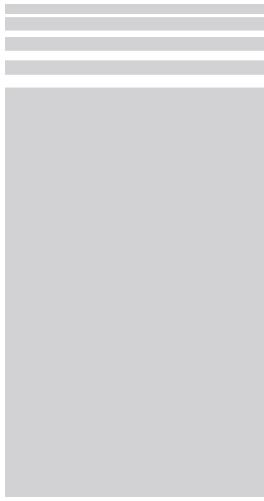


# Abstract



# A Study of Mīrzā-ye Shīrāzī's 22-Year Residence in Samarra

Mohammad Hossein Khoshnevis<sup>1</sup>

## Abstract

The late Āyatollāh Sayyid Muḥammad Ḥasan Ḥosseini Shīrāzī—also known as “Mīrzā-ye Bozorg,” “Sāyyid Mujaddīd,” “Mujaddīd ‘Awwal,” and “Mīrzāye Shīrāzī”—originally a resident of Najaf Ashraf, settled in Samarra for multiple purposes, including the promotion of Shiite settlement and the fostering of political unity between the Shiites and Sunnis in Iraq. Following his migration to Samarra, teaching and discussion sessions were organized, eventually leading to the establishment of a seminary in the city. Mīrzā-ye Shīrāzī's educated students with an ecumenical spirit, many of whom later became influential scholars. These achievements reflect the constructive interaction and coexistence of Shiites and Sunnis in Samarra under Mīrzā-ye Shīrāzī's leadership. For nearly a quarter century, he devoted himself to this mission, working tirelessly to strengthen religious understanding and unity. This study, drawing on limited resources, provides a brief overview of Mīrzā-ye Shīrāzī's life and character and recounts notable examples of his respectful treatment of Sunnis and his efforts to thwart attempts by adversaries to sow discord between Shiites and Sunnis.

**Keywords:** Mīrzā-ye Shīrāzī, Samarra, Sunnis, unity of the Islamic Ummah.

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# Wādī al-Salām

Dawood Hosseini<sup>1</sup>

## Abstract

Wādī al-Salām is a cemetery with a long and significant history. The graves of Adam and Noah in Gharī and Dhahr in Kūfah, as well as the graves of the prophets Hud and Salih, attest to the historical depth of this site. With the advent of Islam and the establishment of the city of Kufa, the region and its surroundings acquired particular religious and cultural importance. This study, employing a descriptive-analytical approach and based on library research, addresses the following questions: What characteristics of Wādī al-Salām are highlighted in the narratives, and which shrines are located within this cemetery? The findings indicate that, according to the narratives of the Infallible (as), the souls of believers are transferred to Wādī al-Salām, where they are relieved from torment, questioning, and punishment. From this cemetery, the souls are permitted to visit their relatives. The cemetery contains the graves of prophets Hud and Salih, the maqam of Imam Sadiq, the maqam of Sahib al-Zaman, and the graves of notable Shiite scholars.

**Keywords:** Wādī al-Salām, cemetery, graved, Kufa, Najaf.

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# The Role of Pilgrimage in Promoting Pilgrims' Mental Health

Mujtaba Heydari<sup>1</sup>

## Abstract

Mental health is a critical concern for both individuals and human societies, motivating continuous efforts to identify ways to enhance psychological well-being. Religion and religiosity can play a meaningful role in this pursuit. This study, conducted using a descriptive-analytical method and a library-based approach, aims to examine the effects of pilgrimage on individuals' mental health. The results indicate that participation in pilgrimage can positively influence mental well-being in multiple ways. These include fostering a sense of calm, increasing hope for resolving worldly problems, enhancing anticipation of happiness in the hereafter, and encouraging individuals to reflect on the meaning of life, etc.

**Keywords:** mental health, worldly effects of pilgrimage, pilgrimage and psychological health.

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# The Role of the Muassis Ummah in the Emergence of the Karbala Tragedy

Reza Saeedipour<sup>1</sup>

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## Abstract

This study investigates the destructive role of the founding Ummah in shaping the opposition against the Alawite community. The main question addressed is how this group was able to destabilize the early Alawite community and create conditions for the emergence of the hostile Ummah. Politically and socially, the founding Ummah undermined the religious and cultural foundations by manipulating the process of determining the Prophet's successors, fostering tribalism, and emphasizing ancestral pride. In terms of beliefs, they intensified the opposition by promoting determinism and teaching monotheism without polytheism. Culturally and economically, they further weakened the community by restricting access to authentic narratives, distorting narratives, and permitting freeloading within an economic system dominated by tyrannical rule. These combined factors contributed to the conditions that culminated in the tragic events of Karbala.

**Keywords:** hostile Ummah, founding Ummah, prepared Ummah, Karbala tragedy.

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# The Concept of Tawassul in the Qur'an and Narratives: A Study of the Zaydīya Perspective

Seyyed Qasem Hosseini<sup>1</sup>

Fatemeh Pourahmad<sup>2</sup>

## Abstract

Tawassul, strongly recommended in the Qur'an and narratives, is regarded as a means of fostering unity in Islam. The term refers to a "wasīla," and engaging in tawassul entails performing actions or employing methods that draw one closer to God. This study adopts a descriptive-analytical approach to explore the concept of tawassul and to investigate its significance within the Zaydī tradition. The Zaydī sect, which acknowledges the imamate of Zayd ibn 'Alī ibn Ḥusayn, defines the Ahl al-Bayt (as) differently from the Imamiyyah Shia. While Zaydīs accept and honor the rituals associated with the Ahl al-Bayt (as), their practices related to tawassul and grave visitation differ from those of the Imamiyyah. Visiting the Prophet's grave in Medina holds particular spiritual importance for them, in line with broader Muslim practices. Zaydīs also regard themselves as obligated to uphold the Hadith of al-Ṭaqalayn by respecting and following the Ahl al-Bayt (as), a veneration that persists both during the Imams' lifetimes and after their martyrdom or death, expressed through the construction and maintenance of their graves.

Keywords: Tawassul, Ahl al-Bayt (as), Zaydīya, Shia, wasīla.

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# Arbaʿīn Pilgrimage and Participatory Governance: A Civilizational Model of Popular Participation in Religious Rituals

Mohammad Hossein Pouramini<sup>1</sup>

## Abstract

Arbaʿīn pilgrimage constitutes one of the largest religious assemblies in the Islamic world and represents a prominent expression of social cohesion, grassroots cooperation, and voluntary engagement. As such, it offers a practical example of participatory governance grounded in a cultural and religious framework. This study aims to examine the social, managerial, and epistemological aspects of this ritual and to explore its potential for conceptualizing and articulating a model of participatory Islamic governance. Drawing on religious texts, field observations, and interdisciplinary research, the study demonstrates that voluntary involvement, spontaneous organization, unpaid service, and a strong sense of social responsibility among pilgrims and procession organizers along the Arbaʿīn route exemplify a form of governance rooted in faith and collective will. From this perspective, the Arbaʿīn model may inform policymaking approaches that prioritize transparency, mutual trust, and meaningful public participation in societal administration. Accordingly, this study presents Arbaʿīn not merely as a religious observance, but as a viable framework for rethinking governance practices in accordance to Islamic principles.

**Keywords:** Arbaʿīn pilgrimage, participatory governance, social capital, Islamic civilization.

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# The Reasons and Nature of the Superiority of Pilgrimage to Imam Hussein (as) Over Hajj and Umrah?

Hafez Najafi<sup>1</sup>

## Abstract

Shia narrative sources contain numerous reports emphasizing the superiority of pilgrimage to Imam Hussein (as) over Hajj and Umrah. The abundance of such narratives—some of which equate the pilgrimage to Imam Hussein (as) with a thousand performances of Hajj and Umrah—has given rise to the question of how this asserted superiority should be understood. This study examines these narratives through descriptive and analytical methods in order to clarify their intended meaning. The findings indicate, first, that this comparative framework is not exclusive to pilgrimage, as various religious acts are similarly compared with Hajj and Umrah and portrayed as multiple times superior. Second, the notion of superiority signifies the precedence to the pilgrimage to Imam Hussein (as) over recommended Hajj and Umrah, rather than any obligatory ones. Third, this superiority is not confined solely to the pilgrimage to Imam Hussein (as) but is also attributed to pilgrimages to other Imams. Finally, the primary purpose of emphasizing the superiority of pilgrimage in these narratives is to underscore the significance of the Imams' guardianship, rather than to undermine the religious importance of Hajj.

**Keywords:** Imam Hussein (as), Hajj and Umrah, pilgrimage, pilgrims.

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**Farhang-e**

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