



Investigating and analyzing the prevalence of pilgrimage culture in the Islamic world in the 6th century AH: case study “the travelogue of Ibn Jubayr”

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Abstract

Pilgrimage has been one of the common cultures among Muslims since the beginning of Islam until today. However, this culture and its practitioners have been attacked and suspected by Wahhabism. With false arguments, they excommunicate the pilgrims, including the Shiites, and consider them to be deviant in their beliefs and even polytheists. Therefore, in recent decades, Takfiri groups have condemned Shiites and even consider killing them as permissible. The important issue in this regard is whether the culture of pilgrimage was prevalent only among the Shiites and did they make this tradition a heresy? Or has this culture been current among all Muslims, including Sunnis? One of the ways to answer this question is to examine the social history of Muslims in the early Islamic centuries. Travelogues are important sources in presenting social history. Among them is Ibn Jubayr's travelogue. This travelogue is one of the oldest travelogues that has interesting reports about the spread of pilgrimage culture among different Muslim communities in 12 -13 AD (6 AH). Therefore, it can be said that pilgrimage, since the first centuries, is a common culture among all Muslims without any problems, and the doubts raised in this regard by Wahhabism are rejected.

Keywords: Pilgrimage, Shia, Sunni, Ibn Jubayr, Travelogue, Hajj, Ahl al-Bayt (a.s).

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Introduction

Islam is the last divine religion that contains pure and valuable cultures. One of these cultures is the culture of pilgrimage. A culture that was noticed by the Qur'an and the Holy Prophet (s) from the beginning of Islam. This culture is not unique to Islam, but its history goes back to human creation. Pilgrimage has been popular among all cultures including different religions. One of the problems of the Islamic community in recent decades is the emergence of Takfiri groups with radical beliefs. These thoughts are based on the extremist thoughts of "Ibn Taymiyyah" in 13 AD (7th AH) (see: Ibn Taymiyyah, Qa'edah Azima, pp. 56, 88) and then "Muhammad ibn Abd al-Wahhab" in 18 AD (12 AH) (see: Dahlan, Al Fitna al-Wahhabiyyah, p. 24), as well as the conspiracies and interventions of colonialism in the Islamic world. (Imam Khomeini, Sahifa Imam, vol. 1, p. 380) was formed. These deviant ideas became the basis of many disputes and various doubts against the beliefs of Shiites as well as the common cultures among Muslims. One of these common cultures is pilgrimage. Pilgrimage to the shrine of the deceased, especially the graves of the Holy Prophet (s) and Ahl al-Bayt (a.s) has been subjected to various doubts in the thought of Takfiri groups. To answer these doubts, there are clear and convincing reasons in the verses of the Qur'an and the traditions of Ahl al-Bayt (a.s). To answer the mentioned doubts, studying and examining the way of Muslims throughout history can be useful.

Studying and investigating the social behavior of Muslims and paying attention to the culture of pilgrimage in "Ibn Jubayr's" travelogue and answering the doubts of Wahhabism against this culture was the main motive of this research.¹

1. Pilgrimage culture

The word Arabic "زيارة" "ziarah" which is an infinitive from the root "زور". (Ibn Manzoor, Lisan al-Arab, under the word "زور") lexicographers have listed several meanings for it, all of which mean to turn, deviate and be willing from something to something else. Thus, a pilgrim is called a pilgrim because when he goes to visit a person, he turns him away from someone else. The upper part

1. Due to the fact that "Ibn Jubayr" visited the island of Sicily and its surrounding areas and presented good reports, he was very much noticed by the westerners. Interestingly, a copy of this book was found for the first time in Leiden, Holland, and this was while the information about "Ibn Jubayr's" travelogue was known through other sources. "Ibn Jubayr's" reports from the island of Sicily were first translated by Western scholars and received attention and were published in the 19th century. However, the original book was published by the Western scientist, William Wright, by Leiden Publishing House, in 1852 AH (The Great Islamic Encyclopedia, 1369, Vol. 3, pp. 206-207). It was after that this travelogue was published by the Al-Arabiya school in Baghdad in 1937.

of the chest is also called "زور" (Ibn Manzoor, *Lisan al-Arab*, under the word "زور") And maybe that's why meeting face to face is also called pilgrimage. (See: Ragheb, *mofadat al-Faz al-Qur'an*, 1412 AH, p. 386.)

According to the usages of the narrative sources, pilgrimage is a religious practice that means being in front of religious leaders or respectable persons or near their shrine or visiting a holy or respectable place to express devotion and gain spiritual grace or pay respect. Pilgrimage has two sides; one side is the believer and second side is the one or holy place that must be visited. It is not necessary for the pilgrim to be a human being, so visiting the Kaaba is also called pilgrimage. Also, it is not necessary for the pilgrim to be alive and in the world.

2. Pilgrimage culture before Islam

The ritual of pilgrimage is perhaps as old as the history of mankind; as in myths, pilgrimages to holy places or great people are also seen (see: Bastani, 1402, pp. 1-53). During the Sassanid period, "Azargshensep" (one of the 3 great fires of ancient Iran) in "Ganjak", Azerbaijan was a place of pilgrimage for kings (Christensen, 1345, pp. 189). In *Hodud al-Alam*, 3 pilgrimage cities of "Tus", "Kabul" and "Olas" are mentioned (pp. 90, 104, 171). According to some Islamic traditions, the Hajj ritual dates back to before the creation of Adam, and the first pilgrims were angels (Azraqi, 1368, v.1, pp. 28-31; Ibn Babuiyeh, *Al-Elal al-Sharaye*, pp. 400-401). Then, according to the Qur'anic phrase like: "The first house (of worship) that God assigned to men was in Bakka (another name of Mecca). It is a blessed one and a guide for all people" (*Al-Imran*:96) which is used in the description of the "Kaaba", the tradition of pilgrimage continued among the descendants of "Prophet Adam" (a.s) (Azraqi, 1368, v.1, pp. 49, 68-69, 72-74); With "Prophet Noah's" (a.s) flood, the "Kaaba" disappeared (*ibid*; Ibn Babouyeh, *ibid.*) and gradually the Hajj rituals were forgotten, but during the time of "Prophet Ibrahim" (a.s), the Kaaba was restored and revived the Hajj ritual (*Baqarah*: 125, 127; *Hajj*: 22, 26-27). In history, "Prophet Ibrahim" (a.s) and his son, "Prophet Ismail" (a.s), and a group of "Jurhums" tribe were mentioned as the pioneers of Hajj (Azraqi, 1368, v.1, pp. 66-73; *Tabari*, 1327 AH, v. 1, pp. 260-262) and as their children increased in "Mecca", every year "Mecca" and They visited the "Kaaba" (Ibn Jowzi, 1368, pp. 44).

3. Pilgrimage culture in Islam

Pilgrimage is one of the desirable acts of Islam and throughout history, Muslims have cared for it. This practice has a special place among Shiites; So much so that they know it as one of the symbols of Shia. However, Ibn

Taymiyyah and Wahhabis, unlike other Muslim sects, consider visiting the graves of prophets and religious leaders to intercede and answer prayers as heresy and an act of polytheism. (Ibn Taymiyyah, Minhaj Sunnah, 1406 AH, Vol. 1, p. 131). Due to the multiplicity and diversity of his activities and his special behavior in political affairs and his strict dealings with the followers of Islamic religions, he is considered a challenging personality and has created two completely different encounters; His ideas were supported by Wahhabis in the contemporary era. In addition, his views on visiting graves, blessings, appeals, and intercession are the basis of Wahhabi's attitude in managing the affairs of the Holy Shrines in Saudi Arabia. It can be said that Ibn Taymiyyah's radical opinions on the aforementioned issues, as well as his prejudiced attitude towards Islamic religions, have given him the role of a founder in the Salafist movement.

3-1. The reasons for the opponents of pilgrimage

a. Ahmad bin Abdul Halim bin Taymiyyah Harrani known as Ibn Taymiyyah (1328-1263 AD) is one of the Muslim scholars against pilgrimage. Ibn Taymiyyah's opposition to traveling to visit graves and seeking intercession was one of the reasons why his views became controversial among Muslims. He clarifies: "wiping and kissing any grave, even if it is the Prophet's grave, is shirk." (Ibn Taymiyyah, Al-Jamae al-Farid, Kitab al-Ziyarah, p. 438, al-Masalah 7.)

b. The Hadith of Shad-e-Rehal is a narration from the Prophet (PBUH) about the virtues of visiting Masjid al-Haram, Masjid al-Nabi and Masjid al-Aqsa. It is stated in this hadith: "The burden of travel is not closed except for the purpose of three mosques: Masjid al-Haram, Masjid Man and Masjid al-Aqsa."¹ (Bukhari, Sahih al-Bukhari, 1407 AH, vol.1, p.398; Muslim, Sahih Muslim, Beirut, vol. 2, p. 1014.) Referring to this hadith, the Wahhabis considered traveling to visit the graves of prophets, imams, and saints as haram and shirk. Many Sunni and Shiite scholars have rejected the Wahhabi point of view and consider this narration to mean the virtue of visiting these three mosques.

c. Ibn Taymiyyah considers the pilgrimage of graves, shrines and holy places and the building of a mansion on it to be heresy based on hadiths. (Bukhari, Sahih al-Bukhari, Al-Janaaz - Ma ekre man ikhtahiz al-masjid ali al-qubur, 1244 A.H.) Ibn Taymiyyah mentions three meanings for tavasol: 1) Tavasol to obey the Prophet (PBUH), which he considers to be the completion of faith. 2) Resorting to the prayer and intercession of the Prophet of Islam (PBUH), which is possible during his lifetime and on the Day of Resurrection. 3- Tavasul means swearing by God or asking something from God through the nature of the Prophet (PBUH). Ibn Taymiyyah does not consider the third type of appeal

1. «لَأَشُدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِي هَذَا وَالْمَسْجِدِ الْأَقْصَى».

permissible and believes that there was no such thing in the Sahaba's biography.

3-2. Criticism of Ibn Taymiyyah and Wahhabi views by Sunni scholars

a. Most Sunni scholars such as Nawī (Nawī, *Sahih Muslim with commentary on Imam al-Nawī*, 1392 AH, vol.9, pp. 167-168.) Ibn Hajar Asqalani, (Ibn Hajar Asqalani, *Fath al-Bari*, 1379 AH, vol.3, p.65.) Ghazali, (Ghazali, *Ehya-al-Olum al-Din*, Dar al-Marafah, vol. 1, p. 244.) Mulla Ali Qari Hanafi (Mohammad Qari, *Markat al-Mufatih*, 1422 AH, vol.2, p.589.) Shams al-Din Dhahabi, (Dahhabi, "Sir Al-Jalal al-Nabila", 1414 AH, vol. 9, p. 368.) Jasas, (Jasas, *Al-Qur'an rules*, 1300 AH, vol.1, p.295.) Ibn Abdin al-Faqih Hanafi, (bn Abedin, *Rad al-Mukhtar*, 1412 AH, vol.2, p.627) Zarqani al-Faqih Maliki, (Zarqani, *Sharh al-Zarqani*, 1424 AH, vol.1, pp. 396-397.) Ibn Qudama Hanbali (Ibn Qudama, *al-Mughani*, 1388 AH, vol.2, p.195) and some others believe that the hadith of Shad-e-Rehal, which Ibn Taymiyyah cited for the illegitimacy of pilgrimage, (Ibn Taymiyyah, *Minhaj Sunnah al-Nabawiyah*, 1406 AH, vol.2, p.440.) does not prohibit visiting graves, especially the grave of the Prophet (PBUH); Rather, it is in the position of expressing the virtue of three mosques: Masjid al-Haram, Masjid al-Nabi and Masjid al-Aqsa.

b. This claim (that tawasol [intercession] was not common during the time of the Sahaba) is not true. Why so? Rather, there are reports against it that the Companions used Tawasol in the beginning of Islam. according to history, during the time of Umar, the people suffered from famine and drought, a man came to the grave of the Prophet (s) and said: "O Messenger of God, the people have been destroyed, ask God for rain for your nation, Messenger of God. (s) said to that man in his dream: Go to Umar and greet him on my behalf and say: Soon it will rain and you will be filled with water, and say: Expand the bag of generosity. The man narrated the story of his dream to Umar, tears flowed from Umar's eyes and he said: Oh God, I tried hard, but I was always weak. Ibn Hajar in *Fath al-Bari* and Ibn Kathir in *Al-Badaiya* and *Al-Nahaiya* say: The records of this narration are correct. (Ibn Hajar Asqalani, *Fath al-Bari*, vol. 2, p. 495; Ibn Kathir, *The Beginning and the End*, Vol. 7, p. 105.)

c. According to contemporary Shia scholars that visiting graves and making supplications to their owners does not mean that they fulfill the needs of the pilgrims or supplicants independently of God's permission and mercy, so that polytheism occurs; Rather, it means that because of their status and dignity with God, they are placed as intermediaries between servants and God to fulfill their needs. (Sobhani, *Wahhabism*, pp. 299-300.)

3-3. The Reasons for supporters of pilgrimage in Islam

a. It is understood from some verses of the Qur'an that visiting graves was a common practice among Muslims during the time of the Prophet of Islam (s). In

verse 84 of Surah Al-Tawbah, it is mentioned about the prohibition of Prophet of Islam (s):

“(And (O, Messenger!) do not perform Prayer over any of them that dies, nor Stand at his grave (in the burial Ceremony); since they disbelieved in Allah and His Messenger and they died While they were disobedient and corrupt.”¹

According to commentary sources, in this verse, God forbade the “Prophet” to pray over the corpses of hypocrites or to stand next to their graves and pray for them. (Qomi, *Kanz al-Daqaq*, 1365, vol. 5, p. 510.) “Tabarsi” stated in “*Majma al-Bayan*” that this prohibition indicates that standing next to the grave and praying is a legitimate act of worship, otherwise God would not have prohibited doing it only next to the grave of the hypocrites. (Tabarsi, *Majmam al-Bayan*, 1415 AH, vol. 5, p. 87)

b. In the biography of the Prophet of God (see: *Sahih Muslim*: Vol. 2 p. 671 AH, pp.105, 106 and 107, *Sunan Abi Dawood*, V. 3, P. 218, *Sunan Ibn Majah*, V. 1, P. 500-501, *Sunan Kobra*, Beyhaqi, V. 4, p. 131) It is also a proof of the importance of visiting the dead and encouraging this useful and productive work. Also, in His Holiness's biography, there are cases of visiting graves; Among others, “Ibn Shabbah” has narrated the Holy Prophet (s.w.a) went to visit the grave of his mother “Amina” (a.s) when he was returning from the conquest of “Mecca” to “Medina” and said: "This is my mother's grave, I asked God to visit her, and He blessed me like this." (Ibn Shabbah, *Tarikh al-Madinah al-Munawarah*, 1399 AH, p. 118) Based on these authentic narrations, Sunnis, like the followers of Ahl al-Bayt (a.s), believe in the importance of visiting graves. Wahhabism is the only sect that questions the visitation of graves with false doubts.

c. Reports from historical sources also show that Muslims have always visited the graves of religious leaders. The shrine of the Holy Prophet (s.w.a) has been a place of pilgrimage for Muslims since his death. Examining numerous narrations and stories about the pilgrimage of the Companions in Sunni books shows that pilgrimage is also an accepted and recommended practice among the Sunnis. In many books, such as “*Sahih Muslim*” and “*Sunan Abi Dawud*”, it is narrated from the Holy Prophet (s.w.a): “I forbade you from visiting graves in the past, now visit them (because they will remind you of the Hereafter and visiting them will increase your good so anyone who wants to visit them, but do not speak vainly and falsely.” (*Sahih Muslim*, v. 2, p. 672; *Sunan Abi Dawud*, v. 3, p. 332)

d. Some Sunni scholars have also adhered to the tradition of pilgrimage; One of them is that Ibn Habban (died: 354 AH) used to visit Imam Reza (a.s.) many

١. «وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ». (التوبة: ٨٤)

times, and according to him, he asked God for his needs there, and his needs were fulfilled (Ibn Habban. *Al-Theqat*, 1393 AH, v.8, pp. 457). Also, “Khatib al-Baghdadi” (died: 463 AH) narrated from “Abu Ali Chalal that he used to visit the grave of Imam Kazim (a.s.) in his problems and God would solve his problems. (Khatib Baghdadi, *History of Baghdad*, 1417 AH, v.1, p. 133)

e. From the reports of “Ibn Jubayr” about these shrines and the fact that he himself visited some of them and stated that he was blessed by these holy places (Ibn Jubayr, p. 228), it shows the existence of pilgrimage culture even among the Sunnis. He has also managed to visit the shrine of some divine prophets as well as the companions and elders of Islam. He visited most of these places himself, although in some cases, such as the shrine of Imam Ali (a.s) in Najaf, he specified the existence of the Imam's shrine, but he did not visit it himself (ibid., p. 169). The interesting thing to note is that in all places of pilgrimage, “Ibn Jubayr” specifies to visit, kiss and bless himself and the Muslims from places of pilgrimage (Ibid., p. 14, 58, 79, 82, 105, 108, 122, 127, 152, 155, 156, 217). This is strong evidence of the prevalence of the tradition of pilgrimage, seeking blessings and seeking blessings among Muslims in that history and shows the problems that Wahhabis give to Shiites regarding the shirk of pilgrimage, seeking blessings and seeking blessings; It is fundamentally invalid and meaningless.

4. The political situation of the Islamic world in the 12th century AD (6th AH)

In the 12th century AD (6th AH), when Ibn Jubayr wrote his travelogue, the Abbasid caliphate (750-1258 AD), centered in Baghdad, ruled the Islamic world. Therefore, from the intellectual and political, religious and cultural point of view, Sunni religion and the discourse of caliphate are prevalent in the Islamic world. Ibn Jubayr wrote his travelogue under these circumstances. In the 7th century AD (late 1st century A.H.), during the era of the Islamic caliph, Walid bin Abdul Malik Umayyad, Muslims succeeded in conquering Andalusia¹ during military operations between 709-711 AD (91-93 AH) (Ibn Athir, 1385, vol 4, p. 556-557; Lane Pool, 1363, p. 14-15). Muslim domination over Andalusia was accompanied by many ups and downs, however, in the 11th century (5th century AH), after the extinction of the Umayyads of Andalusia, until the 15th century (9th AH), Andalusia was governed by local governments (Lane Pool, ibid., pp. 15-26). One of the local governments of Andalusia was

1. In Muslim geographical sources, Andalusia is referred to all of the Iberian Peninsula, i.e., Spain and Portugal, as well as Spain under Islamic rule. Its borders were from the east and north to the Roman countries, from the south to the Mediterranean, and from the west to the Atlantic Ocean. (Hafiz Abro, 1375 AH, p. 184)

the Movahedoun dynasty (ibid., pp. 38-42) for which Ibn Jubayr and his father worked as scribes for them. ((Krachkowski, 1957, vol. 4, pp. 304-307). Ibn Jubayr's dependence and interest in this government can be seen in his travelogue. When he mentions this government, he mentions them well and prays for them (Ibn Jubayr, p. 279). Apart from that, the Fatimid Caliphate,¹ which ruled North Africa for many years, was destroyed by Salah al-Din Ayyubid in the 12 AD (6 AH) and the Ayyubid dynasty ruled the areas under the control of the Fatimids and the Hijaz land (about the process of Salah-Al-Din's rise to power, see: Ibn Athir, 1385, vol. 11, p. 343; Lane Pool, 1363, p. 64-69) Ibn Jubayr mentions him in many places in his travelogue and speaks a lot about his praise and justice (Ibn Jubayr, pp. 16, 21, 30, 35, 48, ...). The main problem of the Islamic world at that time was the Crusades and confrontation with Christians and Muslims. As an example, Ibn Jubayr points out about the cities of Akko² and Tyrus³ that these two cities were lost from the hands of the Muslims in the war between the Muslims and the Crusader Christians, and the Muslims are living in a bad situation (ibid., pp. 249-250).

5. Introduction of Ibn Jubayr and the characteristics of his travelogue

“Abu-al- Hussain Muhammad bin Ahmad bin Jubayr” 1145-1217 AD (540-614 AH) is one of the great writers, poets and travelers of the fifth and sixth centuries of Hijra (Zahabi, 1413 AH, pp. 45-46). He was born in the city of "Valencia" in 540 AH and settled in the city of “Jativa” (ibid). However, Ibn Khatib considers his homeland to be Granada (Ibn Khatib, 1424 AH, v. 2, p. 146). He had settled in “Alexandria”, in “Egypt” at the end of his life (ibid.), finally died in the same city in 1217 AD (614 AH) (Zahabi, 1413 AH, p. 46). His lineage reaches the Bani Kanana tribe. Therefore, Ibn Khatib states his full lineage as follows: "Muhammad bin Ahmad bin Jubayr bin Sayad bin Jubayr bin Muhammad bin Saeed bin Jubir bin Muhammad bin Marwan bin Abdul Salam bin Marwan bin Abdul Salam bin Jubayr al-Kanani" (Ibn Khatib, 1424 AH, Volume 2, p. 146). Ibn Jubayr's grandfather, whose name was Abd-al-Salam, entered Andalusia in 740 A.D. (123 AH)(ibid.). The most important and famous feature of Ibn Jubayr is his travels from Andalusia to the east of Islamic countries. The record of these trips is his travelogue, which remains today. Ibn Jubayr went to the East three times during his life. His main purpose of these trips was to visit God's house (Ibn Khatib, 1424 AH, vol. 2, p. 146). His first trip started from Granada on the morning of Thursday, 1183 February 11 (8

1. the Fatimid caliphate governed a huge area of the western lands of the Islamic world in the 3rd to 6th centuries 973–1171 AD (3rd to 6th AH)

2. Akko (It is a port city in occupied Palestine on the coast of the Mediterranean Sea).

3. Tyrus (It is a port city in southern Lebanon on the coast of the Mediterranean Sea).

Shawwal 578 AH) (Ibn Jubayr, p. 7) and ended on Thursday, 1185 May 2 (22 Muharram 581 AH) (ibid, p. 284). Ibn Jubayr's method in organizing the contents of the book is such that he narrates the events of each lunar month under the title of the same month and proceeds month by month. The most important part of Ibn Jubayr's travelogue, which is the largest part of the book, is his reports about the two cities of "Mecca" and "Medina" and the events of Hajj. For this reason, his book can be called Hajj travelogue. As it passed Ibn Jubayr went on this trip when the Crusaders were in West of Islamic territory (Palestine, Lebanon and Syria today), so his observations of the cities of those places are a very good source for understanding the situation in that time. His book contains information about the wonders of the lands, works of art, and political and social situations: he has beautifully described mosques, Hajj rituals, sermons, temples, forts, clinics, and hospitals. One of the interesting points of the travelogue is Ibn Jubayr's comments about the Ayyubids, Fatimids and Mohadoun. He mentions Nur al-Din Zangi and his actions well and praises Salah al-Din everywhere in his travelogue. It seems that the intellectual and religious atmosphere in the Andalusian government - due to its geographical distance from the center of the Abbasid caliphate and its location in Europe - is far from the prejudices and differences between Shiites and Sunnis. Perhaps in the general view of the contents of Ibn Jubayr's travelogue it seems far from religious prejudice, but according to some of his comments about the Muslims of the eastern lands of the Islamic world (ibid., pp. 49-50)¹ and also the Shiites (ibid., pp. 201-206; 216 and 227) we can understand that his view of the Muslims in the east of the Islamic territory, as well as the Shiites, is not positive. This shows that there is negative propaganda against Shiism and pessimism towards Shiites in Andalusia.

6. Egypt and its places of pilgrimage

"Ibn Jubayr" entered the city of Egypt on 1183 April 14 (11 Dhu-al-Hijja 578) corresponding to April 6. He introduces this city as prosperous and very vast. "Ibn Jubayr's" most detailed report about the pilgrimage of places of pilgrimage is related to his visit to the city of Egypt. He describes and mentions the names of the places of pilgrimage in Egypt in a detailed manner (ibid., pp. 18-23). The most important Shrine visited by "Ibn Jubayr" is the shrine of the blessed head of Imam Hussain (a.s). He wrote "The glory and majesty of this shrine, which language cannot describe (ibid., p. 18) and the presence of a head

1. He expressed his displeasure at the emergence of heresies in the Islamic world and said:

"True Islam is only in the West. Because the Muslims of Andalusia do not have twists and turns, and what is seen in the eastern regions are heresies and misguided sects." (Ibn Jubayr's travelogue, pp. 49-50)

in a silver box, the presence of large columns and silver and gold candlesticks and silver lamps hanging from the candlesticks, as well as the presence of beautifully cut marble stones and the presence A very black and polished stone on the wall, in front of the entrance, which reflects the image of people like a mirror" (ibid.), has aroused the author's surprise. Without mentioning whether the pilgrims of this holy shrine are Shiites or Sunnis, Ibn Jubayr refers to a large crowd that surrounds the holy shrine and blesses it with tears and wails and kisses it. He also wrote that the prayer of the pilgrim is such that it melts the heart of a stone (ibid., p. 19). He was so influenced by the spiritual atmosphere of this shrine that he wrote: "I don't think there is a more glorious and admirable place in the entire world than this noble shrine." (ibid.) This statement shows that he has not seen such places of pilgrimage before. He mentions the existence of a cemetery known as "Qarafa" which is the grave of many elders of Islam. He says the tomb of prophet Salih (a.s); Tomb of Rubil bin Yaqub bin Ishaq bin Ibrahim (a.s); The tomb of "Asia", Pharaoh's wife, and the tombs of Ahl al-Bayt (a.s) are located in this cemetery. He also informs about the existence of fourteen tombs of the men of Ahl al-Bayt(a.s) and five tombs belonging to the women of the Prophet's family, each of which had a magnificent building. It is interesting that each of these tombs had its own servant who lived there and a continuous tuition was set for them (ibid.).

6-1. List of Men of Ahl al-Bayt's (a.s) shrines in Egypt

1. Shrine of Ali bin Hossein bin Ali (a.s); The author does not mention more details and it is not clear who exactly this tomb belongs to. If "Ibn Jubayr" is referring to the fourth Imam of the Shiites, "Imam Ali bin Al-Hussein Zain al-Abidin" (a.s), who was definitely martyred in Medina in 95 AH (Mufid, 1413 AH (b), v. 2, p. 137) and was buried in Baqi' (Balazori, 1417 AH, v. 3, p. 146). Therefore, he said tomb must belong to an Imamzadeh from the generation of Ahl al-Bayt (a.s).

2. The shrine of two sons of "Imam Jafar al- Sadiq" (a.s);

3. The shrine of "Qasim bin Muhammad bin Jafar al-Sadiq bin Muhammad bin Ali Zain al-Abidin" (a.s);

4. The shrine of "Hassan bin Qasim bin Muhammad bin Jafar al-Sadiq" (a.s);

5. The shrine of "Hussein bin Qasim bin Muhammad bin Jafar al-Sadiq" (a.s);

6. Shrine of "Yahya bin Qasim bin Muhammad bin Jafar al-Sadiq" (a.s);

7. Shrine of "Abdullah bin Qasim bin Muhammad bin Jafar al-Sadiq" (a.s);

8. Shrine of "Ali bin Abdullah bin Qasim bin Muhammad bin Jafar al-Sadiq" (a.s);

9. The shrine of "Isa bin Abdullah bin Qasim bin Muhammad bin Jafar al-Sadiq" (a.s);

10. Shrine of “Yahya bin Hossein bin Zayd bin Hassan” (a.s);
11. The shrine of “Muhammad bin Abdullah bin Muhammad al-Baqir” (a.s);
12. The shrine of “Jafar bin Muhammad, one of the children of Imam Sajjad” (a.s) (ibid., pp. 19-20).

As it is known, the name of Qasim bin Muhammad bin Jafar (a.s) is very prominent among these places of pilgrimage. According to name of Jafar al-Sadiq (a.s), this person is other than Qasim bin Muhammad bin Jafar Tayyar (a.s). Apart from his grave, Ibn Jubayr has mentioned the graves of six of his children and grandchildren. He is the son of Muhammad Dibaj, the son of Imam Jafar al-Sadiq (a.s). Qasim was known as Shabiya or Qasim al-Shabiya and his children were known by the name Bani Shabiya (Ibn Enaba, 1417 AH, p. 226). Apparently, this nickname was due to the resemblance to the Messenger of God (see: Fakhr Razi, 1419 AH, p. 90). Ibn Enaba mentions the names of the children of Qasim bin Muhammad and states that some of them left behind a generation in Egypt (Ibn Enaba, 1417 AH, pp. 226-227).

6-2. List of Women of Ahlul Bayt’s (a.s) shrines in Egypt

- 1) “Sayyida Umm Kulthum bint Qasim bin Muhammad bin Jafar” (a.s);
- 2) “Sayyida Zainab, daughter of Yahya bin Zayd bin Ali bin Al-Hussein” (a.s);
- 3) “Sayyida Umm Kulthum bint Muhammad bin Jafar al-Sadiq (a.s);
- 4) “Sayyida Umm Abdullah bin Qasim bin Muhammad (a.s) (ibid., p. 20).

“Ibn Jubayr” mentions that he himself visited all of these holy places and took their names from their graves, and their attribution to the owners of the graves has been proven repeatedly (ibid.). He also says that the number of these graves was more than he mentioned cases. He also mentions the existence of a tomb belonging to Maryam the daughter of Imam Ali(a.s), which he himself did not see (ibid). The noteworthy point is that Ibn Jubayr does not mention the existence of the shrine of Lady Zaynab (a.s), the daughter of Imam Ali (a.s) in Egypt, and this can be a proof of the inaccuracy of the attribution of ‘Zainabiyah’ of Egypt to Lady Zaynab (a.s), the daughter of Imam Ali (a.s).

7. Pilgrimage sites in Mecca

Considering that “Ibn Jubayr” stayed in “Mecca” for about 8 months, he had the opportunity to visit all the important places of this city. One of the most important of them is visiting the hometown of Ahl al-Bayt (a.s). He informs about visiting the mosque that was the birthplace of the Messenger of Allah (s) to the east of the “Kaaba”. He also says that this place was originally the house of Abdullah bin Abd al-Muttalib (a.s), the father of the Prophet (s), which was attached to the slopes of Mount Abu Qabis (ibid., pp. 125-126). Next to that mosque, there is another mosque on which it was written, it is the birthplace of

Imam Ali bin Abi Talib (a.s) (ibid., p. 126). Similarly, Ibn Jubayr talks about Lady Khadijah's (a.s) house and the birthplace of Lady Fatima al-Zahra (a.s) and her sons Hasan and Husayn (a.s), that he saw them himself. And he is blessed with it (ibid).

Review and critique: Ibn Jubayr's statement about the birthplace of Imam Hasan and Imam Husayn (a.s) in "Mecca" is definitely rejected and incorrect. Because according to reliable historical sources, the birth of these two Imams took place in Medina after the emigration of the Prophet (s) and after the marriage of Imam Ali (a.s) with Lady Fatima al-Zahra (a.s) (Mofid, 1413 AH (b), v. 2, p. 5 and p. 27; Ibn Sa'ad, 1418 AH, v. 10, p. 226 and p. 369).

8. Pilgrimage places in Medina

In his pilgrimage, "Ibn Jubayr" mentions the shrine of the Messenger of God (s) and "Masjid al-Nabi" (s) among the most important sights and places of pilgrimage. After presenting a detailed and complete picture of the Holy Prophet's Shrine, he writes: "Inside the holy shrine, next to the Qiblah, there is a marble basin in the shape of a mihrab, which is said to have been the house of "Fatimah" (a.s), and is also said to be her grave. It is a great woman, and God knows best about this" (ibid., p. 151). In the meantime, Ibn Jubayr describes the Minbar of the Messenger of God and then points out a very interesting point. He writes: "A cylinder made of silver, hollow and elongated, similar to a tailor's thimble, but larger, was placed on the right foot of the prophet's Minbar - the place where the preacher usually puts his hand during the sermon - on which people say is Hasan and Husayn's (a.s) toy. (ibid., p. 152). Ibn Jubayr also visited the cemetery of Baqi. His description of this famous cemetery shows that during that period, there was a dome and a court over the graves of a number of elders of Islam buried there. He reports on the existence of a white shrine on the tomb of Ibrahim bin Rasulullah (s). He also mentions the tomb of Abbas, the uncle of the Prophet (s) and Imam Hasan bin Imam Ali (a.s), which is bigger than the rest of the tombs. In describing this court, Ibn Jubayr writes: There is a shrine raised in the air, near the door of Baqi and on its outer right side. Imam Hassan's (a.s) head is located at the bottom of Abbas's feet, and the tomb of both of them stands out on a wide surface of the ground, and it is covered with plates decorated in the best way with inlaid brass pieces, stars and studs, and beautiful scenery. (Ibid., p. 155). It is surprising that he does not say anything about the tombs of Imam Sajjad (a.s), Imam Baqir (a.s) and Imam Sadiq (a.s) (ibid.) Ibn Jubayr also states the existence of the Safiya bint Abdul Muttalib, Malik bin Anas, (a leader of Maliki sect), Aqeel bin Abi Talib, Abdullah bin Jafar, Uthman bin Affan, and Fatima bint Asad (a.s) (ibid.). One of the notable reports of Ibn Jubayr is the description of a place that is known today as the

Bayt Al-Ahzan of Lady Fatima al-Zahra (a.s.). He mentions a place in the Baqi cemetery called Abbasiyya tomb and writes: "It is a house attributed to Fatima (a.s), the daughter of the Prophet (s), which is known as Bayt Al-Ahzan, and it is said that this is the house where the lady mourned the death of her father, the Messenger of Allah (s) settled down and sat in sorrow (ibid).

9. Pilgrimage places in Iraq

Kufa: "Ibn Jubayr" describes the mihrab (worship altar) of "Kufa mosque" as follows: "On the right side of the mosque's preacher's room, there is a mihrab built with teak columns and higher than the floor of the Ivan, as if it were a small mosque, and it is the mihrab of "Amir al-Mu'minin Ali bin Abi Talib" (a.s) that in this same place of cursed "Ibn Muljam" struck him with a sword. In this mihrab, people pray." (ibid., p. 168) He also mentions "Imam Ali's" house and the room where he was bathed (ibid.). After that, he writes on the east side of the mosque, there is a small house where the grave of "Muslim bin Aqeel" is located (ibid). The point is that "Ibn Jubayr" clarifies that he did not see some of these mentioned places himself, and he recorded the report by quoting the elders of Kufa city (ibid, pp. 168-169).

Najaf: "Ibn Jubayr" did not go to the city of Najaf and only narrated what he heard. His expression shows that he doubts this quote! He writes that in Three miles west of the city of "Kufa", there is a mausoleum attributed to "Ali bin Abitab" (a.s), whose grave is said to be there, and God knows better than this. "Ibn Jubayr" stated the existence of a glorious shrine there and stated that this news was conveyed to him and due to lack of time, he did not manage to visit it (ibid., p. 169).

Baghdad: After mentioning the names of important neighborhoods in Baghdad, he mentioned a magnificent shrine that is located on the way to "Bab al-Basra" neighborhood. He says that inside this shrine, there is a large grave on which it is written that this is the grave of "Awn" and "Mu'in", the sons of "Amir al-Mu'minin Ali bin Abi Talib (a.s), and on the west side of it is the tomb of [Imam] Musa bin Jafar (a.s) (ibid., p. 181). He also talks about the existence of numerous shrines belonging to parents and elders, whose names he did not remember (ibid). This indicates that there was a large cemetery in this part of Baghdad. But why does "Ibn Jubayr" not mention the grave of "Imam Muhammad bin Ali Al-Jawad (a.s)? Not specified.

Samara: "Ibn Jubayr" states to visit this city (ibid., pp. 185-186) However, he does not mention the tombs of "Imam Hadi" (a.s) and "Imam Askari" (a.s) in this city. It seems that the severe destruction of "Samara" in that period did not leave a trace of the said shrine.

Damascus: The most important part of "Ibn Jubayr's" report about the city of

Damascus is his description of the Grand Mosque of Damascus. This great mosque was built during the caliphate of “Walid bin Abd al-Malik Marwan” at a huge cost (Masoodi, 1409 AH, vol. 3, p. 157). “Ibn Jubayr” has not stopped describing the beauties and detailing the great mosque (Ibn Jubayr, pp. 211-221). In the meantime, his reference to the holy shrines of this mosque as well as the graves of some “Ahl al-Bayt” families in Damascus tells some parts of the social history of Shiites. He mentions a beautiful mosque with an original design, which Shiites consider to be the shrine of “Imam Ali” (a.s) (ibid., p. 216). According to the narration of “Ibn Jubayr”, it is known among the Shiites that they saw him in a dream in this place and therefore built a mosque there (ibid). The most important pilgrimage site of Damascus great Masjid is the glorious mausoleum of the blessed head of Imam Husayn (a.s), which according to “Ibn Jubayr” is located near the eastern door of the mosque (ibid., p. 218). Interestingly, he writes that this ‘Holy head’ was transferred to ‘Cairo’ sometime later (ibid.). It should be noted that according to Shiite elders, this opinion is not acceptable. Because Shia elders like Sheikh Tusi, Seyyed Mortaza, Ibn Shahr Ashob and Allameh Majlisi believe that the holy head of Imam Husayn (a.s) was transferred to his purified body in Karbala (Ibn Shahr Ashob, 1379 A.H, v. 4, p. 77; Majlesi, 1363, v. 45, p. 145; also see: Shubar, 1409 AH, vol. 3, pp. 103-106). The shrine of the head of Prophet Yahya (a.s), which was located in the qibla side of this mosque. Also, among other shrines mentioned by “Ibn Jubayr” in Damascus:

1. Prophet Ibrahim's (a.s) birthplace at the foot of Mount Qasyon (ibid.),
2. The tomb of the Seven Thousand or Seven Hundred Prophets of God, which is located between “Bab al-Faradis” - one of the old gates of Damascus - and “Mount Qasyon” (ibid., p. 222).
3. The existence of a cave in ‘Mount Qassion’ called the ‘Blood Cave,’ which is the place where ‘Abel- Habel’ was killed by ‘Cain- Kabeel’, and Ibn Jubayr states that a mosque was built there, and he writes in the book ‘Tarikh Ibn Al-Moa’la Asadi’ states that prophets: Ibrahim, Moses, Jesus, Lut and Ayub (a.s) prayed there (ibid).
4. The existence of a cave attributed to “prophets Adam” on top of “Mount Qasyon”, which is a blessed place (ibid., p. 223).
5. The existence of another cave at the bottom of the mentioned mountain, which is known as (Hunger Cave), and people say that 70 prophets died of hunger in this cave, and there was a mosque on top of this cave (ibid). The important point is that Ibn Jubayr states that each of these blessed sightings had its own endowments and provided for the expenses of those places (ibid.).
6. The presence of a blessed mosque in the east of Damascus near the birthplace of Prophet Ibrahim (a.s) in a village called Bait Lahiya (Bait al-Ilah), where it is said that Prophet Ibrahim’s (a.s) father (uncle) Azar used to carve

idols there and Prophet Ibrahim (a.s) broke them (ibid., pp. 224-225). What is important about these shrines is the type of Muslim management of these religious and blessed places. Something that Ibn Jubayr mentions in many cases after mentioning the names of pilgrimage and holy places. For example, regarding the mentioned mosque, there is a wide endowment that is carefully managed; names He writes that the Awqaf Trustee, the imam al-Jama'h and the muezzin, each received a specific provision. Also, facilities such as food and a place to sleep were considered for strangers and pilgrims of the mentioned opportunity (ibid., pp. 20 and 225).

Great Damascus Cemetery (Bab al-Saqir): Ibn Jubayr writes that there is a large cemetery in the west of Damascus where the graves of martyrs and many elders are located (ibid., p. 226). He does not mention a name for this cemetery, but according to the elders buried in it, whose names Ibn Jubayr has listed, it can be said that it is the same Bab al-Saqir cemetery that Sahib al-Ziyarat mentioned (Zukari, 1956, p. 23). It should be mentioned that even today this cemetery in Damascus is known by the same name. Apparently due to the proximity of this cemetery to one of the old gates of the city of Damascus known as Bab al-Saqir (Ibn Jubayr, p. 228) It is called by this name. Ibn Jubayr writes about the virtue of this place: "it is a blessed place where prayers are answered and many saints have experienced this" (ibid., p. 226). He states that there are graves of many elders of Ahlul -Bayt (a.s), companions and parents in this cemetery, which is numerous (ibid). He has limited himself to mentioning only two tombs of "Ahlul-Bayt" (a.s):

1) Lady umm Kulthum bint (daughter of) Ali bin Abi Talib (a.s); Ibn Jubayr, who himself went there and stayed there for one night and was blessed, writes that they built a big mosque on his grave, which has houses and endowments outside it. (ibid., p. 228). 2) Lady Sakina bint (daughter of) Hussain bin Ali (a.s); "Ibn Jubayr" says the existence of a mosque on top of this grave, but he doubts the attribution of this grave to her and writes that it may belong to another 'Sakina' from the Ahlul-Bayt (a.s). (ibid)

The names of some of those buried in graves in this cemetery are as follows:

1) The grave of 'Bilal bin Hamamah,' the muezzin of the Holy Prophet (s), (ibid., p. 226).

2) Tomb of Abu Darda, the companion of the Holy Prophet (s) and his wife Umm Darda (ibid.).

3) The graves of Fadalrah bin Obaid and Sahl bin Hanzaliyyah, among the companions present at the pledge of allegiance. (ibid.).

Conclusion

Ibn Jubayr's travelogue is a detailed accounts of the cultural and social

situation of Muslims and the prevalence of pilgrimage culture and tradition in the 6th century AH, which, due to the accuracy of the author, portrays a good picture of the Islamic world in that period.

The following points can be examined as a result of this research:

1) According to the verses of the Qur'an and authentic traditions quoted in the primary Resources of Sunnis, visiting the graves of religious elders is a valuable and recommended thing.

2) Visiting the graves of the Prophets (a.s), Ahlul Bayt (a.s), and Elders is one of the cultures and traditions that all Muslim groups have adhered to since the beginning of Islam.

3) Considering Ibn Jubayr's accuracy in narrating the reports along with their details and history, it can be said that Ibn Jubayr's travelogue contains reliable reports.

4) The most important part of this book is Ibn Jubayr's reports of the Ahl Bayt's (a.s) holy and pilgrimage places in Egypt, Mecca, Medina, Iraq, and Damascus.

5) The lifestyle of Muslims in the 6th century of Hijri is mixed with the culture of servitude and worship, pilgrimage and appeal to the "Ahlul Bayt (a.s) and paying attention to holy and pilgrimage places.

6) The spread of the culture and tradition of pilgrimage and appeal to the "Ahlul Bayt" (a.s) among all Muslims, both Shia and Sunni, and the non-prevention of the governments of that period, as well as the lack of objection by Sunni Muslims to this culture, shows that pilgrimage was one of the most important customs of Muslims. And the suspicions and slanders of 'Wahhabism' and 'Takfiri Groups' against this culture and tradition are unjustified and without reason.

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