



Abstracts



The Necessity of Time Restriction in Representation Agreements for the Hajj on Behalf

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Abstract

If a representation agreement for the *Hajj* on behalf is concluded absolutely between the represented person (*mu'jer*) and the agent (*ajir*) and if it is not conditioned by anything else, the dispute between them is inevitable in two cases i.e., the necessity of the emergence or lack of the emergence of the *Hajj* season and the necessity of the presence or lack of the presence of the agent. In the first case, four statements of the great Islamic jurists (*fuqahā*) are quoted: 1. It does not require any necessity, neither the necessity of the emergence of the *Hajj* season nor the necessity of the determination of the time restriction; 2. The time of performing the *Hajj* rituals is restricted for the first year; 3. The time restriction for performing the *Hajj* rituals in the first year is conditioned; 4. It has restrictions in terms of the emergence of the *Hajj* season, not of urgency. Among the aforementioned statements, the fourth one is more correct and consistent with arguments. Regarding the necessity of the presence or lack of the presence of the agent, two statements are quoted: The first one is a famous statement of the Islamic jurists who believe that the *Hajj* on behalf needs to be performed only by the agent and cannot be entrusted to anybody else. The second one is the saying of Sheikh Tusi, who, quoting Uthman ibn Isa, found no need for the presence of the agent, that it can be entrusted to another person. Between these two sayings, the well-known opinion of the Islamic jurists is correct and the citation of Sheikh Tusi faces problems both in terms of the documents and meanings, and for this reason, it is not accepted by jurists. This inferential library-based research is conducted only in the realm of *Imamiyahh* Shia jurisprudence and does not concern the views of the other Shia sects and Islamic religions.

Keywords: representation in *Hajj*, agreement of representation, time restriction in agreement, hiring of the *Hajj*, the necessity of the emergence of the *Hajj* season, the necessity of the presence of the agent.

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A Jurisprudential Study of *Ihram* Condition to Re-enter Mecca for an *Umrah* Performer Who Has Already Left the City

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Abstract

Since the pilgrims of the House of God need sometimes to leave Mecca for some affairs after performing *Umrah*, a question arises here that whether or not they need to become *Muhrim* to re-enter the city. Is the permission to enter Mecca without *Ihram* is reserved only for those who re-entered Mecca in the same month of becoming *Muhrim*, in the month of leaving *Ihram*, or in the month of leaving Mecca? By the month, does it mean a lunar month or a numerical one (30 days)? Does the type of the former *Ihram* (*Umrah al-Tamattu*, *Umrah al-Mufradah*, or *Hajj*) affect the said ruling? According to the present library-based descriptive-analytical study, whoever is out of Mecca must be in the state of *Ihram* to enter the city unless one lunar month has not passed since the end of his previous *Umrah* because the Arabic word “*Shahr*” (month) in the narrations refers to a lunar month and not a numerical one; and the criterion for leaving Mecca in this matter is leaving the area of the *Haram*. Also, it does not matter whether his previous *Ihram* was for *Umrah al-Tamattu*, *Umrah al-Mufradah*, or *Hajj*. To calculate the month, the time of leaving *Ihram* is the criterion, not the time of being *Muhrim* or the time of leaving Mecca.

Keywords: *Ihram* condition, *Umrah* performer, entering Mecca, passing of one month, leaving Mecca.

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Rituals in Imamiyyah Followers' Views Relying on Rijāl al-Najāshī

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Abstract

Hajj, as one of the most important pillars of Islam in all periods, has been considered by the Imams (AS) and their followers. The written heritage of Shia during and after the presence of the Ahl al-Bayt (AS) is convincing evidence of the high and important position of this duty in Shiite societies. The impact of the cultural management by the Ahl al-Bayt (AS) led to a special concern for the performance of the Hajj rites by the Shiites as well as a huge written heritage on the Hajj. Relying on *Fihrist Asmā Muṣannifi al-Shi'a* (The List of Shia Authors) known as *Rijāl al-Najāshī*, the most famous book about the list of the Shia figures, written by Ahmad ibn Ali Najashi (one of the Imamiyyah scholars in the 4th and early 5th centuries), the present library-based research with a historical approach seeks to show the concern of the Imamiyyah followers in performing the rituals of the Hajj and the scope of the writings on the subject of the rituals of the Hajj among the companions of the Ahl al-Bayt (AS).

Keywords: Hajj rituals, Imamiyyah followers, written heritage, *Rijāl al-Najāshī*.

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The Position of the *Hajj R*

The Importance of Nāsir Khusraw Qubādiyānī Balkhī's Travelogue in the Study of the *Hajj* History and the Two Holy Shrines in the 5th Century

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Abstract

In Islamic civilization, travelogues are one of the most important sources for studying the history of the *Hajj* and the Two Holy Shrines. One of the most important of these travelogues was written by Nāsir Khusraw also known as the oldest and the most valuable travelogue in Persian. Nāsir Khusraw devoted a significant part of his travelogue to a detailed description of the social and civil status of the holy places of the Two Holy Shrines, especially the city of Mecca and the Holy Mosque (*Al-Masjid al-Ḥarām*) in the 5th century AH. In this article, following a brief description of Nāsir Khusraw's *Hajj* travel, various information about the *Hajj* and the Two Shrines, that his travelogue provides, are extracted and categorized into several subjects such as the description of Mecca and other areas of *Ḥijāz*, the description of the architecture of the Holy Mosque, the rare information about the holy places, the *Hajj* status and rituals, the difficulties of the *Hajj* travels, and the political history of *Ḥijāz*. The findings of this study show that in the absence of local histories about Mecca and Medina between the 4th and 6th centuries, this travelogue is a first-hand source for studying the history of the *Hajj* and the Two Shrines especially in the 5th century AH.

Keywords: Nāsir Khusraw, Persian travelogues, Two Holy Shrines, history of the *Hajj*, 5th century AH.

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Reactions to the Destruction of the Tombs in *Baqī*

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Abstract

Based on the historical documents and publications archived in Ministry of Foreign Affairs of the Islamic Republic of Iran, the following article discusses the reactions to the destruction of the tombs in *Baqī* and damages of the holy shrine of the Prophet (S) by the Wahhabis in 1220 AH and finally in 1344 AH. The establishment of a special commission of the National Assembly of Iran, a protest gathering of the scholars and various groups of the people of Tehran in Masjid Jāmi', the announcement of public closures and suspension of classes and prayers led by the late prayers Imams, Isfahani and Naini, in Jahaf Ashraf, the reflections of the news in other states by the Iranian Consulate in Najaf, the announcement of the event in India and many states, capitals, and important cities, the serious reactions of Muslims and a huge wave of protests, and the order of Ministry of Foreign Affairs to Ghaffar Khan Jalal al-Saltanah, the Iranian minister plenipotentiary in Egypt, to follow up the event were some of the reactions to this event.

Keywords: Wahhabis, destruction of Medina, reactions to the destruction.

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A Historical Study on the Ka'ba Washing (Its Aroma with Rosewater Produced in Qamsar Kashan)

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Abstract

The Ka'ba has been washed, cleaned, and later perfumed with rosewater since the Prophetic era. Since two decades ago (1993), the Islamic Republic of Iran has succeeded in sending the pure rosewater of Qamsar Kashan to Mecca, washing the Ka'ba, and making it fragrant with. This pure rosewater is produced during a special ceremony every year in May and the required amount (about 80 liters) by rosewater producers in Qamsar and handed over to the Supreme Leader's representative. The good tradition of perfuming and washing the House of God with rosewater is conducted twice a year, at the beginning of Sha'ban and Dhu al-Hijjah. In this glorious and spiritual ceremony, the House of God is washed with the pure Iranian rosewater and water of Zamzam after morning prayers. Considering the importance and necessity of the matter as an honor for Islamic Iran and to get acquainted with the history of sending rosewater from Iran to Mecca, this descriptive-field study starts with preliminary discussions and addresses the history of sending Iranian rosewater to Mecca and other subjects such as the time and place of extracting rosewater, the time of processing the product, the extractors who send rosewater to Mecca, the amount of the rosewater sent to Mecca, the price of the sent rosewater, the essence percent of the sent rosewater, a dual-fire extraction, gardens dedicated to rosewater producing, the documents of sending rosewater to Mecca, the endowments for preparing rosewater to be sent to Mecca, the factories and machineries of producing rosewater, carriers, and containers of the sent rosewater, the time of washing the Ka'ba with Qamsar rosewater, the cleaners of the Ka'ba and its surroundings, and the time of perfuming and washing it. The results of the research indicate that although washing the Ka'ba with the pure Iranian rosewater does not enjoy a long history, this ritual is a source of pride for Iranians in the last quarter of the present century.

Keywords: washing the Ka'ba, Qamsar rosewater, Kashan, Iran, perfuming, Zamzam water.

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Cultural Activities of Imam Hassan (AS) An Attempt to Neutralize Mu'awiyah's Actions

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Abstract

The Prophet's mission in the Arabian Peninsula was itself the largest scientific movement that continued in the era of Shiite Imams according to the circumstances. Imam Hassan (AS) took over Imamate when Mu'awiyah, with the support of the aristocratic system, had wide possibilities and decided to destroy Islamic principles and values. According to the circumstances, the Imam (AS) pursued the policy of stabilization and control of the situation in terms of accepting peace. Concluding the peace treaty with Imam Hassan (AS), Mu'awiyah launched attacks to destroy this movement; he tried to eliminate the Ahl al-Bayt (AS), encourage forgers of *hadith*, and kill the followers of the Imams (AS). Regarding the scientific movement, the Imam (AS) undertook some actions such as concluding a peace treaty with Mu'awiyah, relying on the Holy Qur'an and gaining knowledge, introducing the Ahl al-Bayt (AS) and the *Hajj*, and using this opportunity to express hatred and disgust with the Umayyad ruling. This study seeks to answer the question that what Imam Hassan (AS) did against Mu'awiyah's anti-religious policies? To answer this question, it should be bear in mind that the Imam's peace treaty with Mu'awiyah and its cultural dimensions, planning according to the circumstances, the value of the tradition from the Imam's point of view, the Imam's practical life, relying on the Holy Qur'an, and using the *Hajj* tradition are among Imam Hassan's cultural activities against Mu'awiyah's actions.

Keywords: Imam Hassan (AS), Mu'awiyah, peace, Holy Qur'an, *Hajj*.

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The Interaction of Shiite Scholars with Other Muslims During the *Hajj* and in the Two Holy Shrines

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Abstract

Shiite scholars, as guardians of religion, educators, and guides of people, try to have constructive interactions with the followers of other religions and sects especially in the Two Holy Shrines - Mecca and Medina - during the *Hajj* and *Umrah*; they advise people to have good morals with others. In this descriptive-analytical study, the behaviors and interactions of the Shiite scholars with other Muslims during the *Hajj* and in the Two Holy Shrines were examined and it was found that while informing the followers of Islamic religions in various fields, the enlightened Shiite scholars call them for commonalities, unity, social cohesion, and vigilance against the conspiracies of the enemies. Issuing instructive fatwas on the rituals of the *Hajj* and establishing friendly relations with Sunnis, these scholars prevent tensions and disputes and provide the requirements for peaceful performing of the *Hajj*.

Keywords: interaction, Shiite scholars, Muslims, *Hajj*, Two Holy Shrines.

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