



Abstracts

The Outer and inner manners of pilgrimage

*Seyed Hasan Fallahian*¹

Abstract

Visiting the tombs of Imams, religious scholars and martyrs is one of the recommended religious rituals among Muslims; specially Shiites. Regarding the dignity of these people before God, Muslims go on pilgrimage to their shrines and tombs and request God their demands through these people. Pilgrimage is not just an outer issue, but the major part of it is the outer of that, which rises from cognizance of pilgrimage. Like Prayer without cognition is not valuable enough and will not be accepted by God, pilgrimage without inner cognition will not have complete and acyual effect.

Manners of pilgrimage are divided into two types: “Inner manners”, “Outer manners”.

In this article, it has been focused on the concept of pilgrimage, its effects and its types. The most important issue in pilgrimage is to take cognizance of whom his tomb is being visited and to have outer pilgrimage which is the spirit of pilgrimage. It is possible to achieve the aims of pilgrimage just through observing its manners and rituals. Pilgrimage has different types, such as going on pilgrimage to the house of God (Kaaba), going on pilgrimage to Imams’ shrines, and to to go on pilgrimage to the martyrs’ tombs.

Establishing spiritual relation with Imams, is one of the prosperous effects of pilgrimage, which has been mentioned to in this study.

Key words: *Outer, Inner, Pilgrimage*

1. M.A student in Communication and Hajj. rezaseyed20@yahoo.com

Slaughtering out of Mina

Based on the contemporary scholars' fatwas

Jafar Bachari¹

Seyyede Radhieh PoorMohammadi²

Abstract

Mina is one of the lands where pilgrims must be to on 10th, 11th and 12th of Dhu al-Hijjah to accomplish Hajj rituals like Throwing pebbles (Ramy al-Jamarāt), shaving heads (Halq) or cutting nails (Taqsir), slaughtering sheep, cow or camel. There are some verses and traditions which order to slaughter at the land of Mina. These days, there are some problems and obstacles for Muslims to accomplish Hajj rituals like increasing the number of Muslim population and the lack of spaces for them. Accordingly, based on existing sensitivities among the jurists of Islam, rather among all Muslims, to observe injunctions and commands of such an important duty like Hajj rituals, the raised question is if slaughtering out of Mina regarding time and place is permitted or not? In this descriptive-analytic study, the conclusion of Fatawa's collection of contemporary jurists are as follows:

1. Some of contemporary jurists by presenting different arguments have said that slaughtering out of Mina, but even in Iran or any pilgrim's home land is sufficed. They believe that slaughtering at Mina leads to prodigality and squander and God is never pleased with that.
2. In the case of night-time slaughter, some of jurists considered it as being sufficed, although some others have contrary idea; they do not consider it being sufficed. In the case of emergency and necessity, Some of Jurists consider the slaughtering in the new slaughter houses [which are out of Mina] as being sufficed and have allowed pilgrims to postpone the slaughtering till 13th of Dhu al-Hijjah. Some of jurists have considered the necessity of order meanwhile some others not; any way have allowed to accomplish the rituals of Mecca after leaving Ihram.

Key words: *Hajj, Slaughtering, Jurists, Fatwa*

-
1. Member of the faculty of the University of Quranic Interpretation and knowledge in Qum
bachari.jafar@yahoo.com
 2. Associate Professor at Qom Endowment Faculty // raz_sae@yahoo.com

Principle of diplomatic support and its functioning In the incident of Mina

*Sajjad Ja'fari*¹

Abstract

Diplomatic support is a support provided by a government to another government in order to compensate for the loss caused to one of its nationals, whether natural or legal, by committing an offensive international offense. This customary rule does not in itself require a duty for governments; it is a right that is related to them, and is subject to certain conditions, such as the existence of a relationship of nationality and the internal procedures of the innocent. The International Court of Justice has developed this principle in the case of Barcelona Traffic, the Lagrange brothers, Emma and other Mexican nationals. In 2006, with the approval of the Diplomatic Protection Plan, the traditional look changed to this principle and took on the humanitarian aspect most to exclude state monopolies; therefore, contrary to the traditional notion, even asylum seekers and refugees are entitled to diplomatic protection, and it does not consider the internal procedures principle to be mandatory in certain circumstances.

In the disaster of Mina, the mere presence of foreign nationals for the Saudi government is responsible, and it must comply with international standards and makes reasonable efforts and necessary measures to protect the lives of foreigners.

The Saudi government ignored the right to life and security of person and health as set out in the Universal Declaration of Human Rights and the freedom to exercise the religious ceremonies set forth in the Covenant on Civil and Political Rights, as well as the Declaration on Human Rights and Other Human Rights set forth in The Cairo Declaration on Human Rights in Islam (CDHRI) and the Universal Declaration of Human Rights of people who are not citizens of the country, and in some cases violated the provisions of the Convention on Consular Relations, in particular Article 37. Therefore, it is imperative that the various victim states, without political considerations, do their duty to protect those people.

Key words: *diplomatic support, disaster of Mina, Saudi Arabia's international responsibility, human rights*

1 . PhD student, S.jafari2017@yahoo.com

Ribats Of Mecca in Islamic middle ages

Richard T. Morte¹

Muhammad Hussein Rafiea²

Abstract

The city of Mecca, at the heart of the Muslim world, was the base of unity and integrity between Muslim tribes and groups who sprang up from all over the vast Islamic world. Governing and ruling over Mecca has been always important for the ruling dynasties in the history of Islam, to the extent that sometimes it has led to a quarrel among them. Meanwhile, it seems that the city management, handling the social and economic issues of residents, and the management of the tremendous Hajj event in history, have been held independently of the political rivalry.

Endowment (Waqf) is one of the effective guidelines of Muslims to shape a kind of social order toward reducing the social inequality and to help poor and needy people, and it has been popular as the manifestation of socioeconomic management among the Muslim community. The city of Mecca, as the base and origin of Islam, has not been excepted from this rule. Establishing and endowing ribats as the temporary residence for the poor pilgrims and neighbors of Mecca has existed since early ages. This article attempts to observe a part of this social order in light of endowment in Muslims community, through searching the properties and specifications of ribats of Mecca in first-hand historical texts. There is the information of about sixty ribats since 4th Hijri century to the middle of 10th in resources, which present a good adding up about social and ethnic classification and geographical situations in which these ribats have been established.

Key words: *Hajj, Mecca, Endowment, Ribat, Public buildings*

1. Richard T. Mortel

2. PhD in Islamic history // rafieemh@gmail.com

Arafat and its monuments over the course of history

*Ahmad Khameyar*¹

Abstract

The land of Arafat or Arafat is one of the close sacred lands to Mecca and is a part of the sacred geography of the Hajj rituals where staying at is one of the pillars of Hajj; and this land annually -on 9th of Dhu al-Hijjah- observers significant presence of Muslim pilgrims. The importance and religious and spiritual status of Arafat and pilgrims staying at that, have been the reason of establishing different mosques and monuments gradually. In this article, based on adducing on different historical and geographical resources, has been attempted to study the approximate time of establishment of these monuments, in addition to study the history of their changes and developments over the course of history.

Key words: *Arafat, Arafat, sacred lands, Hajj, Historical geography, Saudi Arabia*

1. Student of PhD in history and civilizations of Islamic nations
ahmad.khamehyar@gmail.com

Communication functions of prohibitions of Ihram from the point of view of verses and narrations

Mohammad Mahdavi¹

Abstract:

Man faces four types communication in his life as are self-communication, communication with his fellow men, communication with nature, and communication with God which is more inclusive and is considered as the essential and guiding factor; it is the resource and the pivot of other human communication, and covers them. Ihram, which is actually a combination of tow inner matters which are intention (Niyya) and talbiya, and the outer one which is wearing Ihram, cannot be considered without any communication function because, on one hand, avoiding prohibitions of Ihram is actually the content of divine message; on the other hand, in Islamic communication, the message is the most pivotal factor in communication, without which there is actually no connection.

Different functions can be counted for prohibitions of Ihram. Self-communication (cognitive and practical) is a fundamental and essential communication, which if establish correctly and appropriately, and if messages and concepts be understood, the ground and base of the man communication with God, which is the actual aim of Ihram, will be established.

One of the most important communication capacities during Ihram, which unfortunately is neglected and underestimated in analyzes and studies, is the man connection with each other; in the clearer word, these human connections are through avoiding the prohibitions of Ihram. By analyzing the verses and narrations, it transpires that by exemplifying from refrainment of prohibitions, on can avoid the minimalistic and superficial view on Hajj (as a practice of worship) and in a comprehensive view, to consider the function of prohibitions of Ihram to make the equalization through paying attention to words and deeds, because by controlling the wrath and lust at the time of ihram, it would be much easier to achieve a favorable relationship with one another.

Key Words: Self-communication, prohibitions of Ihram, function of prohibitions of Ihram

1. Master's Degree in Communication (Hajj and pilgrimage orientation) University of Quran and Hadith // Mohammad Mahdavi1972@gmail.com

A reflection on the health and treatment status of the Hajjisat the time of Qajar and Pahlavi dynasties

*Ali Akbar Zavar*¹

Abstract:

Health is one of the important teaching of the Quran; and is being considered in the process of Hajj. There are some fundamental questions that at the time of Qajar and Pahlavi dynasties, what status ruled over the domain of health and treatment for Iranian pilgrims; and under what conditions the pilgrims fulfilled this religious obligation. Historical resources indicate the low level of health care and services to pilgrims at those times. Because of the lack of religious roots, and the lack of required information about the status of Hajj among Pahlavi government, it did not pay attention to the problems of pilgrims; but after the event of Abotalib Yazdi execution in Hajj in 1943, and the political crisis and the five-year termination of the diplomatic relations between Iran and Saudi Arabia, Pahlavi government realized the importance of the health and treatment status and sought to organize it. In this regard, we can observe for the first time the dispatch of a group of experienced and expert physicians along with appropriate facilities and sufficed equipment in 1949. Following the Hajj separation from the Ministry of Interior and its inclusion to the Endowment Organization in 1972, paying attention to this domain took place in a more serious stage. This study addresses this issue in a descriptive-analytical approach through documents, evidence and pilgrims' diaries.

Key Words: *Hajj, Health, Treatment, Qajar, Pahlavi*

1. PhD Student of History of Iran; Islamic Period, A. Akbar.zavar@gmail.com

Contents

The Outer and inner manners of pilgrimage

Seyed Hasan Fallahian

Slaughtering out of Mina Based on the contemporary scholars' fatwas

Jafar Bachari // Seyyede Radhie PoorMohammadi

Principle of diplomatic support and its functioning In the incident of Mina

Sajjad Ja'fari

Ribats Of Mecca in Islamic middle ages

Richard T. Morte // Muhammad Hussein Rafiea

Arafat and its monuments over the course of history

Ahmad Khameyar

Communication functions of prohibitions of Ihram from the point of view of verses and narrations

Mohammad Mahdavi

A reflection on the health and treatment status of the Hajjisat the time of Qajar and Pahlavi dynasties

Ali Akbar Zavar

Scientific – Propagative Quarterly

No.104/Summer 2018/26th year

License Holder: Representative of the Supreme Leader in Hajj and Pilgrimage

Chief Director: Sayyed Ali Ghazi Askar

Editor -in-Chief: Sayyed Mahdi Alizadeh Mousawi

Executive Manager: Ali Varsee

Editorial Board:

Rasoul Ja’farian Professor, Tehran University

Ahmad ‘Abedi Professor, University & Seminary of Qom

Sayyed Mahdi Alizadeh Mousawi..... Member of Academic Board in Research Institute for Hajj and Pilgrimage

Jawad Mohaddethi Researcher and writer

Reza Mokhtari Professor and Researcher in University and Seminary of Qom

Seyyed Jawad VaraeiAssociate Professor of Jurisprudence and Law Department in Research Institute of Hawzah & University

Mohammad Reza Hedayat PanahAssociate Professor and Member of Academic Board of History Department in Research Institute of Hawzah & University

Address: Research institute of Hajj and Pilgrimage,
Shahid Ghoddusi St. Ammar Yaser Hwy, Qom.

Website: www.Miqat.hajj.ir

Tell: 025- 37186507

Fax: 025- 37769994

میقات

Scientific -Propagative Quarterly / No.104/ Summer 2018