

# ETIQUETTES OF ZIYARAT

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## WHAT IS ZIYARAT?

Ziyarat basically means, to visit the Shrines of the Holy Masumeen (as) or any other holy personality with proximity to ahlulbayt (as).

The Holy Prophet (saw) & Imams (as) have highly emphasized the importance of Ziyarat, in order to enable the follower to come closer to the Masumeen, to learn from their character and thereby improve their lives.

In order for the Za'er (Visitor) to make his trip successful he needs to ask & understand several issues:

## HOW DOES ZIYARAT AFFECT OUR LIFE?

-Firstly, we go to the Shrine, and we declare and remind ourselves, the HIGH status enjoyed by the Imams:

- That they are perfect models
- That they are lovers of truth
- That they are examples of nobility, justice, of good character, of good minds, or pure thoughts, of pure feelings, of cooperation, of love for humanity, and of all the noble and perfect virtues.

-Once we have realized fully, this high position of Imams, we try to provoke feelings in our hearts which God has naturally created, whenever we see beauty we are attracted, whenever we see perfection we are attracted, whenever we see models of goodness, justice & virtue, naturally we seek to follow.

-So having reminded ourselves of the virtues of the Imams:

- We then pledge our allegiance,
- We then swear our obedience,
- We then make a covenant to love them, to follow them, and to always keep their pleasure ahead of our pleasure. It is these ideas and themes which are of paramount importance. They should always be on the top of our minds as we participate in the rituals of ziyarat.

## MERITS OF ZIYARAT

The Holy Imam's tell us that whoever comes for our ziyarat:

- His/her duas will be accepted
- His/her sins will be forgiven

- One who visits us is just like the one who has visited the Holy Prophet (s)
  - The reward for visiting us is that of a thousand mustahab Haj
  - Or reward of making our ziyarat is thousand Umrah
  - Or whosoever comes for our ziyarat deserves Sha'fah (intercession) for major sins on the day of Judgment.
  - Or our shrines is part of Jannah.
  - Or in our shrines numerous angels keep on descending and ascending
  - Or in our shrines sins are forgiven just like the day you were born
- But its important that we realize how this SAWAB is going to be given to the Za'er?

When Allah makes something wajib or makes something mustahab definitely there is some benefit to that person. And if Allah makes something haram or something makruh definitely there is some harm in it.

If ziyarat has been made such a highly mustahab act and so much sawab is bestowed, definitely there must be many benefits BUT those benefits can only be derived after the conditions have been fulfilled. The rewards & benefits are subjected to the acceptance of that act from Allah.

•Reward is secondary to acceptance by Allah "INAMA YATAKABALLAHU MINAL MUTAQEEN"

**"Allah accepts the (Amaal / worship) of the person who has TAQWA.**

•So merely performing an act is not the guarantee of getting the reward. Performing it with complete accordance of Allah (swt) and avoiding oneself from the surrounding sins is also necessary.

## ETIQUETTES OF ZIYARAT

### **What does the pilgrim have to do before he embarks on the journey?**

- Give Sadqa.
- It is mustahab to fast on the last 3 days before leaving for ziyarat.
- Before starting the journey one should perform Ghusl.
- Subsequently, he should collect his family members and pray 2 rakat Namaz and recite following dua:

اللَّهُمَّ إِنِّي أَسْتَوِدِعُكَ الْيَوْمَ نَفْسِي وَأَهْلِي

O Allah, as a trust, I, today, give myself, my family,

وَمَالِي وَوُلْدِي

my property, and my children in Thy charge. and

وَمَنْ كَانَ مِنِّي بِسَبِيلٍ	those who are doing the same as I am doing,
الشَّاهِدَ مِنْهُمْ وَالْغَائِبَ.	whether my fellow travellers or travelling separately,
اللَّهُمَّ احْفَظْنَا بِحِفْظِ الْإِيمَانِ وَاحْفَظْ عَلَيْنَا.	O Allah, protect us along with (our) faith, and keep a watch over us.
اللَّهُمَّ اجْعَلْنَا فِي رَحْمَتِكَ،	O Allah let us remain covered by Thy mercy,
وَلَا تَسْلُبْنَا فَضْلَكَ إِنَّا إِلَيْكَ رَاغِبُونَ.	do not withdraw Thy favours from us as we are anxiously longing for Thee.
اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ	O Allah, we take refuge with Thee from
وَعَثَاءِ السَّفَرِ،	the inconveniences of the journey,
وَكَاثِبَةِ الْمُنْقَلَبِ،	sad return, and
وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ فِي الدُّنْيَا	witnessing any untoward sight harmful to our family, property and children, in this world and in the Hereafter.
وَالْآخِرَةِ.	
اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ هَذَا التَّوَجُّهَ طَلَبًا لِمَرْضَاتِكَ	O Allah, I direct myself towards Thee in this journey for obtaining Thy pleasure and for seeking Thy nearness
اللَّهُمَّ قَبِّلْغِي مَا أَوْمَلُهُ وَأَرْجُوهُ فِيكَ وَفِي أَوْلِيَائِكَ	O Allah, therefore, let me accomplish that which I desire and expect from Thee and Thy friends,
يَا أَرْحَمَ الرَّاحِمِينَ.	O the Most Merciful of all who show mercy!

Then he should go near the door and recite Tasbeeh of Hazrat Fatima Zahra (sa), then he should recite Surah Hamd & Ayatul Kursi facing front, his right & his left. Then recite the following dua:

اللَّهُمَّ إِلَيْكَ وَجَّهْتُ وَجْهِي،	
وَعَلَيْكَ خَلَّفْتُ أَهْلِي وَمَالِي وَمَا حَوَّلْتَنِي	O Allah I turn my face towards Thee (refer my intention to Thee) and
وَقَدْ وَثَقْتُ بِكَ فَلَا تَحْيَبْنِي،	leave behind (under Thy care) my family and property and that which Thou has bestowed on me.
يَا مَنْ لَا يُخَيِّبُ مَنْ أَرَادَهُ،	I have full confidence in Thee. So do not disappoint me,
وَلَا يُضَيِّعُ مَنْ حَفِظَهُ.	O He who does not let any one suffer a loss when one turns to Him,
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	nor let anything go waste when it is given under His care.
وَاحْفَظْنِي فِيَمَا غَبْتُ عَنْهُ	O Allah send blessings on Muhammad and on his children, and

وَلَا تَكُنِي إِلَى نَفْسِي

take care of me under the circumstances wherein I am away from that which is associated with me; and do not leave me alone on my own, O the Most Merciful of all who show mercy.

يَا أَرْحَمَ الرَّاحِمِينَ،

Lastly recite, Surah Ikhlas, Surah Qadr, Surah Falaq & Surah Nas & keep some khak-e-shifa with you.

Its important that the person settle his loans, Khums & other dues before he leaves for his journey.

The person should read & know about the holy personalities in advance or take some reading material with him so he can read during the journey.

### **How should he interact with the others ones he arrives in the city of Ziyarat?**

The pilgrim should try his best to be courteous, polite and should always be ready to lend a helping hand. He should always give preference to other zaireen over himself. One should not belittle others or consider anyone inferior because of their appearance and mannerisms.

Help the Iraqi people, especially children who have been oppressed for a long time & are financially very weak.

### **How should one approach the Shrine?**

If its possible to go directly to the shrine as soon the person arrives the city, it has its own reward. Try to wear the same clothes you traveled in to. Do not even brush off the dust from your hair. Go as a humble and lowly servant of Allah.

If you are going through your hotel or residence then take a ghusl. During the performance of the Ghusl the niyyah should be that along with the physical body one is also cleaning his heart from spiritual diseases. Because the Ma'sum personality we are visiting is not only aware of our physical being but is also fully aware of our spiritual being. Wear good & simple clothes and apply perfume as well.

Proceed from the residence walking with dignity, reverence & humility with the mind filled with memories and images of the Ma'sum.

Engage oneself constantly with Tasbeeh & Zikr. Always try to avoid vain and useless talks. Dhikr can be either "Allahu Akbar" or "La ilaha ilallaah" or "SubhanAllah"

## **How should one enter the Shrine?**

As you see the shrine, empty your mind from worldly thoughts and think how Allah has blessed you with the opportunity to meet with such a great personality. Before entering the Shrine we should seek permission.

GOD says in Surat Ahzaab Chapter No 33; "O believers, you should not enter the house of the Holy Prophet unless permission has been granted unto you".

Therefore recite the following Izn-e-Dukhool:

اللَّهُمَّ إِنِّي وَقَفْتُ عَلَى بَابٍ مِنْ أَبْوَابِ بُيُوتِ نَبِيِّكَ	O Allah I stand still at one of the doors of the houses of Thy Prophet
صَلَوَاتِكَ عَلَيْهِ وَآلِهِ	(Thy blessings be on him and on his children),
وَقَدْ مَنَعْتَ النَّاسَ أَنْ يَدْخُلُوا إِلَّا بِإِذْنِهِ فَقُلْتُ:	because people are not allowed to enter without his permission. So Thou said:
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ	"O you who believe! Enter not the dwellings of the Prophet unless permission be granted you.
اللَّهُمَّ إِنِّي أَعْتَقِدُ حُرْمَةَ صَاحِبِ هَذَا الْمَشْهَدِ الشَّرِيفِ فِي غَيْبَتِهِ كَمَا أَعْتَقِدُهَا فِي حَضْرَتِهِ،	" O Allah, I hold (as an article of faith) this honoured place of pilgrimage as sacred, in his invisibility just as I was certain and sure of his sanctity in his presence.
وَأَعْلَمُ أَنَّ رَسُولَكَ وَخُلَفَاءَكَ عَلَيْهِمُ السَّلَامُ أَحْيَاءٌ	I know that Thy Messenger and Thy Representatives (peace be on them) are alive, by Thy leave, and are preserving,
يَرَوْنَ مَقَامِي،	seeing my place of halting,
وَيَسْمَعُونَ كَلَامِي،	hearing my words and
وَيَرُدُّونَ سَلَامِي،	answering my "Salaam"
وَأَنَّكَ حَجَبْتَ عَن سَمْعِي كَلَامَهُمْ،	Although Thou has shut off their speech from my hearing
وَفَتَحْتَ بَابَ فَهْمِي بِلَذِيذِ مُنَاجَاتِهِمْ،	but has unbolted the door of my understanding, because of my delightful recitation of their merits.
وَإِنِّي أَسْتَأْذِنُكَ يَا رَبِّ أَوْلَا،	First I ask for Thy permission O my Lord, and
وَأَسْتَأْذِنُ رَسُولَكَ صَلَّى عَلَى وَآلِ تَائِبًا،	then seek Thy Messenger's leave (Blessings of Allah be on him and on

عَلَيَّ طَاعَتُهُ <sup>1</sup> وَأَسْتَأْذِنُ خَلِيفَتَكَ الْإِمَامَ الْمَفْرُوضَ	his children), and take permission from Thy representative, obedience unto whom has been made obligatory on me,
وَإِذْكَرْ اسْمَ الْإِمَامِ الَّذِي تَزُورُهُ وَاسْمَ أَبِيهِ،	[Mention the name of the Holy person whose "Ziyaarat" is being performed along with his father's name.
فَقُلْ فِي زِيَارَةِ الْحُسَيْنِ (عَلَيْهِ) مِثْلًا: الْحُسَيْنَ بْنَ	For example "Husayn bin Ali (A.S.) , or "Ali bin Moosa Al Riza (A.S.) . Then say: and
وَالْمَلَائِكَةَ الْمُؤَكَّلِينَ بِهَذِهِ الْبُقْعَةِ الْمُبَارَكَةِ ثَالِثًا،	also from the Angels, appointed as guardians of this blessed precinct.
أَدْخُلْ يَا رَسُولَ اللَّهِ؟	May I enter O Messenger of Allah?
أَدْخُلْ يَا حُجَّةَ اللَّهِ؟	May I enter O Hujjatullah (proof of Allah)?
أَدْخُلْ يَا مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ الْمُقِيمِينَ فِي هَذَا	May I enter O favourite angels of Allah, quartered in this place of pilgrimage?
فَأَذِنْ لِي يَا مَوْلَايَ فِي الدَّخُولِ أَفْضَلَ مَا أُذِنْتَ	Give permission to enter, O my Mawlaa, a most cordial welcome that is extended to any of your closest friends;
لِأَحَدٍ مِنْ أَوْلِيَائِكَ،	may be I do not deserve it, but you are known to do this.
<sup>2</sup> فَإِنْ لَمْ أَكُنْ أَهْلًا لِدَيْكَ فَانْتَ أَهْلٌ لِدَيْكَ.	Then kiss the entrance gate and while stepping in recite the following:
ثُمَّ قَبَّلَ الْعَتَبَةَ الشَّرِيفَةَ وَادْخَلَ وَقُلْ:	In the name of Allah, for the sake of Allah, in the cause of Allah, and on account of the religion of the Messenger of Allah,
بِسْمِ اللَّهِ، وَبِاللَّهِ، وَفِي سَبِيلِ اللَّهِ،	blessings of Allah be on him and on his children,
وَعَلَى مِلَّةِ رَسُولِ اللَّهِ	O Allah forgive me, have mercy on me, and
صَلِّ عَلَى مُحَمَّدٍ وَآلِ	turn to me, surely, Thou, only Thou, art the Relenting (Often-turning), the Merciful.
اللَّهِمَّ اغْفِرْ لِي، وَارْحَمْنِي،	
وَتُبَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.	

As the pilgrim recites these words it is important that he feels his mind with ideas of his own lowliness of his own sinfulness of the fact that he comes from the

background whereby he may have consistently shown disrespect to the presence of the Holy Imam.

When he remembers his sinful past he starts getting feelings of SHAME & GUILT & wrongdoing and he feels uneasy. It is at this time that the heart may become soft and he is angry with himself and he feels that he really does not deserve to be given permission.

At this stage he should not feel despaired and loose all hope. He should remind himself that he is in the presence of an Imam who is kind, who is loving, who is merciful, who is magnanimous, seek their magnanimity, beseech their benevolence, pray to them that out of their kindness they should allow you into their presence.

Promise them that from now onwards you will become a better person, you will change your past, you will become determined to improve & develop in the near future.

If at this stage, tears start flowing from your eyes, your heart feels soft, and you feel uneasy about yourself inside, you should take this as the sign that the Imam has spiritually granted you the permission and that you may now enter the Holy Shrine.

With these feelings then you should slowly proceed in small steps as if you are a slave, who has come to the court of his master.

You should walk with your head down in constant dhikr, remember the greatness of Allah, have humility, have reverence, take short steps & proceed slowly with tearful eyes into the Shrine closer to the Zareeh.

Once in the surroundings of the Holy precincts you must remind yourself that this is a holy place, we are told in the hadith that everyday 70,000 angels descend to the BAYTUL MA'AMUR in the heavens they do TAWAF there, then they descend to the Ka'ba, then they proceed to the grave of the Holy Prophet (s) and greet upon him, and then proceed to the grave of Imam Ali (as) and greet him, and then proceed to the grave of Imam Husain (as) and greet him and then they ascend till the end of the world & don't return.

Therefore remind yourself that you are in surroundings of the angels, who constantly descend and ascend, remind yourself of the holiness, of the purity, of the sanctity, of the cleanliness, of the spirituality of this holy precinct.

In fact the Quran tells us that in Surat al-Hujurat; "YA AYYUHAL LAZINA AMANU LAA TARFATU SAUTAKUM AS-SAUTIN-NABII"; O people who believe, do not raise your voices above that of the Holy Prophet, when you are in the presence of the Holy

Prophet and of the other Masumeen, therefore you must keep your voice and your tone low and observe extreme reverence, humility, respect, feelings of love, and obedience and yearning to get more closer to the Masumeen, to get the maximum advantage from their presence, to ask for whatever needs you may have, to present to them your real problems, and to seek final solutions from them.

Realize that the Holy Imam (as) himself is present. No pushing, elbowing, but try to cling to the zarih. Do Dua under the dome (Qubbah). Cling to zarih and try to recite duas & monajaat from Sahifa Kamilah.

First pray for family members relatives and other momineens. Especially pray for others with same problem as yourself. Pray that you are able to return for Ziyarat again.

## **SOME COMMON AMAAL AT THE SHRINE**

- Namaze Jafar Tayyar
- Ziyarat Jamia-Kabirah
- Ziyarat Ashura
- Ziyarat Ameenullah
- Ziyarat Jamia Aimmatul Momineen followed Dua Aliyatul Mazamin
- Recite all Duas at least once from Sahifa Sajjadiya.
- If you have been oppressed recite the dua in Mafatihul Jinan (Dua Mazloom)
- If you have to do some important works on return do Amal-e-Istekhara. (near the grave of Imam Husain)(refer mafatih)
- Remember Imam-e-Zamana (atfs) much especially that the Imams are also awaiting his reappearance to ease their pain in the heart.
- Remember your marhoomen (recite ziyarat for them even if it's only 2-3 lines)
- Pray all your salaah in the Haram . Salat is Qasr ( if stay is less than 10 days) except within the shrine of Imam Hussain (as) where one has a choice to pray full.

When you have finished all your ziyarat and dua then leave the haram and sit in sehan as its not good to sit idle in the haram.

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