



Abstracts

Jurisprudential Study of Following Ahl al-sunnah at the Two Holy Sanctuaries (in Saudi Arabia)

Hamid Kamali Ardkani

Abstract

In the issue of following Ahl al-sunnah (in the case of obligatory prayers), various different traditions from the Infallibles (s) exist. Although the idea of prohibition of following Ahl al-sunnah in primary conditions is deduced from traditions and the verdicts of Shi'a jurists, other traditions seem contradictory to it in special conditions, like in fear or compromise. Some traditions deem it permissible to make an appearance of following Ahl al-sunnah while some others don't. Based on these different traditions, the verdicts of the jurists have also come to vary. Jurists like Imam Khomeini (r.a) and other contemporaries have accepted the apparent meaning of these traditions, thus permitting following Ahl al-sunnah and have relegated the traditions that prohibit following them to be applicable only under primary or general conditions. However, many jurists do not accept this stance and deem traditions that apparently allow following Ahl al-sunnah to be based on the core of taking part in congregation prayers and have maintained repeating the prayer, or reciting the mandatory chapters of the Quran in the prayer to be a necessary condition while praying in congregation with them. On closely studying these traditions, it seems that the correctness of following Ahl al-sunnah is based on the premise that by being present in their congregation prayers leads to the fulfillment of greater goals like fostering unity and affection in one another and safeguarding the honour of the Shi'a.

Keywords: following, Ahl al-sunnah, dissimulation in fear, dissimulation in compromise

A Research in ' Iqtiraz Lil-Hajj '

Mohammad Taghi Rahmat Panah

Abstract

Hajj is an act of worship and it is obligatory on any Muslim. Its requirement, however, is conditional on the existence of conditions which if not met, Hajj will not be obligatory; one of these conditions is ability which has different types and kinds and the existence of each type of ability is necessary for Hajj being obligatory.

According to the consensus of Shi'a fiqh experts, it is not obligatory to obtain ability for Hajj; because obtaining conditional obligatory condition is not obligatory. However, in some traditions, borrowing money for conducting Hajj and hence being indebted has been discussed. Hence, some of fiqh experts have spoken about this issue of "Istiqraz Lil-Hajj" from the viewpoint of these traditions and their own perceptions of them.

Some of them have decided on borrowing money for Hajj in some special cases and many have opposed this view. From the summing up of the words of the fiqh experts, it can be seen that Istiqraz Lil-Hajj, despite the existence of certain conditions, such as saving money to repay the debt, is Mustahab and some Hadith collectors have collected traditions in this regard under a chapter called "Istihbab", and regard the pilgrimage carried out with these conditions as "Hajj Mandoub" and have not considered it as sufficient for Hajj al-Islam.

Keywords: Hajj, ability, Iqtiraz, Fiqh traditions, controversial news, issuance examination, reasoning examination.

Impact of Inflation and Political Relations on Hajj

Mahdi Sajedi

Abstract

Present study investigates the effects of inflation and the disconnection of political relations and ties with Saudi Arabia on Hajj act. Given that in our country at present time, going to Hajj is done by enrolling and being placed in line of dispatching to Hajj and waiting for a relatively long time, if we consider the enrollment process for being dispatched, just like the travel itself as existential premises for Hajj, the Inflation event and the increase in the cost of Hajj does not preclude the need for enrollment, just as the occurrence of this incident at the time of dispatch, if leading to the lack person's power to pay the remainder of the cost of Hajj, is a sign of his lack of ability. Of course, if the pilgrim obtains Hajj cost through Istiqraz and sets off on it, their Hajj separate from obligatory Hajj, although he does not have if the property equivalent to the amount he has borrowed, Istiqraz will not be obligatory to him. In the hypothesis of disconnected political ties, if there is no legal prohibition for performing Hajj through other countries and it also does not cause compulsion for the pilgrim, it is obligatory to perform the Hajj, unless it is said that pilgrim does not have the means to carry out Hajj; In this case, the sustenance of Hajj's obligation is dependent on being able until the resumption of relations between the two countries and the provision of the possibility of dispatching, and if, in this assumption, he perform the Hajj, provided that his actions are not accompanied by a hardship, he will not be obligated to perform Hajj.

Keywords: Inflation, ability, disconnection of political ties, possibility of traveling, exhaustion.

Ibn Najjar and the Book “Al-Dorra al-Tha'mina fi Akhbar Al-Madina Al-Munawwara”

Dr. Salah al-Din Shokr / Morteza Hasani Nasab

Abstract

The city of Medina, due to its position and importance, has long been a focal point for historians; including Mohammad b. Mahmud, known as Ibn Najjar (d. 643 AH), who wrote the book "Al-Dorra al-Tha'mina fi Akhbar Al-Madina". Ibn Najjar wrote this work in the 7th century AH which is unique in its kind and a precise description of the city of Medina. "Al-Dorra al-Tha'mina" is arranged in a very interesting and special way which the breadth of information, diverse sources, numerous travels, and the breadth of author's opinion and credibility are among its most important indices.

The present study, after exploring the aspects of Ibn Najjar's life, introduces the book and its various versions. Ibn Najjar divided his book into eighteen chapters, starting with the name of Medina. Then he begins with the conquest and migration of the Prophet, expressing his virtues and the limits of the shrine and historical works from the Prophet's mosque to the Quba mosque and the rest of the mosques. Afterwards, it names the wells and surrounding villages, ending the discussion with the words of the great companions and affiliates and their followers. In each section, they have cited verses from the Quran and the Hadiths of the Prophet, and the news and words of the Companions and their followers. Introducing four different versions of the book, as well as a method for investigating it, is another aspect of this research.

Keywords: Ibn Najjar, Al-Dorra al-Tha'mina, Medina, Book introduction, Typology.

Two Qasidahs and a Tarkib Band in Praise of Hajj from the Safavid Era

Mohammad Baqer Khalil Kashi (d. 1081)

Rasoul Jafarian

Abstract

Hajj is a worship which is sweet and at the same time laborious, and maybe for this very reason, Allah Almighty, has made it obligatory for a single time and for those who have the ability to perform it. Those days, people used to go on a long journey with a lot of trouble, but their enthusiasm for Ka'ba, always had a marvelous spiritual effect in the people. This journey and its spiritual consequences were very influential in Persian literature, and the rituals of Hajj, sacred places, sensations and emotions, especially traveling in the wilderness and passing through deserts, had a deep impact on Persian poetry. Many poets have said poems about this journey and have used the words related to Hajj in their poems. Some poems were actually written about the journey itself. Here are two examples of these poems from the Safavid era that have not been published before. The Safavid period, especially its recent era, was very active in Hajj affair, and a large number of people went to Hijaz every year through Najaf. In these poems, one can trace such a feeling and interest in Persian literature.

Keywords: Hajj in Safavid era, Qasidah, Tarkib Band, Makkah Al-Mukarramah, Najaf al-Ashraf.

Functions of Hajj Cultural Diplomacy in Strengthening the Cultural Identity of Muslims

Hadi Sadegh Zadeh

Abstract

All the existence and being of Muslims depends on their Islamic identity. If Muslims do not care about their identity and distance themselves from the original knowledge of their religion, over time, they become people without identities and a plaything for policies of superpowers. Therefore, the enemies of Islam have always been trying their best to weaken and destroy the identity elements of Muslims.

Hajj is one of the great and influential Islamic worships during which a large community of Muslims gather together in a single time and place. Those coming together in these few days away from worldly affairs, their homes and materialistic possessions, will obtain a good opportunity to think about the reality of their existence and life, and this can be effective in creating a single Islamic identity. In this article, we are looking at whether Hajj along with its special rituals can play a role in strengthening Muslims' religious-cultural identity? What is basically the function of Hajj in strengthening the value elements and cultural and Islamic identity of Muslims? In fact, the main objective of this paper is to explain the functions of Hajj's cultural diplomacy in strengthening the cultural identity of Muslims, which cultural identity itself is one of the elements of cultural diplomacy. The rites of Hajj are full of orders that are brought in accordance with the happiness in this world and the hereafter of Muslims. By correctly knowing these acts and rituals and doing them correctly, and getting to know the secrets and teachings of the rituals of the Hajj and tasting the unifying fruit of these rituals, Muslims will be attracted towards their religious and cultural identity and will appreciate that, which makes them to promote and circulate their own culture.

Keywords: Hajj, identity, culture, diplomacy, function.

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