The Ziyārah of Aminullah is highly esteemed as is cited in all books of Ziyārah. In the word of Imam al-Majlisi, this form is the best in text and chain of authority. It is recommended to say it at all of the holy shrines.

It is narrated on the authority of Jābir (ibn ʿAbdullāh al-ʿAnsārī) on the authority of Imam al-Baqir ('a) that Imam Zayn al-ʿĀbidīn ('a), once, visited the holy tomb of Imam ʿAlī ('a). He stood at the tomb, wept, and pronounced the following words:

Peace be upon you, O trustee of Allah on His lands and argument of Allah against His servants.

Peace be upon you, O Commander of the Faithful.

I bear witness that you strove for the sake of Allah as it ought to be striven, acted upon His Book, and followed the instructions of His Prophet.

peace of Allah be upon him and his Household, until Allah called you to be in His vicinity.

So, He grasped you to Him by His power, and put your enemies under the claim of the Faithful.

although you have inclusive claims against all of His creatures.

O Allah, (please do) cause my soul to be fully tranquil with Your decrees, satisfied with Your acts, fond of mentioning and praying to You, bearing love for the choicest of Your intimate servants, beloved in Your lands and heavens, steadfast against the affliction of Your tribulations, thankful for Your graceful bounties, always bearing in mind Your incessant gifts, longing for the gladness of meeting You, supplied with piety for the day of Your rewarding, pursuing the morals of Your intimate servants, quitting the conducts of Your enemies, and distracted from this world by
praising and thanking You.

The Imam ('a) then put his cheek on the tomb and said:

O Allah, the hearts of those humbling themselves to You are fascinated, the paths of those desiring for You are open, the sings of those directing to You are evident, the hearts of those having recognition of You are resorting to You, the voices of those beseeching You are mounting up to You, the doors of responding to them are wide open, the prayer of him who speaks to You confidentially is responded, the repentance of him who turns to You modestly is admitted, the tear of him who weeps on account of fear from You is compassionate, the aid of him who seeks Your aid is available, the help of him who seeks Your help is obtainable, Your promises to Your servants are fulfilled, the slips of him who implore You to excuse him are forgivable, the deeds of those who act for You are preserved, Your sustenance to the creatures are descending from You, Your gifts for further conferrals are reaching them, the sins of those imporing Your forgiveness are forgiven, the requests of Your creatures are granted by You, the prizes of those begging You are offered, Your gifts for further conferrals are uninterrupted, the dining tables for those seeking Your feeding are prepared, and the springs of quenching their thirst are brimful.

O Allah, (so) respond to my prayer, accept my thanksgiving for You, and join me to my masters,

You are verily the only source of my boons, the ultimate goal of my wishes, and the target of my hope in my recourses and settlement.

In the book of Kāmil al-Ziyārāt, the following statements are added to this form of Ziyārah:

You are verily my God, Master, and Lord.

(Please) forgive our friend, prevent our enemies against us, distract them from harming us, give prevalence to the Word of Truth and make it the supreme, and frustrate the word of falsehood and make it the lowliest.

Verily, You have power over all things.

Imam al-Bāqir (‘a) then added, “Indeed, any one of our adherents (Shī‘ah) who pronounces these words at the tomb of Amīr al-Mu’mīnīn (‘a) or the tomb of one of the Imams (‘a) shall certainly have his prayer lifted up on a ladder of light, carrying the seal of the Holy Prophet’s ring, and it shall be kept so until it will be delivered to the Riser from Muhammad’s Household (namely, Imam al-Mahdī) who will receive the sayer of that prayer with good tidings, greetings, and honor.”

It is worth mentioning that the Ziyārah of Aminullāh is considered one of the general forms of Ziyārah of Imam ‘Alī (‘a), one of the private forms of Ziyārah on the ‘Īd al-Ghadir Day, and one of the comprehensive forms of Ziyārah that can be said at all the shrines of the Holy Imams.