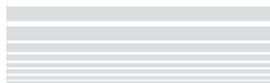
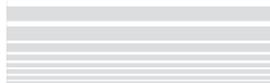


Abstracts



An Introduction to Persian Heritage Featuring Images of the Holy Sites of Mecca and Medina

Ahmad Khameyar¹

Abstract

The sanctity and spiritual importance of Masjid al-Haram, Masjid al-Nabawi, and the other holy sites within the Two Holy Mosques have contributed to the widespread appearance of maps and illustrations of these locations in Islamic heritage connected to Hajj and the Two Holy Mosques. In contemporary research, the visual representation of the mosques and sacred sites of Mecca and Medina has been described as “The Art of Hajj” and is identified as a sub-discipline of Islamic art. This subject initially became widespread in the geographic domain of the Ottoman Empire and the subcontinent, and subsequently, in Iran and the Persian-speaking regions, numerous manuscripts and artistic works featuring visual themes associated with the art of Hajj began to appear. In this study, the author sought to identify and present significant Persian-language works whose manuscripts include illustrations and depictions of the mosques and sacred sites of Mecca and Medina. The findings indicate that texts such as *Mujmal al-Tawārīkh wa’l-Qiṣaṣ*, ‘*Ajā’ib al-Makhlūqāt* by Ṭūsī, *Fatūḥ al-Ḥaramain* by Muḥī Lārī, *Anīs al-Ḥujjāj* by Ṣāfi ibn Walī al-Qazwīnī, *Mi’rāj-nāmeḥ* by Shujā’ī Mashhadī, *Zād al-Zā’irīn* by ‘Abd al-Wahhāb Rāzavī, and *Hidāyat al-Zā’irīn* by Zā’ir Tehrānī rank among the most important Persian works whose manuscripts contain visual representations of the holy places in Mecca and Medina. Among these texts, the *Mathnawī* of *Fatūḥ al-Ḥaramain* holds a particularly prominent position in this regard and has exerted a significant influence on the development of the art of Hajj.

Keywords: The Art of Hajj, Islamic art, manuscripts, Persian language heritage, Masjid al-Haram, Masjid al-Nabawi, Haramain al-Sharifain.

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Imam Sadiq (as) and the Revival of the Ibrahimi Hajj

Norollah Qodrat¹

Abstract

The deeds of Prophet Ibrahim (as), revered as a key proponent of monotheism and a spiritual guide for people, are commemorated in Hajj as a tradition. With the advent of Islam, Hajj was formally established as one of the religion's fundamental pillars. During the Farewell Pilgrimage, the Prophet of Islam (S) clarified the rituals of Hajj both verbally and practically, striving to eliminate superstitious practices associated with the Ibrahimi Hajj. Following his demise, however, the performance of Hajj experienced notable deviations. Under these circumstances, the Imams (as)—particularly Imam Sadiq (as)—assumed a pivotal role as the Prophet's designated successors. In this study, the author aims to determine the role that Imam Sadiq (as) played in the revival of the Ibrahimi Hajj. To address this question and by employing a descriptive-analytical method while outlining the Imam's scholarly and practical contributions, the study examines the extent of the Imam's influence on the revival of the Ibrahimi Hajj and the elimination of superstition and deviation that had affected it. The findings indicate that Imam Sadiq (as) had a substantial impact on clarifying various aspects of Hajj, including its status and virtues, its underlying philosophy and objectives, the proper etiquette of its performance, and the removal of superstitious elements from the rituals.

Keywords: Ibrahim (as), Imam Sadiq (as), Hajj, rituals.

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Essential Elements of Propagation in Hajj and Pilgrimage Caravans

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Abstract

After outlining the concept of propagation and its function in individual and social guidance, this study analyzes the Qur'anic verses, narratives, and psychological and sociological foundations related to propagation, and identifies the elements that influence effective propagation based on these sources through a descriptive–analytical approach. The author aims to address the question of which elements contribute to effective propagation within the context of Hajj and pilgrimage caravans. According to the findings, four elements play a decisive role, each of which is examined in detail: the sender of the message (the propagator or caravan cleric), the nature and content of the message, the audience or recipients (the pilgrims), and the method through which the message is conveyed.

Keywords: propagation, caravan, Hajj, pilgrimage, essential elements.

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The Functions and Potentials of Hajj in Shaping the Muslims' Social Insight

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Abstract

Hajj, as a political-religious act, plays a distinctive role in shaping and promoting the worldview of Muslims. This significant obligation can be seen as a demonstration of the unity and strength of the global Muslim community, as participants express their solidarity through consistent engagement in Hajj rituals. A review of early Islamic history reveals that the ideological and socio-political boundaries between Muslims and polytheists were defined during Hajj, highlighting the pilgrimage's role in advancing and consolidating the vision of the Muslim community. Hajj, owing to its potential and realized capacities in the contemporary era, can advance the vision of Muslims across various domains. To explore this, the author employs a qualitative documentary analysis combined with a descriptive-analytical approach to examine the functions of Hajj in this context, highlighting the key characteristics that contribute to the promotion of the Muslim vision. The findings reveal that the Hajj pilgrimage enhances the social vision of Muslims by increasing awareness and understanding, adopting a proper perspective on global developments, improving analytical and critical thinking skills, expanding social networks and fostering solidarity, cultivating a sense of responsibility toward fellow Muslims, and avoiding prejudice and discrimination.

Keywords: Islam, Hajj, insight, perception, social insight.

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A Documentary and Evidence-Based Analysis of Taghlīz-e Dīya Narratives: Crimes Committed in the Sacred Mosque of Mecca According to the Two Sects

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Abstract

According to the well-established view of both Imāmiyya and Sunni jurists, which is also affirmed by Article 555 of the Islamic Penal Code, if a crime is committed within the Meccan Holy Shrine, the offender is not only subject to punishment but also liable to the ruling of taghlīz-e dīya (an increased blood money). The research question addressed in this study is whether the narratives regarding the increase of blood money are valid in terms of their evidence and legal implication. In response, the author examines both the evidence and the implication of these narratives; if the narratives are found to be unconfirmed, the perspective on the annexation of the honored sites (mashāhid musharrafah) to the Sacred Mosque in Mecca may also be affected. Some jurists have regarded the narratives concerning taghlīz-e dīya as lacking evidentiary validity and, consequently, have rejected the ruling on taghlīz-e dīya for crimes committed in the Meccan Haram due to insufficient proof. However, this study, employing a descriptive–analytical approach, confirms the validity of the ruling on taghlīz-e dīya for offenses committed in the Meccan Haram and maintains that this ruling is free from defects.

Keywords: Meccan Haram, taghlīz-e dīya, crimes committed, Article 555 of the Islamic Penal Code, crime, narratives on taghlīz-e dīya.

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Political Convergence and Divergence of the Caliphs after the messenger of God, up to the year 40 AH

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Abstract

Following the demise of the Messenger of God (S), the political and social developments within Islamic society during the caliphate of the first caliphs (11–40 AH) exhibited both convergence and divergence. The period of the Caliphs after the passing of the messenger of God thus provides a horizon of the social-political convergence and divergence. This study seeks to explore the processes of convergence and divergence in Islam during this era, analyzing each period individually. The central research question is: What forms of convergence or divergence characterized the era of the caliphs? Employing a methodology grounded in political-social analysis and library-based research, the present study, framed within the theoretical perspective of social interaction, reaches the following conclusions: During the caliphate of the first caliph, divergence rooted in knowledge had dominance over convergence due to the stable conditions of the caliphate. However, through the guidance of certain influential companions, this divergence was effectively managed. During the caliphate of the second caliph, the expansion of Islamic conquests contributed to the unification of Islamic society and facilitated a degree of socio-political convergence. However, divergence became increasingly pronounced during the later phase of Uthman's caliphate and throughout the era of Ali. According to the theory of social interaction, over this thirty-year period, Islamic society experienced dynamic socio-political developments characterized by alternating convergence

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and divergence—a combination of collective harmony and competition (discrete social interaction). Despite some opposition to the caliphal institution from certain companions, social cohesion remained a salient feature during the first and second caliphs' rule (11–23 AH). In contrast, factional rivalry and hostility toward the ruling authority emerged as defining characteristics of Islamic society during the third caliph and caliphate of Imam ali (as) (23–40 AH).

Keywords: Caliphs, social interaction, collective harmony, socio-political convergence, socio-political divergence, social competition, social conflict, Hajj rituals.

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