



ORIGINAL RESEARCH PAPER

Philosophy of Pilgrimage of the Holy Prophets and Infallible People and its Effect on giving Meaning to Human Life

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ARTICLE INFO	ABSTRACT	
<p>Article History: Received: 12 February 2022 Revised: 01 May 2022 Accepted: 26 May 2022</p>	<p>SUBJECT AND OBJECTIVES: The subject of this research is to explain the philosophy of pilgrimage of the Holy Prophets and infallible people and its effect on giving meaning to human life. In this regard, the purpose of this article is to achieve a comprehensive knowledge of the category of pilgrimage, philosophy of pilgrimage and its role and impact on contemporary human life.</p>	
<p>Key Words: <i>Philosophy of Pilgrimage</i> <i>Holy Prophets</i> <i>Infallible People</i> <i>Human Life</i></p>	<p>METHOD AND FINDING: In order to achieve the main subject and achieve the objectives of the research, with the method of qualitative research of the type of library studies and reviewing documents, verses and narrations and rational reasons, an attempt was made to process the research problem. The research findings also confirm the positive approach to the category of pilgrimage and the philosophy of pilgrimage and its positive role in giving meaning to human life.</p>	
<p>DOI: 10.22034/IMJPL.2022.6795</p>	<p>CONCLUSION: At the end of the article and in conclusion, it was concluded that the category of pilgrimage from a religious and intellectual point of view is a matter of approval and those who go on pilgrimage, understand its material and spiritual effects in their lives. In this article, each of these topics has been thoroughly studied and verses and narrations have been used in them.</p>	
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Introduction

The issue of believing in the survival of the dead, regardless of the soul and body after death, is an issue that has been experienced in some Ummah Salafis who observed certain customs during the dead burial of some nations. Then some of the food and lights and objects that the corpse was interested in his life were placed in that crypt.

In the pre-Islamic and jahiliyyah era, they had strange beliefs about ghosts, and they considered their luck, deviations, prayers, and curses to be effective for the lives of the living, and they were always afraid of them.

The religion of Islam, which is the last and most complete of the divine religions, appeared at a time when the whole world was immersed in the darkness of ignorance and

superstition; for the foundation of monotheism to be pure and pure from the first day, and for God not to be humble and needy before God for other creatures, and not to make it easy for anyone other than God Almighty to be effective in managing world affairs, destiny and the destiny of the world.

He forbade all the customs and traditions from which the smell of polytheism comes and makes man aware of God other than God and forbade the pilgrimage of the dead, which in its place is not devoid of wisdom and benefit; as the Messenger of God, said:

I forbid you from visiting the graves because he was sure that if he prescribed those customs and traditions and left them in their place, it would be very difficult for the monotheistic ideology to progress in such a tainted form.

But after he came to fruition as a result of the teachings of Islam and the explanations of the verses of the Quran, the tree of monotheism and the plagues of polytheism, Ma'mun and strengthened in his abode, then he said: Be aware, visit these graves that remind the Hereafter and Except for that. In other words, visit the graves, which are reminiscent of death and confirm on. (*Qushayri Naisaburi, 2017*)

This is the matter of the next dimension, which the fundamentalists have considered to be the main principles of jurisprudence. Therefore, the benefit that comes from the pilgrimage of the dead to the living is the remembrance and thought of the Hereafter, and the preparation of the offspring for the Resurrection,

and the disregard for the deception of the world.

Although the Messenger of God, after forbidding the pilgrimage to the graves, ordered it again to remind him of the Hereafter, this was so pervasive in Muslims that Muslims considered themselves forbidden from visiting graves.

But since it is as if the spirit of idolatry, including moralism, is so mixed in human nature that it is difficult to remove it, and continual austerity requires that the spirit of pure monotheism penetrate it; as the transcendent burden of this statement states:

“And most of them do not believe in Allah without associating others (with Him)”.
(*Quran, 12: 106*)

except in the state of polytheism, (*Ref: Quran, 12: 106*)

and it is clear to them that even many of those who profess faith are not safe from it.

This is when we see that after the death of the Messenger of God, and the intermingling of Muslims with nations such as Egypt and Iran, who paid special attention to their dead and built tombs and domes on their graves to promote the spirit of moralism among Muslims.

That is less than a hundred years, especially after the mixing of Muslims with Iranians and Egyptians, who were prominent and distinguished in mortals, and the tombs of kings and pharaohs in these lands are the most witness to the spirit of moralism in these nations.

The same superstitious beliefs of the pre-Islamic era, in the strongest possible terms, combined with the deadly

beliefs of other nations, popularized the deadly market, although dozens of narrations from the Prophet and the Imams erred in forbidding repairs and repairs and rebuilding graves and building domes.

According to many hadiths, in the last Hours of his honorable life, the Messenger of God, by supplicating and praying to God, demanded that: (*Ref: Ibn Kathir, 1977, Vol. 14: 53-54*)

God forbid that the grave be buried, except for the worshiper. God did not make my grave an idol to be worshipped, because he was familiar with the spirit of dead worship.

They may soon return to their previous ignorance and deadliness.

Imam Ali, by keeping the tomb of Fatima and keeping

the will to hide his grave, intended to prevent people from diverting attention from the Creator to the people.

It did not take long for hundreds of domes and courtyards to be erected on the graves of the dead, and of their domes rose to the sky, and the countless endowments and vows on those courts reached the level of endowment officials.

It is claimed that a quarter of Iran's endowment property is mostly donated to the dead, and also in other Islamic countries, Allameh Helli has collected many fake pilgrimages in the book of "Bihar Al-Anwar", for example: In the pilgrimage of the Messenger of God, his rites:

"Found in an old copy of our companions' books". (Majlesi, 1983, Vol. 98: 262)

I have found this pilgrimage in an old version of the writings of our companions, (*Ref: Ibid*) or that the last pilgrimage to the spells on the inscription is the continuation of God Almighty, although he writes that my opinion in the old version of the components of our companions wrote this pilgrimage letter in an old version of the writings of our companions or that (the last pilgrimage to Amallah Ali Al-Nasir Adam Allah Azra) has been spelled out, although he writes that my opinion in the old version of the writings of our companions is this pilgrimage letter in an old version of I have found the writings of our companions, in the pilgrimage of the Imams of Baqiya:

"Found in an old copy of our companions' books". (Ibid, Vol. 98: 262)

He writes:

I have found the pilgrimage in one of the old versions of our companions in one of the old versions of our pilgrimage.

Many of the pilgrimages mentioned in this book are narrated without any evidence from the book of “Mazar-e-Kabir and Mesbah Al-Anwar” and the like, and most of them are narrations about grains and weaknesses; Because of Ali ibn Abi-Hamza Bataini, the accursed Waqifi, and Mohammad ibn Sanan Ghali al-Mashreq, and Abdullah ibn Mas'ud al-Mahmumum, and Bakr ibn Saleh Mut'awun al-Mash'um, and Ammar ibn Fathi, and Bunis ibn Zubayyan Ghali al-Kadhab, and Ahmad ibn Hilal, the accursed Saif ibn Umayrah al-Mat' un and Ali, Ibn Hasan Fathi is

accursed and Ali ibn Hasan is a liar.

You may be surprised by the accursed word that follows the names of the narrators of the pilgrimages and thinks that these curses are from the author of this article, now we will introduce two of them to you from the books of men.

Ahmad Ibn Hilal, an example known as Baghdadi Ghali, who was exaggerated and cursed, is Yunus ibn Zubayyan Ghali and a hadith maker, and his hadith should be ignored.

Imam Reza said:

May God curses him. I testify to Younis bin Zabian a thousand curses that follow every curse a thousand curses that bring those curses to the bottom of hell. They are equal in the most severe torments). (*Kashi, 1984*)

These were the people who brought us fake pilgrimage letters, which Imam Sadegh said:

“I swear by God if they had been tested and afflicted by us, and we ordered them to accept such things from us, it would have been obligatory on them”.

That they do not accept those things from u.

Objective of Research

Pilgrimage has a special place in the general context of Islamic thought. In this regard, it is worth paying more attention to it. From the beginning of Islam until now, our leaders and elders have been drawn to emphasize and pay attention to this issue and have called us to it in various ways.

In this regard, Islamic writers and authors have worked hard throughout history and have

written valuable books, but in today's society and our young generation who are thirsty for Islamic truths, few books explain the meaning of pilgrimage and the history of pilgrimage and its importance in human life has brought something, or if it has, it is scattered and in a language incompatible with today's language.

With this article, I decided to collect a collection of articles from various sources, and I did a little research on these great dimensions, and especially the role of pilgrimage in human life.

The Semantics of Pilgrimage

Pilgrimage in the word means the desire and intention (song) to do something or someone, and in custom, the pilgrimage of someone is to come to him to honor and bow down and getting acquainted with him.

The pilgrimage to the graves, including the infallible and others, will take place at their burial place to honor them and greet them.

Besides, the pilgrimage of the infallible from afar and also the pilgrimage of Imam ZamanAjah Allah Almighty Farjah has been referred to by paying attention and greeting him. The pilgrim of “Zayer”, the pilgrim of “Mazur” and the pilgrimage as well as the place and place of burial of Mazur is a “Mazar”; as the words that the infallible visit, such as the pilgrimage of the great community and Ashura, are referred to as “pilgrimage”.

Terminologically, The word pilgrimage is the Arabic “pilgrimage” which is derived from the root “z” and “r”.

A pilgrimage is a religious act of worship that means attending religious leaders or

dignitaries or at their graves, or visiting a sacred or revered place to express devotion and gain spiritual grace, or to pay homage. Pilgrimage has two sides, one side of which is the believer.

On the other hand, a person doesn't need to be a human being, and therefore, visiting the Kaaba is also called a pilgrimage. Also, one does not have to be a pilgrim to live in the world.

History of Pilgrimage

Pilgrimage is a long-standing and common pilgrimage among different ethnic groups and has existed in all religions and sects. It's just that the shape and the place and the people are different.

Although the pilgrimage to Islam is fundamentally different from the Buddhists, Zoroastrians, and Christians in terms of content and method, because

it is motivated by human nature and is done with an inner motivation, it has a scope that extends to all races and religions.

In a brief look at the history of pilgrimage, from a thousand years before the birth of Christ, we come to the pilgrimages and holy places that the tribes of Assyria and Babylon had in the cities of Ur Susa-Nipour.

Pilgrimage in Hinduism has a long history and for it, rituals such as washing the body before pilgrimage and perfuming oneself and covering women are prescribed.

The largest Hindu temples and shrines in Benares attract millions of pilgrims. In the city (Amrit SAR) where there is a famous golden temple, there are spectacular pilgrimage ceremonies.

Although the expansion and generality of pilgrimages and old shrines in Asian countries such as China, Tibet, Sabalan, India, Burma, Korea, and Iran, etc, indicates the depth and roots of this tradition in the East, it should be known to be dedicated to It has no particular race or territory; as one of the most important religions in Christianity is the pilgrimage to holy places. It was the first Christian shrine in Palestine.

It was the first Christian shrine in Palestine; And in European cities, the tombs of the saints are considered a place of pilgrimage.

In the Middle Ages, huge caravans from the heart of Europe set out for the pilgrimage to Jerusalem and traveled extensively and difficult to reach Jerusalem.

Rome houses the largest shrines, and pilgrims go there with vows, needs, and prayers. England, France, and Italy are also the sites of many shrines.

Pilgrimage is also common among Sunnis, and the jurists of the four Sunni religions consider the pilgrimage to the grave of the Holy Prophet of Islam to be one of the most recommended.

The Indian city of Ajmir, the tomb of Sheikh Moinuddin Chishti, is a sign of this presence; Because the Holy Quran is the explanation of the whole thing and expresses everything necessary for the upbringing and training of human beings.

In the following, Let's take a brief look at the pilgrimage in it and suffice with hints of it:

“And never offer prayer for any one of them

who dies and do not stand by his grave; surely they disbelieve in Allah and His Apostle and they shall die in transgression”.
(*Quran, 9: 84*)

This verse indicates the legitimacy of pilgrimage. The Prophet said that he prayed over the bodies of the dead and stood at their graves and prayed for them, so this verse forbids this practice regarding infidels and hypocrites:

“O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful”. (*Quran, 5: 35*)

Intermediary placing (Shafi'i placing) and seeking from great personalities is a matter

of the pilgrim's intellect and instinct based on this natural state that is hidden from him.

It places the manifestations of divine mercy as intercessors and means in the court of God.

The pilgrim's real request is from the Almighty. Therefore, there is no rational or narrative prohibition on placing the Shafi'i close to God and the saints; but according to the Quranic verse, the believers are instructed to refrain from opposing God, O you who believe, and seek a means of approaching Him and Ijtihad in His way. May you be saved?

“And thus did We make (men) to get knowledge of them that they might know that Allah's promise is true and that as for the hour there is no doubt about it. When they disputed among

themselves about their affair and said: Erect an edifice over them- their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a masjid over them”.
(*Quran, 18: 21*)

It turns out that after the death of the Companions of the Cave, people came to visit those graves and therefore built a building and a mosque. And God has not forbidden such an act after this story. He even endorsed them with the phrase.

(*Tabatabai, 2009*)

Also, these verses of the Quran indicate the legitimacy of the construction of mosques and holy places on the graves of the elders, otherwise, the verses would have referred to the source of the Shari'a's suffering.

Etiquette of Pilgrimage

The Holy Quran says:

“Surely I am your Lord, therefore put off your shoes; surely you are in the sacred valley, Tuwa, ”. (Quran, 20: 12)

Accordingly, and First of all, outward purity such as ablution and ghusl of pilgrimage and esoteric purity, which is the intention of closeness and purity of heart to obtain grace:

“In it are men who love that they should be purified; and Allah loves those who purify themselves”. (Quran, 9: 108)

Wear clean and new clothes and perfume yourself:

“O children of Adam! attend to your embellishments at every time of prayer, and eat

and drink and be not extravagant; surely He does not love the extravagant”. (Quran, 7: 31)

Leaving almsgiving and giving alms to the poor:

“Believe in Allah and His Apostle, and spend out of what He has made you to be successors of; for those of you who believe and spend shall have a great reward”. (Quran, 57: 7)

Avoiding vain words and canceling, focusing the senses and the presence of the heart:

“And who keep aloof from what is vain”. (Quran, 23: 3)

Praise and praise be to God and send blessings on Muhammad and the family of

Muhammad, and ask God's forgiveness:

“O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation”. (Quran, 33: 56)

Reading permission to enter and asking for permission to enter:

“O you who believe! do not enter the houses of the Prophet unless permission”. (Quran, 33: 53)

Whenever you see the holy shrine, repeat the remembrance of “Allah Akbar” several times before starting the pilgrimage:

“And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom,

and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him)”. (Quran, 17: 111)

If there is no excuse, recite the pilgrimage standing.

Reading effective pilgrimages such as “Aminullah” (Great Society, Special Salawat, and etc).

When reciting the pilgrimage, do not raise your voice:

“O you who believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another”. (Quran, 49: 2)

Two Rak' ats of the pilgrimage prayer after the end of the pilgrimage:

“Say to My servants who believe that they

*should keep up prayer
and spend out of what
We have given them
secretly and openly”.*
(*Quran, 14: 31*)

Recitation of verses from
the words of God Almighty
(the Quran) and a gift to the
holy spirit of the Imam:

*“Therefore, read what
is easy of the Quran”.*
(*Quran, 73: 20*)

Determination and decision
to leave sin and repentance in
the presence of Imam:

*“O you who believe!
turn to Allah a sincere
turning”.* (*Quran, 66: 8*)

Also, Prayer for the health
and well-being of Imam Zaman
and the preservation of the
Islamic system.

The History of Pilgrimage of Infallible Imams

Pilgrimage, this purposeful
visit, is not just about our
time. The source of this movement
is from the beginning of
Islam and the traditions of the
great Prophet of Islam.

Hazrat Khatam used to
personally visit the graves of
the martyrs at different times
of the day and night, together
with the crowd.

In the eighth year of AH,
when Mecca was conquered
by the Muslims and the Holy
Prophet entered Mecca, after
visiting the Sacred House of
God, the Imam went to the
branches of Abu Talib to visit
the grave of Hazrat Khadijeh
and asked him for higher
ranks.

Our Holy Prophet not only
took care of the pilgrimage
himself but also paid his last
respects to the Muslims and

the believers after their death;
as they said:

“Anyone who visits my grave after my death seems to have migrated to me while I was alive. So, if you can't visit my grave, send greetings to me from afar, this will surely come to me”. (Tusi, 1985, Vol. 6)

Also he said:

If a person's pilgrimage me after death, is like that pilgrimage me in my life. (Muttaqi Hindi, 1993)

In the book Sharif Kafi, the late Kulayni narrates from the Holy Prophet that he said:

“Pilgrimage is necessary for religion”. (Kulayni, 1987)

Therefore, the practical value of this pilgrimage is to visit and meet it in such a way that

the great authority of prophecy orders it to all believers, and in the case of one's person, if he is unable to do so, by accepting the believer's greeting, he is proud to introduce him to his pilgrimage that it's Including his religion.

After the death of the Holy Prophet of Islam, Hazrat Fatemeh Zahra did not leave her father's grave and cried with her until she died.

Imam Ali and other Imams in any case considered the pilgrimage to the grave of the Holy Prophet as superior to other matters and persevered in it.

Each of the Imams, especially whenever they wanted to leave Medina first visited the grave of the Messenger of God. When Imam Husain was forced to leave Medina for Mecca due to the threat of Yazid, in the last days he

went to visit the grave of his ancestor and said goodbye to him.

Imam Baqir, Imam Sadegh, and Imam Musa Kazem used to visit their ancestral ancestor in the Prophet's Mosque while they were in Medina, and they used that place as a stronghold to defend the province.

Imam Reza, when he was forced to move to Khorasan, first went to the Al-Nabi Mosque for pilgrimage and burial with the grave of his great ancestor, the Holy Prophet, and for some time he was engaged in pilgrimage and farewell.

The above-mentioned pilgrimages and their spiritual and political effects have historical roots and are not a movement that was created later but are among the traditions of the Holy Prophet of Islam that he performed during his personal life and after his death.

The followers and Shiites of this school also carried out this order after the death of the Messenger of God.

It is said that the first pilgrims of this place were the captives of Karbala who, after the end of that tragedy, when they wanted to transfer the captives from there to Kufa, Imam Sajjad, with a tormented body, reached the coffin of his father, brothers and relatives and especially He wept over his father's coffin so much that his aunt, Zainab, consoled him.

After Omar Sa'd's move from Karbala to Kufa and the transfer of the captives, a group of Bani al-Assad who lived in Ghaziriyah lands, because they were aware of IbnSa'd's army's movement, rushed to murder and visited the bodies of the martyrs, prayed over them and buried them.

That is, Imam Husain was buried at the site of the current holy shrine, and Hazrat Ali Akbar (Ali ibn al-Husain) was buried at the bottom of his father's feet; Then they buried the other martyrs in the same place and at the bottom of the foot next to each other. Recently, their burials cannot be seen separately, but they are visited in the same area.

The tomb of Hazrat Abolfazl (Abbas Ibn Ali) is farther from them in "Masnah" on the way to Ghazrieh, that is, in his murder. (*Mofid, 1993*)

The next pilgrim to Karbala; as it is narrated, is a companion of Jalil al-Qadr and a pious Shiite, Jabir bins Abdullah Ansari.

In the forty martyrs and after Jabir, the flood of enthusiasts and devotees to the

Ahl al-Bayt and the position of guardianship and Imamate from all sides gradually subsided to visit the martyrs of Karbala.

Imam Baqir and Imam Sadiq emphasized on pilgrimage to their disciples and went on pilgrimage themselves; Even the Ashura pilgrimage is for Imam Husain and a memorial to Imam Baqir, and there are other pilgrimages left from Imam Sadegh.

Shiites have embraced this good tradition, and poets, speakers, and writers have written poetry, sermons, and essays in addition to the greatness of pilgrimage, the oppression of Imam Husain, and the effect of the uprising and immortality of this message to preserve its history in Shiite history were noted.

The message of pilgrimage has worked throughout Shiite

history, crushing the oppressive apparatuses of history one after another. The palace destroyed the oppression and tyranny of the Umayyads and destroyed the building of the Abbasid aggression and caused the Shiites to be proud of the course of history.

Pilgrimage has historically become an irrevocable tradition for Shiites and has gradually become so perfected that the culture of pilgrimage itself has become so constructive and effective that it has given rise to certain spiritual developments and the upliftment of Muslims.

The culture of pilgrimage has regained its special status so that the general Muslims, to travel, generally prioritize the pilgrimage in their family life plan, whether it is a pilgrimage to the house of God, which is obligatory if it

is possible, and whether the pilgrimage is separate.

Pilgrimage to the graves of the infallible and other pilgrimages to holy places and holy shrines.

These pilgrimage trips and this progressive culture of pilgrimage have always had a growing growth and tangible constructive effects since ancient times.

In the past, pilgrimage caravans walked all the difficulties and sufferings of the pilgrimage on foot, for days and weeks and sometimes months, to fulfill their desires and achieve their great and holy goal.

Then, when the roads were created and the chariots moved, they made the pilgrimage easier to some extent; but now that the vehicles, trains, and planes are available, the flood of enthusiasts and

pilgrims to the holy graves of the infallible and other great shrines remains unimaginable. Imagination is on the rise.

The Importance and Legitimacy of Pilgrimage and its Role in giving Meaning to Human Life

1. Pure Reasoning

One of the advantages of Shia Imamiyya is the special attention paid to the pilgrimage to the grave of the Holy Prophet and the Imams. The Shiites have great respect for these tombs and build luxurious and majestic buildings for them. Charity does not withhold to have too much or too little wealth. (*Muzaffar, 2010*)

As the ruling of reason confirms it and we should try to honor and respect those who have a great God and visiting their graves is a kind of respect for them, and also commemorating the first prophet

with pilgrimage and so on is a celebration of Islamic rites and rubbing the opponents' noses and since the pilgrimage of that Imam during his lifetime was a good deed, it will be the same after death, especially since the Prophet has a purgatory life after death.

And again, the intellect does not know the obstacle of the pilgrimage of that Imam and does not see any ugliness in it, but as it was said, the commemoration of his grave is the wisdom of his respect that guided the people to the right path and caused happiness and happiness of the people in both worlds.

2. Quranic Perspective

There are various verses of the Quran with various themes, from which it is possible to obtain the ruling of permitting or invoking the pilgrimage to the graves of the saints, some of which are mentioned below.

God Almighty forbids the presence of the Prophet next to the graves of the hypocrites and says:

“do not stand by his grave; surely they disbelieve in Allah and His Apostle and they shall die in transgression”. (Quran, 9:84)

The verse seeks to break the character of the hypocrites and forbids the Prophet from attending the burial of the hypocrites or stopping while visiting the graves.

Beizawi in “Anwar al-Tanzil” and al-Wusi in “Ruh al-Ma'ani” and others have pointed out that the meaning of this verse is to forbid stopping next to the grave of the hypocrite when burying or for pilgrimage.

Commentators say that since some have suggested that the mosque be built, it has been discovered that they were

Muslims and monotheists, so it is clear that the mosque was proposed because it was constantly being built so that the shrine of the Companions of the Cave could be the tomb of the people. (Rezvani, 2006)

3. Sunnis Perspective

The Holy Prophet not only ordered the pilgrimage to the graves, but he also went to visit the graves to establish the approval and permission of this issue.

We also examine this issue in the legitimacy of pilgrimage in the narrations and the practice of the Prophet to visit graves.

The issue of the legitimacy of pilgrimage has gone through three stages:

A. Abaha Stage; Continuation of the sentence to the license that was in the previous Sharia.

B. Prohibition Stage; in the early days of Islam, according to special beliefs and polytheism, some people, especially the People of the Book, prostrated themselves on the graves of their deceased parents. That is why it was banned at the beginning of Islam.

C. The Stage of Returning to Abaha; The Prophet said:

“I forbade you from visiting graves; But there are no prohibitions from this time, visit the graves, but do not say what causes God's wrath”.
(*Tabarani, 1986, Vol. 11*)

The Practice of Holy Prophet to the Visitation of Graves as a Role Model

Buraidah Aslami quotes Messenger of God; as saying:

“I forbade you from visiting graves; but Muhammad was allowed

to visit his mother's grave. You should also visit the graves because it reminds you of the Hereafter”. (*Qushayri Naisaburi, 2017*)

And the Hakim Naisaburi narrates from the Buraidah Aslami that the Prophet visited the grave of his mother with a thousand angels and I did not see that day crying like that day. (*Hakim Naisaburi, 2002*)

Tal'aibn Abdullah says: We went out of Medina with the Messenger of God to visit the graves of the martyrs. As soon as we reached the area (HarWaqam) we saw the graves and said: O Messenger of God, no! Are these the graves of our brothers? He said: *“These graves are our companions”* and when we reached the graves of the martyrs, he said: *“These graves are our brothers”.*
(*Abi Dawud, 2002*)

Muslim narrates from Aisha that the Prophet used to go to Baqiya at the end of the night and greet the people of Baqiya as follows:

“Peace be upon you, O people of the believers”.
(*Qushayri Naisaburi, 2017*)

Ibn Abi Shiba narrates: At the beginning of each year, the Prophet used to visit the graves of the martyrs of Uhud and greet them as follows:

“Peace be upon you, with what you have been patient, so yes, following the house”. (*Saduq, 1993*)

In the books of Sana'i Sunnah and Ibn Majid Sunnah and the revival of Ghazali's sciences, quoted who the Holy Prophet said:

“Visit the tombs because this will remind you of the Hereafter”.

In the same books, quoted as saying: The Holy Prophet visited the grave of his mother and wept over her, and also those around him cried and said:

“Visit the graves with awareness and Do not forget to remember the Hereafter by visiting them”.

This is about the mustahabb and permission to visit the righteous and the believers, (Karbala) but about the acceptance of the pilgrimage to the graves of the Imams, the Ahl al-Bayt ordered our own Shiites to visit their graves, now we refer to some of these narrations.

Sheikh Tusi quotes Imam Reza as saying:

“And indeed, for every Imam, there is a covenant on the necks of the saints and their Shiites. Of all the faithfulness and good deeds to this covenant, the pilgrimage is to

their graves”. (Hakim Naisaburi, 2002)

Mohammad ibn Muslim quotes Imam Baqir as saying:

“Order our Shiites to visit Husain ibn Ali, because instead of bringing it, it is obligatory on every believer who acknowledges the Imamate of Husain on behalf of God Almighty”. (Majlesi, 1993)

Ali Ibn Maymun says; I heard Imam Sadegh say:

“If any of you performs a thousand Hajj; but does not visit the grave of Imam Husain, he has even left God's rights”.

When asked why the Imam said:

“Husain's right is obligatory on every Muslim”. (Ibid)

Conclusion

One of the advantages of Shiite Imams is paying special attention to visiting the graves of the Prophet and the Imams. He respects the graves of the Imams and considers them great, which is why they are buildings Builds on them.

This issue and its impact on human life were studied from three perspectives: reason, Quran and narrations, which led to the same conclusion in all three cases:

The intellect does not recognize the obstacle of pilgrimage, but the pilgrimage to the graves and the Imams of the wise is respect for them, and this respect is the happiness of the people in both worlds.

There are various verses in the Quran, for example:

“And thus did We make (men) to get knowledge of them that they might

know that Allah's promise is true and that as for the hour there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them- their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a masjid over them". (Quran, 18: 21)

In the hadiths, the legitimacy of pilgrimage was examined in the narrations and practice of the Prophet for visiting graves. The legitimacy of pilgrimage, according to the Prophet, who said:

"I forbade you from visiting graves; But from this time there is no prohibition, visit the graves, but do not say anything that makes God angry".

In the practice of the Prophet for visiting the graves, it is narrated that the Holy Prophet visited the graves of their mothers and cried and also made those around him cry and said:

"Going on pilgrimage the graves consciously so that by remembering them, to imagine the resurrection Day".

Regarding the pilgrimage to the grave, God says that standing next to the grave of hypocrites and polytheists is not permissible and should not be stopped, but visit the graves of prophets, saints and religious leaders and visit with awareness because it reminds of the hereafter, resurrection and purgatory that man after Death goes there Is. The Prophet said:

"If a person performs Hajj and does not visit me, he has persecuted me". (Imam Reza, 1986)

And also, said:

“If a person goes on pilgrimage to me, I will intercede for him”.
(Ibn Qulawayh Qomi, 1938)

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