**Ziyara Al Yasin**

**Zīyāra Āl Yāsīn** (Arabic: زيارة آل ياسين) is a famous text for pilgrimage ([ziyara-text](https://en.wikishia.net/view/Ziyara-text" \o "Ziyara-text)) of [Imam al-Mahdi (a)](https://en.wikishia.net/view/Imam_al-Mahdi_(a)), which begins with the phrase: "Greetings be to the progeny of [Yasin](https://en.wikishia.net/index.php?title=Yasin&action=edit&redlink=1)." The narrator of this ziyara is [Ibn Abd Allah al-Himyari](https://en.wikishia.net/index.php?title=Abu_Ja%27far_Muhammad_b._%27Abd_Allah_al-Himyari_al-Qummi&action=edit&redlink=1) who lived in the final period of the [minor occultation](https://en.wikishia.net/view/Minor_occultation) and several of his letters to Imam al-Mahdi (a) have been narrated; among these letters, one letter ([Tawqi'](https://en.wikishia.net/index.php?title=Tawqi%27&action=edit&redlink=1" \o "Tawqi' (page does not exist))) contains the ziyara Al Yasin.

According to the standards of documentation, the [chains of transmission](https://en.wikishia.net/index.php?title=Chain_of_transmission&action=edit&redlink=1) of this ziyara are trustworthy and authentic, and it has been reported in important sources of [Hadith](https://en.wikishia.net/view/Hadith) and supplication. According to some scholars, this ziyara is one of the most complete and comprehensive salutation texts (ziyara-text) for Imam al-Mahdi (a) and it can be recited anytime.

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**Chain of the Transmitters**

Ziyarah Al Yasin is transmitted to us via two sources with remarkable differences in their texts:

**Muhammad b. 'Uthman al-'Amari's Account**

The oldest account of the ziyarah is the one transmitted by [Muhammad b. 'Uthman al-'Amri](https://en.wikishia.net/view/Muhammad_b._%27Uthman_al-%27Amri), the second deputy of [Imam al-Mahdi (a)](https://en.wikishia.net/view/Imam_al-Mahdi_(a)). It is cited by [Ibn al-Mashhadi](https://en.wikishia.net/view/Ibn_al-Mashhadi) in his [*al-Mazar al-kabir*](https://en.wikishia.net/view/Al-Mazar_al-kabir) after [al-Nudba Supplication](https://en.wikishia.net/view/Al-Nudba_Supplication). It is also cited by [al-Sayyid b. Tawus](https://en.wikishia.net/view/Al-Sayyid_b._Tawus) in his [*Misbah al-za'ir*](https://en.wikishia.net/view/Misbah_al-za%27ir) referring to it as al-Nudba Supplication.

Ibn al-Mashhadi cited a number of transmission-chains for the ziyarah in most of which there is at least one unreliable or unknown transmitter, but he himself characterizes all the transmitters as [reliable](https://en.wikishia.net/view/Thiqa). [Abu l-Mufaddil al-Shaybani](https://en.wikishia.net/index.php?title=Abu_l-Mufaddil_al-Shaybani&action=edit&redlink=1) is a transmitter in one of these chains, who is reliable according some views, and thus this chain will be [hasan](https://en.wikishia.net/view/Types_of_Hadith).

**Abu Ja'far al-Himyari's Account**

The reporter of well-known account of the Ziyarah Al Yasin is Abu Ja'far Muhammad b. 'Abd Allah b. Ja'far al-Himyari. The scholars of [Rijal](https://en.wikishia.net/view/Rijal) and [Hadith](https://en.wikishia.net/view/Hadith) have presented him as a trustworthy and respectful figure. He is the author of some books that apparently have not survived. Since he lived during last years of [Minor Occultation](https://en.wikishia.net/view/Minor_Occultation), he had correspondence with Imam al-Mahdi (a).

This Ziyarah is quoted in [*al-Ihtijaj*](https://en.wikishia.net/view/Al-Ihtijaj) by [Ahmad b. Ali b. Abi Talib al-Tabrisi](https://en.wikishia.net/index.php?title=Ahmad_b._Ali_b._Abi_Talib_al-Tabrisi&action=edit&redlink=1) in a [mursal](https://en.wikishia.net/index.php?title=Mursal&action=edit&redlink=1) way. [Al-Majlisi](https://en.wikishia.net/view/Al-Majlisi) has reported this Ziyarah in three positions of [*Bihar al-anwar*](https://en.wikishia.net/view/Bihar_al-anwar). In [*Mafatih al-jinan*](https://en.wikishia.net/view/Mafatih_al-jinan), [Shaykh 'Abbas al-Qummi](https://en.wikishia.net/view/Shaykh_%27Abbas_al-Qummi) narrates Ziyarah Al Yasin as the first Ziyarah for Imam al-Mahdi (a).

**Content**

This Ziyarah begins with twenty three salutations: the first salutation is directed toward the progeny of [Yasin](https://en.wikishia.net/index.php?title=Yasin&action=edit&redlink=1) ([Prophet Muhammad (s)](https://en.wikishia.net/view/Prophet_Muhammad_(s))) and the rest are salutations to [Imam al-Mahdi (a)](https://en.wikishia.net/view/Imam_al-Mahdi_(a)) with special titles. In this Ziyarah, some of the most important Islamic and Shi'a beliefs have been mentioned and regarded as the necessary constituents of a correct faith; beliefs like: [Tawhid](https://en.wikishia.net/view/Tawhid) (unity of God) [Prophethood](https://en.wikishia.net/view/Prophethood) of Prophet Muhammad (s), [Imamate](https://en.wikishia.net/view/Imamate) (leadership) for all of the [twelve Imams](https://en.wikishia.net/view/Twelve_Imams), death, [Munkar and Nakir](https://en.wikishia.net/view/Munkar_and_Nakir) (two angels who question the souls of the dead), [Day of Judgment](https://en.wikishia.net/view/Qiyama), [Sirat](https://en.wikishia.net/view/Sirat) (a bridge crossing hellfire and leading to paradise), paradise and hell and ...

After this, there are some supplications within the Ziyarah that are as follows: "O [Allah](https://en.wikishia.net/view/Allah) I request you send salutations to Muhammad, the Prophet of your mercy and the beam of your light, and fill my heart with the light of certainty and my chest with the light of faith and my mind with the light of good intentions, and my provision with the light of knowledge and my power with the light of (proper) labor, and my tongue with the light of honesty." Then the Ziyarah finishes with expressing greetings to [Imam al-Mahdi (a)](https://en.wikishia.net/view/Imam_al-Mahdi_(a)) and making supplications for his triumph and health and the closeness of his [reappearance](https://en.wikishia.net/view/Reappearance) and uprising, and spread of real justice on earth and the destruction of infidels and hypocrites and the enemies of the divine religion.

In this Ziyarah, each of the words Haqq (truth) and Hujja (proof) has been repeated. According to the explicit statement of some scholars, this Ziyarah is the most complete and comprehensive Ziyarah of Imam al-Mahdi (a) and it can be recited anytime.

**Meaning of Al Yasin**

Ibn 'Amir, al-Nafi' and Ya'qub, from among the [seven reciters](https://en.wikishia.net/index.php?title=Seven_reciters&action=edit&redlink=1), have recited the word "Al Yasin" in the [Qur'an 37](https://en.wikishia.net/view/Qur%27an_37):130: "peace be upon Al Yasin" as: Al Yasin; and the rest of reciters have pronounced it as: Ilyasin.

Those who recited it as "Al Yasin" have interpreted it as: "peace be upon the progeny of Muhammad" since Yasin is one of the names of Prophet Muhammad (s) and "Al" means the progeny. And those who have recited it as Ilyasin, believe it is another form of the name [Ilyas (a)](https://en.wikishia.net/view/Ilyas_(a)) who was a Prophet, like the way Isma'il and Isma'in or Mika'il and Mika'in and Mikal are different forms of the same names. [Al-Shaykh al-Tusi](https://en.wikishia.net/view/Al-Shaykh_al-Tusi) in [*al-Tibyan fi tafsir al-Qur'an*](https://en.wikishia.net/view/Al-Tibyan_fi_tafsir_al-Qur%27an) and [al-Tabrisi](https://en.wikishia.net/view/Al-Tabrisi) in [*Majma' al-Bayan*](https://en.wikishia.net/view/Majma%27_al-Bayan) have provided similar explanations.

In the Hadith discussion about the interpretation of this verse, ['Allama Tabataba'i](https://en.wikishia.net/view/%27Allama_Tabataba%27i) narrates from the book [*Ma'ani l-akhbar*](https://en.wikishia.net/view/Ma%27ani_l-akhbar) through its chain of transmission from [Imam al-Sadiq (a)](https://en.wikishia.net/view/Imam_al-Sadiq_(a)) and also from [*'Uyun akhbar al-Rida*](https://en.wikishia.net/view/%27Uyun_akhbar_al-Rida), this Hadith: "Yasin is Muhammad (s) and we are Al Yasin (the progeny of Yasin)." Needless to say, this is based on its recitation as Al Yasin.

In [*Tafsir-i Nimuna*](https://en.wikishia.net/view/Tafsir-i_Nimuna), after discussing different recitations of Al Yasin and different meanings based on each recitation, the Al Yasin is taken to mean either the progeny of the Prophet of Islam (s) or the progeny of Yasin, the father of Prophet Ilyas (a).

The use of a singular pronoun in the following verse: "he was one of our faithful servants" makes the Ilyasin recitation –meaning Prophet Ilyas- more likely. However, it is possible and acceptable that a single word be recited with two pronunciations to denote two meanings that are both correct; [Ahl al-Bayt (a)](https://en.wikishia.net/view/Ahl_al-Bayt_(a)), who know the hidden and apparent meanings of the [Qur'an](https://en.wikishia.net/view/Qur%27an), have interpreted some of Qur'an's verses in this way.

**References**

* The material for this article is mainly taken from [زیارت آل یاسین](http://fa.wikishia.net/view/%D8%B2%DB%8C%D8%A7%D8%B1%D8%AA_%D8%A2%D9%84_%DB%8C%D8%A7%D8%B3%DB%8C%D9%86) in Farsi Wikishia.

**Text:Ziyara Al Yasin**

|  |  |
| --- | --- |
| Peace be upon (the) progeny of Yaseen. Peace be upon you, O the caller of Allah and place of manifestation of His signs. Peace be upon you, O the door of Allah and the devout one of His religion. Peace be upon you, O the vicegerent of Allah and the helper of His truth. Peace be upon you, O the proof of Allah and the Guide of His intention. Peace be upon you, O the reciter of Allah's book and its interpreter. | سَلامٌ عَلَى آلِ يس السَّلامُ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَ رَبَّانِيَّ آيَاتِهِ السَّلامُ عَلَيْكَ يَا بَابَ اللَّهِ وَ دَيَّانَ دِينِهِ السَّلامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَ نَاصِرَ حَقِّهِ السَّلامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ دَلِيلَ إِرَادَتِهِ السَّلامُ عَلَيْكَ يَا تَالِيَ كِتَابِ اللَّهِ وَ تَرْجُمَانَهُ |
| Peace be upon you in your night and in your day. Peace be upon you, O the remnant of Allah on His earth. Peace be upon you, O the covenant of Allah, which He took it and He fastened it. Peace be upon you, O the promise of Allah which He guaranteed it. Peace by upon you, O the manifested flag and the one who is filled with knowledge and the help and the far-reaching mercy a promise which is not a lie. | السَّلامُ عَلَيْكَ فِي آنَاءِ لَيْلِكَ وَ أَطْرَافِ نَهَارِكَ السَّلامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ السَّلامُ عَلَيْكَ يَا مِيثَاقَ اللَّهِ الَّذِي أَخَذَهُ وَ وَكَّدَهُ السَّلامُ عَلَيْكَ يَا وَعْدَ اللَّهِ الَّذِي ضَمِنَهُ السَّلامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْمَنْصُوبُ وَ الْعِلْمُ الْمَصْبُوبُ وَ الْغَوْثُ وَ الرَّحْمَةُ الْوَاسِعَةُ وَعْدا غَيْرَ مَكْذُوبٍ |
| Peace be upon you while you are standing Peace be upon you while you are sitting. Peace be upon you when you are reading and explaining Peace be upon you when you are praying and supplicating. Peace be upon you when you are bowing and prostrating. Peace be upon you when you are saying "There is no God except Allah' and (when) you are saying 'Allah is greater (than what He is described).' Peace be upon you when you are praising (Allah) and seeking forgiveness. Peace be upon you when you enter the morning and the evening. Peace be upon you in the night when it envelops and the day when it becomes manifest. Peace be upon you, O the leader, the protected one. Peace be upon you, O the prior hoped one. Peace be upon you by the collections of the salutations. | السَّلامُ عَلَيْكَ حِينَ تَقُومُ السَّلامُ عَلَيْكَ حِينَ تَقْعُدُ السَّلامُ عَلَيْكَ حِينَ تَقْرَأُ وَ تُبَيِّنُ السَّلامُ عَلَيْكَ حِينَ تُصَلِّي وَ تَقْنُتُ السَّلامُ عَلَيْكَ حِينَ تَرْكَعُ وَ تَسْجُدُ السَّلامُ عَلَيْكَ حِينَ تُهَلِّلُ وَ تُكَبِّرُ السَّلامُ عَلَيْكَ حِينَ تَحْمَدُ وَ تَسْتَغْفِرُ، السَّلامُ عَلَيْكَ حِينَ تُصْبِحُ وَ تُمْسِي السَّلامُ عَلَيْكَ فِي اللَّيْلِ إِذَا يَغْشَى وَ النَّهَارِ إِذَا تَجَلَّى السَّلامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْمَأْمُونُ السَّلامُ عَلَيْكَ أَيُّهَا الْمُقَدَّمُ الْمَأْمُولُ السَّلامُ ععَلَيْكَ بِجَوَامِعِ السَّلامِ |
| I call you as a witness, O my Master, certainly I testify that there is no god except Allah, He is alone, there is no partner with Him. And indeed I testify that Mohammad is His servant and His Apostle; There is no beloved except him and his progeny. And I call you as a witness, O my Master certainly Ali, the commander of the believers, is His proof. And al-Hasan is His proof. And al-Husayn is His proof. And Ali, son of al-Husayn is His proof. And Muhammad, son of Ali is His proof. And Ja'far, son of Mohammad is His proof. And Musa, son of Ja'far is His proof. And Ali, son of Musa is His proof. And Muhammad, son of Ali is His proof. And Ali, son of Mohammad is His proof. And al-Hasan, son of Ali is His proof. And I testify that indeed you are the proof of Allah. | أُشْهِدُكَ يَا مَوْلايَ أَنِّي أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدا عَبْدُهُ وَ رَسُولُهُ لا حَبِيبَ إِلا هُوَ وَ أَهْللُهُ وَ أُشْهِدُكَ يَا مَوْلايَ أَنَّ عَلِيّاً أَمِيرَ الْمُؤْمِنِينَ حُجَّتُهُ وَ الْحَسَنَ حُجَّتُهُ وَ الْحُسَيْنَ حُجَّتُهُ وَ عَللِيَّ بْنَ الْحُسَيْنِ حُجَّتُهُ وَ مُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُههُ وَ جَعْفَرَ بْنَ مُحَمَّدٍ حُجَّتُهُ وَ مُوسَى بْنَ جَعْفَرٍ حُجَّتُهُ وَ عَلِيَّ بْنَ مُوسَى حُجَّتُهُ وَ مُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ وَ عَلِيَّ بْنَ مُحَمَّدٍ حُجَّتُهُ وَ الْحَسَنَ بْنَ عَلِيٍّ حُجَّتُهُ وَ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ |
| All of you, the first and the last. And surely your return is a truth, there is no doubt in it. The day when belief of none will benefit himself who previously did not believe or acquired a goodness through his belief. And indeed death is a truth. And indeed Nākir and Nakīr is a truth. And I testify that indeed the scattering (stage of Qiyamat) is a truth and the raising is a truth. And indeed the bridge (over hell) is a truth and the watching place is a truth. And the balance is a truth and the gathering is a truth And the accounting (of deeds) is a truth and the Paradise and the hell is a truth. And the promise (of reward) and the threat (of the punishment) in them is a truth. | أَنْتُمْ الْأَوَّلُ وَ الْآخِرُ وَ أَنَّ رَجْعَتَكُمْ حَقٌّ لا رَيْبَ فِيهَا يَوْمَ لا يَنْفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً وَ أَنَّ الْمَوْتَ حَقٌّ وَ أَنَّ نَاكِراً وَ نَكِيراً حَقٌّ وَ أَشْهَدُ أَنَّ النَّشْرَ حَقٌّ وَ الْبَعْثَ حَقٌّ وَ أَنَّ الصِّرَاطَ حَقٌّ وَ الْمِرْصَادَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ الْحَشْرَ حَقٌّ وَ الْحِسَابَ حَقٌّ وَ الْجَنَّةَ وَ النَّارَ حَقٌّ وَ الْوَعْدَ وَ الْوَعِيدَ بِهِمَا حَقٌّ |
| O my Master, one who opposes you is unlucky. And one who obeys you is lucky. And I am a friend for you, acquitted from your enemy. Then testify whatever I made you a witness upon it. So the truth is whatever you are satisfied with. And the untrue is whatever you are angry with. And the goodness is whatever you ordered. And the evil is whatever you have prohibited from. So l am a believer in Allah, He alone, there is no partner with Him. And (I am a believer) in His Apostle and in the commander of the believers. And in you O my Master, the first among you and the last among you. And my help is intended for you. And my love is purely for you. Amen! Amen![[1]](https://en.wikishia.net/view/Text:Ziyara_Al_Yasin#cite_note-1) | يَا مَوْلايَ شَقِيَ مَنْ خَالَفَكُمْ وَ سَعِدَ مَنْ أَطَاعَكُمْ فَاشْهَدْ عَلَى مَا أَشْهَدْتُكَ عَلَيْهِ وَ أَنَا وَلِيٌّ لَكَ بَرِيءٌ مِنْ عَدُوِّكَ فَالْححَقُّ مَا رَضِيتُمُوهُ وَ الْبَاطِلُ مَا أَسْخَطْتُمُوهُ وَ الْمَعْرُوفُ مَا أَمَرْتُمْ بِهِ وَ الْمُنْكَرُ مَا نَهَيْتُمْ عَنْهُ فَنَفْسِي مُؤْمِنَةٌ بِاللَّهِ وَحْدَهُ لا شَرِيكَ لَهُ وَ بِرَسسُولِهِ وَ بِأَمِيرِ الْمُؤْمِنِينَ وَ بِكُمْ يَا مَوْلايَ أَوَّلِكُمْ وَ آخِرِكُمْ وَ نُصْرَتِي مُعَدَّةٌ لَكُمْ وَ مَوَدَّتِي خَالِصَةٌ لَكُمْ آمِينَ آمِينَ. |

**Notes**

Translation retrieved from [Duas.org](http://www.duas.org/aaleyasin/AleYasin.htm)