



Abstracts

Permission Of Guardian For A Discerning Child's Sabi Hajj

Ahmad Saberi Majd¹

Abstract:

In Sabbi Hajj of a discerning child, you can refer to three issues that are related to each other. One is the issue of the Hajj's authenticity and inauthenticity, which seems that Sabi Hajj is both correct and legitimate; the other is the issue of distinction or non-distinction of Sabi Hajj from Hajj al-Islam which is not distinguished due to the existence of traditions; the third issue of importance is, whether or not the permission of the guardian is required.

Majority of jurisprudence have considered the guardian's permission as a condition for its validity, and they have resorted to two reasons for its proof. Their first reason is that worships are considered to be Tawqifi and considered as Shari'ah, and where there is doubt about the authenticity of worship, we must suffice as much as we are ascertained, and this extent is the authenticity of guardian's permission as to Sabi Hajj; the second most prominent reason is the qualification for pilgrimage is control over property, and children can not seize property without a permission from their guardians. Thus, if permission of guardian in Sabbi Hajj is not a condition, it is in fact permissible for the child to possess the property without permission.

In this paper, however, we will critique and examine in detail with an analytical look, and dose not the well-known evidence and the proof as to requirement of this condition and have taken a contrary view to the well-known viewpoint that is, the inauthenticity of guardian's permission for Sabi Hajj.

Keywords: Sabi Hajj, Authenticity of Hajj, Guardian's Permission Distinctions of Hajj, Specificity of Hajj

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Jurisprudential investigation of the practice of Nayeb (proxy) in Hajj (Hajj on behalf)

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Abstract:

There are two issues discussed between great Shiite jurists about the verification of Nayeb action in Hajj and Umrah. First, the verification of the very action; in the sense that has he done it or not? From the great jurists, two statements are related: a) the obligation for verification, b) non-obligation for verification. It is right that the verification of the very action is obligatory. Therefore, the statement that the verification of the very action is obligatory, the question arises that how the quality of verification should be? In this regard, four theories have been proposed by jurists: 1. Justice is the condition for acceptance of the Nayeb's words. 2. For acceptance of the proxy's words, his justice is not a condition, but his reliability will be sufficient. 3. The condition for the acceptance of the proxy's statement is confidence to the issuance of the action 4. His words, due to his Muslim appearance, are not dependent on any other conditions. Of these four accounts, the second account is correct. This means that proxy's reliability is sufficient and does not require his justice. Second, verification of validity of proxy's action; in this case, the jurists do not have agreement. Some of them have considered verification of validity of the action as obligatory, some have given verdict on caution, and some others have considered it to be not obligatory. But the truth is that we should consider it in its own circumstance; in other words, if the agent is in a position where there is no doubt about the validity of his action, verifying the validity of his action is naturally obtained. But if he is prone to suspicion, verifying the validity of his action will be necessary.

Key Words: Nayeb (proxy), Representation, Client, Hajj, Umrah, Verification of action, Correctness of action, Performance of action

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Hajj And The Promotion Of Social Capital In The Islamic World

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Abstract:

Present research has tried to look at Hajj from the viewpoint of social capital in order to conclude that what the Hajj functions are in the development and promotion of social capital of the Islamic world?

Its objective is to prove that Hajj is not only a source of social capital, but also an integral and inexhaustible social capital itself for the world of Islam that is constantly growing and we can use the Hajj capacities to analyze practical solutions to achieve the unity and integrity of the Islamic nation for prosperity in the world, as well as practical solutions to confront the cultural, political, social, and economic invasion. To achieve this and given the interdisciplinary nature of the subject, in present research, first, it was tried to briefly explain the concept of Hajj, to attempt to conceptualize the idea of social capital. At this stage, the status of social capital is specified and defined in terms of the types of existing capitals; then, different social, political, economic and cultural dimensions and levels are explained, and the constituting components as well as key elements of social capital are enumerated. In the end, the functions and capacities of Hajj are enumerated with regard to the social, political, economic and cultural dimensions of social capital and the elements in relation with each of these dimensions.

Key Words: Hajj, Social Capital, Dimensions Of Social Capital, Elements And Components Of Social Capital.

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Places attributed to Imam Ali (PBUH) In Hejaz

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Abstract:

There were several mosques and shrines in the territory of Hejaz, which were dedicated to commemorating of the presence and prayer of the Prophet Muhammad (PBUH & HP) and other holy figures of Muslims or in connection with the decisive events of the early Islamic period. Amir al-Mu'minnan Ali (PBUH) is one of the characters who have had been many shrines and places in his name in Hejaz. This article deals with the attributed places and shrines to Imam Ali (PBUH) and describes the type of their relationship with him. The results of this research shows that the places related to the Imam included a number of mosques, houses and wells.

Key Words: Imam Ali (PBUH), Islamic shrines, Hejaz, al-Haramayn al-Sharifayn, Mecca, Medina

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A Description and Review of Abdullah Ibn Abbas's Mosque and Grave in The City of Ta'if

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Abstract:

The mosque and tomb of Abdullah Ibn Abbas, the cemetery of the martyrs of Ta'if ghazwah (battle), and the grave of Mohammed Ibn Hanafiyah and Abdullah, the son of Prophet Muhammad (PBUH), are located in a large complex in Ta'if, which have been a visiting place of Muslims in the world for more than a thousand years. This paper, after reviewing the historical course of the construction and renewal of this tomb, concluded that Ibn Abbas mosque was built in the era of the Prophet (PBUH) and Abdullah ibn Abbas's grave was built during the Abbasid period, and afterwards it was rebuilt and further developed on several occasions. For about a thousand years, Abdullah bin Abbas's grave was the pilgrimage site of people from Ta'if's, Hijaz, and Hajj visitors who traveled to that holy land to perform Hajj, until it was totally destroyed during an attack by the Wahhabis on Taif in Shawwal of 121V A.H., except for the mosque building, the grave of Abdullah Ibn Abbas and the graves surrounding it, just like other pilgrimage sites in Hijaz. Today, only the graves' site is left.

Key Words: Ta'if, Abdullah bin Abbas mosque, Islamic shrines, Abdullah bin Abbas grave, Muhammad ibn Hanafiyah and Ta'if's martyrs.

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Pilgrimage in Encyclopedia of Islam

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Abstract:

The greatest research collection of Orientalist scholars in relation to Islamic religion is the Encyclopedia of Islam (EI), published by Holland's Leiden Publications, which has been initiated by Orientalists such as Goldziher, de Goeje and Hotsma since 1908 and has reached the third edition (EI₃). Since the issue of pilgrimage has been taken into account by many Muslim scholars due to the questions and challenges faced in the present era, it seems that the translation and evaluation of materials written historically and with the specific view of non-Muslim orientalists, can be used to elucidate some dimensions to this topic. The entry for pilgrimage in the Encyclopedia of Islam is a detailed one which has been written by several orientalists and addressed rites and pilgrimage books in the ten most important points of the Islamic world. In present paper, only the first part is translated and later sections will be added in future issues - if successful.

Key Words: Pilgrimage, tomb, ritual, saint, intercession

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An Investigation into the Conditions of Pilgrims’ Accommodation During Qajar and Pahlavi Eras

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Abstract:

Undoubtedly, the issue of settlements in the cities of Mecca and Medina during the Hajj season is of a specific importance. Following are some of the fundamental questions: Historically, what have been the conditions of accommodation needed for Iranian pilgrims? What conditions were there for them under the dominant atmosphere of these cities? Studies show that the city of Mecca, despite being mountainous and having inappropriate physical space, but because of better interactions of its people with Shiites than in Medina, is evaluated as a more suitable place. The conditions for renting a house and the type of interactions of the pilgrims with the property-owners and the real estate agents were generally unfavorable, which remained the same until the end of the 1340’s SH. Since the beginning of the 1350’s SH., with the domination of the endowment organization on Hajj-related affairs, many attempts were made to systematize the process of renting houses, but the supervisors of the endowment organization did not have much success due to a lack of proper planning. Present paper tries to examine this issue using a descriptive-analytical method and using pilgrims’ documents and travelogues.

Key Words: Hajjis, Mecca, Medina, Accommodation.

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Iranians' Pilgrimage during the Afsharid and Zand Era

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Abstract:

After the official establishment of Shi'ite Jafari jurisprudence in the Safavid era, there were always frictions between Iranians and the Ottomans. Considering that the territory of Hijaz was in the hands of the Ottoman government and they were also Sunnis, it was always difficult for Iranians to make pilgrimage during their ruling. Moreover and on the other hand, disputes arising from various political, religious, cultural, security and economic issues that existed between the Ottoman government and the dynasties of Afsharid and Zand, made Hajj pilgrimage difficult for Iranians; Even Hajj pilgrimage was sometimes restricted or prohibited by governments. The Afsharid era specifically famous due to the negotiations of Nadir Shah (1160-1148 A.H.) with the Ottomans aimed at recognizing the Ja'fari jurisprudence and holding Shiites' prayers in the Masjid al-Haram. During the period of Zand, not much attention was paid to such affairs. And it was only during the attack of Karim Khan Zand to Basra, that as one of the reasons for the attack, the persecution of Iranian pilgrims has been considered by local rulers. Present paper examines Iranians' pilgrimage in the light of Iran-Ottoman relations during Afsharid and Zand eras, as well as studying Hajj routes in this era. The main question of this research is how the pilgrimage of Iranians in these two ages was conducted through a descriptive, historical and analytical study in the light of the relations between the two countries. Present research is based on existing documents and resources, including library, dissertations and articles.

Key Words: Hajj, Hajj performance, Afsharid, Zand, Ottomans.

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