Several forms of ziyārah of Imam al-Ridā (‘a) have been mentioned. However, the most famous form has been mentioned in the most reliable books and reported from the sublime Shaykh Muhammad ibn al-Ḥasan ibn al-Walīd, one of the mentors of Shaykh al-Ṣadūq. From the book of al-Mazar by Ibn Qawlawayh, we can conclude that this form of ziyārah has been reported from the Holy Imams. This form of ziyārah, according to Shaykh al-Ṣadūq’s book of man-lā-yahduruhul-faqīh, is as follows:

When you intend to visit Imam al-Ridā (‘a) in Tūs, you may bathe yourself before you leave your house (at your hometown) and say the following words:

O Allah, (please) cleanse me, cleanse my heart, expand my breast, and let Your praise and eulogy flow out from my tongue; since indeed there is neither might nor power except with You.

O Allah, (please) establish it as a means of cleansing and healing for me.

Say the following supplicatory words as you leave your house:

In the name of Allah; the All-beneficent, the All-merciful.
In the Name of Allah (I begin), in Allah (I trust), to Allah and towards the son of Allah’s Messenger (I turn my face).

Allah is Sufficient unto me and on Allah do I rely.

O Allah, I have set out to You, directed toward You, and desired for what You have in possession.

When you go out of your house, you may stop at the door and say the following supplicatory words:
O Allah, to You am I turning my face

and with You do I keep my family members, my property, and everything with which You have allowed me to behave.

I have trusted in You; so, do not disappoint me.

O He Who saves those who trust in Him from disappointment and He Who does not give up those whom He safeguards.

O Allah, (please do) send blessings upon Muhammad and the Household of Muhammad and guard me under Your custody, since nothing that You guard may be ruined.

When you arrive there safely, Allah willing, and you intend to visit the Imam (‘a), you may bathe yourself and say the following words meanwhile:

O Allah, (please) cleanse me, cleanse my heart for me, expand my breast, and let Your praise, eulogy, and love flow out from my tongue; since indeed there is no power except with You.

I know for sure that the basis of my faith is to submit to Your decree, to keep to the traditions of Your Prophet, and to bear witness to all Your creatures.

O Allah, (please do) send blessings upon Muhammad and the Household of Muhammad and guard me under Your custody, since indeed there is no power except with You.

I know for sure that the basis of my faith is to submit to Your decree, to keep to the traditions of Your Prophet, and to bear witness to all Your creatures.
O Allah, (please) make it curative and light for me.

You verily have power over all things.

You may put on the purest and cleanest of your clothes, walk barefooted with tranquility and submission, and mention Almighty Allah in your heart, repeating the following statements:

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

While entering the sacred shrine, you may say the following words:

In the Name of Allah (I begin), in Allah (I trust), and the course of Allah’s Messenger (I follow), peace be upon him and his Household.
I bear witness that there is no god save Allah, One and Only God and having no partner.
And I bear witness that Muhammad is His servant and Messenger
and `Ali is Allah’s most intimate servant.

You may then walk towards the tomb to stop there, face it, and say the following words:
the chief of the past and the coming generations, wa annahū sayyīdū al-awwalīna wal-akhirīna

and the chief of the Prophets and Messengers, wa annahū sayyīdū al-anbiyā’i walmursalīna

O Allah, (please) bless Muḥammad, allāhumma šallī ‘alā muḥammadin
Your servant, messenger, wa ṣabīlīka wa nabiyyika
prophet, and the chief of all Your creatures, wa sayyīdī khaliqīka ajmā’īna

with such blessings that none can calculate save You. šalātan lā yaqwā ‘alā iḥsā’īhā ghayrīkā

O Allah, (please) bless the Commander of the Faithful allāhumma šallī ‘alā amīri almūminīn

`Ali the son of Abī-Ṭālib, ‘alīyyī bīnī abī ṭālibīn
Your servant and the brother of Your Messenger, wa ṣabīlīka wa ḥādiyyīka
whom You have selected on the basis of Your knowledge alladhī intajabtahū bi`ilmika

and thus made lead (to the truth) whomever You willed amongst Your creatures wa jā`altahū ḥādiyan limān ṣhi`ṭa min khaliqīka

and made the guide to those whom You sent with Your messages, walddalīla ‘alā man ba` athtahū birīsālātīka

the establer of the true religion owing to Your justice, wa dayyāna alldīnī bi`adīlika

the decisive judge among Your creatures, wa faṣlī qadā’īka bayn khalqīka

and the prevalent over all that. walmuḥaymina ‘alā ḍhālika kullīhī

Peace and Allah’s mercy and blessings be upon him. wa alssalāmu `alayhi wa rahmatu allāhi wa barakātuhū

O Allah, (please) send blessings on Fāṭimah allāhumma šallī ‘alā fāṭimata
the daughter of Your Prophet, binti nabiyyika
the wife of Your friend, wa zawjati waliyyika
the mother of the two grandsons al-Ḥasan and al-Ḥusayn wa ummi alssibṭayni alḥasani walḥusayni
the two grandsons of Your Prophet, sibtay nabiyyika
(bless her) with such blessings that none can count except You, šalātan lā yaqwā `alā ihšā`ihā ghayruka
O Allah, (please) send blessings upon al-Ḥasan and al-Ḥusayn, allāhumma ṣalli `alā alḥasani walḥusayni
and the doyenne of all the women of Paradise, sayyidati nisāʾi ahli ajmaʿ īna
the two chiefs of the youth of Paradise, wa sayyiday shabībi ahli aljannati
the two chiefs of the youth of Paradise, wa sayyiday shabībi ahli aljannati
the two who establish authority among Your creatures, alqā`imayni fi khalqika
who guide to those whom You sent with Your messages, walddalilayni `alā man ba` athta birisālātika
who manage the religious affairs on the basis of Your justice, wa dayyānay alldīnī bi` adlika
O Allah, (please) send blessings upon `Alī the son of al-Ḥusayn, allāhumma ṣalli `alā `aliyyi bni alḥusaynī
and who judge on the basis of Your decrees among Your creatures.

\[
\text{binti nabiyyika} \\
\text{zawjati waliyyika} \\
\text{ummi alssibṭayni alḥasani walḥusayni} \\
\text{nisāʾi ahli aljannati} \\
\text{ṣalli `alā alḥasani walḥusayni} \\
\text{alqā`imayni fi khalqika} \\
\text{walddalilayni `alā man ba` athta birisālātika} \\
\text{dayyānay alldīnī bi` adlika} \\
\text{ṣalli `alā `aliyyi bni alḥusaynī} \\
\]

The daughter of Your Prophet, binti nabiyyika
The wife of Your friend, zawjati waliyyika
The mother of the two grandsons al-Ḥasan and al-Ḥusayn, ummi alssibṭayni alḥasani walḥusayni
The two grandsons of Your Prophet, sibtay nabiyyika
(bless her) with such blessings that none can count except You, šalātan lā yaqwā `alā ihšā`ihā ghayruka
O Allah, (please) send blessings upon al-Ḥasan and al-Ḥusayn, allāhumma ṣalli `alā alḥasani walḥusayni
And the doyenne of all the women of Paradise, nisāʾi ahli aljannati
The two chiefs of the youth of Paradise, sayyiday shabībi ahli aljannati
The two who establish authority among Your creatures, alqā`imayni fi khalqika
Who guide to those whom You sent with Your messages, walddalilayni `alā man ba` athta birisālātika
Who manage the religious affairs on the basis of Your justice, dayyānay alldīnī bi` adlika
And who judge on the basis of Your decrees among Your creatures.
O Allah, (please) send blessings upon `Alī the son of al-Ḥusayn, allāhumma ṣalli `alā `aliyyi bni alḥusaynī
Your servant who undertakes Your mission among Your creatures,

who guides to those whom You sent with Your messages,

who manages the religious affairs on the basis of Your justice,

who judges according to Your decrees among Your creatures,

and who is the prime of all worshippers.

O Allah, (please) send blessings on Muhammed the son of `Ali,

Your servant and Your representative in Your lands,

who split asunder the knowledge of the Prophets.

O Allah, (please) send blessings upon Ja`far the son of Muhammed,

Your servant, the authority of Your religion,

Your argument against all of Your creatures,

the veracious, and the dutiful.

O Allah, (please) send blessings upon Masa the son of Ja`far,

Your righteous servant,

Your spokesman among Your creatures,

who speaks with Your judgment,

and who is the argument against Your created beings.

Your servant who undertakes Your mission among Your creatures,

who guides to those whom You sent with Your messages,

who manages the religious affairs on the basis of Your justice,

who judges according to Your decrees among Your creatures,

and who is the prime of all worshippers.

O Allah, (please) send blessings on Muhammed the son of `Ali,

Your servant and Your representative in Your lands,

who split asunder the knowledge of the Prophets.

O Allah, (please) send blessings upon Ja`far the son of Muhammed,

Your servant, the authority of Your religion,

Your argument against all of Your creatures,

the veracious, and the dutiful.
O Allah, (please) send blessings upon `Ali the son of Mūsā,
the cordial, the well-pleased,
the servant of You, the authority of Your religion,
who undertakes the mission with Your justice,
who calls to the religion of You and of his veracious fathers;
(bless him) with such blessings that none can count except You.
O Allah, (please) send blessings upon Muḥammad the son of `Alī,
Your servant, Your authority,
who undertakes the mission by Your command
and calls to Your path.
O Allah, (please) send blessing upon `Alī the son of Muḥammad,
Your servant and the authority of Your religion.
O Allah, (please) send blessings upon al-Hasan the son of `Alī
who carries out Your commands
who undertakes the mission among Your creatures,
Your argument who acts on behalf of Your Prophet,
Your witness on Your creatures,
the exclusively endued with Your honor,
and the caller to the obedience to You and to Your Messenger.

Your blessings be upon them all.

O Allah, (please) send blessings upon Your argument and authority who undertakes the mission among Your creatures with such blessing that is perfect, ever-increasing, and everlasting due to which You may hasten his Relief, grant him victory, and include us with him in this world and the Hereafter.

O Allah, I am seeking nearness to You through bearing love for them, and I am loyal to their loyalists and enemy of their enemies.

So (please) provide me in their names the goodness of this world and the Hereafter and fend off from me the evils of this world and the Hereafter as well as the horrors of the Resurrection Day.

You may then sit to the side of the Imam’s head and say the following words:

Peace be upon you, O Allah’s friend.

Peace be upon you, O Allah’s argument.
Peace be upon you, O Allah's light in the darkness of the earth.

Peace be upon you, O pillar of the religion.

Peace be upon you, O inheritor of Adam the choice of Allah.

Peace be upon you, O inheritor of Noah the prophet of Allah.

Peace be upon you, O inheritor of Abraham the intimate friend of Allah.

Peace be upon you, O inheritor of Ishmael the slain for the sake of Allah.

Peace be upon you, O inheritor of Moses the spoken by Allah.

Peace be upon you, O inheritor of Jesus the spirit of Allah.

Peace be upon you, O inheritor of Muḥammad the messenger of Allah.

Peace be upon you, O inheritor of the Commander of the Faithful

`Alī the authority of Allah and the successor of the Messenger of the Lord of the worlds.

Peace be upon you, O inheritor of Fāṭimah the luminous lady.

Peace be upon you, O pillar of the religion.

Peace be upon you, O inheritor of Adam the choice of Allah.

Peace be upon you, O inheritor of Noah the prophet of Allah.

Peace be upon you, O inheritor of Abraham the intimate friend of Allah.

Peace be upon you, O inheritor of Ishmael the slain for the sake of Allah.

Peace be upon you, O inheritor of Moses the spoken by Allah.

Peace be upon you, O inheritor of Jesus the spirit of Allah.

Peace be upon you, O inheritor of Muḥammad the messenger of Allah.

Peace be upon you, O inheritor of the Commander of the Faithful

`Alī the authority of Allah and the successor of the Messenger of the Lord of the worlds.
Peace be upon you, O inheritor of al-Hasan and al-Husayn

the two chiefs of the youth of Paradise.

Peace be upon you, O inheritor of ’Ali the son of al-Husayn the adornment of the worshippers.

Peace be upon you, O inheritor of Muḥammad the son of ’Alī

the splitter of the knowledge of the past and the last generations.

Peace be upon you, O inheritor of Ja`far the son of Muḥammad

the veracious and dutiful.

Peace be upon you, O inheritor of Mūsā the son of Ja`far.

Peace be upon you, O ever-truthful and martyr.

Peace be upon you, O dutiful and pious successor.

I bear witness that you performed the prayers,
defrayed the poor-rate (and alms),
enjoined the right,
forbade the wrong,
and serve Allah sincerely until death came upon you.

alssalāmu `alayka yā wāritha alḥasanai walḥusaynī
sayyiday shabābī ahli aljannati
alssalāmu `alayka yā wāritha aliyī bni alhusaynī zaynī alʿābidīna
bāqirī `ilmī al-awwaliṇa walākhirīna
alssalāmu `alayka yā wāritha muḥammadí bni `alīyīn
alssādiqī albārri
alssalāmu `alayka yā wāritha mūsā bni ja`farīn
alssalāmu `alayka ayyūhā alṣiddīqu alshahīdu
alssalāmu `alayka ayyūhā alwashiyu albārri altaqiyyu
ashhadu annaka qad aqamta alṣsalāta
wa āṭayta alzākāta
wa amarta bilma`rūfi
wa nahayta `an almunkari
wa `abada allāha mukhlīṣan ḥattā atāka alyaqīnu

Peace be upon you, O inheritor of `Alī the son of al-Husayn the adornment of the worshippers.

Peace be upon you, O inheritor of Muḥammad the son of ’Alī

the splitter of the knowledge of the past and the last generations.

Peace be upon you, O inheritor of Ja`far the son of Muḥammad

the veracious and dutiful.

Peace be upon you, O inheritor of Mūsā the son of Ja`far.

Peace be upon you, O ever-truthful and martyr.

Peace be upon you, O dutiful and pious successor.

I bear witness that you performed the prayers,
defrayed the poor-rate (and alms),
enjoined the right,
forbade the wrong,
and serve Allah sincerely until death came upon you.
Peace be upon you, O Abu’l-Hasan.

Allah’s mercy and blessings be upon you.

You may then throw yourself on the tomb and say the following supplicatory prayer:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peace be upon you, O Abu’l-Hasan.</td>
<td>آلسلام عليّك يا باب الحسن.</td>
</tr>
<tr>
<td>Allah’s mercy and blessings be upon you.</td>
<td>الحسن ورحمة الله وبركاته.</td>
</tr>
<tr>
<td>You may then throw yourself on the tomb and say the</td>
<td>اتناك اليقين.</td>
</tr>
<tr>
<td>following supplicatory prayer:</td>
<td>اسلام الله إليك صمدت من رضي.</td>
</tr>
<tr>
<td></td>
<td>وقفت علينا أبلاً رجاء.</td>
</tr>
<tr>
<td></td>
<td>رحمةك.</td>
</tr>
<tr>
<td></td>
<td>فلا تخيبني ولا ترديني.</td>
</tr>
<tr>
<td></td>
<td>زيارة قضاء حاجتي.</td>
</tr>
<tr>
<td></td>
<td>وأرحم تقلبي على فبر.</td>
</tr>
<tr>
<td></td>
<td>ابن اخي رسولك.</td>
</tr>
<tr>
<td></td>
<td>صلى الله عليه وآله.</td>
</tr>
<tr>
<td></td>
<td>يا بي انت ومي يا مولاي.</td>
</tr>
<tr>
<td></td>
<td>اتبينك رائراً وافداً.</td>
</tr>
<tr>
<td></td>
<td>عايناً ماما جنيت على نفسك.</td>
</tr>
<tr>
<td></td>
<td>وأحتسبت على ظهري.</td>
</tr>
<tr>
<td></td>
<td>فكنا لي شافعا إلى الله.</td>
</tr>
<tr>
<td></td>
<td>يوم فقري وفقيتي.</td>
</tr>
<tr>
<td></td>
<td>فلك عند الله مقام محمود.</td>
</tr>
</tbody>
</table>
and you are worthy of regard with Him.

wa anta `indahū wajihun

You may then raise your right hand towards the sky, stretch out your left hand on the tomb, and say the following supplicatory prayer:

O Allah, I do seek nearness to You through bearing love for them and being loyal to them;

allāhumma innī ataqarrabu ilayka bihubbihim wa biwilāyatihim

I am loyal to the last of them in the same way as I am loyal to the first

atawallā ākhirahum bimā tawallaytu bihi awwalahum

and I repudiate any adherence to any one other than them.

wa abra'u min kulli walājatin dūnahum

O Allah, pour curses on those who have altered Your bounty,

allāhumma li`an alladhīna baddalū ni`mataka

suspected Your Prophet,

wattahamū nabiyyaka

denied Your signs,

wa jahadū bi`āyātika

scoffed at Your Imam,

wa sakhirū bi`imāmika

and placed the burden of the people upon the shoulders of Muhammad’s Household.

wa ḥamalū alnnāsah `alā aktāfī āli muḥammadin

O Allah, I do seek nearness to You through invoking curse on these peoples (i.e. the enemies of the Holy Prophet’s Household)

allāhumma innī ataqarrabu ilayka billa`nati `alayhim

and disavowing them in this world and the Hereafter, O All-beneficent Lord.

walbarā`ati minhum fi alddunyā wal-ākhirati yā rahmānu

You may turn to the side of the Imam’s feet and say the following words:

Allah’s blessings be upon you, O Abu’l-Hasan.

ṣallā allāhu `alayka yā abā alhasani

Allah’s blessings be upon your soul and body.

ṣallā allāhu `alā rūḥika wa badanika
You did act patiently and you are veracious and believed.

May Allah kill those who killed you with hands and tongues.

You may then earnestly invoke the curse of Allah on the slayers of the Commander of the Faithful (Imam `Ali), the slayers of Imams al-Hasan and al-Husayn, and all the slayers of the family members of the Holy Prophet.

You may then return to the side of the Imam’s head and offer a two-unit prayer in which you may recite Sūrah Yāsīn (No. 36) after Sūrah al-Fātiḥah in one unit and Sūrah al-Rahmān (No. 55) after Sūrah al-Fātiḥah in the other.

You may also pray and implore Almighty Allah as earnestly as possible.

You may also pray for yourself, your parents, and your brothers and sisters-in-faith as much as you can.

You may stay at the side of the Imam’s head as long as you wish, offering all your prayers there.

**Difference in a Statement**

The aforesaid form of ziyārah is in fact the most excellent. One of its statements has read:

...and scoffed at Your Imam... wa sakhirū bi‘imāmika

This statement has been quoted from the books of man-lā-yahdūrul-faqīh, ‘Uyūn Akhībār al-Riḍā, and the books of Allāmah al-Majlīsī.

The statement involved thus means that these persons mocked at the Imam whom You have appointed for them.

However, according to the book of Miṣbāḥ al-Zā‘īr, the statement is mentioned in this form:

...and scoffed at Your Days... wa sakhirū bi‘ayyāmika

This meaning is also accurate and may be more accurate than the earlier from various aspects.

The Days are the Holy Imams, peace be upon them, according to the report of Ṣaqr ibn Abī-Dalaf, which has been previously cited in the book (pp. 184, Vol. 1).
Invocation of Curse upon the Enemies

It is worth mentioning that invocation of Almighty Allah’s curse on the enemies of the Holy Imams can be said in any language or form. However, the most appropriate form may be the following, which is quoted from some validly reported supplications:

O Allah, pour curses on the slayers of the Commander of the Faithful,

O Allah, pour curses on the slayers of al-Hasan and al-Husayn, peace be upon them,

and the slayers of the members of Your Prophet’s Household.

O Allah, curse the enemies and slayers of Muhammad’s family members,

add up chastisement to the chastisement that You decide for them,

add up humility to the humility that You decide for them,

add up disgrace to the disgrace that You decide for them,

and add up ignominy to the ignominy that You decide for them.

O Allah, thrust them into Hellfire with disdainful thrusting,

cast them down in the painful torment of You with violent casting,

and drive them and their followers to Hell in groups.

Suppliatory prayer After Visiting Imam al-Ridha’s Tomb

In the book of Tuḥfat al-Zā’ir, Shaykh al-Mufid states that it is recommended to say the following suppliatory prayer after accomplishing the prayer of visiting Imam al-Ridha’s tomb:

O Allah, I beseech You, O Allah
Who is permanent in His kingdom,
selfsubsisting in His almighty,
obeyed in His authority,
unique in His pride,
one and only in the perpetuity of His intransience,

fair with His creatures,
knowing of His issue,
and noble in delaying His punishment.

O my God, my requests are aimed at You
and my hopes are addressed to You exclusively.
As to all items of goodness that You have granted me the success to attain,
it is You Who is my guide to them and my path towards them.

O Omnipotent Who cannot be thwarted by requests!
O All-encompassing to Whom desirous ones resort!
I have been always endued with bounties from You
and accustomed to receive conferrals and generosity from You.

I beseech You in the name of the omnipotence to which all things are applicable,
in the name of Your unstoppable decree that You may stop by the simplest entreaty,

and in the name of the look with which You looked at the mountains and they thus towered,

at the layers of the earth and they thus flattened,

at the heavens and they thus rose,

and at the seas and they thus gushed;

O He Who is too Majestic to have the human beings’ organs of sight

and Who is too Subtle to be comprehended by the finest line of thinking.

Whenever You, O my master, are praised, this is due to a bestowal of success that You grant and that requires (us) to praise You for it.

Whenever You are thanked for the least of Your favors, this requires (us) to thank You for this thanking of ours for You.

Then, at what time can Your bounties be calculated, O my God,

or can Your errands be recompensed, O my Lord,

or can Your favors be paid off, O my Master?

It is one of Your bounties that praisers praise You
and it is one of Your thankworthy acts that thankgivers thank You.

wa min shukrika yashkuru alshâkirûna

You are also the trusted for pardoning sins,

wa anta almu’ tamadu lîldhdhunûbi fi `afwika

the One Who stretches the wing of Your covering on the wrongdoers,

walnâshiru `alâ alkhâṭî‘îna janâha sitrika

and the One Who relieves from harm with Your Hand.

wa anta alkhâshifu lilâdurrî biyadika

Too many have been the sins that Your forbearance concealed until they became hidden

fakam min sayyi’atin akhfâhâ ẓâlimuka ḥattâ dakhilat

and too many are the good deeds that Your favoring multiplied until Your reward for them became massive.

wa ḥasanatin dâ` afahâ faḍluka hattâ `azumat ẓâlayhâ mujâzâtuka

You are too Majestic for us to anticipate anything from You save justice

jalalta an yuḥkâfa minka illâ al` adlu

and to desire for anything from You save good turn and favoring.

wa an yurjâ minka illâ al-ḥâsânu walfadlû

So, (please) endue me with the favors that are incumbent upon You on the basis of Your graciousness

famnun `alayya bimâ awjâbahû faḍluka

and do not disappoint me of that which is required by Your justice.

wa lâ takhdhulnî bimâ yahkumu bihî `adluka

My Master, if the earth knew about my sins, it would swallow me;

sayyîdî law `alimat al-arîdû bidhunûbi lasâkhat bî

if mountains knew about them, they would collapse on me;

aw aljibâlu lahaddatnî
if heavens knew about them, they would snatch me;
and if oceans knew about them, they would down me!
My Master! My Master! My Master!
My Lord! My Lord! My Lord!
Frequent has been my standing up in Your hospitality;
so, (please) do not deprive me of that which You have promised those who present themselves for praying You.

O Well-known by the cognitive ones!
O Served by the worshippers!
O Thanked by the thanksgiving!
O Present in the sessions of the mindful ones!
O Praised by the praisers of Him!
O Nearby to those who seek for Him!
O Described by those who profess His Oneness!
O Dearest of those who love Him!
O Aide of those who require Him!
O Purpose of those who turn to Him frequently!
O He save Whom none knows the hidden!
O He save Whom none fends off evil!
O He save Whom none manages the affairs!
O He save Whom none forgives sins!
O He save Whom none creates the created beings!
yā man lā yakhlūqu alkhalqa illā huwa

O He save Whom none brings down rain!
yā man lā yunazzilu alghaytha illā huwa

Pour down blessings upon Muhammad and Muḥammad’s Household
ṣallı ′alā muḥammadin wa ʿalī muḥammadin

and forgive me, O best of all forgivers.
waghfir lī yā khayra alghāfirīna

O my Lord, I do implore for Your forgiveness timidly.
rabbi innī astaghfiruka istighfāra ḥayā'in

I implore for Your forgiveness hopefully.
wa astaghfiruka istighfāra rajā'in

I implore for Your forgiveness turning to You frequently.
wa astaghfiruka istighfāra inābatīn

I implore for Your forgiveness desiring for You.
wa astaghfiruka istighfāra raghbātin

I implore for Your forgiveness, fearing You.
wa astaghfiruka istighfāra rāhabātin

I implore for Your forgiveness obediently.
wa astaghfiruka istighfāra tāʿātin

I implore for Your forgiveness having faith in You.
wa astaghfiruka istighfāra ṣāʿātin

I implore for Your forgiveness professing of You.
wa astaghfiruka istighfāra iqrārin
I implore for Your forgiveness sincerely.

wa astaghfiruka istighfāra

I implore for Your forgiveness piously.

wa astaghfiruka istighfāra taqwā

I implore for Your forgiveness, having full trust in You.

wa astaghfiruka istighfāra tawakkulin

I implore for Your forgiveness, showing submission to You.

wa astaghfiruka istighfāra dhillatin

I implore for Your forgiveness, dedicating all my acts to You

and fleeing from You towards You.

wa astaghfiruka istighfāra 'āmilin laka

hāribin minka ilayka

So, (please) pour down blessings upon Muhammad and Muḥammad’s Household and accept my and my parents’ repentance

faṣāli `alā muḥammadin wa āli muḥammadin

wa tub `alayya wa `alā wālidayya

through the means by which You did and will accept the repentance of all Your creatures.

bimā tubta wa tatūbu `alā jamī`i khalqi`a

O most merciful of all those who show mercy!

yā arhamal arrāḥimīna

O He Who is called the All-forgiving, the All-merciful.

yā man yusammā bilghafūri alrrāḥimī

O He Who is called the All-forgiving, the All-merciful.

yā man yusammā bilghafūri alrrāḥimī

O He Who is called the All-forgiving, the All-merciful.

yā man yusammā bilghafūri alrrāḥimī

Pour down blessings upon Muhammad and Muḥammad’s Household, accept my repentance,

salli `alā muḥammadin wa āli muḥammadin

waqbal tawbatī
purify my deed,  

appreciate my efforts,  

have mercy upon my imploration,  

do not interdict my voice,  

and do not frustrate my prayers.  

O Aide of those who seek aid!

And (please) convey my salutations and my prayers to my Leaders,

accept their intercession for me with You in all of that which I have asked You for,

deliver my present to them in a way befitting their status,

and multiply that for them in a way befitting You

with such folds that cannot be counted by anyone other than You.

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

May Allah bless the purest of the Messengers

Muhammad and his Immaculate Household.

AL-ZIYĀRAH AL-JAWĀDIYYAH

In his book of Biḥār al-Anwār, `Allāmah al-Majlisī has quoted another form of ziyārah of Imam al-Riḍā (`a), known as al-Ziyārah al-Jawādiyyah, from books of some ancient authors.

After mentioning this form of ziyārah, `Allāmah al-Majlisī said: You may now offer the two-unit prayer of ziyārah, say statements of glorification of Almighty Allah, and dedicate these as present to Imam al-Riḍā, peace be upon him. You may then say the following supplication:
O Allah, I beseech You, O Allah
Who is permanent in His kingdom...

Hence, he cited the aforesaid supplicatory prayer wholly.

Whenever one visits Imam al-Ridā (`a) with this form of ziyārah (i.e. al-Ziyārah al-Jawādiyyah), it is highly advised not to miss saying this supplicatory prayer after it.

**ANOTHER FORM OF ZIYĀRAH OF IMAM AL-RIDĀ**

Ibn Qawlawayh reported one of the Holy Imams (`a) to have said: When you reach the tomb of Imam al-Ridā (`a), you may say the following supplicatory words there:

O Allah, (please) send blessings upon `Al¢ the son of Mūsā,
the cordial, the well-pleased,
the Imam, the pious, the bright,
Your argument against whoever is above the earth and whoever is beneath the dust,
and the ever-truthful and martyr
with such blessings that are very much, perfect, purified, continuous, uninterrupted, and consecutive,
and with the best form of blessings that You have ever bestowed upon any of Your intimate servants.

ANOTHER FORM OF ZIYĀRAH OF IMAM AL-RIDĀ

In his book of al-Muqni`ih, Shaykh al-Mufid, reporting this form of ziyārah, has said:

After performing the ritual bathing of ziyārah and putting on the purest of your clothes, you may stop at the tomb of Imam al-Ridā (`a) and say the following words:
Peace be upon you, O Allah’s authority and son of His authority.

Peace be upon you, O Allah’s argument and son of His argument.

Peace be upon you, O leader to true guidance and firmest handle (of Islam).

Allah’s mercy and blessings be upon you.

I bear witness that you passed away carrying the same principles on which your immaculate fathers had passed away.

Allah’s blessings be upon them.

You never preferred blindness to true guidance and never slanted from right to wrong.

And you acted for the sake of Allah and His Messenger sincerely and fulfilled the trust.

May Allah reward you on behalf of Islam and its embracers with the most favorable reward.

I have come to you—may my father and mother be accepted as ransoms for you—visiting you, recognizing your right, declaring loyalty to your loyalists, and showing enmity towards your enemies.

So, intercede for me with your Lord.
You may then throw yourself at the tomb, kiss it, put your both cheeks on it, turn to the side of the Imam’s head, and say the following words:

**Peace be upon you, O my master,** alssalâmu `alayka yâ mawlâya

**O son of Allah’s Messenger.** yabna rasûli allâhi

**Allah’s mercy and blessings be upon you.** wa rahmatu allâhi wa barakâtuhû

**I bear witness that you are verily the guiding leader** ashadu annaka al-imâmû alhâdî

and the directing saint. walwaliyyu almurshidu

**I repudiate your enemies in the presence of Allah** abra’u ilâ allâhi min a`dî’ika

and seek nearness to Allah through declaring loyalty to you. wa ataqarrabu ilâ allâhi biwilâyatika

May Allah bless you. šallâ allâhu `alayka

**Allah’s mercy and blessings be upon you.** wa rahmatu allâhi wa barakâtuhû

---

You may then offer the two-unit prayer of ziyârah after which you may offer any prayers you wish.

You may then turn to the side of the Imam’s foot and pray Almighty Allah for anything you want.

---

**Ziyârah on Special Times**

A great reward is gained when Imam al-Riḍâ (‘a) is visited at the hours and on the occasions that are related to him, especially in the month of Rajab, on the twenty-third and twenty-fifth of Dhu’l-Qa‘dah, and on the sixth of Ramadân, as well as other days that are related to Imam al-Riḍâ (‘a), as has been previously detailed within the acts on these days mentioned in the previous section of this book.

---

**Bidding Farewell to Imam al-Riḍâ**

When you intend to leave and bid farewell to the Imam, you may say the same form, which has been cited for bidding farewell to the Holy Prophet (ṣ). This form is as follows:

Allah may not decide this compliment of me to be the last. lâ ja` alahû allâhu âkhira taslîmî `alayka

---
You may then add the following words:

Peace and Allah’s mercy and blessings be upon you, O Allah’s authority.

O Allah, (please) do not decide this visit to be the last of my visit to the son of Your Prophet and Your argument against Your creatures.

Include me with him in Your Paradise and involve me with him and with his group with the martyrs and the righteous ones; and excellent the companionship of these is.

I entrust you with Allah, ask Him to keep you under His custody, and invoke His blessings upon you.

We believe in Allah, in the Messenger, and in whatever you have come with and instructed. So, (please) write us down with those who bear witness.

Granting the Requests at Imam al-Riḍā’s Tomb

In this respect, it seems appropriate to mention a few matters, as follows:

First: According to an acceptable chain of authority, Imam `Alī al-Naqī (al-Hādī) is reported to have said, “Whoever has an urgent need to be granted by Almighty Allah, may visit the tomb of my grandfather al-Riḍā in Tūs and, after bathing himself, offer a two-unit prayer at the side of his head and mention his need in the supplication (qunūṭ) of the prayer. Doing so, his need will be granted unless it results in an act of disobedience to Him or a rupture of relations with the relatives. Verily, the place of his tomb is an area of Paradise. Any faithful believer who visits him will be saved from Hellfire and allowed to enter Paradise by Almighty Allah.”
Ṣalāt Ja`far at Imam al-Riḍā’s Tomb

Second: `Allāmah al-Majlisī has reported the following from a statement handwritten by the sublime Shaykh Ḥusayn ibn `Abd al-Ṣamad the father of Shaykh al-Bahā’i:

Shaykh Abūl-Tayyib Husayn ibn Ahmad al-Rāzī, the jurisprudent, has mentioned that whoever visits Imam al-Riḍā (‘a) or any other Imam and performs there the famous prayer known as Ṣalāt Ja`far, will have the reward of one who has gone on ritual hajj for thousand times, gone on ritual umrah for one thousand times, manumitted one thousand slaves for the sake of Allah, and participated in a holy war with a missioned Prophet one thousand times for each unit of prayer he performs. For each step that he makes, he will be granted the reward of one hundred times of going on ritual hajj and one hundred times of going on ritual umrah; and he will also gain the rewards of doing one hundred good deeds and one hundred punishable sins of him will be erased.

The method of Ṣalāt Ja`far has been previously cited in this book within the recommended acts on Fridays (pp. 160 of Vol. 1).

Imam al-Riḍā’s Journey to Khurāsān

Third: Muḥawwil al-Sajistānī is reported to have narrated the following:

When the official message of summoning Imam al-Riḍā (‘a) to be present in Khurāsān (to hold the new office of crown princeship) was received (by the governor of al-Madīnah), Imam al-Riḍā (‘a) entered the Prophet’s Mosque to bid farewell to the Holy Prophet (ṣ). He repeated this act many times at each of which he would return to the Holy Prophet’s tomb and raise his voice with weeping and wailing. At one of these times, I approached, greeted, and congratulated him for the new office. The Imam (‘a) greeted me back and said, “Visit me, for I will leave the vicinity of my grandfather, I will die in a strange land, and I will be buried next to Hārūn (the `Abbāsid ruler).”

Shaykh Yusuf ibn Ḥātam al-Shāmī, in his book of al-Durr al-Naẓīm, reported the following, on the authority of a group of companions, from Imam al-Riḍā (‘a):

“After I had prepared myself to leave al-Madīnah towards Khurāsān, I gathered all my dependants and ordered them to weep for me in my presence so that I would hear them. I then distributed twelve thousand dinars among them and said, “I will never come back to my dependants.” I then took Abū-Ja`far al-Jawād to the mosque, put his hand on the edge of the Holy Prophet’s tomb, asked him to stick himself to the tomb, and prayed Allah to make Allah’s Messenger guard him. I then ordered all my deputies and retinue to listen to and obey him and warned them against disobeying him, because he would be my representative among them.”

Sayyid `Abd al-Karīm ibn Ṭāwūs has reported that when al-Ma’mūn (the `Abbāsid ruler) ordered that Imam al-Riḍā (‘a) should leave al-Madīnah towards Khurāsān, the Imam took the way that led to al- Başrāh, not al-Kūfah. From al- Başrāh, the Imam headed towards Baghdad from the way of al-Kūfah. From Baghdad, the Imam headed towards the city of Qumm. When he entered this city, its people received him warmly and each one of them wanted the Imam to be his guest. However, the Imam referred the matter to his camel, saying, “My camel has been already ordered.” Hence, the camel headed for a certain house and sat at its door. The owner of this house had seen in dream that Imam al-Riḍā (‘a) would be his guest the next day.

Soon after that, this house became one of the high esteemed places. It has now become a renowned school.
The Golden Chain

Shaykh al-Ṣadūq has reported the following story from Ishāq ibn Rāhawayh:

When Abu'l-Ḥasan al-Riḍā (‘a) entered the city of Nayshābūr and then intended to leave it, the scholars of hadith of that city gathered around him and asked, “Will you leave us before you deliver to us a tradition (hadith) from which we may benefit?” Hence, the Imam, who was in a howdah, took his head out of the howdah and said:

I heard my father Mūsā ibn Ja`far saying:

I heard my father Ja`far ibn Muḥammad saying:

I heard my father Muḥammad ibn `Alī saying:

I heard my father `Alī ibn al-Ḥusayn saying:

I heard my father al-Ḥusayn ibn `Alī saying:

I heard my father the Commander of the Faithful `Alī ibn Abī-Ṭālib saying:

I heard the Messenger of Allah saying:

I heard (Archangel) Gabriel saying:

I heard Allah the Almighty and All-majestic saying:

There is no god save Allah; this is My fortress. Hence, whoever enters My fortress will be saved from My chastisement.

When the caravan moved for a few steps, the Imam (‘a) shouted at us:

This is contingent upon its conditions; and I am one of these conditions.

Abu’l-Ṣalt has reported that when Imam al-Riḍā, on his way to meet al-Ma’mūn, passed by the Red Village, some of the companions said to him, “O Son of Allah’s Messenger! It is midday. Shall we perform the prayer?” So, the Imam rode off and asked for some water to do the ritual ablution. When he was informed that they did not have any water with them, the Imam scratched the ground with his hand and a quantity of water, which was enough for him and his companions to do the ritual ablution with, gushed out from there. The trace of this water is still existent up to the present day.

When the Imam entered the city of Sanābād, he reclined to the mountain from which pots were made and prayed, “O Allah! Grant them benefits from this mountain and bless whatever is hewed from it.”
The Imam then ordered them to make some pots from the rocks of that mountain for him. He then said, "You may eat no food except that which is cooked in these pots." Since that day, people were attracted to this profession and the blessings of the Imam’s prayer have been noticed.

**Kings Visiting Imam al-Ridā’s Holy Shrine**

Fourth: The author of Maṭla` al-Shams (a book of history) has mentioned that Shah `Abbās I (AD 1588–1629) resided in Mashhad on the twenty-fifth of Dhu’l-Hijjah, AH 1006 after `Abd al-Raḥmān the Uzbek had robbed the holy shrine of Imam al-Ridā, leaving nothing except the golden fence. On the twenty-eighth of the same month, Shah `Abbās I headed towards the city of Harāt and brought back all the robbed things and arranged the affairs in that city. When he came back to Mashhad, he resided for a whole month during which he reconstructed the yard of Imam al-Ridā’s holy shrine, conferred upon the custodians of that holy place generously, and ended them with his kindness. When he returned to Iraq, he visited Khurāsān again in AH 1008 and spent the entire winter there. During this period, he had the honor of serving the holy shrine by himself.

**Reconstruction of the Holy Shrine**

Fulfilling the vow that he had made, Shah `Abbās I, in AH 1009, traveled to the holy shrine of Imam al-Ridā walking. He covered this long distance in twenty-eight days. When he arrived in Khurāsān, he ordered to enlarge the yard of the holy shrine. At that time, the entrance to the holy shrine was from the hall known as `Ālī Shīr’s Hall, which was an untidy hall to the end of one side of the holy shrine. Shah `Abbās I thus ordered the yard to be reconstructed in a way making this hall lie in its center. He then built another hall in the opposite side. He also built a central way that passed through the two gates of the yard and the hall and enrolled the city from its western gate to the eastern. He also dug out many springs and channels in the city. In the middle of this public central street, he dug a rivulet flowing to a big pond that he made in the center of the yard of the holy shrine to penetrate it towards the eastern side of the street.

The inscriptions found on these buildings were carved by Mīrzā Muḥammad Riḍā Ṣadr al-Kuttāb, `Ālī Riḍā al-`Abbāsī, and Muḥammad Riḍā al-Imāmī.

Shah `Abbās I also gilded the blessed dome, as is known from the inscription carved on this dome and reading the following: “In the Name of Allah; the All-beneficent, the All-merciful. This is one of the greatest successful matters that Allah the All-glorified has granted to the greatest Sultan, the lord of the Iranians, the owner of the Prophetic immaculate lineage and the `Alīd dazzling pedigree, who seeks blessings from the dust of the feet of the custodians of this Divinely purified shrine and the visitors of this Paradisiacal, shining garden, and who propagates the traditions of his infallible forefathers, the Safavid Sultan and the son of the Sultan, Abu’l-Muzaffar Shah `Abbās al-Husaynī al-Mūsawi Bahādir Khān who had the pleasure to walk on feet from the sultanate house in Isfahān to visit this most honorable sanctuary. He had the honor of gilding this dome from his purest money in AH 1010. This was finished in AH 1016.”

**Miracles shown in Imam al-Ridā’s Holy Shrine**

In his book of I`lām al-Warā bi-A`lām al-Hudā, al-Ṭabrisī, after mentioning some miracles of Imam al-Ridā (`a), states the following:

“The miraculous blessings of Imam al-Ridā’s holy shrine that were shown to people after his demise, as well as the signs and marvelous matters that the creatures saw in that place and to which the general and the elite people submitted and of which the dissidents and the
adherents (of him) confessed up to this day are too many to be counted. In that holy shrine, blind and leprous people were cured, prayers were responded, requests were granted, and intricate matters were relieved. We have certainly seen many examples of these miracles without doubt.”

In his book of Ithbát al-Hudát, the sublime Shaykh al-Hurr al-`Āmilî, after quoting the aforesaid statement of al-Tabrîsî, says the following:

“The author of this book, Muhammad ibn al-Hasan al-Hurr, says: I myself have seen many of such miracles as Shaykh al-Tabrîsî did and I have been certain of them as Shaykh al-Tabrîsî was. That was during my neighborhood of the holy shrine for twenty-six years. I have also heard about such miracles in such a certain way that it exceeds the uninterruptability of the chains of authority. I cannot remember that I would not be granted any request that I prayed for in this holy shrine. All praise be to Allah for so. However, because details of this topic are too lengthy to be mentioned in this book, I am resorting to mentioning a summary of it.”

Shaykh `Abbás al-Qummî, the author of this book, says: We do not need to mention the miraculous things that were shown from this sacred Paradisiacal place in the past and that have been taking place in every age. In Section Two of this book, within the recommended rites at the twenty-seventh night of Rajab, I have cited a discussion related to this topic.

Let us close up this chapter with mentioning a couple of poetic verses composed by al-Jâmi, praising Imam al-Riddâ (`a):

Peace be upon the family of Ṭâhâ and Yâsin.

Peace be upon the family of the Prophets.

Peace be upon a garden in which resided,
an Imam about whom kingship and religion are boasted.

Ziyarah of Imam al-Rida (a.s)[[1]]

It is highly advisable to visit the Holy Shrine of Imam al-Rida (a.s) in Rajab, since it enjoys a special rank in this month:

Whenever you intend to visit Imam al-Rida (a.s) in Tus, then perform the ritual bath before you leave your house (at your hometown) and say the following while you are performing the ritual bath:

O God! Please cleanse me, and cleanse my heart! (Please) ‘expand my breast’,

and let Thy praise and eulogy flow out from my tongue

since indeed there is no power but in Thee.
O God! Please establish it as a means of cleansing and treatment for me.

اللَّهُمَّ اجْعَلْهُ لِي طَهُورًا وَشَفَاءً

Say the following as you leave your house:

In the name of God, the Beneficent, the Merciful.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God. By God,

بِسْمِ اللهِ، وَبِاللَّهِ،

I turn to God and towards the son of God’s Prophet.

وَإِلَيْ اللهِ، وَإِلَيْ ابْنِ رَسُولِ اللهِ

God suffices me, and I rely on God.

حَسْبِيُ اللَّهُ، تَوْكِلَتْ عَلَى اللَّهِ

O God! I have set out to Thee. And I have directed toward You,

اللَّهَمَّ إِلَيْكَ تَوجَهْتُ، وَإِلَيْكَ قَضَدتَ

And I have decided (to get) what is near Thee.

وَمَا عَندَكَ أَرْكَانَ

When you go out stop at the door of your house and say:

O God! I have turned my face towards Thee.

اللَّهَمَّ إِلَيْكَ وَجَهَتْ وَجَهِي، وَعَلَّيْكَ خَلَفَتْ أَهْلِي وَمَالِي

And I have left behind my family, wealth and whatever Thee have granted me.

وَاللَّهَمَّ إِلَيْكَ خَلَفَتْنِي وَلَدَي وَمَا خَوْلَتْنِي،

I have trusted Thee. Then (please) do not turn me into a loser, O the One who would not make a loser anyone whom Thee wish, and will not ruin whatever he possesses.

وَبِيَكَ وَقُتْتُ فَلا تَحْيِبْنِي يَا مَنْ لَا يَحْيَبُ مِنْ أَرَادَهُ،

Blessings be upon Muhammad and Muhammad’s Household.

وَسَلِّ الْيَلِدَ وَمَا خَوْلَتْنِي

And (please) guard me under Thy custody since nothing that Thee guard gets ruined.

وَاحْفَظْنِي يَحْفِظَكَ فَإِنَّهُ لَا يَضِيعُ مِنْ حَفْظَتَهُ

Then whenever you want to go to visit, perform the ritual bathing and while you are bathing say:

O God! Please cleanse me,

اللَّهَمَّ تَهْرِيرَي
and cleanse my heart!

(Please) ‘expand my breast’;

and let Thy praise, love and eulogy flow out from my tongue

since indeed there is no power but in Thee.

I have indeed realized that the strength of my religion depends upon my submission to Thy decrees,

and the following of Thy Prophet’s traditions,

and bearing witness (to this) for all Thy creatures.

O God! Please establish it as a means of healing for me, and as a light,

since Thee are capable of all things.

Then put on your cleanest clothes.

Walk with bare feet, with calmness, dignity, exaltation, acclamation and glorification of God;

that is, you may repeat the following statements:

Allah is the Most Great

There is no god save Allah

All glory be to Allah

All praise be to Allah

Take short steps and while you are entering (the holy shrine) say:

In the name of God, the Beneficent, the Merciful.

In the name of God and by God

and to the nation of God’s Prophet: God’s blessings be upon him and his Household.

I bear witness that there is no god but Allah. He is One and He has no partners.
And I bear witness that Muhammad is His Servant and His Messenger.

And I bear witness that Ali is God’s friend.

Then walk until you stop at his tomb. Then face him by turning your back towards the Qibla (prayer direction) and say:

I bear witness that there is no god but God, the One; and there are no partners for Him.

I bear witness that Muhammad is His Servant and His Messenger.

Verily, he is the Master of all those of old and those of later times.

Verily, he is the Master of the Prophets and the Messengers.

O God! God’s Blessings be upon Muhammad Thy Servant; Thy Messenger,

Thy Prophet and the Master of all Thy creatures

blessings that no one but Thee can measure.

O God! God’s blessings be upon the Commander of the Faithful `Ale ibn Abe-Talib,

Thy servant, the brother of Thy Messenger, whom Thou elected by Thy Knowledge, whom Thou established as a guide (to show the right...
path) to those of Thy creatures,
and as evidence for those whom Thou appointed to (deliver) Thy Message.

And he managed the affairs of the religion according to Thy (system of) justice, and applied Thy Judgments (to settle the issues which cropped up) among the people whom Thee predominated thereon.

And also God’s mercy and blessings be upon him.

O God! (Please) send blessings upon Fatimah, the daughter of Thy Prophet, the wife of Thy friend, the mother of the two grandsons, al-Hasan and al-Husayn, the Masters of Youth in Heaven.

She is clean, immaculate, purified, pious, pure, content, sinless the Doyenne of all the Women of Heaven blessings which no one but Thee can measure.

O God! (Please) send blessings upon al-Hasan and al-Husayn; the two grandsons of Thy Prophet, the Masters of Youth in Heaven;

from creation, and as evidence for those whom Thou appointed to (deliver) Thy Message.

And he managed the affairs of the religion according to Thy (system of) justice, and applied Thy Judgments (to settle the issues which cropped up) among the people whom Thee predominated thereon.

And also God’s mercy and blessings be upon him.

O God! (Please) send blessings upon Fatimah, the daughter of Thy Prophet, the wife of Thy friend, the mother of the two grandsons, al-Hasan and al-Husayn, the Masters of Youth in Heaven.

She is clean, immaculate, purified, pious, pure, content, sinless the Doyenne of all the Women of Heaven blessings which no one but Thee can measure.

O God! (Please) send blessings upon al-Hasan and al-Husayn; the two grandsons of Thy Prophet, the Masters of Youth in Heaven;
Thy two established authorities among Thy creatures:

And they are established as two proofs for those whom Thou appointed them to (deliver) Thy Message to.

And they are the two who managed the affairs of the religion according to Thy (system of) justice,

and applied Thy Judgments (to settle the issues which cropped up) among Thy creatures.

O God! (Please) send blessings upon `Ale ibn al-Husayn, Thy servant, Thy established authority among Thy creatures

and as proof for those to whom Thee appointed him to (deliver) Thy Message to.

And he managed the affairs of the religion according to Thy (system of) justice, and applied Thy Judgments (to settle the issues which cropped up) among Thy creatures. He is the Master of the Worshippers.

O God! (Please) send blessings upon Muhammad bin `Ale - Thy servant; Thy representative on Earth;

and the dissector of the Knowledge of the Prophets.

O God! (Please) send blessings upon Ja`far ibn Muhammad as-Sadiq (the veracious) – Thy servant;

the defender of Thy religion;

and Thy proof for all Thy creatures. He is the truthful, and the righteous.

O God! (Please) send blessings upon Musa ibn Ja`far - Thy devoted

al-qa`im fî khâlqika

wad-dalelayni `ala man ba`attha bi-risalatika

wa-dayyanayid-den bi-adlika

wa-faslay qaza`ika bayna khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.

allahumma salli `ala `aliyyib-ni `abdikal-qa`im `imi fe khâlqika

wad-daleli `ala man ba`attha bi-risalatika

wa-dayyanid-den bi-adlika

wa-fasli qaza`ika bayna khâlqika sayyidil-`abiden.
O God! (Please) send blessings upon `Ale ibn Musa al-Riza–the absolute model of contentment – Thy devoted servant; the defender of Thy religion; Thy established authority of Thy justice; Thy call to Thy religion and the religion of his truthful forefathers. The blessings that no one but Thee can measure.

O God! (Please) send blessings upon Muhammad ibn `Ale - Thy servant; Thy established authority defending Thy decree, Thy established authority over Thy creatures, Thy witness for Thy creatures, Thy spokesman among Thy creatures, Thy proof acting on behalf of Thy creatures, Thy proof of contentment among Thy creatures, Thy proof of the absolute model of contentment among Thy creatures, Thy proof of Thy justice among Thy creatures, Thy proof acting on behalf of Thy Prophet among Thy creatures, Thy witness for Thy creatures.

Thy spokesman among Thy creatures, Thy proof of contentment among Thy creatures, Thy proof of the absolute model of contentment among Thy creatures, Thy proof of Thy justice among Thy creatures, Thy proof acting on behalf of Thy Prophet among Thy creatures, Thy witness for Thy creatures.
the exclusive (receiver) of Thy munificence.

He is the caller to Thy obedience and obedience to Thy Prophet. May Thou send blessings upon them all.

O God! (Please) send blessings to Thy proof; Thy friend;

Thy established authority over Thy creatures:

Blessings so perfect, developed and lasting by which Thee may expedite his arrival and make him victorious.

And make us accompany him in this world and the Hereafter.

O God! I seek Thy nearness through my love for them.

I am friends with their friends

and oppose their enemies.

Therefore grant me the good of this world and the Hereafter on their account.

And on their account, fend off the evils of this world and the Hereafter from me, and the dreadful fright on the Judgment Day.

Then you sit near the position of his head and say the following:

Peace be upon you! O the friend of God!

Peace be upon you! O the proof of God!

Peace be upon you! O the light of God in the darkness of the Earth!

马云霄 transcript:
Peace be upon you! O the pillar of the religion!

Peace be upon you! O the inheritor of Adam - chosen by God!

Peace be upon you! O the inheritor of Noah - the Prophet of God!

Peace be upon you! O the inheritor of Abraham - the friend of God!

Peace be upon you! O the inheritor of Ishmael - the offering to God!

Peace be upon you! O the inheritor of Moses - the interlocutor of God!

Peace be upon you! O the inheritor of Jesus - the spirit of God!

Peace be upon you! O the inheritor of Muhammad - the Prophet of God!

Peace be upon you! O the inheritor of the Commander of the Faithful

Peace be upon you! O the inheritor of Fatimah al-Zahra’!

Peace be upon you! O the inheritor of al-Hasan and al-Husayn

Peace be upon you! O the inheritor of `Ale ibn al-Husayn; the adornment of the Masters of Youth in Paradise!

Peace be upon you! O the inheritor of `Ale the friend of God and the Testamentary Trustee of the Messenger of the Lord of the worlds!
worshippers!

Peace be upon you! O the inheritor of Muhammad ibn `Ale - the dissector versed in the knowledge of those of old and those of later times!

Peace be upon you! O the inheritor of Ja`far ibn Muhammad the veracious, the virtuous!

Peace be upon you! O the virtuous and pious trustee!

Peace be upon you!

I bear witness that it was indeed you who established prayers, paid the alms-tax, commanded to do right, admonished against doing wrong and sincerely served God until what is sure to come happened to you.

O Abu'l-Hasan (Imam al-Riza (a.s))!
Peace be upon you! And the grace of God and His blessings be upon you,

For He is indeed worthy of all praise, full of all glory.

May God’s curse be upon the people who murdered you!

May God’s curse be upon the people who oppressed you!

May God’s curse be upon the people who established the foundations of oppression, tyranny and innovation against you—members of the Household (of the

Ben al-husayni zayni-qul-i, salamu `alayka ya waritha muhammadib-ni `allyyin baqiri `ilmil-awwalena wal-akhirena,

as-salamu `alayka ya waritha ja`farib-ni muhammadinis-sadiqil-barri,

as-salamu `alayka ya waritha musab-ni ja`far.

as-salamu `alayka ayyuhas-sidqush-shahedu,

as-salamu `alayka ayyuhal-wasiyyul-barrut-taqiyu,

as-salamu `alayk

ashhadu annaka qad aqamtas-salata wa-ataytaz-zakata

wa-amarta bil-ma`rufi

wa-nahayta `anil-munkari

wa-`abadtal-laha mukhlsan hatta atakal-yaqen.

as-salamu `alayka ya abal-hasani wa-rahmatul-lahi wa-barakatuh,

innahu hamedun majed.

la `anal-lahu ummatan qatalatka,

la `anal-lahu ummatan zalamatka,

la`anal-lahu ummatan assasat asasaz-zulmi wal-jawri wal-bizati `alaykum ahlal-bayt.
Then you touch the tomb and say:

O God! I set out towards Thee from my homeland, and passed through many towns with the hope of receiving Thy mercy. Please do not disappoint me, and do not send me back without having my needs fulfilled. Have mercy upon my turning towards the tomb of the son of Thy Messenger's brother.

May Thy blessings be upon him and his Household.

O my Master! May my parents be your ransom! I have come to visit you and I have arrived. I seek refuge in you from whatever crimes I have committed against myself the burden of which I carry on my back. Then (please) intercede with God on my behalf on the Day of my poverty and destitution as you enjoy an especial praiseworthy position in the presence of God.

He considers you to be an eminent man.

Then you raise your right hand up and extend your left hand towards the tomb and say:
and avoid any intimate friendship with anyone but them.

My God! (Please) curse those who altered Thy blessings,

accused Thy Prophet,

denied Thy verses,

mocked Thy appointed leader,

and placed the burden of the people upon the shoulders of the members of the Household of Muhammad (a.s).

O God! I seek Thy nearness by cursing them (your enemies), and by staying away from them in this world and in the Hereafter, O the Beneficent!

Then you turn towards the position of his feet and say:

O Abu’l-Hasan! May God’s blessings be upon you!

May God’s blessings be upon your soul and your body!

You persevered. You were truthful and your truthfulness has been confirmed.

May God curse whoever martyred you with his hands and tongue.

Then supplicate and curse the murderer of the Commander of the Faithful (a.s) and the murderers of al-Hasan (a.s), al-Husayn (a.s) and all those who murdered the members of the Household of the God’s Messenger (a.s). Then turn towards the position of his head from behind his back and offer two units of prayers. Recite the chapters al-Fatihah (No. 1) and Yasen (No. 36) in the first
unit, and recite the chapters *al-Fatihah* and *al-Rahman* (No. 55) in the second unit. But if you have not memorized them recite the chapter *al-Tawhed* (No. 112) in both units. And pray for the believing men and women, and especially pray for your parents. Also make an effort to say supplications, cry, and pray a lot for yourself, your parents and all your brethren. And stay near the position of his head as much as you wish. And you must say your prayers at the tomb.

[1] This form of Ziyārah is translated by Dr. Ali Peiravi.