



Pilgrimage Ghadamghahs in the Hijrat Path of Imam Reza (AS) to Iran Approaching Pilgrimage Tourism

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Abstract

Imam Reza (AS)'s Hejrat to Iran, as the greatest religious event in the history of Iran and the spiritual works and important blessings of this wonderful trip in Iran have been left. One of these works is the Ghadamghah attributed to that Imam, which has been considered by Razavi enthusiasts and pilgrims in different cities and regions. The purpose of this article is to recognize the Ghadamghahs of Imam Reza (as) in Iran in order to protect, maintain and develop these Ghadamghah as places of pilgrimage. This research has been done by historical, analytical and interdisciplinary research methods and by using documentary study methods, libraries and case studies. The results of this study show that the Ghadamghah attributed to Imam Reza (AS) are located from southwest to northeast of Iran in Khuzestan, Fars, Yazd and Khorasan regions. The most important of these Ghadamghah include Shalamcheh, Arjan, Ali Ibn Mahziar, Morteza Ali in Eghlid Fars, Abarkooh and Yazd Ghadamghah, Deh Shir Ghadamghah, Taft Ghadamghah, Mashhadak Khoranagh Ghadamghah, Deh Sorkh Ghadamghah and Neishabour Ghadamghah. Pedestrians as centers of pilgrimage and religious tourism need to strengthen and create the necessary infrastructure in various dimensions, including facilities and equipment for public transport, welfare, recreation and recreation, health and safety, safety and security, signs and symbols and It is memorable.

Keywords: Ghadamghah, Emigration of Imam Reza (AS), Pilgrimage, Ghadamghah of Neishabour, Pilgrimage tourism.

1. Introduction

The emigration of Imam Reza (a.s.) to the land of Iran provided a basis for him to establish the foundations of the Razavi civilization by calling and propagating towards the truth and explaining the original teachings. The historical and blessed presence of Imam Reza (a.s.) in passing through different regions of Iran from Madinah to Merv, in addition to expressing the teachings of Razavi, left holy traces and Ghadamghah in various places in the Ghadamghah and resting places of the Imam's caravan, which provided a spiritual basis for the formation of Giri provided Razavi centers. The emigration of Imam Reza (a.s.) gives this opportunity to planners, designers and decision-makers to create meaningful spaces and places by using these valuable fields.

Therefore, the Ghadamghah, the blessed places and the holy shrines of Imamzadegan are considered as

centers for the dissemination of Razavi's teachings, the presence and appeal of Shiites to the light of Imamate. The comprehensive and complete development of these centers by taking advantage of Razavi's teachings and taking into account the lofty goals of Imam Reza (a.s.) can help the formation of Razavi's civilization based on Razavi's teachings. As the beating heart of the cities, Qadamgahs and Beqa'a provide the Iranian-Islamic model for social life and meeting the various needs of Shiites. These centers will be safe and spiritual shelters for the sick and interested. Honoring God's saints is the most important necessity and philosophy of building blessed places and holy shrines. The Almighty God said in the Holy Quran: "And whoever magnifies the rituals of God, they are those who are pious of the hearts" (Surah Hajj, verse 32).

Also, in Surah Al-Kahf, God says in the Holy Qur'an in honoring and honoring the Companions of the Al-Kahf: "Those who overcame their work said: We will certainly build a mosque for them." The rank and rank of the Saints of God comes from the fact that prophets and imams were and are God's representatives and authority on earth. Honoring the Saints of God can be done in the form of reviving their names and memories in the general culture of the society, pilgrimage and expression. Devotion to their manifestation, continuation of their path and lofty goals, flow of their knowledge in the lifestyle of their people. Devotion and love to the presence of God's saints should be from the bottom of the heart, and visiting them is a continuation of God's service and connection to His true teachings:

"If it is not possible, I will kiss his feet, wherever he is, I will kiss his place"

Also, manifesting their physical and spatial manifestations, including sacred shrines and shrines, and centers for publishing the religious and religious teachings of those dignitaries, are all of the importance and necessity of continuing the path of God's ancestors and honoring them. Considering the interdisciplinary nature of the research with the themes of "Ghadamghah stone" and "religious tourism" and its application in a historical and religious context (the path of Imam Reza's migration to Iran), it is necessary to adopt a qualitative, historical and analytical research method. . Therefore, relying on the Quranic and Shiite foundations, in the part of identifying the path of Imam Reza's migration to Iran and the events related to it, the method of historical research is used, and in the part of analyzing this path, the method of field research is used. Also, the methods used in this research include documentary and library studies and field investigations in identifying and introducing the Ghadamghah related to the migration of Imam Reza (AS) to Iran and introducing its huge capacities in urban and regional development.

2. Research background

The research about Ghadamghah can be analyzed in several categories:

a) The first category are articles that have directly studied the Ghadamghah and different dimensions of that study, especially the historical dimension, which are:

Nazari and Nikzad in an article entitled "Recognition of the migration route of Imam Reza (a.s.) in Iran based on historical monuments and places" with an emphasis on documented historical documents and historical monuments to check the mine of the route and related works, especially in Yazd region and in Along the historical path of Fars, Khorasan and the works of the 6th century AH have been discussed (Nazari and Nikzad, 1392: 107).

Ali Asghar Salari (1383) in the book "Provincial Road" has introduced field research on the route of Imam Reza's (a.s.) migration to Iran, monuments, landmarks and tourist spots along the way (Salari, 1383: 10-10).

Sadeghi Turan Pushti and Mir Hosseini (2019) in an article entitled "The shrine of Imam Reza (a.s.) in Turan behind newly found documents and inscriptions" by studying the documents left on the mosque of Mashhad Ali bin Musa al-Rezi (a.s.), which is the same shrine. have emphasized as a reliable religious base (Sadeghi Toran Pashti and Mir Hosseini, 2019: 283).

Khan Mohammadi and Mozen (2014) in the article "Anthropology of the Ghadamghah of the case study of Bayt al-Noor" which is located in the city of Qom, have studied the mental and emotional dimensions of pilgrims. where the shrine of Bait Al Noor was an identity for the pilgrims, and the pilgrims, by identifying the relationship between Imam Reza (a.s.) and Hazrat Masoumeh (s.a.) with Imam Hussain (a.s.) and Hazrat Zainab, had an effect in deepening the familiarity of the lady's journey to Qom (Khan Mohammadi and Mozen, 2014: 7).

b) The second category are the studies that have studied the painting and artistic dimensions of the Ghadamghah, which are:

Rezazadeh Ardabili and Fazelzadeh Tamama (2015) in a research entitled " Ghadamghah of Imam Reza (a.s.) in the garden of the Nishaburkari Ghadamghah of Sheikh Baha'i by the order of Shah Abbas I, from design to concept" the relationship between the stages of the mystical journey and during Ta'iq with They

have investigated the different spaces of Neyshabur's Ghadamghah, which were designed hierarchically and consciously in eight stages (Rezazadeh Ardebili and Fazelzadeh, 2015: 105).

Abbasi and Soleimani Abhari (2019) in a research titled "Ghadamghah, the effect of natural or sculptural Ghadamghah and its place in the religious beliefs of Iranians before and after the advent of Islam" related to Ghadamghah in Ghadamghah and water sources and springs and beliefs They have discussed religious history (Abassi and Soleimani Abhari, 2019: 35).

Alipour (2013) has studied the paintings of Neyshabur's Gadgah in an article entitled "Gadgah paintings, fronts of Razavi's themes". The main motifs of this painting are conceptually harmonious with the beautifully depicted theme. The role of the Ghadamghah in this painting has beautifully displayed the concept of the Ghadamghah, and the drawing of the altar and pilgrims indicates the sanctity of this place, and the similarity of the decorative arrangements of the altar and the Ghadamghah proves the connection between the two (Alipour, 2015: 46).

By reviewing the antecedents related to the Ghadamghah of Imam Reza's (a.s.) migration to Iran, the present research, in addition to a comprehensive approach and paying attention to historical, social and cultural issues, emphasizes the component of religious tourism, which is given due attention in most researches, not enough.

3. Theoretical Framework

Qadamgah means "a place to put a Ghadamghah, a Ghadamghah place, a place where the foot of a prophet or an imam or a guardian has reached; places where a Ghadamghah is visible in that stone and other parts of it, and they think that it is the foot of a prophet or an imam" (Dehkhoda, 2015)) Qadagah is a place that has a Ghadamghah of the saints; a place to Ghadamghah; a place to live; a place of residence and the threshold of a door (Anuri, 1381, 55). Qadagah in the term is a place where the feet of the Prophet (PBUH) or an Imam or a guardian reached there. In other words, the place where Ghadamghah are visible in the stone and other parts of it, and it is suspected that the place of the feet of the Prophet (PBUH) or the Imam is the Ghadamghah of the Prophet (PBUH) or Imam (Ma'in, Vol. 2, 2647).

A Ghadamghah is different from a destination. Destination is the place where the traveler arrives at night and stays. In other words, the distance between two stops of travelers or the distance traveled by a traveler in one day is called home. Each manzal is equal to 28.6 miles and each mile is equal to 4500 Arash and each Arash is equal to 45 centimeters. The houses were divided into two types, light and heavy, according to the ease or difficulty of the road. Each manzel is approximately equal to 24 kilometers (Dehkhoda, Madhe Manzel) therefore; There is money between the Ghadamghah and the place of the public and especially me. That is, every Ghadamghah is a destination, but every destination is not a destination (Saeedzadeh, 2011). In the Arabic language, the word "maqam" is equivalent to Ghadamghah. Arab language has given two meanings for it: "residence" and "standing place" (Ibn Manzoor, 1414 AH, 498) and (Khan-Mohammadi and Mozen, 2014, 9).

Qadamgah has a special place among Muslims. The most authentic example of them is the Ghadamghah of Ibrahim (pbuh), which is the focus of Islamic schools of thought. The Holy Qur'an says in honoring this place: "And take the place of Abraham the prayer" (Surah Baqarah, verse 125). Maqam of Ibrahim, as one of the divine rites, is the place where Ibrahim (pbuh) stood for the sake of building the Kaaba or performing Hajj or for the public invitation of the people (Makaram, 1374, 15). Therefore, the sanctity of the Ghadamghah is due to the existence and presence of God's saints in that place and has made that space superior to other spaces. Qadamgah can be examined from various religious, cultural, social, spiritual and psychological points of view and the urban structure, and its characteristics as a sacred place are distinguished from other spaces. The table below shows the different features of the Ghadamghah in different ways.

3. Expansion the Ghadamgahs of Iran

In many parts of Iran, there are shrines attributed to the Prophet, the infallible imams (pbuh) and the saints of God. According to the latest field research, there are 215 Ghadamghah in the country (Noban, 2013, 78). The

Ghadamghah Dimensions	Examples and role of Ghadamghah
belief	A holy place to get close to the Lord and connect the heart and soul of the pilgrim and believer to the Creator
cultural	A representative of Islamic and Shiite culture, a place to hold Islamic and Iranian rituals
social	A place for people to gather, a place for social interaction, a center for human education, a place for vows and needs, etc.
Psychological	A peaceful place, away from worldly noise and conflicts, a safe haven and a refuge for the sick and the needy.
Religious tourism	The destination of pilgrims and devotees of Ahl al-Bayt (peace be upon them); A journey to acquire spirituality and worldly and hereafter grace
Urban structure	A visible and legible religious sign and symbol; Urban node and center for opening inner and inner knots

Table 1- Checking the different dimensions of the GhadamGhah

largest number of Ghadamghah in Iran are located in the provinces of Hormozgan, Kerman, Khuzestan and Khorasan respectively. Most of Iran’s mosques belong to the end of the Abbasid period (656-132 AH), that is, the seventh century of the lunar Hijri. There are various reasons for the existence of the Ghadamghah in Iran. The historical migration of Hazrat Saman al-Hajj (a.s.) (203-148 AH) from Madinah to Merv, the migration of Sadats to different parts of the country over the centuries, the popular love of the Ahl al-Bayt family for its purity and purity, dreams and dreams, among the reasons for the construction of buildings. It is a place in Iran. Like other places of pilgrimage, shrines play a major role in economic prosperity and change of place. The population of villages and their transformation into cities and tourist areas (as can be seen in Neyshabur promenade), the exchange of communication and cultural customs between villages and cities are among the cases of the existence of promenades in one place (Saeedizadeh, 2011).).

According to all available documents, the current land of Shalamcheh was the point where the caravan of Imam Reza (a.s.) entered the Iranian territory while moving from Madinah to Merv. This issue had caused this border point to have a special prestige among the people of Khuzestan, especially the Arabic speakers, in such a way that according to public belief, this city was and is considered the first abode and at the same time the Ghadamghah stone of the Holy Prophet in Iran.



Figure 2- Shlamche Martyrs Memorial; Shaleche as the first Ghadamghah of Imam Reza (AS) in the land of Iran

Abadan Ghadamghah: The Ghadamghah of Imam Reza (PBUH) in the north of Abadan city, which is behind Arin Hospital of this city, which is now called Ayatollah Taleghani, and is located on the way to Fayazieh village, is the second confirmed example of these works. In the past, the mentioned building was simple and made of mud and mats where people used to go there to pray. This building was the place of secret and need for the people of Abadan and surrounding cities until 1353 Khurshidi, but in this year, it was completely destroyed and destroyed by the previous regime under the pretext of excavating for the construction of the nation's koi and construction in the nearby town. After the victory of the Islamic Revolution, the beginning of the imposed war prevented its reconstruction, but in 1379, due to the efforts of the then head of the Abadan Endowment Department, this temple was rebuilt and rebuilt. According to local residents, before the destruction of this building in the previous regime, the Ghadamghah of the Prophet were imprinted on its wall, and now, according to the elders, the place where the Ghadamghah of the Prophet were installed before is a special sacred place among the local Arabic-speaking people. has and they are involved in it.

Arjan Bridge: The monument of Imam Reza (PBUH) is located on the bank of the Maroon River, about 10 kilometers northeast of Behbahan. organ) The location of this city is near today's "Behbahan" and it was an ancient city. Its foundation stone is laid during the time of Arjan, the son of Qabad. Etemad al-Sultaneh also refers to the imam praying in this place. Despite the narrations, documents and historical monuments in Behbahan city that show the places where the Imam stayed in Behbahan city, but due to lack of attention, these places have been completely destroyed or forgotten. One of those buildings is located in the southeast side of Red Crescent Square in a residential area and the works have been completely destroyed. Also, in the old context of Behbahan neighborhood, according to some people, there is a building that was later built on top of the original destroyed building, and people hold ceremonies and prayers in it. To show that some of the opponents have not stopped any action to destroy the name of the imams (pbuh), but the Muslim people and the lovers of

the imams (pbuh) with their hearts and souls have passed on its memory and kept it alive. have had According to what has been passed down among the people, this was the resting place of Imam Reza (a.s.) when he left for Khorasan. One of the virtues of Imam Reza (a.s.) is the stability of the narcissus flower growing in that region. The narcissus flower is a name that has been combined with the names of the city of Behbahan and the city of Arjan since about 1,200 years ago.



Figure 3- The Ghadamghah of Imam Reza (AS) in Arjan

Ali Bin Mahziyar's Walkway: One of the places where Imam Reza (AS) stayed for a few days during his journey from Madinah to Merv is the city of Ahvaz. According to the available documents, when Imam Reza (a.s.) ordered Imam Reza (a.s.) to leave Medina for Khorasan as his crown prince, he entered Ahvaz on the 16th day of Safar in the year 201 A.H. One day he stopped in this city. After he passed through Ahvaz, Shiites and Ahl al-Bayt fans living in this city built a mosque in the place of his residence, which became known as Ali bin Musa al-Reza (a.s.) mosque. The building which, according to the same documents and of course other existing documents from the first two centuries of Hijri, is the first place that was built and named after Saman al-Hajj (AS) in Iran. The belief of Ahvaz people is, of course, that the mosque of Ali bin Musa al-Reza (a.s.) is also the shrine of Imam Reza (a.s.). This is emphasized by the famous Muslim geographer Abu Dolf, who traveled to Iran about 140 years after the martyrdom of Imam Reza (a.s.), i.e. in the lunar year 341, and left a travelogue about it. According to the available documents, the exact current location of this mosque and the Ghadamghah is the same as the current tomb of the great disciple of Imam Masoom Ali Bin Mehziar.

Ramhormoz Ghadamghah: There is an old Ghadamghah attributed to Imam Reza (peace be upon him) in Ramhormoz city. In the neighborhood of plasterers, on a hill in the middle of the garden, there is the shrine of Imam Reza (a.s.). It is said that the Prophet stayed in this garden for a while and then traveled to Khorasan, and

his Ghadamghah are in this tomb.

Deil Gachsaran village: When we leave Khuzestan, the first confirmed stop on the road to the province is located in a village called Deil. This village is a function of the central part of Gachsaran city of Kohgiluyeh and Boyer Ahmad province and is located 25 kilometers northwest of Dogonbadan and 184 kilometers from Yasuj. Its climate is pleasant and pleasant in spring, hot and dry in summer, and rainy and mild in winter. The existing historical documents of the passage of the Velayat road caravan through this place and as a result the health of the Ghadamghah in it are considered very high.

Euclid's Ghadamghah: According to the signs that are available, the history of the region reaches the end of the Neolithic period, i.e. one thousand years BC. Historical monuments such as Hozcheh Dokhtar Gebar, Teng Baraq inscription, Kushk Zar, Mount Bel inscription, Gour Bahram swamp and Cheshme Shirin, Tell Bakun (Bekan) and some other small and big signs testify to the historical antiquity of this territory. Unlike today, when Euclid is on the sidelines, in the past, the main road of Isfahan-Shiraz passed through Euclid, and for this reason, it played a more important and key role than other cities in the movement of economic and social activities in the land of Pars. Euclid city is located 250 km from Shiraz to Isfahan and 160 km from Yasouj in the north of Fars province. According to the belief of the people, Imam Reza (peace be upon him) went to Abarkoh through that city. therefore; He has a place in

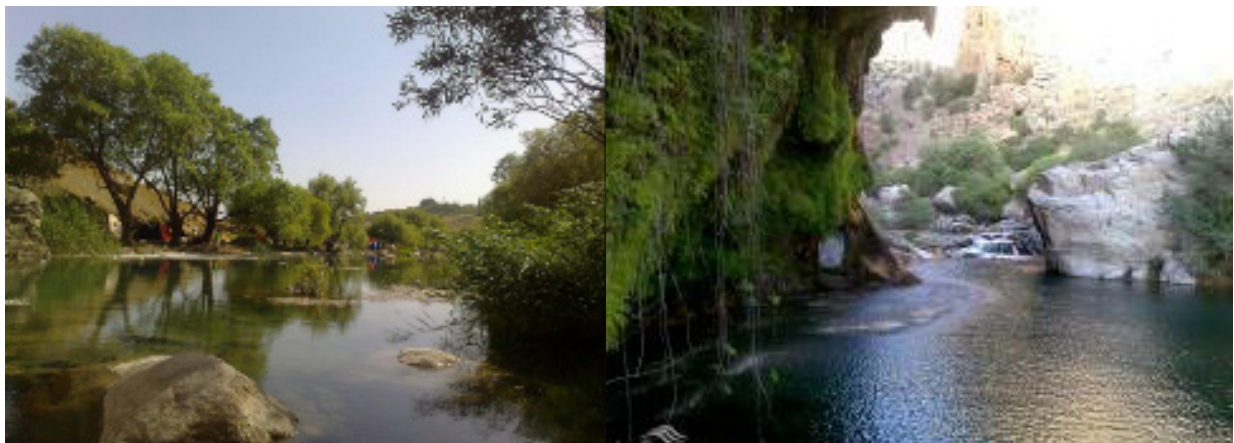


Figure 4- Rasulullah (PBUH) fountain (<http://www.irandeserts.com/>) and Teng Baraq waterfall (<http://wikimapia.org/>) in Euclid Fars



Figure 5- Morteza Ali’s Ghadamgah (right), Tariq al-Reza road, Euclid road (middle), Euclid city, one of the Ghadamgah of Imam Reza’s caravan (left).

Euclid. Muhammad Rasulullah spring is located in the center of Euclid. This spring has water in all seasons of the year and according to the elderly people, this water has never dried up or even decreased. The ancients of the city consider this spring as one of the blessings of Agha Ali Ibn Musa al-Reza (a.s.).

Sadeh Ghadamgah: The next definite Ghadamgah of Thamin al-Hajj (pbuh) is located in Sadeh Fars. Before Islam, the main communication route between Persepolis and the Persian Gulf passed through this place, which is 75 kilometers away from the center of Euclid city. The Sadeh Ghadamgah are among the Ghadamgah attributed to Imam Reza (a.s.). According to the belief of the people of Sede, this place was on the path of His Holiness and he settled there for a while.

Today, this walk is identified with the name of Amir al-Mominin (AS) Mosque, and of course there is a spring behind it, which the locals believe was created by him for ablution.

Masjid and Gadgah outside Abarkoh: The Masjid outside Abarkoh, which is known as the oldest relic of its ancient residents after serving this city for thousands of years, is the next Ghadamgah of Imam Ali bin Musa al-Reza (a.s.). Abarkoh or Abarkoh is part of Yazd province today, but in the era of Imam Reza (AS) it was part of Fars. The outer mosque is located in the suburbs of this city, and it was believed that this mosque is the abode and resting place of Thaman al-Hajj (a.s.). In this Ghadamgah, an inscription made of marble tiles in three lines with a width of approximately 65 cm and a length



Figure 6- The city of Sedeh as one of the destinations of the caravan of Imam Reza (AS) with beautiful nature

of 5 meters is installed on the forehead of the entrance in blue and white colors. Considering the location of this Ghadamghah on the ancient road known as the royal road and the existence of ancient monuments in the area and the age of the outer mosque building which dates back to the first years of Islam’s arrival in Iran, the authenticity of this Ghadamghah is confirmed by all experts. The four-thousand-year-old Abarkoh cedar can be called the oldest living creature in the world. The city of Yazd has the largest adobe structure in the world with an old cypress which is a reminder of years of coexistence with the people of the land who know that nature means life and life with cypress means life with beauty.

Turan Pasht Station: The ancient village of Turan Pasht, which is located on the road from Taft to Yazd, is home to another definitive station of Thamin al-Hajj (PBUH). According to people’s belief, this small but very spiritual mosque of the village is the residence and place of residence of Imam Reza (AS). Turan Pusht has a special place among the lovers of the world of Muhammad (pbuh) for another reason, and that is the stone quarry from which the former green tombstone of Masoum Dahm’s tomb was prepared. The location of Turan Pusht village on the route of the province road and the age of the buildings in it, especially the mosque, the historical castle and the dome of Junaid al-Baghdadi, all prove that the Holy Prophet passed through this village during



Figure 7- Imam Reza (AS) Ghadamghah in Abarkoh



Figure 8- Three thousand years old plantain in Abarkoh



Figure 9- Abarkoh historical monuments: Aghazadeh house (right side); Refrigerator (left)

the journey of the province's caravan. Turan village is located on the road from Taft to Yazd and is part of Taft city. According to people's belief, this mosque is the birthplace of Imam Reza (a.s.). In this Ghadamghah, there is a marble stone on which the salutations on the infallible imams (AS) are mentioned. This stone belongs to the early Safavid period (Papli Yazdi, 1367: 152).



Fig. 10- A marble pulpit in Turan Pusht Ghadamghah



Figure 11- Landscapes and attractions of Yazd region; The dome of Sheikh Junaid in the village of Toran Posht (right) and the shrine of Imam Reza (AS) in Toran Posht (left) (<http://tooranposht.ir>)

Farasha village shrine: Farasha or Islamiyah village, which is located eight kilometers from Taft city by way of Abarkouh, is home to shrines attributed to the 8th Imam (AS). According to the documents, the building of Hazrat Qadamgah was built in this village in the year 512 by order of Garshasp bin Ali from Kakouyeh Deilmi. Farasha's Ghadamghah stone is exquisite and famous. The main building of Mashhad Ali bin Musa al-Reza (a.s.) mosque in Farasha is quadrangular and each side is eight meters from the inside. At a height of nearly three meters, it has been turned into an octagonal structure and a brick dome is placed on top of it. The building has a historical stone and inscription, interior decorations and monuments.

Farat Mosque of Yazd: Farat Mosque in Yazd city is the fifth place of Imam Khobyha in this province. According to the inscription in this mosque, which was written in 516 AH, this place was known as the place of Imam Reza (AS) before the construction of the mosque. The expensive and very famous white stone of Farat Mosque's Ghadamghah was moved from Yazd to Mashhad Razavi years ago and today it is open to the public in the central museum of Astan Quds.

Imam Reza (a.s.) shrines in Nain: There are several shrines in the city of Nain that are attributed to Imam Reza (a.s.). Qadam Gah Mosque or Old Jame Mosque,

which according to Bolaghi, was Qadam Gah Mosque and was named "Gadi Khan Mosque" due to its frequent use, is one of the oldest famous mosques in Nain, and before the advent of Islam in Iran, this mosque was Atashkada. The walkway is in the shape of a triangle on the southeast side of the mosque, which is one meter high from the ground, and a wooden fence has been installed around it. A Ghadamghah can be seen on the stone, which was made by Qadr Musalm as a memorial of his arrival and stop at this place. The author of Tarikh Nain believes that Hazrat Reza, peace be upon him, prayed in this mosque (Balaghi, 1369: 58 and 231-233). Among the important stops of Imam Reza (AS) in Yazd is Kharanaq (Mashhadak) of Yazd. Kharanagh is located six kilometers from Yazd. The place where Hazrat Saman al-Aima descended is located in this Mashhadak. Mashhadak is located next to Kharanaq cemetery, and only a small and ruined mud tomb with a dome-shaped arch is left. The residents of this area consider Mashhadak to be the place of worship and prayer of the Imam. Therefore, they consider it a holy place and reciters read the Quran there (Irfan-Manesh, 1374, 14) and (Saeezadeh, 1391: 217-225).

The shrine of Imam Reza (pbuh) in Deh-Shir: The shrine of Imam Reza (pbuh) is located in Taft city, central part, fifty-four kilometers southwest of Shahrat Taft,



Figure 12- Imam Reza (a.s.) shrine in Deh-Shir (right); Historical Rabat in Deh-Shir (left)

Dehshir district, outside the village of Turan Pasht. It was magnificently renovated in recent years. Iraj Afshard writes about this shrine: It is an ordinary and mosque-like building, which is considered to be the place where one of the imams (a.s.) was found. In its mihrab, there is a well-cut marble stone around the stone of the twelve imams in a good manuscript script, and in the middle, there is a cypress pattern (in the upper part) and a pattern. A lantern is hung (in the lower part) and between the two words "Waqf Kurd Haidar Alishah Isfahani" is engraved. They say that this Ghadamghah was built in 945 AH and was renovated in 1355 AH and it has 400 meters of infrastructure.

The Ghadamghah of Morteza Ali (a.s.) in the city of Taft: the route of Imam Reza (a.s.) from Madinah to Merv (Holy Mosque) in the year 195 AH equal to the 8th of Rabi al-Akhr in the year 201 AH in the path of his movement from Madinah to Marv, mosque Outside Abarkoh, it was the residence of Imam Reza (a.s.) for several days and even a week, which was blessed with his arrival. The mosque outside Abarkoh is the home of the 8th Imam of Shoayan (a.s.) among the historical monuments of Abarkoh, which is highly respected by the people of this city and other cities, and even domestic and foreign tourists who travel to holy Mashhad from Tariq al-Reza road.



Figure 13 - Morteza Ali's shrine in Taft

The shrine of Mashhadak in Kharanq: The threshold of Imam Ali bin Musa al-Reza (peace be upon him) prayer hall is located in Ardakan city, Kharanq district, Kharanq city, Kharanq district, next to Kharanq cemetery. It is known as Mashhadak (peace be upon him). The small and ruined clay mausoleum with a dome-shaped room known as "Mashhadak". People consider that place to be the place of prayer of Hazrat Imam Ali bin Musa al-Reza (peace be upon him) or the descent place of Hazrat Samin al-Imam, and they consider it very respectable and holy, and sometimes the Qaras read the Quran in that place. In this mausoleum, a gray colored stone measuring 27 x 29 cm is installed on the south side of the wall instead of the altar, which is engraved with a script dated 595 AH and provides researchers and historians with important information about the passing of Hazrat Saman Al-Aima. Based on that, it is confirmed by the spread of the narration of his departure from Yazd to Tus in the 6th century of Hijri, and it is very important because it is not one of the documents that was made and written by the Safavid era.

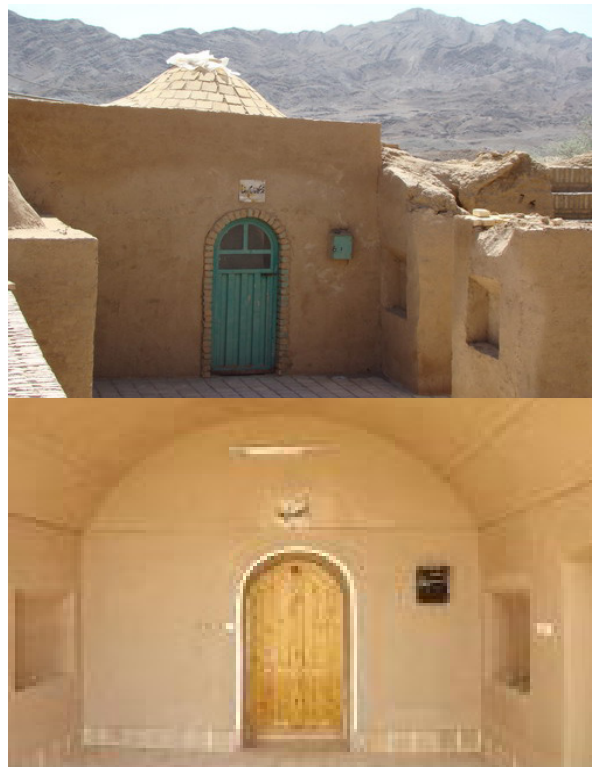


Figure 14- The shrine of Imam Reza (a.s.) in Mashhad, Kharanaq village, Ardakan, Yazd

The shrine of Imam Reza (a.s.) in Imam Hassan (a.s.): It is known as the shrine of Imam Reza (a.s.). About a hundred years ago, one of the elders of the city of Imam Hassan saw Imam Reza (peace be upon him) in his dream in this place, and they had an idea about this place, and based on this, they built a tomb there, which has been built several times so far. Destroyed and rebuilt. The building of the Qadamgah mausoleum was destroyed due to erosion, and in 1358, the new foundation of the mausoleum was laid, and in 1369, the building was completely constructed, which is now a suitable place for pilgrims.

Deh-Sarkh Ghadamgah: The last official Ghadamgah of Imam Reza (AS) on the way to Tus is located in a village located in Ahmadabad district of Mashhad. This village, which is now called Deh-Sorkh, is known as "Qaryeh Al-Hamra" in old sources, which is due to the fact that the soil around it is not red. According to the narrations, after the Imam left Neishabur, he reached this ten on the way of Tus and dug the ground with his hands. A blue spring boiled and he and his companions made ablution water from it and prayed. According to what Allameh Majlisi, the author of "Bihar al-Anwar" on page 125 of the forty-ninth volume of this book quoted the speech of Sheikh Sadouq on page 136 of the second volume of the book "Ayun Akbar al-Reza", Hazrat Reza (a.s.) while traveling on the way from Neishabur to Tus This village is the past. Sheikh Sadouq has recorded the story of the presence of Saman al-Hajj (a.s.) in this village in his book as follows: "The caravans entered the village of al-Hamra village. It was asked to him, "Is it noon, are you praying?" Hazrat came down from the tank and said: "Bring me some water." They said: "O Ibn Rasulullah, there is no water with us." The Holy Prophet rubbed the ground with his hand, and water appeared, with which he and his companions who were with him performed ablution and sometimes prayed next to it on the throne.



Figure 15- Deh-Serkh Ghadamgah in Deh Serkh village and 45 km from Mashhad-Nishabor road

Ghadamgah Neishabur: Sprees or Spres, which today has become a city and is known as the city of Ghadamgah, is another place where Imam Reza (AS) definitely stopped during his trip to Tus and Merv. This place, which is located 24 kilometers east of Neishabur, is a complex consisting of a mausoleum, a garden, a caravanserai, a bath and a water tank. In this mausoleum, which was completed during the Safavid era, there is a black stone with human Ghadamgah on it. According to existing traditions, this Ghadamgah belongs to the scholar Muhammad (PBUH). There is a fountain next to this building, which, according to traditions, was created by Thaman al-Hajj (a.s.). This garden-gadamgah is located in a mountain bed and on the southern slope of Binaloud Mountain and facing the Neishabur Plain. This garden is connected to the Neishabur-Mashhad road from the south. It is about 24 km from Neishabur and about 100 km from Mashhad. This place has a long history as a holy place. This garden was once attributed to Shapur Kasri and once to Hazrat Ali (a.s.) and then to Hazrat Reza (a.s.). The name of the garden is due to the presence of a black stone with two feet engraved on it. They say the year is 200 AH. Hazrat Reza (a.s.) who was on his way to Merv from Medina, stopped at this place and when he wanted to bathe himself with dirt, flowing water appeared. These important events turned this place into a holy and safe place for pilgrims along the Mashhad road, which in different periods had a collection of intermediate ways including: caravanserai,

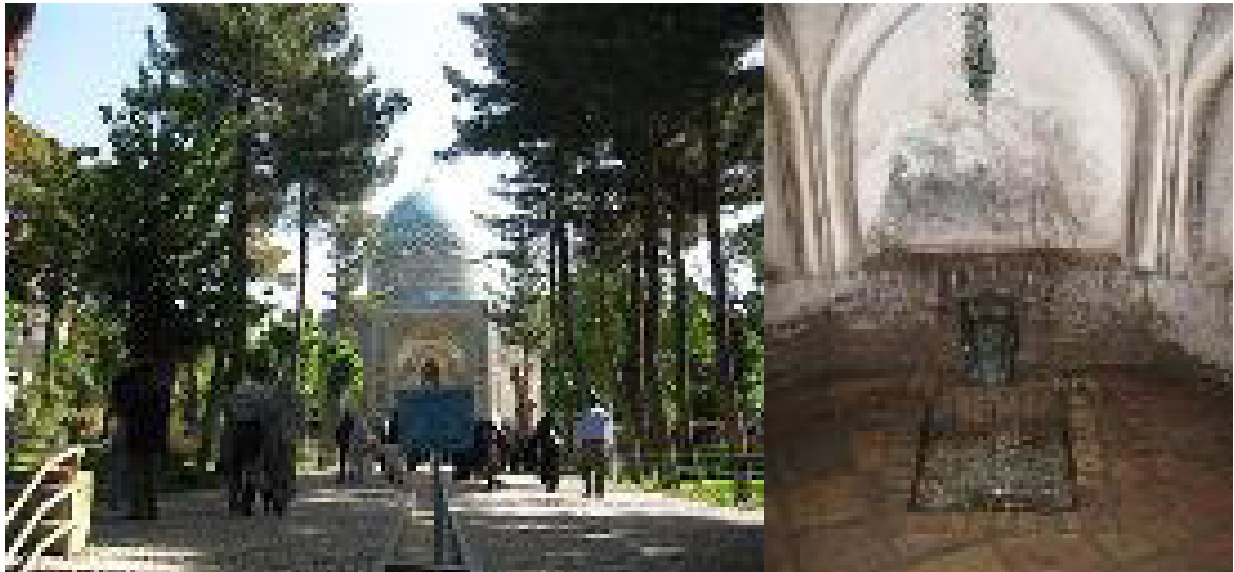


Figure 16- The interior and exterior of Imam Reza's (A.S.) Ghadamghah garden in Neishabur



Figure 17- The building of Imam Reza's (a.s.) Ghadamghah and the surrounding area in Neishabur (Haidari and Behbahani, 2008).

water reservoir, bathhouse and places for pilgrims and travelers to pray on the side of the street. Formed.

The owner of Tohfa Al-Razaviyyah writes: When Hazrat Reza, peace be upon him, left Nishabur, he reached a water spring on the way, and there was a stone spring next to it, Hazrat stood on that stone and prayed, his blessed Ghadamghah appeared on that stone. However, they have cut that stone and installed it on the wall

and built a tomb for it, and there is a poem about it by Khwaja Shiraz Sheikh Hafiz who said: In the land where the soles of your feet were marked, scholars will prostrate themselves for years. He saw the same pattern in the mausoleum of Imamzadeh Muhammad Mahrouq outside the city of Neyshabur, and it is possible that such an incident happened in that context as well, and later it was placed in the said mausoleum and mounted on the wall (Fazel Bastami, 1281: 190). The historian of



Figure 18 - Ghadamghah attributed to Imam Reza (a.s.)

Nain believes that these Ghadamghah and Ghadamghah on the stone are the Ghadamghah carved on the stone as a memorial to him (Balaghi, 1369: 230).

Talajrd Walkway: Talajard, where the tomb of Imamzadeh Muhammad (Muhammad bin Muhammad bin Hossein bin Zayd bin Imam Ali Sajjad (AS)) (Beyhaqi, Vol. 1, 424) and (Beyhaqi, Vol. 2, 442), known as Imamzadeh Mahrooq, is located there, from One of the Ghadamghah of Imam Reza (AS) is in Neishabur (Nishaburi, 1355, 211) with the destruction of the old Neishabur and the construction of the new city, Imamzadeh Muhammad was located outside the city. The Ghadamghah of Hazrat Reza (AS) are famous in the mausoleum of Imamzadeh Muhammad Mahrooq. A stone is installed on the wall of the shrine, on which the traces of two Ghadamghah can be seen. People say it is the Ghadamghah of Imam Reza (peace be upon him). This Ghadamghah is smaller than the Ghadamghah stone. In any case, Imam Reza, peace be upon him, visited this imamzadeh while passing through Neishabur. On the entrance to the courtyard of this imamzadeh, it is written that this building was restored in 1119 AH during the era of Shah Sultan Hossein Safavid and the sultan dedicated two rows of aqueducts to it (Graili, 1355, 341-342).

Qademeh Square: When Imam Reza, peace be upon him, was about to leave Nishabur, Muhammad bin Rafi, Ahmad bin Harith, Yahya bin Yahya, and Ishaq bin

Rahawieh with a group of muhadditheen and scholars, in the square quarter of the city of Nishabur, took the surrounding area and took it from him. The Prophet asked them to narrate a hadith from their honorable father, who narrated the hadith of the "Golden Dynasty" (Sheikh-Sadooq, Vol. 2, 296-297).

Rabat Saad Walkway: The current location of Rabat Saad is not known correctly. But it is possible that it corresponds to the settlement of "Saad Abad" located seven kilometers east of Neishabour, next to the asphalted road from Neishabour to Mashhad. The story of a man who was suffering from corruption in his mouth, and saw Imam Reza (peace be upon him) in a dream, who prescribed medicine for his recovery, and that person's meeting with the Imam, who left Neishabur with the intention of going bald and was stationed in Rabat. It is famous (Sheikh-Saduq, Vol. 2, 11-51).

Nughan Tous Walkway: Nughan was a part of the old Tous, of which only a neighborhood is left today near the Holy Shrine. According to the narrations, Hazrat Reza (peace be upon him) sat in Nuqan inside the house of Hamid bin Qahtaba and drew a line on the dome of Harun's grave there with his hand and said: This is my grave and I will be buried here. After this, Almighty God will make this place the entry point of my friends. By God, whoever of my friends visits this place or greets me, the Most High will oblige his forgiveness and mercy through the intercession of our Ahl al-Bayt (Astakhari, 94). In

the vast country of the Islamic Republic of Iran, there are more than 250 shrines attributed to the Prophet, Imam, and saints of God, may God bless them all, and at least one tenth of Iran's shrines are named after Imam Ali bin Musa al-Reza, peace be upon them. Half of the Ghadamghah attributed to him are located on the way of the province road and the rest are on other roads. The Ghadamghah built outside this road are often due to the interest of the Muslim people in the family of the Messenger of God, peace be upon him. From the Safavid period, the proliferation of Ghadamghah buildings was considered and this trend has continued until today (Saeedizadeh, 2011).

Mero's Ghadamghah in Turkmenistan: Old Mero, which was one of the oldest and most important cities of Greater Khorasan in the old era, is now located 20 km from New Mero and 500 km southeast of Ashgabat city. According to historical documents, the old Mero, which today is referred to as the provincial center of the same name, was located in a place called Margosh or Margiania. This place is located in the desert area of Merv province. The old city of Merv is famous for the fact that Imam Reza (a.s.) stayed there for two years. They received a warm welcome in "Merv" by the order of Mamun and he himself also participated. Mamun, at first, apparently wanted to hand over the caliphate to the Imam, but he heard a scholarly answer, so he offered his caliphate, but they did not accept it either. Also, during one of the holidays, Ma'mun requested Imam Reza (peace be upon

him) to lead the Eid prayer. There are traces of Imam Hammam's residence called Qadamgah in this area. This place has become a place for pilgrims of Hazrat Imam Reza (AS) in Turkmenistan, especially Turkmen. A place where the magnificent palace of Mamun Caliph Abbasi was once located next to it, but people ignored this palace and turned their attention to the humble home of the eighth Imam.

4. Discussion and findings

Sheikh Al-Raees Bu Ali Sina, in his book Rasaila, in response to a question from Abu Saeed Abu Al-Khair about prayer and pilgrimage, writes: "The purpose of prayer and pilgrimage is that these souls of pilgrims, who are still connected to their lives and are not separated from the material world, seek help. Seeking from those paradoxical souls, either to attract good deeds or to ward off harm. It is certain that those false souls are effective in this world due to their similarity and compatibility with paradoxical minds and their proximity and mixing with them, such as having a heavenly influence on the underworld. Self. And those effects that come from Mazurin for pilgrims are of two types: either physical or spiritual. But the physical is like their effect on the pilgrims' lives, such as the effect of moderate temperament in the world, which creates the spirit in the nasal cavities. which is a tool for the speaking soul. This reference is achieved in the best way, especially if the strength of the speaking soul of



Fig. 20- Maarv Ghadamghah in Turkmenistan

the pilgrim is added to it, that is, until there is a degree of similarity and proportionality between the pilgrim and the pilgrim (Avicenna, 1321, 268).

Allameh Tabatabaei introduces the building of a tomb for elders and its pilgrimage as something rooted in human nature and with a long history of human history. He says: Man understands with his God-given institution that the value is always work and action, and right thought or pleasant speech without action, does not attract others and does not leave its desired effect. That is why, in human societies and organized religious and other communities, men who are or are perfect examples of the said social method or religious ritual in the field of action are always known as a shelter

and the mass of followers of that method They gather around them and take advantage; So, the building of the tomb for the deceased and the presence at their graves throughout the history of mankind is rooted in this point. Allameh then points out that Islam is a natural religion and is based on the nature of creation, and introduces this natural means approved and signed by it (Tabatabai, 1417, vol.1, 233-232) quoted from (Ghafourinejad, 2014)). Allameh Tabatabai used to say: "All imams (peace be upon them) have mercy, but the mercy of Hazrat Reza (peace be upon them) is palpable." And in another narration, they said: "All the infallible imams (peace be upon them) are rauf, but Imam Reza (peace be upon him)'s kindness is apparent." And they also used to

Map of the Hijran route of Imam Reza (AS) in Iran and the location of the Ghadamghahs

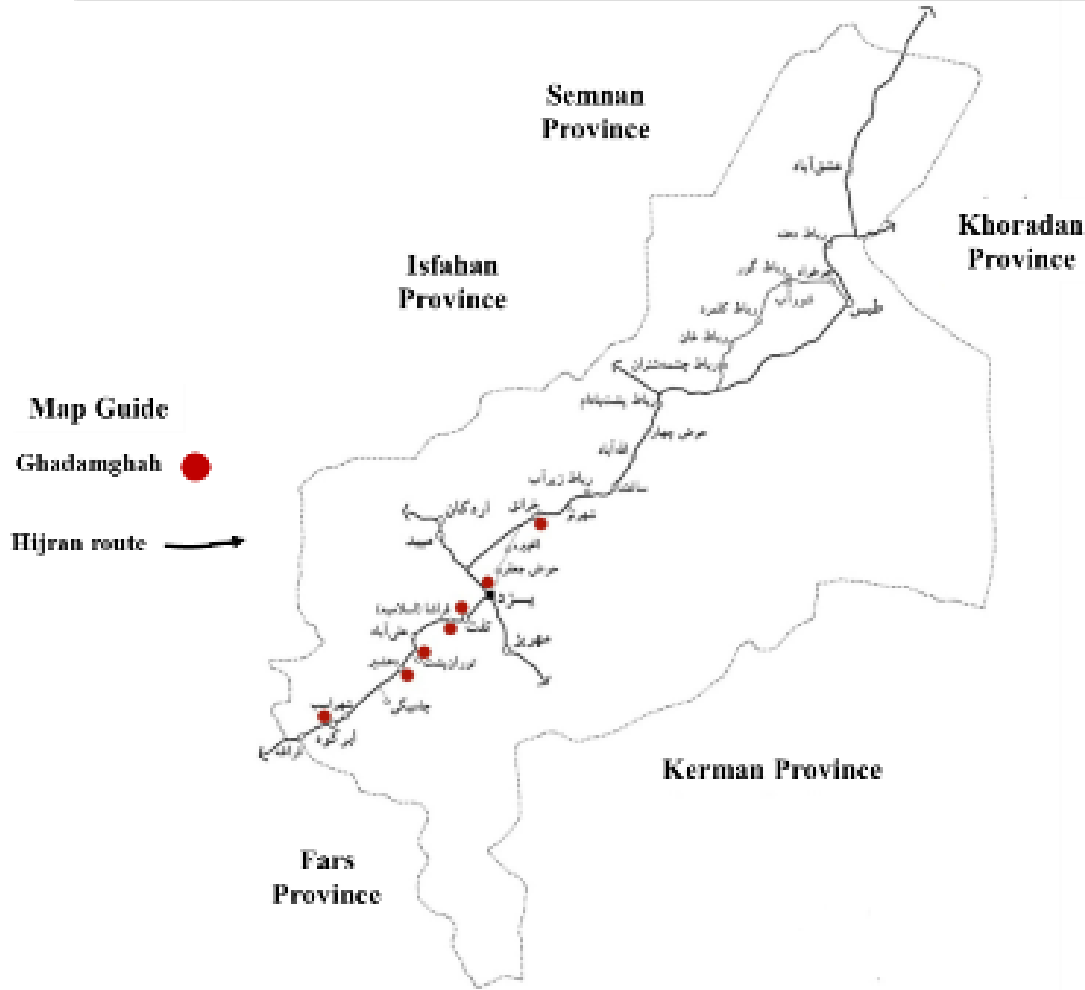


Figure 21. Hijrat path in Yazd region (Nazari and Nikzad, 2012: 123)

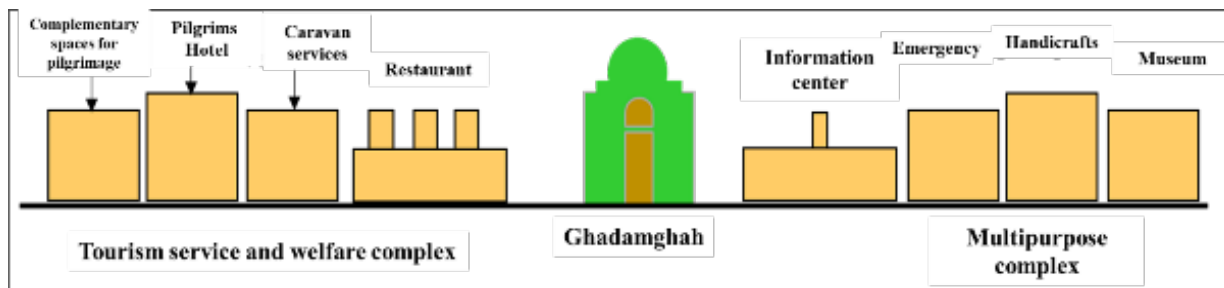


Figure 23. Development of functional infrastructures in the areas of the migration route of Imam Reza (a.s.) with the approach of building an urban arsenal

say: "When a person enters the shrine of Razavi, peace be upon him, he observes that it rains from the door and wall of the shrine of that Imam Rafat.»

The names of the Ghadamghah, the blessed Bekaa and the shrine of Imam-Zadegan inspire many neighborhoods, cities and urban areas, so that when you hear the name of some cities, you remember the tomb and shrine of Imam-Zadegan of that city and vice versa. In other words, the streets, Imamzadehs and their names are intertwined with the city and the names of the cities, and most of the native and non-native citizens of that city know the Imamzadeh shrine of that city. For example, the city of Mashhad is named after Imam Reza (a.s.), the city of Qom is named after the shrine of Hazrat Masoumeh (pbuh), and Neishabur is named after the Ghadamghah of Imam Reza (a.s.). Another example is the identification of paths and roads from the blessed name of Imam Reza (a.s.), of which Tariq al-Reza (a.s.) road is one of them. Surmaq-Euclid-Yasuj axis, which connects Fars province to Kohgiluyeh and Boyer Ahmad province, is famous for Tariq al-Reza (a.s.) project.

The issues and needs of Razavi's religious path can be examined in different dimensions. Issues that make this spiritual heritage fade. Like the development in the opposite direction of this spiritual heritage and the lack of attention to it in the construction plans of the country is one of the most important issues in this direction. The important needs for the revival of this spiritual axis also include rail and road transportation infrastructures, temporary residences, museums and cultural exhibitions, and information and monitoring centers, etc.

5. Conclusion:

Rituals related to the migration axis of Imam Reza (AS) can be studied in the form of general and special rituals. Common rituals related to the migration path of Imam Reza (AS), such as mourning and celebrations of Ahl al-Bayt (AS), which are held in most mausoleums and Imamzadehs. But special rituals are held in a unique way in terms of reasons, background, goals, time of holding, method and form of the ritual. Also, the concrete meaning refers to the events, happenings and contexts that were done in the past and currently all or part of its effects (or the color and smell of its effects) may be left in the environment. These works may be limited to the name of that event, such as the presence of a noble religious figure in a public place, adds meaning to that space, and the space becomes meaningful with that event, or the occurrence of a historical and religious event. Like the event of Ashura in the land of Karbala, it can leave a deep concrete meaning for the periods after it. In this case, the space becomes a place with meaning. In the historical, cultural and ritual axis of Imam Reza (AS), a deep concrete meaning can be recognized in different dimensions:

- 1- The migration of the caravan of Imam Reza (AS) to Iran, which includes many stops and resting places in different regions. .
- 2- The migration of the caravan of the family of Imam Reza (a.s.) to join Imam Reza (a.s.) which was accompanied by a conflict with the soldiers of Mamun Abbasi. And as a result of this incident, a large number of caravans and Imamzadegan were martyred and bloody

wars started in different parts of Iran (such as Mashhad, Ardahal, Kashan).

3- The events and the events of the enthusiasts that after the emigration of Imam Reza (a.s.) were done by Shiites, pilgrims and local governments and enthusiasts to honor the Imam and his family. These events include the construction of Ghadamghah, shrines and shrines of Imamzadegan and the launching of mass caravans to the shrines.

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