمَا اللَّهُ فَإِذَا أَتَيْتَهُ فَتَقِفْ عَلَى الْبَابِ الْمَعْرُوفِ بِبَابِ الْفِيلِ فَإِنَّهُ رُوِيَ عَنْ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ ادْخُلْ إِلَى الْجَامِعِ مِنَ الْبَابِ الْأَعْظَمِ فَإِنَّهُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ فَإِذَا أَرَدْتَ الدُّخُولَ فَتَقِفْ عَلَى الْبَابِ

I say, 'And Al-Shahed and compiler of 'Al-Mazar Al-Kabeer', may Allah<sup>-azwj</sup> Mercy them both, said, 'When you come to it, pause that the door well-known as the 'Elephant' door, for it is reported from our master Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> that he<sup>-asws</sup> said: 'Enter to the Grand Masjid from the main door for it is a Garden from the Gardens of Paradise. When you intend to enter, pause at the door.

ثُمَّ قَالَ السَّيِّدُ وَ قُلِ السَّلَامُ عَلَى سَيِّدِنَا رَسُولِ اللَّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ آلِهِ الطَّاهِرِينَ السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ- وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ عَلَى مَجَالِسِهِ وَ مَشَاهِدِهِ وَ مَقَامِ حُكْمَتِهِ وَ آثَارِ آبَائِهِ آدَمَ وَ نُوحَ وَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ بُنْيَانَ بَيْنَانِهِ

<sup>67</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 66

Then the Seyyid said, 'And said, 'The greeting be upon our master Rasool-Allah<sup>-saww</sup> Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>, and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>! The greeting be upon Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings, and upon its gatherings, and its monuments and places of its wisdom, and traces of his<sup>-asws</sup> forefathers Adam<sup>-as</sup> and Noah<sup>-as</sup> and Ibrahim<sup>-as</sup> and Ismail<sup>-as</sup>, and the structures of its proofs!

السَّلَامُ عَلَى الْإِمَامِ الْحَكِيمِ الْعَدْلِ الصَّادِقِ الْأَكْبَرِ الْفَارُوقِ بِالْقِسْطِ الَّذِي فَرَّقَ اللَّهُ بِهِ بَيْنَ الْحَقِّ وَالْبَاطِلِ وَالْكَفْرِ وَالْإِيمَانِ وَالشِّرْكَ وَالتَّوْحِيدِ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيْتِنَا وَيَحْيَا مَنْ حَيَّ عَنْ بَيْتِنَا

The greeting be upon the Imam<sup>-asws</sup>, the wise, the just, the greatest truthful, the differentiator with the fairness who Allah<sup>-azwj</sup> has Differentiated by him<sup>-asws</sup> between the truth and the falsehood, and the Kufir and the Eman, and the Shirk and the Tawheed, so the one being destroyed would be destroyed from a proof, and the one living would be revived from a proof!

أَشْهَدُ أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ وَخَاصَّةُ نَفْسِ الْمُتَنَبِّئِينَ وَرِئْسُ الصَّادِقِينَ وَصَابِرِ الْمُتَمَتِّحِينَ وَأَنَّكَ حَكَمَ اللَّهُ فِي أَرْضِهِ وَفَاضِي أَمْرِهِ وَبَابُ جِحْمَتِهِ وَعَايِدُ عَهْدِهِ وَالنَّاطِقُ بِوَعْدِهِ وَالْحَبْلُ الْمَوْصُولُ بَيْنَهُ وَبَيْنَ عِبَادِهِ وَكَهْفُ النَّجَاةِ وَمَنْهَاجُ التَّقَى وَالدَّرَجَةُ الْعُلْيَا وَمُهَيْمِنُ الْقَاضِي الْأَعْلَى

I testify you<sup>-asws</sup> are Emir of the Momineen, and the chosen one among the elect, the adornment of the truthful, and the patient one who was tested. I testify that you are the judge of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth, the executor of His<sup>-azwj</sup> Command, the gateway to His<sup>-azwj</sup> Wisdom, the keeper of His<sup>-azwj</sup> Covenant, the one who speaks His<sup>-azwj</sup> Promise, and the unbreakable bond between Him<sup>-azwj</sup> and His<sup>-azwj</sup> servants. You<sup>-asws</sup> are the refuge of salvation, and the path of piety, and the highest rank, and the supreme, and the exalted judge!

يَا أَمِيرَ الْمُؤْمِنِينَ بِكَ أَتَقَرَّبُ إِلَى اللَّهِ زُلْفَى أَنْتَ وَلِيِّي وَ سَيِّدِي وَ وَسِيَلِي فِي الدُّنْيَا وَ الْآخِرَةِ-

O Amir Al-Momineen<sup>-asws</sup>! Through you<sup>-asws</sup> I am drawing closer to Allah<sup>-azwj</sup>, nearer! You<sup>-azwj</sup> are my guardian, and my chief, and my means in the world and the Hereafter!

ثُمَّ تَدْخُلُ الْمَسْجِدَ وَ تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ هَذَا مَقَامُ الْعَائِدِ بِاللَّهِ وَ بِمُحَمَّدٍ ص وَ بِوِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَيْمَةِ الْمُهَدَّبِينَ الصَّادِقِينَ النَّاطِقِينَ الرَّاشِدِينَ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرَّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً

Then enter the Masjid and say, 'Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! This is a standing by the one seeking refuge with Allah<sup>-azwj</sup>, and with Muhammad<sup>-saww</sup>, and with Wilayah of Amir Al-Momineen<sup>-asws</sup>, and the Imams<sup>-asws</sup>, the guided, the truthful, the rightfully directing speakers, those Allah<sup>-azwj</sup> Kept the uncleanness away from them and Purified them<sup>-asws</sup> a Purification!

رَضِيْتُ بِهِمْ أَيْمَةً وَ هُدَاةً وَ مَوَالِي سَلَّمْتُ لِأَمْرِ اللَّهِ لَا أُشْرِكُ بِهِ شَيْئاً وَ لَا أُتَّخِذُ مَعَ اللَّهِ وَلِيّاً كَذَبَ الْعَادِلُونَ بِاللَّهِ وَ ضَلُّوا ضَلَالاً بَعِيداً حَسْبِيَ اللَّهُ وَ أَوْلِيَائِهِ اللَّهُ

I am pleased with them<sup>-asws</sup> as Imams<sup>-asws</sup>, and guided, and masters! I submit to the Commands of Allah<sup>-azwj</sup>! I do not associate anything with Him<sup>-azwj</sup> and I do not take a guardian with Allah<sup>-azwj</sup>! The ones equating with Allah<sup>-azwj</sup> are lying, and they have strayed a far straying! Allah<sup>-azwj</sup> and the guardians of Allah<sup>-azwj</sup> suffice me!

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص وَ أَنَّ عَلِيًّا وَ الْأَئِمَّةَ الْمَهْدِيِّينَ مِنْ ذُرِّيَّتِهِ ع أَوْلِيَاؤُهُ وَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and I testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and that Ali<sup>-asws</sup> and the Imams<sup>-asws</sup>, the guided ones from his<sup>-asws</sup> offspring, are His<sup>-azwj</sup> Guardians and Divine Authorities of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures!’

ثُمَّ صِرَ إِلَى الْأُسْطُوَانَةِ الرَّابِعَةِ مِمَّا يَلِي بَابَ الْأَنْمَاطِ وَ هِيَ بِحَدَايِ الْحَامِسَةِ وَ هِيَ أُسْطُوَانَةُ إِبْرَاهِيمَ ع فَصَلَّ عِنْدَهَا أَرْبَعَ رَكَعَاتٍ رَكَعَاتٍ بِالْحَمْدِ وَ الصَّمَدِ وَ رَكَعَاتٍ بِالْحَمْدِ وَ الْقَدْرِ.

Then come to the fourth pillar from what follows the ‘Anmaat’ door and it is parallel to the fifth, and it is the pillar of Ibrahim<sup>-as</sup>. Pray four units Salat at it, two units with Surah Al Hamd and Al Tawheed, and two units with Al-Hamd and Al-Qadr”<sup>.68</sup>

68 وَ قَالَ الشَّهِيدُ وَ مُؤَلِّفُ الْمَزَارِ الْكَبِيرِ رَحِمَهُمَا اللَّهُ ثُمَّ تَصِيرُ إِلَى الرَّابِعَةِ مِمَّا يَلِي الْأَنْمَاطَ تَسِيرُ إِلَى الْأُسْطُوَانَةِ بِمَقْدَارِ سَبْعَةِ أَدْوَعِ أَقْلٍ أَوْ أَكْثَرَ فَقَدْ رُوِيَ عَنْ مَوْلَانَا الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ جَاءَ فِي أَيَّامِ السِّفَاحِ حَتَّى دَخَلَ مِنْ بَابِ الْفَيْلِ فَنَبَّاسَرَ قَلِيلًا ثُمَّ دَخَلَ فَصَلَّى عِنْدَ الْأُسْطُوَانَةِ الرَّابِعَةِ وَ هِيَ بِحَدَايِ الْحَامِسَةِ

And Al-Shaheed and compiler of ‘Al-Mazar Al-Kabeer’, may Allah<sup>-azwj</sup> Mercy them, said, ‘Then come to the fourth (pillar) from what follows ‘Al-Anmaat’ (pillar) walking to the pillar a cubit, less or more, for it has been reported from our master Al-Sadiq Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> had come during the days of Al Saffah until he<sup>-asws</sup> entered the ‘Al feel’ door. Incline left a little then enter. Pray Salat by the fourth pole, and it is parallel to the fifth’.

فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ تِلْكَ أُسْطُوَانَةُ إِبْرَاهِيمَ ع تُصَلِّي أَرْبَعَ رَكَعَاتٍ

It was said to him<sup>-asws</sup> regarding that, so he<sup>-asws</sup> said: ‘That is the pole of Ibrahim<sup>-as</sup>, you should pray four units Salat”<sup>.69</sup>

ثُمَّ قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ فَإِذَا فَرَعْتَ مِنْهَا تَسْبِيحَ الزُّهْرَاءِ ع- وَ قُلِ السَّلَامُ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ الرَّاشِدِينَ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا وَ جَعَلَهُمْ أَنْبِيَاءَ مُرْسَلِينَ وَ حُجَّةً عَلَى الْخَلْقِ أَجْمَعِينَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ سَبْعَ مَرَّاتٍ

Then the Seyyid, may Allah<sup>-azwj</sup> Mercy him, said, ‘When you are free from it, glorify the glorification of (Syeda) Al-Zahra<sup>-asws</sup> and say, ‘The greeting be upon the righteous servants of Allah<sup>-azwj</sup>, the rightly guiding, those Allah<sup>-azwj</sup> Kept the uncleanness away from them and Purified them a purification, and Made them Messenger Prophets<sup>-as</sup> and Divine Authorities upon all the creatures, **and greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182] That is an Ordainment of the Mighty, the Knower [36:38] Greetings be upon Noah among the nations [37:79]**’ (seven times).

<sup>68</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 67

<sup>69</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 68 a

ثُمَّ تَقُولُ نَحْنُ عَلَى وَصِيَّتِكَ يَا وَلِيَّ الْمُؤْمِنِينَ الَّتِي أَوْصَيْتَ بِهَا ذُرِّيَّتَكَ مِنَ الْمُرْسَلِينَ وَالصِّدِّيقِينَ وَنَحْنُ مِنْ شِيعَتِكَ وَ شِيعَةُ نَبِيِّنَا مُحَمَّدٍ ص وَ عَلَيْكَ وَ عَلَى جَمِيعِ الْمُرْسَلِينَ وَ الْأَنْبِيَاءِ وَ الصِّدِّيقِينَ وَ نَحْنُ عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَ الْأَيْمَةِ الْمَهْدِيَّةِ وَ وِلَايَةِ مَوْلَانَا عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ

Then you should say, 'We are upon your<sup>-saww</sup> successor<sup>-asws</sup>, O guardian of the Momineen, which you<sup>-asws</sup> had bequeathed with to your<sup>-asws</sup> offspring from the Messengers<sup>-as</sup>, and the truthful, and we are from your<sup>-asws</sup> Shias and Shias of our Prophet Muhammad<sup>-saww</sup>, and upon you<sup>-asws</sup> and upon entirety of the Messengers<sup>-as</sup> and the Prophets<sup>-as</sup> and the truthful, and we are upon the nation of Ibrahim<sup>-as</sup> and the religion of Muhammad<sup>-saww</sup> the Prophet<sup>-as</sup>, the Ummy, and the guided Imams<sup>-asws</sup>, and Wilayah of our master Ali Amir Al-Momineen<sup>-asws</sup>!

السَّلَامُ عَلَى الْبَشِيرِ التَّذِيرِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ رَحْمَتُهُ وَ رِضْوَانُهُ وَ بَرَكَاتُهُ وَ عَلَى وَصِيَّتِهِ وَ خَلِيفَتِهِ الشَّاهِدِ لِلَّهِ مِنْ بَعْدِهِ عَلَى خَلْقِهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ع الصِّدِّيقِ الْأَكْبَرِ وَ الْفَارُوقِ الْمُبِينِ الَّذِي أَخَذَتْ بَيْعَتُهُ عَلَى الْعَالَمِينَ

The greeting be upon the giver of glad tidings, the warner, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup>, and His<sup>-azwj</sup> Mercy, and His<sup>-azwj</sup> Pleasure, and His<sup>-azwj</sup> Blessings, and upon his<sup>-saww</sup> successor<sup>-asws</sup>, and his<sup>-saww</sup> caliph, the witness for Allah<sup>-azwj</sup> from after him<sup>-saww</sup> upon His<sup>-azwj</sup> creatures, Ali Amir Al-Momineen<sup>-asws</sup>, the greatest truthful, and the manifest differentiator, the one you<sup>-saww</sup> took his<sup>-asws</sup> allegiance upon the world.

رَضِيَتْ بِهِمْ أَوْلِيَاءَ وَ مَوَالِيَ وَ حُكَّامًا فِي نَفْسِي وَ وُلْدِي وَ أَهْلِي وَ مَالِي وَ قَسَمِي وَ حَلْمِي وَ إِخْرَامِي وَ إِسْلَامِي وَ دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ حَيَاتِي وَ مَمَاتِي

I am pleased with them<sup>-asws</sup> as guardians, and masters, and rulers regarding myself, and my children, and my family, and my wealth, and my vows, and my permissible, and my prohibition, and my Islam, and my religion, and my world, and my Hereafter, and my life and my death!

أَنْتُمْ الْأَيْمَةُ فِي الْكِتَابِ وَ فَضْلُ الْمَقَامِ وَ فَضْلُ الْخِطَابِ وَ أَعْيُنُ الْحَيِّ الَّذِي لَا تَنَامُ وَ أَنْتُمْ حُكَمَاءُ اللَّهِ وَ بِكُمْ حَكَمَ اللَّهُ وَ بِكُمْ عُرِفَ حَقُّ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَنْتُمْ نُورُ اللَّهِ مِنْ بَيْنِ أَيْدِينَا وَ مِنْ خَلْفِنَا أَنْتُمْ سُنَّةُ اللَّهِ الَّتِي بِهَا سَبَقَ الْقَضَاءُ

You<sup>-asws</sup> are Imams<sup>-asws</sup> in the Book, and the decisive position, and the decisive address, and the living eyes which do not sleep, and you<sup>-asws</sup> are judges of Allah<sup>-azwj</sup> and through you<sup>-asws</sup> Allah<sup>-azwj</sup> Judges, and through you<sup>-asws</sup> the right of Allah<sup>-azwj</sup> is recognised! There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! You<sup>-asws</sup> are the Noor of Allah<sup>-azwj</sup> in our front, and (protect us) from our back! You<sup>-asws</sup> are the Sunnah of Allah<sup>-azwj</sup> by which the Decree is preceded!

يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا لَكُمْ مُسَلِّمٌ لَا أُشْرِكُ بِاللَّهِ شَيْئًا وَ لَا أَتَّخِذُ مِنْ دُونِهِ وَلِيًّا الْحَمْدُ لِلَّهِ الَّذِي هَدَانِي بِكُمْ وَ مَا كُنْتُ لِأَهْتَدِي لَوْ لَا أَنْ هَدَانِي اللَّهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا-

O Amir Al-Momineen<sup>-asws</sup>! I am a submitter to you<sup>-asws</sup> all submissively! I do not associate anything with Allah<sup>-azwj</sup>, and I do not take any guardian besides Him<sup>-azwj</sup>! The Praise is for Allah<sup>-azwj</sup> Who Guided me through you<sup>-asws</sup> all, and I would not have been guided had Allah<sup>-azwj</sup> not Guided me! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! The Praise is for Allah<sup>-azwj</sup> upon what He<sup>-azwj</sup> has Guided us!

ذِكْرُ الصَّلَاةِ وَالدُّعَاءِ عَلَى دَكَّةِ الْقَضَاءِ ثُمَّ امْضِ إِلَى دَكَّةِ الْقَضَاءِ فَصَلِّ عَلَيْهَا رَكَعَتَيْنِ تَقْرَأُ فِيهَا بَعْدَ الْحَمْدِ لِلَّهِ مَهْمَا أَرَدْتَ فَإِذَا فَرَغْتَ مِنْهَا سَلَّمْتَ وَ سَبَّحْتَ تَسْبِيحَ الزُّهْرَاءِ ع- وَ قُلْ

Mention of the Salat and the supplication upon the judging platform – Then continue to the judging platform and pray two units Salat upon it regarding in it after ‘The Praise be to Allah<sup>-azwj</sup>’, whatever you want. When you are free from it, perform Salaam and glorify the glorification of Al-Zahra<sup>-asws</sup> and say,

يَا مَالِكِي وَ مُلْكِي وَ مُتَعَمِّدِي بِالتَّعَمِّجِ مِنَ الْجِسَامِ مِنْ غَيْرِ اسْتِحْقَاقٍ وَجْهِي خَاضِعٌ لِمَا تَعْلُوهُ الْأَقْدَامُ لِجَلَالِ وَجْهِكَ الْكَرِيمِ لَا تَجْعَلْ هَذِهِ الشِّدَّةَ وَ لَا هَذِهِ الْمِحْنَةَ مُتَّصِلَةً بِاسْتِیْصَالِ الشَّأْفَةِ وَ امْتَنَحْنِي مِنْ فَضْلِكَ مَا لَمْ تَمْنَحْ بِهِ أَحَدًا مِنْ غَيْرِ مَسْأَلَةٍ أَنْتَ الْقَدِيمُ الْأَوَّلُ الَّذِي لَمْ تَزَلْ وَ لَا تَزَالُ

‘O my Master, my Sovereign, and the One Who has Enveloped me in immense bounties without any worthiness on my part! My face is humbled before that which feet tread upon, in reverence to Your<sup>-azwj</sup> Noble and Majestic Face! Do not let this hardship or this trial lead to complete annihilation. Grant me from Your<sup>-azwj</sup> Grace what You<sup>-azwj</sup> have never granted to anyone without them asking. You<sup>-azwj</sup> are the Eternal, the First, Who has always existed and will always remain!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ زَكِّ عَمَلِي وَ بَارِكْ لِي فِي أَجَلِي وَ اجْعَلْنِي مِنْ عَتَقَانِكَ وَ طَلْفَانِكَ مِنَ النَّارِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ-

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Forgive for me, and Mercy me, and Purify my deed, and Bless for me in my life term, and Make me from Your<sup>-azwj</sup> liberated ones from the Hellfire by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

ذِكْرُ الصَّلَاةِ وَ الدُّعَاءِ فِي بَيْتِ الطُّسْتِ الْمُنْتَصِلِ بِدَكَّةِ الْقَضَاءِ تُصَلِّي هُنَاكَ رَكَعَتَيْنِ فَإِذَا سَلَّمْتَ وَ سَبَّحْتَ فُئِلَ اللَّهُمَّ إِنِّي ذَخَرْتُ تَوْجِيدِي إِلَيْكَ وَ مَعْرِفِي بِكَ وَ إِخْلَاصِي لَكَ وَ إِفْرَازِي بِرُبُوبِيَّتِكَ وَ ذَخَرْتُ وَ لَآئِيَةً مَنْ أَنْعَمْتَ عَلَيَّ بِمَعْرِفَتِهِمْ مِنْ بَرِيَّتِكَ مُحَمَّدٍ وَ عَثَرْتَهُ صَلَّى اللَّهُ عَلَيْهِمْ لِيَوْمِ فَرَعِي إِلَيْكَ عَاجِلًا وَ آجِلًا وَ قَدْ فَرَغْتُ إِلَيْكَ وَ إِلَيْهِمْ يَا مَوْلَايَ فِي هَذَا الْيَوْمِ وَ فِي مَوْفِي هَذَا

Mention of the Salat and the supplication in the basin chamber connected with the judgment platform – ‘You should pray Salat of two units over there. When you have performed Salaat and glorified, say, ‘O Allah<sup>-azwj</sup>! I have preserved my belief in Your<sup>-azwj</sup> Oneness, my knowledge of You<sup>-azwj</sup>, my sincerity to You<sup>-azwj</sup>, and my acknowledgment of Your<sup>-azwj</sup> Lordship! I have also preserved the allegiance to those whom You<sup>-azwj</sup> have Blessed me with knowing from among Your<sup>-azwj</sup> creatures, Muhammad<sup>-saww</sup> and his<sup>-saww</sup> family, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, for a Day I panic to You<sup>-azwj</sup>, now and in the future, and I am panicking to You<sup>-azwj</sup> and to them<sup>-asws</sup>, O my Master in this day and in this pausing of mine!

وَ سَأَلْتُكَ مَا رَزَيْتَنِي مِنْ نِعْمَتِكَ وَ إِزَاحَةَ مَا أَحْشَاهُ مِنْ نِقْمَتِكَ وَ الْبَرَكَةَ فِيمَا رَزَقْتَنِيهِ وَ تَخَصُّبِ صَدْرِي مِنْ كُلِّ هَمٍّ وَ جَائِحَةٍ وَ مَعْصِيَةٍ فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي يَا أَرْحَمَ الرَّاحِمِينَ-

And I ask You<sup>-azwj</sup> for the purification of Your<sup>-azwj</sup> bounties upon me, the removal of what I fear from Your<sup>-azwj</sup> Punishment, and the Blessings in what You<sup>-azwj</sup> have provided me, the

protection of my heart from every worry, and calamity, and sin in my religion, and my worldly life, and my Hereafter, O the most Merciful of the merciful ones!’

أَقُولُ وَجَدْتُ فِي بَعْضِ مُؤَلَّفَاتِ قَدَمَاءِ أَصْحَابِنَا وَ يُسْتَحَبُّ أَنْ تُصَلِّيَ فِي بَيْتِ الطُّسْتِ وَ هُوَ مُتَّصِلٌ بِدَكَّةِ الْقَضَاءِ رَكْعَتَيْنِ فَقَدْ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع ذَلِكَ فَإِذَا سَلَّمْتَ فَقُلْ وَ ذَكَرَ الدُّعَاءَ

I say I have found in some of the writings of our early companions that it is recommended to perform two units of Salat in the basin chamber, which is connected to the judgment platform. That has been narrated from Abu Abdullah<sup>-asws</sup>. When you have performed the Salat, say’ – and he mentioned the supplication.

ثُمَّ قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ ذِكْرَ الصَّلَاةِ وَ الدُّعَاءِ فِي وَسْطِ الْمَسْجِدِ تُصَلِّيَ هُنَاكَ رَكْعَتَيْنِ تَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ الصَّمْدَ وَ الثَّانِيَةَ الْحَمْدَ وَ الْكَافِرُونَ فَإِذَا سَلَّمْتَ وَ سَبَّحْتَ فَقُلِ اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ إِلَيْكَ يَعُودُ السَّلَامُ وَ دَارُكَ دَارُ السَّلَامِ حَيْثَا رَبَّنَا مِنْكَ بِالسَّلَامِ

Then the Seyyid, may Allah<sup>-azwj</sup> Mercy him, said mentioning the Salat and the supplication in the middle of the Masjid, ‘You should pray two units Salat over there reading in the first, Surah Al Hamd, and Al Tawheed, and the second Surah Al Hamd and Al Kafiroun. When you have performed Salaam and glorified, say, ‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the ‘Salaam’, and from You<sup>-azwj</sup> is the ‘Salaam’, and to You<sup>-azwj</sup> returns the ‘Salaam’, and Your<sup>-azwj</sup> House is the House of peace. Cause us to live, our Lord<sup>-azwj</sup>, with the ‘Salaam’ from You<sup>-azwj</sup>!

اللَّهُمَّ إِنِّي صَلَّيْتُ هَذِهِ الصَّلَاةَ اتِّبَاعًا رَحْمَتِكَ وَ رِضْوَانِكَ وَ مَغْفِرَتِكَ وَ تَعْظِيمًا لِمَسْجِدِكَ اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْفَعْهَا فِي أَعْلَى عِلِّيِّينَ وَ تَقَبَّلْهَا مِنِّي يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah<sup>-azwj</sup>! I have prayed this Salat seeking Your<sup>-azwj</sup> Mercy, and Your<sup>-azwj</sup> Pleasure, and Your<sup>-azwj</sup> Forgiveness, and in reverence of Your<sup>-azwj</sup> Masjid! O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Raise us among the high Illiyeen, and Accept it from me, O most Merciful of the merciful ones!’

ثُمَّ امْضِ إِلَى الْأُسْطُوَانَةِ السَّابِعَةِ وَ قِفْ عِنْدَهَا وَ اسْتَقْبِلِ الْقِبْلَةَ وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص وَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ السَّلَامُ عَلَى آدَمَ وَ أُمَّنَا حَوَّاءَ السَّلَامُ عَلَى هَابِيلَ الْمُقْتُولِ ظُلْمًا وَ عُدُونَا عَلَى مَوَاهِبِ اللَّهِ وَ رِضْوَانِهِ

Then continue to the seventh pillar and pause at it, and face the Qiblah and say, ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup> and upon the nation (religion) of Rasool-Allah<sup>-saww</sup>, and there is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! The greeting be upon our father Adam<sup>-as</sup> and our mother Hawwa<sup>-as</sup>! The greeting be upon Habel<sup>-as</sup>, the one killed unjustly and aggressively upon the Gifts of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Pleasure!

السَّلَامُ عَلَى شَيْثِ صَفْوَةِ اللَّهِ الْمُخْتَارِ الْأَمِينِ وَ عَلَى الصَّفْوَةِ الصَّادِقِينَ مِنْ ذُرِّيَّتِهِ الطَّيِّبِينَ أَوْلَاهُمْ وَ آخِرِهِمُ السَّلَامُ عَلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ عَلَى ذُرِّيَّتِهِمُ الْمُخْتَارِينَ السَّلَامُ عَلَى مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَى عِيسَى رُوحِ اللَّهِ

The greeting be upon Shees<sup>-as</sup> elite of Allah<sup>-azwj</sup>, the Chosen, the trusted, and upon the truthful elites from his<sup>-as</sup> offspring, the goodly, their first one and their last one! The greeting be upon

Ibrahim<sup>-as</sup>, and Ismail<sup>-as</sup>, and Is'haq<sup>-as</sup>, and Yaqoub<sup>-as</sup>, and upon their Chosen offspring! The greeting be upon Musa<sup>-as</sup> converser of Allah<sup>-azwj</sup>! The greeting be upon Isa<sup>-as</sup> the Spirit of Allah<sup>-azwj</sup>!

السَّلَامُ عَلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ السَّلَامُ عَلَى عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَ ذُرِّيَّتِهِ الطَّيِّبِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكُمْ فِي الْأَوَّلِينَ السَّلَامُ عَلَيْكُمْ فِي الْآخِرِينَ السَّلَامُ عَلَى فَاطِمَةَ الزَّهْرَاءِ السَّلَامُ عَلَى الْأَيْمَةِ الْهَادِيَةِ شَهَدَاءِ اللَّهِ عَلَى خَلْقِهِ السَّلَامُ عَلَى الرَّقِيبِ الشَّاهِدِ عَلَى الْأُمَمِ رَبِّ الْعَالَمِينَ

The greeting be upon Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>, last of the Prophets<sup>-as</sup>! The greeting be upon Ali Amir Al-Momineen<sup>-asws</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! The greeting be upon you<sup>-asws</sup> among the former ones! The greeting be upon you<sup>-asws</sup> among the latter ones! The greeting be upon (Syeda) Fatima Al-Zahra<sup>-asws</sup>! The greeting be upon the Imams<sup>-asws</sup>, the guides, witnesses of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures! The greeting be upon the watcher, the martyr, the witness upon the communities of Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!'

ثُمَّ تَصَلِّيْ عِنْدَهَا أَرْبَعَ رَكَعَاتٍ تُقْرَأُ فِي الْأُولَى الْحَمْدُ وَ الْقَدْرُ وَ فِي الثَّانِيَةِ الْحَمْدُ وَ الصَّمَدُ وَ فِي الثَّلَاثَةِ وَ الرَّابِعَةِ مِثْلَ ذَلِكَ فَإِذَا فَرَغْتَ وَ سَبَّحْتَ تَسْبِيحَ الزَّهْرَاءِ ع- فَقُلِي

Then pray four units by it, reading in the first (Surahs) Al Hamd and Al Qadr, and in the second Al Hamd and Al Samad (Tawheed), and in the third and the fourth similar to that. When you are free and have glorified with the glorification of (Syeda) Al-Zahra<sup>-asws</sup>, say,

اللَّهُمَّ إِنِّي كُنْتُ قَدْ عَصَيْتُكَ فَإِنِّي قَدْ أَطَعْتُكَ فِي الْإِيمَانِ مِنِّي بِكَ مَتَا مَنَّاكَ عَلَيَّ لَا مَتَا مَنَّا مِنِّي عَلَيْكَ وَ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ لَكَ لَمْ أَخْذُ لَكَ وَلَدًا وَ لَمْ أَدْعُ لَكَ شَرِيكًا

'O Allah<sup>-azwj</sup>! If I have disobeyed You<sup>-azwj</sup>, so I have obeyed You<sup>-azwj</sup> in the Eman from me with You<sup>-azwj</sup> as a Conferment from You<sup>-azwj</sup> upon me, not as a conferment from me upon You<sup>-azwj</sup>, and I have obeyed You<sup>-azwj</sup> is most beloved of the things to You<sup>-azwj</sup>. I did not take a son being for You<sup>-azwj</sup> and did not claim there being an associate for You<sup>-azwj</sup>!

وَ قَدْ عَصَيْتُكَ فِي أَشْيَاءَ كَثِيرَةٍ عَلَى غَيْرِ وَجْهِ الْمُكَابَرَةِ لَكَ وَ لَا الْخُرُوجِ عَنْ عُبُودِيَّتِكَ وَ لَا الْجُحُودِ لِرُبُوبِيَّتِكَ وَ لَكِنِ اتَّبَعْتُ هَوَايَ وَ أَرَلِّي الشَّيْطَانَ بَعْدَ الْحُجَّةِ عَلَيَّ وَ الْبَيَانِ فَإِن تَعَذَّبْنِي فَبِدُنُوْبِي غَيْرِ ظَلَمٍ لِي وَ إِن تَعَفَّ عَنِّي وَ تَرَحَّمْنِي فَبِحُودِكَ وَ كَرَمِكَ يَا كَرِيمُ

And I have disobeyed You<sup>-azwj</sup> in many things without being upon an aspect of arrogance to You<sup>-azwj</sup> nor the exiting from Your<sup>-azwj</sup> servitude, nor the rejection of Your<sup>-azwj</sup> Lordship, but I followed my personal desires, and the Salat<sup>-la</sup> cause me to slip after the argument and the explanation (had come) to me, so if You<sup>-azwj</sup> were to Punish me it would be due to my sins, without being unjust to me, and if You<sup>-azwj</sup> were to Pardon me and Mercy me, it would be due to Your<sup>-azwj</sup> Generosity, and Your<sup>-azwj</sup> Benevolence, O Benevolent!

اللَّهُمَّ إِنَّ دُنُوْبِي لَمْ يَبْقَ لَهَا إِلَّا رَجَاءُ عَفْوِكَ وَ قَدْ قَدَّمْتُ آلَةَ الْحُرْمَانِ فَأَنَا أَسْأَلُكَ اللَّهُمَّ مَا لَا أَسْتَوْجِبُهُ وَ أَطْلُبُ مِنْكَ مَا لَا أَسْتَحِقُّهُ

O Allah-azwj! My sins, there does not remain for it except hope of Your-azwj Pardon, and I have sent ahead the tools of deprivation, so I hereby ask You-azwj, O Allah-azwj, what I am not obliged, and I seek from You-azwj what I don't deserve!

اللَّهُمَّ إِنَّ تَعَدَّبَنِي فَبِدُنُوبِي وَ لَمْ تَطْلُبْنِي شَيْئاً وَ إِنَّ تَغْفِرْ لِي فَخَيْرٌ رَاحِمٍ أَنْتَ يَا سَيِّدِي اللَّهُمَّ أَنْتَ أَنْتَ وَ أَنَا أَنَا أَنْتَ الْعَوَاذُ بِالْمَغْفِرَةِ وَ أَنَا الْعَوَاذُ بِالذُّنُوبِ وَ أَنْتَ الْمُتَّفَضِّلُ بِالْحِلْمِ وَ أَنَا الْعَوَاذُ بِالْجَهْلِ

O Allah-azwj! If You-azwj Punish me, it would be due to my sins and You-azwj will not be unjust to me of anything, and if You-azwj were to Forgive for me, so You-azwj are Best of the Merciful ones, O my Master! O Allah-azwj, You-azwj are You-azwj, and I am me! You-azwj are the Repeater with the Forgiveness, and I am the repeater with the sins, and You-azwj are the Gracious with the Forbearance, and I am the repeater with the ignorance!

اللَّهُمَّ فَإِنِّي أَسْأَلُكَ يَا كَنْزَ الضُّعْفَاءِ يَا عَظِيمَ الرَّجَاءِ يَا مُنْقِذَ الْعُرْقَى يَا مُنْجِيَ الْهَلْكَى يَا مُيْتِ الْأَحْيَاءِ يَا مُحْيِيَ الْمَوْتَى أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ الَّذِي سَجَدَ لَكَ شُعَاعُ الشَّمْسِ وَ دَوِيُّ الْمَاءِ وَ خَفِيفُ الشَّجَرِ وَ نُورُ الْقَمَرِ وَ ظُلْمَةُ اللَّيْلِ وَ ضَوْءُ النَّهَارِ وَ خَفْقَانُ الطَّيْرِ

O Allah-azwj! I ask You-azwj, O Treasure of the weak ones, O Mighty of the hope, O Saviour of the drowned, O Rescuer of the destroyed, O Causer of death to the living, O Causer of life to the dead! You-azwj are Allah-azwj! There is no god except You-azwj! You-azwj are the One the rays of the sun prostrate to You-azwj, and the sound of water, and rustle of the trees, and radiance of the moon, and darkness of the night, and illumination of the day, and flapping of the bird!

فَأَسْأَلُكَ اللَّهُمَّ يَا عَظِيمَ بِحَقِّكَ عَلَى مُحَمَّدٍ وَ آلِهِ الصَّادِقِينَ وَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الصَّادِقِينَ عَلَيْكَ وَ بِحَقِّكَ عَلَى عَلِيٍّ وَ بِحَقِّ عَلِيٍّ عَلَيْكَ وَ بِحَقِّكَ عَلَى فَاطِمَةَ وَ بِحَقِّ فَاطِمَةَ عَلَيْكَ وَ بِحَقِّكَ عَلَى الْحُسَيْنِ وَ بِحَقِّ الْحُسَيْنِ عَلَيْكَ وَ بِحَقِّكَ عَلَى الْحُسَيْنِ وَ بِحَقِّ الْحُسَيْنِ عَلَيْكَ

I ask You-azwj, O Allah-azwj, O Mighty, by Your-azwj Right upon Muhammad-saww and his-saww Progeny-asws, the truthful, and by the right of Muhammad-saww and his-saww Progeny-asws, the truthful, upon You-azwj, and by Your-azwj Right upon Ali-asws, and by the right of Ali-asws upon You-azwj, and by Your-azwj Right upon (Syeda) Fatima-asws and by the right of (Syeda) Fatima-asws upon You-azwj, and by Your-azwj Right upon Al-Hassan-asws and by the right of Al-Hassan-asws upon You-azwj, and by Your-azwj Right upon Al-Husayn-asws and by the right of Al-Husayn-asws upon You-azwj!

فَإِنَّ حُقُوقَهُمْ عَلَيْكَ مِنْ أَفْضَلِ نِعَامِكَ عَلَيْهِمْ وَ بِالشَّانِ الَّذِي لَكَ عِنْدَهُمْ وَ بِالشَّانِ الَّذِي لَهُمْ عِنْدَكَ

Their-asws rights upon You-azwj are from Your-azwj best bounties upon them-asws, and by the Glory which is for You-azwj in their-asws presence and by the glory which is for them-asws in Your-azwj Presence!

صَلِّ عَلَيْهِمْ يَا رَبِّ صَلَاةً دَائِمَةً مُنْتَهَى رِضَاكَ وَ اغْفِرْ لِي بِحَقِّ الذُّنُوبِ الَّتِي بَنَيْتَ وَ بَنَيْتَ وَ أَرْضِ عَنِّي خَلْقَكَ وَ أْتِمِّمْ عَلَيَّ نِعْمَتَكَ كَمَا أْتَمَمْتَهَا عَلَيَّ آبَائِي مِنْ قَبْلُ وَ لَا تَجْعَلْ لِأَحَدٍ مِنَ الْمَخْلُوقِينَ عَلَيَّ فِيهَا امْتِنَاناً وَ اغْنُ عَلَيَّ كَمَا مَنَنْتَ عَلَيَّ آبَائِي مِنْ قَبْلُ يَا كَهْبَعِصَ اللَّهُمَّ كَمَا صَلَّيْتَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ فَاسْتَجِبْ لِي دُعَائِي فِيمَا سَأَلْتُ يَا كَرِيمُ يَا كَرِيمُ-

Send Salawaat upon them<sup>-asws</sup> O Lord<sup>-azwj</sup>, a constant Salawaat to Your<sup>-azwj</sup> ultimate Pleasure, and Forgive for me through them<sup>-asws</sup> the sins which are between me and You<sup>-azwj</sup>, and be Please Your<sup>-azwj</sup> creatures on my behalf, and Complete upon me Your<sup>-azwj</sup> bounties just as You<sup>-azwj</sup> had Completed upon my forefathers from before, and do not Make any conferment to be for anyone of Your<sup>-azwj</sup> creatures upon me in it just as You<sup>-azwj</sup> has Conferred upon my forefathers from before, O **Kaf Ha Ya Ayn Suad [19:1]**, O Allah<sup>-azwj</sup>! Just as You<sup>-azwj</sup> had Sent upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, so Answer my supplication for me regarding what I have requested, O Benevolent, O Benevolent, O Benevolent!

ثُمَّ اسْجُدْ وَ قُلْ فِي سُجُودِكَ- يَا مَنْ يَقْدِرُ عَلَى حَوَائِجِ السَّائِلِينَ وَ يَعْلَمُ مَا فِي صَمِيرِ الصَّامِتِينَ يَا مَنْ لَا يَخْتَاجُ إِلَى التَّفْسِيرِ يَا مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ يَا مَنْ أَنْزَلَ الْعَذَابَ عَلَى قَوْمِ يُونُسَ وَ هُوَ يُرِيدُ أَنْ يُعَذِّبَهُمْ فَدَعَوْهُ وَ تَضَرَّعُوا إِلَيْهِ فَكَشَفَ عَنْهُمْ الْعَذَابَ وَ مَتَّعَهُمْ إِلَى حِينٍ

Then, do Sajdah and say in your Sajdah, 'O the One<sup>-azwj</sup> Who is Able upon the needs of requesters and Know what is in consciences of the silent ones! O the One<sup>-azwj</sup> Who is not needy to the interpretation! O the One<sup>-azwj</sup> Who Knows treachery of the eyes and what the chests conceal! O the One<sup>-azwj</sup> Who Sent down the Punishment upon the people of Yunus<sup>-as</sup> and He<sup>-azwj</sup> Wanted to Punishment, but they supplicated to Him<sup>-azwj</sup> and beseeched to Him<sup>-azwj</sup> so He<sup>-azwj</sup> Removed the Punishment from them and Let them enjoy for a time!

قَدْ تَرَى مَكَانِي وَ تَسْمَعُ دُعَائِي وَ تَعْلَمُ سِرِّي وَ عَلَانِيَتِي وَ خَالِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اكْفِنِي مَا أَهَمَّنِي مِنْ أَمْرِ دِينِي وَ دُنْيَايَ وَ آخِرَتِي يَا سَيِّدِي يَا سَيِّدِي سَبْعِينَ مَرَّةً

You<sup>-azwj</sup> Seeing my place, and are Hearing my supplication, and Know my secrets and my announcements, and my situation! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Suffice me of what worries me from matters of my world and my Hereafter! My Master, my Master!' (seventy times)

ثُمَّ انْفَعِ رَأْسَكَ مِنَ السُّجُودِ وَ قُلْ يَا رَبِّ أَسْأَلُكَ بَرَكَهَ هَذَا الْمَوْضِعِ وَ بَرَكَهَ أَهْلِهِ وَ أَسْأَلُكَ أَنْ تَرْزُقَنِي مِنْ رِزْقِكَ رِزْقًا حَالًا طَيِّبًا تَسُوِّفُهُ إِلَيَّ بِجَوْلِكَ وَ قُوَّتِكَ وَ أَنَا خَائِضٌ فِي عَافِيَةٍ يَا أَرْحَمَ الرَّاحِمِينَ.

Then raise your head from the Sajdah and say, 'O Lord<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for Blessings of this place and Blessings of its inhabitants, and I ask You<sup>-azwj</sup> to Provide me from Your<sup>-azwj</sup> sustenance, Permissible, good, Ushering it to me by Your<sup>-azwj</sup> Mighty and Your<sup>-azwj</sup> Strength, and I wade in the well-being, O most Merciful of the merciful ones!'"<sup>70</sup>

69 أَمَّا قَوْلُ قَالَ الشَّهِيدِ وَ مُؤَلِّفِ الْمَازِرِ الْكَبِيرِ رَحِمَهُمَا اللَّهُ بَعْدَ عَمَلِ الْأُسْطُوَانَةِ الرَّابِعَةِ ثُمَّ صَلَّى فِي صَحْنِ الْمَسْجِدِ أَرْبَعَ رَكَعَاتٍ لِلْحَوَائِجِ وَ رَكَعَتَيْنِ بِالْحَمْدِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ رَكَعَتَيْنِ بِالْحَمْدِ وَ إِنَّا أَنْزَلْنَاهُ إِذَا فَرَعْتَ فَسَبِّحْ تَسْبِيحَ الزُّهْرَاءِ فَقَدْ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع- أَنَّهُ قَالَ لِبَعْضِ أَصْحَابِهِ يَا فُلَانُ أَمَا تَعْلَمُونَ فِي الْحَاجَةِ أَمَا تَعْلَمُونَ فِي الْمَسْجِدِ الْأَعْظَمِ عِنْدَكُمْ فِي الْكُوفَةِ

I say, 'Al-Shaheed, and compiler of 'Al-Mazar Al-Kabeer', may Allah<sup>-azwj</sup> Mercy them, said after the acts of worship by the fourth pillar, 'Then pray four units Salat in the courtyard of the Masjid for the needs, two units with Surah Al Hamad and Al Tawheed, and two units with Al Hamd and Al Qadr. When you are free, glorify with glorification of Al-Zahra<sup>-asws</sup>, for it has been reported from Abu Abdullah<sup>-asws</sup> having said to one of his<sup>-asws</sup> companions, 'O so and so! Do

<sup>70</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 68 b

you not go out regarding the needs? Do you not pass by the Grand Masjid in your presence, in Al Kufa?’

قَالَ بَلَى

He said, ‘Yes’.

قَالَ فَصَلِّ فِيهِ أَرْبَعَ رَكَعَاتٍ وَ قُلْ إلهي إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَإِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ لَمْ أَخُذْ لَكَ وَلِداً وَ لَمْ أَدْعُ لَكَ شَرِيكاً وَ قَدْ عَصَيْتُكَ فِي أَشْيَاءَ كَثِيرَةٍ عَلَى غَيْرِ وَجْهِ الْمَكَابِرَةِ لَكَ وَ لَا الْإِسْتِكْبَارِ عَنْ عِبَادَتِكَ وَ لَا الْجُحُودِ لِرُؤُوسِيكَ وَ لَا الْخُرُوجِ عَنِ الْعُبُودِيَّةِ لَكَ

He<sup>-asws</sup> said: ‘Pray four units Salat in it and say, ‘My God<sup>-azwj</sup>! If I have disobeyed You<sup>-azwj</sup>, so I have obeyed You<sup>-azwj</sup> in most beloved of the things to You<sup>-azwj</sup>. I did not take a son being for You<sup>-azwj</sup> and I did not claim there being an associate for You<sup>-azwj</sup>, and I have disobeyed You<sup>-azwj</sup> in many things without being arrogant to You<sup>-azwj</sup> nor too proud from worshipping You<sup>-azwj</sup>, nor rejection of Your<sup>-azwj</sup> Lord<sup>-azwj</sup>, nor exiting from the servitude to You<sup>-azwj</sup>!

وَ لَكِنْ أَتَّبَعْتُ هَوَايَ وَ أَرْزَلَنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ وَ الْبَيَانِ فَإِنْ تُعَذِّبْنِي فَبِدُونِي غَيْرُ ظَالِمٍ أَنْتَ لِي وَ إِنْ تَغْفِرْ عَنِّي وَ تَرْحَمْنِي فَبِحُجُودِكَ وَ كَرَمِكَ يَا كَرِيمُ-

But I have followed my personal desires, and the Satan<sup>-la</sup> made me slip after the argument and the explanation (had come to me). So, if Your<sup>-azwj</sup> Punish me, it would be due to my sins without You<sup>-azwj</sup> being unjust, and if You<sup>-azwj</sup> were to Pardon me and Mercy me, it would be due to Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Benevolence, O Benevolent!’

وَ تَقُولُ أَيْضاً عَدَوْتُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ عَدَوْتُ بِغَيْرِ حَوْلٍ مِنِّي وَ لَا قُوَّةَ وَ لَكِنْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ يَا رَبِّ أَسْأَلُكَ بَرَكَةَ هَذَا الْبَيْتِ وَ بَرَكَةَ أَهْلِهِ وَ أَسْأَلُكَ أَنْ تَرْزُقَنِي رِزْقاً حَالِلاً طَيِّباً تَسُوِّفُهُ إِلَيَّ بِحَوْلِكَ وَ قُوَّتِكَ وَ أَنَا خَافِضٌ فِي عَافِيَتِكَ

And you should say as well, ‘I have come out by the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Strength without any might from me nor strength, but by the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Strength! O Lord<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for Blessings of this house and Blessings of its inhabitants, and I ask You<sup>-azwj</sup> to Provide me Permissible good sustenance Ushering it to me by Your<sup>-azwj</sup> Mighty and Strength, and I am wading in Your<sup>-azwj</sup> (Granted) well-being!’

وَ قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ ثُمَّ تُصَلِّيَ عِنْدَ الْحَامِسَةِ رَكَعَتَيْنِ تَقْرَأُ فِيهِمَا الْحَمْدَ وَ مَا شِئْتُمْ مِنَ السُّورِ فَإِذَا سَلَّمْتَ وَ سَبَّحْتَ فَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَمِيعِ أَسْمَائِكَ كُلِّهَا مَا عَلِمْنَا مِنْهَا وَ مَا لَا نَعْلَمُ

And the Seyyid, may Allah<sup>-azwj</sup> be Pleased with him, said, ‘Then pray two units Salat by the fifth (pillar) regarding in these (Surah) Al Hamd and whatever you like from the chapters. When you have performed Salaam, and have glorified, say, ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> with entirety of Your<sup>-azwj</sup> Names, all of them, what I know from these and what I don’t know!’

وَ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ الْكَبِيرِ الْأَكْبَرِ الَّذِي مِنْ دَعَاكَ بِهِ أَجَبْتَهُ وَ مَنْ سَأَلَكَ بِهِ أَعْطَيْتَهُ وَ مَنْ اسْتَنْصَرَكَ بِهِ نَصَرْتَهُ وَ مَنْ اسْتَعْفَرَكَ بِهِ عَفَرْتَ لَهُ وَ مَنْ اسْتَعَانَكَ بِهِ أَعْتَنَّهُ وَ مَنْ اسْتَرْزَقَكَ بِهِ رَزَقْتَهُ

And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Magnificent Name, the most Magnificent, the Great, the Greatest which, the one who supplicates with it, is Answered, and one who requests You<sup>-azwj</sup>

with it, is Granted, and one who seeks Your<sup>-azwj</sup> Help with it, You<sup>-azwj</sup> Help him, and one who seeks Your<sup>-azwj</sup> Forgiveness with it, Your<sup>-azwj</sup> Forgive for him, and one who seeks Your<sup>-azwj</sup> Assistance, You<sup>-azwj</sup> Assist him, and one who seeks Your<sup>-azwj</sup> sustenance with it, You<sup>-azwj</sup> Provide him!

وَمِنْ اسْتَعَاثِكَ بِهِ أَعْتَقْتَهُ وَمِنْ اسْتَرْحَمَكَ بِهِ رَحِمْتَهُ وَمَنْ اسْتَجَارَكَ بِهِ أَجْرْتَهُ وَمَنْ تَوَكَّلَ عَلَيْكَ بِهِ كَفَيْتَهُ وَمَنْ اسْتَعَصَمَكَ بِهِ عَصَمْتَهُ وَمَنْ اسْتَنْقَذَكَ بِهِ مِنْ النَّارِ أَنْقَذْتَهُ وَمَنْ اسْتَعَطَفَكَ بِهِ تَعَطَّفْتَ لَهُ وَمَنْ أَمَلَكَ بِهِ أَعْطَيْتَهُ

And one who seeks Your<sup>-azwj</sup> Help with it, You<sup>-azwj</sup> Help him, and one who seeks Your<sup>-azwj</sup> Mercy, You<sup>-azwj</sup> Mercy him, and one who seeks Your<sup>-azwj</sup> Shelter, You<sup>-azwj</sup> Shelter him, and one who relies upon You<sup>-azwj</sup> with it, You<sup>-azwj</sup> Suffice him, and one who seeks Your<sup>-azwj</sup> Protection with it, You<sup>-azwj</sup> Protect him, and one who seeks Your<sup>-azwj</sup> Saving with it from the Hellfire, You<sup>-azwj</sup> Save him, and one who seeks Your<sup>-azwj</sup> Compassion with it, You<sup>-azwj</sup> are Compassionate to him, and one who hopes to You<sup>-azwj</sup> with it, You<sup>-azwj</sup> Grant him!

الَّذِي اتَّخَذْتَ بِهِ آدَمَ صَفِيًّا وَ نُوحًا نَجِيًّا وَ إِبْرَاهِيمَ خَلِيلًا وَ مُوسَى كَلِيمًا وَ عِيسَى رُوحًا وَ مُحَمَّدًا حَبِيبًا وَ عَلِيًّا وَصِيًّا صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ أَنْ تَقْضِيَ لِي حَوَائِجِي وَ تَغْفِرَ عَمَّا سَلَفَ مِنْ ذُنُوبِي وَ تَنْقِضَ عَلَيَّ بِمَا أَنْتَ أَهْلُهُ وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ لِلدُّنْيَا وَ الْآخِرَةِ

(The Name) by which You<sup>-azwj</sup> Took Adam<sup>-as</sup> as an elite, and Noah<sup>-as</sup> as a saviour, and Ibrahim<sup>-as</sup> as a friend, and Musa<sup>-as</sup> as a converser, and Isa<sup>-as</sup> as Spirit, and Muhammad<sup>-saww</sup> as Beloved, and Ali<sup>-asws</sup> as successor<sup>-asws</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon them<sup>-as</sup> all, to Fulfil my needs for me, and Pardon what has passed from my sins, and be Gracious upon me with what You<sup>-azwj</sup> are Rightful of, and for entirety of the believing men and the believing women, for the world and the Hereafter!

يَا مُفْرَجَ هَمِّ الْمَهْمُومِينَ وَ يَا غِيَاثَ الْمَلْهُوفِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ يَا رَبَّ الْعَالَمِينَ-

O Reliever of worries of the worried, and O helper of the distressed! There is no god except You<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup>, O Lord<sup>-azwj</sup> of the worlds!

وَ قَدْ ذَكَرَ أَنَّهُ يَدْعُو أَيْضًا عِنْدَ الْخَامِسَةِ بِالِدُعَاءِ الَّذِي قَدَّمَاهُ وَ قَدْ اسْتَقْبَالَ الْقِبْلَةَ عِنْدَ السَّابِعَةِ- ثُمَّ امْضِ إِلَى ذِكْرِ زَيْنِ الْعَابِدِينَ ع وَ هِيَ عِنْدَ الْأَسْطُوَانَةِ الثَّالِثَةِ مِمَّا تَلِي بَابَ كِنْدَةَ فَتُصَلِّي عَلَيْهَا رَكَعَتَيْنِ تَقْرَأُ فِيهِمَا الْحَمْدَ وَ مَهْمَا أَرَدْتَ فَإِذَا سَلَّمْتَ وَ سَبَّحْتَ فَتُكَلِّمُكَ

And he mentioned that he had supplicated as well by the fifth (pillar) with the supplication which we have advanced, and the time of facing the Qiblah by the seventh (pillar), 'Then continue to the platform of Zayn Al Abideen<sup>-asws</sup>, and it is by the third pillar from what follows the 'Kinda' door, so pray two units Salat upon it, reading in these (Surah) Al Hamd, and whatever you want. When you have performed Salaam and glorified, say,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنَّ ذُنُوبِي قَدْ كَثُرَتْ وَ لَمْ يَبْقَ لَهَا إِلَّا رَجَاءُ عَفْوِكَ وَ قَدْ قَدَّمْتُ آلَةَ الْحِرْمَانِ إِلَيْكَ فَأَنَا أَسْأَلُكَ اللَّهُمَّ مَا لَا أَسْتَوْجِبُهُ وَ أَطْلُبُ مِنْكَ مَا لَا أَسْتَحِقُّهُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! My sins are many and there does not remain for it except hope of Your<sup>-azwj</sup> Pardon, and I have I have presented the instrument of deprivation to You<sup>-azwj</sup>, so I hereby ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, what I am not obliged, and I seek from You<sup>-azwj</sup> what I don't deserve!

اللَّهُمَّ إِنَّ تُعَذِّبَنِي فَبُدُّوْبِي وَ لَمْ تُظَلِّمْنِي شَيْئاً وَ إِنْ تَغْفِرْ لِي فَخَيْرٌ رَاجِعٌ أَنتَ يَا سَيِّدِي

O Allah<sup>-azwj</sup>! If You<sup>-azwj</sup> Punish me, it would be due to my sins and You<sup>-azwj</sup> would not be unjust to me of anything, and if You<sup>-azwj</sup> Forgive me, You<sup>-azwj</sup> are the Best Mercier, O my Master!

اللَّهُمَّ أَنْتَ أَنْتَ وَ أَنَا أَنَا أَنْتَ الْعَوَاذُ بِالْمَغْفِرَةِ وَ أَنَا الْعَوَاذُ بِالذُّوْبِ وَ أَنْتَ الْمُتَقَصِّلُ بِالْحِلْمِ وَ أَنَا الْعَوَاذُ بِالْجُهْلِ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are You<sup>-azwj</sup> and I am me! You<sup>-azwj</sup> are the Repeated with the Forgiveness and I am the repeater with the sins, and Your<sup>-azwj</sup> are the Gracious with the Forbearance and I am the repeater with the ignorance!

اللَّهُمَّ فَإِنِّي أَسْأَلُكَ يَا كَثْرَ الصُّعْطَاءِ يَا عَظِيمَ الرَّجَاءِ يَا مُنْقِذَ الْعَرْقَى يَا مُنْجِي الْهَلْكَى يَا مُبْتِئَ الْأَحْيَاءِ يَا مُحْيِي الْمَوْتَى أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ الَّذِي سَجَدَ لَكَ شُعَاعُ الشَّمْسِ وَ نُورُ الْقَمَرِ وَ ظِلْمَةُ اللَّيْلِ وَ ضَوْؤُ النَّهَارِ وَ حَقَّقَانُ الطَّيْرِ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> O Treasure of the weak ones, O Mighty of the hope, O Saviour of the drowned ones, O Rescuer of the destroyed, O Loving to the loving ones, O Reviver of the dead! You<sup>-azwj</sup> are Allah<sup>-azwj</sup> Who, there is no god except You<sup>-azwj</sup>! Your<sup>-azwj</sup> are the One to whom prostrate rays of the sun, and radiance of the moon, and darkness of the night, and illumination of the day, are flapping of the birds!

فَأَسْأَلُكَ اللَّهُمَّ يَا عَظِيمَ بِحَقِّكَ يَا كَرِيمَ عَلَى مُحَمَّدٍ وَ آلِهِ الصَّادِقِينَ وَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الصَّادِقِينَ عَلَيْكَ وَ بِحَقِّكَ عَلَى عَلِيٍّ وَ بِحَقِّ عَلِيٍّ عَلَيْكَ وَ بِحَقِّكَ عَلَى فَاطِمَةَ وَ بِحَقِّ فَاطِمَةَ عَلَيْكَ وَ بِحَقِّكَ عَلَى الْحَسَنِ وَ بِحَقِّ الْحَسَنِ عَلَيْكَ وَ بِحَقِّ الْحُسَيْنِ وَ بِحَقِّ الْحُسَيْنِ عَلَيْكَ فَإِنَّ حُقُوقَهُمْ مِنْ أَفْضَلِ إِنْعَامِكَ عَلَيْهِمْ وَ بِالشَّانِ الَّذِي لَكَ عِنْدَهُمْ وَ بِالشَّانِ الَّذِي لَهُمْ عِنْدَكَ

I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, O Mighty, by Your<sup>-azwj</sup> Right, O Benevolent, upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> the truthful, and by the right of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> the truthful, upon You<sup>-azwj</sup>, and by Your<sup>-azwj</sup> Right upon Ali<sup>-asws</sup> and by the right of Ali<sup>-asws</sup> upon You<sup>-azwj</sup>, and by Your<sup>-azwj</sup> Right upon Fatima<sup>-asws</sup> and by the right of Fatima<sup>-asws</sup> upon You<sup>-azwj</sup>, and by Your<sup>-azwj</sup> Right upon Al-Hassan<sup>-asws</sup> and by the right of Al-Hassan<sup>-asws</sup> upon You<sup>-azwj</sup>, and by Your<sup>-azwj</sup> Right upon Al-Husayn<sup>-asws</sup> and by the right of Al-Husayn<sup>-asws</sup> upon You<sup>-azwj</sup>, for their<sup>-asws</sup> rights are from the best of Your<sup>-azwj</sup> bounties upon them<sup>-asws</sup>, and by the Glory which is for You<sup>-azwj</sup> in their<sup>-asws</sup> presence, and by the glory which is for them<sup>-asws</sup> in Your<sup>-azwj</sup> Presence!

صَلِّ يَا رَبِّ عَلَيْهِمْ صَلَاةً دَائِمَةً مُنْتَهَى رِضَاكَ وَ اغْفِرْ لِي بِحَقِّ الذُّنُوبِ الَّتِي بَيْنِي وَ بَيْنَكَ وَ أَنْتُمْ نِعْمَتَكَ عَلَيَّ كَمَا أَمَدَمْتَهَا عَلَيَّ آبَائِي مِنْ قَبْلُ يَا كَهْبِعَصَّ اللَّهُمَّ كَمَا صَلَّيْتَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَاسْتَجِبْ لِي دُعَائِي فِيمَا سَأَلْتُكَ-

O Lord<sup>-azwj</sup>! Send Salawaat upon them<sup>-asws</sup> a constant Salawaat of Your<sup>-azwj</sup> ultimate Pleasure, and Forgive for me through them<sup>-asws</sup> the sins which are between me and You<sup>-azwj</sup>, and Complete Your<sup>-azwj</sup> bounties upon me just as You<sup>-azwj</sup> had Completed these upon my forefathers from before, O **Kaf Ha Ya Ayn Suad [19:1]**, O Allah<sup>-azwj</sup>! Just as You<sup>-azwj</sup> had Sent upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, so Answer my supplication for me regarding what I have requested!

ثُمَّ صَغَّ حَدِّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ قُلْ يَا سَيِّدِي يَا سَيِّدِي يَا سَيِّدِي صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي اغْفِرْ لِي اغْفِرْ لِي وَ أَحْبِبْ مِنْ قَوْلِكَ ذَلِكَ وَ احْشَعْ وَ ابْكِ وَ كَذَا اصْنَعْ بِالْحَدِّ الْأَيْسَرِ ثُمَّ ادْعُ بِمَا أَحْبَبْتَ-

Then place your right cheek upon the ground and say, 'O my Master, O my Master, O my Master! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Forgive for me, Forgive for me, Forgive for me!', and frequent from that word of yourself, and be fearful and cry. Do like that with the left cheek, then supplicate with whatever you like.

ثُمَّ امْضِ إِلَى دَكَّةِ بَابِ أَمِيرِ الْمُؤْمِنِينَ فَصَلِّ عَلَيْهَا أَرْبَعَ رَكَعَاتٍ بِالْحَمْدِ وَ مَا شِئْتَ مِنَ الْقُرْآنِ فَإِذَا فَرَعْتَ وَ سَبَّحْتَ فَقُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَقْضِ حَاجَتِي يَا اللَّهُ يَا مَنْ لَا يَحْيِبُ سَأَلُهُ وَ لَا يَنْفَدُ [يَنْفَدُ] نَائِلُهُ يَا قَاضِيَ الْحَاجَاتِ يَا مُجِيبَ الدَّعَوَاتِ يَا رَبَّ الْأَرْضِينَ وَ السَّمَاوَاتِ

Then continue to the bench (platform) of the door of Amir Al-Momineen<sup>-asws</sup>. Pray four units Salat upon it with (Surah) Al Hamd and whatever you like from the Quran. When you are free and have glorified, say, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup> and Fulfil my needs, O Allah<sup>-azwj</sup>! O the One<sup>-azwj</sup> Who does not disappoint His<sup>-azwj</sup> beggar, nor do His<sup>-azwj</sup> Awards deplete! O Fulfiller of the needs, O Responder of the supplication, O Lord<sup>-azwj</sup> of the earths and the skies!

يَا كَاشِفَ الْكُرْبَاتِ يَا وَاسِعَ الْعَطِيَّاتِ يَا دَافِعَ التَّقَمَّاتِ يَا مُبَدِّلَ السَّيِّئَاتِ حَسَنَاتٍ عُدَّ عَلَيْ بِطَوْلِكَ وَ فَضْلِكَ وَ إِحْسَانِكَ وَ اسْتَجِبْ دُعَائِي فِيمَا سَأَلْتُكَ وَ طَلَبْتُ مِنْكَ بِحَقِّي نَبِيِّكَ وَ وَصِيَّتِكَ وَ أَوْلِيَانِكَ الصَّالِحِينَ.

O Remover of the distresses, O Vast of the Awards, O Repeller of the scourges, O Replaces of the evil deeds into good deeds! Repeat upon me with Your<sup>-azwj</sup> Leniency, and Your<sup>-azwj</sup> Grace, and Your<sup>-azwj</sup> Favours, and Answer my supplication regarding what I have requested You<sup>-azwj</sup> and have sought from You<sup>-azwj</sup>, by the right of Your<sup>-azwj</sup> Prophet<sup>-sawww</sup>, and Your<sup>-azwj</sup> successor<sup>-asws</sup>, and Your<sup>-azwj</sup> righteous Guardians!'

صفة صلاة أخرى عند الباب المذكور و هما ركعتان فإذا فرغت منهما و سبحت فقل اللهم إني جئلت بساخنتك لِعلمي بوحدانيتك و صمدانيتك و إنه لا قادر على قضاء حاجتي غيرك و قد علمت يا رب أنه كلما شاهدت نعمتك علي اشتدت فاقني إليك و قد طرقتي يا رب من مهم أفرى ما قد عرفته لأنتك عالم غير معلم

Description of another Salat by the mentioned door, and these are two units. When you are free from these and have glorified, say, 'O Allah<sup>-azwj</sup>! I have sought refuge in Your<sup>-azwj</sup> courtyard due to my knowledge of Your<sup>-azwj</sup> Oneness and Your<sup>-azwj</sup> Self-sufficiency, and surely there is no one able upon fulfilling my needs apart from You<sup>-azwj</sup>, and You<sup>-azwj</sup> Know, O Lord<sup>-azwj</sup> that every time I have witnessed Your<sup>-azwj</sup> bounties upon me, my destitution to You<sup>-azwj</sup> has intensified, and there has knocked me down, O Lord<sup>-azwj</sup>, of my important matter what You<sup>-azwj</sup> Know, because You<sup>-azwj</sup> are a Knower without being taught!

وَ أَسْأَلُكَ بِالِاسْمِ الَّذِي وَضَعْتَهُ عَلَى السَّمَاوَاتِ فَانْتَشَقَّتْ وَ عَلَى الْأَرْضِينَ فَانْبَسَطَتْ وَ عَلَى النُّجُومِ فَانْتَشَرَتْ وَ عَلَى الْجِبَالِ فَاسْتَقَرَّتْ

And I ask You<sup>-azwj</sup> by the Name which You<sup>-azwj</sup> Placed upon the skies, so they were cleft asunder, and upon the earth, so these were extended, and upon the stars so these shone, and upon the mountains, so they settled!

وَ أَسْأَلُكَ بِالِاسْمِ الَّذِي جَعَلْتَهُ عِنْدَ مُحَمَّدٍ وَ عِنْدَ عَلِيٍّ - وَ عِنْدَ الْحُسَيْنِ وَ عِنْدَ الْأَيْمَةِ كُلِّهِمْ صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُقْضِي لِي يَا رَبَّ حَاجَتِي وَ تُبَسِّرَ عَسِيرَتَا وَ تُكْفِينِي مُهِمَّتَهَا وَ تُفْتَحَ لِي قُلُوبَهَا

And I ask You<sup>-azwj</sup> by the Name which You<sup>-azwj</sup> Made to be in the possession of Muhammad<sup>-saww</sup>, and with Ali<sup>-asws</sup>, and with Al-Hassan<sup>-asws</sup> and with Al-Husayn<sup>-asws</sup> and with the Imams<sup>-asws</sup>, all of them<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and O Lord<sup>-azwj</sup>, to Fulfil my needs for me, and to Ease its difficulties, and Suffice me of its worries, and Open its locks for me!

إِنِّ فَعَلْتُ ذَلِكَ فَلَكَ الْحَمْدُ وَ إِنِّ لَمْ تَفْعَلْ فَلَكَ الْحَمْدُ عَيْرَ جَائِرٍ فِي حُكْمِكَ وَ لَا حَائِفٍ فِي عَذْلِكَ-

If You<sup>-azwj</sup> do that, for You<sup>-azwj</sup> is the Praise, and if You<sup>-azwj</sup> don't Do it, for You<sup>-azwj</sup> is the Praise, without being tyrannous in Your<sup>-azwj</sup> Judgment nor do I fear regarding Your<sup>-azwj</sup> Justice!'

ثُمَّ تَبَسُّطُ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ تَقُولُ اللَّهُمَّ إِنَّ يُونُسَ بَنَ مَتَّى عَ عَبْدُكَ وَ نَبِيُّكَ دَعَاكَ فِي بَطْنِ الْحُوتِ فَاسْتَجَبْتَ لَهُ وَ أَنَا أَدْعُوكَ فَاسْتَجِبْ لِي بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ- وَ تَدْعُو بِمَا تُحِبُّ

Then extend your right cheek upon the ground and say, 'O Allah<sup>-azwj</sup>! Yunus Bin Matta<sup>-as</sup>, Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Prophet<sup>-as</sup>, supplicated to You<sup>-azwj</sup> in the belly of the whale, so You<sup>-azwj</sup> Responded to him<sup>-as</sup>, and I am supplicating to You<sup>-azwj</sup>, so Respond to me by the right of Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!' – and supplicate with that you like.

ثُمَّ تَقْلِبُ خَدَّكَ الْأَيْسَرَ وَ تَقُولُ اللَّهُمَّ إِنَّكَ أَمَرْتَ بِالِدُعَاءِ وَ تَكَلَّمْتَ بِالْإِجَابَةِ وَ أَنَا أَدْعُوكَ كَمَا أَمَرْتَنِي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اسْتَجِبْ لِي كَمَا وَعَدْتَنِي يَا كَرِيمُ-

Then turn your left cheek and say, 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> have Commanded with the supplication, and You<sup>-azwj</sup> have Guarantee the Response, and I am supplicating to You<sup>-azwj</sup> just as Your<sup>-azwj</sup> had Commanded me, so Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Respond to me just as You<sup>-azwj</sup> have Promised me, O Benevolent!'

ثُمَّ تَعُودُ إِلَى السُّجُودِ وَ تَقُولُ يَا مُعَزِّزُ كُلِّ ذَلِيلٍ وَ يَا مُذِلَّ كُلِّ عَزِيزٍ تَعَلَّمْ كُرْبَتِي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ فَرِّجْ عَنِّي يَا كَرِيمُ-

Then return to the Sajdah and say, 'O Honourer of every humiliated, and O Humiliator of every honourable! You<sup>-azwj</sup> Know my distress, so Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Relieve from me, O Benevolent!'

صفة صلاة للحاجة عند الباب المذكور تصلي أربع ركعات فإذا فرغت و سبحت فقل اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ لَا تَرَاهُ الْعُيُونُ وَ لَا تُحِيطُ بِهِ الظُّنُونُ وَ لَا يَصِفُهُ الْوَاصِفُونَ وَ لَا تُغَيِّرُهُ الْحَوَادِثُ وَ لَا تُغْنِيهِ الدُّهُورُ تَعَلَّمْ مَنَاقِبَ الْجِبَالِ وَ مَكَائِلَ الْبِحَارِ وَ وَرَقَ الْأَشْجَارِ وَ زَمَانَ الْقَفَارِ وَ مَا أَضَاءَتْ بِهِ الشَّمْسُ وَ الْقَمَرُ وَ أَظْلَمَ عَلَيْهِ اللَّيْلُ وَ وَضَحَ عَلَيْهِ النَّهَارُ وَ لَا تُوَارِي مِنْكَ سَمَاءٌ سَمَاءً وَ لَا أَرْضٌ أَرْضاً وَ لَا جَبَلٌ مَا فِي أَصْلِهِ وَ لَا بَحْرٌ مَا فِي قَعْرِهِ

Description of Salat for the need by the mentioned door – You should pray four units Salat. When you are free and have glorified, say, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O the One<sup>-azwj</sup> Whom the eyes cannot see, nor can the thoughts encompass Him<sup>-azwj</sup>, nor can the describers describe Him<sup>-azwj</sup>, nor do the occurrences change Him<sup>-azwj</sup>, nor do the times annihilate Him<sup>-azwj</sup>! You<sup>-azwj</sup> Know weights of the mountains, and measurements of the oceans, and leaves of the trees, and grains of sand of the deserts, and what is illuminated by the sun and the moon and the night darkens upon it and the days brighten upon, and a sky does not cover a sky from You<sup>-azwj</sup>, nor an earth by an earth, nor a mountain what is it its base, nor an ocean what it is its depths!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ خَيْرَ أَمْرِي آخِرَهُ وَ خَيْرَ أَعْمَالِي خَوَاتِيمَهَا وَ خَيْرَ أَيَّامِي يَوْمَ الْفَلَاحِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Make best of my affairs to be its last, and best of my deeds its ending, and best of my days, the day I meet You<sup>-azwj</sup>, You<sup>-azwj</sup> are Able upon all things!

اللَّهُمَّ مَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ وَ مَنْ كَادَنِي فَكَدْهُ وَ مَنْ بَغَانِي بِهَلَكَةٍ فَأَهْلِكْهُ وَ اكْفِنِي مَا أَهَمَّنِي مِمَّنْ أَدْخَلَ هَمَّهُ عَلَيَّ

O Allah<sup>-azwj</sup>! One who intends me with evil, Intend him, and one who plots against me, Plan against him, and one who seeks to destroy me, Destroy him, and Suffice me of what worries me from the ones who enters worries upon me!

اللَّهُمَّ أَدْخِلْنِي فِي دِرْعِكَ الْحُصِينَةِ وَ اسْتُرْنِي بِسِتْرِكَ الْوَاقِي يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْهُ شَيْءٌ اكْفِنِي مَا أَهَمَّنِي مِنَ الدُّنْيَا وَ الْآخِرَةِ وَ صَدِّقْ قَوْلِي وَ فَعِّلِي يَا شَفِيقُ يَا رَفِيقُ فَزَجَّ عَنِّي الْمَضِيقُ وَ لَا تُحْمَلْنِي مَا لَا أُطِيقُ

O Allah<sup>-azwj</sup>! Enter me into Your<sup>-azwj</sup> fortifying shield, and Conceal me with Your<sup>-azwj</sup> saving cover!  
O One Who Suffices from all things and nothing suffices from Him<sup>-azwj</sup>! Suffice me of what worries me from matters of the world and the Hereafter, and Ratify my words and my actions,  
O Compassionate, O Kind! Relieve from me the constriction and do not Load on me what I cannot endure!

اللَّهُمَّ احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ احْزِنِي بِقُدْرَتِكَ عَلَيَّ يَا أَرْحَمَ الرَّاحِمِينَ يَا عَلِيُّ يَا عَظِيمَ أَنْتَ عَالِمٌ بِحَاجَتِي وَ عَلَيَّ فَضَائِلُهَا قَدِيرٌ وَ هِيَ لَدَيْكَ يَسِيرٌ وَ أَنَا إِلَيْكَ فَقِيرٌ فَمَنْ عَلَيَّ بِهَا يَا كَرِيمُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! Guard me with Your Eye which does not sleep, and Mercy me with Your<sup>-azwj</sup> Power upon me, O most Merciful of the merciful ones! O Exalted, O Mighty! You<sup>-azwj</sup> are a Knower of my needs, and Able upon Fulfilling these, and these are insignificant before You<sup>-azwj</sup>, and I am poor to You<sup>-azwj</sup>, so Confer upon me with these, O Benevolent, You<sup>-azwj</sup> are Able upon all things!

ثُمَّ تَسْجُدُ وَ تَقُولُ إلهي قَدْ عَلِمْتَ حَوَائِجِي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اقْضِهَا وَ قَدْ أَحْصَيْتَ ذُنُوبِي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْهَا يَا كَرِيمُ-

Then perform Sajdah and say, 'O my God<sup>-azwj</sup>! You<sup>-azwj</sup> Know my needs, so Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Fulfil these, and You<sup>-azwj</sup> have Counted my sins, so Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Forgive these, O Benevolent!'

ثُمَّ تَقْلِبُ حَدَّكَ الْأَيْمَنَ وَ تَقُولُ إِنْ كُنْتُ بِمَسْنِ الْعَبْدِ فَأَنْتَ نِعْمَ الرَّبُّ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ-

Then your right cheek and say, 'If I have been the worst servant, so You<sup>-azwj</sup> are the Best Lord<sup>-azwj</sup>! Do with me what You<sup>-azwj</sup> are Rightful of, and do not Do with me what I am rightful of, O most Merciful of the merciful ones!'

ثُمَّ تَقْلِبُ حَدَّكَ الْأَيْسَرَ وَ تَقُولُ اللَّهُمَّ إِنْ عَظُمَ الذَّنْبُ مِنْ عِنْدِكَ فَلْيُحْسِنِ الْعَفْوُ مِنْ عِنْدِكَ يَا كَرِيمُ-

Then turn your left cheek and say, 'O Allah<sup>-azwj</sup>! If the sin of Your<sup>-azwj</sup> servant is mighty, let the Pardon be excellent from You<sup>-azwj</sup>, O Benevolent!'

ثُمَّ تَعُوذُ إِلَى السُّجُودِ وَ تَقُولُ ارْحَمْ مَنْ أَسَاءَ وَ اقْتَرَفَ وَ اسْتَكَانَ وَ اعْتَرَفَ -

Then return to the Sajdah and say, 'Mercy the one who has offended, and committed, and submitted, and acknowledged!'

ثم صل في المكان الذي ضرب فيه أمير المؤمنين صلوات الله عليه- و هو الإيوان المجاور للباب المقدم ذكره ركعتين كل ركعة بالحمد و سورة فإذا سلمت و سبحت فقل

Then pray Salat in the place which Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, had been struck, and it is the hall next door to the door whose mention has preceded, two units Salat, each unit with Surah Al Hamd and a Surah. When you have performed Salaam and have glorified, say: -

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْفَيْحَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ وَ لَمْ يَهْتِكِ السِّرَّ وَ السَّرِيرَةَ يَا عَظِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى يَا مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الرَّجَاءِ يَا سَيِّدِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا كَرِيمٌ.

'O One Who Reveals the beautiful and Conceals the ugly! O the One<sup>-azwj</sup> Who does not Seize for the crimes and does not Violate the veil and the secret! O Mighty of the Pardon! O Excellent of the Overlooking! O Vast of the Forgiveness! O Extender of the Hands with the Mercy! O Companions of every whisper! O End-point of every complaint! O Benevolent of the Forgiveness! O Mighty of the hope! O my Master! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Do with me what You<sup>-azwj</sup> are Rightful of, O Benevolent!''<sup>71</sup>

70 أَقُولُ قَالَ الشَّهِيدُ وَ مُؤَلِّفَ الْمَزَارِ الْكَبِيرِ رَحِمَهُمَا اللَّهُ وَ تَقُولُ أَيضاً إِلَهِي قَدْ مَدَّ إِلَيْكَ الْخَاطِئُ الْمُدْنِبُ يَدَيْهِ لِحُسْنِ ظَنِّهِ بِكَ إِلَهِي قَدْ جَلَسَ الْمُسِيءُ بَيْنَ يَدَيْكَ مُقَرَّباً لَكَ بِسُوءِ عَمَلِهِ رَاجِئاً مِنْكَ الصَّفْحَ عَنْ رَلِّهِ

I say, 'Al-Shaheed, and compiler of Al-Mazar Al-Kabeer, may Allah<sup>-azwj</sup> Mercy them, said, 'And you should say as well, 'My God<sup>-azwj</sup>! The wrongdoer, the sinner has extended his hands due to his goodly thoughts with You<sup>-azwj</sup>! My God<sup>-azwj</sup>! The evil doer is sitting before You<sup>-azwj</sup> accepting to You<sup>-azwj</sup> of his evil deeds desiring the Forgiveness from You<sup>-azwj</sup> of his slips!

إِلَهِي قَدْ رَفَعَ الظَّالِمُ كَفَيْهِ إِلَيْكَ رَاجِئاً لِمَا بَيْنَ يَدَيْكَ فَلَا تُحْيِيهِ بِرَحْمَتِكَ مِنْ فَضْلِكَ إِلَهِي قَدْ جَنَّا الْعَائِدُ إِلَى الْمَعَاصِي بَيْنَ يَدَيْكَ خَائِفاً مِنْ يَوْمٍ تَجْتَوِيهِ الْخَلَائِقُ بَيْنَ يَدَيْكَ

My God<sup>-azwj</sup>! The unjust has raised his hand to You<sup>-azwj</sup> hoping for what is in front of You<sup>-azwj</sup> do so not disappoint him from Your<sup>-azwj</sup> Grace! My God<sup>-azwj</sup>! The repeater of his sins is kneeling in front of You<sup>-azwj</sup>, fearful from the day the creatures will be kneeling in front of You<sup>-azwj</sup>!

<sup>71</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 69

إِلَهِي جَاءَكَ الْعَبْدُ الْخَاطِئُ فَرِعَا مُشْفِقًا وَ رَفَعَ إِلَيْكَ طَرْفَهُ حَذِرًا رَاجِيًا وَ فَاضَتْ عَيْنُهُ مُسْتَعْفِرًا نَادِمًا إِلَهِي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي بِرَحْمَتِكَ يَا خَيْرَ الْغَافِرِينَ-

My God<sup>-azwj</sup>! The wrongdoing servant has come to You<sup>-azwj</sup> in panic, dreading, and raising his eyes to You<sup>-azwj</sup> cautiously, hoping, and his tears are pouring seeking Forgiveness remorsefully! My God<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Forgive for me by Your<sup>-azwj</sup> Mercy, O Best of the forgivers!

ثُمَّ قَالُوا مُنَاجَاةَ أَمِيرِ الْمُؤْمِنِينَ ع اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمَانَ يَوْمَ لَا يَنْفَعُ مَالٌ وَ لَا بَنُونَ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ وَ أَسْأَلُكَ الْأَمَانَ يَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

Then they said, 'A Munajaat by Amir Al-Momineen<sup>-asws</sup> – 'O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the security **On a Day neither wealth nor sons would be of benefit [26:88] Except one who comes to Allah with an unblemished heart [26:89];** and I ask You<sup>-azwj</sup> for the security **on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27]!**

وَ أَسْأَلُكَ الْأَمَانَ يَوْمَ يَعْرِفُ الْمُجْرِمُونَ بِسِيْمَاهُمْ فَيُخَذُ بِالنَّوَاصِي وَ الْأَفْدَامِ وَ أَسْأَلُكَ الْأَمَانَ يَوْمَ لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَ لَا مَوْلُودٌ هُوَ جَارٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ

And I ask You<sup>-azwj</sup> for the security on a Day **The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet [55:41];** and I ask You<sup>-azwj</sup> for the security **on the Day when neither will a father avail his son, nor a son avail his father of anything. Surely, the Promise of Allah is True, [31:33]!**

وَ أَسْأَلُكَ الْأَمَانَ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ وَ أَسْأَلُكَ الْأَمَانَ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَ الْأَمْرُ لِلَّهِ

And I ask You<sup>-azwj</sup> for the security on a Day **the unjust ones will not benefit from their excuses, and for them is the Curse, and for them is the evil abode [40:52];** and I ask You<sup>-azwj</sup> for the security **on The Day on which no soul shall control anything for a soul; and the Command on that Day will be for Allah [82:19]!**

وَ أَسْأَلُكَ الْأَمَانَ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَ أُمِّهِ وَ أَبِيهِ وَ صَاحِبَتِهِ وَ نَبِيهِ لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُعْنِيهِ

And I ask You<sup>-azwj</sup> for the security on a Day **the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36] For every person from them on that Day, would be a concern occupying him [80:37]!**

وَ أَسْأَلُكَ الْأَمَانَ يَوْمَ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِنَبِيٍّ وَ صَاحِبَتِهِ وَ أَخِيهِ وَ فَصِيلَتِهِ الَّتِي تُؤْوِيهِ وَ مَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ كَذَّابًا لَهَا لَطْفٌ نَزَّاعَةً لِلشَّوَى

And I ask You<sup>-azwj</sup> for the security on a Day **The criminal would love it if he would redeem himself from a Punishment on that Day by his sons [70:11] And his (female) companion, and his brother [70:12] And his kinsfolk who had sheltered him [70:13] And ones in the earth**

**altogether, then they could rescue him [70:14] Never! It is a flame [70:15] Dragging them for the roasting [70:16]!**

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمَوْلَى وَ أَنَا الْعَبْدُ وَ هَلْ يَرْحَمُ الْعَبْدَ إِلَّا الْمَوْلَى مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمَالِكُ وَ أَنَا الْمَمْلُوكُ وَ هَلْ يَرْحَمُ الْمَمْلُوكَ إِلَّا الْمَالِكُ  
مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْعَزِيزُ وَ أَنَا الذَّلِيلُ وَ هَلْ يَرْحَمُ الذَّلِيلَ إِلَّا الْعَزِيزُ

My Master, O my Master! You<sup>-azwj</sup> are the Master and I am the slave, and does anyone mercy the slave except his master? My Master, O my Master! You<sup>-azwj</sup> are the Owner and I am the owned, and does anyone mercy the owned except the owner? My Master, O my Master! You<sup>-azwj</sup> are the Mighty and I am the servile, and does anyone mercy the servile except the Mighty?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْخَالِقُ وَ أَنَا الْمَخْلُوقُ وَ هَلْ يَرْحَمُ الْمَخْلُوقَ إِلَّا الْخَالِقُ مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْعَظِيمُ وَ أَنَا الْحَقِيرُ وَ هَلْ يَرْحَمُ الْحَقِيرَ إِلَّا الْعَظِيمُ  
مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْقَوِيُّ وَ أَنَا الضَّعِيفُ وَ هَلْ يَرْحَمُ الضَّعِيفَ إِلَّا الْقَوِيُّ

My Master, O my Master! You<sup>-azwj</sup> are the Creator and I am the created, and does anyone mercy the created except the Creator? My Master, O my Master! You<sup>-azwj</sup> are the Magnificent and I am the insignificant, and does anyone mercy the insignificant except the Magnificent? My Master, O my Master! You<sup>-azwj</sup> are the Strong and I am the weak, and does anyone mercy the weak except the strong?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْغَنِيُّ وَ أَنَا الْفَقِيرُ وَ هَلْ يَرْحَمُ الْفَقِيرَ إِلَّا الْغَنِيُّ مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمُعْطِي وَ أَنَا السَّائِلُ وَ هَلْ يَرْحَمُ السَّائِلَ إِلَّا الْمُعْطِي مَوْلَايَ  
يَا مَوْلَايَ أَنْتَ الْحَيُّ وَ أَنَا الْمَيِّتُ وَ هَلْ يَرْحَمُ الْمَيِّتَ إِلَّا الْحَيُّ

My Master, O my Master! You<sup>-azwj</sup> are the Rich and I am the poor, and does anyone mercy the poor except the rich? My Master, O my Master! You<sup>-azwj</sup> are the Giver and I am the requester, and does anyone mercy the requester except the giver? My Master, O my Master! You<sup>-azwj</sup> are the Living and I am the dead, and does anyone mercy the dead except the Living?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْبَاقِي وَ أَنَا الْفَانِي وَ هَلْ يَرْحَمُ الْفَانِي إِلَّا الْبَاقِي مَوْلَايَ يَا مَوْلَايَ أَنْتَ الدَّائِمُ وَ أَنَا الرَّائِلُ وَ هَلْ يَرْحَمُ الرَّائِلَ إِلَّا الدَّائِمُ مَوْلَايَ يَا  
مَوْلَايَ أَنْتَ الرَّازِقُ وَ أَنَا الْمَرْزُوقُ وَ هَلْ يَرْحَمُ الْمَرْزُوقَ إِلَّا الرَّازِقُ

My Master, O my Master! You<sup>-azwj</sup> are the Everlasting and I am the perishable, and does anyone mercy the perishable except the Everlasting? My Master, O my Master! You<sup>-azwj</sup> are the Permanent and I am the transient, and does anyone mercy the transient except the Permanent? My Master, O my Master! You<sup>-azwj</sup> are the Provider and I am the provided, and does anyone mercy the provided except the Provider?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْجَوَادُّ وَ أَنَا الْبَخِيلُ وَ هَلْ يَرْحَمُ الْبَخِيلَ إِلَّا الْجَوَادُّ مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمُعَافِي وَ أَنَا الْمُبْتَئِلَى وَ هَلْ يَرْحَمُ الْمُبْتَئِلَى إِلَّا الْمُعَافِي  
مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْكَبِيرُ وَ أَنَا الصَّغِيرُ وَ هَلْ يَرْحَمُ الصَّغِيرَ إِلَّا الْكَبِيرُ

My Master, O my Master! You<sup>-azwj</sup> are the Generous and I am the stingy, and does anyone mercy the stingy except the Generous? My Master, O my Master! You<sup>-azwj</sup> are the Healer and I am the afflicted, and does anyone mercy the afflicted except the healer? My Master, O my Master! You<sup>-azwj</sup> are the Big and I am the small, and does anyone mercy the small except the big?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْهَادِي وَ أَنَا الضَّالُّ وَ هَلْ يَرْحَمُ الضَّالَّ إِلَّا الْهَادِي مَوْلَايَ يَا مَوْلَايَ أَنْتَ الرَّحِيمُ وَ أَنَا الْمَرْحُومُ وَ هَلْ يَرْحَمُ الْمَرْحُومَ إِلَّا الرَّحِيمُ  
مَوْلَايَ يَا مَوْلَايَ أَنْتَ السُّلْطَانُ وَ أَنَا الْمُمْتَحَنُ هَلْ يَرْحَمُ الْمُمْتَحَنَ إِلَّا السُّلْطَانُ

My Master, O my Master? You<sup>-azwj</sup> are the Guide and I am the lost, and does anyone mercy the lost except the guide? My Master, O my Master! You<sup>-azwj</sup> are the Beneficent and I am the deprived, and does anyone mercy the deprived except the Beneficent? My Master, O my Master! You<sup>-azwj</sup> are the Sovereign and I am the tested, and does anyone mercy the tested except the sovereign?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الدَّلِيلُ وَ أَنَا الْمُنْتَحِرُ وَ هَلْ يَرْحَمُ الْمُنْتَحِرَ إِلَّا الدَّلِيلُ مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْعَفُورُ وَ أَنَا الْمُنْدَبُ وَ هَلْ يَرْحَمُ الْمُنْدَبَ إِلَّا الْعَفُورُ  
مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْعَالِبُ وَ أَنَا الْمَغْلُوبُ وَ هَلْ يَرْحَمُ الْمَغْلُوبَ إِلَّا الْعَالِبُ

My Master, O my Master! You<sup>-azwj</sup> are the Pointer and I am the confused, and does anyone mercy the confused except the pointer? My Master, O my Master! You<sup>-azwj</sup> are the Forgiver and I am the sinner, and does anyone mercy the sinner except the forgiver? My Master, O my Master! You<sup>-azwj</sup> are the Prevailer and I am the prevailed, and does anyone mercy the prevailed except the prevailer?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الرَّبُّ وَ أَنَا الْمَرْئُوبُ وَ هَلْ يَرْحَمُ الْمَرْئُوبَ إِلَّا الرَّبُّ مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمُتَكَبِّرُ وَ أَنَا الْخَاشِعُ وَ هَلْ يَرْحَمُ الْخَاشِعَ إِلَّا الْمُتَكَبِّرُ

My Master, O my Master! You<sup>-azwj</sup> are the Fosterer and I am the fostered, and does anyone mercy the fostered except the fosterer? My Master, O my Master! You<sup>-azwj</sup> are the Supreme and I am the inferior, and does anyone mercy the inferior except the supreme!

مَوْلَايَ يَا مَوْلَايَ اِرْحَمْنِي بِرَحْمَتِكَ وَ اِرْضَ عَنِّي بِجُودِكَ وَ كَرَمِكَ وَ فَضْلِكَ يَا ذَا الْجُودِ وَ الْإِحْسَانِ وَ الطَّوْلِ وَ الْإِيمَانِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

My Master, O my Master! Mercy me by Your<sup>-azwj</sup> Mercy, and Be Pleased with me by Your<sup>-azwj</sup> Generosity and Your<sup>-azwj</sup> Benevolent and Your<sup>-azwj</sup> Grace, O Possessor of the Generosity, and the Favours, and the Leniency, and the Appreciation, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>72</sup>

ثُمَّ قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ دُعَاءَ الْأَمَانِ لَهُ أَيْضاً صَلَوَاتُ اللَّهِ عَلَيْهِ اللَّهُمَّ إِنَّكَ ابْتَدَأْتَنِي بِالنِّعَمِ وَ لَمْ أَسْتَوْجِبْهَا مِنْكَ بِعَمَلٍ وَ لَا شُكْرٍ وَ خَلَقْتَنِي وَ لَمْ أَكُ شَيْئاً سَوَّيْتَ خَلْقِي وَ صَوَّرْتَنِي فَأَحْسَنْتَ صُورَتِي وَ عَدَوْتَنِي بِرِزْقِكَ جَنِيناً وَ عَدَوْتَنِي طِفْلاً وَ عَدَوْتَنِي بِهِ كَبِيراً

Then the Seyyid, may Allah<sup>-azwj</sup> Mercy him, said, 'A supplication for the security of his<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> – 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Initiated me with the bounties and I did not deserve these from You<sup>-azwj</sup> due to any deed nor appreciation, and You<sup>-azwj</sup> Created me and I was not anything. You<sup>-azwj</sup> Fashioned my creation and Shaped me, and Made my image excellent, and You<sup>-azwj</sup> Fed me with Your<sup>-azwj</sup> sustenance when I was a foetus, and You<sup>-azwj</sup> Fed me when I was a child, and Your<sup>-azwj</sup> Fed me with it when I was old.

<sup>72</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 70 a

وَنَقَلْتَنِي مِنْ خَالٍ ضَعْفٍ إِلَى خَالٍ قُوَّةٍ وَ مِنْ خَالٍ جَهْلٍ إِلَى خَالٍ عِلْمٍ وَ مِنْ خَالٍ فَقْرٍ إِلَى خَالٍ غِنَى وَ كُنْتُ فِي ذَلِكَ رَحِيماً رَفِيقاً بِى تُبَدِّلْنِي صِحَّةً بِسُقْمٍ وَ جِدَّةً بِعُدْمٍ وَ نُطْقاً بِكَيْمٍ وَ سَمْعاً بِصَمِّمْ وَ رَاحَةً بِتَعَبٍ وَ فَهْماً بِعَيٍْ وَ عِلْماً بِجَهْلٍ وَ نُعْمَى بِبُؤْسٍ حَتَّى إِذَا أَطْلَقْتَنِي مِنْ عَقَالٍ وَ هَدَيْتَنِي مِنْ ضَلَالٍ وَ اهْتَدَيْتَ لِدِينِكَ إِذْ هَدَيْتَنِي وَ حَفِظْتَنِي وَ كَفَيْتَنِي وَ دَافَعْتَ عَنِّي وَ قَوَّيْتِ

And You<sup>-azwj</sup> Transferred me from a state of weakness to a state of strength, and from a state of ignorance to a state of knowledge, and from a state of poverty to a state of richness, and in that You<sup>-azwj</sup> were Merciful, friendly with me! You<sup>-azwj</sup> Replaced me with health for sickness, and abundance for need, and speech for muteness, and comfort for hardship, and understanding for confusion, and knowledge for ignorance, and bounties for misery until when You<sup>-azwj</sup> released me from bondage and Guided me from straying and I was guided to Your<sup>-azwj</sup> religion when You<sup>-azwj</sup> Guided me, and Protected me, and Sufficed me, and Defended me, and Strengthened (me)!

فَتَظَاهَرْتَ نِعْمَتِكَ عَلَيَّ وَ تَمَّ إِحْسَانُكَ إِلَيَّ وَ كَمَلَ مَعْرُوفُكَ لَدَيَّ بَلَوْتَ خَبْرِي فَظَهَرَ لَكَ قِلَّةُ شُكْرِي وَ الْجُرْأَةُ عَلَيْكَ مِنِّي مَعَ الْعِصْيَانِ لَكَ فَخَلَمْتَ عَنِّي وَ لَمْ تُؤَاخِذْنِي بِجُرْبَتِي وَ لَمْ تَهْتِكْ سِرِّي وَ لَمْ تُبَدِّ لِلْمَخْلُوقِينَ عَوْرَتِي بَلْ أَخْرَجْتَنِي وَ مَهَّلْتَنِي وَ أَنْقَذْتَنِي

Your<sup>-azwj</sup> bounties appeared upon me, and Your<sup>-azwj</sup> Kindness toward me was completed, and Your<sup>-azwj</sup> Favour toward me was perfected. You<sup>-azwj</sup> Tested my situation, and it became evident to You<sup>-azwj</sup> my lack of gratitude and my audacity toward You<sup>-azwj</sup> with disobedience! Yet, You<sup>-azwj</sup> were Forbearing with me and did not Punish me for my sin, nor did You<sup>-azwj</sup> Expose my faults, nor Reveal my shortcomings to the creation. Rather, You<sup>-azwj</sup> Delayed me, and Gave me respite, and saved me!

فَأَنَا أَنْتَقَلَّبْتُ فِي نِعْمَاتِكَ مُؤَيِّمٌ عَلَى مَعْاصِيكَ أَكَاثِمٌ بِهَا مِنَ الْعَاصِينَ وَ أَنْتَ مُطَّلِعٌ عَلَيْهَا مِنِّي كَأَنَّكَ أَهْوَنُ الْمُطَّلِعِينَ عَلَى قَبِيحِ عَمَلِي وَ كَأَنَّكَ يُجَاسِبُونِي عَلَيْهَا دُونَكَ يَا إِلَهِي فَأَيُّ نِعْمَتِكَ أَشْكُرُ مَا ابْتَدَأْتَنِي مِنْهَا بِإِلَاسْتِحْقَاقٍ أَوْ جَلَمْتُكَ عَنِّي بِإِدَامَةِ النِّعَمِ وَ زِيَادَتِكَ إِيَّايَ كَأَنِّي مِنَ الْمُحْسِنِينَ الشَّاكِرِينَ وَ لَسْتُ مِنْهُمْ

I continue to indulge in Your<sup>-azwj</sup> bounties, remaining steadfast in my disobedience, and concealing it from those who disobey You<sup>-azwj</sup>, while You<sup>-azwj</sup> are fully aware of it from me, as though You<sup>-azwj</sup> are the least of those who are aware of the ugliness of my deeds. It is as though they hold me accountable for them instead of You<sup>-azwj</sup>, my God<sup>-azwj</sup>! Which of Your bounties should I thank You<sup>-azwj</sup> for? Is it for the bounties You<sup>-azwj</sup> Initiated me with without my deserving them, or for Your<sup>-azwj</sup> Forbearance with me through the continuation of Your<sup>-azwj</sup> bounties and Your<sup>-azwj</sup> increase toward me, as though I were among the grateful and righteous, though I am not one of them!

إِلَهِي فَلَمْ يَنْقُضْ عَجْبِي مِنْ نَفْسِي وَ مِنْ أَمْرِ أُمُورِي كُلِّهَا لَا أَعْجَبُ مِنْ رَغْبَتِي عَنْ طَاعَتِكَ عَمداً أَوْ مِنْ تَوَجُّهِي إِلَى مَعْصِيَتِكَ قَصداً أَوْ مِنْ عُكُوفِي عَلَى الْحَرَامِ بِمَا لَوْ كَانَ حَالاً لَمَا أَقْنَعَنِي

My God<sup>-azwj</sup>! My amazement at myself and at all my affairs has not been removed. I am not more astonished than by my deliberate avoidance of Your<sup>-azwj</sup> obedience, or my intentional turning toward Your<sup>-azwj</sup> disobedience, or my persistence in what is forbidden, as though, if it were permissible, it would not have sufficed me!

فَسُبْحَانَكَ مَا أَظْهَرَ حُجَّتَكَ عَلَيَّ وَ أَقْدَمَ صَفْحَكَ عَلَيَّ وَ أَكْرَمَ عَفْوِكَ عَمَّنِ اسْتَعَانَ بِنِعْمَتِكَ عَلَيَّ مَعْصِيَتِكَ وَ تَعَرَّضَ لَكَ عَلَيَّ مَعْرِفَتِهِ بِشِدَّةِ بَطْشِكَ وَ صَوْلَةَ سُلْطَانِكَ وَ سَطْوَةَ غَضَبِكَ

Glory be to You<sup>-azwj</sup>, how Your<sup>-azwj</sup> Proof against me has been made evident, how Your<sup>-azwj</sup> Pardon has preceded me, and how Your<sup>-azwj</sup> Forgiveness has honoured those who relied on Your<sup>-azwj</sup> bounties to disobey You<sup>-azwj</sup> and exposed themselves to You<sup>-azwj</sup>, despite their knowledge of the severity of Your<sup>-azwj</sup> Punishment, the power of Your<sup>-azwj</sup> Dominion, and the force of Your<sup>-azwj</sup> Wrath!

إِلَهِي مَا أَشَدَّ اسْتِحْقَاقِي بِعَذَابِكَ إِذْ بَالَعْتُ فِي إِسْحَاطِكَ وَ أَطَعْتُ الشَّيْطَانَ وَ أَمَكْتُ هَوَايَ مِنْ عَنَابِي وَ سَلِسَ لَهُ قِيَادِي فَلَمْ أَغْصِ الشَّيْطَانَ وَ لَا هَوَايَ رَغْبَةً فِي رِضَاكَ وَ لَا رَهْبَةً مِنْ سَخَطِكَ فَالْوَيْلُ لِي مِنْكَ

My God<sup>-azwj</sup>! How greatly I have taken Your<sup>-azwj</sup> Punishment lightly when I went to extremes in provoking Your<sup>-azwj</sup> Wrath, obeyed Satan<sup>-la</sup>, and allowed my desires to take control over me, making myself easily led by them. I did not disobey Satan<sup>-la</sup> or my own desires out of longing for Your<sup>-azwj</sup> Pleasure or fear of Your<sup>-azwj</sup> Wrath. Woe to me from You<sup>-azwj</sup>!

تُمْ الْوَيْلُ أَكْثَرَ ذِكْرِكَ فِي الضَّرَاءِ وَ أَغْفُلُ عَنْهُ فِي السَّرَّاءِ وَ أَحْفُ فِي مَعْصِيَتِكَ وَ أَتَأَفَّلُ عَنْ طَاعَتِكَ مَعَ شُبُوغِ نِعْمَتِكَ عَلَيَّ وَ حُسْنِ بِلَايِكَ لَدَيَّ وَ قَلَّةِ شُكْرِي بَلْ لَا صَبْرَ لِي عَلَى بِلَاءٍ وَ لَا شُكْرَ لِي عَلَى نِعْمَاءٍ

Then woe to me again! I remember You<sup>-azwj</sup> often in times of hardship but forget You<sup>-azwj</sup> in times of ease. I hasten toward disobedience yet am sluggish in obedience, despite the abundance of Your bounties upon me, the excellence of Your<sup>-azwj</sup> Trials for me, and my lack of gratitude. Rather, I have neither patience in adversity nor gratitude in prosperity!

إِلَهِي فَهَذَا ثَنَائِي عَلَى نَفْسِي وَ عِلْمُكَ بِمَا حَفِظْتُ وَ نَسِيتُ وَ مَا اسْتَكَنُّ فِي ضَمِيرِي بِمَا قَدَّمَ بِهِ عَهْدِي وَ حَدَّثَ مِنْ كِبَائِرِ الذُّنُوبِ وَ عَظَائِمِ الْفَوَاحِشِ الَّتِي جَنَّبْتُهَا أَكْثَرَ بِمَا نَطَقَ بِهِ لِسَانِي وَ أَتَيْتُ بِهِ عَلَى نَفْسِي

My God<sup>-azwj</sup>! This is my testimony against myself, while You<sup>-azwj</sup> have knowledge of what I have remembered and what I have forgotten, and of what is hidden within my heart, both the sins of my past and the grave transgressions and great immoralities I have committed. What I have acknowledged with my tongue and confessed against myself is far less than what I have actually done!

إِلَهِي وَ هَا أَنَا ذَا بَيِّنَ يَدَيْكَ مُعْتَرِفٌ لَكَ بِخَطَايِي وَ هَاتَانِ يَدَايَ سَلَمٌ لَكَ وَ هَذِهِ رَقَبَتِي خَاضِعَةٌ بَيْنَ يَدَيْكَ لِمَا جَنَّبْتُ عَلَى نَفْسِي أَيَا حُبَّةٍ قَلْبِي تَقَطَّعَتْ أَسْبَابُ الْخُدَائِعِ وَ اضْمَحَلَّ عَنِّي كُلُّ بَاطِلٍ وَ أَسْلَمَنِي الْخَلْقُ وَ أَفْرَدَنِي الدَّهْرُ فَعُمْتُ هَذَا الْمَقَامَ وَ لَوْ لَا مَا مَنَنْتُ بِهِ عَلَيَّ يَا سَيِّدِي مَا قَدَرْتُ عَلَى ذَلِكَ

My God<sup>-azwj</sup>! Here I am before You<sup>-azwj</sup>, acknowledging my mistakes. My hands are surrendered to You<sup>-azwj</sup>, and my neck is humbled before You<sup>-azwj</sup> for the wrong I have brought upon myself! O beloved of my heart! All means of deception have been cut off, every falsehood has vanished from me, creatures have abandoned me, and time has left me alone. So I stand in this position, and were it not for the grace You<sup>-azwj</sup> have Bestowed upon me, O my Chief, whatever I am able upon that!

اللَّهُمَّ فَكُنْ غَافِرًا لِدُنْيِي وَ رَاحِمًا لِضَعْفِي وَ عَافِيًا عَنِّي فَمَا أَوْلَاكَ بِحُسْنِ النَّظَرِ لِي وَ بِعِنْتِي إِذْ مَلَكَتْ رِجِّي وَ بِالْعَفْوِ عَنِّي إِذْ قَدَرْتَ عَلَيَّ الْإِنْتِقَامَ مِنِّي

O Allah<sup>-azwj</sup>! Be a Forgiver of my sins, and Mercier to my weakness, and Pardoning me! How worthy You<sup>-azwj</sup> are of looking upon me with kindness, of granting me freedom when You<sup>-azwj</sup> hold my bondage, and of forgiving me when You<sup>-azwj</sup> have the Power to take Retribution against me!

إِلَهِي وَ سَيِّدِي أَ تَرَكَ رَاحِمًا تَضَرُّعِي وَ نَاطِرًا ذُلَّ مَوْقِفِي بَيْنَ يَدَيْكَ وَ وَخَشْتِي مِنَ النَّاسِ وَ أَنْسِي بِكَ يَا كَرِيمُ لَيْتَ شِعْرِي أَ بَعْفَلَانِي مُغْرَضٌ أَنْتَ عَنِّي أَمْ نَاطِرٌ إِلَيَّ بَلْ لَيْتَ شِعْرِي كَيْفَ أَنْتَ صَانِعٌ بِي وَ لَا أَشْعُرُ

My God<sup>-azwj</sup> and my Master! Do You<sup>-azwj</sup> See Yourself<sup>-azwj</sup> having Mercy on my supplication, looking upon the humility of my stance before You<sup>-azwj</sup>, my loneliness among people, and my closeness to You<sup>-azwj</sup>, O Most Generous! I wonder, are You<sup>-azwj</sup> Turning away from me because of my heedlessness, or are You<sup>-azwj</sup> Looking upon me? Rather, I wonder, what will You<sup>-azwj</sup> do with me while I remain unaware?

أَ تَقُولُ يَا مَوْلَايَ لِدُعَائِي نَعَمْ أَمْ تَقُولُ لَا فَإِنْ قُلْتَ نَعَمْ فَذَلِكَ طَبِّي بِكَ فَطُورِي لِي أَنَا السَّعِيدُ طُورِي لِي أَنَا الْمَعْبُودُ طُورِي لِي أَنَا الْعَنِي طُورِي لِي أَنَا الْمُرْحُومُ طُورِي لِي أَنَا الْمَقْبُولُ

O my Master! Will You<sup>-azwj</sup> be Saying: “Yes” to my supplication or Saying: “No”? If You<sup>-azwj</sup> Say: “Yes”, so that is my thinking about You<sup>-azwj</sup>, so beatitude be for me, I am the fortunate! Beatitude be for me, I am the joyful! Beatitude be for me, I am the Self-sufficient! Beatitude be for me, I am the Mercied! Beatitude be for me, I am the Accepted!

وَ إِنْ قُلْتَ يَا مَوْلَايَ وَ أَعُوذُ بِكَ لَا فَبِعَبْرِ ذَلِكَ مَنَنْتَنِي نَفْسِي فَبِأُوتِي وَ يَا عَزْلِي وَ يَا شِقْوَتِي وَ يَا ذُلِّي وَ يَا حَيْبَةَ أَمَلِي وَ يَا انْقِطَاعَ أَجَلِي لَيْتَ شِعْرِي أَلِسْتُ لِسَقَاءٍ وَ لَدَنْتَنِي أُمِّي فَلَيْتَهَا لَمْ تَلِدْنِي بَلْ لَيْتَ شِعْرِي أَلِلْتَارِ رَبَّتْنِي فَلَيْتَهَا لَمْ تُرَبِّبْنِي

O my Master, and if You<sup>-azwj</sup> Say: “No”, and I seek Refuge with You<sup>-azwj</sup>, it is other than that my soul wishes for, woe to me! What a calamity for me! How miserable I am! How humiliated and hopeless I would be! How my time would be cut off! I wonder, was I born for misery? If so, I wish my mother had never given birth to me. Rather, I wonder, was I raised for the Hellfire? If so, I wish I had never been raised at all!

إِلَهِي مَا أَعْظَمَ مَا ابْتَلَيْتَنِي بِهِ وَ أَجَلَ مُصِيبَتِي وَ أَحْيَبَ دُعَائِي وَ أَقْطَعَ رَجَائِي وَ أَدْوَمَ شَقَائِي إِنْ لَمْ تَرْحَمْنِي

My God<sup>-azwj</sup>! How mighty is the Trial You<sup>-azwj</sup> have Tested me with, how immense is my affliction, how disappointed is my supplication, how cut off is my hope, and how endless is my misery if You<sup>-azwj</sup> don't have Mercy on me!

إِلَهِي إِنْ لَمْ تَرْحَمْ عَبْدَكَ وَ مَسْكِينَكَ وَ فَقِيرَكَ وَ سَائِلَكَ وَ رَاحِيكَ فَإِلَى مَنْ أَوْ كَيْفَ أَوْ مَا دَا أَوْ مَنْ أَرْجُو أَنْ يَعُودَ عَلَيَّ حِينَ تَرَفُضُنِي يَا وَاسِعَ الْمَغْفِرَةِ

My God-azwj! If You-azwj don't Mercy Your-azwj servant, and Your-azwj needy, and Your-azwj poor, and Your-azwj beggar, and Your-azwj hoping one, then to whom or how, or to what, or to whom can I expect to turn to me when You-azwj have rejected me, O Capacious of the Forgiveness?

إِلٰهِي فَلَا تَمْنَعُ كَثْرَةَ ذُنُوبِي وَ خَطَايَايَ وَ مَعَاصِيَّ وَ إِسْرَافِي عَلَى نَفْسِي وَ اجْتِرَافِي عَلَيْكَ وَ دُخُولِي فِيمَا حَرَّمْتَ عَلَيَّ أَنْ تَعُودَ بِرَحْمَتِكَ عَلَيَّ مَسْكِنِي وَ بِصَفْحِكَ الْجَمِيلِ عَلَيَّ إِسَاءَاتِي وَ بِعَفْوَانِكَ الْقَدِيمِ عَلَى عَظِيمِ جُرْمِي فَإِنَّكَ تَعْفُو عَنِ الْمُسِيءِ وَ أَنَا يَا سَيِّدِي الْمُسِيءُ

My God-azwj! Do not let the abundance of my sins, and my mistakes, and my acts of disobedience, and my excessiveness toward myself, and my audacity against You-azwj, and my involvement in what You-azwj have Prohibited, Prevent You-azwj from Repeating with Your-azwj Mercy to my state of poverty, with Your-azwj beautiful Pardon to my wrongdoings, and with Your-azwj ancient Forgiveness to my great crimes. For indeed, You-azwj Forgive the wrongdoer, and I, O my Master, and the wrongdoer!

وَ تَعْفُرُ لِلْمُذْنِبِ وَ أَنَا يَا سَيِّدِي الْمُذْنِبُ وَ تَتَجَاوَزُ عَنِ الْمُحْطِئِ وَ أَنَا يَا سَيِّدِي الْمُحْطِئُ وَ تَرْحَمُ الْمُسْرِفَ وَ أَنَا يَا سَيِّدِي الْمُسْرِفُ

And You-azwj Forgive for the sinner, and I, O my Master, am the sinner, and You-azwj Overlook from the wrongdoer, and I, O my Master, and the wrongdoer, and You-azwj Mercy the extravagant, and I, O my Master, am an extravagant!

أَيُّ سَيِّدِي أَيُّ سَيِّدِي أَيُّ سَيِّدِي أَيُّ مَوْلَايَ أَيُّ رَجَائِي أَيُّ مَرْتَحِمٍ أَيُّ مُرْتَفِعٍ أَيُّ مُتَعَطِّفٍ أَيُّ مُتَحَيِّنٍ أَيُّ مُتَمَلِّكٍ أَيُّ مُتَجَبِّرٍ أَيُّ مُتَسَلِّطٍ

O my Master, O my Master, O my Master, O my Lord, O my hope, O my Merciful, O my Compassionate, O my Tender-hearted, O my Gracious, O my Powerful, O my Domineering, O my Sovereign!

لَا عَمَلٌ لِي أَرْجُو بِهِ نَجَاحَ حَاجَتِي فَأَسْأَلُكَ بِاسْمِكَ الْمَخْزُونِ الْمَكُونِ الطَّاهِرِ الْمُطَهَّرِ الَّذِي جَعَلْتَهُ فِي ذَلِكَ فَاسْتَقَرَّ فِي عِلْمِكَ وَ عَيْبِكَ فَلَا يَخْرُجُ مِنْهُمَا أَبَدًا

There are no deeds for me I can hope with for success of my need, so I ask You-azwj by Your-azwj Name, the treasured, the hidden, the Purifying, the Pure, the Purified which You-azwj Made in that so it settled in Your-azwj Knowledge and Your-azwj unseen! So, it will not come out from the two, ever!

قَبِكَ يَا رَبِّ أَسْأَلُكَ وَ بِهِ وَ نَبِيِّكَ مُحَمَّدٍ ص- وَ بِأَخِي نَبِيِّكَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ- وَ بِقَاطِمَةَ الطَّاهِرَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ وَ الْحَسَنَ وَ الْحُسَيْنَ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْأَوْلَادِ وَ الْأَخْرِيْنَ وَ بِالْأَيْمَةِ الصَّادِقِينَ الطَّاهِرِينَ الَّذِينَ أُوجِبَتْ خُفُوفُهُمْ وَ افْتَرَضَتْ طَاعَتَهُمْ وَ قَرْنَتْهَا بِطَاعَتِكَ عَلَى الْخُلُقِ أَجْمَعِينَ فَلَا شَيْءَ لِي غَيْرُ هَذَا وَ لَا أَجِدُ أَمْنًا لِي مِنْهُ

So, by You-azwj, O Lord-azwj! I ask You-azwj, and with it, and Your-azwj Prophet Muhammad-saww, and by the brother of Your-azwj Prophet-saww, Amir Al-Momineen Ali Bin Abu Talib-asws, may the Salawaat of Allah-azwj be upon him-asws, and by (Syeda) Fatima-asws, the Pure chieftess of women of the worlds, and Al-Hassan-asws and Al-Husayn-asws, two chiefs of youths of the people of Paradise, from the former ones and the latter ones, and the truthful Imams-asws, the pure,

those their<sup>-asws</sup> rights are obligated, and obedience to them<sup>-asws</sup> is necessary, and it is paired with obedience to You<sup>-azwj</sup> upon all the creatures! There is nothing for me apart from this, nor can I find anything more protective for me that it!

اللَّهُمَّ إِنَّكَ قُلْتَ فِي مُحْكَمِ كِتَابِكَ النَّاطِقِ عَلَى لِسَانِ نَبِيِّكَ الصَّادِقِ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ مَا يَنْصَرِعُونَ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Said in the Decisive of Your<sup>-azwj</sup> Book, Speaking upon the tongue of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the truthful, may Your<sup>-azwj</sup> Salawaat be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, **and they are not being humble to their Lord and are not beseeching [23:76]!**

فَهَا أَنَا يَا رَبِّ مُسْتَكَيْنٌ مُنْصَرِّعٌ إِلَيْكَ عَائِدٌ بِكَ مُتَوَكِّلٌ عَلَيْكَ وَ قُلْتَ يَا سَيِّدِي وَ مَوْلَايَ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Here I am, O Lord<sup>-azwj</sup>, humbling, beseeching to You<sup>-azwj</sup>, seeking refuge with You<sup>-azwj</sup>, relying upon You<sup>-azwj</sup>, and You<sup>-azwj</sup> Said, O my Master: **and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]!**

وَ أَنَا يَا سَيِّدِي أَسْتَغْفِرُكَ وَ أَتُوبُ وَ أُبُوءُ بِذُنُوبِي وَ أَعْتَرِفُ بِخَطِيئَتِي وَ أَسْتَقْبِلُكَ عَنِّي فَهَبْ لِي مَا أَنْتَ بِهِ حَيِّزٌ وَ قُلْتَ جَلَّ تَنَاوُكَ وَ تَقَدَّسَتْ أَسْمَاؤُكَ يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

And I, O my Master, I seek Your<sup>-azwj</sup> Forgiveness, and I repent, and I confess my sin, and acknowledge my misdeed, and I seek uprooting of my stumbles, so Grant me what You<sup>-azwj</sup> are Informed of, and You<sup>-azwj</sup>, Majestic is Your<sup>-azwj</sup> Laudation and Holy are Your<sup>-azwj</sup> Names, Said: **'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]!**

فَلَيْتَكَ اللَّهُمَّ لَيْتَكَ وَ سَعْدَيْكَ وَ الْخَيْرُ فِي يَدَيْكَ أَنَا يَا سَيِّدِي الْمُسْرِفُ عَلَى نَفْسِي قَدْ وَقَفْتُ مَوْقِفَ الْأَدْلَاءِ الْمُذْنِبِينَ الْعَاصِينَ الْمُتَجَرِّعِينَ عَلَيْكَ الْمُسْتَسْخِفِينَ بِوَعْدِكَ وَ وَعِيدِكَ الْآلِهِينَ عَنْ طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ فَأَيُّ جُرْأَةٍ اجْتَرَأْتُ عَلَيْكَ وَ أَيُّ تَعَرُّبٍ عَزَّزْتُ بِنَفْسِي

Here I am, O Allah<sup>-azwj</sup>, here I am, and at Your<sup>-azwj</sup> assistance, and the goodness is in Your<sup>-azwj</sup> Hands! I, O my Master, am the extravagant upon myself. I have stood in the position of the humble, the sinful, the disobedient, the audacious ones against You<sup>-azwj</sup>, the ones who take lightly Your<sup>-azwj</sup> Promises and Threats, and those who are heedless of obeying You<sup>-azwj</sup> and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>. How audacious I have been to You<sup>-azwj</sup> and how much I have deceived upon myself!

فَأَنَا الْمُفْرُ بِذُنُوبِي الْمُرْتَهَنُ بِعَمَلِي الْمُنْجَرِّعُ عَنْ قَسْصِي الْمُنْهَوِّرُ فِي خَطِيئَتِي الْغَرِيبُ فِي مَجْرٍ ذُنُوبِي الْمُنْقَطِعُ بِي لَا أَجِدُ لِدُنُوبِي غَافِرًا وَ لَا لِتَوْبَتِي قَابِلًا وَ لَا لِنِدَائِي سَامِعًا وَ لَا لِعِزَّتِي مُقْبِلًا وَ لَا لِعِزَّتِي سَاتِرًا وَ لَا لِدُعَائِي مُجِيبًا غَيْرَكَ يَا سَيِّدِي

I am the one who acknowledges my sin, the one who is bound by my deeds, the one who is confused about my intent, the one who is reckless in my mistakes, the one who is drowning in the seas of my sins, the one who is cut off and finds no one to forgive my sins, nor accept

my repentance, nor listen to my call, nor pardon my missteps, nor cover my flaws, nor respond to my supplication apart from You<sup>-azwj</sup>, O my Master!

فَلَا تُحْرِمْنِي مَا جُدْتِ بِهِ عَلَيَّ مِنْ أَسْرَفٍ عَلَى نَفْسِهِ وَ عَصَاكَ ثُمَّ تَرْضَاكَ وَ لَا تُهْلِكْنِي إِنْ عُدْتُ بِكَ وَ لَدْتُ وَ أَنْحْتُ بِفِنَائِكَ وَ اسْتَجَرْتُ بِكَ إِنْ دَعَوْتُكَ يَا مُؤَلَايَ فَبِدَلِكِ أَمْرَتِي وَ أَنْتَ صَمِئْتِ لِي وَ إِنْ سَأَلْتُكَ فَأَعْطِنِي وَ إِنْ طَلَبْتُ مِنْكَ فَلَا تُحْرِمْنِي

Do not deprive me of what You<sup>-azwj</sup> have Granted to those who have wronged themselves and disobeyed You<sup>-azwj</sup>, then sought Your<sup>-azwj</sup> Pleasure. Do not Destroy me if I seek refuge in You<sup>-azwj</sup>, take shelter with You<sup>-azwj</sup>, and seek Your<sup>-azwj</sup> Protection. If I call upon You<sup>-azwj</sup>, O my Master, it is by Your<sup>-azwj</sup> Command, and You<sup>-azwj</sup> have Promised it to me. If I ask You<sup>-azwj</sup>, Give me, and if I seek from You<sup>-azwj</sup>, do not Withhold from me!

إِلَهِي اغْفِرْ لِي وَ تُبْ عَلَيَّ وَ ارْضَ عَنِّي وَ إِنْ لَمْ تَرْضَ عَنِّي فَأَعْفُ عَنِّي فَقَدْ لَا يَرْضَى الْمُؤَلَى عَنْ عَبْدِهِ ثُمَّ يَعْفُو عَنْهُ لَيْسَ تُشْبِهُ مَسْأَلَتِي مَسْأَلَةَ السُّؤَالِ لِأَنَّ السَّائِلَ إِذَا سَأَلَ وَ رُدَّ وَ مُنِعَ امْتَنَعَ وَ رَجَعَ

My God<sup>-azwj</sup>! Forgive me, and Turn towards me in Accepting my repentance, and be Pleased with me. If You<sup>-azwj</sup> are not pleased with me, then Pardon me, for it is not like the request of a servant. The master does not refuse his servant and then forgives him. My request is not like the request of one who asks for when a petitioner is rejected and denied, he refrains and returns!

وَ أَنَا أَسْأَلُكَ وَ أُلِحُّ عَلَيْكَ بِكَرَمِكَ وَ جُودِكَ وَ حَيَاةِكَ مِنْ رَدِّ سَائِلٍ مُسْتَعْطٍ يَتَعَرَّضُ لِمَعْرُوفِكَ وَ يَلْتَمِسُ صَدَقَتَكَ وَ يُبِيحُ بِفِنَائِكَ وَ يَطْرُقُ بَابَكَ وَ عَرَّتَكَ وَ جَلَالَكَ

And I ask You<sup>-azwj</sup>, and I insist upon You<sup>-azwj</sup>, with Your<sup>-azwj</sup> Generosity, Your<sup>-azwj</sup> Munificence, and Your<sup>-azwj</sup> Embarrassment not to reject the request of a beggar who approaches Your<sup>-azwj</sup> Kindness, and seeks Your<sup>-azwj</sup> charity, and rests at Your<sup>-azwj</sup> Threshold, and knocks at Your<sup>-azwj</sup> door, and seeks refuge in Your<sup>-azwj</sup> Honour and Your<sup>-azwj</sup> Majesty!

يَا سَيِّدِي لَوْ طَبَّقْتُ دُثُوبِي بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ حَرَقْتُ النُّجُومَ وَ بَلَعْتُ أَسْفَلَ الثَّرَى وَ جَاوَزْتُ الْأَرْضِينَ السَّابِعَةَ السُّفْلَى وَ أَوْفَتُ عَلَى الرَّهْلِ وَ الْحَصَى مَا رَدَدَنِي الْيَأْسُ عَنْ تَوْفَعِ غُفْرَانِكَ وَ لَا صَرَفَنِي الْفُتُوحُ عَنْ انْتِظَارِ رِضْوَانِكَ

O my Lord<sup>-azwj</sup>! Even if my sins were to cover the space between the skies and the earth, and pierce the stars, and reach the deepest earth, and surpass the seven lowest sky, or be as numerous as the sand and pebbles, despair would not prevent me from hoping for Your<sup>-azwj</sup> Forgiveness, nor would hopelessness turn me away from waiting for Your<sup>-azwj</sup> Pleasure!

إِلَهِي وَ سَيِّدِي ذَلَّلْتَنِي عَلَى سُؤَالِ الْجَنَّةِ وَ عَرَّفْتَنِي فِيهَا الْوَسِيلَةَ إِلَيْكَ وَ أَنَا أَنْتَوَسَّلُ إِلَيْكَ بِتِلْكَ الْوَسِيلَةِ مُحَمَّدٍ وَ آلِهِ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ أَ فَتَدُلُّ عَلَيَّ خَيْرَكَ وَ نَوَالِكَ السُّؤَالِ ثُمَّ تَمْنَعُهُمْ وَ أَنْتَ الْكَرِيمُ الْمُحْمَدُ فِي كُلِّ الْأَفْعَالِ كَلًّا وَ عَرَّتَكَ يَا مُؤَلَايَ إِنَّكَ أَحْكَمُ مِنْ ذَلِكَ وَ أَوْسَعُ فَضْلًا

My God<sup>-azwj</sup> and my Master! You<sup>-azwj</sup> have Guided me to request the Paradise and have made me aware of the means to reach You<sup>-azwj</sup> within it, and I seek Your<sup>-azwj</sup> Intercession through that means, of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all. Would You<sup>-azwj</sup> then Guide me to Your<sup>-azwj</sup> goodness and the asking of Your<sup>-</sup>

azwj bounty, and then deny them? You-azwj are the Most Generous, the Praiseworthy in all Actions. No, by Your Honour, my Lord-azwj! You-azwj are more Generous than that and Your-azwj Grace is vaster!

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَارْضَ عَنِّي وَتُبْ عَلَيَّ وَاعْصِمْنِي وَاعْفُ عَنِّي وَ سَدِّدْنِي وَوَقِّفْ لِي وَاجْعَلْ لِي ذِمَّتَكَ وَ لَا تُعَذِّبْنِي

O Allah-azwj! Forgive for me, and Mercy me, and be Pleased with me, and Turn to me, and Protect me, and Pardon me, and Direct me, and Harmonised for me and Make for me Your-azwj Guarantee and do not Punish me!

اللَّهُمَّ وَاجْعَلْ لِي إِلَى كُلِّ خَيْرٍ سَبِيلًا وَ فِي كُلِّ خَيْرٍ نَصيبًا وَ لَا تُؤْمِنِّي مَكْرَكَ وَ لَا تُفْتِنِّي مِنْ رَحْمَتِكَ وَ لَا تُؤَسِّسْ لِي مِنْ رَوْحِكَ فَإِنَّهُ لَا يَأْمَنُ مَكْرَكَ إِلَّا الْقَوْمُ الْخَاسِرُونَ وَ لَا يَفْتِنُ مَنْ رَحْمَتِكَ إِلَّا الْقَوْمُ الضَّالُّونَ وَ لَا يَنَاسُ مِنْ رَوْحِكَ إِلَّا الْقَوْمُ الْكَافِرُونَ أَمْنْتُ بِكَ

O Allah-azwj! Make for me a path to every good and a share in every good, and do not let me feel safe from Your-azwj Place, and do not let me despair of Your-azwj Mercy, and do not let me lose hope in Your-azwj relief, for none are secure from Your-azwj Plan except the losers, none despair of Your-azwj Mercy except the misguided, and none lose hope in Your-azwj Relief except the Kafir people. I believe in You-azwj!

اللَّهُمَّ قَامِنِي وَ اسْتَجِرْتُ بِكَ فَأَجِرْنِي وَ اسْتَعْنْتُ بِكَ فَأَعِنِّي

O Allah-azwj! Secure me and I seek Shelter with You-azwj so Shelter me, and I seek Assistance with You-azwj, so Assist me!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ يُنْفَخُ فِي الصُّورِ فَيَصْعَقُ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ وَ أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَ وُضِعَ الْكِتَابُ وَ جِيءَ بِالنَّبِيِّينَ وَ الشُّهَدَاءِ وَ قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ هُمْ لَا يَظْلَمُونَ

O Allah-azwj! I ask You-azwj for the security, the security, O Benevolent, on a Day ***the Trumpet would be Blown into, and the ones in the skies and the ones in the earth will swoon (collapse), except for the ones Allah so Desires (not to swoon). Then it shall be blown into again, so they shall stand up looking around [39:68] And the earth will shine with the Noor (Light) of its Lord, and the Book would be placed, and they would come with the Prophets and the witnesses, and it would be Judged between them with the Truth, and they would not be wronged [39:69]!***

وَ أَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ يَأْتِي الْرُوحُ وَ الْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَ قَالَ صَوَابًا

And I ask You-azwj for the security, the security, O Benevolent, on ***A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]!***

وَ أَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ وَ تَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

And I ask You-azwj the security, the security O Benevolent, on ***A Day the people would be like the scattered moths [101:4] And the mountains would be like the loosened wool [101:5]!***

وَ أَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَ مَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَدًا بَعِيدًا

And I ask You<sup>-azwj</sup> the security, the security O Benevolent, **On the Day every soul shall find what it has done of good to be present and what it has done of evil. It will wish that between it and him there was a long duration; [3:30]!**

وَ أَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ تَدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَ تَرَى النَّاسَ سُكَارَى وَ مَا هُمْ بِسُكَارَى وَ لَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

And I ask You<sup>-azwj</sup> the security, the security O Benevolent, **On a Day you will see it, every breast-feeding woman shall quit from what she breast-fed, and everyone with a pregnancy would place her burden; and you will see the people as intoxicated, and they will not be with intoxication, but the Punishment of Allah would be severe [22:2]!**

وَ أَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ يَغِيْرُ الْمَرْءُ مِنْ أَخِيهِ وَ أَبِيهِ وَ أُمِّهِ وَ صَاحِبَتِيهِ وَ بَنِيهِ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

And I ask You<sup>-azwj</sup> the security, the security O Benevolent, **on a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36] For every person from them on that Day, would be a concern occupying him [80:37]!**

وَ أَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ يَأْتِي كُلُّ نَفْسٍ مَا عَمِلَتْ وَ هُمْ لَا يُظْلَمُونَ

And I ask You<sup>-azwj</sup> the security, the security O Benevolent, **on a Day every soul would come pleading about itself, and every soul would be Fulfilled for what it had done; they will not be wronged [16:111]!**

وَ أَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَ أَيْدِيهِمْ وَ أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ يَوْمَئِذٍ يُوقِفُهُمُ اللَّهُ دِينَهُمُ الْحَقُّ وَ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

And I ask You<sup>-azwj</sup> the security, the security O Benevolent, **on a Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24] On that day Allah will Fulfil them, their Religion, the Truth, and they will come to know that Allah, He is the Manifest Truth [24:25]!**

وَ أَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ الْأَرْقَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَ لَا شَفِيعٍ يُطَاعُ

And I ask You<sup>-azwj</sup> the security, the security O Benevolent on a Day **when the hearts would be choked at the throats. There would neither be a friend for the unjust one nor an intercessor who complies [40:18]!**

فَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ لَا تَجْرِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَ لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَ لَا يُؤْخَذُ مِنْهَا عَدْلٌ وَ لَا هُمْ يُنصَرُونَ

I ask You<sup>-azwj</sup> the security, the security O Benevolent on **a Day no soul would be recompensed anything from a soul, nor would intercession be Accepted from it, nor would a compensation be Taken from it, nor would they be helping (each other) [2:48]!**

اللَّهُمَّ فَقَدْ اسْتَأْمَنْتُ إِلَيْكَ فَأَقْبَلْنِي وَ اسْتَجَزْتُ بِكَ فَأَجِرْنِي يَا أَكْرَمَ مَنْ اسْتَجَارَ بِهِ الْمُسْتَجِيرُونَ وَ لَا تُرَدِّدْنِي خَائِباً مِنْ رَحْمَتِكَ وَ هَبْ لِي مِنْ لَدُنْكَ الرِّضَا  
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

O Allah<sup>-azwj</sup>! I have sought security to You<sup>-azwj</sup> so Accept me, and I have sought shelter with You<sup>-azwj</sup> so Shelter me, O Benevolent! O the Most Generous of those whom the seekers of refuge turn to! Do not return me disappointed from Your<sup>-azwj</sup> Mercy, and Grant me Your<sup>-azwj</sup> Pleasure from Yourself<sup>-azwj</sup>! You<sup>-azwj</sup> are Able upon all things!”<sup>73</sup>

ثم تدعو أيضا بما يأتي ذكره في هذا الفصل عقيب الصلاة في مسجد زيد بن صوحان رحمه الله تعالى ذكر صلاة الحاجة هناك خاصة و هي أربع ركعات تقرأ في الأولى فاتحة الكتاب و قُلْ هُوَ اللَّهُ أَحَدٌ عشر مرات و في الثانية فاتحة الكتاب و الصمد أيضا إحدى و عشرين مرة و في الثالثة فاتحة الكتاب و الصمد أيضا إحدى و ثلاثين مرة و في الرابعة فاتحة الكتاب و الصمد أيضا إحدى و أربعين مرة

*Then supplicate as well with what its mention will be coming in this section as a follow-up of the Salat in Masjid of Zayd Bin Sowhan, may Allah<sup>-azwj</sup> the Exalted Mercy him, mentioned Salat of the needs over there especially, and it is of four units, reading in the first Surah Al Fatiha, and Al Tawheed ten times, and in the second Surah Al Fatima and Al Tawheed as well twenty-one times, and in the third Surah Al Fatiha and Surah Al Tawheed as well thirty-one times, and in the fourth Surah Al Fatiha, and Al Tawheed forty-one times.*

فإذا سلمت و سبحت فافراً قُلْ هُوَ اللَّهُ أَحَدٌ أيضا إحدى و خمسين مرة و تستغفر الله خمسين مرة و تصلي على النبي و آله خمسين مرة و تقول لا حول و لا قوة إلا بالله العلي العظيم خمسين مرة

*When you have performed Salaam and have glorified, read Surah Al Tawheed as well fifty-one times, and seek Forgiveness of Allah<sup>-azwj</sup> fifty times, and send Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> fifty times, and say: - ‘There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent’, fifty times.*

تُمْ تَقُولُ يَا اللَّهُ الْمَانِعُ قُدْرَتُهُ خَلْقَهُ وَ الْمَالِكُ بِمَا سُلْطَانُهُ وَ الْمُسَلِّطُ بِمَا فِي يَدَيْهِ عَلَى كُلِّ مَوْجُودٍ وَ غَيْرِكَ يُحْيِيهِ رَجَاءَ رَاجِيهِ وَ رَاجِيكَ مَسْرُورٌ لَا يُحْيِيهِ

Then say, ‘O Allah<sup>-azwj</sup>, the Withholder, Whose Power Controls His<sup>-azwj</sup> creation, and the Owner with His<sup>-azwj</sup> Dominion, and the One Who Dominates with what is in His<sup>-azwj</sup> Hands over all that exists! No one but You<sup>-azwj</sup> can Disappoint the hope of the one who hopes, and Your<sup>-azwj</sup> Seeker is joyful and will never be disappointed.

أَسْأَلُكَ بِكُلِّ رِضَى لَكَ وَ بِكُلِّ شَيْءٍ أَنْتَ فِيهِ وَ بِكُلِّ شَيْءٍ تُحِبُّ أَنْ تُذَكَّرَ بِهِ وَ بِكَ يَا اللَّهُ فَلَيْسَ بِعَدْلِكَ شَيْءٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَحْفَظَنِي وَ وُلْدِي وَ أَهْلِي وَ مَالِي وَ تَحْفَظَنِي بِحِفْظِكَ وَ أَنْ تُقْضِيَ حَاجَتِي فِي كَذَا وَ كَذَا وَ تَسْأَلُ حَاجَتَكَ.

I ask You<sup>-azwj</sup> by every pleasure of Yours<sup>-azwj</sup>, and by everything in which You<sup>-azwj</sup> are present, and by everything You<sup>-azwj</sup> Love to be remembered by, and by You<sup>-azwj</sup> O Allah<sup>-azwj</sup>! Nothing is equivalent to You<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad

<sup>73</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 70 b

saww, and Protect me, and my children, and my family, and my wealth, and Protect me with Your<sup>-azwj</sup> Protection, and Fulfil my need in such and such matters' - and ask your need.

أقول في كثير من النسخ المصححة من غير كتاب السيد رحمه الله في الثانية الصمد عشرين مرة و في الثالثة ثلاثين مرة و في الرابعة أربعين مرة و بعد الصلاة خمسين مرة و ليس لفظ أحد في شيء من المواضع

*I say, in many of the corrected copies, apart from the book of Sayyid, may Allah<sup>-azwj</sup> Mercy him, in the second Surah Al Tawheed twenty times, and in the third (unit) thirty times, and in the fourth (unit) forty times, and after the Salat, fifty times, and the word 'one' isn't in anything from the places.*

ثم قالوا ذكر الصلاة و الدعاء على ذكاة الصادق ع ثم امض إليها و هي القريبة من مسلم بن عقيل - رضوان الله عليه فصل عليها ركعتين فإذا سلمت و سبحت فقل

*Then they said, 'Al-Sadiq<sup>-asws</sup> mentioned the Salat and the supplication upon the platform, then he<sup>-asws</sup> continued to it, and it is nearby Muslim Bin Aqeel<sup>-asws</sup>, may the Pleasure of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>. Pray two units Salat, and when you have performed the Salaam and glorified, say:*

يَا صَانِعَ كُلِّ مَصْنُوعٍ وَ يَا جَابِرَ كُلِّ كَسِيرٍ وَ يَا حَاضِرَ كُلِّ مَلٍ وَ يَا شَاهِدَ كُلِّ نَجْوَى وَ يَا عَالِمَ كُلِّ خَفِيَّةٍ وَ يَا شَاهِدًا غَيْرَ غَائِبٍ وَ يَا غَالِبًا غَيْرَ مَغْلُوبٍ وَ يَا قَرِيبًا غَيْرَ بَعِيدٍ وَ يَا مُونِسَ كُلِّ وَجِيدٍ وَ يَا حَيَّ حِينَ لَا حَيَّ غَيْرُهُ وَ يَا مُنْحِيَّ الْمَوْتَى وَ مُمِيتَ الْأَحْيَاءِ الْقَائِمَ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ لَا إِلَهَ إِلَّا أَنْتَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

'O the Maker of every made thing, and O the Mender of every broken, and O the Attender of every assembly, and O the Witness of every whisper, and O the Knower of every hidden matter, and O the Witness without being absent, and O the Prevailer without being overcome, and O the Near not far, and O the Comforter of every lonely, and O the Living when there was no living being other than Him<sup>-azwj</sup>, and O the Reviver of the dead, and Causer of death to the living, the Custodian upon every soul with what it has earned! There is no god except You<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!

ثم ادع بما أحببت - فإذا فرغت فامض إلى قبر مسلم بن عقيل قدس الله روحه و نور ضريحه

*Then supplicate with what you like. When you are free, continue to the grave of Muslim Bin Aqeel<sup>-asws</sup>, may Allah<sup>-azwj</sup> Sanctify his<sup>-asws</sup> soul, and Irradiate his<sup>-asws</sup> Shrine.*

ذكر زيارة مسلم بن عقيل تقف على قبره و تقول الْحَمْدُ لِلَّهِ الْمَلِكِ الْحَقِّ الْمُبِينِ وَ الْمُتَصَاغِرِ لِعَظَمَتِهِ جَبَّارَةُ الطَّاعِينَ الْمُعْتَرِفِ بِرُبُوبِيَّتِهِ جَمِيعِ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ الْمُقَرِّ بِتَوْحِيدِهِ سَائِرِ الْخَلْقِ أَجْمَعِينَ

Mention of Ziyarat of Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> – 'You should pause at his<sup>-asws</sup> grave and say, 'The Praise is for Allah<sup>-azwj</sup>, the King, the Manifest Truth, and the Belittler of the mighty ones, the tyrants. The acknowledgers of His<sup>-azwj</sup> Lordship are entirety of the inhabitants of the skies and the earths! The acknowledgers of His<sup>-azwj</sup> Oneness are rest of the creatures, altogether!

و صَلَّى اللهُ عَلَى سَيِّدِ الْأَنْبَاءِ وَ أَهْلِ بَيْتِهِ الْكَرَامِ صَلَاةً تَقَرُّ بِهَا أَعْيُنُهُمْ وَ تَرَعَمُ بِهَا أَنْفُ شَانِيهِمْ مِنَ الْجِنَّ وَ الْإِنْسِ أَجْمَعِينَ

And may Allah<sup>-azwj</sup> Send Salawaat upon chief of the people, and People<sup>-asws</sup> of his<sup>-saww</sup> Household, the honourable, Delighting their eyes with it, and Rubbing the noses of their<sup>-asws</sup> enemies by it, from the Jinn and the humans, altogether!

سَلَامُ اللهِ الْعَلِيِّ الْعَظِيمِ وَ سَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ أئِمَّتِهِ الْمُتَنَجِّبِينَ وَ عِبَادِهِ الصَّالِحِينَ وَ جَمِيعِ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ الزَّكَايَاتِ الطَّيِّبَاتِ فِيمَا تَعْتَدِي وَ تَرُوحُ عَلَيْكَ يَا مُسْلِمَ بْنَ عَقِيلِ بْنِ أَبِي طَالِبٍ - وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ

Greetings of Allah<sup>-azwj</sup> the Exalted, the Magnificent, and greetings of His<sup>-azwj</sup> Angels of Proximity, and His<sup>-azwj</sup> Messenger Prophets<sup>-as</sup>, and the Selected Imams<sup>-asws</sup>, and His<sup>-azwj</sup> righteous servant, and entirety of the martyrs, and the truthful, and the pure, and the goodly with what they go and come to you<sup>-asws</sup>, O Muslim Bin Aqeel Bin Abu Talib<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ جَاهَدْتَ فِي اللهِ حَقَّ جِهَادِهِ وَ قُتِلْتَ عَلَى مِنْهَاجِ الْمُجَاهِدِينَ فِي سَبِيلِهِ حَتَّى لَقِيَتْ اللهُ عَزَّ وَ جَلَّ وَ هُوَ عِنَّا رَاضٍ

I testify You<sup>-asws</sup> had established the Salat, and gave the Zakat, and instructed with the good, and forbade from the evil, and fought for the Sake of Allah<sup>-azwj</sup> as is the right of fighting, and You<sup>-asws</sup> were killed upon the manifesto of the holy warriors in His<sup>-azwj</sup> Way until you<sup>-asws</sup> met Allah<sup>-azwj</sup> Mighty and Majestic, and He<sup>-azwj</sup> was Pleased with you<sup>-asws</sup>!

وَ أَشْهَدُ أَنَّكَ وَفَيْتَ بِعَهْدِ اللهِ وَ بَدَلْتَ نَفْسَكَ فِي نُصْرَةِ حُجَّتِهِ وَ ابْنِ حُجَّتِهِ حَتَّى آتَاكَ الْيَقِينُ

And I testify you<sup>-asws</sup> are loyal with the Pact of Allah<sup>-azwj</sup> and exerted yourself in helping His<sup>-azwj</sup> Divine Authority, and son<sup>-asws</sup> of His<sup>-azwj</sup> Divine Authority until the certainty (death) came to you<sup>-asws</sup>!

أَشْهَدُ لَكَ بِالتَّسْلِيمِ وَ الْوَفَاءِ وَ النَّصِيحَةِ لِحَلْفِ النَّبِيِّ الْمُرْسَلِ وَ السَّبْطِ الْمُتَنَجِّبِ وَ الدَّلِيلِ الْعَالِمِ وَ الْوَصِيِّ الْمُبَلِّغِ وَ الْمَظْلُومِ الْمُهْتَزَمِ فَجَزَاكَ اللهُ عَنْ رَسُولِهِ وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ عَنِ الْحَسَنِ وَ الْحُسَيْنِ أَفْضَلَ الْجَزَاءِ بِمَا صَبَرْتَ وَ احْتَسَبْتَ وَ أَعَنْتَ فَنِعْمَ عُقْبَى الدَّارِ

I testify to you<sup>-asws</sup> with the submission, and the loyalty, and the advice to a replacement of the Sent Prophet<sup>-saww</sup>, and the selected grandson<sup>-asws</sup>, and the pointer, the knowledgeable, and the successor<sup>-asws</sup>, the deliverer, and the oppressed, the suppressed! May Allah<sup>-azwj</sup> Recompense you<sup>-asws</sup> on behalf of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Amir Al-Momineen<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, the best Recompense due to your<sup>-asws</sup> having been patient, and you<sup>-asws</sup> anticipated, and assisted, so **the end-result of the (goodly) abode [13:22]!**

لَعْنُ اللهِ مَنْ قَتَلَكَ وَ لَعْنُ اللهِ مَنْ أَمَرَ بِقَتْلِكَ وَ لَعْنُ اللهِ مَنْ ظَلَمَكَ وَ لَعْنُ اللهِ مَنْ افْتَرَى عَلَيْكَ وَ لَعْنُ اللهِ مَنْ جَهِلَ حَقَّكَ وَ اسْتَحَفَّ بِمُؤْمِنِكَ

May Allah<sup>-azwj</sup> Curse the one who killed you<sup>-asws</sup>, and may Allah<sup>-azwj</sup> Curse the one who ordered you<sup>-asws</sup> killing, and may Allah<sup>-azwj</sup> Curse the one who oppressed you<sup>-asws</sup>, and may the Curse

the one who fabricated upon you<sup>-asws</sup>, and may Allah<sup>-azwj</sup> Curse the one who ignored your<sup>-asws</sup> rights, and took your<sup>-asws</sup> sanctity lightly, and may Allah<sup>-azwj</sup> Curse!

وَأَعَنَ اللَّهُ مِنْ بَايَعَكَ وَ عَشَّكَ وَ حَدَلَكَ وَ أَسْلَمَكَ وَ مَنْ أَلَبَّ عَلَيْكَ وَ لَمْ يُعِنِكَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَثْوَاهُمْ وَ يَنْسُ الْوَرْدُ الْمَوْزُودُ

And may Allah<sup>-azwj</sup> Curse the one who pledged allegiance to you<sup>-asws</sup>, and cheated you<sup>-asws</sup>, and abandoned you<sup>-asws</sup>, and yielded you<sup>-asws</sup>, and the one who responded to you<sup>-asws</sup> and did not assist you<sup>-asws</sup>! The Praise is for Allah<sup>-azwj</sup> Who Make the Hellfire their abode, **and evil is the place to which the ones would be led to [11:98]!**

أَشْهَدُ أَنَّكَ قَدْ قُتِلْتَ مَظْلُومًا وَ أَنَّ اللَّهَ مُنْجِزٌ لَكُمْ مَا وَعَدَكُمْ جِئْتِكَ زَائِرًا عَارِفًا بِحَقِّكُمْ مُسَلِّمًا لَكُمْ تَابِعًا لِسُنَّتِكُمْ وَ نُصْرَتِي لَكُمْ مُعَدَّةٌ حَتَّى يَحْكُمَ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ

I testify you<sup>-asws</sup> were killed unjustly, and Allah<sup>-azwj</sup> will be Fulfilling to you all what He<sup>-azwj</sup> has Promised you! I have come to you as a visitor, having recognised your<sup>-asws</sup> rights, submitting to you all, a follower of your practices, and my help to you all is prepared, until Allah<sup>-azwj</sup> Judges you all and He<sup>-azwj</sup> is Best of the judges!

فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ صَلَوَاتُ اللَّهِ عَلَيْكُمْ وَ عَلَى أَرْوَاحِكُمْ وَ أَجْسَادِكُمْ وَ شَاهِدِكُمْ وَ غَائِبِكُمْ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ قَتَلَ اللَّهُ أُمَّةً قَتَلْتُمْ بِالْأَيْدِي وَ الْأَلْسِنِ-

I am with you all, with you all, not with your enemies! May the Salawaat of Allah<sup>-azwj</sup> be upon you, and upon your souls, and your bodies, and your present ones and your absentees! And the greeting be upon you all, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! May Allah<sup>-azwj</sup> Kill (Curse) the community which killed you all with the hands and the tongues!

ثُمَّ أَشِيرُ إِلَى الضَّرِيحِ وَ قُلِّ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحِ وَ الْمُطِيعِ لِلَّهِ وَ لِرَسُولِهِ وَ لِأَمِيرِ الْمُؤْمِنِينَ- وَ الْحُسْنِ وَ الْحُسَيْنِ عِ الْحَمْدُ لِلَّهِ وَ سَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى مُحَمَّدٍ وَ آلِهِ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ مَغْفِرَتُهُ وَ عَلَى رُوحِكَ وَ بَدَنِكَ

Then indicate towards the Shrine and say, 'The greeting be upon you<sup>-asws</sup>, O righteous servant and obedient to Allah<sup>-azwj</sup> and to His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and to Amir Al-Momineen<sup>-asws</sup>, and to Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>! The Praise for Allah<sup>-azwj</sup> and Greeting be upon His<sup>-azwj</sup> servants, those He<sup>-azwj</sup> Chose, Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and the greeting be upon you all, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings, and His<sup>-azwj</sup> Forgiveness and upon your<sup>-ra</sup> soul and your<sup>-asws</sup> body!

أَشْهَدُ أَنَّكَ مَضَيْتَ عَلَى مَا مَضَى بِهِ الْبَدْرِيُّونَ وَ الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ الْمُبَالِغُونَ فِي جِهَادِ أَعْدَائِهِ وَ نُصْرَةِ أَوْلِيَائِهِ فَجَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ وَ أَكْثَرَ الْجَزَاءِ وَ أَوْفَرَ جَزَاءٍ أَحَدٍ مِمَّنْ وَفَى بِنَيْعِهِ وَ اسْتَجَابَ لَهُ دَعْوَتُهُ وَ أَطَاعَ وَ لَأَمْرِهِ

I testify you<sup>-asws</sup> have passed upon what the (combatants) at Badr had passed upon and the fighters in the Way of Allah<sup>-azwj</sup>, and deliverers in fighting His<sup>-azwj</sup> enemies and helping His<sup>-azwj</sup> friends! May Allah<sup>-azwj</sup> Recompense you<sup>-asws</sup> the best Recompense and Multiply the Recompense, and most plentiful of Recompense of anyone from the ones who had been loyal with His<sup>-azwj</sup> Pact, and He<sup>-azwj</sup> had Answered his supplication for him, and he had obeyed Masters of the Command!

أَشْهَدُ أَنَّكَ قَدْ بَالَعْتَ فِي النَّصِيحَةِ وَ أَعْطَيْتَ غَايَةَ الْمُجْهُودِ حَتَّى بَعَثَكَ اللَّهُ فِي الشُّهَدَاءِ وَ جَعَلَ رُوحَكَ مَعَ أَرْوَاحِ السُّعْدَاءِ وَ أَعْطَاكَ مِنْ جَنَانِهِ أَفْسَحَهَا مَنَزْلاً وَ أَفْضَلَهَا عَرْفاً وَ رَفَعَ ذِكْرَكَ فِي الْعَالَمِينَ وَ حَشَرَكَ مَعَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَّنَ أَوْلِيَاكَ رَفِيقاً

I testify you<sup>-asws</sup> have delivered in the advice, and gave the peak of the efforts until Allah<sup>-azwj</sup> Resurrected you<sup>-asws</sup> among the martyrs and Made your<sup>-asws</sup> soul to be with souls of the fortunate ones, and Granted you<sup>-asws</sup> from His<sup>-azwj</sup> Gardens its expansive dwelling, and its best chamber, and Raise your<sup>-asws</sup> mention in the Illiyeen, and Gather you<sup>-asws</sup> with **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]!**

أَشْهَدُ أَنَّكَ لَمْ تَهِنَ وَ لَمْ تَنْكُلْ وَ أَنَّكَ قَدْ مَضَيْتَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ مُقْتَدِياً بِالصَّالِحِينَ وَ مُتَّبِعاً لِلنَّبِيِّينَ فَجَمَعَ اللَّهُ بَيْنَنَا وَ بَيْنَكَ وَ بَيْنَ رَسُولِهِ وَ أَوْلِيَائِهِ فِي مَنَازِلِ الْمُحْسِنِينَ فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ-

I testify you<sup>-asws</sup> did not weaken nor falter, and that you<sup>-asws</sup> proceeded with clear insight in your<sup>-asws</sup> cause, following in the footsteps of the righteous and emulating the Prophets<sup>-as</sup> May Allah<sup>-azwj</sup> Unite us with you<sup>-asws</sup>, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and His<sup>-azwj</sup> Chosen ones in the dwellings of the humble, for He<sup>-azwj</sup> is the most Merciful of the merciful ones!'

ثُمَّ صَلَّى عِنْدَهُ رُكْعَتَيْنِ وَ أَهْدَاهَا لَهُ ثُمَّ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَدْعُ لِي ذَنْباً إِلَّا عَفَرْتَهُ وَ لَا هَمّاً إِلَّا فَرَجْتَهُ وَ لَا مَرَضاً إِلَّا شَفَيْتَهُ وَ لَا عَيْباً إِلَّا سَتَرْتَهُ وَ لَا شَيْئاً إِلَّا جَمَعْتَهُ وَ لَا غَايِباً إِلَّا حَفِظْتَهُ وَ أَدْنَيْتَهُ وَ لَا غُرْباً إِلَّا كَسَوْتَهُ وَ لَا رِزْقاً إِلَّا بَسَطْتَهُ وَ لَا خَوْفاً إِلَّا أَمَنْتَهُ وَ لَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ الآخِرَةِ لَكَ فِيهَا رِضَى وَ لِي فِيهَا صَلَاحٌ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ-

Then pray two units by it and gift these to him<sup>-asws</sup>, the say, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and do not Leave any sin for me except Forgive it, nor any worry except Relieve it, nor sickness except Heal it, nor any fault except Cover it, nor family except Gather it, nor absence except Protect it, and Draw it closer, nor any bareness except Clothe it, nor sustenance except Extend it, nor fear except Secure it, nor need from needs of the world and the Hereafter there is Pleasure for You<sup>-azwj</sup> in it and correctness for me in it except Fulfil it, O most Merciful of the merciful ones!'

فَإِذَا أَرَدْتَ وَدَاعَهُ فَحَفِّفْ عِنْدَهُ وَ قُلِ اسْتَوْدِعُكَ اللَّهُ وَ اسْتَرْعِيكَ وَ أَقْرَأْ عَلَيْكَ السَّلَامَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ

When you want to bid farewell to him<sup>-asws</sup>, stand by him<sup>-asws</sup> and say, 'I entrust you<sup>-asws</sup> to Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Care, and convey the greeting to you<sup>-asws</sup>, believing in Allah<sup>-azwj</sup> and the Rasool<sup>-saww</sup>, and with whatever he<sup>-saww</sup> had come with from the Presence of Allah<sup>-azwj</sup>!

اللَّهُمَّ فَآكُتُبْنَا مَعَ الشَّاهِدِينَ

O Allah<sup>-azwj</sup>! Write us with the testifiers!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي هَذَا الْعَبْدِ الصَّالِحِ وَ ارْزُقْنِي زِيَارَتَهُ مَا أَبْقَيْتَنِي وَ احْشُرْنِي مَعَهُ وَ عَرِّفْ بَيْنِي [وَ] بَيْنَهُ وَ بَيْنَ رَسُولِكَ وَ أَوْلِيَانِكَ فِي الْجَنَانِ

O Allah-<sup>azwj</sup>! Do not Make it last of the pacts of my visiting this righteous servant, and Grace me to visit him-<sup>asws</sup> for as long as You-<sup>azwj</sup> Cause me to live, and Gather me with him-<sup>asws</sup>, and Make introductions between me and him-<sup>asws</sup>, and Your-<sup>azwj</sup> Rasool-<sup>saww</sup>, and Your-<sup>azwj</sup> Guardians in the Gardens!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَوَفَّيْ عَلَى الْإِيمَانِ بِكَ وَ التَّصَدِيقِ بِرَسُولِكَ وَ الْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ الْأَيْمَةَ مِنْ وُلْدِهِ وَ الْبَرَاءَةَ مِنْ أَعْدَائِهِمْ فَلِيَّ رَضِيَتْ بِذَلِكَ يَا رَبَّ الْعَالَمِينَ.

O Allah-<sup>azwj</sup>! Send Salawaat upon Muhammad-<sup>saww</sup> and Progeny-<sup>asws</sup> of Muhammad-<sup>saww</sup>, and Cause me to die upon the Eman with You-<sup>azwj</sup>, and the ratification of Your-<sup>azwj</sup> Rasool-<sup>saww</sup>, and the Wilayah of Ali Bin Abu Talib-<sup>asws</sup>! May the Salawaat of Allah-<sup>azwj</sup> be upon him-<sup>asws</sup>, and the Imams-<sup>asws</sup> from his-<sup>asws</sup> sons-<sup>asws</sup>, and the disavowing from their-<sup>asws</sup> enemies, for I am pleased with that, O Lord-<sup>azwj</sup> of the worlds!"<sup>74</sup>

71 قَالَ مُؤَلِّفُ الْمَزَارِ الْكَبِيرِ وَ الشَّهِيدُ رَحِمَهُمَا اللَّهُ زِيَارَةُ مُسْلِمِ بْنِ عَقِيلٍ رَضَوَانُ اللَّهُ عَلَيْهِ تَقِفُ عَلَى بَابِهِ وَ تَقُولُ سَلَامُ اللَّهِ وَ سَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ- إِلَى قَوْلِهِ بِالْأَيْدِي وَ الْأَلْسُنِ

Compiler of 'Al-Mazar Al-Kabeer' and Al-Shaheed, may Allah-<sup>azwj</sup> Mercy them, said, 'Ziyarat of Muslim-<sup>asws</sup> Bin Aqeel-<sup>as</sup>, may the Pleasure of Allah-<sup>azwj</sup> be upon him-<sup>asws</sup> – 'Pause at his-<sup>asws</sup> door and say, 'Greeting of Allah-<sup>azwj</sup>, and greeting of His-<sup>azwj</sup> Angels of Proximity, and His-<sup>azwj</sup> Messenger Prophets-<sup>as</sup>' – up to his words 'By the hands and the tongues'.

تَمَّ ادْخُلْ وَ انْكَبْ عَلَى الْقَبْرِ وَ قُلِ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ- إِلَى قَوْلِهِ فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ

Then enter and devote upon the grave and say, 'The greeting be upon you-<sup>asws</sup> O the righteous servant!' – up to his words, 'He-<sup>azwj</sup> is most Merciful of the merciful ones!'

تَمَّ انْحَرْفْ إِلَى عِنْدِ الرَّأْسِ فَصَلِّ رَكَعَتَيْنِ وَ صَلِّ بَعْدَهُمَا مَا بَدَا لَكَ وَ سَبِّحْ وَ ادْعُ بِمَا أَحْبَبْتَ وَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ- وَ لَا تَدْعُ إِلَى آخِرِ مَا مَرَّ

Then turn to be by the head. Pray two units Salat and pray over there whatever comes to you, and glorify, and supplication with whatever you like, and say, 'O Allah-<sup>azwj</sup>! Send Salawaat upon Muhammad-<sup>saww</sup> and Progeny-<sup>asws</sup> of Muhammad-<sup>saww</sup> – and do not leave up to end of what has passed.

تَمَّ قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ زِيَارَةَ أُخْرَى لِمُسْلِمِ بْنِ عَقِيلٍ س وَ إِذَا وَصَلْتَ إِلَى ضَرْبِهِ فَتَقِفْ عَلَيْهِ مُسْتَقْبِلَ الْقِبْلَةِ وَ قُلِ السَّلَامُ عَلَيْكَ أَيُّهَا الْفَاقِدِي بِنَفْسِهِ وَ مُهَجَّتِهِ الشَّهِيدِ الْفَقِيدِ الْمَظْلُومِ الْمَعْصُوبِ حَقُّهُ الْمُنْتَهَكِ حُرْمَتُهُ

Then the Seyyid, may Allah-<sup>azwj</sup> be Pleased with him, said, 'Another Ziyarat of Muslim-<sup>asws</sup> Bin Aqeel-<sup>asws</sup>, when you arrive to his-<sup>asws</sup> Shrine, pause by it facing the Qiblah and say, 'The

<sup>74</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 70 c

greeting be upon you<sup>-asws</sup>, O redeemer with his own soul and essence, the martyred, the missed, the oppressed, usurped of his<sup>-ra</sup> rights whose sanctity was violated!

السَّلَامُ عَلَيْكَ يَا مَنْ قَادَى بِنَفْسِهِ ابْنَ عَمِّهِ وَ قَدَى يَدَمِهِ دَمَهُ السَّلَامُ عَلَيْكَ يَا أَوَّلَ الشَّهَدَاءِ وَ إِيمَانَ السُّعْدَاءِ السَّلَامُ عَلَيْكَ يَا مُسْلِمًا يَا مَنْ أَسْلَمَ نَفْسَهُ وَ سَكَنَ عَلَى طَاعَةِ اللَّهِ رُؤْسَهُ وَ أَحْمَدَ حِسَّهُ

The greeting be upon you<sup>-asws</sup>, O the one who redeemed himself for the son<sup>-asws</sup> of his<sup>-asws</sup> uncle<sup>-asws</sup>, and redeemed his<sup>-asws</sup> blood for his<sup>-asws</sup> blood! The greeting be upon you<sup>-asws</sup> o first of the martyrs, and Imam<sup>-asws</sup> of the fortunate! The greeting be upon you<sup>-asws</sup> o the submitter! O the one who submitted himself<sup>-ra</sup> and settled in his<sup>-asws</sup> grave upon the obedience of Allah<sup>-azwj</sup> and his<sup>-asws</sup> news was frozen (silenced)!

السَّلَامُ عَلَيْكَ يَا ابْنَ السَّادَةِ الْأَبْرَارِ وَ يَا ابْنَ أَخِي جَعْفَرِ الطَّيَّارِ وَ ابْنَ أَخِي عَلِيِّ الْفَارِسِ الْكَرَّارِ الصَّارِبِ بِدِي الْفَقَارِ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon you<sup>-asws</sup>, O son<sup>-asws</sup> of the chiefs, the righteous, and O son<sup>-asws</sup> of a brother of Ja'far Al Tayyar<sup>-asws</sup>, and son<sup>-asws</sup> of a brother of Ali<sup>-asws</sup>, the horseman, the attacker, the striker with Zulfiqar (sword)! The greeting be upon you<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

يَا مَنْ أَرْضَى بِفَعَالِهِ مُحَمَّدَ الْمُخْتَارِ وَ الْمَلِكِ الْجَبَّارِ السَّلَامُ عَلَيْكَ لَقَدْ صَبَرْتَ فَبِعَمِّ عَفْمِي الدَّارِ السَّلَامُ عَلَيْكَ يَا وَجِيداً غَرِيباً عَنِ أَهْلِهِ بَيْنَ الْأَعْدَاءِ بِلَا نَاصِرٍ وَ لَا مُجِيبٍ

O one who by his actions pleased Muhammad<sup>-saww</sup> the Chosen, and the King, the Subduer! The greeting be upon you<sup>-asws</sup>! You were patient, so **the end-result of the (goodly) abode [13:22]!** The greeting be upon you<sup>-asws</sup> O alone, estranged from his<sup>-asws</sup> family in the midst of the enemies without any helper nor a responder!

أَشْهَدُ بَيْنَ يَدَيِ اللَّهِ أَنَّكَ جَاهَدْتَ وَ صَبَرْتَ وَ حَاصَمْتَ أَعْدَاءَ اللَّهِ عَلَى طَاعَتِهِ وَ طَاعَةِ نَبِيِّهِ وَ وَصِيِّهِ وَ وَلِيِّهِ فَمَضَيْتَ شَهِيداً وَ تَوَلَّيْتَ حَمِيداً إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

I testify in front of Allah<sup>-azwj</sup> you<sup>-asws</sup> had fought, and were patient, and contended the enemies of Allah<sup>-azwj</sup> being upon His<sup>-azwj</sup> obedience and obedience of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and his<sup>-saww</sup> successor<sup>-asws</sup>, and his<sup>-saww</sup> guardian! You<sup>-asws</sup> passed as a martyr, and turned around praise-worthy! We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>!

اللَّهُمَّ احْشُرْنِي مَعَهُ وَ مَعَ أَبِيهِ وَ عُمُومَتِهِ وَ بَيْنِهِمْ وَ لَا تُحْرِمْنِي فِي بَقِيَّةِ عُمْرِي زِيَارَتَهُ-

O Allah<sup>-azwj</sup>! Gather me with him<sup>-asws</sup>, and with his<sup>-asws</sup> father, and his<sup>-asws</sup> uncles, and their sons, and do not Deprive me of visiting him<sup>-asws</sup> in remainder of my age!

ثُمَّ تُقْبَلُ الضَّرِيحَ وَ تُصَلِّيَ صَلَاةَ الزِّيَارَةِ وَ تُهْدِي ثَوَابَهَا لَهُ ثُمَّ تُودِّعُهُ وَ تَنْصَرِفُ إِنْ شَاءَ اللَّهُ.

Then kiss the Shrine and pray the Salat of the Ziyarat and gift its Rewards to him<sup>-asws</sup>. Then bid him<sup>-asws</sup> farewell and leave, if Allah<sup>-azwj</sup> so Desires!<sup>75</sup>

ذكر زيارة هاني بن عروة المرادي فقفا على قبره و تسلم على رسول الله ص- و تقول سَلامُ اللهِ العَظيمِ وَ صَلَواتُهُ عَلَينِكَ يَا هَاني بْنَ عُرْوَةَ- السَلامُ عَلَينِكَ أَيُّهَا العَبْدُ الصَّالِحُ النَّاصِحُ لِلَّهِ وَ لِرسولِهِ وَ لِأَميرِ المُؤمِنينَ- وَ الحَسَنِ وَ الحُسَينَ ع-

Mention of Ziyarat of Hany Bin Urwah Al Muradi<sup>-ra</sup> – ‘Pause at his<sup>-ra</sup> grave and greet unto Rasool-Allah<sup>-saww</sup> and say, ‘Greeting of Allah<sup>-azwj</sup> the Magnificent and His<sup>-azwj</sup> Salawaat be upon you<sup>-ra</sup>, O Hany Bin Urwah<sup>-ra</sup>! The greeting be upon you<sup>-asws</sup> O the righteous servant, the adviser for Allah<sup>-azwj</sup> and for His<sup>-azwj</sup> Rasool<sup>-saww</sup> and for Amir Al-Momineen<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>!

أَشهَدُ أَنَّكَ قُتِلْتَ مَظْلوماً فَلَعَنَ اللهُ مَنْ قَتَلَكَ وَ اسْتَحَلَّ دَمَكَ وَ حَسَنَى اللهُ قُبورَهُمْ ناراً أَشهَدُ أَنَّكَ لَقِيتَ اللهُ وَ هُوَ راضٍ عَنكَ بِما فَعَلْتَ وَ نَصَحْتَ

I testify you<sup>-asws</sup> were killed unjustly, so may Allah<sup>-azwj</sup> Curse the one who killed you<sup>-ra</sup>, and legalised your<sup>-ra</sup> blood, and may Allah<sup>-azwj</sup> Fill their graves with fire! I testify you<sup>-ra</sup> met Allah<sup>-azwj</sup> and He<sup>-azwj</sup> was Pleased with you<sup>-ra</sup> due to what you<sup>-ra</sup> had done, and you<sup>-ra</sup> advised!

وَ أَشهَدُ أَنَّكَ قَدْ بَلَغْتَ دَرَجَةَ الشَّهَداءِ وَ جَعَلَ رُوحَكَ مَعَ أرواحِ السُّعَداءِ بِما نَصَحْتَ لِلَّهِ وَ لِرسولِهِ مُجْتَهَداً وَ بَدَلْتَ نَفْسَكَ فِي ذَاتِ اللهِ وَ مَرْضاتِهِ

And I testify you<sup>-asws</sup> have reached the rank of martyrs, and your<sup>-ra</sup> soul has been Made to be with souls of the fortunate due to what you<sup>-ra</sup> had advised for Allah<sup>-azwj</sup> and for His<sup>-azwj</sup> Rasool<sup>-saww</sup>, as a struggler, and you<sup>-ra</sup> exerted yourself<sup>-ra</sup> for the Self of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Pleasure!

فَرَحَمَكَ اللهُ وَ رَضِيَ عَنكَ وَ حَشَرَكَ مَعَ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ جَمَعَنَا وَ إِياكُمْ مَعَهُمْ فِي دارِ النِّعَمِ وَ سَلامُ عَلَينِكَ وَ رَحْمَةُ اللهِ.

May Allah<sup>-azwj</sup> Mercy you<sup>-ra</sup>, and be Pleased with you<sup>-ra</sup>, and Gather you<sup>-ra</sup> with Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the Pure, and Gather us and you all with them<sup>-asws</sup> in the House of Bliss, and greeting be upon you<sup>-ra</sup> and Mercy of Allah<sup>-azwj</sup>!

ثم صل ركعتين صلاة الزيارة و أهدها له و ادع لنفسك بما شئت و ودعه بما ودعت به مسلم بن عقيل ره

*Then perform two units of Salat of the Ziyarat, and gift it to him<sup>-ra</sup>, and supplicate for yourself with whatever you like, and bid him<sup>-ra</sup> farewell with what you had bade farewell with to Muslim Bin Aqeel<sup>-ra</sup>.<sup>76</sup>*

بيان اعلم أن زيارة مسلم رضي الله عنه في يوم شهادته و هو يوم عرفة أفضل و أنسب من سائر الأيام.

**Note** - Know that visiting Muslim<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup> on the day of his martyrdom, which is the Day of Arafah, is more virtuous and appropriate than on other days.

<sup>75</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 71 a

<sup>76</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 71 b



Beatitude be for the one who witnessed your demolition with Qaim<sup>-ajfj</sup> of People<sup>-asws</sup> of my<sup>-asws</sup> Household! They are best of the community with the righteous family<sup>-asws</sup>!''79

و أغرب من جميع ذلك أن مسجد الرسول ص محرابه على خط نصف النهار مع أنه أظهر المحاريب انتسابا إلى المعصوم و هو مخالف للقواعد لانحراف قبلة المدينة عن يسار نصف النهار أي من نقطة الجنوب إلى المشرق بسبع و ثلاثين درجة أيضا مخالف لما هو المشهور من أن النبي ص قال محرابي على الميزاب.

*And stranger than all of this is that the prayer niche in Masjid of the Rasool<sup>-saww</sup>, his<sup>-saww</sup> prayer niche is aligned with the meridian line, despite being one of the most well-known prayer niches attributed to the infallible<sup>-asws</sup>. This contradicts the established rules, as the Qiblah of Medina deviates from the left of the meridian, meaning from the south toward the east by 37 degrees. It also contradicts the widely known saying attributed to the Prophet: 'My prayer niche is aligned with the waterspout.*

و من يقف في المسجد الحرام بإزاء الميزاب يقع الجدي خلف منكبه الأيسر بل قريبا من رأس المنكب و كنت متحيرا في ذلك حتى تأملت في عمارة روضة النبي ص التي حول قبره الشريف فوجدتها منحرفة ذات اليسار كثيرا و إن لم يكن بهذا المقدار و ظاهر أن البيوت كانت مبنية بعد المسجد على وفقها فظهر أن محراب المسجد أيضا مما حرف في زمن سلاطين الجور

*Whoever stands in the Sacred Mosque facing the waterspout will find that the star Polaris appears behind their left shoulder, almost near the top of the shoulder. I was perplexed by this until I carefully examined the construction of the 'Rawdah' of the Prophet<sup>-as</sup> surrounding his<sup>-saww</sup> noble grave. I found it significantly inclined to the left, though not to the full extent. It is evident that the houses were built after the Masjid in alignment with this inclination. This suggests that the prayer niche of the Masjid was also altered during the reign of oppressive rulers.*

و يؤيده أن محراب مسجد قباء و مسجد الشجرة و أكثر المساجد القديمة التي رأيتها في المدينة و بين الحرمين إما موافقة للقواعد أو قريبة منها مع أن النبي ص و الأئمة صلوات الله عليهم صلوا فيها و الله يعلم.

*Supporting this is the fact that the prayer niche of Masjid Quba and Masjid Shajarah and most of the old Masjid I have seen in Medina and between the Two Holy Sites either conform to the established rules or are close to them. Yet, the Prophet<sup>-saww</sup> and the Imams<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, had prayed Salat in these, and Allah<sup>-azwj</sup> Knows.*

[باب 17 مسجد السهلة و سائر المساجد بالكوفة](#)

## CHAPTER 17 – MASJID AL-SAHLA AND REST OF THE MASJIDS AT AL-KUFA

1- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عن الصّائغ عن ابن زكريّا القَطّان عن ابن حبيب عن ابن جُلُول عن أبيه عن ابن مهزّان عن الصّادق ع قال: إذا دخلت الكوفة فأنت مسجد السهلة فصلّ فيه و اسأل الله حاجتك لدينك و دنياك فإنّ مسجد السهلة بيث إدريس التّيّ ص الّذي

79 Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 71 d

كَانَ يَحِيطُ فِيهِ وَ يُصَلِّي فِيهِ وَ مَنْ دَعَا اللَّهَ فِيهِ بِمَا أَحَبَّ فَضَى لَهُ حَوَائِجُهُ وَ رَفَعَهُ يَوْمَ الْقِيَامَةِ مَكَانًا عَلِيًّا إِلَى دَرَجَةِ إِدْرِيسَ وَ أُجِرَ مِنْ مَكْرُوهِ الدُّنْيَا وَ مَكَارِدِ أَعْدَائِهِ.

(The book) 'Qasas AlAnbiya<sup>as</sup>', may the greeting be upon them<sup>as</sup> - by the chain of Al Sadouq, from Al Saaig, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from his father, from Ibn Mihran,

'From Al-Sadiq<sup>asws</sup> having said: 'When you enter Al-Kufa, go to Masjid Al-Sahla. Pray Salat in it and ask Allah<sup>azwj</sup> your need for your religion and your world, for Masjid Al-Sahla is a house of the Prophet Idrees<sup>as</sup> the one who had sewn in it and prayed Salat in it, and the one who supplicates to Allah<sup>azwj</sup> in it with what he likes, his needs will be fulfilled for it, and on the Day of Qiyamah he will be raised to an elevated place to the rank of Idrees<sup>as</sup>, and will be sheltered from abhorrence of the world and plots of his enemies''.<sup>80</sup>

2- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن أبيه عن سعد بن الربيع عن الحسن بن العطاء عن عبد السلام عن عمارة البقطنان قال: كان عند أبي عبد الله ع جماعة و فيهم رجل يقال له أبان بن نعمان فقال أباكم له علم بعمي زيد بن علي

(The book) 'Qasas Al-Anbiya<sup>as</sup>', may the greeting be upon them<sup>as</sup> - by the chain to Al Sadouq, from his father, from Sa'ad, from Al Barqy, from Al Hassan Bin Al Ata'a, from Abdul Salam, from Ammar Al Yaqzan who said,

'There was a group in the presence of Abu Abdullah<sup>asws</sup> and among them was a man called Aban Bin Numan. He<sup>asws</sup> said: 'Which one of you has knowledge of my<sup>asws</sup> uncle Zayd son of Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>)?'

فَقَالَ أَنَا أَصْلَحَكَ اللَّهُ

He said, 'I do, may Allah<sup>azwj</sup> Keep you<sup>asws</sup> well!'

قَالَ وَ مَا عَلِمْتُ بِهِ

He<sup>asws</sup> said: 'And what is your knowledge of him?'

قَالَ كُنَّا عِنْدَهُ لَيْلَةً فَقَالَ هَلْ لَكُمْ فِي مَسْجِدِ سَهْلَةَ

He said, 'We were with him one day. He said, 'Is it (okay) for you regarding (to go to) Masjid Al-Sahla?'

فَخَرَجْنَا مَعَهُ إِلَيْهِ فَوَجَدْنَا مَعَهُ اجْتِهَادًا كَمَا قَالَ

We went out with him to it. We found struggle with him just as it is said'.

فَقَالَ أَبُو عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ بَيْنَ إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِ الَّذِي خَرَجَ مِنْهُ إِلَى الْعَمَالِقَةِ وَ كَانَ بَيْنَ إِدْرِيسَ ع الَّذِي كَانَ يَحِيطُ فِيهِ وَ فِيهِ صَخْرَةٌ خَضْرَاءُ فِيهَا صُورَةٌ وَجُوهُ النَّبِيِّينَ وَ فِيهَا مَنَاحِ الرَّكَبِ يَغْنِي الْخَضِرَ ع-

<sup>80</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 1

Abu Abdullah<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'It was the house of Ibrahim<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup> which he<sup>-as</sup> went out from to the Amalekites, and it was the house of Idrees<sup>-as</sup> which he<sup>-as</sup> had sewn it, and there is a green rock in it are outline images of the Prophets<sup>-as</sup>, and in it the rider had rested, meaning Al-Khizr<sup>-as</sup>'.

ثُمَّ قَالَ لَوْ أَنَّ عَمِّي أَتَاهُ حِينَ خَرَجَ فَصَلَّى فِيهِ وَاسْتَجَارَ بِاللَّهِ لِأَجْرِهِ عِشْرِينَ سَنَةً وَ مَا أَتَاهُ مَكْرُوبٌ قَطُّ فَصَلَّى فِيهِ مَا بَيْنَ الْعِشَاءَيْنِ وَ دَعَا اللَّهَ إِلَّا فَجَحَّ اللَّهُ عَنْهُ.

Then he<sup>-asws</sup> said: 'If my<sup>-asws</sup> uncle (Zayd), when he had an uprising, had gone and prayed Salat in it and sought the Shelter of Allah<sup>-azwj</sup>, He<sup>-azwj</sup> would have Shelter him for twenty years, and no distressed one comes to it at all and prays Salat in it what is between Al Maghrib and Al Isha, and supplicates to Allah<sup>-azwj</sup>, except Allah<sup>-azwj</sup> Relieves from him''<sup>81</sup>.

3- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصادق عن محمد بن علي بن المفضل عن أحمد بن محمد بن عمارة عن أبيه عن حمدان القلابسي عن محمد بن جمهور عن مريم بنت عبد الله عن أبي بصير عن أبي عبد الله صلوات الله عليه أنه قال: يا أبا محمد كآتي أرى نزول القائم في مسجد السهلة بأهلته و عياله

(The book) 'Qasas Al-Anbiya<sup>-as</sup>', may the greeting be upon them<sup>-as</sup> – by the chain from Al Sadouq, from Muhammad Bin Ali Bin Al Mufazzal, from Ahmad Bin Muhammad Bin Ammar, from his father, from Hamdan Al Qalanasy, from Muhammad Bin Jamhour, from Maryam daughter of Abdullah, from Abu Baseer,

From Abu Abdullah<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, he<sup>-asws</sup> said: 'O Abu Muhammad! It is as if I<sup>-asws</sup> see the descent of Al-Qaim<sup>-ajfj</sup> in Masjid Al-Sahla with his<sup>-ajfj</sup> family members and his<sup>-ajfj</sup> dependants'.

قُلْتُ يَكُونُ مَنْزِلُهُ

I said, 'It would be his<sup>-ajfj</sup> dwelling?'

قَالَ نَعَمْ هُوَ مَنْزِلُ إِدْرِيسَ ع- وَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ قَدْ صَلَّى فِيهِ وَ الْمُقِيمُ فِيهِ كَالْمُقِيمِ فِي فُسْطَاطِ رَسُولِ اللَّهِ ص-

He<sup>-asws</sup> said: 'Yes, it (was) a dwelling of Idrees<sup>-as</sup>, and Allah<sup>-azwj</sup> has not Send a Prophet<sup>-as</sup> except and he<sup>-as</sup> has prayed Salat in it, and the resident in it is like the resident in a tent of Rasool Allah<sup>-saww</sup>!

وَ مَا مِنْ مُؤْمِنٍ وَ لَا مُؤْمِنَةٍ إِلَّا وَ قَلْبُهُ يَجُنُّ إِلَيْهِ وَ مَا مِنْ يَوْمٍ وَ لَا لَيْلَةٍ إِلَّا وَ الْمَلَائِكَةُ يَأْوُونَ إِلَى هَذَا الْمَسْجِدِ يَغْبُدُونَ اللَّهَ فِيهِ

And there is none from a believing man nor a believing woman except and his heart yearns to it, and there is none from a day nor a night except and the Angels take refuge to this Masjid worshipping Allah<sup>-azwj</sup> in it!

يَا أَبَا مُحَمَّدٍ أَمَا إِنِّي لَوُكُنْتُ بِالْقُرْبِ مِنْكُمْ مَا صَلَّيْتُ صَلَاةً إِلَّا فِيهِ ثُمَّ إِذَا قَامَ قَائِمُنَا انْتَعَمَ اللَّهُ لِرَسُولِهِ وَ لَنَا أَجْمَعِينَ.

<sup>81</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 2

O Abu Muhammad! As for me<sup>-asws</sup>, had I<sup>-asws</sup> been nearby you all, I<sup>-asws</sup> would not have prayed any Salat except in it. Then, when our<sup>-asws</sup> Qaim<sup>-ajfj</sup> rises, Allah<sup>-azwj</sup> will Avenge for His<sup>-azwj</sup> and for us<sup>-asws</sup> all!’<sup>82</sup>

4-4، الكافي العدة عن أحمد بن محمد عن أحمد بن أبي داود عن عبد الله بن أبان قال: دخلنا على أبي عبد الله ع فسألنا أفيكم عنده علم عمي زيد بن علي

(The book) ‘Al-Kafi’ – The number, from Ahmad Bin Muhammad, from Ahmad Bin Abu Dawood, from Abdullah Bin Aban who said,

‘We entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> asked us: ‘Is there anyone among you who has knowledge with him regarding my<sup>-asws</sup> uncle Zayd son of Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>)?’

فقال رجل من القوم أنا عندي علم من علم عمك كذا عنده ذات ليلة في دار معاوية بن إسحاق الأنصاري إذ قال انطلقوا بنا نصلي في مسجد السهلة

A man from the group said, ‘I do! With me there is knowledge from knowledge of your<sup>-asws</sup> uncle. We were with him one night in the house of Muawiya Bin Is’haq Al-Ansari when he said, ‘Come with us, we shall pray Salat in Masjid Al-Sahla!’

فقال أبو عبد الله ع و فعل

Abu Abdullah<sup>-asws</sup> said: ‘And he did?’

فقال لا جاء أمر فسهله عن الذهاب

He said, ‘No. A matter came pre-occupying him from going’.

فقال أما والله لو أعاد الله به حولاً لأعاده أ ما علمت أنه موضع بيت إدريس النبي ص الذي كان يجيئ فيه و منه سار إبراهيم ع إلى اليمن بالعماليق و منه سار داود ع إلى جالوت و إن فيه لصخرة خضراء فيها مثال كل نبي و من تحت تلك الصخرة أجدت طينة كل نبي و إنّه لمناخ الركاب

He<sup>-asws</sup> said: ‘But, by Allah<sup>-azwj</sup>! Had he sought refuge of Allah<sup>-azwj</sup> with it for a year, He<sup>-azwj</sup> would have Sheltered him! Don’t you know that it is the place of the house of the Prophet Idrees<sup>-as</sup> which he<sup>-as</sup> used to sew in, and from it Ibrahim<sup>-as</sup> had travelled to Al-Yemen with the Amalekites, and from it Dawood<sup>-as</sup> had travelled to Goliath, and in it there is a green rock where is a resemblance of every Prophet<sup>-as</sup>, and from beneath that rock the clay of every Prophet<sup>-as</sup> had been taken, and it is a resting place of the rider!’

قيل و من الركاب

It was said, ‘And who is the rider?’

قال الخضر ع.

He<sup>-asws</sup> said: ‘Al-Khizr<sup>-as!</sup>’<sup>83</sup>

5- أَقُولُ رَوَاهُ فِي الْمَزَارِ الْكَبِيرِ بِإِسْنَادِهِ عَنْ يَعْقُوبَ بْنِ ابْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ عَنِ عَبْدِ اللَّهِ بْنِ أَبَانَ مِثْلَهُ وَفِيهِ أَمَّا وَاللَّهِ لَوْ اسْتَعَاذَ اللَّهُ حَوْلًا لِأَعَاذِهِ سَبْعِينَ وَفِيهِ وَ مِنْهُ سَارَ دَاوُدُ إِلَى جَالُوتَ

I say, ‘It is reported in ‘Al-Mazar Al-Kabeer’ – by his chain from Yaqoub, from Ibn Fazzal, from Al-Abbas Bin Aamir, from Al Rabie Bin Muhammad Al-Musly, from Abdullah Bin Aban – similar to it, and in it is: ‘But, by Allah<sup>-azwj!</sup> Had he sought refuge of Allah<sup>-azwj</sup> for a year, He<sup>-azwj</sup> would have Sheltered him for years, and in it and from it Dawood<sup>-as</sup> had travelled to Goliath’.

قَالَ وَ أَيْنَ كَانَتْ مَنَازِلُهُمْ

He said, ‘And where were their dwellings?’

قَالَ فِي رَوَايَاهُ وَ إِنَّ فِيهِ لَصَخْرَةً خَضْرَاءَ فِيهَا مِثَالُ وَجْهِ كُلِّ نَبِيٍّ.

He<sup>-asws</sup> said: ‘In its corner (area), and in it there is a green rock wherein are resemblances of face of every Prophet<sup>-as!</sup>’<sup>84</sup>

6- وَ بِالْإِسْنَادِ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَنْ صَلَّى فِي مَسْجِدِ السُّهْلَةِ رُكْعَتَيْنِ زَادَ اللَّهُ فِي عُمْرِهِ سِتَّتَيْنِ.

And by the chain, said, ‘Ali Bin Al-Husayn<sup>-asws</sup> said: ‘One who prays two units Salat in Masjid Al-Sahla, Allah<sup>-azwj</sup> will Increase in his lifespan by two years’<sup>85</sup>.

7- وَ رُوِيَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا أَبَا مُحَمَّدٍ كَأَنِّي أَرَى نُزُولَ الْقَائِمِ ع فِي مَسْجِدِ السُّهْلَةِ بِأَهْلِهِ وَ عِيَالِهِ

And it is reported from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> said to me: ‘O Abu Muhammad! It is as if I am seeing the descending of Al-Qaim<sup>-ajfj</sup> in Masjid Al-Sahla with his<sup>-ajfj</sup> family and his<sup>-ajfj</sup> dependants!’

قُلْتُ بَكُونُ مَنَزِلَهُ جُعِلْتُ فِدَاكَ

I said, ‘It would be his<sup>-ajfj</sup> dwelling? May I be sacrificed for you<sup>-asws!</sup>’

قَالَ نَعَمْ كَانَ فِيهِ مَنَزِلُ إِدْرِيسَ وَ كَانَ مَنَزِلُ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ وَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ قَدْ صَلَّى فِيهِ وَ فِيهِ مَسْكَنُ الْخَضِرِ وَ الْمُقِيمُ فِيهِ كَالْمُقِيمِ فِي فُسْطَاطِ رَسُولِ اللَّهِ ص

He<sup>-asws</sup> said: ‘Yes. In it used to be the dwelling of Idrees<sup>-as</sup>, and it was the dwelling of Ibrahim<sup>-as</sup> the friend of the Beneficent, and Allah<sup>-azwj</sup> has not Sent any Prophet<sup>-as</sup> except and he<sup>-as</sup> has

<sup>83</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 4

<sup>84</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 5

<sup>85</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 6

prayed in it; and in it was the dwelling of Al-Khizr<sup>as</sup>; and the resident in it is like the resident in the tent of Rasool Allah<sup>-saww</sup>!

وَمَا مِنْ مُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِلَّا وَقَلْبُهُ يَجُنُّ إِلَيْهِ وَفِيهِ صَخْرَةٌ فِيهَا صُورَةُ كُلِّ نَبِيٍّ وَ مَا صَلَّى فِيهِ أَحَدٌ فَدَعَا اللَّهَ بِنَبِيَّةٍ صَادِقَةٍ إِلَّا صَرَفَهُ اللَّهُ بِقَضَاءِ حَاجَتِهِ وَ مَا مِنْ أَحَدٍ اسْتَجَارَهُ إِلَّا أَجَارَهُ اللَّهُ بِمَا يَخَافُ

And there is none from a believing man nor a believing woman except a his heart yearns to it, and in it there is a green rock wherein is an image of every Prophet<sup>-as</sup>, and no one will pray in it and supplicates to Allah<sup>-azwj</sup> with sincere intention except Allah<sup>-azwj</sup> will Return him with his needs having been fulfilled, and there is no one seeking its shelter except Allah<sup>-azwj</sup> will Shelter him from what he fears!

قُلْتُ هَذَا هُوَ الْفَضْلُ

I said, 'This, it is the merit!'

قَالَ نَزَيْدُكَ

He<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> increase for you?'

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ هُوَ مِنَ الْبِقَاعِ الَّتِي أَحَبَّ اللَّهُ أَنْ يُدْعَى فِيهَا وَ مَا مِنْ يَوْمٍ وَ لَا لَيْلَةٍ إِلَّا وَ الْمَلَائِكَةُ تَزُورُ هَذَا الْمَسْجِدَ يَغْتَبُونَ اللَّهَ فِيهِ أَمَا إِيَّيَ لَوْ كُنْتُ بِالْقُرْبِ مِنْكُمْ مَا صَلَّيْتُ صَلَاةً إِلَّا فِيهِ يَا أَبَا مُحَمَّدٍ وَ مَا لَمْ أَصِفْ أَكْثَرَ

He<sup>-asws</sup> said: 'It is from the spots which Allah<sup>-azwj</sup> Loves to be supplicated to in these, and there is neither a day nor a night except and the Angels visit this Masjid worshipping Allah<sup>-azwj</sup> in it, and as for me<sup>-asws</sup>, if I<sup>-asws</sup> were nearby you all, I<sup>-asws</sup> would not have prayed any Salat except in it! O Abu Muhammad, and what I<sup>-asws</sup> have not described is even more!'

قُلْتُ جُعِلْتُ فِدَاكَ لَا يَزَالُ الْقَائِمُ فِيهِ أَبَدًا

I said, 'May I be sacrificed for you<sup>-asws</sup>! I will not cease to reside in it, forever!'

قَالَ نَعَمْ

He<sup>-asws</sup> said: 'Yes'.

قُلْتُ فَمِنْ بَعْدِهِ

I said, 'So, from after it?'

قَالَ هَكَذَا مِنْ بَعْدِهِ إِلَى انْقِضَاءِ الْخَلْقِ.

He<sup>-asws</sup> said: 'Like this is from after it up to termination of the creation!'<sup>86</sup>

8- مل، كامل الزيارات أخي عن مُحَمَّدِ بْنِ قَوْلُوَيْهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ عِمْرَانَ بْنِ مُوسَى عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سِعْنُهُ يَقُولُ لِأَبِي حَمَزَةَ التَّمَالِيَّ يَا أَبَا حَمَزَةَ هَلْ شَهِدْتَ عَمِّي لَيْلَةَ خَرَجَ

(The book) 'Kamil Al Ziyaraat' – My brother, from Muhammad Bin Qawlawayh, from Ahmad Bin Idrees, from Imran Bin Musa, from Al Hassan Bin Musa, from Ali Bin Hassan, from his uncle Abdul Rahman,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying to Abu Hamza Al-Sumali: 'O Abu Hamza! Did you witness my<sup>-asws</sup> uncle on the night he went out (for an uprising)?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ فَهَلْ صَلَّى فِي مَسْجِدِ سُهَيْلٍ -

He<sup>-asws</sup> said: 'Did he pray Salat in Masjid Suheyl?'

قَالَ وَ أَيْنَ مَسْجِدُ سُهَيْلٍ لَعَلَّكَ تَعْنِي مَسْجِدَ السَّهْلَةِ

He said, 'And where is Masjid Suheyl? Perhaps you<sup>-asws</sup> mean Masjid Al-Sahla!'

قَالَ نَعَمْ

He<sup>-asws</sup> said: 'Yes'.

قَالَ لَا

He said, 'No'.

قَالَ أَمَا إِنَّهُ لَوْ صَلَّى فِيهِ رَكَعَتَيْنِ ثُمَّ اسْتَجَارَ اللَّهَ لَأَجَارَهُ سَنَةً

He<sup>-asws</sup> said: 'But, had he prayed Salat of two units in it, then should shelter of Allah<sup>-azwj</sup>, He<sup>-azwj</sup> would have Sheltered him for a year!'

فَقَالَ لَهُ أَبُو حَمَزَةَ يَا أَبِي أَنْتَ وَ أُمِّي هَذَا مَسْجِدُ السَّهْلَةِ

Abu Hamza said to him<sup>-asws</sup>, 'May my father and my mother be (sacrificed for) you<sup>-asws</sup>! This Masjid Al-Sahla?'

<sup>86</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 7

قَالَ نَعَمْ فِيهِ بَيْتُ إِبْرَاهِيمَ الَّذِي كَانَ يُخْرَجُ مِنْهُ إِلَى الْعَمَالِقَةِ وَ فِيهِ بَيْتُ إِدْرِيسَ الَّذِي كَانَ يَحِيْطُ فِيهِ وَ فِيهِ مُنَاحُ الرَّاَكِبِ وَ فِيهِ صَخْرَةٌ خَضْرَاءُ فِيهَا صُورَةٌ جَمِيعِ النَّبِيِّينَ وَ تَحْتِ الصَّخْرَةِ الطَّيْنَةُ الَّتِي خَلَقَ اللهُ عَرَّ وَ جَلَّ مِنْهَا النَّبِيِّينَ

He<sup>-asws</sup> said: 'Yes! In it is the house of Ibrahim<sup>-as</sup> which he<sup>-as</sup> had gone out from to the Amalekites, and in it is the house of Idrees<sup>-as</sup> which he<sup>-as</sup> had sewn in, and in it is the rider had rested, and in it is a green rock wherein are images of entirety of the Prophets<sup>-as</sup>, and beneath the rock is the clay from which Allah<sup>-azwj</sup> Mighty and Majestic Created entirety of the Prophets<sup>-as</sup>!

وَ فِيهِ الْمِعْرَاجُ وَ هُوَ الْفَارُوقُ الْأَعْظَمُ مَوْضِعٌ مِنْهُ وَ هُوَ مَمَرُ النَّاسِ وَ هُوَ مِنْ كُوفَانَ وَ فِيهِ يُنْفَخُ فِي الصُّورِ وَ إِلَيْهِ الْمَحْشَرُ وَ يُحْشَرُ مِنْ جَانِبِهِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ

And in it was the ascension, and it is the great differentiator, a place from it, and it is a pathway of the people, and it is from Kufa, and in it the Trumpet will be blown into, and to it is the gathering, and seventy thousand will be gathered from it to entering the Paradise without any Reckoning.

أُولَئِكَ الَّذِينَ أَفْلَحَ اللهُ حُجَجَهُمْ وَ صَاعَفَ نِعْمَتُهُمُ الْمُسْتَقِيمُونَ الْفَائِزُونَ الْقَائِمُونَ يُحِبُّونَ أَنْ يَذَرُّوْا عَنْ أَنْفُسِهِمُ الْمَفْخَرَ وَ يَجْلُونَ بِعَدْلِ اللهِ عَنْ لِقَائِهِ وَ اسْرَعُوا فِي الطَّاعَةِ فَعَمِلُوا وَ عَلِمُوا أَنَّ اللهُ بِمَا يَعْمَلُونَ بَصِيرٌ لَيْسَ عَلَيْهِمْ حِسَابٌ وَ لَا عَذَابٌ يُذْهَبُ الضِّعْنُ يُطَهَّرُ الْمُؤْمِنِينَ وَ مِنْ وَسْطِهِ سَارَ جَبَلُ الْأَهْوَانِ وَ قَدْ أَتَى عَلَيْهِ زَمَانٌ وَ هُوَ مَعْمُورٌ.

They are those whose proofs Allah<sup>-azwj</sup> has Made victorious, whose bounties He<sup>-azwj</sup> has multiplied, the foremost, the successful, the devout. They love to keep themselves away from pride and arrogance, and they revere meeting Allah<sup>-azwj</sup> through His<sup>-azwj</sup> Justice. They hasten in obedience, acting with knowledge that Allah<sup>-azwj</sup> Sees all that they do. There will be no Reckoning or Punishment upon them. The hatred will be removed, the Momineen will be Purified, and from its middle was the mount Al-Ahwan, and a time had come upon it and it was inhabited".<sup>87</sup>

بيان: قوله ع و فيه المعراج لعل المراد أن النبي ص لما نزل ليلة المعراج و صلى في مسجد الكوفة أتى هذا الموضع و عرج منه إلى السماء أو المراد أن المعراج المعنوي يحصل فيه للمؤمنين

**Explanation:** His<sup>-asws</sup> words: 'And in it is the Ascension', may mean that when the Prophet<sup>-saww</sup> descended on the night of the Ascension and prayed in Masjid Al-Kufa, he<sup>-saww</sup> came to this place and ascended to the skies from there. Alternatively, it could mean that spiritual ascension is attained there by the Momineen.

قوله ع و هو الفاروق موضع منه أي المعراج وقع من موضع منه و هو المسمى بالفاروق أو المراد أن في موضع منه يفرق القائم ع بين الحق و الباطل كما ورد في خبر آخر أن فيها يظهر عدل الله

His<sup>-saww</sup> words: 'and it is the great differentiator, a place from it' may indicate that the Ascension took place from a specific spot within it, known as 'Al-Faruq' (the differentiator), or it may mean that at a particular place within it, Al-Qaim<sup>-ajfi</sup> will differentiate between truth

<sup>87</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 8

and falsehood, as mentioned in another narration that the Justice of Allah<sup>-azwj</sup> will be manifested there!

قوله و هو ممر الناس أي إلى المحشر و كان الخير أكثره سقيما مصحفا فأثبتناه كما وجدناه.

His<sup>-asws</sup> words: 'and it is a pathway of the people', may refer to it being the path to the Gathering Place (Mahshar). The report itself contained many errors and distortions, but we have recorded it as we found it.

9- ب، قرب الإسناد الطيالسي عن العلاء قال قال أبو عبد الله ع تُصَلِّي فِي الْمَسْجِدِ الَّذِي عِنْدَكُمْ الَّذِي تُسَمُّونَهُ مَسْجِدَ السَّهْلَةِ وَ نَحْنُ نُسَمِّيهِ مَسْجِدَ الشَّرَى

(The book) 'Qurb Al Isnaad' – Al Tayalisiy, from Al A'ala who said,

'Abu Abdullah<sup>-asws</sup> said: 'You should pray Salat in the Masjid which is in your presence, which is named as 'Masjid Al-Sahla', and we<sup>-asws</sup> are naming it as 'Masjid Al-Shara'!

فُلْتُ إِنِّي لِأُصَلِّي فِيهِ جُعِلْتُ فِدَاكَ

I said, 'I shall pray Salat in it, may I be sacrificed for you<sup>-asws</sup>!'

قَالَ ابْنُهُ فَإِنَّهُ لَمْ يَأْتِهِ مَكْرُوبٌ إِلَّا فَزَحَّ اللَّهُ كُرْبَتَهُ أَوْ قَالَ قَضَى حَاجَتَهُ وَ فِيهِ زَبْرَجْدَةٌ فِيهَا صُورَةُ كُلِّ نَبِيٍّ وَ كُلِّ وَصِيٍّ.

He<sup>-asws</sup> said: 'Do go to it, for no distressed one will come to it except Allah<sup>-azwj</sup> will Relieve his stress!' – or said: 'Fulfil his need, and in it is an emerald where are images of every Prophet<sup>-as</sup> and every successor<sup>-as!</sup>'<sup>88</sup>

10- ل، الخصال ابن الوليد عن أحمد بن إدريس عن الأشعري عن إبراهيم بن هاشم عن عمرو بن عثمان عن محمد بن عذافر عن الثمالي عن محمد بن مسلم عن أبي جعفر ع أَنَّهُ قَالَ: بِالْكُوفَةِ مَسَاجِدٌ مَلْعُونَةٌ وَ مَسَاجِدٌ مُبَارَكَةٌ فَأَمَّا الْمُبَارَكَةُ فَمَسْجِدُ عَنِي وَ اللَّهُ إِنَّ قِبْلَتَهُ لَقَاسِطَةٌ وَ إِنَّ طِينَتَهُ لَطَيِّبَةٌ وَ لَقَدْ بَنَاهُ رَجُلٌ مُؤْمِنٌ وَ لَا تَدْهَبُ الدُّنْيَا حَتَّى تَنْفَجِرَ عِنْدَهُ عَيْنَانِ وَ يَكُونُ فِيهِمَا جَنَّتَانِ وَ أَهْلُهُ مَلْعُونُونَ وَ هُوَ مَسْلُوبٌ مِنْهُمْ وَ مَسْجِدُ بَنِي ظَفَرٍ وَ مَسْجِدُ السَّهْلَةِ وَ مَسْجِدُ بِالْحَمْرَاءِ وَ مَسْجِدُ جُعْفِيِّ وَ لَيْسَ هُوَ مَسْجِدَهُمْ الْيَوْمَ وَ يُقَالُ دَرَسَ

(The book) 'Al Khisaal' – Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ash'ary, from Ibrahim Bin Hashim, from Amro Bin Usman, from Muhammad Bin Uzafir, from Al Sumali, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> having said: 'In Al-Kufa there are accursed Masjids and Blessed Masjids! As for the Blessed, it is Masjid Ghani. By Allah<sup>-azwj</sup> its Qiblah is correct, and its clay is good, and a believing man had built it. The world will not go away until two springs burst forth at it, and there will be two gardens in it, and its people are accursed, and it will be stripped (confiscated) from them; and Masjid of the clan of Zafar, and Masjid Al-Sahla, and Masjid Al-Hamra'a, and Masjid Ja'far, and it isn't their Masjid today, and it is called 'Darasa'.

وَ أَمَّا الْمَسَاجِدُ الْمَلْعُونَةُ فَمَسْجِدُ ثَقِيفٍ وَ مَسْجِدُ الْأَشْعَثِ وَ مَسْجِدُ جَرِيرِ الْبَجَلِيِّ وَ مَسْجِدُ سِمَاكِ وَ مَسْجِدُ بِالْحَمْرَاءِ يُبْنَى عَلَى قَبْرِ فِرْعَوْنَ مِنَ الْفِرَاعِنَةِ.

<sup>88</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 9

And as for the accursed Masjids – Masjid Saqeef, and Masjid Al-Ash’as, and Masjid Jareer Al-Bajaly, and Masjid Simak, and a Masjid at Al-Hamra build upon a grave of a Pharaoh<sup>la</sup> from the Pharaohs<sup>la</sup>,<sup>89</sup>

11- فِي الْمَازِرِ الْكَبِيرِ، رَوَى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ مِثْلَهُ.

In (the book) ‘Al Mazar Al Kabeer’ – It is reported by Muhammad Bin Ali Bin Mahboub, from Ibrahim Bin Hashim, similar to it.<sup>90</sup>

ثم قال و حدثني الشيخ الجليل أبو الفتح القيم بالجامع و أوقفني على مسجد مسجد من هذه المساجد و حدثني أن مسجد الأشعث ما بين السهلة و الكوفة و قد بقي منه حائط قبلته و منارته و أخبرني غيره أن مسجد الأشعث هو الذي يدعونه بمسجد الجواشن

*Then he said: ‘It is narrated to me by the venerable Sheikh Abu Al-Fath, the caretaker of the Grand Masjid, and showed me each of these Masjid. He told me that Masjid Al-Ash’as is located between Masjid Al-Sahla and Kufa, and what remains of it is its Qiblah wall and Minaret. Someone else informed me that Masjid Ash’as is the one they call Masjid Al-Jawashin.*

و مسجد سماك هو الموضع الذي فيه الحدادون قريب منه و ذكر لي أنه يسمى بمسجد الحوافر و مسجد شبث بن ربعي في السوق في آخر درب حجاج و الذي على قبر فرعون هو بمحلة النجار.

*Masjid Simak is in the area where the blacksmiths are, near that place. I was also told that it is called Masjid Al-Hawafir. Masjid Shabas Bin Rabie is in the marketplace at the end of Darb Hajjaj, and the Masjid built over the grave of a Pharaoh<sup>la</sup> is located in the neighbourhood of the carpenters.*

12- ل، الخصال أبي عن سعد بن أبي الخطاب عن صفوان بن يحيى عن ذكره عن أبي عبد الله ع قال: إن أمير المؤمنين ع هي عن الصلاة في خمسة مساجد بالكوفة- مسجد الأشعث بن قيس الكندي و مسجد جرير بن عبد الله البجلي و مسجد سماك بن مخزومة و مسجد شبث بن ربعي و مسجد تميم-

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Ibn Abu Al Khattab, from Safwan Bin Yahya, from the one who mentioned it,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Amir Al-Momineen<sup>asws</sup> had prohibited from the Salat in five Masjids of Al-Kufa – Masjid Al-Ash’as Bin Qays Al-Kindi, and Masjid Jareer Bin Abdullah Al-Bajaly, and Masjid Simak Bin Makhrama, and Masjid Shabas Bin Rabie, and Masjid Taym’.

قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا نَظَرَ إِلَى مَسْجِدِهِمْ قَالَ هَذِهِ بُقْعَةٌ تَيْمٍ وَ مَعْنَاهُ أَنَّهُمْ قَعَدُوا عَنْهُ لَا يُصَلُّونَ مَعَهُ عِدَاوَةٌ لَهُ وَ بُغْضًا لَعَنَهُمُ اللَّهُ.

He<sup>asws</sup> said: ‘And Amir Al-Momineen<sup>asws</sup>, when he<sup>asws</sup> had looked at their Masjids, said: ‘These are spots of Taym (a tribe)!', and its meaning is they had sat back from it, not praying, along with enmity to it and hatred. May Allah<sup>azwj</sup> Curse them!’<sup>91</sup>

<sup>89</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 10

<sup>90</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 11

<sup>91</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 12

13- ما، الأماي للشيخ الطوسي المُفِيدُ عَنِ الْكَاتِبِ عَنِ الرَّعْفَرَانِيِّ عَنِ النَّفْعِيِّ عَنِ إِسْمَاعِيلَ بْنِ صَبِيحٍ عَنِ يَحْيَى بْنِ مُسَاوِرٍ عَنِ عَلِيِّ بْنِ حَزْوَرٍ عَنِ أَهْتَمِّمِ بْنِ عَوْفٍ عَنِ خَالِدِ بْنِ عَزْرَةَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ إِنَّ بِالْكُوفَةِ مَسَاجِدَ مُبَارَكَةً وَ مَسَاجِدَ مَلْعُونَةً فَأَمَّا الْمُبَارَكَةُ فَمِنْهَا مَسْجِدُ عَنِّي وَ هُوَ مَسْجِدُ مُبَارَكٍ وَ اللَّهُ إِنَّ فَيْلَتَهُ لَقَاسِطَةٌ وَ لَقَدْ أَسَّسَهُ رَجُلٌ مُؤْمِنٌ وَ إِنَّهُ لَفِي سِرَّةِ الْأَرْضِ وَ إِنَّ بُقْعَتَهُ لَطَيِّبَةٌ وَ لَا تَذْهَبُ اللَّيَالِي وَ الْأَيَّامُ حَتَّى تَنْفَجِرَ فِيهِ عِيُونَ وَ يَكُونَ عَلَى جَنْبَيْهِ جَنَّانٍ وَ إِنَّ أَهْلَهُ مَلْعُونُونَ وَ هُوَ مَسْلُوبٌ مِنْهُمْ

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Al the scribe, from Al Zafrany, from Al Saqafi, from Ismail Bin Sabeeh, from Yahya Bin Musawir, from Ali Bin Hazawwar, from Al Haysam Bin Awf, from Khalid Bin Ararah who said,

'I heard Ali<sup>-asws</sup> saying: 'In Al-Kufa there are Blessed Masjids and accursed Masjid! As for the Blessed, from these is Masjid Ghani, and it is a Blessed Masjid. By Allah<sup>-azwj</sup>, its Qiblah is correct, and its foundation was set by a Momin man, and it is a navel of the earth, and its spot is good, and the nights and the day will not go away until springs burst forth in it, and two gardens will be upon its sides, and its people are accursed, and it will be stripped from them.

وَ مَسْجِدُ جُعْفِيِّ جُحَسَّدٌ مُبَارَكٌ وَ رُبَّمَا اجْتَمَعَ فِيهِ نَاسٌ مِنَ الْعَرَبِ مِنْ أَوْلِيَانِنَا فَيُصَلُّونَ فِيهِ وَ مَسْجِدُ بَنِي ظَفَرٍ مَسْجِدٌ مُبَارَكٌ وَ اللَّهُ إِنَّ فِيهِ لَصَخْرَةً خَضْرَاءَ وَ مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا فِيهَا تَمَثَّلَ وَجْهَهُ وَ هُوَ مَسْجِدُ السَّهْلَةِ وَ مَسْجِدُ الْحُمْرَاءِ وَ هُوَ مَسْجِدُ يُونُسَ بْنِ مَتَّى وَ لَيَنْفَجِرَنَّ فِيهِ عَيْنٌ يَظْهَرُ عَلَى السَّبْحَةِ وَ مَا حَوْلَهَا

And Masjid Ju'fy is a Blessed Masjid, and sometimes some people from our<sup>-asws</sup> friends from the Arabs gather in it, so they pray in it; and Masjid of the clan of Zafar is a Blessed Masjid. By Allah<sup>-azwj</sup>, there is a green rock in it, and Allah<sup>-azwj</sup> has not Sent any Prophet<sup>-as</sup> except there is a resemblance of his<sup>-as</sup> face in it, and it is Masjid Al-Sahla; and Masjid Al-Hamra'a, and it is a Masjid of Yunus<sup>-as</sup> Bin Matta<sup>-as</sup>, and a spring will burst out in it appearing upon the salty marshland and what is around it.

وَ أَمَّا الْمَسَاجِدُ الْمَلْعُونَةُ فَمَسْجِدُ الْأَشْعَثِ بْنِ قَيْسٍ - وَ مَسْجِدُ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ - وَ مَسْجِدُ ثَقَيْفٍ وَ مَسْجِدُ سِمَاكٍ وَ مَسْجِدُ الْحُمْرَاءِ يُبْنَى عَلَى قَبْرِ فِرْعَوْنَ مِنَ الْفِرَاعِيَّةِ.

And as for the accursed Masjids – Masjid Al-Ash'as Bin Qays, and Masjid Jareer Bin Abdullah Al Bajaly, and Masjid Saqeef, and Masjid Simak at Al Hamra, built upon a grave of a Pharaoh<sup>-la</sup> from the Pharaohs<sup>-la</sup>.<sup>92</sup>

14- كِتَابُ الْعَارَاتِ، بِإِسْنَادِهِ عَنِ الْأَعْمَشِ عَنِ ابْنِ عَطِيَّةَ عَنْهُ ع مَثَلُهُ.

(The book) 'Kitab Al Gharaat' – By his chain from Al Amsh, from Ibn Atiya, from him<sup>-asws</sup>, similar to it.<sup>93</sup>

بيان: هذا الخبر يدل على اتحاد مسجد بني ظفر و مسجد السهلة فيمكن أن يكون في الخبر السابق زيدت الواو من النسخ أو يكون العطف للتفسير

**Explanation** - This narration indicates that Masjid of the clan of Zafar and Masjid Al-Sahla are the same, so it is possible that in the previous report, the conjunction 'wa' (and) was added by copyists, or it could be that the conjunction was used for explanation rather than separation.

<sup>92</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 13

<sup>93</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 14

و في المزار الكبير و مسجد سهيل و هو مسجد مبارك و الظاهر أن مسجد الحمراء هو المعروف الآن بمسجد يونس و قبره ع و لم نجد في خبر كونه ع مدفوناً هناك.

*In Al-Mazar Al-Kabeer, it is mentioned that Masjid Suhail is a Blessed Masjid. It appears that Masjid Al Hamra is the one currently known as Masjid Yunus<sup>as</sup>, where his<sup>as</sup> grave is believed to be. However, we have not found any narration confirming that Prophet Yunus<sup>as</sup> is actually buried there.*

15- ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عُثْمَانَ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع وَ ذَكَرَ مَسْجِدَ السَّهْلَةِ فَقَالَ أَمَا إِنَّهُ مَنْزِلُ صَاحِبِنَا إِذَا قَامَ بِأَهْلِهِ.

(The book) 'Al-Kafi' – Muhammad Bin Yahya, from Ali Bin Muhammad Bin Al-Husayn Bin Ali, from Usman, from Salih Bin Abu Al Aswad who said,

'Abu Abdullah<sup>asws</sup> said and he<sup>asws</sup> mentioned Masjid Al-Sahla. He<sup>asws</sup> said: 'But it is a dwelling of our companion (Al-Qaim<sup>ajfi</sup>) when he<sup>ajfi</sup> rises with his<sup>ajfi</sup> family''.<sup>94</sup>

16- ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ حُسَيْنِ بْنِ بَكْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: بِالْكَوْفَةِ مَسْجِدٌ يُقَالُ لَهُ مَسْجِدُ السَّهْلَةِ لَوْ أَنَّ عَمِّي زَيْدًا أَنَا فَصَلَّى فِيهِ وَ اسْتَجَارَ اللَّهُ لِأَجَازِهِ عِشْرِينَ سَنَةً وَ فِيهِ مُنَاحُ الرَّكِبِ وَ بَيْتٌ إِذْ رِيسَ النَّبِيِّ ع وَ مَا أَنَا مَكْرُوبٌ قَطُّ فَصَلَّى فِيهِ بَيْنَ الْعِشَاءَيْنِ وَ دَعَا اللَّهَ إِلَّا فَرَّجَ اللَّهُ كُرْبَتَهُ.

(The book) 'Al-Kafi' – Muhammad Bin Yahya, from Amro Bin Usman, from Husayn Bin Bakr, from Abdul Rahman Bin Saeed Al Khazzaz,

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'He<sup>asws</sup> said: 'At Al-Kufa there is a Masjid call Masjid Al-Sahla. If my<sup>asws</sup> uncle (Zayd) had come to it and prayed Salat in it, and should shelter of Allah<sup>azwj</sup>, He<sup>azwj</sup> would have Sheltered him for twenty years, and in it is resting place of the rider (Khizr<sup>as</sup>), and house of the Prophet Idrees<sup>as</sup>, and no distressed one will come to it at all and prays in it between Al Maghrib and Al Isha, and supplicates to Allah<sup>azwj</sup>, except Allah<sup>azwj</sup> will relieve his stress''.<sup>95</sup>

17- مل، كامل الزيارات أَبِي عَنْ سَعْدِ بْنِ الْجَامُورِيِّ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنِ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَوْ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ أَيُّ بَقَاعِ اللَّهِ أَفْضَلُ بَعْدَ حَرَمِ اللَّهِ جَلٍّ وَ عَزَّ وَ حَرَمِ رَسُولِهِ ص

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Al Jamourany, from Al-Husayn Bin Sayf, from his father, from Al Hazramy,

'From Abu Abdullah<sup>asws</sup> or from Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'I said to him<sup>asws</sup>, 'Which spot of Allah<sup>azwj</sup> is the best after Sanctuary of Allah<sup>azwj</sup> Majestic and Mighty, and sanctuary of His<sup>azwj</sup> Rasool<sup>saww</sup>?'

فَقَالَ الْكَوْفَةُ يَا أَبَا بَكْرٍ هِيَ الرِّكْبَةُ الطَّاهِرَةُ فِيهَا قُبُورُ النَّبِيِّينَ الْمُرْسَلِينَ وَ غَيْرِ الْمُرْسَلِينَ وَ الْأَوْصِيَاءِ الصَّادِقِينَ وَ فِيهَا مَسْجِدُ سُهَيْلِ الَّذِي لَمْ يَبْعَثِ اللَّهُ نَبِيًّا إِلَّا وَ قَدْ صَلَّى فِيهِ وَ مِنْهُ يَطْهَرُ عَدْلُ اللَّهِ وَ فِيهَا يَكُونُ قَائِمُهُ وَ الْقَوْلَامُ مِنْ بَعْدِهِ وَ هِيَ مَنَازِلُ النَّبِيِّينَ وَ الْأَوْصِيَاءِ وَ الصَّالِحِينَ.

<sup>94</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 15

<sup>95</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 16

He<sup>-asws</sup> said: ‘Al-Kufa, O Abu Bakr! It is the pure, the clean. Therein are graves of the Prophets<sup>-as</sup>, the Messengers<sup>-as</sup> and non-Messengers<sup>-as</sup>, the successors<sup>-as</sup>, and in it is Masjid Suheyl which, Allah<sup>-azwj</sup> did not Send any Prophet<sup>-as</sup> except and he<sup>-as</sup> had prayed Salat in it, and from it the Justice of Allah<sup>-azwj</sup> will appear from it, and in it would be his<sup>-saww</sup> Qaim<sup>-ajfi</sup> and the custodians from after him<sup>-ajfi</sup>, and it has dwelling of the Prophets<sup>-as</sup>, and the successors<sup>-as</sup> and the righteous ones’.<sup>96</sup>

بيان: قوله ع و القوام من بعده يدل على أن بعد وفاته ع يكون قوام له في الأرض موافقا للأخبار الدالة على أن الأئمة الذين يكونون في الرجعة يملكون الأرض بعده و هو مخالف للمشهور

**Explanation:** His words: ‘and the custodians after him<sup>-ajfi</sup>’, indicates that after his<sup>-ajfi</sup> passing, there will be those who act as custodians for him<sup>-saww</sup> on earth. This aligns with narrations stating that the Imams<sup>-asws</sup> who will return during Raj’at (the second coming) will rule the earth after him<sup>-ajfi</sup>. However, this view contradicts the well-known.

و يمكن أن يكون المراد قوامه في حياته بعد انتقاله عن هذا البلد إلى سائر البلدان أو يكون المراد البعدية بحسب المرتبة و الله يعلم.

*It is possible that the intended meaning is that these custodians existed during his<sup>-ajfi</sup> lifetime, after his<sup>-ajfi</sup> departure from this particular city to other lands. Alternatively, the ‘after’ may refer to rank and status rather than chronological order. And Allah<sup>-azwj</sup> Knows.*

18- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مَتِّ عَنِ الْأَشْعَرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ أَبِي مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَدُّ مَسْجِدِ السَّهْلَةِ الرَّوْحَاءِ.

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Al-Husayn Bin Matti, from Al Ashary, from Ahmad Bin Muhammad, from Abu Muhammad, from Ali Bin Asbaat, from one of our companions,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A limit of Masjid Al-Sahla is Al-Rawha’.<sup>97</sup>

19- مل، كامل الزيارات ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْمُطَّابِ عَنِ ابْنِ أَسْبَاطٍ مِثْلَهُ.

(The book) ‘Kamil Al Ziyaraat’ – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, similar to it.<sup>98</sup>

20- يب، تهذيب الأحكام رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَا مِنْ مَكْرُوبٍ يَأْتِي مَسْجِدَ السَّهْلَةِ فَيُصَلِّي فِيهِ رَكَعَتَيْنِ بَيْنَ الْعِشَاءَيْنِ وَ يَدْعُو اللَّهَ إِلَّا فَرَّجَ اللَّهُ كَرْبَهُ.

(The book) ‘Tahzeeb Al Ahkaam’ –

<sup>96</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 17

<sup>97</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 18

<sup>98</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 19

It is reported from Al-Sadiq<sup>-asws</sup>, he<sup>-asws</sup> said: 'There is none from a distressed coming to Masjid Al-Sahla, so he prays two units Salat in it between Al-Maghrib and Al-Isha, and supplicates to Allah<sup>-azwj</sup>, except Allah<sup>-azwj</sup> will Relieve his stress'.<sup>99</sup>

21- أَقُولُ قَالَ الشَّيْخُ السَّعِيدُ الشَّهِيدُ قَدَسَ اللَّهُ رُوحَهُ رُوِيَ عَنْ بَشَّارِ الْمُكَارِيِّ وَ قَالَ مُؤَلِّفُ الْمَزَارِ الْكَبِيرِ حَدَّثَنَا جَمَاعَةٌ عَنِ الشَّيْخِ الْمُفِيدِ أَبِي عَلِيٍّ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ الطُّوسِيِّ وَ عَنِ الشَّرِيفِ أَبِي الْفَضْلِ الْمُتَنَهِّيِّ بْنِ أَبِي زَيْدِ الْحُسَيْنِيِّ وَ عَنِ الشَّيْخِ الْأَمِينِ مُحَمَّدِ بْنِ شَهْرِبَارِ الْحَازِنِ وَ عَنِ الشَّيْخِ الْجَلِيلِ ابْنِ شَهْرَآشُوبَ عَنِ الْمُعْرِيِّ عَنِ عَبْدِ الْجَبَّارِ الرَّازِيِّ

I say, 'The sheykh Al Saeed Al Shaheed, may Allah<sup>-azwj</sup> Sanctify his soul said, 'It is reported from Bashar Al Mukariby, and compiler of 'Al Mazar Al Kabeer' said, 'It is narrated to us by a group, from the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Bin Ali Al Tusi, and from Al Shareef Abu Al Fazl Bin Abu Zayd Al-Husayni, and from the sheykh Al Ameen Muhammad Bin Shahriya Al Khazim, and from the sheykh Al Jaleel Ibn Shar Ashoub, from Al Muqry, from Abdul Jabbar Al Razy.

وَ كُلُّهُمْ يَرَوُونَ عَنِ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الطُّوسِيِّ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْعَصَائِرِيِّ عَنِ أَبِي الْمُقْضَلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ السُّلَمِيِّ قَالُوا وَ حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ الطُّوسِيِّ وَ الشَّيْخُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارَ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْعُكْبَرِيِّ الْمُعَدَّلِ فِي دَارِهِ بِبَغْدَادَ سَنَةَ سَبْعٍ وَ سِتِينَ وَ أَرْبَعِمِائَةٍ

And all of them are reported from the sheykh Abu Ja'far Muhammad bin Ali Al Tusi, from Al-Husayn Bin Ubeydullah Al Gazairy, from Abu Al Mufazzal Muhammad Bin Ubeydullah Al Sulamy. They said, 'And it is narrated to us by the sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Al Tusi, and the sheykh Muhammad Bin Ahmad Bin Shahriya. They both said, 'It is narrated to us by Muhammad Bin Abdul Aziz Al Ukbari Al Muaddal in his house at Baghdad in the year four hundred and sixty seven.

قَالَ حَدَّثَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُطَلِّبِ الشَّيْبَانِيُّ عَنِ مُحَمَّدِ بْنِ زَيْدٍ عَنِ أَبِي الْأَزْهَرِ النَّخَوِيِّ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدِ النَّهْشَلِيِّ عَنِ أَبِيهِ عَنِ الشَّرِيفِ زَيْدِ بْنِ جَعْفَرِ الْعَلَوِيِّ عَنِ مُحَمَّدِ بْنِ وَهْبَانَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ سُفْيَانَ الْبَزْوَجِيِّ عَنِ أَحْمَدَ بْنِ إِدْرِيسَ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنِ مُحَمَّدِ بْنِ جُمُهِورِ الْعَمِّيِّ عَنِ الْهَيْثَمِ بْنِ عَبْدِ اللَّهِ النَّاقِدِ عَنِ بَشَّارِ الْمُكَارِيِّ أَنَّهُ قَالَ:

He said, 'It is narrated to us by Abu Al Fazl Muhammad Bin Abdullah Bin Al Muttalib Al Shaybani, from Muhammad Bin Yazeed, from Abu Al Azhar Al Nahwy, from Muhammad Bin Abdullah Bin Zayd Al Nahshaly, from his father, from Al Shareef Zayd Bin Ja'far Al Alawy, from Muhammad Bin Wahban, from Al-Husayn Bin Ali Bin Sufyan Al Bazufary, from Ahmad Bin Idrees Bin Muhammad Bin Ahmad Al Alawy, from Muhammad Bin Jamhour Al Ammy, from Al Haysam Bin Abdullah Al Naqid, from Bashaar Al Mukari who said,

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عِ بِالْكُوفَةِ وَ قَدْ قَدِمَ لَهُ طَبِيقُ رُطَبٍ طَبَّرَدٍ وَ هُوَ يَأْكُلُ فَقَالَ لِي يَا بَشَّارُ اذْنُ فَكُنْ

'I entered to see Abu Abdullah<sup>-asws</sup> at Al-Kufa, and a tray of 'Tabarzad' dates had been forwarded to him<sup>-asws</sup>, and he<sup>-asws</sup> was eating. He<sup>-asws</sup> said to me: 'O Bashaar, come near and eat!'

قُلْتُ هَتَاكَ اللَّهُ وَ جَعَلَنِي فِدَاكَ قَدْ أَخَذْتَنِي الْعِزَّةُ مِنْ شَيْءٍ رَأَيْتُهُ فِي طَرِيقِي أَوْجَعَ قَلْبِي وَ بَلَغَ مِنِّي

I said, 'May Allah<sup>-azwj</sup> Bless you<sup>-asws</sup> and Make me your<sup>-asws</sup> ransom! The self-esteem seized me from something I saw in my road. It pained my heart and deeply affected me!'

<sup>99</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 20

فَقَالَ لِي بِحَقِّي لَمَّا دَنَوْتُ فَأَكَلْتُ

He<sup>-asws</sup> said to me: 'By my<sup>-asws</sup> right, come near and eat!'

قَالَ فَدَنَوْتُ فَأَكَلْتُ فَقَالَ لِي حَدِيثَكَ

He (the narrator) said, 'I went near and ate. He<sup>-asws</sup> said: '(Tell) me your narration!'

فُلْتُ رَأَيْتُ جُلُوزًا يَضْرِبُ رَأْسَ امْرَأَةٍ يَسُوقُهَا إِلَى الْحَبْسِ وَ هِيَ تُنَادِي بِأَعْلَى صَوْتِهَا الْمُسْتَعَاثَ بِاللَّهِ وَ رَسُولِهِ وَ لَا يُعِيثُهَا أَحَدٌ

I said, 'I saw a policeman striking the head of a woman, ushering her to the prison, and she was calling out at the top of her voice the crying out for help with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and no one helped her'.

قَالَ وَ لَمْ فَعَلَ بِهَا ذَلِكَ

He<sup>-asws</sup> said: 'And why did he do that with her?'

قَالَ سَمِعْتُ النَّاسَ يَقُولُونَ إِنَّهَا عَثَرَتْ فَقَالَتْ لَعَنَ اللَّهُ ظَالِمِيكَ يَا فَاطِمَةُ فَارْتَكَبَ مِنْهَا مَا ارْتَكَبَ

He said, 'I heard the people saying she had stumbled. She had said, 'May Allah<sup>-azwj</sup> Curse your<sup>-asws</sup> oppressors, O (Syeda) Fatima<sup>-asws</sup>!' So it happened from her what happened'.

قَالَ فَفَطَعُ الْاَكْلَ وَ لَمْ يَزَلْ يَبْكِي حَتَّى ابْتَلَّ مِنْدِيلُهُ وَ لِحْيَتُهُ وَ صَدْرُهُ بِالْذُّمُوعِ ثُمَّ قَالَ يَا بَشَّارُ فَمَنْ بَنَا إِلَى مَسْجِدِ السَّهْلَةِ فَندَعُو اللهَ وَ نَسْأَلُهُ خَلَّاصَ هَذِهِ الْمَرْأَةِ

He (the narrator) said, 'He<sup>-asws</sup> cut the eating and did not cease crying until his towel and his<sup>-asws</sup> beard and his<sup>-asws</sup> chest had moistened with the tears. Then he<sup>-asws</sup> said: 'O Bashaar! Arise with us<sup>-asws</sup> to go to Masjid Al-Sahla and we supplicate to Allah<sup>-azwj</sup> and ask Him<sup>-azwj</sup> to Rescue this woman!'

قَالَ وَ وَجَّهَ بَعْضَ الشَّيْبَعَةِ إِلَى بَابِ السُّلْطَانِ وَ تَقَدَّمَ إِلَيْهِ بِأَنْ لَا يَبْرَحَ إِلَى أَنْ يَأْتِيَهُ رَسُولُهُ فَإِنْ حَدَثَ بِالْمَرْأَةِ حَدَثٌ صَارَ إِلَيْنَا حَيْثُ كُنَّا

He (the narrator) said, 'And he<sup>-asws</sup> diverted some Shias to the door of the ruler and going to it with that they should not depart until his<sup>-asws</sup> messenger comes. If an event (of death) occurs with the woman, they should come to us wherever we may be'.

قَالَ فَصَرْنَا إِلَى مَسْجِدِ السَّهْلَةِ وَ صَلَّى كُلُّ وَاحِدٍ مِنَّا رَكْعَتَيْنِ ثُمَّ رَفَعَ الصَّادِقُ ع يَدَهُ إِلَى السَّمَاءِ وَ قَالَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ مُبْدِئُ الْخَلْقِ وَ مُعِيدُهُمْ وَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْخَلْقِ وَ رَازِقُهُمْ وَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الْقَابِضُ الْبَاسِطُ وَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ مُدَبِّرُ الْأُمُورِ وَ بَاعِثُ مَنْ فِي الْقُبُورِ وَ أَنْتَ وَارِثُ الْأَرْضِ وَ مَنْ عَلَيْهَا

He (the narrator) said, 'We came to Masjid Al-Sahla and each one of us prayed two units. Then Al-Sadiq<sup>-asws</sup> raised his<sup>-asws</sup> hands towards the sky and said: 'You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>, Initiator of the creation and its Repeater, and You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>, Creator of the creation and their Provider, and You<sup>-azwj</sup> are Allah<sup>-azwj</sup>!'

There is no god except You<sup>-azwj</sup>, the Gripper, the Extender, and You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>, Manager of the affairs, and Resurrector from the ones in the graves, and You<sup>-azwj</sup> are Inheritor of the earth and the ones upon it.

أَسْأَلُكَ بِاسْمِكَ الْمُخْرُوجِ مِنَ الْحَيِّ الْقَيُّومِ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ عَالِمُ السِّرِّ وَأَخْفَى أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا دُعِيَ بِهِ أُجِبْتَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name, the treasured, the hidden, the Living, the Eternal, and You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There is no god except You<sup>-azwj</sup>, Knower of the secrets and the hidden matters! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name which whenever supplicated with, is Answered, and whenever requested with is Granted!

وَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَبِحَقِّهِمُ الَّذِي أُوجِبْتَهُ عَلَى نَفْسِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَقْضِيَ لِي حَاجَتِي السَّاعَةَ السَّاعَةَ يَا سَامِعَ الدُّعَاءِ يَا سَيِّدَاهُ يَا مَوْلَاهُ يَا غِيَاثَاهُ

And I ask You<sup>-azwj</sup> by the right of Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household who You<sup>-azwj</sup> have Obligated upon Yourself<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Fulfil my need for me, now, now, O Hearer of the supplication, O Chief, O Master, O Helper!

أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْعَيْبِ عِنْدَكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُعَجِّلَ خَلَاصَ هَذِهِ الْمَرْأَةِ يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ يَا سَمِيعَ الدُّعَاءِ-

I ask You<sup>-azwj</sup> by every Name You<sup>-azwj</sup> have Named Yourself<sup>-azwj</sup> with, or have Preferred with in the Knowledge of the unseen with You<sup>-azwj</sup>, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Hasten the rescue of this woman! O Turner of the hearts and the sights! O Hearer of the supplication!

قَالَ ثُمَّ حَرَ سَاجِدًا لَا أَسْمَعُ مِنْهُ إِلَّا النَّفْسَ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ قُمْ فَقَدْ أُطِقْتَ الْمَرْأَةَ

He (the narrator) said, 'Then he<sup>-asws</sup> fell in prostration. I could not hear from him<sup>-asws</sup> except the breathing. Then he<sup>-asws</sup> raised his<sup>-asws</sup> head and said: 'Arise, for the woman has been freed!'

قَالَ فَخَرَجْنَا جَمِيعًا فَبَيْنَمَا نَحْنُ فِي بَعْضِ الطَّرِيقِ إِذْ لَحِقَ بِنَا الرَّجُلُ الَّذِي وَجَّهْنَا إِلَى بَابِ السُّلْطَانِ فَقَالَ لَهُ مَا الْخَبْرُ

He (the narrator) said, 'We went out together. While we were in one of the roads when we were joined by the man whom we had sent to the door of the ruler. He<sup>-asws</sup> said to him: 'What is the news?'

قَالَ لَهُ لَقَدْ أُطِقَ عَنْهَا

He said to him<sup>-asws</sup>, 'She has been released!'

قَالَ كَيْفَ كَانَ إِخْرَاجُهَا

He<sup>-asws</sup> said: 'How did her coming out happen?'

قَالَ لَا أَدْرِي وَ لَكِنِّي كُنْتُ وَاقِفًا عَلَى بَابِ السُّلْطَانِ إِذْ خَرَجَ حَاجِبٌ فَدَعَاهَا وَ قَالَ لَهَا مَا الَّذِي تَكَلَّمْتِ بِهِ

He said, 'I don't know, but I was standing at the door of the ruler when a guard came out. He summoned her and said to her, 'What is that which you had spoken with?'

قَالَتْ عَتَّرْتُ فَعُلْتُ لَعَنَ اللَّهُ ظَالِمِيكَ يَا فَاطِمَةُ فَعُفِلَ بِي مَا فُعِلَ

She said, 'I stumbled! I said, 'May Allah<sup>-azwj</sup> Curse your<sup>-asws</sup> oppressors, O (Syeda) Fatima<sup>-asws</sup>! So, it was done with me what was done!'

قَالَ فَأَخْرَجَ مِائَتِي دِرْهَمٍ وَ قَالَ خُذِي هَذِهِ وَ اجْعَلِي الْأَمِيرَ فِي حِلٍّ

He (man) said, 'He took out two hundred Dirhams and said, 'Take this and make the governor to be in a release'.

فَأَبَتْ أَنْ تَأْخُذَهَا فَلَمَّا رَأَى ذَلِكَ مِنْهَا دَخَلَ وَ أَعْلَمَ صَاحِبُهُ بِذَلِكَ ثُمَّ خَرَجَ فَقَالَ انْصَرِفِي إِلَى بَيْتِكَ

She refused to take it. When he saw that from her, he entered and informed his master with that, then came out. He said, 'Leave to go to your house!'

فَدَهَبَتْ إِلَى مَنْزِلِهَا

She went to her house'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع- أَبَتْ أَنْ تَأْخُذَ مِائَتِي دِرْهَمٍ

Abu Abdullah<sup>-asws</sup> said: 'She refused to take the two hundred Dirhams?'

قَالَ نَعَمْ وَ هِيَ وَ اللَّهُ مُحْتَاجَةٌ إِلَيْهَا

He said, 'Yes, and by Allah<sup>-azwj</sup> she was needy to it!'

فَقَالَ فَأَخْرَجَ مِنْ جَيْبِهِ صُرَّةً فِيهَا سَبْعَةُ دِنَانِيرٍ وَ قَالَ أَذْهَبَ أَنْتَ بِحَيْدِهِ إِلَى مَنْزِلِهَا فَأَقْرِئْهَا مِنِّي السَّلَامَ وَ ادْفَعِ إِلَيْهَا هَذِهِ الدَّنَانِيرَ

He (the narrator) said, 'He<sup>-asws</sup> extracted a pouch from his<sup>-asws</sup> pocket wherein were seven Dinars, and said: 'You go with this to her house and convey to her the greeting from me<sup>-asws</sup>, and hand over these Dinars to her!'

فَقَالَ فَدَهَبْنَا جَمِيعًا فَأَقْرَأْنَاهَا مِنْهُ السَّلَامَ فَقَالَتْ بِاللَّهِ أَقْرَأَنِي جَعْفَرُ بْنُ مُحَمَّدٍ السَّلَامَ

He (the narrator) said, 'We all went and conveyed the greeting to her from him<sup>-asws</sup>. She said, 'By Allah<sup>-azwj</sup>! Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> conveyed the greeting to me?'

فَقُلْتُ لَهَا رَحِمَكَ اللَّهُ وَ اللَّهُ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ أَقْرَأَكَ السَّلَامَ

I said to her, 'May Allah<sup>-azwj</sup> Mercy you! By Allah<sup>-azwj</sup>, Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> has conveyed the greeting to you!'

فَسَهَمَتْ وَ وَقَعَتْ مَغْشِيَةً عَلَيْهَا

She gasped and fell down unconscious.

قَالَ فَصَبَرْنَا حَتَّى أَفَاقَتْ وَ قَالَتْ أَعِدْهَا عَلَيَّ

He (the narrator) said, 'We were patient until she came around and said, 'Repeat it unto me!'

فَأَعَدْنَاهَا عَلَيْهَا حَتَّى فَعَلَتْ ذَلِكَ ثَلَاثًا ثُمَّ قُلْنَا لَهَا خُذِي هَذَا مَا أَرْسَلَ بِهِ إِلَيْكَ وَ أَبْشِرِي بِذَلِكَ

I repeated it to her until I had done that thrice. Then we said to her, 'Take this, what I have been sent with to you, and receive glad tidings with that!'

فَأَخَذْتُهُ مِنَّا وَ قَالَتْ سَلُوهُ أَنْ يَسْتَوْهَبَ أَمْتَهُ مِنَ اللَّهِ فَمَا أَعْرِفُ أَحَدًا أَتَوَسَّلُ بِهِ إِلَى اللَّهِ أَكْبَرَ مِنْهُ وَ مِنْ آبَائِهِ وَ أَجْدَادِهِ ع

She took it from us and say, 'Ask him<sup>-asws</sup> to Grant His<sup>-azwj</sup> maid from Allah<sup>-azwj</sup>, for I do not know anyone I can seek means with to Allah<sup>-azwj</sup> greater than him<sup>-asws</sup> and his<sup>-asws</sup> forefathers<sup>-asws</sup> and his<sup>-asws</sup> ancestors!'

قَالَ فَرَجَعْنَا إِلَى أَبِي عَبْدِ اللَّهِ ع فَجَعَلْنَا مُحَدِّثُهُ بِمَا كَانَ مِنْهَا فَجَعَلَ يَبْكِي وَ يَدْعُو لَهَا ثُمَّ قُلْتُ لَيْتَ شِعْرِي مَتَى أَرَى فَرَجَ آلِ مُحَمَّدٍ ص

He (the narrator) said, 'We returned to Abu Abdullah<sup>-saww</sup>, and we went on to narrate to him<sup>-asws</sup> with what had happened from her. He<sup>-asws</sup> went on to cry and supplicating for her. Then I said, 'If only I was aware when I will see the relief of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!'

قَالَ يَا بَشَّارُ إِذَا تَوَفَّى وَلِيُّ اللَّهِ وَ هُوَ الرَّابِعُ مِنْ وُلْدِي فِي أَشَدِّ الْبِقَاعِ بَيْنَ شِرَارِ الْعِبَادِ فَعِنْدَ ذَلِكَ تَصِلُ إِلَى بَنِي فُلَانٍ مُصِيبَةٌ سُوْدَاءُ مُظْلِمَةٌ فَإِذَا رَأَيْتَ ذَلِكَ التَّقَّتْ حَلْقَ [حَلَقَتَا] الْبَطَّانِ وَ لَا مَرَدَّ لِأَمْرِ اللَّهِ.

He<sup>-asws</sup> said: 'O Bashaar! When a guardian of Allah<sup>-azwj</sup> expires, and he<sup>-asws</sup> is the fourth from my<sup>-asws</sup> sons<sup>-asws</sup>, in the harshest of the spots between evil servants, that will bring about a dark overwhelming calamity to the clan of so and so. When you see that, two sides will meet (in battle), and there is no repellent to a Command of Allah<sup>-azwj</sup>!''<sup>100</sup>

22- قَالَ الشَّيْخُ الشَّهِيدُ رَحِمَهُ اللَّهُ رُوِيَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ حَجَجْتُ إِلَى آخِرِ مَا سَيَأْتِي وَ قَالَ مُؤَلَّفُ الْمَزَارِ الْكَبِيرِ أَخْبَرَنِي أَبُو الْمَكَارِمِ حَمَزَةُ بْنُ عَلِيِّ بْنِ زُهْرَةَ الْعُلَوِيِّ عِنْدَ عَوْدِهِ مِنَ الْحَجِّ فِي سَنَةِ أَرْبَعٍ وَ سَبْعِينَ وَ حَمْسِمَائَةٍ بِمَسْجِدِ السَّهْلَةِ عَنْ وَالِدِهِ عَنْ جَدِّهِ عَنِ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بَابَوَيْهِ عَنِ الشَّيْخِ الْفَقِيهِ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ

The sheykh Al Shaheed, may Allah<sup>-azwj</sup> Mercy him, said, 'It is reported from Ali Bin Ibrahim, from his father who said, 'I performed Hajj', up to the end of what I shall be coming with, and compiler of 'Al Mazar Al Kabeer' said, 'I am informed by Abu Al Makarim Hamza Bin Ali Bin Zuhra Al Alawy during his return from the Hajj in the year five hundred and seventy four in Masjid Al-Sahla, from his father, from his grandfather, from the sheykh Abu

Ja'far Muhammad Bin Ali Bin Babuwayh, from the sheykh, the jurist Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father who said,

حَجَّجْتُ إِلَى بَيْتِ اللَّهِ الْحَرَامِ فَوَرَدْنَا عِنْدَ نُزُولِنَا الْكُوفَةَ فَدَخَلْنَا إِلَى مَسْجِدِ السَّهْلَةِ فَإِذَا نَحْنُ بِشَخْصٍ رَاجِعٍ وَ سَاجِدٍ فَلَمَّا فَرَغَ دَعَا بِهَذَا الدُّعَاءِ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ إِلَى آخِرِ الدُّعَاءِ ثُمَّ تَهَضَّ إِلَى زَاوِيَةِ الْمَسْجِدِ فَوَقَفَ هُنَاكَ وَ صَلَّى رَكَعَتَيْنِ وَ نَحْنُ مَعَهُ فَلَمَّا انْقَضَى مِنَ الصَّلَاةِ سَبَّحَ ثُمَّ دَعَا

'I performed Hajj to the Sacred House of Allah<sup>-azwj</sup>. We arrived to Al-Kufa during our descent. We entered into Masjid Al-Sahla, and there we were with a person performing Ruk'u and Sajdah. When he was free from supplicating this supplication: 'You<sup>-asws</sup> are Allah<sup>-azwj</sup>, there is no god except Allah<sup>-azwj</sup>' – up to end of the supplication. Then he got up to a corner of the Masjid. He stood over there and prayed two units, and we were with him. When he finished from the Salat, he glorified, then supplicated.

فَقَالَ اللَّهُمَّ بِحَقِّ هَذِهِ الْبُقْعَةِ الشَّرِيفَةِ وَ بِحَقِّ مَنْ تَعَبَّدَ لَكَ فِيهَا قَدْ عَلِمْتَ حَوَائِجِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَضْيَعِهَا وَ قَدْ أَحْصَيْتَ ذُنُوبِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهَا لِي

He said, 'O Allah<sup>-azwj</sup>! By the right of this noble spot, and by the right of the one who worships You<sup>-azwj</sup> in it! You<sup>-azwj</sup> Know of my needs, so Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Fulfil these, and You<sup>-azwj</sup> have Counted my sins, so Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Forgive these for me!

اللَّهُمَّ أَحْيِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَ أَمُتْنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي عَلَى مَوْلَاهُ أَوْلِيَائِكَ وَ مُعَادَاةِ أَعْدَائِكَ وَ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah<sup>-azwj</sup>! Make me live for as long as the life is better for me, and Cause me to die when the death for me would be upon the friendship of Your<sup>-azwj</sup> friends, and enmity to Your<sup>-azwj</sup> enemies, and Do with me what You<sup>-azwj</sup> are Rightful of, O most Merciful of the merciful ones!'

ثُمَّ تَهَضَّ فَسَأَلْنَا عَنْ الْمَكَانِ فَقَالَ إِنَّ هَذَا الْمَوْضِعَ بَيْتُ إِبْرَاهِيمَ الْخَلِيلِ الَّذِي كَانَ يُخْرَجُ مِنْهُ إِلَى الْعَمَالِقَةِ

Then he got up. We asked him about the place. He said, 'This is the place of the house of Ibrahim<sup>-as</sup> the friend (of the Beneficent) who had gone out from it to the Amalekites'.

ثُمَّ مَضَى إِلَى الزَّوَايَةِ الْغَرْبِيَّةِ فَصَلَّى رَكَعَتَيْنِ ثُمَّ رَفَعَ يَدَيْهِ وَ قَالَ اللَّهُمَّ إِنِّي صَلَّيْتُ هَذِهِ الصَّلَاةَ ابْتِغَاءَ مَرْضَاتِكَ وَ طَلَبِ نَائِلِكَ وَ رَجَاءِ رِفْدِكَ وَ جَوَائِزِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْهَا مِنِّي بِأَحْسَنِ قَبُولٍ وَ بَلِّغْنِي بِرَحْمَتِكَ الْمَأْمُولِ وَ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ-

Then he<sup>-asws</sup> went to the western corner. He prayed two units Salat. Then he raised his hands and said: 'O Allah<sup>-azwj</sup>! I have prayed this Salat seeking Your<sup>-azwj</sup> Pleasure, and seek Your<sup>-azwj</sup> awards, and hope for Your<sup>-azwj</sup> Support and Your<sup>-azwj</sup> Rewards! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Accept it from me with an excellent Acceptance, and Make me reach the wishes by Your<sup>-azwj</sup> Mercy, and Do with me what You<sup>-azwj</sup> are Rightful of, O most Merciful of the merciful ones!'

ثُمَّ قَامَ وَ مَضَى إِلَى الزَّوَايَةِ الشَّرِيفَةِ فَصَلَّى رَكَعَتَيْنِ ثُمَّ بَسَطَ كَفَّيْهِ وَ قَالَ اللَّهُمَّ إِنَّ كَانَتِ الدُّنُوبُ وَ الْخَطَايَا قَدْ أَحْلَقَتْ وَجْهِي عِنْدَكَ فَلَمْ تَرْفَعْ لِي إِلَيْكَ صَوْتًا وَ لَمْ تَسْتَجِبْ لِي دَعْوَةَ فَإِنِّي أَسْأَلُكَ بِكَ يَا اللَّهُ فَإِنَّهُ لَيْسَ مِثْلَكَ أَحَدٌ

Then he stood and went to the eastern corner. He prayed two units Salat, then extended his palms and said: 'O Allah<sup>-azwj</sup>! If the sins and the misdeeds have turned my face away in Your<sup>-azwj</sup> Presence, so a voice is not being raised to You<sup>-azwj</sup> for me, and a supplication is not being Answered for me, so I hereby ask You<sup>-azwj</sup>, by You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>! There isn't anyone like You<sup>-azwj</sup>!

وَ اتَّوَسَّلَ إِلَيْكَ بِمُحَمَّدٍ وَ آلِهِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُقْبَلَ إِلَيَّ بِوَجْهِكَ الْكَرِيمِ وَ تُقْبَلَ بِوَجْهِهِ إِلَيْكَ وَ لَا تُخَيِّبَنِي حِينَ أَدْعُوكَ وَ لَا تُحْرِمَنِي حِينَ أَرْجُوكَ يَا أَرْحَمَ الرَّاحِمِينَ-

And I seek means to You<sup>-azwj</sup> through Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Turn Your<sup>-azwj</sup> Benevolent Face to me, and Turn my face to You<sup>-azwj</sup>, and not to disappoint me when I supplicate to You<sup>-azwj</sup>, and not Deprive me when I hope to You<sup>-azwj</sup>, O most Merciful of the merciful ones!

وَ عَفَّرَ خَدَّيْهِ عَلَى الْأَرْضِ وَ قَامَ فَخَرَجَ فَسَأَلْنَاهُ بِمَ يُعْرَفُ هَذَا الْمَكَانَ

And he<sup>-asws</sup> rubbed his<sup>-asws</sup> cheek upon the ground and stood. He went out. We asked him, 'By what is this place recognised?'

فَقَالَ إِنَّهُ مَقَامُ الصَّالِحِينَ وَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ

He said, 'It is a standing place of the righteous, and the Prophets<sup>-as</sup>, and the Messengers<sup>-as</sup>!'

وَ قَالَ فَاتَّبَعْنَاهُ وَ إِذَا بِهِ قَدْ دَخَلَ إِلَى مَسْجِدٍ صَغِيرٍ بَيْنَ يَدَيْ السَّهْلَةِ فَصَلَّى فِيهِ رَكَعَتَيْنِ بِسَكِينَةٍ وَ وَقَّارٍ كَمَا صَلَّى أَوَّلَ مَرَّةٍ ثُمَّ بَسَطَ كَفَّيْهِ فَقَالَ إِلَهِي قَدْ مَدَّ إِلَيْكَ الْخَاطِئُ الْمُدْنِبُ يَدَيْهِ لِحُسْنِ ظَنِّي بِكَ

And he (the narrator) said, 'We followed him, and there he had entered into a small Masjid in front of (Masjid) Al-Sahla. He prayed two units Salat in it with calmness and dignity just as he had prayed the first time. Then he extended his palms, he said: 'My God<sup>-azwj</sup>! The wrongdoer, the sinner has extended his hands to You<sup>-azwj</sup> due to his godly thoughts with You<sup>-azwj</sup>!

إِلَهِي قَدْ جَلَسَ الْمُسِيءُ بَيْنَ يَدَيْكَ مُقِرّاً لَكَ بِشُؤْءِ عَمَلِهِ وَ رَاجِئاً مِنْكَ الصَّفْحَ عَنْ زَلَلِهِ

My God<sup>-azwj</sup>! The evil doer is seated before You<sup>-azwj</sup>, accepting to You<sup>-azwj</sup> of his evil deeds and hoping from You<sup>-azwj</sup> for the Pardon of his slips!

إِلَهِي قَدْ رَفَعَ إِلَيْكَ الظَّالِمُ كَفَّيْهِ رَاجِئاً لِمَا لَدَيْكَ فَلَا تُخَيِّبُهُ بِرَحْمَتِكَ مِنْ فَضْلِكَ

My God<sup>-azwj</sup>! The unjust one is raising his hands to You<sup>-azwj</sup> for what is with You<sup>-azwj</sup> from Your<sup>-azwj</sup> Grace, so do not disappoint him by Your<sup>-azwj</sup> Mercy!

إِلَهِي قَدْ جَنَّ الْعَائِدُ إِلَى الْمَعَاصِي بَيْنَ يَدَيْكَ خَائِفاً مِنْ يَوْمٍ يُجْتَنُو فِيهِ الْخَلَائِقُ بَيْنَ يَدَيْكَ

My God<sup>-azwj</sup>! The repeater to the disobedience is kneeling before You<sup>-azwj</sup>, fearful from a Day the creatures will be kneeling in before You<sup>-azwj</sup>!

إِلَهِي قَدْ جَاءَكَ الْعَبْدُ الْخَاطِي فِرْعَا مُشْفِقًا وَ رَفَعَ إِلَيْكَ طَرْفَهُ حَذَرًا رَاجِيًا وَ فَاضَتْ عَيْرَتُهُ مُسْتَعْفِرًا نَادِمًا

My God<sup>-azwj</sup>! The wrongdoer servant has come to You<sup>-azwj</sup> panicking, dreading, and is raising his eyes to You<sup>-azwj</sup> in hope, and pouring his tears seeking Forgiveness, remorseful!

وَ عَزَّتْكَ وَ جَلَالِكَ مَا أَرَدْتُ بِمَعْصِيَتِي مُخَالَفَتَكَ وَ مَا عَصَيْتُكَ إِذْ عَصَيْتُكَ وَ أَنَا بِكَ جَاهِلٌ وَ لَا لِعُقُوبَتِكَ مُنْعَرِضٌ وَ لَا لِنَظَرِكَ مُسْتَخِفٌّ وَ لَكِنْ سَوَّلْتُ لِي نَفْسِي وَ أَعَانَتْنِي عَلَى ذَلِكَ شِقْوَتِي وَ عَزَّنِي سِتْرُكَ الْمُرْحَى عَلَيَّ

By Your<sup>-azwj</sup> Might and by Your<sup>-azwj</sup> Majesty! I did not intend oppose You<sup>-azwj</sup> with my disobedience, and I did not disobey You<sup>-azwj</sup> when I disobeyed You<sup>-azwj</sup> and I was ignorant of You<sup>-azwj</sup>, nor exposing to Your<sup>-azwj</sup> Punishment, nor in contempt of Your<sup>-azwj</sup> Gaze! Rather, my soul enticed me, my wretchedness aided me, and I was deceived by Your<sup>-azwj</sup> Covering that You<sup>-azwj</sup> Extended over me!

فَمَنْ الْآنَ مِنْ عَذَابِكَ يَسْتَنْفِذُنِي وَ يَجْتَلِي مَنْ أَعْتَصِمُ إِنْ قَطَعْتَ حَبْلَكَ عَنِّي فَيَا سَوَاتِنَاهُ غَدًا مِنَ الْوُقُوفِ بَيْنَ يَدَيْكَ إِذَا قِيلَ لِلْمُخَفِيِّنَ جُوزُوا وَ لِلْمُثْقَلِينَ حُطُّوا أَمْ مَعَ الْمُثْقَلِينَ أَمْ مَعَ الْمُنْتَقِلِينَ

So, who can now rescue me from Your<sup>-azwj</sup> Punishment? To whose rope shall I cling if You<sup>-azwj</sup> Cut Your<sup>-azwj</sup> rope from me? Oh, what a disgrace it will be tomorrow when I stand before You<sup>-azwj</sup>, when it is said to the light-laden: 'Pass through!', and to the heavily burdened: 'Stay behind!' Will I pass with the light-laden, or will I be held back with the heavily burdened?

أَحْطُ وَ يَلِي كَلِّمَا كَبِيرَ سَيِّئِي كَثُرَتْ ذُنُوبِي وَ يَلِي كَلِّمَا طَالَ عُمْرِي كَثُرَتْ مَعَاصِيِي فَكَمْ أَنْوَبُ وَ كَمْ أَعُودُ أَمَا أَنْ لِي أَنْ أَسْتَحْيِي مِنْ رَبِّي

The older I grow, the more my sins increase. The longer my life extends, the more my transgressions multiply. How many times have I repented, and how many times have I returned to sin? Is it not time for me to feel ashamed before my Lord<sup>-azwj</sup>?

اللَّهُمَّ فَبِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ اغْفِرْ لِي وَ ارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ وَ خَيْرَ الْغَافِرِينَ-

O Allah<sup>-azwj</sup>! By the right of Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, Forgive for me and Mercy me, O most Merciful of the merciful ones, and Best of the forgivers!

ثُمَّ بَكَى وَ عَفَّرَ خَدَّهُ الْأَيْمَنَ وَ قَالَ ارْحَمْ مِنْ أَسَاءَةٍ وَ اقْتَرَفَ وَ اسْتَكَانَ وَ اعْتَرَفَ-

Then he cried and rubbed his right cheek (on the ground), and said: 'Mercy the one who has done evil, and confessed, and has submitted, and acknowledged!'

ثُمَّ قَلَبَ خَدَّهُ الْأَيْسَرَ وَ قَالَ عَظَمَ الذَّنْبُ مِنْ عَبْدِكَ فَلْيَحْسُنِ الْعَفْوُ مِنْ عِنْدِكَ يَا كَرِيمَ-

Then he turned his left cheek and said: 'The sin is might from Your<sup>-azwj</sup> servant, so let the Pardon be excellent from You<sup>-azwj</sup>, O Benevolent!'

ثُمَّ خَرَجَ فَاتَّبَعْتُهُ وَ قُلْتُ لَهُ يَا سَيِّدِي بِمَ يُعْرِفُ هَذَا الْمَسْجِدَ فَقَالَ إِنَّهُ مَسْجِدُ زَيْدِ بْنِ صُوحَانَ صَاحِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- وَ هَذَا دُعَاؤُهُ وَ تَحْمِيدُهُ



Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Intervene between us and the ones hurting us, by Your<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength! O Sufficer from all things and nothing can suffice from Him<sup>-azwj</sup>! Suffice us of the important matters from matters of the world and the Hereafter, O most Merciful of the merciful ones!’ Then rub your cheek upon the ground’.

ثُمَّ قَالَ الصَّلَاةُ وَالدُّعَاءُ فِي مَسْجِدِ زَيْدِ بْنِ صُوحَانَ رَحِمَهُ اللَّهُ وَهُوَ قَرِيبٌ مِنَ السَّهْلَةِ تُصَلِّي رَكَعَتَيْنِ وَتَبْسُطُ كَفَيْكَ وَتَقُولُ إلهي قَدْ مَدَّ الْحَاطِي الْمُدْنِبُ يَدَيْهِ وَ سَاقَ الدُّعَاءِ إِلَى قَوْلِهِ ثُمَّ عَقَّرَ وَجْهَكَ وَ قُلْ اِرْحَمْنَا مِنْ أَسَاءِ مَا اقْتَرَفْنَا وَ اسْتَكْبَرْنَا وَ اعْتَرَفْنَا

Then he said, ‘The Salat and the supplication in Masjid of Zayd Bin Sowhan, may Allah<sup>-azwj</sup> Mercy him, and it is nearby from (Masjid) Al-Sahla – You should pray two units Salat and extent your palms and say, ‘My God<sup>-azwj</sup>! The wrongdoer, the sinner is extending his hands’ – and he continued the supplication up to his words – ‘Then rub your face and say, ‘Mercy the one who has done evil, and committed, and submitted, and acknowledged!’

وَ قَلْبَ حَدِّكَ الْأَيْمَنِ وَ قُلْ إِنْ كُنْتُ بِفَسْرِ الْعَبْدِ فَأَنْتَ نِعْمَ الرَّبُّ

And turn your right cheek and say, ‘If I have been the worse servant, so You<sup>-azwj</sup> are the Best Lord<sup>-azwj</sup>!’

ثُمَّ قَلْبَ حَدِّكَ الْأَيْسَرَ وَ قُلْ عَظَمَ الذَّنْبُ مِنْ عَبْدِكَ فَلْيُحْسِنِ الْعَفْوُ مِنْ عِنْدِكَ يَا كَرِيمَ

Then turn your left cheek, and say, ‘The sin from Your<sup>-azwj</sup> servant is might, so let the Pardon from You<sup>-azwj</sup> be excellent, O Benevolent!’

ثُمَّ عُدْ إِلَى السُّجُودِ وَ قُلْ الْعَفْوُ مِائَةَ مَرَّةٍ.

Then return to the Sajdah and said, ‘The Pardon! The Pardon!’ – one hundred times.

ثُمَّ قَالَ دَكَّرَ الصَّلَاةُ فِي مَسْجِدِ صَعْصَعَةَ بْنِ صُوحَانَ رَحِمَهُ اللَّهُ وَ الدُّعَاءُ فِيهِ تُصَلِّي رَكَعَتَيْنِ فَإِذَا فَرَعْتَ فَقُلِ اللَّهُمَّ يَا ذَا الْمَنَنِ السَّابِعَةَ إِلَى آخِرِ مَا سَيَأْتِي مِنَ الدُّعَاءِ.

Then he said, ‘Mention of the Salat in Masjid Sa’sa’a Bin Sowhan, may Allah<sup>-azwj</sup> Mercy him, and the supplication in it is, you should pray two units Salat. When you are free, say, ‘O Allah<sup>-azwj</sup>! O Possessor of the abundant Conferment’ – up to end of what I shall bring from the supplication’.<sup>102</sup>

23- عُدْنَا إِلَى رِوَايَةِ الشَّهِيدِ وَ مُؤَلِّفِ الْمَزَارِ الْكَبِيرِ قَالَا بِالْإِسْنَادِ إِلَى عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ التُّشَيْرِيِّ أَنَّهُ قَالَ: مَرَرْتُ بِبَيْتِ زَوَاسٍ فَقَالَ لِي بَعْضُ إِخْوَانِي لَوْ مَلَّتْ بِنَا إِلَى مَسْجِدِ صَعْصَعَةَ- فَصَلَّيْنَا فِيهِ فَإِنَّ هَذَا رَجَبٌ وَ يُسْتَحَبُّ فِيهِ زِيَارَةُ هَذِهِ الْمَوَاضِعِ الْمَشْرِفَةِ الَّتِي وَطَفَهَا الْمَوَالِي بِأَقْدَامِهِمْ وَ صَلَّوْا فِيهَا وَ مَسْجِدُ صَعْصَعَةَ مِنْهَا

We return to a report by Al-Shaheed, and compiler of ‘Al Mazar Al-Kabeer’ both said, by the chain to Ali Bin Muhammad Bin Abdul Rahman Al-Tustary, he said, ‘I passed by the clan of Rawas. One of my brothers said to me, ‘If you could turn with us to Masjid Sa’sa’a, so we can

<sup>102</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 22 b

pray Salat in it, for this is (a month of) Rajab. It is recommended in it to visit the noble places which the guardians have treaded their<sup>asws</sup> feet and they had prayed Salat in it, and Masjid Sa'sa'a is from these!

قَالَ فَمِلْتُ مَعَهُ إِلَى الْمَسْجِدِ وَإِذَا نَاقَةٌ مُعَقَّلَةٌ مَرْحَلَةٌ قَدْ أُبِيحَتْ بِيَابِ الْمَسْجِدِ فَدَخَلْنَا وَإِذَا بِرَجُلٍ عَلَيْهِ ثِيَابُ الْحِجَازِ وَعِشْتُهُ كَعَمَّتِهِمْ قَاعِدٌ يَدْعُو بِحَدَا  
الدُّعَاءِ فَحَفِظْتُهُ أَنَا وَصَاحِبِي وَهُوَ

He said, 'I turned with him to the Masjid, and there was a she-camel tied with luggage having been knelt (rested) at the door of the Masjid. We entered and there was a man who have clothes of Hijaz (Medina), and he was wearing a turban like their turban, seated supplicating with this supplication. I and my companion memorised it, and it is:

اللَّهُمَّ يَا ذَا الْمَنَنِ السَّابِعَةِ وَالْأَلَاءِ الْوَارِعَةِ وَالرَّحْمَةِ الْوَاسِعَةِ وَالْقُدْرَةِ الْجَامِعَةِ وَالنِّعَمِ الْجَسِيمَةِ وَالْمَوَاهِبِ الْعَظِيمَةِ وَالْأَيَادِي الْجَمِيلَةَ وَالْعَطَايَا الْجَزِيلَةَ

'O Allah<sup>azwj</sup>! O Possessor of the abundant Conferment, and the Distributed Favours, and the vast Mercy, and the comprehensive Power, and the immense bounties, and the mighty gifts, and the beautiful support, and the plentiful awards!

يَا مَنْ لَا يُنْعَثُ بِتَمَنِيٍّ وَلَا يُمْتَلُ بِتَطْيِيرٍ وَلَا يُعْلَبُ بِظَهِيرٍ يَا مَنْ خَلَقَ فَرَزَقَ وَ أَلْهَمَ فَأَنْطَقَ وَ ابْتَدَعَ فَشَرَعَ وَ عَلَا فَارْتَفَعَ وَ قَدَّرَ فَأَحْسَنَ وَ صَوَّرَ فَأَتَقَنَ وَ  
اِخْتَجَّ فَأَبْلَغَ وَ أَنْعَمَ فَأَسْبَغَ وَ أَعْطَى فَأَجْزَلَ وَ مَنَحَ فَأَفْضَلَ

O the One<sup>azwj</sup> Who cannot be described by comparison, nor likened to anything, nor overpowered by any prevailer! O One Who Created so provided, Inspired so granted speech, Originated so Legislated, Elevated so is Lofty, Determined, so was excellent, Fashioned with accuracy, Argued with ultimate proof, Bestowed bounties in abundance, Gave generously, and Granted Graciously!

يَا مَنْ سَمَا فِي الْعِزِّ فَفَاتَ حَوَاطِرَ الْأَبْصَارِ وَ دَنَا فِي اللَّطْفِ فَجَارَ هَوَاجِسَ الْأَفْكَارِ

O the One<sup>azwj</sup> Who is Elevated in Might, surpassing the reach of all visions, and Who has drawn near in gentleness, surpassing the depths of all thoughts!

يَا مَنْ تَوَحَّدَ بِالْمُلْكِ فَلَا نِدَّ لَهُ فِي مَلَكُوتِ سُلْطَانِهِ وَ تَفَرَّدَ بِالْأَلَاءِ وَ الْكِبْرِيَاءِ فَلَا ضِدَّ لَهُ فِي حَبْرُوتِ شَأْنِهِ

O the One<sup>azwj</sup> Who is Alone with the Kingdom, so there is no rival in the Domains of His<sup>azwj</sup> Authority, and Unique with the Favours and the Greatness, so there is no opponent in the Power of His<sup>azwj</sup> Glory!

يَا مَنْ حَارَتْ فِي كِبْرِيَاءِهِ هَبِيئِهِ دَقَائِقُ لَطَائِفِ الْأَوْهَامِ وَ انْحَسَرَتْ دُونَ إِدْرَاكِ عَظَمَتِهِ حَطَائِفُ أَبْصَارِ الْأَنْبَاءِ يَا مَنْ عَنَتِ الْوُجُوهُ لِهَيْبَتِهِ وَ خَضَعَتِ الرِّقَابُ  
لِعَظَمَتِهِ وَ وَجَلَّتِ الْقُلُوبُ مِنْ حَيْفَتِهِ

O the One<sup>azwj</sup> Whose Majestic Awe confounds the subtlest depths of perception, and Whose Greatness surpasses the grasp of human sight. O One before Whose Awe faces bow, to whose Grandeur necks submit, and before Whose fear hearts tremble!

أَسْأَلُكَ بِهَذِهِ الْمِدْحَةِ الَّتِي لَا تُنْبَغِي إِلَّا لَكَ وَ بِمَا وَأَيْتَ بِهِ عَلَى نَفْسِكَ لِذَاعِيكَ مِنَ الْمُؤْمِنِينَ وَ بِمَا ضَمِنْتَ الْإِجَابَةَ فِيهِ عَلَى نَفْسِكَ لِلذَّاعِينَ يَا أَسْمَعَ السَّمَاعِينَ وَ أَبْصَرَ النَّاطِرِينَ وَ أَسْرَعَ الْحَاسِبِينَ يَا ذَا الْقُوَّةِ الْمَتِينِ

I ask You<sup>-azwj</sup> with this Praise which is not befitting except for You<sup>-azwj</sup>, and with what You<sup>-azwj</sup> have Pledged upon Yourself<sup>-azwj</sup> for those among the believers who call upon You<sup>-azwj</sup>, and by the promise of response that You<sup>-azwj</sup> have Guaranteed for those who supplicate! O the Most Hearing of those who hear, O the Most Seeing of those who behold, O the Swiftest of those who reckon, O the Possessor of Invincible Strength!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَقْسِمُ لِي فِي شَهْرِنَا هَذَا خَيْرَ مَا قَسَمْتَ وَ اِحْتِمُ لِي فِي قَضَائِكَ خَيْرَ مَا حَتَمْتَ وَ اِحْتِمُ لِي بِالسَّعَادَةِ

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, last of the Prophets<sup>-as</sup> and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household, and Apportion for me in this month of ours the best of what You<sup>-azwj</sup> have allotted! Decree for me in Your<sup>-azwj</sup> Judgment the best of what You<sup>-azwj</sup> have Ordained, and conclude my fate with happiness!

فِيَمَنْ حَتَمْتَ وَ أَحْيَيْتَنِي مُؤَفَّرًا وَ أَمْتَنِي مَسْرُورًا وَ مَعْفُورًا وَ تَوَلَّ أَنْتَ نَجَاتِي مِنْ مُسَاءَلَةِ الْبَرْخِ وَ ادْرَأْ عَنِّي مُنْكَرًا وَ نَكِيرًا وَ أَرِ عَيْنِي مُبَشِّرًا وَ بَشِيرًا وَ اجْعَلْ لِي إِلَى رِضْوَانِكَ وَ جَنَّاتِكَ مَصِيرًا وَ عَيْشًا قَرِيرًا وَ مُلْكًا كَبِيرًا وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ كَثِيرًا

Among those whom You<sup>-azwj</sup> have Granted a good end, let me live as long as You<sup>-azwj</sup> Keep me alive in abundance, and Let me die in joy and Forgiveness! Be Yourself<sup>-azwj</sup> my salvation from the questioning of the grave, Shield me from Munkar and Nakir (questioning Angels in the grave), and Let my eyes behold a bearer of glad tidings and good news! Grant me a destiny leading to Your<sup>-azwj</sup> Pleasure and Paradise, a life of contentment, and a great Dominion! Send abundant Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!

ثُمَّ سَجَدَ طَوِيلًا وَ قَامَ وَ رَكِبَ الرَّاحِلَةَ وَ ذَهَبَ فَقَالَ لِي صَاحِبِي نَرَاهُ الْخَضِرَ فَمَا بَالُنَا لَا نُكَلِّمُهُ كَأَنَّمَا أُمْسِكَ عَلَى أَلْسِنَتِنَا

Then he performed a lengthy Sajdah and stood, and rode the mount and departed. My companion said to me, 'We view him as being Al-Khizr<sup>-as</sup>, so what is the matter with us we did not talk to him? It is as if our tongues had been withheld!'

وَ خَرَجْنَا فَلَقِينَا ابْنَ أَبِي دَاوُدَ الرَّوَّاسِيَّ فَقَالَ مِنْ أَيْنَ أَقْبَلْتُمَا

And we went out and met Ibn Abu Dawood Al-Rawasy. He said, 'Where are you both coming from?'

فَلْنَا مِنْ مَسْجِدِ صَعْصَعَةَ وَ أَحْبَرْنَاهُ بِالْخَبْرِ

We said, 'From Masjid Sa'sa'a', and we informed him the news.

فَقَالَ هَذَا الرَّكِبُ يَأْتِي مَسْجِدَ صَعْصَعَةَ فِي الْيَوْمِينَ وَ الثَّلَاثَةِ لَا يَتَكَلَّمُ

He said, 'This rider tends to come to Masjid Sa'sa'a in (every) two days and the three. He does not talk (to anyone)'.

قُلْنَا مَنْ هُوَ

We said, 'Who is he?'

قَالَ فَمَنْ تَرَيَانِهِ أَنْتُمَا

He said, 'Who do you two view him as?'

قُلْنَا نَطْنُهُ الْخَضِرَ ع

We said, 'We think he is Al-Khizr<sup>as</sup>'.

فَقَالَ أَنَا وَ اللَّهُ مَا أَرَاهُ إِلَّا مِنَ الْخَضِرِ ع مُحْتَاجٍ إِلَى رُؤْيِيهِ فَانْصَرَفَا رَاشِدَيْنِ فَقَالَ لِي صَاحِبِي هُوَ وَ اللَّهُ صَاحِبُ الزَّمَانِ.

He said, 'I, by Allah<sup>azwj</sup>, do not view him except as the one Al-Khizr<sup>as</sup> is needy to sight him, so leave having being rightfully directed!'

My companion said to me, 'By Allah<sup>azwj</sup>, he<sup>ajfj</sup> is Master of the Time!'<sup>103</sup>

24- أَقُولُ وَ قَالَ السَّيِّدُ بْنُ طَاوُوسٍ رَه فِي كِتَابِ الْإِقْبَالِ فِي سِيَاقِ أَعْمَالِ شَهْرِ رَجَبٍ وَجَدْتُ فِي أَوَاخِرِ كِتَابِ مَعَالِمِ الدِّينِ قَالَ: ذَكَرَ مُحَمَّدُ بْنُ أَبِي دَاوُدَ الرَّوَاسِيُّ أَنَّهُ خَرَجَ مَعَ مُحَمَّدِ بْنِ جَعْفَرِ الدَّهَّانِ إِلَى مَسْجِدِ السَّهْلَةِ فِي يَوْمٍ مِنْ أَيَّامِ رَجَبٍ

I say, 'And the Seyyid Bin Tawous said in the book 'Al-Iqbal' in continuation of the acts of worship of a month of Rajab in the end of the book 'Ma'alim Al-Deen'. He said, 'Muhammad Bin Abu Dawood Al-Rawasy mentioned that he had gone out with Muhammad Bin Ja'far Al-Dahhan to Masjid Al-Sahla during a day from the days of Rajab.

فَقَالَ مَلَأَ بِنَا إِلَى مَسْجِدِ صَعْصَعَةَ فَهُوَ مَسْجِدٌ مُبَارَكٌ وَ قَدْ صَلَّى بِهِ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ وَطِئَهُ الْحُجَّجُ بِأَقْدَامِهِمْ

He said, 'Turn with us to Masjid Sa'sa'a, for it is a Blessed Masjid, and Amir Al-Momineen<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>, had prayed in it, and the Divine Authorities have trod it with their<sup>asws</sup> feet!'

فَمَلَأْنَا إِلَيْهِ فَبَيْنَا نَحْنُ نُصَلِّي إِذَا بِرَجُلٍ قَدْ نَزَلَ عَنْ نَاقَتِهِ وَ عَقَلَهَا بِالظَّلَالِ ثُمَّ دَخَلَ وَ صَلَّى رَكَعَتَيْنِ أَطَالَ فِيهِمَا ثُمَّ مَدَّ يَدَيْهِ فَقَالَ اللَّهُمَّ يَا ذَا الْمَنَنِ السَّابِقَةِ- إِلَى آخِرِ الدُّعَاءِ ثُمَّ قَامَ إِلَى رَاحِلَتِهِ وَ رَكِبَهَا

We turned to it. While we were praying Salat, there was a man who was descending from his she-camel, and he tied it in the shade. Then he entered and prayed two units Salat, prolonging

<sup>103</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 23

in these. Then he extended his hands and said: 'O Possessor of the abundant Conferment!' – up to end of the supplication. Then he stood to his mount and rode it.

فَقَالَ لِي ابْنُ جَعْفَرِ الدَّهَّانُ - أَلَا تَقُومُ إِلَيْهِ فَنَسْأَلُهُ مَنْ هُوَ

Ibn Ja'far Al Dahhan said to me, 'Will you not stand to him and ask him who he is?'

فَقُمْنَا إِلَيْهِ فَمَلْنَا لَهُ نَاشِدُنَاكَ اللَّهُ مَنْ أَنْتَ

We stood to him. We said to him, 'We adjure you with Allah<sup>-azwj</sup>! Who are you?'

فَقَالَ نَاشِدُكُمْ اللَّهُ مَنْ تَرَيَانِي

He said, 'I adjure you both with Allah<sup>-azwj</sup>! Who do you view me as being?'

قَالَ ابْنُ جَعْفَرِ الدَّهَّانُ - نَظُنُّكَ الْخَضِرَ ع

Ibn Ja'far Al-Dahhan said, 'We think you are Al-Khizr<sup>-as</sup>!'

فَقَالَ وَ أَنْتَ أَيْضاً

He said, 'And you as well?'

فَقُلْتُ أَطُنُّكَ إِيَّاهُ

I said, 'I think you are him<sup>-as</sup>!'

فَقَالَ وَاللَّهِ إِنِّي لَمِنَ الْخَضِرِ مُفْتَقِرٌ إِلَى رُؤْيَيْهِ أَنْصَرِفًا فَأَنَا إِمَامٌ زَمَانِكُمَا.

He said, 'By Allah<sup>-azwj</sup>! I am the one Al-Khizr<sup>-as</sup> is needy to sight him, for I<sup>-ajfj</sup> and the Imam<sup>-ajfj</sup> of your time!'<sup>104</sup>

فضل مسجد غني و الصلاة فيه و الدعاء.

## SECTION ON MASJID GHINA AND THE SALAT IN IT AND THE SUPPLICATION

25- قَالَ مُؤَلَّفُ الْمَزَارِ الْكَبِيرِ أَخْبَرَنِي الشَّيْخُ الشَّرِيفُ أَبُو الْمَكَارِمِ حَمَّزَةُ بْنُ عَلِيٍّ بْنِ زُهْرَةَ أَدَامَ اللَّهُ عِزَّهُ عَنْ أَبِيهِ بِإِسْنَادٍ مُتَّصِلٍ إِلَى طَاوُسِ الْيَمَانِيِّ وَ قَالَ الشَّهِيدُ رَهْ رُوِيَ عَنْ طَاوُسِ الْيَمَانِيِّ أَنَّهُ قَالَ: مَرَرْتُ بِالْحِجْرِ فِي رَجَبٍ وَ إِذَا أَنَا بِشَخْصٍ رَاكِعٍ وَ سَاجِدٍ فَتَأَمَّلْتُهُ فَإِذَا هُوَ عَلِيُّ بْنُ الْحُسَيْنِ ع -

The compiler of 'Al-Mazar Al-Kabeer' said, 'The noble sheykh Abu Al-Makarim Hamza Bin Ali Bin Zuhra, may Allah<sup>-azwj</sup> Make his honour permanent, said from his father, to a chain connected to Tawous Al-Yamani, and Al-Shaheed said, 'It is reported from Tawous Al-Yamani,

<sup>104</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 24

he said, 'I passed by Al-Hijr during Rajab, and there I was by a person performing Ruk'u and Sajdah. I contemplated him, and behold, he<sup>-asws</sup> was Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>.

فَقُلْتُ يَا نَفْسِي رَجُلٌ صَالِحٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ وَ اللَّهُ لَأَعْتِنُمُ دُعَاءَهُ

I said, 'O my soul! He<sup>-asws</sup> is a righteous man from People<sup>-asws</sup> of the Household of the Prophet-hood! By Allah<sup>-azwj</sup>, I will gain from his<sup>-asws</sup> supplication!'

فَجَعَلْتُ أَرْفُئُهُ حَتَّى فَرَعْتُ مِنْ صَلَاتِهِ وَ رَفَعْتُ بَاطِنَ كَفْفِيهِ إِلَى السَّمَاءِ وَ جَعَلْتُ يَمِينِي وَ شِمَالِي قَدْ مَدَدْتُهُمَا إِلَيْكَ بِالذُّنُوبِ مَمْلُوءَةً وَ عَيْنَايَ إِلَيْكَ بِالرَّجَاءِ مَمْدُودَةً وَ حَقٌّ لِمَنْ دَعَاكَ بِالتَّوْبَةِ تَدَلُّلاً أَنْ تُجِيبَهُ بِالكَرَمِ تَفَضُّلاً

Therefore, I went on to observe him<sup>-asws</sup> until he<sup>-asws</sup> was free from his<sup>-asws</sup> Salat and raised the inside of his<sup>-asws</sup> palms towards the sky, and went on to say, 'My Master, my Master, and these are my hands I am extending to You<sup>-azwj</sup>, filled with sins, and my eyes are extended to You<sup>-azwj</sup> with the hope, and there is a right for the one who supplicates to You<sup>-azwj</sup> with the regret, humbling, that You<sup>-azwj</sup> Welcome him with the Honour Graciously!

سَيِّدِي أَمْ مِنْ أَهْلِ الشَّقَاءِ خَلَقْتَنِي فَأَطِيلُ بُكَائِي أَمْ مِنْ أَهْلِ السَّعَادَةِ خَلَقْتَنِي فَأَبْتَرُ رَجَائِي

My Master! Do You<sup>-azwj</sup> Create me from the people of misery, so I should prolong my crying, or You<sup>-azwj</sup> Created me from the fortunate people so that I may rejoice in the hope?

سَيِّدِي أَمْ لِضَرْبِ الْمَقَامِ خَلَقْتَ أَعْضَائِي أَمْ لِضَرْبِ الْحَمِيمِ خَلَقْتَ أَمْعَائِي

My Master! Is it for the striking by the iron rods You<sup>-azwj</sup> Created my body parts, or for drinking the boiling water You<sup>-azwj</sup> Created my intestines?

سَيِّدِي لَوْ أَنَّ عَبْدًا اسْتَطَاعَ الْهَرَبَ مِنْ مَوْلَاهُ لَكُنْتُ أَوَّلَ الْهَارِبِينَ مِنْكَ لَكِنِّي أَعْلَمُ أَنِّي لَا أَفُوتُكَ

My Master! If a slave had the capability of the fleeing from his master, I would be first of the fleers from You<sup>-azwj</sup>, but I know, I cannot escape You<sup>-azwj</sup>!

سَيِّدِي لَوْ أَنَّ عَذَابِي يَزِيدُ فِي مُلْكِكَ لَسَأَلْتُكَ الصَّبْرَ عَلَيْهِ غَيْرَ أَنِّي أَعْلَمُ أَنَّهُ لَا يَزِيدُ فِي مُلْكِكَ طَاعَةُ الْمُطِيعِينَ وَ لَا يَنْقُصُ مِنْهُ مَعْصِيَةُ الْعَاصِينَ

My Master! If Punishing me increases in Your<sup>-azwj</sup> Kingdom, I would ask You<sup>-azwj</sup> for being patient upon it, apart from that I know it does not increase in Your<sup>-azwj</sup> Kingdom, neither obedience of the obedient ones, nor does disobedience of the disobedient ones decrease from it!

سَيِّدِي مَا أَنَا وَ مَا حَظِّي هَبْ لِي حَطَائِي بِفَضْلِكَ وَ جَلِّئِي بِسِتْرِكَ وَ اعْفُ عَن تَوْبِيحِي بِكَرَمِ وَجْهِكَ

My Master! What am I, and what is my worth? Grant me Pardon for my sins by Your<sup>-azwj</sup> Grace, and Cover me with Your<sup>-azwj</sup> Concealment, and Spare me reproach by the nobility of Your<sup>-azwj</sup> Countenance!

إِلَهِي وَ سَيِّدِي اِرْحَمْنِي مَطْرُوحاً عَلَى الْفِرَاشِ تُقَلِّبِي أَيْدِي أَجْتِي وَ اِرْحَمْنِي مَطْرُوحاً عَلَى الْمُعْتَسَلِ يُعْبِلُنِي صَالِحِ جِبْرِي وَ اِرْحَمْنِي مَحْمُولاً قَدْ تَنَاوَلَ الْأَقْرِبَاءُ  
أَطْرَافَ جَنَازَتِي وَ اِرْحَمْ فِي ذَلِكَ الْبَيْتِ الْمُظْلَمِ وَخَشْتِي وَ غُرْبَتِي وَ وَخَدْتِي فَمَا لِلْعَبْدِ مِنْ بَرِّحِهِ إِلَّا مَوْلَاهُ-

My God<sup>-azwj</sup> and my Master! Mercy me when I am laid upon my (funeral) bed, turned by the hands of my loved ones. Mercy me when I am placed on the washing table, cleansed by the righteous among my neighbours. Mercy me when I am carried, while my relatives hold the edges of my funeral bier. Mercy my loneliness, and my estrangement, and my solitude in that dark grave, for the slave has no one to show him mercy except his master!

ثُمَّ سَجَدَ وَ قَالَ أَعُوذُ بِكَ مِنْ نَارٍ حَرُّهَا لَا يُطْفِئُ وَ جَدِيدُهَا لَا يَبْلَى وَ عَطَشُهَا لَا يَرْوَى

Then he<sup>-asws</sup> performed Sajdah and said, 'I seek refuge from a fire its heat does not extinguish, and its freshness does not decay, and its thirst not getting saturated!'

وَ قَلْبَ حَدَّةِ الْأَيْمَنِ وَ قَالَ اللَّهُمَّ لَا تُقَلِّبْ وَجْهِي فِي النَّارِ بَعْدَ تَعْفِيرِي وَ سُجُودِي لَكَ يَعْزِرْ مَنْ مَنِّي عَلَيْكَ بَلْ لَكَ الْحَمْدُ وَ الْمَنْ عَالِي-

And he<sup>-asws</sup> turned his<sup>-asws</sup> right cheek and say, 'O Allah<sup>-azwj</sup>! Do not Turn my face in the Hellfire after I have humbled it in dust and prostration before You<sup>-azwj</sup>, not as a conferment from me upon You<sup>-azwj</sup>, but rather, all Praise and Grace are for You<sup>-azwj</sup>!

ثُمَّ قَلْبَ حَدَّةِ الْأَيْسَرِ وَ قَالَ اِرْحَمْ مَنْ أَسَاءَ وَ اقْتَرَفَ وَ اسْتَكَانَ وَ اعْتَرَفَ-

Then he<sup>-asws</sup> turned his<sup>-asws</sup> left cheek and said, 'Mercy the one who has done wrong, and committed sins, and humbled himself, and acknowledged!'

ثُمَّ عَادَ إِلَى السُّجُودِ وَ قَالَ إِنْ كُنْتُ بِمَسِّ الْعَبْدِ فَأَنْتَ نِعْمَ الرَّبُّ الْعَفْوُ الْعَفْوُ مِائَةَ مَرَّةٍ

Then he<sup>-asws</sup> returned to the Sajdah and said, 'If I have been the evil slave, then You<sup>-azwj</sup> are the Best Master! The Pardon, the Pardon!' (one hundred times).

قَالَ طَاوُسٌ فَبَكَيْتُ حَتَّى عَلَا نَجِيي فَالْتَفَتَ إِلَيَّ وَ قَالَ مَا يُبْكِيكَ يَا يَمَانِي أَوْ لَيْسَ هَذَا مَقَامَ الْمُذْنِبِينَ

Tawous said, 'I cried until my whining was loud. He<sup>-asws</sup> turned to me and said: 'What makes you cry, O Yamany, and isn't this a position of the sinners?'

فَقُلْتُ حَبِيبِي حَقِيقٌ عَلَى اللَّهِ أَنْ لَا يَزِدَكَ وَ جَدُّكَ مُحَمَّدٌ ص-

I said, 'My beloved! There is a right upon Allah<sup>-azwj</sup> that neither He<sup>-azwj</sup>, nor your<sup>-asws</sup> grandfather Muhammad<sup>-saww</sup> returns you<sup>-asws</sup>!'

قَالَ طَاوُسٌ فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ فِي شَهْرِ رَجَبٍ بِالْكُوفَةِ فَمَرَرْتُ بِمَسْجِدِ غَنِي فَرَأَيْتُهُ عَ يُصَلِّي فِيهِ وَ يَدْعُو بِحَدِّ الدُّعَاءِ وَ فَعَلَ كَمَا فَعَلَ فِي الْحِجْرِ تَمَامَ الْحَدِيثِ.

Tawous said, ‘When it was the following year in the month of Rajab at Al-Kufa, I passed by Masjid Ghina. I saw him<sup>-asws</sup> praying Salat in it and supplicating with this supplication, and he<sup>-asws</sup> did just as he<sup>-asws</sup> had done in Al-Hijr’ – the complete Hadeeth”.<sup>105</sup>

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<sup>105</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 25

فضل مسجد الجعفي و الصلاة و الدعاء فيه.

## SECTION ON MASJID AL JU'FY AND THE SALAT AND THE SUPPLICATION IN IT

26- قَالَ مُؤَلِّفُ الْمَزَارِ الْكَبِيرِ حَدَّثَنِي الشَّرِيفُ أَبُو الْمَكَارِمِ حَمَزَةُ بْنُ عَلِيٍّ بْنِ زُهْرَةَ الْعَلَوِيُّ أَدَامَ اللَّهُ عِزَّهُ إِيمَانًا مِنْ لَفْظِهِ بِبَلَدِ الْكُوفَةِ سَنَةَ أَرْبَعٍ وَ سَبْعِينَ وَ حَمْسِمِائَةٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ بَابُوَيْهِ رَضِيَ اللَّهُ عَنْهُ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْبَيْهَقِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الصَّوَلِيِّ عَنْ عَوْنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ عَلِيٍّ بْنِ مَيْمُونٍ رَضِيَ اللَّهُ عَنْهُ وَ قَالَ الشَّهِيدُ رُوِيَ عَنْ مَيْمُونٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ:

The compiler of 'Al Mazar Al Kabeer' said, 'It is narrated to me by the noble Abu Al Makarim Hamza Bin Ali Bin Zuhra Al Alawy, may Allah<sup>-azwj</sup> Make his honour permanent, dictating from his wording in the city of Al-Kufa in the year five hundred and seventy four, from his father, from his grandfather, from the sheykh Ja'far Muhammad Bin Babuwayh, may Allah<sup>-azwj</sup> be Pleased with him, from Al Hassan Bin Ali Al Bayhaqi, from Muhammad Bin Yahya Al Howly, from Own Bin Muhammad Al Kindy, from Ali Bin Meesam, may Allah<sup>-azwj</sup> be Pleased with him; and the Shaheed said, 'It is reported from Meesam, may Allah<sup>-azwj</sup> be Pleased with him, said,

أَصْحَرَ بِي مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ ع لَيْلَةً مِنَ اللَّيَالِي فَدَخَرَ مِنْ الْكُوفَةِ وَ انْتَهَى إِلَى مَسْجِدِ جَعْفِيِّ تَوَجَّهَ إِلَى الْقِبْلَةِ وَ صَلَّى أَرْبَعَ رَكَعَاتٍ فَلَمَّا سَلَّمَ وَ سَبَّحَ بَسَطَ كَفْيَهُ وَ قَالَ

'On a night from the nights, my master Amir Al-Momineen<sup>-asws</sup> took me to the desert. He<sup>-asws</sup> went out from Al-Kufa and ended to Masjid Ju'fy, facing towards the Qiblah, and he<sup>-asws</sup> prayed four units Salat. When he<sup>-asws</sup> had performed Salaam and glorified, he<sup>-asws</sup> extended his<sup>-asws</sup> palms and said:

إِلَهِي كَيْفَ أَدْعُوكَ وَ قَدْ عَصَيْتُكَ وَ كَيْفَ لَا أَدْعُوكَ وَ قَدْ عَرَفْتُكَ وَ حُبُّكَ فِي قَلْبِي مَكِينٌ مَدَدْتُ إِلَيْكَ يَدًا بِالذُّنُوبِ مَمْلُوءَةً وَ عَيْنًا بِالرَّجَاءِ مَمْدُودَةً

'My God<sup>-azwj</sup>! How can I supplicate to You<sup>-azwj</sup> and I have disobeyed You<sup>-azwj</sup>, and how can I not supplicate to You<sup>-azwj</sup> and I have recognised You<sup>-azwj</sup> and Your<sup>-azwj</sup> Love is settled in my heart! I have extended a hand to You<sup>-azwj</sup> filled with the sins, and an eye extended with the hope!

إِلَهِي أَنْتَ مَالِكُ الْعَطَايَا وَ أَنَا أَسِيرُ الْخَطَايَا وَ مِنْ كَرَمِ الْعُظَمَاءِ الرَّفِيقُ بِالْأَسْرَاءِ وَ أَنَا أَسِيرٌ بِجُرْمِي مُرْتَهَنٌ بِعَمَلِي

My God<sup>-azwj</sup>! You<sup>-azwj</sup> are Owner of the awards and I am captive to the misdeeds, and it is from the benevolence of the great ones to be kind with the captives, and I am a captive of my own crimes, pledged with my deeds!

إِلَهِي مَا أَضْيَقَ الطَّرِيقَ عَلَى مَنْ لَمْ تَكُنْ دَلِيلَهُ وَ أَوْحَشَ الْمَسْلَكَ عَلَى مَنْ لَمْ تَكُنْ أُنَيْسَهُ

My God<sup>-azwj</sup>! How narrow is the road upon the one You<sup>-azwj</sup> don't happen to be his Guide, and how lonely is the travel upon the one whom You<sup>-azwj</sup> don't happen to be his Comforter!

إِلَهِي لَوْ أَنَّ طَلَبْتَنِي بِذُنُوبِي لَأَطْلَبْتَنِكَ بِعَفْوِكَ وَ إِنْ طَلَبْتَنِي بِسِرِّي لَأَطْلَبْتَنِكَ بِكَرَمِكَ وَ إِنْ طَلَبْتَنِي بِشَرِّي لَأَطْلَبْتَنِكَ بِحَبْرِكَ وَ إِنْ جَمَعْتَ بَيْنِي وَ بَيْنَ أَعْدَائِكَ فِي النَّارِ لَأُخْرِجَهُمْ أَيْ كُنْتُ لَكَ مُحِبًّا وَ أَنْتَ كُنْتَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> were to Hold me accountable for my sins, I would hold You<sup>-azwj</sup> accountable for Your<sup>-azwj</sup> Forgiveness! If You<sup>-azwj</sup> were to Question me about my inner secrets, I would ask You<sup>-azwj</sup> for Your<sup>-azwj</sup> Generosity! If You<sup>-azwj</sup> were to Question me about my evil, I would ask You<sup>-azwj</sup> for Your<sup>-azwj</sup> Goodness, and if You<sup>-azwj</sup> were to Gather me and Your<sup>-azwj</sup> enemies in the Hellfire, I would tell them that I was one loving You<sup>-azwj</sup> and I used to testify that there is no god except Allah<sup>-azwj</sup>!

إِلَهِي هَذَا سُؤْرِي بِكَ خَائِفًا فَكَيْفَ سُؤْرِي بِكَ آمِنًا

My God<sup>-azwj</sup>! This is my joy with You<sup>-azwj</sup> when fearful, so how would be my joy with You<sup>-azwj</sup> when safe?

إِلَهِي الطَّاعَةُ تَسْرُكَ وَالْمَعْصِيَةُ لَا تَضُرُّكَ فَهَبْ لِي مَا يَسْرُكَ وَاعْفُزْ لِي مَا لَا يَضُرُّكَ وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

My God<sup>-azwj</sup>! Obedience Cheers You<sup>-azwj</sup>, and disobedience does not harm You<sup>-azwj</sup>! So, Grant me what pleases You<sup>-azwj</sup> and Forgive me for what does not harm You<sup>-azwj</sup>, and Turn to me Accepting repentance! Indeed, You<sup>-azwj</sup> Oft-turning, the Merciful!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْنِي إِذَا انْقَطَعَ مِنَ الدُّنْيَا أَثْرِي وَامْتَحَى مِنَ الْمُخْلُوقِينَ ذِكْرِي وَصِرْتُ مِنَ الْمُنْسِيَّينَ كَمَنْ قَدْ نُسِيَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Mercy me when my traces from the words are cut off, and my mention is erased from the created beings, and I become from the forgotten ones like the ones who have been forgotten!

إِلَهِي كَبِرَ سِنِّي وَدَقَّ عَظْمِي وَنَالَ الدَّهْرُ مِنِّي وَاقْتَرَبَ أَجْلِي وَنَفِدَتْ أَيَّامِي وَدَهَبَتْ مَحَاسِنِي وَمَضَتْ شَهَوَاتِي وَبَقِيَتْ تَبَعَاتِي وَبَلِيَ جِسْمِي وَتَقَطَّعَتْ أَوْصَالِي وَتَفَرَّقَتْ أَغْضَائِي وَبَقِيَتْ مُرْتَهَنًا بِعَمَلِي

My God<sup>-azwj</sup>! My age has grown, and my bones have become frail, and time has taken its toll on me, and my end is near, and my days are running out, and my good deeds have faded, and my desires have passed and my deeds remain, and my body has deteriorated, and my limbs have weakened, and I am left bound by my actions!

إِلَهِي أَفْحَمْتَنِي دُنُوبِي وَانْقَطَعَتْ مَقَالَتِي وَ لَا حُجَّةَ لِي

My God<sup>-azwj</sup>! My sins have overwhelmed me, and my words have been cut off, and there is no argument for me!

إِلَهِي أَنَا الْمُقْرَبُ بِدُنُوبِي الْمُعْتَرَفُ بِجُرْمِي الْأَسِيرُ بِإِسَاءَتِي الْمُرْتَهَنُ بِعَمَلِي الْمُنْهَوْرُ فِي حَاطَتِي الْمُنْتَحِرِّ عَنْ قَصْدِي الْمُنْقَطِعُ بِإِصْلَاحِي عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَفَضَّلَ عَلَيَّ وَتَجَاوَزَ عَنِّي

My God<sup>-azwj</sup>! I am the one who acknowledges my sin, and confesses my wrongdoing, and am a captive of my misdeeds, and bound by my actions, and reckless in my error, and confused about my aims, and (others have) cut me off! So, Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Grace upon me and Overlook from me!

إِلَهِي إِنْ كَانَ صَعُرَ فِي جَنْبِ طَاعَتِكَ عَمَلِي فَقَدْ كَبُرَ فِي جَنْبِ رَجَائِكَ أَمَلِي

My God<sup>-azwj</sup>, if my work is small compared to obeying You<sup>-azwj</sup>, then my hope is great compared to hoping in You<sup>-azwj</sup>.

إِلَهِي كَيْفَ أَتَقَلَّبُ بِالْحَيْبَةِ مِنْ عِنْدِكَ مَحْزُومًا وَ كُلُّ ظَنِّي بِجُودِكَ أَنْ تَقْلِبَنِي بِالنَّجَاةِ مَرْحُومًا

My God<sup>-azwj</sup>! How can I turn back with the disappointment from Your<sup>-azwj</sup> Presence as Deprived, and all of my thoughts are of Your<sup>-azwj</sup> Generosity that You<sup>-azwj</sup> will Turn me back with the salvation, Mercied!

My God<sup>-azwj</sup>! I have not allowed the despair of the hopeless to overcome my good thoughts of You<sup>-azwj</sup>! So do not render my sincere hope void among those who long for You<sup>-azwj</sup>!

إِلَهِي لَمْ أُسَلِّطْ عَلَى حُسْنِ ظَنِّي بِكَ فُتُوطَ الْأَيْسِرِينَ فَلَا تُبْطِلْ صِدْقَ رَجَائِي مِنْ بَيْنِ الْأَمَلِينَ إِلَهِي عَظُمَ حُزْمِي إِذْ كُنْتُ الْمُطَالِبَ بِهِ وَ كَبُرَ ذَنْبِي إِذْ كُنْتُ الْمُبَارَزَ بِهِ إِلَّا أَنِّي إِذَا ذَكَرْتُ كَبِيرَ ذَنْبِي وَ عَظَمَ عَفْوِكَ وَ غُفْرَانِكَ وَجَدْتُ الْحَاصِلَ بَيْنَهُمَا لِي أَقْرَبَهُمَا إِلَى رَحْمَتِكَ وَ رِضْوَانِكَ

My God<sup>-azwj</sup>! My crime is great since You<sup>-azwj</sup> are the One<sup>-azwj</sup> who Holds me accountable for it, and my sin is immense since You<sup>-azwj</sup> are the One<sup>-azwj</sup> against whom I have transgressed. Yet when I reflect on the enormity of my sin and the greatness of Your<sup>-azwj</sup> Pardon and Forgiveness, I find that what results between them draws me closer to Your<sup>-azwj</sup> Mercy and Pleasure!

إِلَهِي إِنْ دَعَانِي إِلَى النَّارِ مَخْشِي عِقَابِكَ فَقَدْ نَادَانِي إِلَى الْجَنَّةِ بِالرَّجَاءِ حُسْنُ ثَوَابِكَ

My God<sup>-azwj</sup>! If fear of Your<sup>-azwj</sup> Punishment calls me to the Hellfire, then the hope of Your<sup>-azwj</sup> excellent Rewards draws me towards the Paradise!

إِلَهِي إِنْ أَوْحَشْتَنِي الْخُطَايَا عَنْ مَحَاسِنِ لُطْفِكَ فَقَدْ آتَسَنِي بِالْيَقِينِ مَكَارِمَ عَطْفِكَ

O God<sup>-azwj</sup>, if my sins have made me feel lonely and distant from the beauties of Your<sup>-azwj</sup> Kindness, then Your<sup>-azwj</sup> generous Kindness has certainly comforted me.

إِلَهِي إِنْ أَنَامْتَنِي الْعَفْلَةَ عَنِ الْإِسْتِعْدَادِ لِلْقَائِكَ فَقَدْ أَنْبَهْتَنِي الْمَعْرِفَةَ يَا سَيِّدِي بِكَرَمِ آلَاتِكَ

My God<sup>-azwj</sup>! If heedlessness has put me to sleep, preventing me from preparing for meeting You<sup>-azwj</sup>, then awareness has awakened me, O my Master, to the generosity of Your<sup>-azwj</sup> bounties!

إِلَهِي إِنْ عَزَبَ لِي عَنْ تَقْوِيمِ مَا يُصْلِحُنِي فَمَا عَزَبَ إِيقَانِي بِنَظَرِكَ إِلَيَّ فِيمَا يَنْفَعُنِي

My God<sup>-azwj</sup>! If my intellect has failed to direct me toward what rectifies me, my certainty has never failed in knowing that Your<sup>-azwj</sup> Gaze is upon me in all that benefits me!

إِلَهِي إِنْ انْقَرَضَتْ بِعَيْرٍ مَا أَحْبَبْتَ مِنَ السَّعْيِ أَيَّامِي فَبِالْإِيمَانِ أَمْضَيْتِ السَّلَفَاتِ مِنْ أَعْوَامِي

My God<sup>-azwj</sup>! If my days have passed without striving in what You<sup>-azwj</sup> Like, it is with the Eman that I have spent my past years!

إِلَهِي جِئْتُكَ مُلْهُوفاً وَ قَدْ أَلْبَسْتُ عَدَمَ فَاقَتِي وَ أَقَامَنِي مَعَ الْأَدْلَاءِ بَيْنَ يَدَيْكَ ضُرٌّ حَاجَتِي

My God<sup>-azwj</sup>! I have come to You<sup>-azwj</sup> distressed, clothed in the garment of need, and my dire need has placed me among the humble before You<sup>-azwj</sup>!

إِلَهِي كَرُمْتَ فَأَكْرَمَنِي إِذْ كُنْتُ مِنْ سُؤْلِكَ وَ جُدْتَ بِالْمَعْرُوفِ فَاحْطِطِي بِأَهْلِ نَوَالِكَ

My God<sup>-azwj</sup>! You<sup>-azwj</sup> are Generous, so Honour me as I am one of those who ask of You<sup>-azwj</sup>! You<sup>-azwj</sup> are bountiful in Acts of Kindness, so Include me among those who receive Your<sup>-azwj</sup> awards!

إِلَهِي أَصْبَحْتُ عَلَى بَابٍ مِنْ أَبْوَابِ مَنَحِكَ سَائِلاً وَ عَنِ التَّعَرُّضِ لِسِوَاكَ بِالْمَسْأَلَةِ عَادِلاً وَ لَيْسَ مِنْ شَأْنِكَ رَدُّ سَائِلٍ مُلْهُوفاً وَ مُضْطَرّاً لِانْتِظَارِ خَيْرٍ مِنْكَ مَأْلُوفٍ

My God<sup>-azwj</sup>! I have come as a beggar to one of the doors of Your<sup>-azwj</sup> gifts, turning away from asking anyone but You<sup>-azwj</sup>! It is not of Your<sup>-azwj</sup> Norm to Reject a distressed and desperate supplicant who waits with hope for Your<sup>-azwj</sup> Goodness!

إِلَهِي أَقَمْتُ عَلَى قَنْطَرَةِ الْأَخْطَارِ مَبْلُوءاً بِالْأَعْمَالِ وَ الْإِخْتِبَارِ إِنْ لَمْ تُعِنْ عَلَيَّهِمَا بِتَخْفِيفِ الْأَثْقَالِ وَ الْأَصَارِ

My God<sup>-azwj</sup>! I stand upon the bridge of dangers, tested by deeds and trials. If You<sup>-azwj</sup> do not Aid me by lightening the burdens and hardships, I will surely falter!

إِلَهِي أَمِنْ أَهْلِ الشَّقَاءِ خَلَقْتَنِي فَأُطِيلُ بِكَائِي أَمْ مِنْ أَهْلِ السَّعَادَةِ خَلَقْتَنِي فَأُبْتَرِّرَ رَجَائِي

My God<sup>-azwj</sup>! Have You<sup>-azwj</sup> Created me among the wretched, so that I may weep endlessly, or have You<sup>-azwj</sup> Created me among the Blessed, so that I may rejoice in my hopes?

إِلَهِي إِنْ حَرَمْتَنِي رُؤْيَةَ مُحَمَّدٍ ص وَ صَرَفْتَ وَجْهَ تَأْمِيلِي بِالْحَبِيبَةِ فِي ذَلِكَ الْمَقَامِ فَعَبِّرْ ذَلِكَ مَنَّتِي نَفْسِي يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ الطَّوْلِ وَ الْإِنْعَامِ

O God<sup>-azwj</sup>, if You<sup>-azwj</sup> have Deprived me of seeing Muhammad<sup>-saww</sup> and have turned my hope towards disappointment in that place, then Grant me something other than that, O Possessor of majesty, honour, bounty, and favour.

إِلَهِي لَوْ لَمْ تَهْدِنِي إِلَى الْإِسْلَامِ مَا اهْتَدَيْتُ وَ لَوْ لَمْ تَرْزُقْنِي الْإِيمَانَ بِكَ مَا آمَنْتُ وَ لَوْ لَمْ تُطَلِّقْ لِسَانِي بِدَعَائِكَ مَا دَعَوْتُ وَ لَوْ لَمْ تُعَرِّفْنِي حَلَاوَةَ مَعْرِفَتِكَ مَا عَرَفْتُ

My God<sup>-azwj</sup>! If You<sup>-azwj</sup> had not Guided me to Islam, I would not have found guidance! If You<sup>-azwj</sup> had not Granted me faith in You<sup>-azwj</sup>, I would not have believed! If You<sup>-azwj</sup> had not Inspired

my tongue to call upon You<sup>-azwj</sup>, I would not have supplicated! If You<sup>-azwj</sup> had not Made me taste the sweetness of Your<sup>-azwj</sup> Knowledge, I would not have known!

إِلَهِي إِنْ أَفْعَدَنِي التَّخَلُّفَ عَنِ السَّبْقِ مَعَ الْأَبْرَارِ فَقَدْ أَقَامَنِي التَّمَهُ بِكَ عَلَى مَدَارِجِ الْأَحْبَارِ

My God<sup>-azwj</sup>! If delay has kept me from advancing with the righteousness, then trust in You<sup>-azwj</sup> has placed me on the paths of the good people!

إِلَهِي قَلْبٌ حَشَوْتُهُ مِنْ حَبِيبِكَ فِي دَارِ الدُّنْيَا كَيْفَ تُسَلِّطُ عَلَيْهِ نَارًا تُحْرِقُهُ فِي لَطْفِي

My God<sup>-azwj</sup>! How can You<sup>-azwj</sup> Allow a heart filled with Your<sup>-azwj</sup> love in this world to be subjected to a fire that will scorch it in its flames?

إِلَهِي كُلُّ مَكْرُوبٍ إِلَيْكَ يَلْتَجِي وَكُلُّ مُخْرُومٍ لَكَ يَرْجِي

My God<sup>-azwj</sup>! Every distressed person seeks refuge in You<sup>-azwj</sup> and every deprived one hopes in You<sup>-azwj</sup>!

إِلَهِي سَمِعَ الْعَابِدُونَ بِجَزِيلِ ثَوَابِكَ فَحَشَّعُوا وَ سَمِعَ الْمُزَلُّونَ عَنِ الْقَصْدِ بِجُودِكَ فَارْجَعُوا وَ سَمِعَ الْمُذْنِبُونَ بِسَعَةِ رَحْمَتِكَ فَتَمَتَّعُوا وَ سَمِعَ الْمُجْرِمُونَ بِكَرَمِ عَفْوِكَ فَصَبَّعُوا

My God<sup>-azwj</sup>! The worshippers heard of Your<sup>-azwj</sup> great Reward, so they humbled themselves! Those who deviate from the right path heard of Your<sup>-azwj</sup> Generosity, so they returned! The sinners heard of the vastness of Your<sup>-azwj</sup> Mercy, so they enjoyed it! The criminals heard of the kindness of Your<sup>-azwj</sup> Forgiveness, so they became hopeful.

حَتَّى ازْدَحَمَتْ عَصَائِبُ الْعُصَاةِ مِنْ عِبَادِكَ وَ عَجَّ إِلَيْكَ كُلُّ مِنْهُمْ عَجِيجَ الصَّجِيجِ بِالدُّعَاءِ فِي بِلَادِكَ وَ لِكُلِّ أَمَلٍ سَأَقِ صَاحِبَهُ إِلَيْكَ وَ حَاجَةٌ وَ أَنْتَ الْمَسْتَوْفُ الَّذِي لَا تَسْوَدُ عِنْدَهُ وَجُوهُ الْمَطَالِبِ

Until the groups of disobedient ones among Your<sup>-azwj</sup> servants crowded together, and each one rushed towards You<sup>-azwj</sup>, crying out in their supplications in Your<sup>-azwj</sup> lands, and each one has hope, and a need that drives them to You<sup>-azwj</sup>, and You<sup>-azwj</sup> are the one to be asked, for in Your<sup>-azwj</sup> presence the faces of the seekers do not darken!

صَلِّ عَلَى مُحَمَّدٍ نَبِيِّكَ وَ آلِهِ وَ أَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ إِنَّكَ سَمِيعُ الدُّعَاءِ -

Send Salawaat upon Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Do with me what You<sup>-azwj</sup> are Rightful of, You<sup>-azwj</sup> are Hearer of the supplication!'

وَ أَخْفَتِ دُعَاءَهُ وَ سَجَدَ وَ عَفَّرَ وَ قَالَ الْعَفْوُ الْعَفْوُ مِائَةَ مَرَّةٍ وَ قَامَ وَ حَرَجَ فَاتَّبَعْتُهُ حَتَّى حَرَجَ إِلَى الصَّخْرَاءِ وَ حَطَّ لِي حِطَّةً وَ قَالَ إِيَّاكَ أَنْ تُجَاوِزَ هَذِهِ الْحِطَّةَ وَ مَضَى عَنِّي وَ كَانَتْ لَيْلَةً مُدْهِمَةً

And he<sup>-asws</sup> hid (whispered) his<sup>-asws</sup> supplication and performed Sajdah, and rubbed his<sup>-asws</sup> cheeks on the ground and said: 'The Pardon, the Pardon!' one hundred times, and he<sup>-asws</sup>

arose and went out. I followed him<sup>-asws</sup> until he<sup>-asws</sup> went out to the desert, and he<sup>-asws</sup> drew a line for me and said: 'Beware of crossing this line!', and he<sup>-asws</sup> went away from me, and it was a dark night.

فَقُلْتُ يَا نَفْسِي أَسَلِمْتَ مَوْلَاكَ وَ لَهُ أَعْدَاءٌ كَثِيرَةٌ أَيُّ عُذْرٍ يَكُونُ لَكَ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ- وَ اللَّهُ لَأَقْفَنَ [لَأَقْفُونَ] أَثْرَهُ وَ لَأَعْلَمَنَّ حَبْرَهُ وَ إِنْ كَانَ قَدْ خَالَفْتُ أَمْرَهُ وَ جَعَلْتُ أَتَّبِعُ أَثْرَهُ

I said, 'O my soul! You have yielded your Master<sup>-asws</sup> and there are many enemies for him<sup>-asws</sup>? Which excuse will there be for you in the Presence of Allah<sup>-azwj</sup>, and in the presence of His<sup>-azwj</sup> Rasool<sup>-sawww</sup>? By Allah<sup>-azwj</sup>! I will track his<sup>-asws</sup> footsteps and get to know his<sup>-asws</sup> news, and even if I have to oppose his<sup>-asws</sup> instruction!', and I went on to follow his<sup>-asws</sup> tracks.

فَوَجَدْتُهُ عَ مُطْلِعًا فِي الْبَيْرِ إِلَى نَصْفِهِ يُخَاطِبُ الْبَيْرَ وَ الْبَيْرُ تُخَاطِبُهُ فَحَسَّ بِي وَ التَّتَمَّتْ عَ وَ قَالَ مَنْ

I found him<sup>-asws</sup> looking into the well up to his<sup>-asws</sup> waist, addressing the well, and the well was answering him<sup>-asws</sup>. He<sup>-asws</sup> sensed me and turned around and said: 'Who?'

قُلْتُ مَيْتَمَ-

I said, 'Meesam!'

فَقَالَ يَا مَيْتَمُ أَلَمْ أَمُرْكَ أَنْ لَا تَتَجَاوَزَ الْخَطَّةَ

He<sup>-asws</sup> said: 'O Meesam! Did I<sup>-asws</sup> not instruct you not to cross the line?'

قُلْتُ يَا مَوْلَايَ خَشِيتُ عَلَيْكَ مِنَ الْأَعْدَاءِ فَلَمْ يَصْبِرْ لِدَلِكِ قَلْبِي

I said, 'O my master! I feared upon you<sup>-asws</sup> from the enemies, so due to that my heart could not be patient!'

فَقَالَ أَسَمِعْتَ بِمَا قُلْتُ شَيْئًا

He<sup>-asws</sup> said: 'Did you hear anything from what I<sup>-asws</sup> said (to the well)?'

قُلْتُ لَا يَا مَوْلَايَ

I said, 'No, my master!'

فَقَالَ يَا مَيْتَمَ

إِذَا ضَاقَ لَهَا صَدْرِي  
وَ أَبْدَيْتُ لَهَا سِرِّي  
فَدَاكَ التَّبْتُ مِنْ بَدْرِي

وَ فِي الصَّدْرِ لُبَانَاتُ  
نَكَتُ الْأَرْضَ بِالْكَفِ  
فَمَهْمَا تَنْبَتِ الْأَرْضُ

He<sup>-asws</sup> said: 'O Meesam! (a poem) *And in the chest there are lumps, then my chest is constricted for it! I strike the ground with the pam and reveal my<sup>-asws</sup> secret to it! Thus, wherever the earth grown (vegetation), so that is the plant from my seeding!*'<sup>106</sup>

فضل مسجد بني كاهل و يعرف بمسجد أمير المؤمنين و الصلاة و الدعاء فيه .

## SECTION ON MASJID OF THE CLAN OF KAHIL, AND IT IS KNOWN AS MASJID AMIR AL-MOMINEEN<sup>-asws</sup>, AND THE SALAT AND THE SUPPLICATION IN IT

27- قَالَ فِي الْمَزَارِ الْكَبِيرِ أَحْبَبْتَنِي السَّيِّحُ الْجَلِيلُ مُسْلِمٌ بِنُ نَجْمِ الْبَرَّازِ الْكُوفِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الْمُقْرِي عَنْ عَبْدِ اللَّهِ بْنِ حَمْدَانَ الْمُعَدَّلِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي نُعَيْمٍ حَمَزَةَ الرِّيَّاتِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ الْكَاهِلِيِّ وَ أَحْبَبْتَنِي الْفَقِيهُ الْجَلِيلُ الْعَالِمُ أَبُو الْمَكَارِمِ حَمَزَةُ بْنُ زُهْرَةَ الْحُسَيْنِيُّ الْخَلْفِيُّ إِفْلَاءً مِنْ لَفْظِهِ وَ أَرَانِي الْمَسْجِدَ وَ رَوَى لِي هَذَا الْحَبْرُ عَنْ رَجَالِهِ عَنِ الْكَاهِلِيِّ وَ قَالَ الشَّهِيدُ رَحِمَهُ اللَّهُ رَوَى حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ الْكَاهِلِيِّ قَالَ

He said in (the book) 'Al Mazar Al Kabeer' – The majestic sheykh Muslim Bin Najm Al Kufi said, 'From Ahmad Bin Muhammad Al Muqry, from Abdullah Bin Hamdan Al Muaddil, from Muhammad Bin Ismail, from Abu Nueym Hamza Al Zayyat, from Habeeb Bin Abu Sabit, from Abdul Rahman Bin Al Aswad Al Kahily, and the majestic jurist Abu Al Makarim Hamza Bin Zuhra Al-Husayni Al Halby informed me, dictating from his wording, and he showed me the Masjid, and reported to me this Hadeeth from his men, from Al Kahily, and the Shaheed, may Allah<sup>-azwj</sup> Mercy him, said, 'It is reported by Habeeb Bin Abu Sabit, from Abdul Rahman Bin Al Aswad Al Kahily who said,

قَالَ: أ لَا تَذْهَبُ بِنَا إِلَى مَسْجِدِ أَمِيرِ الْمُؤْمِنِينَ ع فَنُصَلِّيَ فِيهِ

'He said, 'Why don't you come with us to Masjid Amir Al-Momineen<sup>-asws</sup>, so we pray Salat in it?'

قُلْتُ وَ أَيُّ الْمَسَاجِدِ هَذَا

I said, 'And which Masjid is this?'

قَالَ مَسْجِدُ بَنِي كَاهِلٍ وَ إِنَّهُ لَمْ يَبْقَ مِنْهُ سِوَى أُسْبِهِ وَ أَسِّ مَقْدَنِيهِ

He said, 'Masjid of the clan of Kahil, and there does not remain from it apart from its foundations, and foundations of its minaret'.

قُلْتُ حَدِّثْنِي بِحَدِيثِهِ

I said, 'Narrate to me its narration!'

قَالَ صَلَّى عَلَيَّ بِنُ أَبِي طَالِبٍ ع فِي مَسْجِدِ بَنِي كَاهِلٍ الْفَجْرَ فَقَعَتْ بِنَا فَقَالَ اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَ نَسْتَعْفِرُكَ وَ نَسْتَهْدِيكَ وَ نُؤْمِنُ بِكَ وَ نَتَوَكَّلُ عَلَيْكَ وَ نُثْنِي عَلَيْكَ الْحَمْدَ نَشْكُرُكَ وَ لَا نَكْفُرُكَ وَ نَخْلَعُ وَ نَتَزَكَّى مِنْ يُنْكِرُكَ

<sup>106</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 26

He said, 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> had prayed Al-Fajr Salat in Masjid of the clan of Kahil. He<sup>-asws</sup> performed Qunout with us. He<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! We seek Your<sup>-azwj</sup> Assistance, and we seek Your<sup>-azwj</sup> Forgiveness, and we seek Your<sup>-azwj</sup> Guidance, and we believe in You<sup>-azwj</sup>, and we rely upon You<sup>-azwj</sup>, and we laud upon You<sup>-azwj</sup>! The goodness, all of it, we thank You<sup>-azwj</sup> for it, and we do not deny You<sup>-azwj</sup>, and we isolate and disavow to You<sup>-azwj</sup> from those denying You<sup>-azwj</sup>!

اللَّهُمَّ إِنَّاكَ نَعْبُدُكَ وَ لَكَ نُصَلِّي وَ نَسْجُدُ وَ إِلَيْكَ نَسْعَى وَ نُخْفِدُ نَرْجُو رَحْمَتَكَ وَ نَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحَقٌ

O Allah<sup>-azwj</sup>! We worship You<sup>-azwj</sup> and to You<sup>-azwj</sup> we pray and prostrate, and to You<sup>-azwj</sup> we strive and hasten! We hope for Your<sup>-azwj</sup> Mercy and we fear Your<sup>-azwj</sup> Punishment, surely Your<sup>-azwj</sup> Punishment will befall with the Kafirs!

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَ عَافِنَا فِيمَنْ عَافَيْتَ وَ تَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَ بَارِكْ لَنَا فِيمَا أَعْطَيْتَ وَ قِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَ لَا يُفْضَى عَلَيْكَ إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَ لَا يَعْزُ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

O Allah<sup>-azwj</sup>! Guide us among those whom You<sup>-azwj</sup> have Guided, and Grant us well-being among those whom You<sup>-azwj</sup> have Granted well-being! Take us into Your<sup>-azwj</sup> Care among those whom You<sup>-azwj</sup> have Taken into Your<sup>-azwj</sup> Care! Bless us in what You<sup>-azwj</sup> have Given, and Protect us from the evil of what You<sup>-azwj</sup> have Decreed! Indeed, You<sup>-azwj</sup> decree, and none can decree upon You<sup>-azwj</sup>! Whoever You<sup>-azwj</sup> Take as an ally will never be humiliated, and whoever You<sup>-azwj</sup> Oppose will never find honour! Blessed are You<sup>-azwj</sup>, our Lord<sup>-azwj</sup>, and Exalted. I ask Forgiveness from You<sup>-azwj</sup> repent to You<sup>-azwj</sup>!

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ اعْفُ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

***'Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people' [2:286]'***<sup>107</sup>

ثُمَّ قَالَا وَ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ أَنَّهُ قَالَ قَالَ صَلَّى بِنَا أَبُو عَبْدِ اللَّهِ ع فِي مَسْجِدِ بَنِي كَاهِلٍ الْفَجْرَ فَجَهَرَ فِي السُّورَتَيْنِ وَ قَنَتَ قَبْلَ الرُّكُوعِ وَ سَلَّمَ وَاحِدَةً مُجَاهَةَ الْقِبْلَةِ.

Then they said, 'And it is reported from Abdullah Bin Yahya Al-Kahily, he said, 'Abu Abdullah<sup>-asws</sup> prayed Al-Fajr Salat with us in Masjid of the clan of Kahil. He<sup>-asws</sup> was loud with the two chapters, and he<sup>-asws</sup> performed Qunout before the Ruk'u, and performed one Salaam facing the Qiblah''<sup>108</sup>.

<sup>107</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 27 a

<sup>108</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 27 b

28- ما، الأماالي للشيخ الطوسي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ شَادَانَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَلَانِسِيِّ عَنْ حَمَزَةَ بْنِ الْقَاسِمِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عَمْرٍو عَنِ الْمُفْضَلِ قَالَ: جَازَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقَ عَ بِالْقَائِمِ الْمَائِلِ فِي طَرِيقِ الْعَرِيِّ فَصَلَّى عِنْدَهُ رَكَعَتَيْنِ فَقِيلَ لَهُ مَا هَذِهِ الصَّلَاةُ

(The book) 'Al Amaali' of the Sheikh Al Tusi – Muhammad Bin Ahmad Bin Al Hassan Bin Shazan, from Ali Bin Muhammad Al Qalanisy, from Hamza Bin Al Qasim, from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Al Mufazzal who said,

'Our master Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> surpassed Al-Qaim, the milestone in the road to Al-Ghary. He<sup>-asws</sup> prayed two units Salat at it. It was said to him<sup>-asws</sup>, 'What is this Salat?'

قَالَ هَذَا مَوْضِعُ رَأْسِ جَدِّي الْحُسَيْنِ ع وَضَعُوهُ هَاهُنَا.

He<sup>-asws</sup> said: 'This is a place the head of my<sup>-asws</sup> grandfather<sup>-asws</sup> Al-Husayn<sup>-asws</sup> was placed over here!'<sup>109</sup>

29- ما، الأماالي للشيخ الطوسي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَادَانَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْمَذَابِرِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُوسُفَ عَنِ ابْنِ مُسْكَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: سَأَلْتُهُ عَنِ الْقَائِمِ فِي طَرِيقِ الْعَرِيِّ فَقَالَ نَعَمْ إِنَّهُ لَمَّا جَاؤُوا بِسَرِيرِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع- الْحَتَّى أَسْفَأَ وَ حُزْنَا عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ كَذَلِكَ سَرِيرُ أُبْرَهَةَ لَمَّا دَخَلَ عَلَيْهِ عَبْدُ الْمُطَّلِبِ الْحَتَّى وَ مَالَ.

(The book) 'Al Amaali' of the Sheikh Al Tusi – Muhammad Bin Ahmad Bin Shazan, from Ibrahim Bin Muhammad Al Mazairy, from Muhammad Bin Ja'far, from Muhammad Bin Isa, from Yunus, from Ibn Muskan,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about Al-Qaim in the road to Al-Ghary. He<sup>-asws</sup> said: 'Yes, when they crossed with the bier of Amir Al-Momineen Ali<sup>-asws</sup>, it whined feeling sorry and grieved upon Amir Al-Momineen<sup>-asws</sup>, and like that was the throne of Abraha when Abdul Muttalib<sup>-as</sup> entered to see him, it whined and bent''<sup>110</sup>

بيان: أقول رأيت بخط الشيخ محمد بن علي الجباعي نقلا من خط الشهيد قدس الله روحهما و لعل موضع القائم المائل هو المسجد المعروف الآن بمسجد الحنانة قرب النجف و لذا يصلّي الناس فيه.

**Explanation** - I say, 'I saw in the handwriting of Sheikh Muhammad Bin Ali Al-Jubaie, quoted from the handwriting of Al Shaheed, may Allah<sup>-azwj</sup> Sanctify their souls. It is likely that the location of Al-Qaim milestone refers to the Masjid well-known today as Masjid Al-Hanana near Al Najaf, where people pray Salat today'.

30- كِتَابُ الصَّيِّبِ لِنَصْرِ بْنِ مُزَاهِمٍ عَنْ عَمْرٍو بْنِ شَمْرٍو وَ عُمَرَ بْنِ سَعْدٍ وَ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ عَنِ الْحَارِثِ بْنِ كَعْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُبَيْدِ أَبِي الْكَنُودِ قَالَ: لَمَّا أَرَادَ عَلِيُّ ع الشُّحُوصَ مِنَ النَّحِيلَةِ قَامَ فِي النَّاسِ وَ حَطَبَهُمْ وَ سَأَقَ الْحَدِيثَ إِلَى قَوْلِهِ فَحَرَجَ ع حَتَّى إِذَا جَازَ حَدَّ الْكُوفَةِ- صَلَّى رَكَعَتَيْنِ.

(The book) 'Kitab Al Siffeen' of Nasr Bin Muzahim, from Amro Bin Shimr, and Umar Bin Sa'ad, and Muhammad Bin Ubeydullah, from a man from the Helpers, from Al Haris Bin Ka'ab, from Abdul Rahman Bin Ubeyd Abu Al Kanoud who said,

<sup>109</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 28

<sup>110</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 29

‘When Ali<sup>-asws</sup> departed from Al-Nukheylya, he<sup>-asws</sup> stood among the people and addressed them’ – and he continued the Hadeeth up to his words – ‘He<sup>-asws</sup> went out until when he<sup>-asws</sup> had surpassed the boundary of Al-Kufa, he<sup>-asws</sup> prayed two units Salat’’.<sup>111</sup>

قَالَ نَصْرٌ وَ حَدَّثَنِي إِسْرَائِيلُ بْنُ يُونُسَ عَنْ أَبِي إِسْحَاقَ السَّبَّيْحِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ أَنَّ عَلِيًّا ع صَلَّى بَيْنَ الْقُنْطَرَةِ وَالْجِسْرِ رَكْعَتَيْنِ.

Nasr said, ‘And it is narrated to me by Iseraeel Bin Yunus, from Abu Is’haq Al Sabie, from Abdul Rahman Bin Yazeed,

‘Ali<sup>-asws</sup> prayed two units Salat between the bridge and the archway’’.<sup>112</sup>

<sup>111</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 30 a

<sup>112</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 30 b