COMPREHENSIVE FORMS OF ZIYARAH OF AHLULBAYT (AS) FROM MAFATIH /BAQIYATUS SALEHAT

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Links ->  Ziarat Aimatul Momineen  |  Ziarat of Ahlulbayt(as) friday  |  Ameenulah  |  Ziarat Ale Yasin  |  Other Ziarats
The Major Comprehensive Form of Ziyarah (al-Ziyarah al-Jamiah al-Kabirah)

Explanatory Translation | Exegesis pdf book | Commentary lectures

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-yaḍuruhul-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-yaḍuruhul-faqīh and Ḫūn Akhba‘r al-Ridā as follows: Mūsā ibn Ṭabdūlah al-Nakha‘ī is reported to have asked Imam Ṭal‘ al-Ḥādi (‘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

I bear witness that there is no god save Allah,

ashhadu an lā ilāha illā allāhu

One and Only and having no partner;

waḥdahū lā sharīka lahu

and I bear witness that Muhammad,

wa ashhadu anna muḥammadan

may Allah send blessings upon him and his Household,

ṣallā allāhu `alayhi wa alîhi

is His servant and messenger.

`abduhū wa rasūlushu

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

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. After that, you should say the following:

Peace be upon you, O Household of Prophethood,

alssalāmu `alaykum yā ahla bayti alnnubuwati

location of the Divine mission,

wa mawi`a alrris¡lati

destination of the Divine revelation,

wa mahbi$a alwa`yi

core of mercy,

wa ma` dina alrrahmati

hoarders of knowledge,

wa khuzz¡na al`ilmi

ultimate degree of forbearance,

wa muntah¡ al`ilmi

origins of generosity,

wa u$ula alkarami

leaders of all nations,

wa qádata al-umami

sustainers of bounties,

wa awliy¡`a alnni`ami

wَأْتِرَةُ ﱡذَٰلِكَ الْأَرْضَ وَمُنَابِئَ الْأَمْرِ
foundations of the dutiful, wa `anâsîra al-abrâri
pillars of the upright, wa da`î`ima al-akhyâri
maintainers of the servants (of Allah), wa sâsata al`ibâdi
props of the lands, wa arkâna albilâdi
doors to true faith, wa abwâba al-¢mânî
trustees of the All-beneficent (Allah), wa umanâ`a alarrâh mâni
descendants of the Prophets, wa sulâlata alnnabiyyîna
choice of the Messengers, wa şafwata almursalîna
and offspring of the select of the Lord of the worlds.
Allah’s mercy and blessings, too, be upon you (all).
Peace be upon the directors of right guidance, alssalâm `alâ a`immati alhudâ
the lanterns in darkness, wa maşâbîhi alddujâ
the patterns of piety, wa a`lîmi alttuqâ
the owners of understanding, wa dhawi alnnuhâ
the endued with thought, wa ulî albhijâ
the havens for the peoples, wa kahfi alwarâ
the inheritors of the Prophets, wa warathati al-anbiyâ`i
the perfect specimen, walmathali al-a`lâ
the most excellent call, waldda` wati alhusnâ
and the arguments of Allah against the inhabitants of the world, wa ḥujaji allâhi `alâ ahli alddunyâ
the Hereafter, and the former world.
Allah’s mercy and blessings, too, be upon you (all).
Peace be upon the exponents of the recognition of Allah, alssalâm `alâ ma`âlîlî ma`rifati allâhi
the centers of Allah’s blessing, wa ma`âdini hikmati allâhi
the essence of Allah’s wisdom, wa masâkini barakati allâhi
the keepers of Allah’s secrets, wa hafazati sirri allâhi
the bearers of Allah’s Book, wa hamalati kitâbi allâhi
the successors of Allah’s Prophet, wa awsiyâ`i nabiyyî allâhi

وصُفْوَةَ الْمُرْسَلِينَ
وَعِتْرَةَ خَيْرَةِ رَبِّ الْعَالَمِينَ
وُرَحْمَةُ الَّهَ وَبِرَكَانَهُ
السَّلاَمُ عَلَى أُنْمَى الْهَدَّى
وَمَصَابِيحُ الدِّجِّي
وَأَعْلَامَ الْعَفِّي
وَذَوِي الْنَّهَى
وَأَوْلِي الْحَجِّي
وُكِهْفُ الْوُرَى
وَوَرَثَةُ الْأَثَّبِياء
وَالْمِثْلُ الْأَعْلَى
وَالْدَعَةِ الْحَسَنِيَّ
وُحِيَّجُ الَّهُ عَلَى أُهِلِ الدُّنِيَا
وَالْأَخْرَىَّ وَالأَوَّلِيَّ
وُرَحْمَةُ الَّهَ وَبِرَكَانَهُ
السَّلَامُ عَلَى مَخَالِ مَعْرِفَةِ الَّهِ
وُمَسَاسِنِ بِرَكَةِ الَّهِ
وَمَعَاذِنِ حَكْمَةِ الَّهِ
وُحَفَظَةِ سَرِ الَّهِ
وَحَمْلَةِ كَتَابِ الَّهِ
and the progeny of Allah’s Messenger,
may Allah send blessings upon him and his Household.
Allah’s mercy and blessings, too, be upon them.
Peace be upon the callers to Allah,
the leaders to Allah’s pleasure,
the abiders by Allah’s decree,
the perfect in love for Allah,
the sincere in professing Allah’s Oneness,
the manifesters of Allah’s orders and prohibitions,
and Allah’s honored bondmen
who speak not until He has spoken
and act by His command.
Allah’s mercy and blessings, too, be upon them.
Peace be upon the Imams, the heralds,
the leaders, the guides,
the chiefs, the authorities,
the defenders, the protectors,
the people of the Reminder (i.e. the Qur’în),
the men in authority,
the left ones by Allah, His select,
His party, the case of His knowledge
His argument, His path,
His light, and His proof.
Allah’s mercy and blessings, too, be upon them.
I bear witness that there is no god save Allah;
One and Only and having no partner with Him
just as Allah has testified to His
and the progeny of Allah's Messenger,
would be upon him and his Household.
Allah’s mercy and blessings, too, be upon them.
Peace be upon the callers to Allah,
the leaders to Allah’s pleasure,
the abiders by Allah’s decree,
the perfect in love for Allah,
the sincere in love for Allah's Oneness,
the manifesters of Allah’s orders and prohibitions,
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the men in authority,
the left ones by Allah, His select,
His party, the case of His knowledge
His argument, His path,
His light, and His proof.
Allah’s mercy and blessings, too, be upon them.
I bear witness that there is no god save Allah;
One and Only and having no partner with Him
just as Allah has testified to His
to which His angels
testify.

There is no god save Him; the Almighty, the All-wise.

I also bear witness that
Mu'ammad is His elect servant
and His approved Messenger.
He sent him with right guidance
and with the Religion of truth
that He may cause it to prevail
over all religions
however much the idol-worshippers may be averse.
I also bear witness that you all
are the Imams, rightly guiding,
well-guided, infallible,
highly revered, drawn near (to Allah),
pious, veracious,
well-chosen, obedient to Allah,
establishing His rule,
putting into practice His will,
and winning His honoring.

He chose you on account of His
(eternal) knowledge,
approved of you to maintain His
unseen knowledge,
selected you to keep His secret,
decided on you by means of His
omnipotence,
equipped you with His guidance,
distinguished you with His clear
proofs,
chose you to hold His Light,
supported you with His Holy
spirit,
and accepted you as vicegerents
in His lands,
arguments against His beings,
supporters of His religion,
keepers of His secret, wa ḥafazatun lisanirrihi
hoarders of His knowledge, wa khazatun li`ilmihī
stores of His wisdom, wa mustawdan `an lihikmatihi
interpreters of His revelation, wa tarajimatan liwa`yihi
pillars of the profession of His Oneness, wa arkānan litawḥidihī
witnesses on His creatures, wa shuhadā’ā `alā khalqihi
signs for His servants, wa a`īman li`ibdihi
torches in His lands, wa manāran fi biladhihi
and directors to His path. wa adillā’ā `alā širātihi

Allah has preserved you against slips, `asamakum allāhu min alzzalali
secured you against seditious matters, wa āmanakum min alfitani
purified you from dirt, wa ṭahharakum min alddanasi
removed away from you uncleanness, wa adhhaba `ankum alrijsa
and purified you with a thorough purifying. wa ṭahharakum tathīran
So, you have glorified His majesty, fa`azzamtum jalālahū
declared great His magnificence, wa akbartum sha`nahū
glorified His nobility, wa majjadmut karamahū
perpetuated mentioning Him, wa adamtum dhikrahū
consolidated His covenant, wa wakkadtum mithqahū
made firm your pledge of obedience to Him, wa ahkadmum `aqda ū atihi
acted sincerely to Him privately and publicly, wa naṣahntum lahu fī alssirri wa`l`alaniyati
called unto His way wa da`awtum ilā sabilihi
with wisdom and fair admonition, bilhikmati walmaw`i`izati alhasanati
sacrificed yourselves for the sake of attaining His pleasure, wa badhaltum anfusakum fī mardāthihi
acted patiently towards what has befallen you for His sake, wa šabartum `alā mà ašābakum fī janbihi
performed the prayers, wa aqamtum alṣalāta
defrayed the poor-rate, wa ataytum alzzakāta
enjoined the right, wa amartum bilma`rūfi
forbade the wrong, wa nahaytum `an almunkari
and strived in the way of Allah as exactly as striving should be wa jāhadtum fi allāhi ḥaqqa jihādihī
until you made known His call, ḥattā a`lantum da`watahū
rendered clear His obligations, wa bayyantum farā`iḍahū
executed His provisions, wa aqamtum ḥudūdahū
propagated for the enacted laws of Him, wa nashartum sharā`i`a aḥkāmihī
acted out His rules, wa sanantum sunnatahū
attained His pleasure through carrying out all these matters, wa širtum fi dhālika minhu ilā alridā
surrendered to His will, wa sallantum lahū alqadā`a
and confirmed the truth of the past Messengers of Him. wa šaddaqtm min rusulihī man madā
Therefore, whoever forsakes you is apostate, falrāghibu `ankum māriqun
whoever adheres to you will attain the destination, wallāzimum lakum lāhiqun
and whoever fails to carry out the duties towards you will perish. walmuqāssiru fi ḥaqqikum zāhiqun
Verily, the truth is always with you, amid you, walḥaqqu ma`akum wa fikum
from you, and to you. wa minkum wa ilaykum
You are the people and the core of it (i.e. the truth). wa antum ahlūhū wa ma` dinuhū
The inheritance of Prophethood is with you. wa mirāthu alnnubuwwati `indakum
The ultimate destination of the creatures is to you. wa iyābu alkhalqi ilaykum
Calling them to account is your mission. wa ḥisābhum `alaykum
Decisive speech is with you. wa fašlu alkiṭābi `indakum
The verses of Allah is in your possession. wa āyātu allāhi ladaykum
His unavoidable decrees rely upon you. wa `azā`īmuhū fikum
His light and proof are with you. wa nūruhū wa burhānuhū `indakum
His authority is to you. wa amruhū ilaykum
Whoever declares loyalty to you has in fact declared loyalty to Allah, man wālākum faqad wālā allāha
whoever shows enmity towards wa man `ādākum faqad `ādā
Allah has in fact shown enmity towards Allah,

whoever loves you has in fact loved Allah,

whoever hates you has in fact hated Allah,

and whoever holds fast to you has in fact held fast to Allah.

You are the most straight path,

the witnesses of this abode of extinction,

the intercessors in the abode of permanence,

the connected mercy,

the stored sign,

the safeguarded deposit,

and the door with which people are put to test.

Whoever comes to will have been saved

but whoever refrains from joining you will have perished.

To Allah do you invite people,

towards him do you show the way,

in Him do you believe,

to Him do you submit,

upon His command do you act,

to His path do you direct,

and according to His saying do you judge.

Happy is he who is loyal to you,

desolate is he who forsakes you,

disappointed is he who denies you,

straying off is he who separates himself from you,

winner is he who adheres to you,

secured is he who resorts to you,

saved is he who gives credence to you,

and rightly guided is he who
As to whoever follows you, Paradise will be his abode.

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

He who denies you is unbeliever,
he who makes war against you is polytheist,
and he who objects to you will be in the lowest tier of the burning fire.

I bear witness that all the previous was pre-decided for you and it will continue in the future; and that your souls, your light, and your form are the same; blessed and purified,
and one of the other.

Allah created you as lights;-he who follows you,
As to whoever follows you, Paradise will be his abode.
and he who objects to you will be in the lowest tier of the burning fire.

I bear witness that all the previous was pre-decided for you and it will continue in the future; and that your souls, your light, and your form are the same; blessed and purified,
and one of the other.

Allah created you as lights; he who follows you,
As to whoever follows you, Paradise will be his abode.
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I bear witness that all the previous was pre-decided for you and it will continue in the future; and that your souls, your light, and your form are the same; blessed and purified,
and one of the other.

Allah created you as lights; he who follows you,
As to whoever follows you, Paradise will be his abode.
most principled place of the honored ones,

and the loftiest ranks of the Messengers

where none can ever reach you,

nor can anyone ever surpass you,

nor can anyone ever precede you,

no can anyone ever look forward to reaching your positions;

therefore, no archangel,

commissioned Prophet,

a veracious one, a martyr,

a knowledgeable one, an ignorant one,

an inferior, a superior,

a righteous believer,

a wicked sinner,

an obstinate tyrant,

a devilish rebel,

or any other witnessing being among these classes—all of those

were informed by Allah about the majesty of your issue,

the importance of your standing,

the greatness of your prestige,

the thoroughness of your illumination,

the honesty of your position,

the firmness of your stance,

the honor of your station and position with Him,

your upstanding reputation with Him,

your special position with Him,

and your close location to Him.

May my father, my mother,

may my father, my mother,
my kin, my property, and my family be ransoms for you.

I beseech Allah and I beseech you all to witness for me that I believe in you all and in that in which you believe, I renounce your enemies and whatever you renounce,

I am fully aware of your matter and of the deviation of those who oppose you, I am loyalist to you and to your loyalists, I hate your enemies and I show enmity towards them, I am at peace with those who make peace with you, I take the field against those who march against you, I accept as true that which you have decided as true, I prove false that which you have decided as false,

I am obedient to you, I recognize your right, I confess of your superiority, I preserve your knowledge, I take refuge under your protective shelter, I profess you, I believe in your coming back (to this world), I give credence to your return, I am awaiting your issue, I am expecting your rule, I take in your sayings, I carry out your orders, I take shelter in you, I make visits to you, I resort to and seek protection in
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,
and 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,
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first, and last of you;
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My heart is subservient to you,
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until Allah the All-exalted restores His religion to life through you,
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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,
apostatized from your (divinely commissioned) leadership,

"walmāriqina min wāliyatikum"

usurped your inheritance,

"walghāšibina liʾirthikum"

arisen doubts about you,

"alšešākkina fīkum"

and deviated from you,

"almunharifina `ankum"

and (I repudiate) any adherence to anyone other than you,

"wa min kulli walijatin dūnakum"

any obeyed one save you,

"wa kulli muṭāʾin siwākum"

and the leaders who call to Hellfire.

"wa min al-aʾimmati alladhīna yadʿūn ilā al-ʿamāri" / "fathabbataniya allāhu abadan mā āḥitū"

on loyalty to you,

"`alā muwālātikum"

love for you, and on your religion.

"wa mahabbatikum wa dīnikum"

May He grant me success in obedience to you,

"wa waffaqanʿ liṣṭāʿatikum"

endue me with your intercession,

"wa razaqanʿ shafāʾ atakum"

make me of the best of your loyalists

"wa jaʿ alāni min khīyāri mawālikum"

who carry out all that to which you have called,

"ältābiʿ ina limā daʾ awtum ilayhi"

and make me of those who are tracking your footsteps,

"wa jaʿ alāni mimman yaqtaṣṣu ᾀthārākum"

taking your path,

"wa yasluku sabilakum"

following your guidance,

"wa yahtadī bihudākum"

(and those who are) resurrected in your group,

"wa yuḥshaʿu fi zumratikum"

given the chance to appear again in your Return,

"wa yakirru fi rajʿ atikum"

given authority in your administration,

"wa yumallaku fi dawlatikum"

honored to live under your sound supervision,

"wa yusharrafu fi ᾀfiyātikum"

given power in your days,

"wa yumākkanu fi ayyāmikum"

and having their eyes delighted by seeing you in the morrow.

"wa taqirruʿ ᾀnyuḥū ghadān biruʿ yatikum"

May my father, mother,

"biʿābī antum wa ummī" / "wa nafsī wa ahlī wa mālī"

soul, family, and possessions be ransoms for you.

Whoever desires for Allah should begin with you,

"man arāda allāha badaʿa bikum"

whoever professes His Oneness should accept your instructions,

"wa man wahḥadhā huqib laʿankum"

and whoever heads for Him

"wa man qaṣadāhu tawwajjahā"
O my masters, I cannot count your merits
and I cannot attain the utmost of praise of you
and the utmost of the description of your actual value,
since you are the light of the upright ones,
the guides of the pious ones,
and the arguments of the Supreme Lord.
With you has Allah begun creation
and with you will He seal it.
For your sake does He pour down rain,
for your sake does He withhold
the heavens from falling on the earth except by His permission,
and out of consideration for you
does He dismiss agonies
and relieves harms.
In your possession is all that
which His Messengers brought
down
and with which His angels descended.
To your forefather was the Honest Spirit sent.
Allah has given you that which He has not given to any one all over
the worlds.
All highborn ones nod down their heads before your noble lineage,
all arrogant ones submit to the obedience to you,
all insolent oppressors succumb to your excellence,
all things are humiliated before you,
the earth has been lit up with your light,
and the winners have attained triumph due to their loyalty to you.
Through you can the way to Paradise be taken
and the ire of the All-beneficent is poured on whoever has denied

Translation:
O my masters, I cannot count your merits
should make you the means to Him.
and I cannot attain the utmost of praise of you
and the utmost of the description of your actual value,
since you are the light of the upright ones,
May my father, mother, soul, family, and possessions be ransoms for you.

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 names are called along with other names.

Your figures appear among other figures.

Your figures appear among other figures.

Your souls are among other souls.

Your souls are among other souls.

Your selves are among other selves.

Your selves are among other selves.

Your traditions are among other traditions.

Your traditions are among other traditions.

Your graves are among other graves.

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 superior your affairs are!

How majestic your stations are!

How Dependable your covenants are!

How Dependable your covenants are!

How truthful your promises are!

How truthful your promises are!

Your words are illumination.

Your words are illumination.

Your affairs are (leading to) orthodoxy.

Your affairs are (leading to) orthodoxy.

Your precepts are piety.

Your precepts are piety.

Your deeds are all good.

Your deeds are all good.

Your habits are charity.

Your habits are charity.

Your nature is generosity.

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,
May my father, mother, and soul be ransoms for you.

How shall I describe the excellence of your merits and define the beauty of your conferrals?

It is on account of you that Allah has pulled us out of degradation, removed from us the clutches of hardships, and saved us from the brink of the pit of perditions and from the Fire.

May my father, mother, and soul be ransoms for you.

Through our loyalty to your leadership, Allah has taught us the features of our religion and has set aright the spoiled items of our worldly lives.

Through our loyalty to your leadership, the Word has been perfected, the grace has become great, and the discord has turned into alliance.

Through our loyalty to your leadership, the obligatory obedience (to Allah) is accepted.

To you alone are the obligatory affection, the elevated ranks, the praiseworthy standing, the renowned station with Allah the Almighty and All-majestic, the topmost prestige, the supreme station, and the admitted intercession.

O our Lord, we believe in that which You have sent down and we follow the Messenger; so, write our names among those who bear witness.

Our Lord, cause not our hearts to stray after You have guided us,
and bestow upon us mercy from Your Presence.

Lo! You, only You, are the Bestower.

Glory be to our Lord

for in fact the promise of our Lord immediately takes effect.

O vicegerent of Allah! (41)

There stand between me and Allah the Almighty and All-majestic, sins that cannot be demolished except by attaining your satisfaction.

Therefore, [I beseech you] in the name of the One Who has entrusted you with His secret, assigned you to supervise the affairs of His creatures, and attached the obedience to Him with the obedience to you, to (please) endue me with the favor of absolving my sins and to be my intercessors,

for I am obedient to you.

He who obeys you has in fact obeyed Allah,

who disobeys you has in fact disobeyed Allah,

who loves you has in fact loved Allah,

and who hates you has in fact hated Allah.

O Allah, had I known interceders that are closer to You than Mu'ammad and his Household the virtuous and pious Imams, I would have chosen them as my intercessors.

So, [I beseech You] in the name of their Right that You have made obligatory upon You, (please) include me with the group of those who recognize their Right and them and with the assembly of those who are shown mercy owing to their (i.e. Mu'ammad and his Household) intercession.

Verily, You are the most merciful of all those who show mercy.

May Allah send blessings upon Mu'ammad and his immaculate
and send His thorough peace upon them.

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

Shaykh al-Tūsī, too, has mentioned this form of ziyyarah in his book of Tahdīb al-Ahkām 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 Ahmad the son of Sayyid Ḥāshim the son of Sayyid Ḥasan al-Mūsawi 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 Ahmad 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 Ahmad 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 Ahmad himself, although I deemed Shaykh al-Rashtī too respectable to distort any part of the story.

A few months ago, I met Sayyid Ahmad by accident in the city of al-Kāzimiyah. 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 Ahmad 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 Hājj Ṣafar `Alī al-Tabrīzī, the famous merchant, and had to stay there with bewilderment, because I could not find a caravan to join. Hājj Jabbār al-Sadāhī al-Isbahānī, the pioneer, prepared for a caravan to the city of Tarābūz; 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 Hājj Jabbār had arisen their desires to accompany me. These three men were Hājj Bāqir al-Tabrīzī, a well-known personality who would perform this ritual pilgrimage on behalf of someone else, Hājj Sayyid Husayn al-Tabrīzī, a merchant, and a third man called Hájj `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 Tarābūz.

In one of the stations between these two cities, Hājj 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 `Âshūrā`."

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 `Âshūrā` 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 `Âshūrā`, Ziyārah of `Âshūrā`, Ziyārah of `Âshūrā`?" He also repeated it three time.

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

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-yahduruhul-faqīh, Shaykh al-Šadūq has reported that Imam al-Ridā (`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:  

Peace be upon Allah's friends and well-chosen ones!

Peace be upon Allah's trustees and beloved ones!

Peace be upon Allah's supporters and representatives!

Peace be upon the centers of the recognition of Allah!

Peace be upon the places of mentioning Allah!

Peace be upon the demonstrators of Allah's orders and prohibitions!

Peace be upon the callers to Allah!

Peace be upon those settling down at Allah's pleasure!

Peace be upon those obeying Allah sincerely!

Peace be upon those guiding to Allah!

Peace be upon those the loyalty to whom is loyalty to Allah,

the hospitality towards whom is hostility towards Allah,

the recognition of whom is recognition of Allah,

ignorance of whom is ignorance of Allah,

sticking to whom is sticking to Allah,

and abandonment of whom is abandonment of Allah the Almighty and All-majestic.

And I call Allah to witness that I am at peace with those with whom you are at peace and at war with those with whom you are at war.

I believe in your secret and open affairs

and I am relegating all that to you.

May Allah curse the enemy of Muhammad's Household,

including the jinn and mankind,

and I disavow them in the presence of Allah.

May Allah bless Muhammad and his Household.
This form of ziyārah has been mentioned in the books of al-Kāfī, Tahdīb al-Ahkām, 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 hadīth, 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-Darrāb 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 al-raḥmānī al-raḥīmī

allāhumma ṣallī ’alā muḥammadin sayyidi
almursalīna

wa khātami al-nabiyyīna...
```
Third Comprehensive Form of Ziyārah

Allāmah al-Majlīsī, in his book of Tuḥfat al-Zā'īr, has listed the following comprehensive form of ziyārah as the eighth, saying: This form of ziyārah has been reported by Sayyid Ibn Ṭawūs within the supplicatory prayers of the `Arafah Day from Imam al-Ṣadiq, 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.  
  - al-sallām ʿal-ya rasūla Allāhi

- Peace be upon you, O Allah’s Prophet.  
  - al-sallām ʿal-ya nabiyya Allāhi

- Peace be upon you, O Allah’s best choice among His creatures  
  - al-sallām ʿal-ya khiyarata Allāhi min ḥalqih

  and His trustee on His revelations.  
  - wa aminah ʿalā waḥyihi

- Peace be upon you, O my master, O Commander of the Faithful.  
  - al-sallām ʿal-ya mawlāya ʿalā amira almuʾminina

- Peace be upon you, O my master.  
  - al-sallām ʿal-ya mawlāya

- You are Allah’s argument against His creatures,  
  - anta hujjatu allāhi ʿalā khalqih

  the door to His knowledge,  
  - wa bābu `ilmih

  the successor of His Prophet,  
  - wa waṣiyyu nabiyih

  and the vicegerent after him among his nation.  
  - wa khalifatu min baʿdih fi ummatih

- May Allah curse the people who usurped your right  
  - laʿ ana allāhu ummatan ghasabatka ḥaqqaqaka

  and took your place.  
  - wa qaʿ adat maqʿ adaka

- I repudiate them  
  - anā barʿun minhum

  and their partisans in your presence.  
  - wa min shīʿ atihim ilayka

- Peace be upon you, O Fāṭimah the chaste.  
  - al-sallām ʿal-ya fāṭimatu albatūlū

- Peace be upon you, O adornment of the women of the worlds.  
  - al-sallām ʿal-ya zayna nisāʾi alʿalamīna

- Peace be upon you, O daughter of the Messenger of Allah the Lord of the worlds.  
  - al-sallām ʿal-ya binta rasūli rabbi alʿalamīna

Translated:

Peace be upon you, O Allah's Messenger.

Peace be upon you, O Allah's Prophet.

Peace be upon you, O Allah's best choice among His creatures

and His trustee on His revelations.

Peace be upon you, O my master, O Commander of the Faithful.

Peace be upon you, O my master.

You are Allah's argument against His creatures,

the door to His knowledge,

the successor of His Prophet,

and the vicegerent after him among his nation.

May Allah curse the people who usurped your right and took your place.

I repudiate them and their partisans in your presence.

Peace be upon you, O Fāṭimah the chaste.

Peace be upon you, O adornment of the women of the worlds.

Peace be upon you, O daughter of the Messenger of Allah the Lord of the worlds.
May Allah send blessings upon you and him.

Peace be upon you, O mother of al-Hasan and al-Husayn.

May Allah curse the people who usurped your right and deprived you of that which Allah has deemed lawful to you.

I repudiate them and their partisans in your presence.

Peace be upon you, O my master.

May Allah curse the people who killed you, swore allegiance to each other against you, and helped each other against you.

I repudiate them and their partisans in your presence.

Peace be upon you, O my master.

O Abū-`Abdullāh al-Hasayn the son of `Alī.

Allah’s blessings be upon you,

your father, and your grandfather Muhammad,

may Allah send blessings upon him and his Household.

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

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

May Allah curse the people who

salāt al-`Alī

presume to be your helpers.

Peace be upon you, O my master.
qatalatka

and violated the sacredness of your women.

wa la`ana allahu ashya`ahum wa abta`ahum

May Allah curse those who paved the way to them

wa la`ana allahu almumahhidina lahum

to fight against you.

bilttamkini min qitālikum

I repudiate them in the presence of Allah and you.

anā bari`un ilā allāhi wa ilayka minhum

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

Abū-Muhammad `Ali the son of al-Husayn.

yā abā muhammadin `aliyyu bna alhusayni

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

yā abā `abdillāhi ja`far bna muhammadin

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

Abū-Ja`far Muhammad the son of `Ali.

yā abā ja`farin muhammadu bna `aliyyin

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

Abu`l-Hasan Mūsā ibn Ja`far.

yā abā albasani mūsā bna ja`farin

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

Abu`l-Hasan `Ali ibn Mūsā.

yā abā alḥasanani `aliyyu bna mūsā

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

Abū-Ja`far Muhammad the son of `Ali.

yā abā ja`farin muhammadu bna `aliyyin

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

Abu`l-Hasan `Ali the son of Muhammad.

yā abā alḥasanani `aliyyu bna muhammadin

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

Abū-Muhammad al-Hasan the son of `Ali.

yā abā muhammadin alḥasanu bna `aliyyin

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya

Abu`l-Qāsim Muhammad the son of Abū-Muhammad al-Hasan.

yā abā alqāsimi muhammadu bna `aliyyin

Peace be upon you, O my master

alssalāmu `alayka yā mawlāya
يا أبا القاسم محمد بن الحسن صاحب الزمان صلى الله عليك
وعلى عرتك الطاهرة الطيبة
يا موالي كونوا شفاعيي
في حظ وزري وخطاياي
آمنت بالله وما انزل إليكم
وانتواي آخركم بما انتواي أولكم
وبرئت من الجبيت والطاعونت
والآلات والعزى
يا موالي أنا سلم لمن سالمكم
وحرب لمن حاربكم
وعدو لمن عاداكم
وؤلي لمن ولاكم
إلى يوم القيامة
ولعن الله طالмиكم واصيبكم
ولعن الله أشياعهم وأتباعهم
وأهل مدحهم
وأبرأ إلي الله وإليكم منهم
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

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

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 al-amdu lillahi alladh¢ ashhadan¡ mashhada awliy¡'ihi f¢ rajabin

and has made obligatory upon us their rights that are obligatory… wa awjaba `alayn¡ min qaqqihim m¡ qad wajaba…

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 ziyarah, 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 ziyarah has been quoted. However, it has been mentioned in the books of `Allmah al-Majlis¢ and in the infamous comprehensive form of ziyarah as well as some margins of the book of Man-Li-Ya¢aruhol-Faq¢h:

the greatest way. walssabilu al-a` zamu

[3] If the tomb of Imam `Ale ibn Ab¢-±¡lib (`a) is the visited, you should say instead,

To your cousin… wa il¡ ibni `ammika

[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! y¡ awliy¡'a all¡hi

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.”

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.” 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.” 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.” 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.”

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.” 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!” 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.

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 Imamat 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 treasuries 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:

Gods 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
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 failabilities 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 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 no seeker of diminishing your right and status is doomed. The Truth is with you, guarded is he who upholds your authenticity, rightly guided is he who is attached to you in service is united with you, and one who is closely connected with 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 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.

May my father, my mother, my family, my property and my 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 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 Imams, 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
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Imam Mahdi (A.S.) has reminded this ziarat thrice Jameah! Jameah!

Reliable Protector. May your name have blessed by their
creatures and regarded obedience to you as close to His obedience , May
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 ! I had 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
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