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COMPREHENSIVE FORMS OF ZIYARAH OF [AHLULBAYT \(AS\)](#) FROM MAFATIH /BAQIYATUS SALEHAT

[JAMIA KABIRAH](#) | [JAMIA SAGIRAH](#) | [THIRD ZIARAH ARAFA](#)

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The Major Comprehensive Form of Ziyarah (al-Ziyarah al-Jamiah al-Kabirah)

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`Allāmah al-Majlisī, says this form of ziyārah is considered the most sublime comprehensive forms in text, chain of authority, eloquence, and lucidity. In his commentary on man-lā-yahḍuruhul-faqīh, `Allāmah al-Majlisī's father has mentioned that this form of ziyārah is the most excellent and most perfect form and that as long as he would be in a shrine of any of the Holy Imams (`a), he would say no other form than this one.

This ziyarah has been reported by Shaykh al-Ṣadūq in his two books of man-lā-yahḍuruhul-faqīh and `Uyūn Akhbār al-Riḍā as follows: Mūsā ibn `Abdullāh al-Nakha`ī is reported to have asked Imam `Alī al-Naqī al-Hādī (`a), saying, "O son of Allah's Messenger! Please teach me a comprehensively eloquent ziarat that I may say whenever I visit any of you (i.e. the Holy Imams)." The Imam (`a) therefore instructed the following: When you arrive at the gate (of a holy shrine), after you have taken Ghusl, you may stop and say

This ziyarah (or visitation) is unique in its way of narration and speaks of the incredible status of the Ahl al-Bayt (pbut) in the eyes of God.

I bear witness that there is no god save Allah,	ashhadu an lā ilāha illā allāhu	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
One and Only and having no partner;	waḥdahū lā sharīka lahū	وَحَدَهُ لَا شَرِيكَ لَهُ
and I bear witness that Muhammad,	wa ashhadu anna muḥammadan	وَأَشْهَدُ أَنَّ مُحَمَّدًا
may Allah send blessings upon him and his Household,	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
is His servant and messenger.	`abduhū wa rasūluhū	عَبْدُهُ وَرَسُولُهُ

As you enter the shrine and catch sight of the tomb, you may stop again and repeat the following statement thirty times:

Allah is the Most Great.	allāhu akbaru	اللَّهُ أَكْبَرُ
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Very serene and venerable, you should walk a few yards with slow steps and then stop anew and repeat the same statement thirty times again. As you come within reach of the tomb, you should repeat the same statement forty times so that you would have said it one hundred times. ⁽¹⁾ After that, you should say the following:

Peace be upon you, O Household of Prophethood,	alssalāmu `alaykum yā ahla bayti alnnubuwwati	السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبُوَّةِ
location of the Divine mission,	wa mawḍi`a alrrisālati	وَمَوْضِعَ الرِّسَالَةِ
frequently visited by the angels,	wa mukhtalafa almalā'ikati	وَمُخْتَلَفَ الْمَلَائِكَةِ
destination of the Divine revelation,	wa mahbiṭa alwaḥyi	وَمَهْبِطَ الْوَحْيِ
core of mercy,	wa ma`dina alrraḥmati	وَمَعْدِنَ الرَّحْمَةِ
hoarders of knowledge,	wa khuzzāna al`ilmi	وَخُزَانَ الْعِلْمِ
ultimate degree of forbearance,	wa muntahā alḥilmi	وَمُنْتَهَى الْحِلْمِ
origins of generosity,	wa uṣūla alkarami	وَأُصُولَ الْكَرَمِ
leaders of all nations,	wa qādata al-umami	وَقَادَةَ الْأُمَّمِ
sustainers of bounties,	wa awliyā'a alnni`ami	وَأَوْلِيَاءَ النُّعْمِ

foundations of the dutiful,	wa `anāšira al-abrāri	وَعَنَاصِرِ الْأَبْرَارِ
pillars of the upright,	wa da`ā'ima al-akhyāri	وَدَعَائِمِ الْأَخْيَارِ
maintainers of the servants (of Allah),	wa sāsata al`ibādi	وَسَاسَةَ الْعِبَادِ
props of the lands,	wa arkāna albilādi	وَأَرْكَانَ الْبِلَادِ
doors to true faith,	wa abwāba al-īmāni	وَأَبْوَابَ الْإِيمَانِ
trustees of the All-beneficent (Allah),	wa umanā'a alrrahmāni	وَأَمَنَاءَ الرَّحْمَنِ
descendants of the Prophets,	wa sulālata alnabiyyīna	وَسُلَالَةَ النَّبِيِّينَ
choice of the Messengers,	wa ṣafwata almursalīna	وَصَفْوَةَ الْمُرْسَلِينَ
and offspring of the select of the Lord of the worlds.	wa `itrata khiyaratī rabbi al`ālamīna	وَعِترَةَ خَيْرَةِ رَبِّ الْعَالَمِينَ
Allah's mercy and blessings, too, be upon you (all).	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ
Peace be upon the directors of right guidance,	alssalāmu `alā a'immati alhudā	السَّلَامُ عَلَى أئِمَّةِ الْهُدَى
the lanterns in darkness,	wa maṣābīḥi aldujā	وَمَصَابِيحِ الدُّجَى
the patterns of piety,	wa a`lāmi alttuqā	وَأَعْلَامِ التُّقَى
the owners of understanding,	wa dhawī alnnuhā	وَذَوِي النُّهَى
the endowed with thought,	wa ulī alḥijā	وَأُولِي الْحِجَى
the havens for the peoples,	wa kahfi alwarā	وَكَهْفِ الْوَرَى
the inheritors of the Prophets,	wa warathati al-anbiyā'i	وَوَرَثَةِ الْأَنْبِيَاءِ
the perfect specimen,	walmathali al-a`lā	وَالْمَثَلِ الْأَعْلَى
the most excellent call,	waldda`wati alḥusnā	وَالدَّعْوَةَ الْحُسْنَى
and the arguments of Allah against the inhabitants of the world,	wa ḥujaji allāhi `alā ahli alddunyā	وَحُجَجِ اللَّهِ عَلَى أَهْلِ الدُّنْيَا
the Hereafter, and the former world.	wal-ākhirati wal-ūlā	وَالْآخِرَةَ وَالْأُولَى
Allah's mercy and blessings, too, be upon you (all).	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ
Peace be upon the exponents of the recognition of Allah,	alssalāmu `alā maḥālli ma`rifati allāhi	السَّلَامُ عَلَى مَحَالِّ مَعْرِفَةِ اللَّهِ
the centers of Allah's blessing,	wa masākini barakati allāhi	وَمَسَاكِنِ بَرَكَاتِهِ
the essence of Allah's wisdom,	wa ma`ādini ḥikmati allāhi	وَمَعَادِنِ حِكْمَةِ اللَّهِ
the keepers of Allah's secrets,	wa ḥafazati sirri allāhi	وَحَفَظَةَ سِرِّ اللَّهِ
the bearers of Allah's Book,	wa ḥamalati kitābi allāhi	وَحَمَلَةَ كِتَابِ اللَّهِ
the successors of Allah's Prophet,	wa awṣiyā'i nabīyyi allāhi	

and the progeny of Allah's Messenger,
 wa dhurriyyati rasūli allāhi

may Allah send blessings upon him and his Household.
 ʃallā allāhu `alayhi wa ālihī

Allah's mercy and blessings, too, be upon them.
 wa raḥmatu allāhi wa barakātuhū

Peace be upon the callers to Allah,
 alssalāmu `alā alddu`ati ilā allāhi

the leaders to Allah's pleasure,
 wal-adillā'i `alā marḍāti allāhi

the abiders by Allah's decree,
 walmustaqirriṇa fī amri allāhi

the perfect in love for Allah,
 wal-ttāmmīna fī maḥabbati allāhi

the sincere in professing Allah's Oneness,
 walmukhlīṣīna fī tawḥīdi allāhi

the manifesters of Allah's orders and prohibitions,
 walmuḥzirīna li'amri allāhi wa nahyihī

and Allah's honored bondmen
 wa `ibādihī almukramīna

who speak not until He has spoken
 alladhīna lā yasbiqūnahū bilqawli

and act by His command.
 wa hum bi'amrihī ya`malūna

Allah's mercy and blessings, too, be upon them.
 wa raḥmatu allāhi wa barakātuhū

Peace be upon the Imams, the heralds,
 alssalāmu `alā al-a'immati alddu`āti

the leaders, the guides,
 walqādāti alhudāti

the chiefs, the authorities,
 walssādāti alwulāti

the defenders, the protectors,
 waldhdhādāti alḥumāti

the people of the Reminder (i.e. the Qur'in),
 wa ahli aldhdhikri

the men in authority,
 wa ulī al-amri

the left ones by Allah, His select,
 wa baqīyyati allāhi wa khiyaratihī

His party, the case of His knowledge
 wa ḥizbihī wa `aybati `ilmihī

His argument, His path,
 wa ḥujjatihī wa ʃirāṭihī

His light, and His proof.
 wa nūrihī wa burhānihī

Allah's mercy and blessings, too, be upon them.
 wa raḥmatu allāhi wa barakātuhū

I bear witness that there is no god save Allah;
 ashhadu an lā ilāha illā allāhu

One and Only and having no partner with Him
 waḥdahū lā sharīka lahū

just as Allah has testified to His

وَأَوْصِيَاءِ نَبِيِّ اللَّهِ
 وَذُرِّيَّةِ رَسُولِ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
 وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ
 السَّلَامُ عَلَى الدَّعَاةِ إِلَى اللَّهِ
 وَالْأَدْلَاءِ عَلَى مَرْضَاتِ اللَّهِ
 وَالْمُسْتَقِرِّينَ فِي أَمْرِ اللَّهِ
 وَالْتَّامِينَ فِي مَحَبَّةِ اللَّهِ
 وَالْمُخْلِصِينَ فِي تَوْحِيدِ اللَّهِ
 وَالْمُظْهِرِينَ لِأَمْرِ اللَّهِ وَنَهْيِهِ
 وَعِبَادِهِ الْمُكْرَمِينَ
 الَّذِينَ لَا يَسْبِقُونَهُ بِالْقَوْلِ
 وَهُمْ بِأَمْرِهِ يَعْمَلُونَ
 وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ
 السَّلَامُ عَلَى الْأَئِمَّةِ الدَّعَاةِ
 وَالْقَادَةِ الْهُدَاةِ
 وَالسَّادَةِ الْوُلَاةِ
 وَالذَّادَةِ الْحِمَاةِ
 وَأَهْلِ الذِّكْرِ
 وَأَوْلِي الْأَمْرِ
 وَبَقِيَّةِ اللَّهِ وَخَيْرَتِهِ
 وَحِزْبِهِ وَعَيْبَةِ عِلْمِهِ
 وَحُجَّتِهِ وَصِرَاطِهِ
 وَنُورِهِ وَبُرْهَانِهِ
 وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَحَدَهُ لَا شَرِيكَ لَهُ

to which His angels	wa shahidat lahū malā'ikatuhū	كَمَا شَهِدَ اللَّهُ لِنَفْسِهِ وَشَهِدَتْ لَهُ مَلَائِكَتُهُ
and his knowledgeable creatures testify.	wa ulū al`ilmi min khalqihī	وَأُولُو الْعِلْمِ مِنْ خَلْقِهِ
There is no god save Him; the Almighty, the All-wise.	lā ilāha illā huwa al`azīzu alḥakīmu	لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
I also bear witness that Muḥammad is His elect servant	wa ashhadu anna muḥammadan `abduhū almuntajabu	وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ الْمُنْتَجَبُ
and His approved Messenger.	wa rasūluhū almurtaḍā	وَرَسُولُهُ الْمُرْتَضَى
He sent him with right guidance and with the Religion of truth	arsalahū bilhudā wa dīni alḥaqqi	أَرْسَلَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
that He may cause it to prevail over all religions	liyuzḥirahū `alā alddīni kullihī	لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ
however much the idol-worshippers may be averse.	wa law kariha almushrikūna	وَلَوْ كَرِهَ الْمُشْرِكُونَ
I also bear witness that you all are the Imams, rightly guiding,	wa ashhadu annakum al-`alimatu alrrāshidūna	وَأَشْهَدُ أَنَّكُمْ الْأئِمَّةَ الرَّاشِدُونَ
well-guided, infallible,	almahdiyyūna alma`ṣūmūna	الْمَهْدِيِّونَ الْمَعْصُومُونَ
highly revered, drawn near (to Allah),	almukarramūna almuqarrabūna	الْمُكْرَمُونَ الْمُقْرَبُونَ
pious, veracious,	almuttaqūna alṣādiqūna	الْمُتَّقُونَ الصَّادِقُونَ
well-chosen, obedient to Allah,	almuṣṭafawna almuṭi`ūna lillāhi	الْمُصْطَفَوْنَ الْمُطِيعُونَ لِلَّهِ
establishing His rule,	alqawwāmūna bi'amrihī	الْقَوَّامُونَ بِأَمْرِهِ
putting into practice His will,	al`āmilūna bi'irādatihī	الْعَامِلُونَ بِإِرَادَتِهِ
and winning His honoring.	alfā'izūna bikarāmatihī	الْفَائِزُونَ بِكَرَامَتِهِ
He chose you on account of His (eternal) knowledge,	iṣṭafākum bi`ilmihī	إِصْطَفَاكُمْ بِعِلْمِهِ
approved of you to maintain His unseen knowledge,	wartaḍākum lighaybihī	وَأَرْتَضَاكُمْ لَغَيْبِهِ
selected you to keep His secret,	wakhtārakum lisirrihī	وَأَخْتَارَكُمْ لِسِرِّهِ
decided on you by means of His omnipotence,	wajtabākum biqudratihī	وَأَجْتَبَاكُمْ بِقُدْرَتِهِ
equipped you with His guidance,	wa a`azzakum bihudāhu	وَأَعَزَّكُمْ بِهُدَاهُ
distinguished you with His clear proofs,	wa khaṣṣakum biburhānihī	وَخَصَّكُمْ بِبُرْهَانِهِ
chose you to hold His Light,	wantajabakum linūrihī	وَأَنْتَجَبَكُمْ لِنُورِهِ
supported you with His Holy spirit,	wa ayyadakum birūḥihī	وَأَيَّدَكُمْ بِرُوحِهِ
and accepted you as vicegerents in His lands,	wa raḍiyakum khulafā'a fī arḍihī	وَرَضِيَكُمْ خُلَفَاءَ فِي أَرْضِهِ
arguments against His beings,	wa ḥujajan `alā bariyyatihī	وَحُجَجًا عَلَىٰ بَرِيَّتِهِ
supporters of His religion,	wa anṣāran lidīnihī	

keepers of His secret,	wa ḥafazatan lisirrihī	وَأَنْصَاراً لِدِينِهِ وَحَفَظَةً لِسِرِّهِ
hoarders of His knowledge,	wa khazanatan li`ilmihī	وَحَزَنَةً لِعِلْمِهِ
stores of His wisdom,	wa mustawda`an liḥikmatihī	وَمُسْتَوْدَعاً لِحِكْمَتِهِ
interpreters of His revelation,	wa tarājimatan liwaḥyihī	وَتَرَاجِمَةً لِرُوحِيهِ
pillars of the profession of His Oneness,	wa arkānan litawḥīdihī	وَأَرْكَاناً لِتَوْحِيدِهِ
witnesses on His creatures,	wa shuhadā'a `alā khalqihī	وَشُهَدَاءَ عَلَى خَلْقِهِ
signs for His servants,	wa a`lāman li`ibādihī	وَأَعْلَاماً لِعِبَادِهِ
torches in His lands,	wa manāran fī bilādihī	وَمَنَاراً فِي بِلَادِهِ
and directors to His path.	wa adillā'a `alā ṣirāṭihī	وَأَدِلَّاءَ عَلَى صِرَاطِهِ
Allah has preserved you against slips,	`aşamakum allāhu min alzzalali	عَصَمَكُمْ اللَّهُ مِنَ الزَّلَلِ
secured you against seditious matters,	wa āmanakum min alfitani	وَأَمَنَكُمْ مِنَ الْفِتَنِ
purified you from dirt,	wa ṭahharakum min alldanasi	وَطَهَّرَكُمْ مِنَ الدَّنَسِ
removed away from you uncleanness,	wa adhhaba `ankum alrrijsa	وَأَذْهَبَ عَنْكُمْ الرَّجْسَ
and purified you with a thorough purifying.	wa ṭahharakum tathīran	وَطَهَّرَكُمْ تَطْهِيراً
So, you have glorified His majesty,	fa`azzamtum jalālahū	فَعَظَّمْتُمْ جَلَالَهُ
declared great His magnificence,	wa akbartum sha'nahū	وَأَكْبَرْتُمْ شَأْنَهُ
glorified His nobility,	wa majjadtum karamahū	وَمَجَّدْتُمْ كَرَمَهُ
perpetuated mentioning Him,	wa adamtum dhikrahū	وَأَدَمْتُمْ ذِكْرَهُ
consolidated His covenant,	wa wakkadtum mīthāqahū	وَوَكَّدْتُمْ مِيثَاقَهُ
made firm your pledge of obedience to Him,	wa aḥkamtum `aqda ṭā`atihī	وَأَحْكَمْتُمْ عَقْدَ طَاعَتِهِ
acted sincerely to Him privately and publicly,	wa naṣaḥtum lahū fī alssirri wal`alāniyati	وَنَصَحْتُمْ لَهُ فِي السِّرِّ وَالْعَلَانِيَةِ
called unto His way	wa da`awtum ilā sabīlihī	وَدَعَوْتُمْ إِلَى سَبِيلِهِ
with wisdom and fair admonition,	bilḥikmati walmaw`izati alḥasanati	بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
sacrificed yourselves for the sake of attaining His pleasure,	wa badhaltum anfusakum fī marḍātihī	وَبَدَلْتُمْ أَنْفُسَكُمْ فِي مَرْضَاتِهِ
acted patiently towards what has befallen you for His sake,	wa ṣabartum `alā mā aṣābakum fī janbihī	وَصَبَرْتُمْ عَلَى مَا أَصَابَكُمْ فِي جَنْبِهِ
performed the prayers,	wa aqamtum alṣṣalāta	وَأَقَمْتُمْ الصَّلَاةَ
defrayed the poor-rate,	wa ātaytum alzzakāta	

		وَأَتَيْتُمُ الرِّكَازَةَ
enjoined the right,	wa amartum bilma`rūfi	وَأَمَرْتُم بِالْمَعْرُوفِ
forbade the wrong,	wa nahaytum `an almunkari	وَنَهَيْتُم عَنِ الْمُنْكَرِ
and strived in the way of Allah as exactly as striving should be	wa jāhadtum fī allāhi ḥaqqa jihādihī	وَجَاهَدْتُم فِي اللَّهِ حَقَّ جِهَادِهِ
until you made known His call,	ḥattā a`lantum da`watahū	حَتَّىٰ أَعْلَنْتُم دَعْوَتَهُ
rendered clear His obligations,	wa bayyantum farā'idahū	وَبَيَّيْنْتُم فَرَائِضَهُ
executed His provisions,	wa aqamtum ḥudūdahū	وَأَقَمْتُم حُدُودَهُ
propagated for the enacted laws of Him,	wa nashartum sharā'i`a aḥkāmihi	وَنَشَرْتُم شَرَائِعَ أَحْكَامِهِ
acted out His rules,	wa sanantum sunnatahū	وَسَنَّيْتُم سُنَّتَهُ
attained His pleasure through carrying out all these matters,	wa ṣirtum fī dhālika minhu ilā alrriḍā	وَصَرْتُم فِي ذَلِكَ مِنْهُ إِلَى الرِّضَا
surrendered to His will,	wa sallamtum lahū alqaḍā'a	وَسَلَّمْتُم لَهُ الْقَضَاءَ
and confirmed the truth of the past Messengers of Him.	wa ṣaddaqtum min rusulihī man maḍā	وَصَدَقْتُم مِنْ رُسُلِهِ مَنْ مَضَىٰ
Therefore, whoever forsakes you is apostate,	falrrāghibu `ankum māriqun	فَالرَّاغِبُ عَنْكُمْ مَارِقٌ
whoever adheres to you will attain the destination,	wallāzimu lakum lāḥiqun	وَاللَّازِمُ لَكُمْ لَاحِقٌ
and whoever fails to carry out the duties towards you will perish.	walmuqaṣṣiru fī ḥaqqikum zāḥiqun	وَالْمُقَصِّرُ فِي حَقِّكُمْ زَاهِقٌ
Verily, the truth is always with you, amid you,	walḥaqqu ma`akum wa fikum	وَالْحَقُّ مَعَكُمْ وَفِيكُمْ
from you, and to you.	wa minkum wa ilaykum	وَمِنْكُمْ وَإِلَيْكُمْ
You are the people and the core of it (i.e. the truth).	wa antum ahluhū wa ma`dinhū	وَأَنْتُمْ أَهْلُهُ وَمَعْدِنُهُ
The inheritance of Prophethood is with you.	wa mīrāthu alnnubuwwati `indakum	وَمِيرَاثُ النَّبُوءَةِ عِنْدَكُمْ
The ultimate destination of the creatures is to you.	wa iyābu alkhalqi ilaykum	وَإِيَابُ الْخَلْقِ إِلَيْكُمْ
Calling them to account is your mission.	wa ḥisābuhum `alaykum	وَحِسَابُهُمْ عَلَيْكُمْ
Decisive speech is with you.	wa faṣlu alkhiṭābi `indakum	وَفَاضِلُ الْخَطَابِ عِنْدَكُمْ
The verses of Allah is in your possession.	wa āyātu allāhi ladaykum	وَأَيَاتُ اللَّهِ لَدَيْكُمْ
His unavoidable decrees rely upon you.	wa `azā'imuhū fikum	وَعَزَائِمُهُ فِيكُمْ
His light and proof are with you.	wa nūruhū wa burhānuhū `indakum	وَنُورُهُ وَبُرْهَانُهُ عِنْدَكُمْ
His authority is to you.	wa amruhū ilaykum	وَأَمْرُهُ إِلَيْكُمْ
Whoever declares loyalty to you has in fact declared loyalty to Allah,	man wālākum faqad wālā allāha	مَنْ وَالَاكُمْ فَقَدْ وَالَى اللَّهَ
whoever shows enmity towards	wa man `ādākum faqad `ādā	

you has in fact shown enmity towards Allah,	allāha	وَمَنْ عَادَاكُمْ فَقَدْ عَادَى اللَّهَ
whoever loves you has in fact loved Allah,	wa man aḥabbakum faqad aḥabba allāha	وَمَنْ أَحَبَّكُمْ فَقَدْ أَحَبَّ اللَّهَ
whoever hates you has in fact hated Allah,	wa man abghaḍakum faqad abghaḍa allāha	وَمَنْ أَبْغَضَكُمْ فَقَدْ أَبْغَضَ اللَّهَ
and whoever holds fast to you has in fact held fast to Allah.	wa man i`taṣama bikum faqad i`taṣama billāhi	وَمَنْ أَعْتَصَمَ بِكُمْ فَقَدْ أَعْتَصَمَ بِاللَّهِ
You are the most straight path, (121)	antum alṣṣirāṭu al-aqwamu	أَنْتُمْ الصِّرَاطُ الْأَقْوَمُ
the witnesses of this abode of extinction,	wa shuhadā'u dāri alfanā'i	وَشُهَدَاءُ دَارِ الْفَنَاءِ
the intercessors in the abode of permanence,	wa shufa`ā'u dāri albaqā'i	وَشُفَعَاءُ دَارِ الْبَقَاءِ
the connected mercy,	walraḥmatu almawṣūlatu	وَالرَّحْمَةُ الْمَوْصُولَةُ
the stored sign,	wal-āyatu almakhzūnātu	وَالْآيَةُ الْمَخْزُونَةُ
the safeguarded deposit,	wal-amānātu almaḥfūzātu	وَالْأَمَانَةُ الْمَحْفُوظَةُ
and the door with which people are put to test.	walbābu almuḥtalā bihī alnnāsu	وَالْبَابُ الْمُتَبْتَلَى بِهِ النَّاسُ
Whoever comes to will have been saved	man atākum najā	مَنْ أَتَاكُمْ نَجَا
but whoever refrains from joining you will have perished.	wa man lam ya'tikum halaka	وَمَنْ لَمْ يَأْتِكُمْ هَلَكَ
To Allah do you invite people,	ilā allāhi tad`ūna	إِلَى اللَّهِ تَدْعُونَ
towards him do you show the way,	wa `alayhi tadullūna	وَعَلَيْهِ تَدُلُّونَ
in Him do you believe,	wa bihī tu'minūna	وَبِهِ تُؤْمِنُونَ
to Him do you submit,	wa lahū tusallimūna	وَلَهُ تُسَلِّمُونَ
upon His command do you act,	wa bi'amrihī ta`malūna	وَبِأَمْرِهِ تَعْمَلُونَ
to His path do you direct,	wa ilā sabīlihī turshidūna	وَإِلَى سَبِيلِهِ تُرْشِدُونَ
and according to His saying do you judge.	wa biqawlihī taḥkumūna	وَبِقَوْلِهِ تَحْكُمُونَ
Happy is he who is loyal to you,	sa`ada man wālākum	سَعَدَ مَنْ وَالَاكُمْ
desolate is he who forsakes you,	wa halaka man `ādākum	وَهَلَكَ مَنْ عَادَاكُمْ
disappointed is he who denies you,	wa khāba man jaḥadakum	وَخَابَ مَنْ جَحَدَكُمْ
straying off is he who separates himself from you,	wa ḍalla man fāraqakum	وَضَلَّ مَنْ فَارَقَكُمْ
winner is he who adheres to you,	wa fāza man tamassaka bikum	وَفَازَ مَنْ تَمَسَّكَ بِكُمْ
secured is he who resorts to you,	wa amina man laja' ilaykum	وَأَمِنَ مَنْ لَجَأَ إِلَيْكُمْ
saved is he who gives credence to you,	wa salima man ṣaddaqakum	وَسَلِمَ مَنْ صَدَّقَكُمْ
and rightly guided is he who	wa hudiya man i`taṣama bikum	

takes shelter in you.

As to whoever follows you,
Paradise will be his abode.

man ittaba`akum faljannatu
ma'wāhu

As to whoever dissents you,
Hellfire will be his dwelling.

wa man khālafakum falnnāru
mathwāhu

He who denies you is unbeliever,

wa man jaḥadakum kāfirun

he who makes war against you is
polytheist,

wa man ḥārabakum mushrikun

and he who objects to you will be
in the lowest tier of the burning
fire.

wa man radda `alaykum fi asfali
darakin min aljaḥīmi

I bear witness that all the
previous was pre-decided for you

ashhadu anna hādihā sābiqun
lakum fimā maḍā

and it will continue in the future;

wa jārin lakum fimā baqiya

and that your souls, your light,

wa anna arwāḥakum wa
nūrakum

and your form are the same;

wa ṭīnatakum wāḥidatun

blessed and purified,

ṭābat wa ṭahurat

and one of the other.

ba`duhā min ba`ḍin

Allah created you as lights;

khalaqakum allāhu anwāran

He then made you observe from
His Throne

faja`alakum bi`arshihī
muḥdiqīna

until He endued us with the favor
of your existence (among us)

ḥattā manna `alaynā bikum

and then placed you in houses

faja`alakum fi buyūtin

that He allowed to be raised

adhina allāhu an turfa`a

and to have His Name mentioned
therein.

wa yudhkara fihā ismuhū

He also decided our invocation of
blessings upon you

wa ja`ala ṣalātānā `alaykum

and our loyalty to you

wa mā khaṣṣanā bihī min
wilāyatikum

to be immaculacy of our creation,

ṭīban likhalqinā

purity of our souls,

wa ṭahāratan li'anfusinā

refinement of our manners,

wa tazkiyatan lanā

and forgiveness of our sins.

wa kaffāratan lidhunūbinā

We have thus become, with Him,
of those believing in your
precedence

fakunnā `indahū musallimīna
bifaḍlikum

and of those known for their
giving credence to you.

wa ma`rūfīna bitaṣḍiqinā
iyyākum

Thus, Allah has raised you to the

fabalagha allāhu bikum ashrafa

وَهْدِي مِّنْ أَعْتَصَمَ بِكُمْ

مَنْ أَتَّبَعَكُمْ فَالْجَنَّةُ مَأْوَاهُ

وَمَنْ خَالَفَكُمْ فَالنَّارُ مَثْوَاهُ

وَمَنْ جَحَدَكُمْ كَافِرٌ

وَمَنْ حَارَبَكُمْ مُشْرِكٌ

وَمَنْ رَدَّ عَلَيْكُمْ فِي أَسْفَلِ دَرَكٍ مِّنْ

الْجَحِيمِ

أَشْهَدُ أَنَّ هَذَا سَابِقٌ لَكُمْ فِيمَا مَضَىٰ

وَجَارٌ لَكُمْ فِيمَا بَقِيَ

وَأَنَّ أَرْوَاحَكُمْ وَنُورَكُمْ

وَطِينَتَكُمْ وَاحِدَةٌ

طَابَتْ وَطَهِّرَتْ

بَعْضُهَا مِنْ بَعْضٍ

خَلَقَكُمْ اللَّهُ أَنْوَارًا

فَجَعَلَكُمْ بَعْرَشِهِ مُخَدِّقِينَ

حَتَّىٰ مِّنْ عَلَيْنَا بِكُمْ

فَجَعَلَكُمْ فِي بُيُوتٍ

أَذِنَ اللَّهُ أَنْ تُرْفَعَ

وَيُذْكَرَ فِيهَا اسْمُهُ

وَجَعَلَ صَلَوَاتِنَا عَلَيْكُمْ

وَمَا خَصَّنَا بِهِ مِنْ وِلَايَتِكُمْ

طِيبًا لِّخَلْقِنَا

وَطَهَارَةً لِأَنْفُسِنَا

وَتَزَكِيَّةً لَّنَا

وَكَفَّارَةً لِّدُنُوبِنَا

فَكُنَّا عِنْدَهُ مُسَلِّمِينَ بِفَضْلِكُمْ

وَمَعْرُوفِينَ بِتَصَدِّيقِنَا إِيَّاكُمْ

most principled place of the honored ones,	maḥalli almukarramīna	فَبَلِّغِ اللَّهَ بِكُمْ أَشْرَفَ مَحَلِّ الْمَكْرَمِينَ
the highest station of those drawn near to Him,	wa a`lā manāzili almuqarrabīna	وَأَعْلَى مَنَازِلِ الْمُقَرَّبِينَ
and the loftiest ranks of the Messengers	wa arfa`a darajāti almursalīna	وَأَرْفَعَ دَرَجَاتِ الْمُرْسَلِينَ
where none can ever reach you,	ḥaythu lā yalḥaquhū lāḥiqun	حَيْثُ لَا يَلْحَقُهُ لَاحِقٌ
nor can anyone ever surpass you,	wa lā yafūquhū fā`iqun	وَلَا يَفُوقُهُ فَائِقٌ
nor can anyone ever precede you,	wa lā yasbiqihū sābiqun	وَلَا يَسْبِقُهُ سَابِقٌ
no can anyone ever look forward to reaching your positions;	wa lā yaṭma`u fī idrākihī ṭāmi`un	وَلَا يَطْمَعُ فِي إِدْرَاكِهِ طَامِعٌ
therefore, no archangel,	ḥattā lā yabqā malakun muqarrabun	حَتَّى لَا يَبْقَى مَلَكٌ مُقَرَّبٌ
commissioned Prophet,	wa lā nabiyyun mursalun	وَلَا نَبِيٌّ مُرْسَلٌ
a veracious one, a martyr,	wa lā ṣiddīqun wa lā shahīdun	وَلَا صِدِّيقٌ وَلَا شَهِيدٌ
a knowledgeable one, an ignorant one,	wa lā `ālimun wa lā jāhilun	وَلَا عَالِمٌ وَلَا جَاهِلٌ
an inferior, a superior,	wa lā daniyyun wa lā fāḍilun	وَلَا ذَنِيٌّ وَلَا فَاضِلٌ
a righteous believer,	wa lā mu`minun ṣāliḥun	وَلَا مُؤْمِنٌ صَالِحٌ
a wicked sinner,	wa lā fājirun ṭāliḥun	وَلَا فَاجِرٌ طَالِحٌ
an obstinate tyrant,	wa lā jabbārun `anīdun	وَلَا جَبَّارٌ عَنِيدٌ
a devilish rebel,	wa lā shayṭānun marīdun	وَلَا شَيْطَانٌ مَرِيدٌ
or any other witnessing being among these classes—all of those	wa lā khalqun fīmā bayna dhālika shahīdun	وَلَا خَلْقٌ فِيمَا بَيْنَ ذَلِكَ شَهِيدٌ
were informed by Allah about the majesty of your issue,	illā `arrafahum jalālata amrikum	إِلَّا عَرَفَهُمْ جَلَالََةَ أَمْرِكُمْ
the importance of your standing,	wa `izama khaṭarikum	وَعِظَمَ خَطَرِكُمْ
the greatness of your prestige,	wa kibara sha`nikum	وَكِبَرَ شَأْنِكُمْ
the thoroughness of your illumination,	wa tamāma nūrikum	وَتَمَامَ نُورِكُمْ
the honesty of your position,	wa ṣidqa maqā`idikum	وَصِدْقَ مَقَاعِدِكُمْ
the firmness of your stance,	wa thabāta maqāmikum	وَثَبَاتَ مَقَامِكُمْ
the honor of your station and position with Him,	wa sharafa maḥallikum wa manzilatikum `indahū	وَشَرَفَ مَحَلِّكُمْ وَمَنْزِلَتِكُمْ عِنْدَهُ
your upstanding reputation with Him,	wa karāmatakum `alayhi	وَكِرَامَتِكُمْ عَلَيْهِ
your special position with Him,	wa khāṣṣatakum ladayhi	وَخَاصَّتِكُمْ لَدَيْهِ
and your close location to Him.	wa qurba manzilatikum minhu	وَقُرْبَ مَنْزِلَتِكُمْ مِنْهُ
May my father, my mother,	bi`abī antum wa ummī	

my kin, my property, and my family be ransoms for you. wa ahli wa māli wa usratī

I beseech Allah and I beseech you all to witness for me ushhidu allāha wa ushidukum

that I believe in you all and in that in which you believe, annī mu'minun bikum wa bimā āmantum bihī

I renounce your enemies and whatever you renounce, kāfirun bi` aduwwikum wa bimā kafartum bihī

I am fully aware of your matter mustabşirun bisha'nikum

and of the deviation of those who oppose you, wa biđalālāti man khālafakum

I am loyalist to you and to your loyalists, muwālin lakum wa li'awliyā'ikum

I hate your enemies and I show enmity towards them, mubghidun li'a`dā'ikum wa mu`ādin lahum

I am at peace with those who make peace with you, silmun liman sālamakum

I take the field against those who march against you, wa ħarbun liman ħārabakum

I accept as true that which you have decided as true, muĥaqqiqun limā ĥaqqaqtum

I prove false that which you have decided as false, mubţilun limā abţaltum

I am obedient to you, muţī`un lakum

I recognize your right, `ārifun biĥaqqikum

I confess of your superiority, muqirrun bifadlikum

I preserve your knowledge, muĥtamilun li`ilmikum

I take refuge under your protective shelter, muĥtajibun bidhimmatikum

I profess you, mu`tarifun bikum

I believe in your coming back (to this world), mu'minun bi'iyābikum

I give credence to your return, muşaddiqun biraj`atikum

I am awaiting your issue, muntażirun li'amrikum

I am expecting your rule, murtaqibun lidawlatikum

I take in your sayings, ākhidhun biqawlikum

I carry out your orders, `āmilun bi'amrikum

I take shelter in you, mustajīrun bikum

I make visits to you zā'irun lakum

I resort to and seek protection in lā'idhun `ā'idhun biqubūrikum

بَابِي أَنْتُمْ وَأَمِّي
وَأَهْلِي وَمَالِي وَأَسْرَتِي
أَشْهَدُ اللَّهَ وَأَشْهَدُكُمْ
أَنِّي مُؤْمِنٌ بِكُمْ وَبِمَا آمَنْتُمْ بِهِ
كَافِرٌ بَعْدُوكُمْ وَبِمَا كَفَرْتُمْ بِهِ
مُسْتَبْصِرٌ بِشَأْنِكُمْ
وَبِضَلَالَةِ مَنْ خَالَفَكُمْ
مُوَالٍ لَكُمْ وَلَاوِلِيَائِكُمْ
مُبْغِضٌ لِأَعْدَائِكُمْ وَمَعَادٍ لَهُمْ
سَلِيمٌ لِمَنْ سَالَمَكُمْ
وَحَرْبٌ لِمَنْ حَارَبَكُمْ
مُحَقِّقٌ لِمَا حَقَّقْتُمْ
مُبْطِلٌ لِمَا أَبْطَلْتُمْ
مُطِيعٌ لَكُمْ
عَارِفٌ بِحَقِّكُمْ
مُقِرٌّ بِفَضْلِكُمْ
مُحْتَمِلٌ لِعِلْمِكُمْ
مُحْتَجِبٌ بِذِمَّتِكُمْ
مُعْتَرِفٌ بِكُمْ
مُؤْمِنٌ بِإِيَابِكُمْ
مُصَدِّقٌ بِرَجْعَتِكُمْ
مُنْتَظِرٌ لِأَمْرِكُمْ
مُرْتَقِبٌ لِدَوْلَتِكُمْ
آخِذٌ بِقَوْلِكُمْ
عَامِلٌ بِأَمْرِكُمْ
مُسْتَجِيرٌ بِكُمْ
زَائِرٌ لَكُمْ

your graves,

I seek your intercession for me
with Allah the Almighty and All-
majestic,

I seek nearness to Him in your
names,

I provide you as my means for
seeking fulfillment of my desires,

needs, and wishes,

in all of my manners and affairs,

I believe in your invisibility,
visibility,

presence, absence,

first, and last of you;

and I confide all that to you

and submit to all of it with you.

My heart is subservient to you,

my opinion is following yours,

and my support to you is all set

until Allah the All-exalted restores
His religion to life through you,

brings you back again in His days,

allows you to appear for
(establishing) His justice,

and gives you power to rule in His
land.

So, I am (always) with you, with
you,

but not with any one other than
you.

I have full faith in you,

and I declare my loyalty to the
last of you just as I declared it to
the first of you.

In the presence of Allah the
Almighty and All-majestic, I
repudiate

your enemies,

all idols, false deities,

the devils, and their party who
have wronged you,

denied your rights,

mustashfi`un ilā allāhi `azza wa
jalla bikum

wa mutaqqarribun bikum ilayhi

wa muqaddimukum amāma
ṭalibatī

wa ḥawā'ijī wa irādātī

fī kulli aḥwālī wa umūrī

mu'minun bisirrikum wa
`alāniyatikum

wa shāhidikum wa ghā'ibikum

wa awwalikum wa ākhirikum

wa mufawwiḍun fī dhālika kullihī
ilaykum

wa musallimun fihī ma`akum

wa qalbī lakum musallimun

wa ra'yī lakum taba`un

wa nuṣratī lakum mu`addatun

ḥattā yuḥyiya allāhu ta`ālā
dīnahū bikum

wa yaruddakum fī ayyāmihī

wa yuḏhirakum li`adlihi

wa yumakkinakum fī arḍihī

fama`akum ma`akum

lā ma`a ghayrikum

āmantu bikum

wa tawallaytu ākhirakum bimā
tawallaytu bihī awwalakum

wa bari'tu ilā allāhi `azza wa
jalla

min a`dā'ikum

wa min aljibtī walṭṭāghūti

walshshayāṭini wa ḥizbihim
alẓẓālimīna lakumu

aljāḥidīna liḥaqqikum

لَا تُدِّعَانِي بِقُبُورِكُمْ

مُسْتَشْفِعٌ إِلَى اللَّهِ عَزَّ وَجَلَّ بِكُمْ

وَمُتَقَرِّبٌ بِكُمْ إِلَيْهِ

وَمُقَدِّمُكُمْ أَمَامَ طَلِبَتِي

وَحَوَائِجِي وَإِرَادَتِي

فِي كُلِّ أَحْوَالِي وَأُمُورِي

مُؤْمِنٌ بِسِرِّكُمْ وَعَلَانِيَتِكُمْ

وَشَاهِدُكُمْ وَعَائِبِكُمْ

وَأَوْلِكُمْ وَأَخْرِكُمْ

وَمَفُوضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ

وَمُسَلِّمٌ فِيهِ مَعَكُمْ

وَقَلْبِي لَكُمْ مُسَلِّمٌ

وَرَأْيِي لَكُمْ تَبَعٌ

وَنُصْرَتِي لَكُمْ مُعَدَّةٌ

حَتَّى يُحْيِيَ اللَّهُ تَعَالَى دِينَهُ بِكُمْ

وَيَرُدَّكُمْ فِي أَيَّامِهِ

وَيُظْهِرَكُمْ لِعَدْلِهِ

وَيُمَكِّنْكُمْ فِي أَرْضِهِ

فَمَعَكُمْ مَعَكُمْ

لَا مَعَ غَيْرِكُمْ

أَمَنْتُ بِكُمْ

وَتَوَلَّيْتُ آخِرَكُمْ بِمَا تَوَلَّيْتُ بِهِ أَوْلَكُمْ

وَبَرَّيْتُ إِلَى اللَّهِ عَزَّ وَجَلَّ

مِنَ أَعْدَائِكُمْ

وَمِنَ الْجِبْتِ وَالطَّاغُوتِ

وَالشَّيَاطِينِ وَحَزْبِهِمُ الظَّالِمِينَ لَكُمْ

الْجَاهِدِينَ لِحَقِّكُمْ

apostatized from your (divinely commissioned) leadership,	walmāriqīna min wilāyatikum	وَالْمَارِقِينَ مِنْ وَلَايَتِكُمْ
usurped your inheritance,	walghāṣibīna li'irḥikum	وَالْغَاصِبِينَ لِإِرْثِكُمْ
arisen doubts about you,	alshshākkīna fikum	الشَّاكِّينَ فِيكُمْ
and deviated from you,	almunḥarifīna `ankum	الْمُنْحَرِفِينَ عَنْكُمْ
and (I repudiate) any adherence to anyone other than you,	wa min kulli walijatin dūnakum	وَمِنْ كُلِّ وَليجَةٍ دُونِكُمْ
any obeyed one save you,	wa kulli muṭā`in siwākum	وَكُلِّ مُطَاعٍ سِوَاكُمْ
and the leaders who call to Hellfire.	wa min al-a'immati alladhīna yad`ūna ilā alnnāri	وَمِنَ الْأئِمَّةِ الَّذِينَ يَدْعُونَ إِلَى النَّارِ
May Allah make me firm forever as long as I am alive	fathabbataniya allāhu abadan mā ḥayītu	فَثَبَّتَنِي اللَّهُ أَبَدًا مَا حَيِّتُ
on loyalty to you,	`alā muwālātikum	عَلَى مُوَالَاتِكُمْ
love for you, and on your religion.	wa maḥabbatikum wa dīnikum	وَمَحَبَّتِكُمْ وَدِينِكُمْ
May He grant me success in obedience to you,	wa waffaqanī liṭā`atikum	وَوَفَّقَنِي لِطَاعَتِكُمْ
endue me with your intercession,	wa razaqanī shafā`atakum	وَرَزَقَنِي شَفَاعَتِكُمْ
make me of the best of your loyalists	wa ja`alanī min khiyāri mawālīkum	وَجَعَلَنِي مِنْ خَيْرِ مَوَالِيكُمْ
who carry out all that to which you have called,	alṭṭābi`īna limā da`awtum ilayhi	الَّتَابِعِينَ لِمَا دَعَوْتُمْ إِلَيْهِ
and make me of those who are tracking your footsteps,	wa ja`alanī mimman yaqtaṣṣu āthārukum	وَجَعَلَنِي مِمَّنْ يَقْتَصُّ آثَارَكُمْ
taking your path,	wa yasluku sabīlakum	وَيَسْلُكُ سَبِيلَكُمْ
following your guidance,	wa yahtadī bihudākum	وَيَهْتَدِي بِهَدَاكُمْ
(and those who are) resurrected in your group,	wa yuḥsharu fī zumratikum	وَيُحْشَرُ فِي زُمْرَتِكُمْ
given the chance to appear again in your Return,	wa yakirru fī raj`atikum	وَيَكِرُّ فِي رَجْعَتِكُمْ
given authority in your administration,	wa yumallaku fī dawlatikum	وَيُمَلِّكُ فِي دَوْلَتِكُمْ
honored to live under your sound supervision,	wa yusharrafu fī `āfiyatikum	وَيُشَرِّفُ فِي عَافِيَتِكُمْ
given power in your days,	wa yumakkanu fī ayyāmikum	وَيُمَكِّنُ فِي أَيَّامِكُمْ
and having their eyes delighted by seeing you in the morrow.	wa taqirru `aynuhū ghadan biru'yatikum	وَتَقِرُّ عَيْنُهُ غَدًا بِرُؤْيَتِكُمْ
May my father, mother,	bi'abī antum wa ummī	بِأَبِي أَنْتُمْ وَأُمِّي
soul, family, and possessions be ransoms for you.	wa nafsī wa ahlī wa māli	وَنَفْسِي وَأَهْلِي وَمَالِي
Whoever desires for Allah should begin with you,	man arāda allāha bada'a bikum	مَنْ أَرَادَ اللَّهَ بَدَأَ بِكُمْ
whoever professes His Oneness should accept your instructions,	wa man waḥḥadahū qabila `ankum	وَمَنْ وَحَدَّهُ قَبِلَ عَنْكُمْ
and whoever heads for Him	wa man qaṣadahū tawajjaha	

should make you the means to Him.	bikum	وَمَنْ قَصَدَهُ تَوَجَّهَ بِكُمْ
O my masters, I cannot count your merits	mawāliyya lā uḥṣī thanā'akum	مَوَالِيٍّ لَا أُحْصِي ثَنَائِكُمْ
and I cannot attain the utmost of praise of you	wa lā ablughu min almadḥi kunhakum	وَلَا أَبْلُغُ مِنَ الْمَدْحِ كُنْهَكُمْ
and the utmost of the description of your actual value,	wa min alwaṣfi qadrakum	وَمِنَ الْوَصْفِ قَدْرَكُمْ
since you are the light of the upright ones,	wa antum nūru al-akhyāri	وَأَنْتُمْ نُورُ الْأَخْيَارِ
the guides of the pious ones,	wa hudātu al-abrāri	وَهُدَاةُ الْأَبْرَارِ
and the arguments of the Supreme Lord.	wa ḥujaju aljabbāri	وَحُجَجُ الْجَبَّارِ
With you has Allah begun creation	bikum fataḥa allāhu	بِكُمْ فَتَحَ اللَّهُ
and with you will He seal it.	wa bikum yakhtimu	وَبِكُمْ يَخْتِمُ
For your sake does He pour down rain,	wa bikum yunazzilu alghaytha	وَبِكُمْ يُنْزِلُ الْغَيْثَ
for your sake does He withhold the heavens from falling on the earth except by His permission,	wa bikum yumsiku alssamā'a an taqa`a `alā al-arḍi illā bi'idhnihi	وَبِكُمْ يُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ
and out of consideration for you does He dismiss agonies	wa bikum yunaffisu alhamma	وَبِكُمْ يُنْفِسُ الْهَمَّ
and relieves harms.	wa yakshifu alḍḍurra	وَيَكْشِفُ الضُّرَّ
In your possession is all that which His Messengers brought down	wa `indakum mā nazalat bihi rusuluhū	وَعِنْدَكُمْ مَا نَزَلَتْ بِهِ رُسُلُهُ
and with which His angels descended.	wa habaḥat bihi malā'ikatuhū	وَهَبَطَتْ بِهِ مَلَائِكَتُهُ
To your forefather(131) was the Honest Spirit sent.	wa ilā jaddikum bu`itha alrrūḥu al-amīnu	وَإِلَى جَدِّكُمْ بَعَثَ الرُّوحَ الْأَمِينُ
Allah has given you that which He has not given to any one all over the worlds.	ātākum allāhu mā lam yu'ti aḥadan min al`ālamīna	آتَاكُمْ اللَّهُ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ
All highborn ones nod down their heads before your noble lineage,	ṭa'ṭa'a kullu sharīfin lisharafikum	طَاطَأَ كُلُّ شَرِيفٍ لِشَرَفِكُمْ
all arrogant ones submit to the obedience to you,	wa bakha`a kullu mutakabbirin liṭā`atikum	وَبَخَعَ كُلُّ مُتَكَبِّرٍ لَطَاعَتِكُمْ
all insolent oppressors succumb to your excellence,	wa khaḍa`a kullu jabbārin lifaḍlikum	وَخَضَعَ كُلُّ جَبَّارٍ لِفَضْلِكُمْ
all things are humiliated before you,	wa dhalla kullu shay'in lakum	وَذَلَّ كُلُّ شَيْءٍ لَكُمْ
the earth has been lit up with your light,	wa ashraqat al-arḍu binūrikum	وَأَشْرَقَتِ الْأَرْضُ بِنُورِكُمْ
and the winners have attained triumph due to their loyalty to you.	wa fāza alfā'izūna biwilāyatikum	وَفَازَ الْفَائِزُونَ بِوِلَايَتِكُمْ
Through you can the way to Paradise be taken	bikum yuslaku ilā alrriḍwāni	بِكُمْ يُسَلِّكُ إِلَى الرِّضْوَانِ
and the ire of the All-beneficent is poured on whoever has denied	wa `alā man jaḥada wilāyatakum ghaḍabu alrraḥmāni	وَعَلَى مَنْ جَحَدَ وَوَلَايَتَكُمْ غَضَبُ

your (divinely commissioned)
leadership.

May my father, mother,

soul, family, and possessions be
ransoms for you.

your mention is within the
mention of others.

Your names are called along with
other names.

Your figures appear among other
figures.

Your souls are among other souls.

Your selves are among other
selves.

Your traditions are among other
traditions.

Your graves are among other
graves.

But how gracious your names
are!

How noble your souls are!

How superior your affairs are!

How majestic your stations are!

How dependable your covenants
are!

How truthful your promises are!

Your words are illumination.

Your affairs are (leading to)
orthodoxy.

Your precepts are piety.

Your deeds are all good.

Your habits are charity.

Your nature is generosity.

Your issue is truth,

honesty, and lenience.

Your words are judgments and
decisiveness.

Your views are (based upon)
knowledge, temperance, and
forethought.

Whenever goodness is
mentioned, you are its initiation,
origin, branch,

bi'abī antum wa ummī

wa nafsī wa ahlī wa mālī

dhikrukum fī aldhdhākīrīna

wa asmā'ukum fī al-asmā'i

wa ajsādukum fī al-ajsādi

wa arwāḥukum fī al-arwāḥi

wa anfusukum fī alnnufūsi

wa āthārukum fī al-āthāri

wa qubūrukum fī alqubūri

famā aḥlā asmā'akum

wa akrama anfusakum

wa a`zama sha'nakum

wa ajalla khaṭarakum

wa awfā`ahdakum

wa aṣḍaqa wa`dakum

kalāmukum nūrun

wa amrukum rushdun

wa waṣiyyatukum alttaqwā

wa fi`lukum alkhayru

wa `ādatukum al-iḥsānu

wa sajiyyatukum alkaramu

wa sha'nukum alḥaqqu

walṣṣidqu walrrifqu

wa qawlukum ḥukmun wa
ḥatmun

wa ra'yukum `ilmun wa ḥilmun
wa ḥazmun

in dhukira alkhayru kuntum
awwalahū

wa aṣlahū wa far`ahū

الرَّحْمَنِ

بِأَبِي أَنْتُمْ وَأُمِّي

وَنَفْسِي وَأَهْلِي وَمَالِي

ذِكْرِكُمْ فِي الذَّاكِرِينَ

وَأَسْمَاؤِكُمْ فِي الْأَسْمَاءِ

وَأَجْسَادِكُمْ فِي الْأَجْسَادِ

وَأَرْوَاحِكُمْ فِي الْأَرْوَاحِ

وَأَنْفُسِكُمْ فِي النَّفُوسِ

وَأَثَارِكُمْ فِي الْآثَارِ

وَقُبُورِكُمْ فِي الْقُبُورِ

فَمَا أَحَلَّى أَسْمَاءِكُمْ

وَأَكْرَمَ أَنْفُسِكُمْ

وَأَعْظَمَ شَأْنِكُمْ

وَأَجَلَّ خَطْرِكُمْ

وَأَوْفَىٰ عَهْدِكُمْ

وَأَصْدَقَ وَعْدِكُمْ

كَلَامِكُمْ نُورٌ

وَأَمْرِكُمْ رُشْدٌ

وَوَصِيَّتِكُمُ التَّقْوَىٰ

وَفِعْلِكُمُ الْخَيْرُ

وَعَادَتِكُمُ الْإِحْسَانُ

وَسَجِيَّتِكُمُ الْكِرَامُ

وَشَأْنِكُمُ الْحَقُّ

وَالصِّدْقُ وَالرِّفْقُ

وَقَوْلِكُمْ حُكْمٌ وَحَتْمٌ

وَرَأْيِكُمْ عِلْمٌ وَحِلْمٌ وَحَزْمٌ

إِنْ ذَكَرَ الْخَيْرُ كُنْتُمْ أَوْلَهُ

		وَأَصْلَهُ وَفَرَعَهُ وَمَعْدِنَهُ وَمَأْوَاهُ وَمُنْتَهَاهُ
essence, center, and ultimate.	wa ma`dinahū wa ma'wāhu wa muntahāhu	
May my father, mother, and soul be ransoms for you.	bi'abī antum wa ummī wa nafsī	بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي
How shall I describe the excellence of your merits	kayfa aṣīfu ḥusna thanā'ikum	كَيْفَ أَصِفُ حُسْنَ ثَنَائِكُمْ
and define the beauty of your conferrals?	wa uḥṣī jamīla balā'ikum	وَأُحْصِي جَمِيلَ بَلَائِكُمْ
It is on account of you that Allah has pulled us out of degradation,	wa bikum akhrajnā allāhu min aldhdhullī	وَبِكُمْ أَخْرَجْنَا اللَّهُ مِنَ الذُّلِّ
removed from us the clutches of hardships,	wa farraja `annā ghamarāti alkurūbi	وَفَرَّجَ عَنَّا غَمْرَاتِ الْكُرُوبِ
and saved us from the brink of the pit of perditions	wa anqadhanā min shafā jurufi alhalakāti	وَأَنْقَذَنَا مِنْ شَفَا جُرْفِ الْهَلَكَاتِ
and from the Fire.	wa min alnnāri	وَمِنَ النَّارِ
May my father, mother, and soul be ransoms for you.	bi'abī antum wa ummī wa nafsī	بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي
Through our loyalty to your leadership, Allah has taught us the features of our religion	bimuwalātikum `allamanā allāhu ma `ālima dīninā	بِمُؤَالَاتِكُمْ عَلَّمَنَا اللَّهُ مَعَالِمَ دِينِنَا
and has set aright the spoiled items of our worldly lives.	wa aṣlahā mā kāna fasada min duniyānā	وَأَصْلَحَ مَا كَانَ فَسَدَ مِنْ دُنْيَانَا
Through our loyalty to your leadership, the Word has been perfected,	wa bimuwalātikum tammat alkalimatu	وَبِمُؤَالَاتِكُمْ تَمَّتِ الْكَلِمَةُ
the grace has become great,	wa `aẓumat alnni`matu	وَعَظُمَتِ النِّعْمَةُ
and the discord has turned into alliance.	wa'talafat alfurqatu	وَأَتَلَفَتِ الْفُرْقَةُ
Through our loyalty to your leadership, the obligatory obedience (to Allah) is accepted.	wa bimuwalātikum tuqbalu altṭā`atu almuftaraḍatu	وَبِمُؤَالَاتِكُمْ تُقْبَلُ الطَّاعَةُ الْمُفْتَرَضَةُ
To you alone are the obligatory affection,	wa lakum almawaddatu alwājibatu	وَلَكُمْ أَلْمُودَّةُ الْوَاجِبَةُ
the elevated ranks,	walddarajātu alrrafi`atu	وَالدَّرَجَاتُ الرَّفِيعَةُ
the praiseworthy standing,	walmaqāmu almaḥmūdu	وَالْمَقَامُ الْمَحْمُودُ
the renowned station with Allah the Almighty and All-majestic,	walmakānu alma`lūmu `inda allāhi `azza wa jalla	وَالْمَكَانُ الْمَعْلُومُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ
the topmost prestige,	waljāhu al`azīmu	وَالْجَاهُ الْعَظِيمُ
the supreme station,	walshsha'nu alkaḥīru	وَالشَّأْنُ الْكَبِيرُ
and the admitted intercession.	walshshafā`atu almaqbūlatu	وَالشَّفَاعَةُ الْمَقْبُولَةُ
O our Lord, we believe in that which You have sent down	rabbanā āmannā bimā anzalta	رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ
and we follow the Messenger;	wattaba`nā alrrasūla	وَاتَّبَعْنَا الرَّسُولَ
so, write our names among those who bear witness.	faktubnā ma`a alshshāhidīna	فَاكْتُبْنَا مَعَ الشَّاهِدِينَ
Our Lord, cause not our hearts to stray after You have guided us,	rabbanā lā tuzigh qulūbanā ba`da idh hadaytanā	رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

and bestow upon us mercy from Your Presence.	wa hab lanā min ladunka raḥmatan	وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً
Lo! You, only You, are the Bestower.	innaka anta alwahhābu	إِنَّكَ أَنْتَ الْوَهَّابُ
Glory be to our Lord	subḥāna rabbinā	سُبْحَانَ رَبِّنَا
for in fact the promise of our Lord immediately takes effect.	in kāna wa`du rabbinā lamaf`ūlan	إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا
O vicegerent of Allah! (41)	yā waliyya allāhi	يَا وَلِيَّ اللَّهِ
There stand between me and Allah the Almighty and All-majestic, sins	inna baynī wa bayna allāhi `azza wa jalla dhunūban	إِنَّ بَيْنِي وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ ذُنُوبًا
that cannot be demolished except by attaining your satisfaction.	lā ya'ti `alayhā illā riḍākum	لَا يَأْتِي عَلَيْهَا إِلَّا رِضَاكُمْ
Therefore, [I beseech you] in the name of the One Who has entrusted you with His secret,	fabiḥaqqi man i'tamanakum `alā sirrihī	فَبِحَقِّ مَنْ أَنْتَمَنَّكُمْ عَلَى سِرِّهِ
assigned you to supervise the affairs of His creatures,	wastar`ākum amra khalqihī	وَأَسْتَرْعَاكُمْ أَمْرَ خَلْقِهِ
and attached the obedience to Him with the obedience to you,	wa qarana ṭā`ataikum biṭā`atihī	وَقَرَنَ طَاعَتَكُمْ بِطَاعَتِهِ
to (please) endue me with the favor of absolving my sins	lammā istawhabtum dhunūbī	لَمَّا اسْتَوْهَبْتُمْ ذُنُوبِي
and to be my intercessors,	wa kuntum shufa`ā'i	وَكُنْتُمْ شُفَعَائِي
for I am obedient to you.	fa'innī lakum muṭi`un	فَإِنِّي لَكُمْ مُطِيعٌ
He who obeys you has in fact obeyed Allah,	man aṭā`akum faqd aṭā`a allāha	مَنْ أَطَاعَكُمْ فَقَدْ أَطَاعَ اللَّهَ
he who disobeys you has in fact disobeyed Allah,	wa man `aṣākum faqad `aṣā allāha	وَمَنْ عَصَاكُمْ فَقَدْ عَصَى اللَّهَ
he who loves you has in fact loved Allah,	wa man aḥabbakum faqad aḥabba allāha	وَمَنْ أَحَبَّكُمْ فَقَدْ أَحَبَّ اللَّهَ
and he who hates you has in fact hated Allah.	wa man abghaḍakum faqad abghaḍa allāha	وَمَنْ أَبْغَضَكُمْ فَقَدْ أَبْغَضَ اللَّهَ
O Allah, had I known interceders	allāhumma innī law wajadtu shufa`ā'a	اللَّهُمَّ إِنِّي لَوْ وَجَدْتُ شُفَعَاءَ
that are closer to You than Muḥammad and his Household	aqraba ilayka min muḥammadin wa ahli baytihī	أَقْرَبَ إِلَيْكَ مِنْ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ
the virtuous and pious Imams,	al-akhyāri al-a'immati al-abrāri	الْأَخْيَارِ الْأَيِّمَةِ الْأَبْرَارِ
I would have chosen them as my intercessors.	laja`altuhum shufa`ā'i	لَجَعَلْتُهُمْ شُفَعَائِي
So, [I beseech You] in the name of their Right that You have made obligatory upon You,	fabiḥaqqihim alladhī awjabta lahum `alayka	فَبِحَقِّهِمْ الَّذِي أَوْجَبْتَ لَهُمْ عَلَيْكَ
(please) include me with the group of those who recognize their Right and them	as'aluka an tudkhilani fī jumlati al`ārifina bihim wa biḥaqqihim	أَسْأَلُكَ أَنْ تُدْخِلَنِي فِي جُمْلَةِ الْعَارِفِينَ بِهِمْ وَبِحَقِّهِمْ
and with the assembly of those who are shown mercy owing to their (i.e. Muḥammad and his Household) intercession.	wa fī zumrati almarḥūmīna bishafa`atihim	وَفِي زُمْرَةِ الْمَرْحُومِينَ بِشَفَاعَتِهِمْ
Verily, You are the most merciful of all those who show mercy.	innaka arḥamu alrrāḥimīna	إِنَّكَ أَرْحَمُ الرَّاحِمِينَ
May Allah send blessings upon Muḥammad and his immaculate	wa ṣallā allāhu `alā muḥammadin wa ālihī alṭṭāhirīna	

Household

وَصَلَّىٰ ٱللَّهُ عَلَىٰ مُحَمَّدٍ وَآلِهِ ٱلطَّاهِرِينَ

and send His thorough peace
upon them.

wa sallama taslīman kathīran

وَسَلَّمَ تَسْلِيمًا كَثِيرًا

Allah is Sufficient for us! Most
Excellent is He in Whom we trust.

wa ḥasbunā allāhu wa ni`ma
alwakīlu

وَحَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ

Shaykh al-Ṭūsī, too, has mentioned this form of ziyārah in his book of Tahdhīb al-Aḥkām and followed it up with a form of bidding farewell to the Imams (`a).

In the book of al-Najm al-Thāqib (by al-Nūrī), our mentor has mentioned a story from which we may conclude the necessity of perseverance on and taking much interest in repeating the aforesaid comprehensive form of ziyārah as much as possible. He said:

About seventeen years ago, the righteous and pious Sayyid Aḥmad the son of Sayyid Hāshim the son of Sayyid Ḥasan al-Mūsawī al-Rashtī (i.e. of the city of Rasht, north-central Iran), may Allah support him, one of the merchants of the city of Rasht, came to the holy city of al-Najaf and visited me at home in the company of Shaykh `Alī al-Rashtī, may Allah bless his soil, the religious and virtuous scholar, who will be mentioned in the following story.

When the two were about to leave, Shaykh al-Rashtī notified me that Sayyid Aḥmad was one of the divinely-directed righteous men who had a strange story. However, the time was not suitable to narrate his story in details. A few days later, I met Shaykh al-Rashtī by accident and he told me that Sayyid Aḥmad had left al-Najaf. Shaykh al-Rashtī then talked to me about the life story of this man and the strange incident that had occurred to him. When I heard so, I became so sorry that I had missed listening to the story from Sayyid Aḥmad himself, although I deemed Shaykh al-Rashtī too respectable to distort any part of the story.

A few months ago, I met Sayyid Aḥmad by accident in the city of al-Kāzimiyyah. That was specifically in the month of Jumādā II of this very year. I was on my way back to the holy city of al-Najaf while Sayyid Aḥmad was on his way back from the city of Sāmarrā' and heading for his homeland, Iran. I asked him to talk to me about himself in general and about the strange incident that had happened to him, as I was told. The man answered me and related the whole incident that happened to him as exactly as it was related to me by Shaykh al-Rashtī. He thus said:

In the year 1280, I left the city of Rasht (Dār al-Marz) towards the city of Tabrīz, intending for going on the ritual pilgrimage (ḥajj) to the Sacred House of God. I resided in the house of Ḥājj Ṣafar `Alī al-Tabrīzī, the famous merchant, and had to stay there with bewilderment, because I could not find a caravan to join. Ḥājj Jabbār al-Sadahī al-Isbahāni, the pioneer, prepared for a caravan to the city of Ṭarābūzn; I therefore hired a riding animal from him and joined the caravan alone, without having any friend with me. In the first station of our journey, three men joined me after Ḥājj Jabbār had arisen their desires to accompany me. These three men were Ḥājj Bāqir al-Tabrīzī, a well-known personality who would perform this ritual pilgrimage on behalf of someone else, Ḥājj Sayyid Ḥusayn al-Tabrīzī, a merchant, and a third man called Ḥājj `Alī who was a servant. During the journey, we accompanied each other up to the city of Arzanat al-Rūm from which we set for Ṭarābūzn.

In one of the stations between these two cities, Ḥājj Jabbār the pioneer approached and informed us that we would soon pass through a frightening way; therefore, we must not lag behind the caravan. Complying with his warning, we hurried up. Two hours and a half or three hours before dawn, we resumed our journey altogether. No more than half a parasang walking or little more, it became dark and snow began falling down, making each one of us cover the head with every coverlet we had and try to proceed as quickly as possible. As to me, I was unable to catch them; therefore, I rode off and sat to a side of the way with exhaustive confusion. As I thought of the matter a lot, I deemed proper to stay in my place up to dawning, because the journey expenditure, which was six hundred Tumans, was entirely with me. Then, I would return to the house in which we had stayed last night and then come back again with some guards to join the caravan.

Suddenly, I noticed that there was an orchard in front of me and there was a peasant catching a shovel in the hand by which he stroke the leaves of the trees to make the amassing snow fall down. The man approached me and asked, "Who are you?"

"I have lagged behind the caravan and I am now lost," I answered.

Speaking in Persian language, the man said, "You are advised to offer the supererogatory prayer so that you will be guided to the right way."

Following his advise, I began offering the supererogatory prayer. When I accomplished the early dawn acts of worship, the man came to me again and asked, "Have you not left yet?"

"In fact," I said, "I cannot find the way."

The man advised again, "You may say the Major Comprehensive Form of Ziyārah (al-Ziyārah al-Jāmi`ah al-Kabīrah)."

Although I did not memorize this form of Ziyārah and, even now, I cannot say it by heart although I have very frequently visited the holy shrines, at that moment I stood up and said the entire form of that ziyārah by heart.

When I finished, the man appeared to me again and asked, "Have you not left your place yet?"

Weeping forth, I said, "No, I have not left my place yet, because I cannot find the way."

The man advised again, "You may say the Ziyārah of `Āshūrā'."

Although I did not memorize this form of ziyārah either and even now I cannot say it by heart, at that very moment I stood up and said the entire form of Ziyārah of `Āshūrā' by heart following it with the statements of invoking curse on the enemies and invoking peace on the Imam (`a) and the supplicatory prayer known as Du`ā' `Alqamah.

The man then came to me again and said, "Have you not yet set forth?"

I answered that I would stay there up to the morning.

The man said, "Now, I will take you to the caravan."

He rode on a donkey, put his shovel on his shoulder, and asked me to sit behind him on the back of the animal. As I did, I pulled the rein on my horse, but it refused to move. The man then asked me to give him that rein. As I did, the man took the rein in his right hand, the shovel in his left hand, and began proceeding forward. The horse was easily led by the man.

The man then put his hand on my knee and asked, "Why are you all not offering the supererogatory prayers, supererogatory prayers, supererogatory prayers?" The man repeated it three times.

He then said, "Why are you deserting the Ziyārah of `Āshūrā', Ziyārah of `Āshūrā', Ziyārah of `Āshūrā'?" He also repeated it three times.

He then said, "Why are you not saying the Major Comprehensive Ziyārah, Comprehensive, Comprehensive?" He also repeated it three times.

The man was wandering in that area. Suddenly, he turned his face backward and said, "These are your companions. They are approaching the river to perform the ritual ablution for the Dawn Prayer."

Immediately, I rode off the donkey and tried to ride on my horse, but I could not. Noticing so, the man rode off his animal, put the shovel in the snow, helped me ride on the horse, and turned the house's face towards the direction where my companions were. Only at that moment, I began to think and ask myself who that man was, how he could speak Persian in this region of Christian Turks, and how he could make me join my companions in such a short period of time. I turned my face back but I could not find anyone or any trace. Then, I joined my companions.

In his book of man-lā-yaḥḍuruhul-faqīh, Shaykh al-Ṣadūq has reported that Imam al-Riḍā (`a) was once asked about the way of visiting Imam Mūsā al-Kāzīm (`a). He answered, "You may pray in the mosques surrounding his tomb. It is however acceptable to say the following (form of ziyārah) at all shrines."

This apparently means that it is acceptable to say this form of ziyārah at visiting the holy shrines of the Imams (`a) or even all other holy shrines, like those of the Prophets and the Prophets' successors: [Mp3](#) [Pdf](#) [Pdf](#)
[2col](#)

Peace be upon Allah's friends and well-chosen ones!	alssalāmu `alā awliyā'i allāhi wa aṣfiyā'ihī	السَّلَامُ عَلَىٰ أَوْلِيَاءِ اللَّهِ وَأَصْفِيَاءِهِ
Peace be upon Allah's trustees and beloved ones!	alssalāmu `alā umanā'i allāhi wa aḥibbā'ihī	السَّلَامُ عَلَىٰ أُمَّنَاءِ اللَّهِ وَأَحِبَّائِهِ
Peace be upon Allah's supporters and representatives!	alssalāmu `alā anṣāri allāhi wa khulafā'ihī	السَّلَامُ عَلَىٰ أَنْصَارِ اللَّهِ وَخُلَفَائِهِ
Peace be upon the centers of the recognition of Allah!	alssalāmu `alā maḥālli ma`rifati allāhi	السَّلَامُ عَلَىٰ مَحَالِّ مَعْرِفَةِ اللَّهِ
Peace be upon the places of mentioning Allah!	alssalāmu `alā masākini dhikri allāhi	السَّلَامُ عَلَىٰ مَسَاكِنِ ذِكْرِ اللَّهِ
Peace be upon the demonstrators of Allah's orders and prohibitions!	alssalāmu `alā muḥirī amri allāhi wa nahyihī	السَّلَامُ عَلَىٰ مُظْهِرِي أَمْرِ اللَّهِ وَنَهْيِهِ
Peace be upon the callers to Allah!	alssalāmu `alā alddu`āti ilā allāhi	السَّلَامُ عَلَىٰ الدُّعَاةِ إِلَى اللَّهِ
Peace be upon those settling down at Allah's pleasure!	alssalāmu `alā almustaqirrīna fī marḍāti allāhi	السَّلَامُ عَلَىٰ الْمُسْتَقِرِّينَ فِي مَرْضَاتِ اللَّهِ
Peace be upon those obeying Allah sincerely!	alssalāmu `alā almukhlisīna fī ṭā`ati allāhi	السَّلَامُ عَلَىٰ الْمُخْلِصِينَ فِي طَاعَةِ اللَّهِ
Peace be upon those guiding to Allah!	alssalāmu `alā al-adillā'i `alā allāhi	السَّلَامُ عَلَىٰ آلِ أَدْلَاءِ اللَّهِ عَلَى اللَّهِ
Peace be upon those the loyalty to whom is loyalty to Allah,	alssalāmu `alā alladhīna man wālāhum faqad wālā allāha	السَّلَامُ عَلَىٰ الَّذِينَ مَنْ وَالَاهُمْ فَقَدْ وَالَى اللَّهُ
the hostility towards whom is hostility towards Allah,	wa man `ādāhum faqad `ādā allāha	وَمَنْ عَادَاهُمْ فَقَدْ عَادَى اللَّهُ
the recognition of whom is recognition of Allah,	wa man `arafahum faqad `arafa allāha	وَمَنْ عَرَفَهُمْ فَقَدْ عَرَفَ اللَّهُ
ignorance of whom is ignorance of Allah,	wa man jahilahum faqad jahila allāha	وَمَنْ جَاهَلَهُمْ فَقَدْ جَاهَلَ اللَّهُ
sticking to whom is sticking to Allah,	wa mani i`taṣama bihim faqadi i`taṣama billāhi	وَمَنْ أَعْتَصَمَ بِهِمْ فَقَدْ أَعْتَصَمَ بِاللَّهِ
and abandonment of whom is abandonment of Allah the Almighty and All-majestic.	wa man takhallā minhum faqad takhallā min allāhi `azza wa jalla	وَمَنْ تَخَلَّى مِنْهُمْ فَقَدْ تَخَلَّى مِنَ اللَّهِ عَزَّ وَجَلَّ
And I call Allah to witness that I am at peace with those with whom you are at peace	wa ushhidu allāha annī silmun liman sālamtum	وَأَشْهَدُ اللَّهَ أَنِّي سَلِمٌ لِمَنْ سَالَمْتُمْ
and at war with those with whom you are at war.	wa ḥaribun liman ḥārabtum	وَحَرْبٌ لِمَنْ حَارَبْتُمْ
I believe in your secret and open affairs	mu'minun bisirrikum wa `alāniyatikum	مُؤْمِنٌ بِسِرِّكُمْ وَعَلَانِيَتِكُمْ
and I am relegating all that to you.	mufawwiḍun fī dhālika kullihī ilaykum	مَفْوِضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ
May Allah curse the enemy of Muhammad's Household,	la`ana allāhu `adūwa āli muḥammadin	لَعَنَ اللَّهُ عَدُوَّ آلِ مُحَمَّدٍ
including the jinn and mankind,	min aljinni wal-insi	مِنَ الْجِنِّ وَالْإِنْسِ
and I disavow them in the presence of Allah.	wa abra'u ilā allāhi minhum	وَأَبْرَأُ إِلَى اللَّهِ مِنْهُمْ
May Allah bless Muhammad and his Household.	wa ṣallā allāhu `alā muḥammadin wa ālihī	وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ

This form of ziyārah has been mentioned in the books of al-Kāfī, Tahdhīb al-Aḥkām, and Kāmil al-Ziyārah. In all of these books, it has been mentioned that this form of ziyārah may substitute all other forms.

You may then invoke Almighty Allah's blessings upon the Holy Prophet and his Household, by mentioning their names respectively. You may also invoke Almighty Allah's curse on their enemies and then pray Him for any thing you wish for yourself as well as the believing men and women.

Apparently, the previously mentioned paragraph is part of the reported tradition and, thus, part of the Infallible Imam's words.

However, even if we suppose that this paragraph has not been part of the report and that it is an addition said by some reporters, we are still sure that the aforesaid form of ziyārah is comprehensive. Therefore, our master scholars of ḥadīth, depending upon the introductory part of the report, have decided that this form of ziyārah can be said in all holy shrines. As a result, they have added it up to the comprehensive forms of ziyārah. Moreover, the statements of this form entail comprehensive descriptions that are not dedicated to a certain Imam. It is therefore appropriate to say this form during visiting any of the holy shrines, including those of the Prophets and their successors, since some scholars have mentioned this form to be said at visiting the holy shrine of Prophet Jonah.

In the last paragraph of the tradition, the Imam (`a) has ordered us to invoke blessings upon the Holy Prophet Muḥammad (ṣ) and his Household and to mention their names one after another. It is therefore very fitting to say the form of invoking blessings upon the Holy Prophet and his Household, which is ascribed to Abu'l-Ḥasan al-Ḍarrāb and which [is here](#)

In the Name of Allah; the All-beneficent, the All-merciful.

O Allah, (please) send blessings upon Muḥammad the master of the messengers (of Allah)

and the seal of the Prophets...

bismillāhi alrraḥmāni alrraḥīmi

allāhumma ṣalli `alā muḥammadin sayyidi
almursalīna

wa khātami alnabiyyīna...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ
وَأَخَاتِمِ النَّبِيِّينَ ...

`Allāmah al-Majlisī, in his book of Tuḥfat al-Zā'ir, has listed the following comprehensive form of ziyārah as the eighth, saying: This form of ziyārah has been reported by Sayyid Ibn Ṭāwūs within the supplicatory prayers of the `Arafah Day from Imam al-Ṣādiq, peace be upon him. It can be said at visiting any shrine at any time, especially on the `Arafah Day. It is as follows:

Peace be upon you, O Allah's Messenger.	alssalāmu `alayka yā rasūla allāhi	السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
Peace be upon you, O Allah's Prophet.	alssalāmu `alayka yā nabiyya allāhi	السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
Peace be upon you, O Allah's best choice among His creatures	alssalāmu `alayka yā khiyaratā allāhi min khalqihī	السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ مِنْ خَلْقِهِ
and His trustee on His revelations.	wa amīnahū `alā wahyihī	وَأَمِينَهُ عَلَى وَحْيِهِ
Peace be upon you, O my master, O Commander of the Faithful.	alssalāmu `alayka yā mawlāya yā amīra almu'minīna	السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ
Peace be upon you, O my master.	alssalāmu `alayka yā mawlāya	السَّلَامُ عَلَيْكَ يَا مَوْلَايَ
You are Allah's argument against His creatures,	anta ḥujjatu allāhi `alā khalqihī	أَنْتَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ
the door to His knowledge,	wa bābu `ilmihī	وَبَابُ عِلْمِهِ
the successor of His Prophet,	wa waṣiyyu nabiyyihī	وَوَصِيُّ نَبِيِّهِ
and the vicegerent after him among his nation.	walkhalīfatu min ba`dihī fī ummatihī	وَالْخَلِيفَةُ مِنْ بَعْدِهِ فِي أُمَّتِهِ
May Allah curse the people who usurped your right	la`ana allāhu ummatan ghaṣabatka ḥaqqaka	لَعَنَ اللَّهُ أُمَّةً غَصَبَتْكَ حَقَّكَ
and took your place.	wa qa`adat maq`adaka	وَقَعَدَتْ مَقْعَدَكَ
I repudiate them	anā barī'un minhum	أَنَا بَرِيءٌ مِنْهُمْ
and their partisans in your presence.	wa min shī`atihim ilayka	وَمِنْ شِيعَتِهِمْ إِلَيْكَ
Peace be upon you, O Fāṭimah the chaste.	alssalāmu `alayki yā fāṭimatu albatūlu	السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ الْبَتُولِ
Peace be upon you, O adornment of the women of the worlds.	alssalāmu `alayki yā zayna nisā'i al`ālamīna	السَّلَامُ عَلَيْكَ يَا زَيْنَ نِسَاءِ الْعَالَمِينَ
Peace be upon you, O daughter of the Messenger of Allah the Lord of	alssalāmu `alayki yā binta rasūli rabbi al`ālamīna	

the worlds.

May Allah send blessings upon you and him.

ṣallā allāhu `alayki wa `alayhi

Peace be upon you, O mother of al-Ḥasan and al-Ḥusayn.

alssalāmu `alayki yā umma alḥasani walḥusayni

May Allah curse the people who usurped your right

la`ana allāhu ummatan ghaṣabatki ḥaqqāki

and deprived you of that which Allah has deemed lawful to you.

wa mana`atki mā ja`alahū allāhu laki ḥalālān

I repudiate them and their partisans in your presence.

anā barī' ilayki minhum wa min shī`atihim

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

Abū-Muḥammad al-Ḥasan the bright.

yā abā muḥammadin alḥasanu alzzakiyyu

Peace be upon you, O my master.

alssalāmu `alayka yā mawlāya

May Allah curse the people who killed you,

la`ana allāhu ummatan qatalatka

swore allegiance to each other against you, and helped each other against you.

wa bāya`at fi amrika wa shāya`at

I repudiate them and their partisans in your presence.

anā barī'un ilayka minhum wa min shī`atihim

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

O Abū-`Abdillāh al-Ḥusayn the son of `Alī.

yā abā `abdillāhi alḥusaynu bna `aliyyin

Allah's blessings be upon you,

ṣalawātu allāhi `alayka

your father, and your grandfather Muḥammad,

wa `alā abīka wa jaddika muḥammadin

may Allah send blessings upon him and his Household.

ṣallā allāhu `alayhi wa ālihi

May Allah curse the people who violated the shedding of your blood.

la`ana allāhu ummatan istaḥallat damaka

May Allah curse the people who

wa la`ana allāhu ummatan

السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ

اللَّهِ رَبِّ الْعَالَمِينَ

صَلَّى اللَّهُ عَلَيْكَ وَعَلَيْهِ

السَّلَامُ عَلَيْكَ يَا أُمَّ الْحَسَنِ

وَالْحُسَيْنِ

لَعَنَ اللَّهُ أُمَّةً غَضَبْتَكَ حَقَّكَ

وَمَنَعْتَكَ مَا جَعَلَهُ اللَّهُ لَكَ حَلَالًا

أَنَا بَرِيءٌ إِلَيْكَ مِنْهُمْ وَمِنْ

شِيعَتِهِمْ

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ

يَا أَبَا مُحَمَّدٍ الْحَسَنِ الزَّكِيِّ

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ

لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ

وَبَايَعَتْ فِي أَمْرِكَ وَشَايَعَتْ

أَنَا بَرِيءٌ إِلَيْكَ مِنْهُمْ وَمِنْ

شِيعَتِهِمْ

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ

يَا أَبَا عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ

عَلِيٍّ

صَلَوَاتُ اللَّهِ عَلَيْكَ

وَعَلَى أَبِيكَ وَجَدِّكَ مُحَمَّدٍ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

لَعَنَ اللَّهُ أُمَّةً أَسْتَحَلَّتْ دَمَكَ

slew you

qatalatka

وَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ

and violated the sacredness of
your women.

wastabāḥat ḥarīmaka

وَأَسْتَبَاحَتْ حَرِيمَكَ

May Allah curse their partisans and
followers.

wa la`ana allāhu ashyā`ahum wa
atbā`ahum

وَلَعَنَ اللَّهُ أَشْيَاعَهُمْ وَأَتْبَاعَهُمْ

May Allah curse those who paved
the way to them

wa la`ana allāhu almumahhidīna
lahum

وَلَعَنَ اللَّهُ الْمُمَهِّدِينَ لَهُمْ

to fight against you.

bilttamkīni min qitālikum

بِالتَّمَكِينِ مِنْ قِتَالِكُمْ

I repudiate them in the presence
of Allah and you.

anā barī'un ilā allāhi wa ilayka
minhum

أَنَا بَرِيءٌ إِلَى اللَّهِ وَإِلَيْكَ مِنْهُمْ

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ

Abū-Muḥammad `Alī the son of al-
Ḥusayn.

yā abā muḥammadin `aliyyu bna
alḥusayni

يَا أَبَا مُحَمَّدٍ عَلِيٍّ بْنِ الْحُسَيْنِ

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ

Abū-Ja`far Muḥammad the son of
`Alī.

yā abā ja`farin muḥammadu bna
`aliyyin

يَا أَبَا جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ

Abū-`Abdullāh Ja`far the son of
Muḥammad.

yā abā `abdillāhi ja`faru bna
muḥammadin

يَا أَبَا عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ

Abu'l-Ḥasan Mūsā ibn Ja`far.

yā abā alḥasani mūsā bna ja`farin

يَا أَبَا الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ

Abu'l-Ḥasan `Alī ibn Mūsā.

yā abā alḥasani `aliyyu bna mūsā

يَا أَبَا الْحَسَنِ عَلِيٍّ بْنِ مُوسَى

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ

Abū-Ja`far Muḥammad the son of
`Alī.

yā abā ja`farin muḥammadu bna
`aliyyin

يَا أَبَا جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ

Abu'l-Ḥasan `Alī the son of
Muḥammad.

yā abā alḥasani `aliyyu bna
muḥammadin

يَا أَبَا الْحَسَنِ عَلِيٍّ بْنِ مُحَمَّدٍ

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ

Abū-Muḥammad al-Ḥasan the son
of `Alī.

yā abā muḥammadin alḥasanu bna
`aliyyin

يَا أَبَا مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ

Abu'l-Qāsim Muḥammad the son of

yā abā alqāsimi muḥammadu bna

al-Ḥasan

alḥasani

the patron of the age.

ṣāḥiba alzzamāni

May Allah send blessings upon you

ṣallā allāhu `alayka

and upon your family, the
immaculate and pure.

wa `alā `itratika alṭṭāhirati
alṭṭayyibati

O my masters, be my intercessors

yā mawāliyya kūnū shufa`āī

in the forgiveness of my burdens
and sins.

fī ḥaṭṭi wizrī wa khaṭāyāya

I believe in Allah in what has been
revealed to you.

āmantu billāhi wa bimā unzila
ilaykum

I swear to the last of you the same
loyalty that I swear to the first.

wa atawālā ākhirakum bimā
atawālā awwalakum

I repudiate all idols, false deities,

wa bari'tu min aljibti walṭṭāghūti

Idol Lāt, and Idol al-`Uzzā.

wallāti wal`uzzā

O my masters, I am at peace with
those who are at peace with you,

yā mawāliyya ana silmun liman
sālamakum

I am at war against those who are
at war against you,

wa ḥarḥun liman ḥārabakum

I am the enemy of those who
show enmity towards you,

wa `aduwwun liman `ādākum

and I am loyal to those who are
loyalists to you

wa waliyyun liman wālākum

up to the Resurrection Day.

ilā yawmi alqiyāmati

May Allah curse those who have
wronged you and usurped your
rights.

wa la`ana allāhu ḡalimīkum wa
ghāṣibīkum

May Allah curse their partisans,
followers, and people of their
sects.

wa la`ana allāhu ashyā`ahum wa
atbā`ahum wa ahla madhhabihim

I repudiate them in the presence
of Allah and you.

wa abra'u ilā allāhi wa ilaykum
minhum

يَا أَبَا الْقَاسِمِ مُحَمَّدَ بْنَ الْحَسَنِ
صَاحِبَ الزَّمَانِ
صَلَّى اللَّهُ عَلَيْكَ
وَعَلَى عِثْرَتِكَ الطَّاهِرَةِ الطَّيِّبَةِ
يَا مَوَالِيَّ كُونُوا شُفَعَائِي
فِي حَطِّ وِزْرِي وَخَطَايَايَ
آمَنْتُ بِاللَّهِ وَبِمَا أُنزِلَ إِلَيْكُمْ
وَأَتَوَالِيَّ آخِرَكُمْ بِمَا أَتَوَالِيَّ
أَوَّلَكُمْ

وَبَرَّيْتُ مِنَ الْجِبْتِ وَالطَّاغُوتِ
وَاللَّاتِ وَالْعُزَّى

يَا مَوَالِيَّ أَنَا سَلِمٌ لِمَنْ سَالَمَكُمْ
وَحَرْبٌ لِمَنْ حَارَبَكُمْ
وَعَدُوٌّ لِمَنْ عَادَاكُمْ
وَوَلِيٌّ لِمَنْ وَالَاكُمْ

إِلَى يَوْمِ الْقِيَامَةِ
وَلَعَنَ اللَّهُ ظَالِمِيكُمْ وَغَاصِبِيكُمْ
وَلَعَنَ اللَّهُ أَشْيَاعَهُمْ وَأَتْبَاعَهُمْ
وَأَهْلَ مَذْهَبِهِمْ
وَأَبْرَأُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ

The fourth comprehensive form of ziyārah is the previously cited form known as Ziyārah Amīnullāh. It has been placed as the second form of ziyārah of Imam `Alī Amīr al-Mu'minīn (`a). This form begins with the following statement: [CLICK HERE for Ziarat](#)

Peace be upon you, O trustee of Allah on His lands

alssalāmu `alayka yā amīna allāhi fī arḍihī

السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ

and argument of Allah against His servants.

wa ḥujjatahū `alā `ibādihi

وَحُجَّتَهُ عَلَى عِبَادِهِ

I bear witness that you strove for the sake of Allah as it ought to be striven...

ashhadu annaka jāhadta fī allāhi ḥaqqa jihādihi...

أَشْهَدُ أَنَّكَ جَاهَدْتَ فِي اللَّهِ حَقًّا

جِهَادِهِ...

Fifth Comprehensive Form of Ziyārah

This comprehensive form begins with the following statement:

All praise be to Allah Who has allowed us to visit the shrine of His saints in Rajab

alḥamdu lillāhi alladhī ashhadanā mashhada awliyā'ihī fī rajabin

الْحَمْدُ لِلَّهِ الَّذِي أَشْهَدَنَا مَشْهَدَ أَوْلِيَّائِهِ

فِي رَجَبٍ

and has made obligatory upon us their rights that are obligatory...

wa awjaba `alaynā min ḥaqqihim mā qad wajaba...

وَأَوْجَبَ عَلَيْنَا مِنْ حَقِّهِمْ مَا قَدْ

وَجَبَ...

This form has been previously cited within the rites in Rajab. [CLICK HERE for Ziarat](#)

^[1] Most likely, the reason for repeating this statement one hundred times is to avoid exaggeration and such ill feeling that may be misunderstood from some statements of this form of ziyārah, causing inattention to the all-greatness of Almighty Allah. The naïve nature of human beings may cause them to be involved in exaggeration.

^[2] The following statement is not found in the book from which this form of ziyārah has been quoted. However, it has been mentioned in the books of `Allīmah al-Majlis and in the infamous comprehensive form of ziyārah as well as some margins of the book of *Man-Lj-Ya'ururuhul-Faqḥ*:

the greatest way.

walssabīlu al-a`zamu

وَالسَّبِيلُ أَلْأَعْظَمُ

^[3] If the tomb of Imam `Alī ibn Abī ḥabīb (a) is the visited, you should say instead,

To your cousin...

wa ilā ibni `ammika

وَإِلَى ابْنِ عَمِّكَ

^[4] Although this form is addressed to one person only, it can be said in the intention of all of the Holy Imams, peace be upon them, according to the Arabic grammar. However, it is more advisable to say the following instead when more than one person is being visited:

O vicegerents of Allah!

yā awliyā'a allāhi

يَا أَوْلِيَاءَ اللَّهِ

Ziarat Jamea Kabira (An Explanatory Translation)

<https://www.imam-us.org/ziyarah-al-jamiah-al-kabirah/>

Each of the members of the Holy Household left behind a piece of the legacy that has preserved the heritage of the **Ahl al-Bayt (pbut)**. An analysis of every one of their lives demonstrates that they endured a great deal of socio-political struggles but still managed to find a means to narrate the teachings of the Holy Quran and of their grandfather, **Prophet Muhammad (pbuh&hp)**. Particularly during the Abbasid period, the Imams persevered through significant hardships inflicted by the harsh rulers yet found mechanisms to disseminate the pure light of knowledge and wisdom. We see this demonstrated in the beautiful portrayal of love and devotion to the infallible imams in the narration of our tenth imam, **Imam Ali al-Hadi (p)**, known as Ziyarah al-Jamiah al-Kabirah. This ziyarah (or visitation) is unique in its way of narration and speaks of the incredible status of the Ahl al-Bayt (pbut) in the eyes of God.

The Narration of Ziyarah al-Jamiah al-Kabirah

The period of leadership of Imam Ali al-Hadi (p) occurred during the rule of al-Muttawakil, the Abbasid caliph. The intensity of the political situation at the time forced the Imam to only narrate traditions to his closest confidantes. The Imam narrated this ziyarah to his companion Musa ibn Imran al-Nakhai, and it is among the most authentic means to visit the Ahl al-Bayt (pbut). Scholars of hadith have spoken to the

impeccable merit of this ziyarah. One scholar states, “Surely this ziyarah is the best of salutations, and the most perfect of them. And I do not visit the Imams [peace be upon them] in their sacred shrines except by this ziyarah.”¹

In the narration, the companion, Musa ibn Imran al-Nakhai, visits Imam Ali al-Hadi (p) and states, “Oh grandson of the Prophet! Teach me what I should say when I visit one of you, that is eloquent and complete!” The Imam responded by offering him some etiquette of visiting the family of the Prophet. He then continued with the salutation itself, which begins with, “Peace be upon you oh, people of the house of the Prophet! The location of the divine message. The space where different angels descend, and the destination of divine revelation, and the pillars of mercy, and the protectors of divine knowledge.”² These powerful words are just an introduction to the Imams’ magnificence.

The Status of the Ahl al-Bayt (pbut) in Ziyarah al-Jamiah

This particular ziyarah to the Holy Household (pbut) is quite lengthy, but it offers incredible insight into the status of the progeny of the Prophet (pbut). For instance, we recite, “Whoever declares loyalty to you is loyal to God. And whoever shows enmity to you, shows enmity to God. Whoever loves you, loves God. And whoever hates you, hates God. Whoever holds steadfast to you, has held steadfast to God.”³ These lines go back to the notion of absolute obedience to the Ahl al-Bayt (pbut) and to the authority given to them by God. Thus, it is a reminder for us to follow in their footsteps in all dimensions—lawfully, ethically, and spiritually.

Later in the Ziyarah, we continue stating, “Victorious is the one who adheres to you. Secured is the one who resorts to you. Saved is the one who gives credence to you. And guided is the one who takes shelter in you. Whoever follows you, paradise will be his abode.”⁴ If we do our best to stay in the path of our imams, we will be successful in this life and the next.

Bits of Advice

1. *Try to read or listen to the Ziyarah regularly:* Reciting Ziyarah al-Jamiah al-Kabirah encourages us to increase our knowledge of the family of the Prophet, which gives us an opportunity to build a foundational relationship with them. Upon reading the salutation of the Ahl al-Bayt (pbut), we recognize their lofty status as we address them by saying, “Peace be upon those who have deep knowledge of God, and the place of God’s blessings, and the treasures of God’s wisdom, and the protectors of God’s secrets, and the bearers of God’s book.”⁵

2. *Contemplate its words:* We gain a great deal of knowledge about the Imams from this ziyarah. Numerous traditions speak to the importance of increasing our knowledge or marifah of the Imams. In a tradition, Prophet Muhammad (pbuh&hp) says, “He who dies without knowing the Imam of his time has died the death of those in the Age of Ignorance.”⁶ Therefore, we should do our best to gain even the slightest bit of knowledge of the Ahl al-Bayt (pbut) whenever we can.

3. *Share the words of Ahl al-Bayt (pbut):* In Ziyarah al-Jamiah, we address the Imams by stating “Your words are a light!”⁷ The wisdom offered by the family of the Prophet (pbuh&hp) helps us to spiritually develop and is incredibly enlightening. It is important to open the books of hadith and share the words of the Imams with friends, family members, and colleagues.

1. Shaykh Abbas al-Qommi, Mafatih al-Jinan, p. 657.

2. Shaykh al-Sadouq, Ayun Akhbar al-Rida, vol. 1, p. 305.

3. Shaykh al-Sadouq, Ayun Akhbar al-Rida, vol. 1, p. 305.

4. Shaykh al-Sadouq, Ayun Akhbar al-Rida, vol. 1, p. 305.

5. Shaykh al-Sadouq, Ayun Akhbar al-Rida, vol. 1, p. 305.

6. Shaykh al-Kulayni, al-Kafi, vol. 8, p. 146

7. Shaykh al-Sadouq, Ayun Akhbar al-Rida, vol. 1, p. 305.

(1) الشيخ عباس القمي، مفاتيح الجنان، ص ٦٥٧
(2) الإمام الهادي (ع)، الزيارة الجامعة الكبيرة: “السَّلَامُ عَلَيْكُمْ يَا أَهْلَ نَبِيِّ النَّبُوَّةِ، وَمَوْضِعِ الرَّسَالَةِ، وَمُخْتَلَفِ الْمَلَائِكَةِ، وَمَهْبُطِ لَوْحِي، وَمَعِينِ الرَّحْمَةِ، وَخُزَّانِ الْعِلْمِ، ...”، الشيخ الصدوق، عيون أخبار الرضا (ع)، ج ١، ص ٣٠٥
(3) الإمام الهادي (ع) الزيارة الجامعة الكبيرة: “... مَنْ وَالَاكُمْ فَقَدْ وَالَى اللَّهَ، وَمَنْ عَادَاكُمْ فَقَدْ عَادَ اللَّهَ، وَمَنْ أَحْبَبَكُمْ فَقَدْ أَحَبَّ اللَّهَ، وَمَنْ أَبْغَضَكُمْ فَقَدْ أَبْغَضَ اللَّهَ، وَمَنْ اعْتَصَمَ بِكُمْ فَقَدْ اعْتَصَمَ بِاللَّهِ ...”،

الشيخ الصدوق، عيون أخبار الرضا (ع)، ج ١، ص ٣٠٥
 (4) الإمام الهادي (ع) الزيارة الجامعة الكبيرة: "... وَفَارَ مَنْ تَمَسَكَ بِكُمْ وَأَمِنَ مَنْ لَجَأَ إِلَيْكُمْ وَسَلِمَ مَنْ صَدَّقَكُمْ وَهُدِيَ مَنْ اعْتَصَمَ بِكُمْ
 مَنْ اتَّبَعَكُمْ فَالْجَنَّةُ مَأْوَاهُ ..."، الشيخ الصدوق، عيون أخبار الرضا (ع)، ج ١، ص ٣٠٥
 (5) الإمام الهادي (ع) الزيارة الجامعة الكبيرة: "... السَّلَامُ عَلَى مَحَالِّ مَعْرِفَةِ اللَّهِ وَمَسَاكِينِ بَرَكَاتِهِ وَمَعَادِنِ حِكْمَةِ اللَّهِ وَحَفَظَةِ سِرِّ اللَّهِ وَحَمَلَةِ كِتَابِ اللَّهِ ..."، الشيخ الصدوق، عيون أخبار الرضا (ع)، ج ١، ص ٣٠٥
 (6) عن رسول الله (صلى الله عليه وآله): "من مات وليس له إمام مات ميتة جاهلية"، الشيخ الكليني، الكافي، ج ٨، ص ١٤٦
 (7) الإمام الهادي (ع) الزيارة الجامعة الكبيرة: "... كَلَامُكُمْ تُورُ ..."، الشيخ الصدوق، عيون أخبار الرضا (ع)، ج ١، ص ٣٠٥

By Imam Ali an Naqi (A.S.)
 English version by
 Sayyid Zainulabedin Razavi

Ziarat Jamea Kabira

This Ziarat* awarded by the tenth holy Imam of the Shi'ites Hadrat Imam Ali an-Naqi (A.S.) to Musa ibne Abdullah Nakhee at his request to teach him a comprehensive way of paying homage to any of the infallible Imams during pilgrimage in their shrines or from far away places is an excellent lesson on Imamato by the Imam himself.

Whoever recites this ziarat with love and cognizance of the divinely appointed Imams is purified from diseases of soul and body and all worries if the Imam intercedes for him. A pilgrim, who obeys the Imam, refrains from all sins and all of his good deeds which lack in perfection are accepted by Allah.

First recite the 'Kalima', then Takbir 100 times, then recite as follows:

Salutation 1:

God's blessing and peace be on you O the nobles of the house of prophethood , the resort of His messengership , the Station of ascent and descent of angels, the base of divine revelation, the mine of Beneficence , the treasurers of Knowledge (Secrets of the unseen), the zenith of forbearance , the fountainheads of munificence, the divine leaders of nations , the custodians of bounties, the elements sustaining the virtuous, the upholders of the righteous , the politicians) following God's policy(for servants of God, the pillars of the cities, and the gateways of the true faith, the trustees of the Beneficent Allah , the descendants of His holy Prophets and of His chosen Messengers) Adam, Noah , Abraham, Ismail, Moses,(the holy progeny of Muhammad (S.A.W.), the most beloved of the Lord of the worlds , May Allah's mercy and grace be upon you.

*Note: Shaikh Sadooq in 'Ouyun ', Shaik Tusi in 'Tahzib', and Allamah Majlisi, in Bihar)Vol 201: p441((has written this ziarat)

Salutation 2:

God's blessings and peace be upon the Imams of divine guidance , the leading lights in the dark , the standards of piety , the lords of sagacity, the masters of reason and intellect , the refuge for the people , the inheritors of the divine prophets , the noblest models , the outcome of the good supplication of Prophet Abraham (A.S.), the trusted authorities of Allah for people of the world here, and in the hereafter , and for the previous generations ; May Allah's mercy and grace be upon you

Salutation 3:

God's blessings and peace be upon the centres of cognizance of Allah, the homes of Allah's bounties, the treasures of Allah's wisdom, the guardians of Allah's secrets, the bearers of Allah's book to explain and demonstrate it practically : the Quran Personified. The successors of Allah's holy prophet, the progeny of Allah's messenger , may Allah's blessings be upon him and his descendants as well as Allah's mercy and grace.

Salutation 4:

God's blessings and peace be upon the summoners towards Allah, the guides for winning Allah's gratification, the steadfast in abiding by Allah's order , the topmost in the love of Allah , the sincere believers with all certainty in Oneness of Allah without a trace of doubt. The explainers of Allah's command and His prohibition the dignified servants of Allah, those who never precede Him in speech and always act in accordance with His command, May Allah's mercy and grace be upon you

Salutation 5:

God's blessings and peace be upon the Imams inviting towards Allah, the rightly guiding leaders, the masters of all their lovers, the vigilant defenders of their supporters, the constant reciters of Allah's words and statements of Quran (Ayaat), the divine commanding authorities, the persisting protected signs of Allah up to Imam Mahdi (A.S.) His best creation, His chosen faction, His confided treasure of Secret knowledge His justified convincing authorities. His way (Sirat) in this world to avoid slipping on the Sirat in the next world, His light expelling all doubts. His living convincing proofs. May Allah's mercy and grace be upon you.

Heartfelt Witness:

I witness that there is no god except Allah. He is one without any partner , exactly as Allah has attested for Himself ; the angels , the learned and the wise from His creation have all testified to His oneness; There is no god but He , the Almighty , the Wise ; and I bear witness that Muhammad is His distinguished servant , and His favoured Messenger , God sent him with divine guidance and the finalized religion of truth to establish it firmly over all religions) viz , man - made and deviated religions(although polytheists may detest it.

I witness that you are the rightly guiding Imams, the divinely directing, the Sinless, the honorable, the close to God, the truthful, the distinguished, the obedient to Allah, the upholders of His commands, the followers of His intention, acting upon His will, the victorious by His

grace, victoriously sustaining the true Islam even to their sacrifice and sufferings, under all trying circumstances maintaining their freedom to oppose evil and tyranny.

God exalted you with His sacred Education, selected you for revelation of His hidden Presence, picked you for confiding His secret, glorified you by His Might, made you venerable by His guidance, distinguished you with His reasons, preferred you for His holy Light, helped you with His holy spirit, and was pleased to appoint you as Imams and successors to Prophethood on His entire earth and as divine authorities for His Creatures, supporters of His religion, guardians of His secret name, treasurers of His entrusted knowledge, trustees of His endowed wisdom, the recommended interpreters of His revelations (the Holy Qur'an), the supports of His unique Oneness, the eyewitnesses upon His creations, the signs of His obedient servants and the luminous minarets of His cities and the authentic guides to His way. Allah safeguarded you against all fallibilities and protected you against cunning plots (for extinction of Imams) and kept you pure and free from all uncleanness and expelled passion and pollution away from you and purified you to the utmost degree of purification, you therefore respected His greatness, honoured His grandeur, glorified His magnanimity, perpetuated His invocation, confirmed His Covenant, strengthened the pledge for His obedience, and advised people secretly and openly to obey Him, and invited to His way with wisdom and attractive sermons.

You sacrificed your lives attaining His goodwill, and endured patiently whatever befell you in His cause. and you established the 'Salat' and paid Zakat and you commanded the right and virtue, and prohibited the evil and vice, the good and evil as decreed by God, not people and you fought wars for Allah as worthy of divine war, until you manifested His message of divine war and explained its obligations and established its limits as decreed by Him and spread the rules and regulations of His final religion extensively, and followed and exemplified its divine ways, rites, and rituals attaining His gratification, you submitted yourselves to His divine Will and you testified the authenticity of His past messengers.

Hence one who is inclined against you is a wretched outcast, and one who is attached to you in service is united with you, and one who is guilty of diminishing your right and status is doomed. The Truth is with you, within you, from you, and in your direction; you are masters of truth and a mine of Truth itself. The heritage of prophethood is with you. People will finally comeback towards you, and to you is assigned their final judgment. Yours is the final verdict that separates Truth from falsehood. The Ayaat (Signs) of Allah are with you. His intentions and resolutions are within you. His leading light and proofs and reasons are with you. His word and command is directed through you. One who regards you as his commander and master has really regarded Allah as his master, and one who is hostile towards you is really hostile towards Allah. One who adores you has really adored Allah, One who hates you has really hated Allah, and one who grasps you has in fact grasped Allah.

You are the most firm and secure way Sirat in this world and you are witnesses in this temporal abode and intercessors in the eternal abode, you are the perpetual source of divine mercy for the believers, and the treasured Ayat of Allah and the guarded trust, and the door and criterion for the test and trial of people. One who approaches accepts you are saved, and he who does not come to you is doomed. You invite mankind towards Allah, and guide them towards Him with reason. In Allah you have perfect faith and to Him alone you submit yourselves, you act upon His commands, and lead towards His divine path and you judge and command according to His word. Blessed is he who adores you and doomed is he who opposes you with enmity.

Deprived and disappointed is he who rejects you, astray is he who quits you, triumphant is he who holds you fast, secure is he who seeks refuge in you, safe and sound is he who upholds your authenticity, rightly guided is he who is attached to you. One who follows you, Paradise is his abode; one who opposes you hell is his destination. One who rejects you is an infidel (Kafir), One who fights against you is a polytheist (Mushrik), and one who refutes your status shall be in the lowest inferno in hell.

I witness that this was your precedence in the past and it shall persist for you in future for ever, and that your souls, your lights and your nature were one, same for all Imams each one as pure and immaculate as the other.

Allah created you as light and kept you encircling around His throne until He favoured us with your divine presence; Hence He inhabited you in houses which Allah permitted to be exalted, wherein His name be glorified; and regarded our Salawat on you and what distinguished us with love for you through our Salawat, as a means of refining our nature, purifying our souls cleansing ourselves, and atoning for our sins. So we were near Him true recognizers of your superiority, and renowned for our true recognition of your authority and status. Then Allah made you attain the noblest position of the blessed ones, and the loftiest status of the closest ones, and the most exalted ranks of the divine messengers, the place, which no pursuer can find access to, and no seeker of superiority can surpass, and no over taker can take precedence and no ambitious one can covet to reach, so much so, that there remains no close angel, no deputed prophet, no embodiment of truth, no martyr, no learned scholar, no ignoramus, no mean fellow, no accomplished master, no pious believer, no corrupt sinner, no stubborn oppressor, no defiant devil nor any other creature amidst them as a witness except that God has made known to them the greatness of your task, the majesty of your authority, the grandeur of your dignity, the perfectness of your guiding light, the authenticity of your ranks, permanence of your positions, eminence of your places and status near God, and your esteem and exclusiveness near Him, and closeness of your station to Him.

May my father, my mother, my family, my property and my kith and kin be sacrificed in your cause. I hold Allah as witness and I hold you to testify that I believe in you and every thing that you believe in and I renounce the conduct of your enemies and whatsoever you renounce. I fully comprehend your glorious status, and deviation and fallacy of your foes. I befriend you as well as those who befriend you; I hate your enemies and turn away from them. I am peaceful with those who are at peace with you. I am at war with those who wage war against you. I confirm whatever you confirm as true, I refute as evil whatever you refute. I am obedient to you, I am aware of your rights, I acknowledge your excellence, I am the bearer and conveyor of your knowledge, I am safely covered under your protection and care, I recognise you as Imam, I believe in your coming back, I testify your return minor resurrection prior to major resurrection, I await your command, I anticipate your divine kingdom.

I uphold your word and execute your orders and seek shelter with you. I visit you as a pilgrim seeking peace of mind and health and refuge in your shrines, imploring you to intercede with the Mighty and Majestic Allah, seeking close access to Him through you by first wishing God's blessings on Muhammad (S.A.W.) and his holy progeny advancing you in preference prior to supplicating for my own needs, and necessities and wishes under all conditions and in all my affairs. I believe in your secret and your manifest knowledge, in your present and your hidden Imam Mahdi (A.S.). I believe in the first and the last of you (Imam Mahdi). I entrust myself to you in all these affairs and surrender to you in these for judgment and my heart submits to you with full belief and my opinion is subject to yours.

My aid and assistance for you is always ready, until the time when Allah the Almighty shall revive His religion through you and reestablish you in the era of His divine kingdom, and to manifest His justice He shall make you appear (Imam Mahdi) appears first and provide you with

power and potentialities for final victory over evil Might on this earth. So I am with you and you alone , and not with anyone else , I believe in you and I love and obey the last (Mahdi) of you as much as I loved and obeyed the first of you. I flee towards the Mighty and Majestic Allah from your enemies, false deities, evil powers and satanic devils and their parties who were oppressive towards you , the rejecters of your rights , the deserters of your divine authority , the usurpers of your heritage , the doubters of your status , the deviators from your right path , and from all friends who are against you , and from all rulers except you , and from sham Imams, i.e., leaders who invite towards the fire of hell . So, as long as I live , may Allah always keep me steadfast in my attachment to you and in my love for you and your religion, and may He favour me with success in obedience to you and provide me with your intercession and place me amongst the best of your associates , the followers of that to which you have invited , and place me amongst those who regard your exemplary life as living model to follow and who tread on your footprints , and are safely guided by your guidance , and are resurrected to gather in your group and troops, and return to attack with you during your Raj'at (minor resurrection) and possess responsible positions in your government , and are blessed with your safety and security and possess power and authority during the days of your glory and whose eyes would shine with delight at your sight tomorrow .

May my father , my mother , myself , my family and my property be sacrificed in your cause. One who desires to know Allah must approach you to begin with, and one who regards Him as Single and Unique accepts it from you. One whose aim is Allah must pay heed to you. My masters! It is not possible for me to appraise your praise, nor can I reach the heart of your praiseworthiness nor describe your excellence . You are lights of the virtuous and guides of the righteous, and proven authorities of the Almighty God. Allah has begun creation with you your light and with you Allah will end and finalise every thing. Because of you He dropped down the gentle rain and because of you He withholds the heaven from collapsing on earth due to sin and tyranny by His divine sanction. Because of you He makes anxiety vanish, and misfortunes fade away. You possess all that was brought down by Allah's messengers, and all that angels descended with. And to your grand ancestor say: cousin brother in case of Ziarat of Imam Ali (A.S.) Muhammad (S.A.W.) was sent the trusted spirit Gabriel. Allah has bestowed on you that, which He has never bestowed on anyone else in the universe. All nobles bowed down honouring your nobility, and all the arrogant recognised you as worthy of obedience and all powerful tyrants became humble and meek before your excellence. Everything became obedient and humble before you. The earth gets illuminated with your light; the victorious attain victory by virtue of your love. By following you, one really steps on the heavenly way leading to God's gratification, and those who renounce your love and authority confront the wrath of the Beneficent God.

May my father , my mother, myself , my family and my property be sacrificed in your cause . Your remembrance is ever fresh amongst the thoughtful , your names glitter amongst the best names , your bodies are honoured amongst sacred bodies , your souls are amongst the holy inspired souls , your spiritual bodies are amongst the peaceful blessed spirits closest to God, your memoirs are amongst the eternal exquisite memoirs , your graves are the heart of shrines by The mosques. Well, how sweet are your names! How exalted your spirits! How great your glory! How sublime your personality! How well fulfilled your covenant! How true your promise! your speech is light dispelling darkness and doubts your command is uprightness, your advice is piety , your actions are all virtuous , and your habit is benevolence , your nature and disposition is munificence . Your dignity is equity, veracity and clemency. Your word speech is firm and decisive, your opinion, counsel comprises sagacity, forbearance and prudence. Wherever excellence is mentioned you are its origin, its root, its branch, its treasure, its abode, its zenith and culmination.

May my father, my mother and myself be sacrificed in your cause , How am I to define the elegance of your praise for God and reckon your charming trials? Through you, Allah released us from disgrace and relieved us from the agonies of distress, and rescued us from the edge of fatal precipice and from the hell fire.

My father , my mother and myself be sacrificed for you , Through your love Allah taught us principles and details of our religion and amended what had degraded in our worldly affairs , and through your love ,[Imam Ali to Mahdi (A.S.)] the Kalima [La ilaha illal lah , Muhammadan Rasool Allah, Ali an Wali Allah] attained completion, through your love, God's blessings become bounteous , separation or division ends in loving union . Through your love , the compulsory religious duties are accepted and awarded,for you adoration is obligatory ; the high ranks , the Praised Position, the known station close to the Mighty and Majestic Allah are for you , as well as dignified status , and great eminence , and irrejectable and acceptable intercession. O our Sustainer, Our Lord We believe in what Thou hast sent down , and obey the Messenger , hence register us amongst true witnesses . O The Sustainer of our body and soul! let not our hearts go astray after Thou hast guided us , and bestow upon us mercy from Thee. Undoubtedly, Thou art the best Bestower.

Glory to our God! When there is a promise from our God it will certainly be fulfilled.

O the holy guardian from Allah! there are some sins and transgressions between me and the Mighty , Majestic Allah which cannot be effaced unless you agree to intercede, hence , for the sake of God who entrusted you with His secrets , and authorised you to supervise affairs of His creatures and regarded obedience to you as close to His obedience , May you plead forgiveness for my sins , since you are my intercessors as I am truly obedient to you . One who obeys you has obeyed Allah, and one who disobeys you has really disobeyed Allah, and one who loves you has truly loved Allah, and one who hates you has really hated Allah .

O my God ! had I found intercessors closer to you than Muhammad (S.A.W.) and his Ahle Bayt and the righteous Imams (A.S.) I would have made them my intercessors, therefore for the sake of their right which Thou hast made incumbent upon Thyself, I beseech Thee to place me in the group of those who have cognizance of the divine Imams [Ali to Mahdi (A.S.) and who recognise their Rights and in the category of those blessed by their intercession. Verily Thou art the utmost Merciful of the merciful, and may the blessings of Allah be upon Muhammad (S.A.W.) and his immaculate progeny and peace (Salam) in abundance ; sufficient for us is Allah, the All Sufficing and He is the Most Reliable Protector.

After completion of ziarat, say two rakat prayers and present it as your gift to Imam and seek intercession of Imam to supplicate to God to grant your wishes.

Imam Mahdi (A.S.) has reminded this ziarat thrice Jameah! Jameah! Jameah! For recitation by all his lovers and followers as mentioned by Haji Nuri in Najm- us –Saqeb, p 243