

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allah,
The Compassionate, the Merciful**

Manifestation of Monotheism

Hajj from Imam Khomeini's Viewpoint

**International Affairs Department,
The Institute for Compilation and Publication of
Imam Khomeini's Works**

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Preface

Imam Khomeini was always attentive to the issue of hajj as one of the most important concerns of Muslims and the world of Islam. He had significant standpoints about this divine task and the role it could play in Muslims' lives. Imam's views and standpoints, as important as they are, have not been adequately analyzed and scrutinized by researchers and experts. Analyzing these views and re-compiling them could considerably help us to correctly understand Imam's standpoint about hajj.

Since in the recent century, Imam Khomeini was the most important and influential personality in the lives of Muslims, if not the whole world, then paying close attention to his words and compiling and analyzing them is very important. The Issue of hajj was one of Imam's main concerns and he was very interested in it, so he talked a lot and issued numerous statements about it. Therefore, studying hajj through Imam's eyes is a very important matter. Since Imam Khomeini's

personality contained different dimensions and geniuses, he approached this subject from various angles. This will encourage one to analyze this subject from different aspects.

But then, Imam Khomeini was a faqeeh (jurisprudent), so he naturally had to see hajj from the jurisprudence angle. Since jurisprudence approaches matters from the point of view of deduction and explaining the commands (ahkam), and less often gets involved in extraction, reasoning and philosophy of the matter, Imam too has seen hajj through the same angle in his religious books. Besides, Imam was a philosopher and an orator, so it was obvious for him to look at this subject from the aspects of reasoning and the philosophy of ahkam. At the same time, Imam had a revolutionary and revolutionizing character so had to support the role of hajj in making changes in human's history and destiny, and pay attention to the influences this devotional task could have on Muslims' future and present. Imam was also a master in ethics and education and looked at hajj from the angle of its influence on training and educating people and creating role models. He was an adroit and great politician of the time and it was obvious for him to regard hajj as a political matter and take advantage of it as a tool to make political changes in Muslims' lives. All these debates and characteristics will encourage us to concentrate on his words, speeches, statements, notes and works from these angles.

Imam's works and writings have roots in Quran; therefore,

unless we do a research and analysis on hajj and procure the way Quran looks at hajj and the position it holds for it, we cannot acquire and explain imam's view on hajj. So, at the start of the argument, the position of hajj in Quran must be made clear. On the other hand, in many of his views regarding hajj, Imam concentrated on Muslims' historical applications of hajj and notified people of them. Thus, the only way to discover Imam's view on hajj is to look at hajj through its historical path. Above all, Imam was a theosophist and famous member Sadra School, a school with specific view toward hajj, just like any other theosophical school and theosophist. So, Imam's view toward hajj cannot be correctly portrayed unless the stance and position of hajj is viewed through the eyes of theosophy and theosophists, and especially the school of Molla Sadra. Later on, we will allocate a section specifically to this subject.

There are several works accomplished by Imam Khomeini on the issue of hajj that can help extract Imam's opinion on the issue, and we are going to take profit from them in this argument.

Imam's accomplishments on the issue of hajj are as followed:

- 1- Issuing statements at the beginning of hajj season.
- 2- Appointing emirs (officers in charge) of hajj in different intervals.
- 3- Delivering speeches to clerics, authorities, executives and

the people who had set out for hajj.

4- Issuing guidelines for authorities of hajj.

5- Referring to other instances of hajj rituals.

6- Making direct or indirect religious and non-religious notes about hajj.

7- Showing exceptional reaction to the bloody incident of hajj.

All of these direct references are available to the researchers. In addition to them, the news, reports and analysis left from others on this matter could also help researchers to discover Imam's standpoint on the issue of hajj. It is worthy to mention that the sad and awfully bloody hajj of 1366 provided appropriate grounds for analyzers and experts to make valuable discussions on Imam's way of looking at the issue of hajj. These arguments can significantly help us realize Imam's viewpoint on hajj.

Although, as we mentioned at the beginning of this argument, no comprehensive and detailed analyses and reviews have so far been presented on Imam's standpoint on hajj, but the work that “the Institute for Compilation and Publication of Imam Khomeini's Works” has produced as *Tebyans* (Manifestations), one of which has been allocated to the issue of hajj—considering all its shortcomings—could be a good help to discover Imam's words on hajj.

Furthermore, the publication of the collection of Imam's

speeches, ahkam (decrees and commands) and statements titled as *Sahifeh-ye Imam* is a valuable work that has made things much easier for researchers. But as mentioned before, such works will not completely cover subjects such as hajj through Imam's eyes, because they are like raw materials and only provide grounds for analysis and reviews.

The procedure of this research is first collecting everything Imam has said about anything, next extracting Imam's view from this collection and presenting a proper analysis, and then quoting some of Imam's words to strengthen the argument.

This is a work provided by the Research Department of “The Institute for Compilation and Publication of Imam Khomeini's Works,” and its translation is hereby presented to the infatuated pilgrims of the House of God.

International Affairs Department
**The Institute for Compilation and
Publication of Imam Khomeini's Works**

Section One

A Historical Look at Hajj

That day, when Abraham (PBUH) left his spouse and child all alone in that dry, barren and abandoned desert, he made the toughest decision a man could ever make in his entire life. This decision was not only unjustifiable by ordinary and humanistic standards, but also could be blameworthy. But history makers always make decisions in their lives quite unjustifiable for ordinary people.

These hard-to-understand decisions to ordinary people always mark major changes in man's life.

When Abraham (PBUH) left his spouse Haggard and his son Ishmael (PBUH) in that burning and dried land of Arabia, the only thing he left for them was a prayer and wish. This is what Quran says about this prayer and wish:

“O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by thy Sacred House; in order, O

our Lord! That they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with Fruits: so that they may give thanks.”¹

Although this verse of Quran doesn't prove the date of Ka'bah's birth, but it clearly mentions that there has been a Ka'bah since the day Abraham (PBUH) settled his spouse and his child in that dried and barren desert, and recalls their settlement as one of the historical events of that land ever. This verse indicates that prior to the settlement of Abraham's family there had existed something as the House of God. Because Abraham addresses God, “I'm leaving my children by your House.” This shows that there had to be something called the House of God at that time. We shouldn't forget that Abraham left his wife and child there when Ishmael was still little. This conveys that all of this has taken place before the renovation of Ka'bah by Abraham and his son Ishmael. But no profound research has been done on this regard yet. May be Muslim researchers didn't feel any need to Ka'bah's background and so they didn't do a research on it. In any case, the researchers of religion history are sure about one thing indeed and that's the re-erection of the House of God by Abraham and Ishmael (PBU Them). Protecting the House of God and the shrine are of his traditions. This tradition was also common among other tribes living in the millennium B.C. or before that, and they too used

1. Surat Abraham: 37.

to pay respect to the shrine and Mecca. The holy books (the old and new testaments) experts and the religion researchers have estimated that Abraham and Ishmael lived in approximately two thousand B.C., therefore it's been 40 centuries since Abraham renovated the new Ka'bah. Diodorus of Sicily who lived in the first century B.C. has used Ka'bah's name while talking about Nebtis. Beyond the land of Nebtis, there is a land and in that land there is holy place (Hickly) that all Arabs respect very much. Some researchers believe that the term "Macoraba" is the name of a city in Greece that means "the place of approaching God" which is the today's Mecca. Ptolemy, the astrologer and geographer of the second century A.D. has used that word.¹ As mentioned before, Quran verses can also be used to prove that the history of the House of Ka'bah goes back to a time beyond the settlement of Abraham's children. In verse 26 Chapter Hajj we read:

“And as we designated a house for Abraham—we told him—presume no partner for me and keep my House clean for circumambulator and the prostrated.”

This verse implies that the locality of the House had already been determined but Abraham (PBUH) hadn't been aware of it, so God the Exalted showed him the location. Maybe the term "the House of Antiquity" in chapter Hajj, verse 29 implies the

1. Aienevand, Sadegh, Article "Hajj-e Abrahami—Hajj-e Jaheli", Mighat-e Hajj magazine, no.4.

same, that this House existed long before the settlement of Abraham's children, but it had deteriorated in the course of time, and Abraham (PBUH) actually renovated it by the order of God. We read in that verse:

“So, they must put aside their impurities and fulfill their obligations and circumambulate around that House of Antiquity.”

This term has also been used in the same chapter verse 33. Using this definition for the House of God is indicative of its antiquity since before the settlement of Abraham's children. Chapter Al-i ‘Imran, verse 96, has referred to this House as the first House built for people to worship God. Obviously, there have been other people living on earth and on that land prior to the settlement of Abraham's children, and a number of those people have been men of worship. If we attribute the foundation of the House of God to Abraham (PBUH), then we cannot reckon the House of Ka'bah as the first worshiping center on earth, therefore we must attribute its essential renovation to Abraham and Ishmael. Further ahead in the same verse, there's a point that will prove this claim even more. It reads:

“Verily, the very first House built for the mankind to be a blessing and a guideline for them, is the one in Mecca. There are clear signs there, (such as) the standing place of Abraham.”

This interpretation fits a historical complex, in which there exists something belonging to a certain era. In a case like this, the complex itself must hold an even older history.

Besides, historical traditions and reports imply that the House of God has been built in a time much earlier than previously thought. Some traditions attribute its construction to the angels.¹ And some others denote that Adam (PBUH)² was its first founder and after him, his children renovated it.³ However, these reports cannot be definite, because some of them are like storytelling and some don't have sufficient backings. But altogether, they can imply that Muslims of the early Islamic era strongly believed that Ka'bah belonged to a time much earlier than the time of Abraham (PBUH). Because stories and myths always have the potentiality to briefly and superficially show some origins of that story or myth in faraway times.

However, verse 127 of chapter al-Baqarah implies that Abraham (PBUH) has built this House from scratch. Apparently, the remaining of this House had all been destroyed and Abraham has rebuilt it all over again. The remaining had probably been so ruined that no one knew its exact location and Abraham himself didn't know that either, and God showed its location to him and Abraham built it all over again and the attribution of this major rebuilding of the House to him is because of this essential renovation. We read in this verse:

1. Sobol al-Hoda wal-Rashad, vol.1, p.146.

2. Ibid.

3. Ibid.

“And when Abraham and Ishmael were erecting the pillars of the house, (they were saying): Dear Lord, accept this from us, because you are indeed the omniscient listener.”

The term “erecting pillars” shows that those two noblemen built the House entirely from scratch. In any case, there's no doubt in the antiquity of Ka'bah as a center of worship. And if we consider the Middle East as the oldest place on which worshipping became common among people, then considering Ka'bah as the first place of worship will make more sense.

In the history of Ka'bah, this point is also of importance that Ka'bah has been rebuilt repeatedly since the time Abraham (PBUH) renovated it. Emalegheh tribe rebuilt it at least twice and Ghasi Ibn-e kalab and Ghoreish each rebuilt it once, and in the latter case, a dispute occurred among Mecca's tribes over the positioning of the black stone, but then the dispute was resolved thanks to the prophet's intelligence and wisdom.¹ Later on, Abdullah Ben Zubair rebuilt it again. He, by relying on a quoting from Ayesheh that went ‘the prophet believed Ghoreishian didn't erect the pillars on the right spots while rebuilding them, and if it weren't for the newly Islam believers of Mecca, I would've torn them down and put them where they should've been put in the first place’ tore them down and built them all over again.² After Abdullah Ben Zubair, Hajjaj Ben

1. Ibid.

2. Ibid.

Yusof Saghafi also renovated it.¹ However, due to natural and unnatural phenomena, Ka'bah repeatedly needed reconstructions after that anyway, but reporting every one of them would be rather lengthy. There are still a lot to be discussed and researched about this subject and significant works can be found on “mighat-e Hajj,” an exclusive magazine for discussions related to Hajj, however these discussions wouldn't suffice and more works need to be done. Since our intention wasn't discussing over the date of Ka'bah's foundation, this would be enough coverage on this subject and anyone interested to such subjects, can find more information elsewhere.

1. Ibid.

Section Two

Hajj from Viewpoint of Quran

Hajj is a very significant and remarkable subject in Quran. In addition to a chapter called Hajj in Quran, there are many other chapters such as “Baqarah, Abraham (PBUH), Ali-e ‘Imran and *tawbah*” which have also covered this subject. Putting aside the Issue of prayer (*namaz*), hajj would undoubtedly be one of the most arguable issues in Quran. One reason is probably because based on the religious culture of Arabian Peninsula, Mecca and hajj were among the greatest symbols of religion, and no other ritual enjoyed as many devotional aspects as hajj did in pre-Islamic Arab community. This place and its rituals even formed the origins of the Arab community's life. The cultural, political, protectional and economic life of pre-Islamic society in Hejaz peninsula was established under the auspices of hajj. Wealth, title, culture and literature, poetry and oratory were recognized as the most applicable instruments in this connection, and many

social titles belonged to Mecca's personalities, especially to the Koreyshite, became meaningful through their connection with the House of God. This building and its rituals are parts of what's left of Abrahamic religious traditions, and the religious community of Arabia always considered itself as the inheritor of Abraham (PBUH).

In any case, hajj has a strong and lucid presence in Quran. This lucidity which we will discuss later has also had its impact on Muslims' history and turned hajj into a highly adventurous and effective phenomenon in Muslims' lives throughout the history.

In Quran, the significance of hajj, the history of hajj, the rituals and traditions, the commands and orders of hajj and other related subjects have been discussed. To avoid a lengthy discussion, we will just skip over the details and make brief pointers regarding the above discussion.

This is what we read in Quran about the importance of hajj:

“Pilgrimage thereto is a duty men owe to Allah, those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.”¹

In this verse, performing hajj is entrusted to people as a divine duty. Anyone who can afford it must perform hajj. Failing to do so is blasphemy and this shows how important the task is to God. Blasphemy is not a trivial matter to God. A

1. Surat Al-i Imran: 97.

nonbeliever is actually a creature who has forgotten the God's greatest blessing which is the very wisdom and faith resulted from awakening, and he does not deserve to be called human. It has been mentioned in that verse that doing this duty does not imply that God is needful of the mortals, so people shouldn't expect anything in return. The subtle point here is that the term "believers" has not been used and the term "people" has been used instead, and this implies that, this duty has been assigned to people, for they are wise and responsible creatures. The term "people" has also been used once again in another verse talking about the first worshipping place, and that in fact supports the above claim. The reason to people's choosing of Ka'bah as the FIRST worshipping place of God requires a discussion of its own and this is not the proper time to do so, however it was briefly mentioned in chapter "A historical look at Hajj." The term FIRST, by any definition, indicates the significance of Hajj in Quran, and the fact that man has introduced hajj as the First place of worship adds to this significance even more.

People are looked upon very importantly on the issue of hajj in Quran and much attention has been given to this in many of the verses. Undoubtedly, Quran has always taken into consideration the definition of every subject while interpreting them. In chapter Hajj, God specifically expresses that this House has been built for the people. But to prevent any misuse of the local residents, He emphasizes once again that the

residents and non-residents have an equal share of it. Pay attention to these verses:

“As to those who have rejected (Allah), and would keep back (men) from the Way of Allah, and from the Sacred Mosque, which We have made (open) to (all) men- equal is the dweller there and the visitor from the country- and any whose purpose therein is profanity wrongfully them will We cause to taste of a most grievous Chastisement. Behold! We pointed the site, to Abraham, of the (Sacred) House, (saying): Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer). And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every camel, lean (on account of journeys) through deep and distant mountain highways; That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want. Then let them complete the rites prescribed for them, fulfill their vows, and (again) circumambulate the Ancient House.' Such (is the Pilgrimage): whoever honors the sacred rites of Allah, for him it is good in the sight of his Lord.”¹

1. Surat al-Hajj: 25-30.

In these verses, several important points about hajj have been brought up which are very important and useful to be paid attention to because they show the way Quran looks at hajj.

Firstly, this House is the oldest House. However, what we mean by the oldest House of worship is obviously the same thing as we said in section “A historical look at Hajj.”

Secondly, from God's point of view, this House belongs to all peoples and not only to the local residents, so it should not be considered as a native, family or tribal House of worship. This is an important point, because in the past, it was possible for a house of worship to be treated just as exclusive and private as any other goods. Monopolizing such places is actually a sign of profit making from religion and God. Emphasizing on the House being non-exclusive to Mecca residents and even clarifying that the local residents and non-residents are equal is in fact to avoid the formation of such prejudice within the Abrahamic religions. In order to seriously prevent the local residents from taking advantage of the situation—because they live there and usually have the potential to do so—the non-exclusiveness of the House has been mentioned and even stressed on in these verses in many different ways. In one place it talks about the equality between the resident and non-resident, and in another place it uses the term "people" and "the on foot" and "riding" and that is actually a way of representing the privileged and non-privileged groups. And it has applied the

paraphrase "from faraway places", and this again shows some kind of inclusion and non-ownership. And more important than all, it has warned those who hinder this universality of painful agony.

There is a possibility that this emphasizing is to warn Muslims of the Jews' plans on monopolizing the temples and avoid the formation of such thoughts among Muslims. In any case, stressing on the universality of hajj is very significant and cannot be ignored easily and we'll try to mention its importance anywhere possible.

Thirdly, in this pilgrimage and hajj, in addition to the worship itself which is customary in every temple, financial and living issues are also discussed. In other words, in Abrahamic religions, some kind of correlation is observed between the religion and the world. Witnessing the benefits and celebrating the name of Allah upon the tongue-tied animals whose control and the legitimacy of their consumption has been entrusted to man by God can in fact be taken as a way of connecting the material and the spiritual affairs together, and this issue will be discuss with little details in section "Hajj and Theosophy."

Fourthly, in this House man is warned that not everybody receives the same amount of divine blessings; therefore the privileged must help the non-privileged and share the blessings with them.

Fifthly, the devotional issues of these verses have been

reviewed through two different angles. On the one hand, their devotional aspect has been discussed and on the other hand, their applications have been viewed. Many people look at religion in a practical way. So, this was probably the most important reason for appearance of religion in human society. Primitive man worshiped native gods or natural objects to obviate his materialistic needs. Contrary to what some researchers believe, this is not indecent by any means. Because practical approach toward religion would make one more attached to it, and when one benefited from practicing it, then he'd become even more inclined to it. The important viewpoint of the Arabs of the ignorance age toward the issue of religion, especially Ka'bah and its rituals may become understandable through this angle. This viewpoint has not been completely rejected by Islam; however, it has somehow been modified and corrected. Verse Ilaf has referred to two Koreyshite business trips in the winter and summer time.

According to Quran, Ka'bah is the reason for man's durability and stability on earth. Chapter Maidah verse 97 says:

“God designated Ka'bah of Beitul-haram and the forbidden months and the marked and unmarked animals for the rise of people, so you'll know that God is aware of all there is in the skies and on earth and that he knows everything.”

In this verse, Quran has emphasized on Ka'bah and Beitul-haram as a tool for the rise of people. There're a lot to be

discussed as to what "rise" means, however, we can see this through two different angles:

It can be referring to a political and societal behavior of the Arab society of those days. In that case, it's about the current regulations among Arabs, based on which, wars and fights subsided during the forbidden months, and people experienced some peace during those months. Those who sought refuge to Ka'bah, also received protection.

It can also be referring to the role of Ka'bah as the center of attraction for people during hajj season. This as a result, boosted the economy of a land that was highly deprived of natural resources. But if we see it beyond the boundaries of social and political relations of those days of Arab society, which is apparently so, then it will become meaningful by another verse that says Ka'bah is the first House of God appointed for people's worship. Putting these two verses together will imply that worshipping and serving God has always played the first role in man's life, and that man owes his survival to the concept of worship, and if we pull out worship from man's life, then man won't be able to justify his existence on earth spiritually, and disappointment from life will severely prevail upon him. In other words, the spirit of worship is a part of human's nature and the reason to that is the togetherness of worship and man. Therefore, anything that is capable of providing this man's need, has actually founded one of the main

columns of human's life on this soiled earth, and since Ka'bah is the first and the soundest center of worship for man, then Ka'bah is the pillar and stability of human's life.

From another point of view, Quran considers Ka'bah as a gathering center and a safe place for people. As specified in Quran, this role was given to Ka'bah just to answer Abraham's prayers and demands. He said this prayer when he started building the House, and God answered it with an addition. This is the prayer and the answer to it, quoting from Quran:

“And remember Abraham said: My Lord, make this a city of peace, and feed its people with fruits, such of them as believe in Allah and the Last Day. He said: (Yea), and such as reject Faith, for a while will I grant them their pleasure, but will soon drive them to the torment of Fire—an evil destination (indeed)!”¹

Abraham has asked for two things in this verse. Make this a city of peace and bless the believers with some of your daily products.

God accepts both, but does not restrict all the benefits of the blessings only to the believers. He allows some for the non-believers too, however little. This God's addition to Abraham's prayer actually somehow refers to the universality of Ka'bah. Imam Khomeini always mentioned this aspect of Mecca and Hajj in many of his statements and speeches and recognized Mecca's construction as a very important event in people's lives.

1. Surat al-Baqarah: 126.

In one of his statements, he eloquently and beautifully says:

“Baytullah al-Haram is the first house erected for people. No personality, no regime and no tribe can claim to have right of way in it. The Bedouin, the desert dwellers, homeless people and devotees praying in seclusion at the Ka'bah, city dwellers and statemen are equal in it. This holy place has been set up for people, for movement of the people and for popular interests. What profit is superior to the fact that the hands of world oppressors are curtailed from oppressed countries and the people of those countries exploit the enormous resources of their own countries? A House that has been established for uprising should be devoted to gatherings to seek this end and secure the interests of people in this holy place.”¹

At the peak of his speech, Imam Khomeini rightfully points out the most important things that God has said about the philosophy of hajj. If Muslims had paid enough attention to the points God has emphasized on in these verses, they would have never been in such a condition now. Today, the one thing getting done in hajj rituals is forgetting the divine commands' spirit.

Now, despite God's clear command, a group has taken over Ka'bah, the Qiblah-gah of Muslims, and they're imposing their own wants over hajj rituals and the House of God, even though they are opposing Muslims' desires in many instances. Today,

1. *Sahifeh-ye Imam*, vol. 19, p. 24.

this group is showing some kind of turnaround to hajj rituals of the ignorance period. One important issue of Ka'bah's pre-Islam history was struggling over the possession of Ka'bah. The ignorant Arab treated Ka'bah as some sort of merchandise and Ghoreishites always fought over the control of it. Taking possession of Ka'bah or holding a title or position there, has always been something to brag over in Arab's literature and poetry. This bragging business was so common among people and different branches of Ghoreishites that Quran had to intervene and specifically condemn it. Chapter "*tawbah*" has referred to this kind of bragging that was still common among Ghoreishites' authorities after the establishment of Islam, and says:

“Do you consider giving of drink to pilgrims, or the maintenance of the Sacred Mosque equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are equal in the sight of Allah: and Allah guides not those who do wrong.”¹

In the current age, the issue of bragging over Ka'bah has intensified among this group so much that it seems as if Islam has been completely forgotten and the culture of ignorance has once again returned. This indicates that Muslims are parting from the culture and literature of Quran and missing the philosophy of hajj as Quran perceives it. All the emphasize that

1. Surat al-Tawbah: 19.

Quran is putting on unprejudiced participation of people in hajj is to prove that the Almighty is aware of people's monopolistic nature, even in devotional issues like hajj, and has already warned about it beforehand.

In any case, in Quran's eyes, the popularity of Hajj and the continuation of it has always been and still is very important. In the above phrase, Imam Khomeini has truly favored this Quran's view point. He has tried to bring Muslims back to Quran's logic, so that no one or no regime would feel like they owned the House of God. In Quran's logic, the House of God belongs to everyone and everybody has an equal share of it and the locality of Mecca in Arabia gives nobody any special privilege. In the above phrase, Imam Khomeini has chosen the Farsi term of "public movement" rather than "*Ghiyaman len-Nas* (people uprising)." This equivalent is actually indicative of a reformatory look at Hajj. In other words, Imam Khomeini considered hajj as an instrument to pave the way with, and to push the world's Muslims toward the betterment of Muslims chaotic conditions. Such understanding from the verse will pull hajj out of this current standstill situation which has turned hajj into a mere devotional ritual and formality and will give it livelihood and motion and continuous and strong presence in Muslims' lives. We will continue this subject in the following discussions and shed more light on it by using Imam's other words.

Section Three

Hajj and Theosophy

Hajj and theosophy are very close to each other. In other words, theosophy is an important characteristic of hajj. In Quran verses as well as Islamic narrations and commentators and theosophists' sayings, especial attention has been given to the theosophical aspect of hajj. Researching and investigating into hajj without considering its theosophical aspects will result into incomplete and insufficient research. And since Imam Khomeini is considered as an expert and savant in theosophy, interpretation and narration, then his viewpoint to hajj cannot be accurately examined in this research without referring to the theosophical aspect of hajj. And since such viewpoints usually hold historical backgrounds, then it would be necessary to take the historical aspects of the theosophical view toward hajj into consideration, and since theosophy has a history of its own, and any theosophist is usually connected to the schism and some

kind of theosophical school, whether openly or secretly, and Imam Khomeini is not an exception to this rule, therefore, in order to have a better understanding of Imam Khomeini's thoughts, we must take a glance at hajj through the eyes of theosophists and the Sadraie School.

Muslims' Theosophical Comprehension of Hajj

Muslims have had a theosophical look at hajj since a long time ago. In the works of the distinguished theosophists, hajj has a strong presence. Theosophical look is perhaps the most original look at hajj in the eyes of Muslims in general and the theosophists in particular. In hajj, Muslims sense some kind of a gap between themselves, the world and its attachments. These hajj rituals and traditions strongly verify this look too. Muslims who plan to visit the House of God are strongly recommended to make their wills. This is the beginning of man's separation from the world. In fact, by this recommendation hajji is reminded of stepping on a road that may never take them back to his family; therefore, he has entered into the road of "separation from the world". Normally hajji is advised to ask those whom he may be indebted to, for their forgiveness and consent before taking this road. Such recommendations are indicative of hajji's sense of separation from the world. It feels as if hajji is actually headed to the afterlife. Such advices would give hajji a sense of departing from this world and nearing God.

It's a lovely and holy feeling. It's the beginning of some kind of recognition and theosophy. As long as one is submerged in the worldly affairs, he may forget that there's an end to the life, but once something makes separation from the world tangible, he'll start thinking about God. Thinking about God is the beginning of recognition; because recognition and knowledge are always waiting for a sparkle to manifest themselves to man. Man starts his move toward recognition once recognition dictates man's need to it. As man is performing the rituals that are the introductions to the afterlife, such as making a will or getting consent from whom he may feel indebted to, something will remind and encourage him of recognizing the path in front. This encouraging is not intended to only familiarize one with the path, but it is to make him think about whom he will be interrogated by after death. Hajji starts his trip to the House of God with experiencing this feeling. At the beginning of performing the rituals, one must break away from all the worldly attachments by wearing the pilgrim's garb. This outfit is not unlike what he'll be having on when heading for the judgment day. It's as if hajji has voluntarily chosen a path himself this time that he would have to go through at the end of his life anyway. This is actually a practice for him to get ready for the resurrection day. This garb will remind him that of all the things he has gathered in this world, only these two pieces of colorless clothes are given to him at the end of his life, and

they too will only be with him as long as his body has not yet deteriorated. This cover will remind him that he must be free of every color and worldly attachment. No color has the tune of the afterlife. Colorlessness is the only tune that'll work in the other world. By wearing this garb, he will be walking into a world in which even beauties and legitimate pleasures are forbidden. And so hajji will settle in a world of detachment and colorlessness. It is in a situation as such that the ground for a real attachment and color-taking will surface. He will gradually sense that he must take on a Godly color and only be attached to Him. He will slowly realize that whatever he has so far gathered, have all been temporary and could never be kept forever. Therefore, he must look for something free of this unpleasant ending. Little by little hajji will become interested in and attached to the eternal existence and will start his real journey. He will slowly hear an echo inside himself summoning him away from his lonesome world. This echo will reproduce the very answer in hajji's soul that has already been planted in the depth of his existence since the primordial covenant, but he has forgotten it in the midst of mammonism. This is when hajji cries out loud from the bottom of his heart "labbayk allahoma labbayk" and let go of himself in the sea of sincerity. By every step hajji takes forward, he submerges deeper in this endless sea of sincerity and enjoys the taste of loving the Almighty. By circumambulating around Ka'bah, he will realize that he has

stepped onto a path that does have a start, but no end is ever imagined for it. This path has no ending and the ending for anyone depends on the size of his soul. What makes the ending is not the path, but it is the wayfarer himself. There's always a path for the one who stays on it, but the one who steps out of it in the middle of the way, actually draws an end for himself. On this path, only hajji himself knows whether he is really a hajji with the intention to visit Him or he is only a visitor who is coming to this country to merely brag to others over his journey to another country. In fact, hajji is someone who is capable of freeing himself from any relationship and worldly attachment on this endless trip. But anyone who is after a title on this trip to benefit off of in his daily life, not only has not been freed from attachments, but also has added another one to them, in other words, he has weaved another rope on this trip to secure his attachments even tighter and become more trapped in slaving the world.

Muslims have always wanted to learn from this great divine task the lesson of detaching themselves from worldly attachments and approaching the Almighty. But the delicate point in hajj rituals which has been brought up in Quran too is some kind of nice and at the same time complicated contradiction regarded in this matter. In these rituals, as mentioned before, detaching from the world has been advised so strongly that one would become completely prepared to

move toward the afterlife and drop the world, but on the other hand, economic affairs and making money has also been encouraged in some way. In verse 198 chapter Baqarah we read:

“It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray.”

Isn't this some kind of contradiction? It seems that the same wide and extensive view observed in Islamic instructions regarding the connections and attachments existing between the world and the afterlife in Islam, is presented in these rituals too. Islam and Islamic Mysticism are different from other Mystic schools and the difference is hidden in this very point. In Islam, not the world but attaching to it is denied and considered a hated matter. In Islamic view, the heart belongs to God and nothing else should replace it. Hajj rituals, like any other Islamic devotional ritual, are to remind people of not offering their heart to anyone but God. The purpose of repeating Islamic devotional rituals is to remind people of filling their hearts by nothing but God, but this doesn't necessarily mean to not enjoy themselves and be drowned in poorness and misfortune. If in Hajj—which is the perfect symbol of separation from the world and attachment to God—people are being reminded of not

neglecting the world's livelihood, that's to let people know there is a serious difference between enjoying the world and attaching to it, and this is the whole point. There's a good interpretation in this regard in Quran which nicely shows this connectivity between the world and the afterlife. Quran says in chapter Qisas:

“But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as seek not (occasions for) mischief in the land: for Allah loves not those who do mischief.”¹

This verse has specified that man must gather the blessings God has granted him for his afterlife, but this doesn't mean that he should abandon his worldly life and live in misery. This connectivity between the world and afterlife, as Islam perceives it, manifests itself more clearly in hajj. In other words, hajj is in fact bringing human's thought and spirit closer to the holy world, not the destruction of human's body through abandoning God's blessings, as seen in some non-Islamic theosophical methods. The interpretational difference between the Muslim theosophists and those who experience similar matters in other schools plays a very effective role in explaining Islam's conception of theosophy. In Islam, no terms such as monasticism and the like are used and according to some narratives, monasticism has even been denied and the terms

1. Surat al-Qasas: 77.

theosophy and acquaintance have been used instead. And to reach this goal one doesn't need to leave the community and creep into a corner; but he needs to be present in gatherings. In hajj, everybody is urged to attend gatherings and within this very universal gathering, man has been summoned to theosophy, to recognize God and detach from attachments. This means both being present and absent at the same time, which means there's no need to break away from people in order to approach God or turn away from God to keep among people. In hajj, man doesn't only see himself, but he sees everybody ready to set out, and observes life in moving toward God. Theosophy of hajj is not theosophy of immobility and silence, and no ending has been considered for it, but it is theosophy of constant movement harmonious with the entire existence. There is no beginning for it, nor is there an ending. There's always movement, and in this movement, hajji does not observe the movement, but he himself is the movement. He approaches God by his constant movement, not by creeping into a cozy corner away from others, and this is why he wears the pilgrim's garb, which is the sign of detaching from the world, and he does not neglect making a living either, and he does that after the rituals have been performed, and this is a drill and a constant attention and presence of man in the circle of divine attraction.

Quotes from Great Sages and Theosophists

Excellency (molla Hadi Sabzevari, Ibn-e Arabi, Molla Sadra)

Theosophists of Islam have always been particular about Islamic aspects of theosophy and we're now going to quote some words from great theosophists regarding the role of hajj in bringing man close to the presence of the divine sacred:

A. Late Molla Hadi Sabzevari

In his valuable book of "*Sharh-e Asma ul-Hosna*" about hajj, he writes:

Hajj is in fact an attempt to visit the glorious sanctuary, by passing through the layers of soul while approaching wisdom, to see Him and to join Him. Therefore, on this path, you will need a caravan and a guide who knows the way which, in this case, are the separation and freedom brothers and you will need supplies which are knowledge and piety. And you'll need a mount which is patience and forbearance. The wayfarer should be like a camel that carries a lot, eats little, resists hunger, tolerates thirst...remoteness of the way and fatigue, obeys the big and small, and is happy with desert thorns. The wayfarer also talks a little and fasts a lot. He never shows weariness and fatigue as enthusiastically worships for the rest of his life. Therefore, whoever is going to hajj, must purify himself from sins and come out of human nature and keep out of worldly affairs and learn from God's creations. He must start worshipping

in solitude and loneliness, pay visits to divine men, and visit the traces of the prophets, guardians and righteous and complete the obligatory prayers.

There is a reality to every ritual of hajj. Pilgrim's garb is the solitude itself through taking off the clothes of illusion and putting on the clothes of humbleness. Dropping the world and wearing the afterlife clothes means deliverance from many affairs and tying up other affairs to God and fulfilling commitments. As hajji wears the pilgrim's garb, he must picture himself wrapped in the shroud and recall the Resurrection Day wearing a dress made of divine light. "*Talbiyah*" means answering the God's call. Some people hear, understand and answer this call, and these are the very people who'll be prospered with reality, traditions, wisdom and subtleties. Some people hear the call but don't understand it, and these are those with different beliefs who go to hajj and hear nothing but the call alone. Some hear the call without any revelation. These are the very especial people among the seekers of reality. Some neither hear the voice nor do they understand the call, and these are among the unaware and ignorant who have missed the call, and as they climb up a hill or descend to a valley on their way, they must recall the men of union and accept God's invitation as they're saying *labbayk* and seeking refuge from God fearfully and hopefully. It's been quoted from our master Imam Sajjad

(PBUH) that anytime he mounted his horse, his face turned pale and he shuddered and couldn't say *labbayk*. He said that he was afraid of God saying "no *labbayk* and no *saadayk*" in return. And anytime he said *labbayk*, he fainted and fell off the horse. This condition persisted until he finished performing hajj rituals. "May God awaken us from negligence; because the task is immense and the demand is high, and when hajji is answering the God's call, he must picture the faces swelling and the people rising from their tombs and recall scores of people on the Resurrection Day, where people split in two groups to answer the God's call, those nearest to God and those farthest to God, or the approved and the disapproved groups."¹

Late Sabzevari continues on explaining the theosophical meanings of hajj one by one and it may take too long to quote all of what he has said, therefore we've probably covered enough to explain our goal which is pointing out the theosophical aspects of hajj in theosophists' words.

B. Ibn-e Arabi

Ibn-e Arabi, one of the great theosophists among Muslims made a comparison between the House of God and the believer's heart in his valuable book "fotoohat-e makkeh," and called them both the House of God, but he put the believer's heart above the House of God. He took advantage of this comparison to point

1. *Sharh-e Asma ul-Hosna*, vol. 1, p. 100.

out the spiritual and theosophical mood that hajji must be in on this journey. He writes:

“Literally, hajj means repetition of attempts to reach God and Umrah means going on pilgrimage. And God almighty considered the House as His own when He spoke to Abraham-e Khalil and commanded him to clean His house for those who circumambulate, pray in seclusion, bow and prostrate and announced that this House was the first House He ever designated for people to worship in. He said that the first House designated for people is the very one in Mecca, which is blessed and guides the people of the world; there are clear signs and the station of Abraham in there. Anyone going there shall be protected and pilgrimage to hajj is an obligation on people. He has compared hajj to His empyrean. He has made a comparison between the human circumambulators going around it and the angels going around the empyrean praising and worshipping their God. He has regarded our praise during circumambulation much more valuable than the praise of the angels. But not all circumambulators pay attention to this praise, because when scholars say *Subhanalla* (praise to Allah), *Alhamdulillah* and *Laelahillallah* to God, they say it by both magham-e Hazrat and *Sourat* and they remember God by every bit of their soul. When they remember Him by Godly names, they really don't picture anything in their mind but what Quran has drawn; they don't make anything up themselves. In other words, in this

praising, they're in fact the delegates of hajj praising Him with the words He Himself has sent upon them. These people have been called the men of Allah by the prophet...And since God has regarded the heart of the believer as the House of the Generous and the great sanctuary, and has said that He has expanded it while He has not expanded the earth and the sky, we shall then realize that the believer's heart is more noble than this House, and the memories passing through the heart are like the circumambulators. And as there are people among the circumambulators who realize the sanctity and greatness of the House and circumambulate around it accordingly, there are also those who don't realize this and circumambulate neglectfully, with a tongue unaware of God and perhaps filled with injustice and emptiness. And the memories crossing the believer's mind are partly pleasant and partly unpleasant.”¹

He then talks extensively about the theosophical aspects of the House of God as well as the believer's heart and the comparison between them and how to respect them both.

C. Molla Sadra

Mohammad Shirazi known as Molla Sadra, was the founder of Sadraie School during Safavid era. He, due to his great talent and knowledge in the field of jurisprudence, interpretation, speech, philosophy and particularly history of sciences,

1. *Fotuh-at-e Makkiyeh*, vol. 1, p. 668.

discovered the harmony among the nature of some sciences such as speech, philosophy, theosophy and ma'aref (cognitions) of the household of the prophet. Therefore, he tried to reconcile or in better words, highlight and show the harmony existing among the above sciences, within the main and general lines of theosophy, and he really managed to do so. The fruit of this effort burst into some sort of concept and thought which he himself called the sublime theology, and later the students of the philosophy and theosophy center put his name on it and called it the Sadraie School. The theosophical instructions of this school nurture from the theosophist thoughts of Ibn-e Arabi. This school looks at existence as a constantly and endlessly moving structure. According to this view, existence with all its particles is on a continuous move, in other words, existence is the very motion and the motion is the very existence. In this school, nothing is immobile or inert. As the symbol of existence is moving, and we can observe many of its manifestations, the essence of existence, however not clearly manifested to us, is also on a constant and endless move. In this movement, all are on the same boat, even human who is exploring this movement himself.

Such a view toward existence will have its effects on everything. According to this view, all divine signs are on the move toward the absolute power. By this view, one can better and more clearly understand how the movement associates with

the theosophy in hajj rituals. The reason why Islam has not been so fond of soul purification through renouncing gatherings and has rather been taking devotional traditions and rituals into consideration is because one of Islam's principal elements is to do this purification through gatherings such as the Friday prayers, collective prayers, hajj and the likes, and according to the view that Molla Sadra school has on existence, this is more understandable. The method of executing hajj traditions and rituals is carried out by movement. This devotional ritual, contrary to many other Islam's and other religions' rituals that are normally performed calmly and quietly, is performed with movement and it seems as if it's in harmony with the general movement of the world and nature. In hajj, there's an endless movement; a movement that circles around a single axis and has no beginning or ending and the only thing that orders hajji to split away from other hajjis is the God's command. Existence has a constant movement and its continuation depends on this movement and anytime the Almighty decides, it will stop, and that would be the end of the world. In the school of Molla Sadra, perhaps one can consider hajj as a symbol of existence within which everything is flowing on an endless path.

Hajj in Imam Khomeini's Theosophical View

Imam Khomeini's viewpoints must be discussed and reviewed in the order of Sadraie School theosophical viewpoint. Imam

(may peace be upon him) observed theosophical and spiritual signs in all traditions and rituals of this great task. In one of his writings, Imam emphasizes that there are theosophical and spiritual signs in all of these wonderful divine rituals, and he continues:

“Repeated *labbayk* (answering God's call for hajj) is genuine when one responds to the invitation of Allah and the comprehensive Name. The question is the question of presence at the threshold and observation of the beauty of the beloved. The speaker appears to have been enraptured by this beauty and repeats the response to the invitation followed by negation of any partner in its absolute sense. This station is disclosed to the men of God; they do not mean association in divinity alone; although, negation of associate in divinity covers all stages to the annihilation of the world in the sight of men of letters.”¹

The word "Allah" is what comprehensive divine name means, and based on the theosophists' opinion, it includes all the divine names, and when hajji repeats this term by saying *labbayk*, he in fact acquits the holy divine ranks from any stage of polytheism. These stages include polytheism in deeds, polytheism in attributions and polytheism in Essence. Negating polytheism at any stage by saying *labbayk* to God is done by using God's comprehensive name.

Imam, like any other believer of Sadraie theosophical

1. *Sahifeh-ye Imam*, vol. 19, p. 20.

school, never found it possible to reach theosophy and spirituality unless the tasks assigned by the divine laws were fulfilled. They believe that the path to spirituality and theosophy goes through traditions and rituals of the divine laws; so they were strongly bounded to divine laws and invited people to them. Imam recalls in the previous statement:

“Spiritual states of hajj that is the eternal asset of life and takes man to the horizon of *tawhid* and *tanzih* will not be achieved unless the ideological instructions of hajj are completely and meticulously performed. The respected *hujjaj* and honorable clergymen in the caravans should exert all their effort to the teaching and learning of hajj rituals.”¹

If someone wishes to get closer to the horizon of *tawhid* and *tanzih*, he must know that we cannot separate the traditions and rituals of hajj from the essence of hajj that is oneness and transcendence, because life and prospect according to Sadraie viewpoint are interlaced with existence. Existence manifests itself by movements and nothing else. If one of hajj religious tasks is not performed correctly, hajj has not been in fact performed properly and that person has not become closer to the horizon of oneness and transcendence. It is important to know that the purpose of praising is to actually strengthen the spirit of worship and obey God's orders and surrender to Him. And if this weren't the purpose, the acts and behaviors we

1. Ibid., p. 25.

perform as worship are of no good for God, because He is the absolutely rich. These acts and behaviors are only to our advantage and the manifestation of this advantage appears in the proximity to the court of God and proximity to the court of God is nothing but strengthening the spirit of worship in our hearts. Taking these matters into consideration, we will realize that the essence of performing devotional rituals and traditions, as well as religious orders, is the means of proximity to the court of God, because it strengthens the spirit of worship in people. If we ignore the devotional rituals and traditions simply because we may believe that they're the peel and crust and that what matters is the kernel and contents, then we actually have neglected the God's command and obviously cannot claim proximity to God, and if there were such claims, they would've been unsupported and false ones. By considering these, we will understand Imam's emphasizing on heeding and observing the commands.

Anyhow, the way to approach the court of God is to unquestionably perform the divine commands of hajj and other issues. By performing the divine commands, hajji would feel as if he has stepped into a place filled with love, kindness and worship. In such an atmosphere hajji could sense how Abraham felt at the time he completely surrendered to God by taking his son to the altar. When he gives up every worldly attachment upon the God's command and deprives himself of every lawful

(Halal) pleasure and pictures himself standing before God on the Resurrection Day, ready to answer God's questions; then he awakens and understands the meaning of servitude and gets ready to be God's slave for the rest of his life.

Hajj, the Symbol of Oneness

Hajj in Imam's theosophist view is actually the symbol of oneness. Hajj is a place in which man finds himself before God's holy presence wholeheartedly, and observes God's beauty dearly. In hajj, man actually reaches a point high enough to want to directly talk to his God; to *labbayk* his call and sit at the divine table and feel the pleasure of existence. Imam Khomeini wrote a very nice and interesting statement in this regard. He, in a message to hajjis for Eid-e Ghorban wrote:

“The question is the question of presence at the threshold and observation of the beauty of the Beloved. The speaker appears to have been enraptured by this beauty and repeats the response to the invitation followed by negation of any partner in its absolute sense. This station is disclosed to the men of God; they do not mean association in divinity alone. Although negation of association in divinity covers all stages to the annihilation of the world in the sight of men of letters and includes all 'precautionary' and 'recommended' cases such as '*alhamdu laka wan-Ni'matu laka*' and 'praise' attributes to the sacred essence, as well as his blessing and denial of partner.

This state in the sight of the man of knowledge is the ultimate in appreciation of *tawhid*. It means that any praise and any blessing in the world of existence are the praise of God and blessing of God without partner. This sublime destination flows in any *mawqif*, movement, pause and action. Moving against this current is shirk (polytheism) in its general term and we the blind-hearted are afflicted by.”¹

Saying *labbayk* during hajj rituals is actually an answer to an invitation. This invitation becomes valuable to the invited when he correctly understands its meaning and realizes its importance. And this may be possible by some sort of freedom from the restrictions surrounding people's body and soul. That's why God has provided some rituals and traditions to create this mood inside people.

In fact, man becomes detached from all belongings and finds himself in a sea of blessings and divine attraction. Hajj's rituals and traditions are arranged in a way that the spirit of oneness and monotheism can be sensed from every one of them. On the one hand, in this worship, enjoying normal pleasures in people's lives is prohibited during performing the rituals, and on the other hand, the diversity and colorfulness necessary for the very attaching life is put aside, and everybody wears the same kind of clothes- a very simple kind with no distinctions- and goes around the same axis and actually get cut off from the variety of

1. Ibid., pp. 22-3.

colors and attachments and turns to the color of God in its absolute colorlessness, to wholeheartedly realize that the best color is the color of God. As Quran interprets:

“(Our religion) takes its hue from Allah and who can give a better hue than Allah. It is He Whom we worship.”¹

Plunging in the divine color and distancing from colors and other attachments will help man to become more familiar with the spirit of oneness and slowly see the presence of God in all prospects of existence. Quran uses many methods to move Muslims towards parting the curtains of Hijab and freeing themselves from various attachments that make obstacles between man and God, and one of these methods is combining the rituals and acts of worship with the instructions that will ultimately put man on the path of rupture from the worldly belongings. From Quran's viewpoint, the essence of religions is freeing from belongings and taking on the divine color, which is in fact the absolute colorlessness. In a verse previously mentioned, God first mentions the Christians' and Jews' viewpoint regarding their necessity of accepting one of the aforesaid religions in order to be accepted at the divine court. Then, He points out that the base of all Abrahamic religions is oneness and disproves the Christians and Jews viewpoints and regards colorlessness, the very absolute color, free of any manmade color, as the only color accepted at the divine court.

1. Surat al-Baqarah: 138.

The reason why in hajj rituals, He orders all pilgrims to stay away from any color and decoration which people enjoy in their daily lives, and only wear white clothes without any decoration for a while, and keep themselves off any worldly ornament, is to remind them that the real oneness becomes meaningful only through colorlessness and absolute detachment. Traditions and rituals and instructions of religions and faiths are nothing but the signs of the road that must only show the way and if someday they themselves become goals, they'll turn to barriers and hold people from reaching their goals. In many of his speeches and writings about hajj, Imam Khomeini refers to this very colorlessness and freedom from the worldly attachments and invites the pilgrims of the House of God to take advantage of this opportunity to benefit from these days and free themselves from the worldly attachments. He, in one of his writings, addresses the pilgrims and says:

“In divine places and sacred precincts in the blessed House of God, the performance of the rituals in the sacred presence of the Great God releases the heart of dear pilgrims from all bonds except God. Empty your heart of everything other than the Friend, adoring the ritual of hajj and spiritual journey with rays of the divine manifestation. Return to your country with a light heart relieved of the bonds of nature and egoism and filled with the knowledge of the beloved. Bring with yourself eternal spiritual souvenir for friends rather than perishable material

gifts. Join your martyrdom-loving friends here with a handful of human and Islamic values for which the grand Prophets from Abraham, the friend of God to Muhammad, the beloved one of God were delegated.”¹

Being free from selfishness and egoism and the acts of nature is the most important things that hajji can achieve from this mystic trip. And when he reaches this point, he has actually achieved the real oneness and has become free of polytheism. This is why Imam always advised the pilgrims:

“Your *labbayks* are response to the invitation of God. Make yourself *muhrim* to arrive at the threshold of God Almighty and while reciting *labbayk* negate from the idea of any partner to God in all stages and migrate from the 'self', that is the great source of shirk towards Him the Glorified and Exalted. It is hoped that the seekers of the eternal rest can achieve it after the migration and receive the reward of sincerity towards Allah Alone.”²

The beautiful way Imam Khomeini uses verse 100 chapter Nesa is very interesting. This verse is about the people who emigrate from their homes with the intention of getting on the path of God, but they die on this path. God will grant these people their reward. This is the translation of this verse:

“And he, who emigrates for getting on the path of God, shall

1. *Sahifeh-ye Imam*, vol. 16, p. 515.

2. *Ibid.*, vol. 19, p. 22-5.

find many residences and reliefs. And he, who emigrates home with the intention of getting on the path of God and his messenger, then dies, his reward shall definitely be on God, and God is the merciful compassionate.”

This verse appears to be about ordinary emigration, but its hidden meaning is about death and life, and that's something that the theosophists and the men of heart are interested in, where death means freeing from materialistic and sensual belongings and life means stepping into the divine holy presence; Something that clearly manifests itself in hajj, where hajji marks an arbitrary freedom from attachments by taking off his worldly clothes and freeing himself from the worldly decorations and attachments, and puts on a garb which he must wear at the divine presence to exercise spiritual life.

Hajj and Servitude

In hajj, man wholeheartedly senses his servitude to God. As Shiite imams said, the philosophy of servitude sources from the designation of a rough and dry place without any facilities as the place of worship that carries the name of God. In responding to Ibn-e Abel- owja, who didn't understand why Muslims circled around the House of God and did the Saye Safa and Marveh, and believed that it was unnecessary to do so, Imam Sadegh reasoned that the servitude test of servants has been taken in such a place. Late Kolehini tells the story of his

visit with Imam Sadegh as such:

Isabn-e Yunes said: Ibn-e Abel-Owja was one of Hassan Basri's pupils. He later deviated from the path of *tawhid* (oneness). He was asked why he parted with his friend's religion and entered a path with no roots and verity. He answered: my friend was confused. He was sometimes a determinist and sometimes a fatalist and I don't think he was persistent on one religion. Isabne Yunes said: one day he came furiously to Mecca for he had been mistreated by hajjis. Scholars did not like to associate with him and were displeased with his questions, because he had a filthy mouth and a nasty mind. He and a bunch of his comrades came to Imam Sadegh (PBUH) and sat next to him. Ibn-e Abel-Owja said to Imam Sadegh (PBUH): O' Aba Abdullah! Gatherings are confidential and one must pour out whatever he has in chest. Give me permission to talk. Imam said talk. He said: How much longer do you plan to pound this ground under your feet like a harvesting ground and resort to this stone and worship this brick House and trot around it like camels? Anybody who thinks about it and pounds over it will realize that this is an illogical and unwise behavior. You are the leader of this act and your father was the founder and the master of it, so what do you have to say about this?

Imam Sadegh (PBUH) said:

“When God leads a person astray and darkens his heart, that person will no longer see God or resort to Him and Satan will

become his lord to show him the path to destruction without giving him a chance to survive. Imam said : God meant for this House to be where his servants served in, and where He tested their servitude; so this is why He ordered that this House be respected and visited; and designated it as the site of His prophets and the kiblah of His prayers. This is one way of satisfying Him which will result into His forgiveness. This House has been founded on perfection and harmony and is the assembly of greatness and glory. God has created it two thousand years prior to the formation of the earth; therefore, it is the best place to obey whatever God commands and bans.”¹

Imam Ali Ibn-e Abitalib (PBUH) has said this in more details and with more eloquence. He says in *Nahj ul-Balagha*:

“who come later with rocks that cause no loss or gain, that can't hear or see? He made His respectful House out of them and let that House be a tool for people's uprising. Then He erected it on the stoniest, the least soiled and the least lumpy part of the world. In the narrowest valleys, amidst the mountains and soft pebbles, little water springs and scattered villages; A land on which no camel, horse, cow or sheep became fat. He ordered Adam and his children to go there and make *Beitollahul Haram* a place for making profit out of their trips and docking their loads. Fruits of hearts descend upon that House from faraway barren deserts, heights of deep valleys and

1. *Jame ul-Ahadis al-Shi'a*, vol. 12, no. 16050; Kafi, vol. 4, p. 197.

scattered islands to humbly shake their shoulders and say *la elaha elallah* when circling around the House. This is when they have disheveled hair and are dusty for God's sake; when they have put their clothes on their back and let their hair grow till become bushy and turned the beauties of their creation ugly. God has tested them through a great, hard and perfect exam. And He considered this test as a tool for granting his blessings and allowing entrance into His heaven.

If the Glorious God ever wanted to erect His respectful House and great place of worship, amidst gardens, springs and soft and even lands, with abundant trees and accessible fruits, between adjoining buildings and nearby villages, where the land is covered with reddish wheat, green meadows, plants, gardens, fresh plantations, and thriving roads, He would have reduced the award in accordance with the easier test.

If the pillars and stones of the House of God were made of emerald, red ruby and rays of light, then such a building would have reduced doubts and ended Satan's efforts inside the hearts and taken away people's worry. But God puts His servants to the test through various hardships and He wants their servitude in different ways, and He tests them with different tasks unpleasant to them, so He'll pull vanity and selfishness out of their hearts and put humbleness in the depth of their souls, and take those tests as open doors to his grace and generosity and as

a simple tool for earning His forgiveness.”¹

Perhaps, no better image of hajj and its devotional philosophy has so far been presented yet. By Imam Ali's interpretation, this is a place where man crashes from the peak of his selfishness and self-conceit and enjoys the taste of humbleness and serving the court of God. This is a land of all hardships, away from greeneries and cultivations. When man decides to go to hajj, he in fact steps into a land where he suddenly sees an end to every decoration in his life and sees his undecorated self. This is when thousands of questions are being raised for man and Satan gets a chance to approach man and confront him with doubts and hesitations. This is when man's existence becomes a rough battleground between Satan and the man's whims of soul, which always tempts him with pleasure and gets in the way of God and man's beneficent conscience. It is on this battleground that one of the two beings inside everybody will step in, the good and settled one and the bad and deceived one.

Therefore, as hajj has both political and social constructions, it contains deep devotional nature as well. Although God is the creator of the whole world, but the reason He has chosen such a dry land, deprived of any natural attractions, to erect His House on, and has not picked a very attractive place on a green land,

1. *Nahj al-balagha*, sermon 234 by feiz ul-Islam and sermon 192, Mohammad Abdoh correction.

with beautiful and very fascinating nature, is exactly because worshippers must come to that land with sincerity, servitude and the intention of performing divine orders. Today, besides devotional aspects, hajj has earned recreational aspects too and that's because of the conveniences brought to Arabia by tremendous oil incomes and the millions of Muslim travelers to that country. Today, a lot of pilgrims are not aware of how rough and difficult traveling to hajj used to be in the past, and this is probably why they don't realize the secret of designating such a place as the House of God, because comfort and convenience always separate man from spirituality and God. In verse 83 of chapter Esra, God says:

“And once we bless man, he'll turn away and keep aloof, and once he's done wrongly, he'll be disappointed.”

This verse refers to two different conditions of human's life. When God is blessing him and when He stops blessing him. When he is being blessed by God and is in comfort, he turns away from God, and when the blessing stops, he becomes disappointed. Imam Khomeini, who knew that the glitters of the world would make man neglectful of God, always informed hajjis of not falling in the trap of worldly attachments and paying attention to worshipping and spiritual aspects of hajj and returning home as real hajjis. As an example, read the following words of Imam:

“I request the honorable pilgrims of Iran to bear in mind...

they are heading toward the country wherein lies the House of God, the Exalted, and the Ka'bah of aspirations of noble prophets and honorable saints, the site where revelation was sent down and Gabriel and other angels of Allah frequented. They are heading toward God so that every moment and repose they have would be divine. They are going to the slaughterhouse of the beloved Ishmael as He ordered us to offer him everything in His way. They are heading toward Medina of Muhammad (PBUH) to become Muhammad-like, to learn how to live, and to struggle in the cause of the beloved. They are going toward the tomb of the Great Prophet (PBUH) and the holy saints who had not paid attention for a moment to the world and its allurements. They thought of nothing except God and his commands and took no step except for His pleasure. So, be aware from where to where you are going. As such, your responsibility is so much, and your movements and gestures, in addition to being in the presence of God, the exalted, and His presence, are being watched by the saints and angels of Allah.”¹

Understanding the fact that this is a devotional trip, very different from trips of other natures, will lead hajji into exploring the secrets of hajj. If anyone doesn't see a major difference between his behaviors, deeds and moralities of before and after the journey, it's because he's gone there not to worship, but to only perform a tradition and ritual.

1. *Sahifeh-ye Imam*, vol. 20, p. 89.

Unfortunately, some people take this trip to earn a new title and some others take it as an opportunity to visit another country; some take it to vie with others, and recently, some have been going to Hejaz on others account and expenses. And these people have become trapped in the evil of acquisitiveness. This is when we know that this is a devotional trip and the Reward Giver is aware of everything and that such arrogance will never be accepted at the court of God. Sincerity and humbleness are the spirits of worship, and He who buys this sincerity, knows people inside and out and has arranged this worship in a way disharmonious with sham and deception. If hajji considers this a devotional trip and realizes that he is seeking God and God is aware of his intention, then he will get himself ready from the beginning of the trip to appear at the court of God, and he will avoid anything that may hold him back from reaching the court of God and this avoidance is in effect while making the arrangements of the trip, during the trip and at the time of performing the rituals. Therefore, anyone who spends public properties to take this trip, shall think to himself whether or not his trip- which is made possible by spending these public properties- is valuable enough to the public to justify its legitimacy? He shall never think about shopping and doing business in Hejaz, even though religion has not banned doing this, because the important thing to hajji is approaching the court of God, not becoming rich, therefore he won't make a business trip out of this. Imam Khomeini, in his first speech to

the pilgrims of the House of God in 1385, addressed his delegate in hajj, the then minister of Culture and hajj managers as follows:

“Keep in mind that hajj is not as a trade journey. It is travel toward God. You are going to God's House. Whatever you do must be divine. From the very start your ravel is toward God, Almighty. Like "travelers toward God" such as prophets and our religious leaders, you should travel toward God all your life without going astray.”¹

As noticed in this phrase, since the beginning of the victory of the Revolution that Imam was in charge of hajj affairs, he tried to reorganize this divine task and put it on the right track and make it a completely devotional trip. "Devotional trip" doesn't mean deviating from political, cultural, social and revolutionary contents, like it did before the Revolution and it still does in some countries, because hajj is a political and social devotion in Imam's mind, and we have mentioned this in other chapters. But it means that Imam doesn't want hajj to become contaminated with small and worthless things such as the wanderings of hajjis in Saudi markets and their purchasing of other countries worthless consumer goods, and becoming neglectful of the devotional importance of their intention of nearness to God. Hajji must know that he has come to this land to answer God's invitation and that he'll give an answer to God's

1. Sahifeh-ye Imam, vol. 10, p. 175.

call by every *labbayk* that he says and it is obvious that he has to be honest in his answering, otherwise, not only he hasn't worshiped, but also he has committed a sin for his dishonest *labbayks*. Imam Khomeini said in the same speech:

“You go there and recite *Labbayk* to God. This means that "you called us and we responded to your call, lest you might do something that God rejects you. You must not get involved in business affairs during this journey because it is a spiritual travel. I am addressing you all ranging from clerics to ordinary people. It is a travel toward God not the world. Do not spoil it with worldly things.”¹

Travel toward God becomes meaningful when hajji thinks about God at all times; when he tries to have a correct understanding of the oneness of God and reach Him.

Hajj and Self-construction

Hajj is the greatest place for self-construction and freeing from futile thoughts and dependent on indecencies. Imam Khomeini believes that, making use of hajj to self-construct and self-refine is only possible if we achieve the spirits of hajj. In his opinion, the one who is oblivious of spiritual aspects of hajj and is way too materialistic, can never save himself from the clutches of the Satan of the self and the non-self. He writes in this regard:

“If spiritual aspects are pushed into oblivion, do not think

1. Ibid., p. 127 (English version).

one can free oneself from the clutches of the Satan of the self. As long as you are bound in yourself and carnal passions, you cannot succeed in Jihad for God's path and defend the sanctuary of Allah (*harrimullah*).”¹

In this small phrase, Imam Khomeini has created a concrete bond among concerning about spiritualities, freeing from self and ability to struggle (Jihad) for God. Man can be forgiving when he is free of wants and desires of self. And he can control his wants and desires when he strengthens the spiritual aspects of his soul. Strengthening spiritual aspects in man normally requires certain conditions and hajj is one of them. That's why Imam Khomeini reminded hajjis:

“What is important is that the pilgrim should know where he/she is going and whose invitation he/she is accepting. One should know who the guest is and what the etiquette of the invitation is? Beware that selfishness runs counter to God-seeking effort and migration toward God, resulting in deficient spiritual hajj. If this single theosophical and spiritual aspect of hajj is realized for man and one's response is truly for God's call, man will be victorious in all political, social, cultural and even military arenas.”²

In this phrase, Imam believes that success in other areas of man's life is due to achieving theosophical and spiritual aspects

1. Ibid., vol. 19, p. 23.

2. Ibid., p. 307.

of hajj. This widespread view to hajj and believing in the continuity and interlacement of every aspect of life in hajj will give this great and important ritual a very high stance. The key to achieving this goal is self-purification and hajj accommodates man with that.

Hajj can help man purify his self and upgrade his spirit, but that's if man reflects on every part of this trip thoughtfully and apprehensively. This journey is actually a journey that restores the whole history of oneness (monotheism) in man's existence. On this trip, man goes to where all signs of confrontation between the right and the wrong during humans' history are somehow crystallized. If we pay attention to the point raised at the beginning of the discussion over ka'bah being the first man's House of worship, we shall see that this land is in fact the battleground between the right and the wrong, in other words, between man and Satan. Therefore, whoever goes to this land, must open his eyes and review all this history and see himself on this battleground and make his decision. If he could picture himself in such a condition, he'll then have the determination to use hajj instructions to purify his self. Imam Khomeini always seriously asked the pilgrims of the House of God to do this study and said:

“Another point to which the honorable pilgrims should pay attention is that the holy Mecca and other sacred spots are places that have scenes of great events associated with the

movements of major prophets and the ministry of the Holy Prophet (s). Every spot of this holy land bears the footmarks of great prophets and is associated with frequent descents of the Archangel Gabriel, the trustee of divine revelation. They bring to our minds the memory of the several years of distress and suffering borne by the Holy Prophet (PBUH) for the sake of Islam and mankind. Being in those holy places and memory of the harsh and oppressive circumstances of the Prophet's ministry make us further realize our responsibility of preserving the achievements of that divine mission and movement. They make us recall how the Holy Prophet and the Imam (PBU Them) suffered isolation and estrangement for the sake of establishment of righteousness and education of falsehood. With great resistance and forbearance, they stood their ground against the insults, slanders and revilement hurled at them by Abu Jahls, Abu Lahabs and Abu Sufyans and continued their work despite conditions of severe bans and economic blockade of Abu Talib's quarters. Thereafter, they endured migrations and bitter hardship in the case of inviting people to God and propagating the divine message. They fought a perpetual war, one unequal battle after another, and faced thousands of plots and obstructionists schemes of the enemies. Yet they held their ground for the sake of guidance and enlightenment of humanity. The rocks and hillocks, the mountains and deserts of the Hijaz and the alleys and bazaars of Mecca and Medina, all are witness

to the tumult and turmoil occasioned by the prophetic message, and were they speak they would reveal the secret of the fulfillment of the Divine imperative. Then the pilgrims of the divine sanctuary would know what hardships the Prophet (PBUH) of God underwent for the sake of our guidance and for the salvation of Muslims, and see how great the responsibility of his followers is.”¹

The journey to hajj is in fact a trip back to the history for the Muslim to truly become acquainted with his convictional race and realize that this valuable heritage has not been earned easily. On this return trip, in addition to acquainting with convictional race, he will be able to restore his religion too. The reason why Imam recommends the pilgrims to reflect and ponder on every part of this land and study and think about every event taken place on these places, and he emphasizes on it, is because during this study and reflection, hajji will deviate from neglecting factors for some time within which, he'll be able to better shape up his way of thinking and himself. He will travel through himself and examine his situation to see on which front he is in this constant war between the right and the wrong. Imam, at the beginning of the revolution, in one of his speeches to hajj authorities said:

“In this divine journey, you stone Satan. You would stone yourself, if you were among Satan's troops. You must become

1. Ibid., vol. 20, pp. 325-26

divine so that your stoning can become divine. You stop at holy stops lest you might contaminate yourself with a sin, which may disgrace you before God and defame Islam before the world.”¹

To many people, stoning Satan is perhaps only performing a devotional ritual. But he, who takes a deeper look at this ritual, sees Satan in front of him stubbornly trying to stop him from moving toward God. If he repels him in one place, he will set him another trap bigger and more complicated than the previous one, in another place. He shall recall that this hated creature fixes traps for even great people such as Abraham Khalil, and there are no exceptions. Therefore, he must always be aware and never imagine that he'll be rid of Satan's temptations. Considering various obstacles for Satan is to warn man that Satan is consistent in tempting him. Committing any sin is actually some sort of falling in Satan's trap, that's why Imam warned hajjis of being careful at the time of stoning to not stone themselves by committing sins.

Hajj and Reasoning

Cognition or knowledge, as Imam Ali Ibn-e Abitalib's interprets it, is the starting point of man's theosophical movement. And Imam Sadegh (PBUH) says:

“God shall accept no action without knowledge and no knowledge without action. He, who recognized, his recognition

1. Ibid., vol. 10, p. 127.

shall help him act, and if he didn't act, he actually has not recognized. Know that the components of faith are affiliated to one another.”¹

In another hadith, the Imam believes that the negative consequences of an action without cognition are more than its positive ones and says:

“He, who does a job with no cognition, does more corruption than correction.”²

Such narrations which are found a lot in narrative texts show the value of knowledge in Islam's believing and practical system. That's why Islam and Islamic religious leaders take every opportunity to add to people's knowledge. In Islam, every line of the miracle of the Generous Messenger (PBUH), the holy Quran, has been interpreted verse by verse and that indicates the significant value of knowledge in Islam's religious system. A verse is in fact a sign that makes one understand the reality beyond that sign, and this means helping people to think, understand and gain knowledge. The miracle of the Generous Messenger is actually the miracle of the lists. In this religion, most of the instructions include codes and ciphers and everybody is obliged to follow these codes and ciphers to achieve the facts and realities. In this religion, the entire creation and nature as well as all God's verbal and oral

1. *Al-kafee*, vol. 2, hadith no. 2.

2. *Ibid.*, hadith no. 3.

instructions, have gathered in the form of Quran, and they are all signs and verses that would make man recognize the source of creation. The traditions and rituals assigned in this religion are for this very purpose. Deeds and rituals like hajj are in fact nothing but showing man the way and leading him toward the knowledge of God. If these deeds are not accompanied with knowledge, awareness and willingness to approach God, they'll be of no value in the eyes of religion. The main goal of all these deeds and tasks is recognizing God. All of the other goals are actually alongside with this one and non are otherwise. In hajj, like any other religious deed, recognition of God is the essential and fundamental goal. If this goal is neglected, the pilgrim will gain nothing out of this trip but pain and hardship. Perhaps that's why Imam Sadegh (PBUH) said:

“There are so many ranters but very few hajjis.”¹

Every year, scores of people from across the world travel to Saudi Arabia for hajj rituals. But how many of them will really gain knowledge? This is the key question. An individual may be able to make only one trip to hajj in his lifetime, and next to him, there might be some people who have repeatedly gone to visit the House of God. The individual with only one trip may gain the necessary knowledge and the other one may not see anything within all those years of going to hajj but stones sitting atop one another. The secret of hajj is in cognition. If one fishes

1. *Behar ul-Anwar*, vol. 27, p. 181.

this precious pearl, he needs not enter the water over and over again, because he has already grasped the pearl of cognition. He has reached his goal, so why suffer more? Imam Khomeini recommended the pilgrims every year to be virtuous and attentive to the reality of hajj. This was actually an awakening call for the pilgrims to not neglect the real catch of the reality and not get lost in the glitters of foreign goods and not come back empty handed from this trip. Considering hajj a mere devotional tradition and ritual is also deviating from the philosophy of hajj. Hajj is the entire religion and within it, the spirit of all Abrahamic religions and the essence of knowledge are entwined. Imam Khomeini always urged all pilgrims of the House of God to reflect on every thoughtful deed and rite during hajj rituals. He said:

“Hajj is meant for seeking nearness to God and man's connection to the Owner of the House (i.e., God). Hajj is not mere movements, acts and utterances; man cannot approach God through hollow speech, utterance and act. Hajj is the center of all the knowledge on God, from which the essence of the policy of Islam in all aspects of life must be sought. Hajj is the messenger, creation and formation of a society far from material and spiritual vices. Hajj is the manifestation and recurrence of all the loving scenes of life of the perfect man and society in the world. And the rituals of hajj are the rituals of life. While the society of the Islamic *Ummah*, regardless of race

and nationality, should be Abrahamic in order to be enlisted in the army of the *Ummah* of Mohammad (PBUH), be in unison and be a single hand, hajj is the organization, training in monotheistic life. Hajj is the scene of showing as well as the mirror of assessing the material and moral talents and capabilities of Muslims. Hajj is similar to the Quran from which everybody will benefit, but if the scholars, researches and afflicted ones among the Islamic *Ummah* would take leap in the dark of Quran's knowledge and not be afraid of getting near and delving into social laws and policies, they would acquire gems of guidance, development, wisdom and freedom from the shell of this sea. They would be quenched forever by the fountain of its wisdom and knowledge. Yet, what is to be done and where to bring this great affliction for complaint? Like the Quran, hajj has been antiquated. Such book of life, perfection and elegance has been hidden behind our self-made veils; such treasure of the secret of certain buried and concealed in the deepest chambers of our perverted minds. Its language of affection, guidance, life and the philosophy of life retrogressed, turning into the language of terror, death and graveyard. Hajj has also met the same fate—a fate that every year millions of Muslims move to Mecca and take their steps in lieu of the steps of the prophet Muhammad, Abraham, Ismail, and Hajar, yet nobody would ask who were Abraham and Muhammad (PBU Them) were and what they did. What was their objective? What have they

demanding from us? As if the only thing that is not thought of is this one. Certainly, hajj devoid of spirit, movement and uprising, hajj without disavowal of polytheism, hajj without unity, and hajj that does not remove the traces of disbelief and polytheism is no hajj at all.”¹

Hajj is all knowledge. It's a sea of shells that as Imam said, has become as abandoned as Quran. At this place and on these days, there are many lessons concentrating deeply on awareness and knowledge and urge people to stop and think. But alas, not many Muslims are acquainted with knowledge. In this university of knowledge, they don't only teach one subject, but they teach all kinds of knowledge and understandings. If someone is in search of God's theosophy and knowledge, this is where to find them. And if someone is looking for the endless confrontation between the right and the wrong, the center of this quarrel is right here. If someone is intending to explore the conditions of Muslims' lives, he can again visit them all together here at this place. Whatever there is, it's all at this place and on these days. But Imam wouldn't call hajj 'the center of knowledge' for no reason. He observes a sample of the whole Islam in these rituals. Perhaps, he sees an extract of monotheistic and Abrahimian religions in these rituals. Here is the station of *Khalilol Rahman*. At this place, the greatest

1. *Sahifeh-ye Imam*, vol. 21, p. 74.

historical decision about sacrificing a being for God has been made and that is by the father and with complete consent of the son. And in return to this decision, God has endowed man with a favor that is indicative of man's generosity and honorability. At this place and on these days, man and God become strongly connected together. In this connection, man connects with sea of divine knowledge and his humane qualities appear.

Section Four

Hajj in Imam Khomeini's Religious View

Imam Khomeini, considering his juridical background, has taken a religious look at hajj too, and like all jurists, has examined its religious and obligatory matters and issues. It is this very religious look that has kept Imam away from the thoughts that can separate the contents from the form. In some theosophical schools, one can reach spiritual ranks without performing religious commands. But in Imam's theosophical school, in order to achieve the eminent theosophical stages in hajj and elsewhere, the canonical traditions, rituals and commands must be taken seriously. Imam explicitly says the followings about hajj:

“Spiritual states of hajj that is the eternal asset of life and takes man to the horizon of *tawhid* and *tanzih* will not be achieved unless the ideological instructions of hajj are completely and meticulously performed. The respected *hujjaj*

and honorable clergymen in the caravans should exert all their effort to the teaching and learning of hajj rituals.”¹

A viewpoint that separates hajj religious traditions and commands from its spiritual contents will definitely be deprived of both aspects. Hajj without spirituality will actually be a useless struggle and hajj without accuracy in performing traditions and rites won't be counted as hajj. Since Imam Khomeini was a theosophist as well as a canonist, he made a good relationship between these two aspects of hajj. In his religious books and practical thesis, he deduced the canonical commands of hajj and made them available to public so they could perform their hajj rituals correctly and according to the Islamic religious commands. He introduced the comprehensiveness of hajj by expressing the theosophical, spiritual, political, social and ethical aspects of hajj in his writings and speeches.

1. *Sahifeh-ye Imam*, vol. 19, p. 22.

Section Five

Hajj in Imam Khomeini's Theological View

Imam was also particularly skilled in Theological issues; therefore he observed the issue of hajj from a theological view, and in this connection, he has some deep religious understandings of some verses related to hajj. An important argument in oral issues is the universality of the religion. In Muslims' eyes, the only acceptable religion after the appearance of the Blessed Messenger (PBUH) and his announcement of the Seal of messenger-hood is Islam. According to this, a great number of people believe that the entire world should accept Islam as the ultimate religion and divine message. To prove this, they have presented many reasons. One of Imam Khomeini's reasons for this purpose is the interpretation of one of the verses about hajj. This verse is the one in which Lord has designated the House of God for all people. His perception of the term "*lil-Nas*" is that the invitation to Islam is universal;

therefore, all people must become Muslims. In this regard he says:

“Lo! The first sanctuary appointed for mankind was that at Mecca, a blessed place, guidance to the peoples. This is a proof- it is one of the things which proves- that God, the Blessed and Exalted, has invited the whole world to Islam. And, He has set up this House for the whole world from the time of the Prophet's assignment to the end. This is the House of the people. No individual or individuals, no groups, or particular sects have any priority over others to the House of God. All the people in the East and the West of the earth, all over the globe, are under obligation to be Muslims, and to gather in this House which has been set for the people to visit, and perform the pilgrimage in that sacred place.”¹

Obviously Imam doesn't mean that everybody in the world has to accept Islam; because faith is never achieved by force. On the other hand, such thing will never occur and more importantly, would not agree with Islam's clear logic. Because God has said clearly and specifically in Quran:

“Let there be no compulsion in religion: Truth stands out clear from Error.”²

What Imam means is that, God's preferred and favorite religion for man is Islam, and this is why He has designated the

1. *Sahifeh-ye Imam*, vol. 13, p. 287.

2. Surat al-Baqarah: 256.

House of God as the House of people. Ka'bah being the house of people means that the religion that agrees with human nature is the religion of Islam and people must look for the truth, and if they go after the truth and take the right path, they will definitely end up with Islam. Therefore people are actually obligated to discover Islam through truth seeking.

Section Six

Hajj and Politics

Hajj and politics became connected together in Muslims' lives since a long time ago, to be exact, since the time of the Blessed Prophet (PBUH). However, this aspect of hajj has an even older history. Actually, Abraham (PBUH) connected hajj with politics since the time he established hajj and demanded God to make it a safe place for its residents. This connection has been going on ever since. All or most of us have probably heard the story of Abrahah. Many of us have always been looking only for the miraculous aspects of this story. Concentrating on the miraculous aspects of the story has distracted us from its other angles. Have we ever thought about the reason why Abrahah gathers a great army to attack the House of God? If Ka'bah didn't play a political role in people's lives, then why a king, who only cared about his power, would want to attack a worship center? If this place of worship didn't play any political

role, it shouldn't have tempted the king of Abyssinia to attack it. This aggression indicates that Ka'bah, according to the beliefs of that day's society, was more than a mere devotional place. In the eyes of the people and rulers of pre-Islam era, Ka'bah was both a worship station and a political player. As a matter of fact, it was Ka'bah's political role that challenged the rulers to attack. In Mecca itself, many bloody wars and quarrels occurred between tribes over the management of the House of God. These all indicate that the pre-Islam society considered a political role for Ka'bah. We are not intending to discuss too much over this subject, but we will briefly point out some of the roles that Mecca played in people's lives:

Hajj in Political View of People

As we mentioned before, hajj has been connected with Muslims' thoughts and political lives since a long time ago. Maybe the eagerness of Muslims to conquer Mecca and their becoming annoyed for not conquering it in the first attempt is indicative of the fact that Mecca was politically important for Muslims of Early Islamic era. In Muslims' view, conquering Mecca was equal to stabilization of Islam and the definite defeat of Koreyshites. This was a precise and correct perception. This is why when the prophet conquered Mecca, Koreyshites believed his definite victory and thus, accepted Islam. Possession of Mecca by any power has always been

equal to domination over the entire world of Islam. Many of the rebels who were among Muslims intending to take over the Islam's world, tried to conquer Mecca first. As an example, we can refer to the movement of Ayesheh, the prophet's wife and Talha and Zobeir. When they wanted to rise against Imam Ali (PBUH) and take over the power (*khelafat*), they headed to Mecca from Medina. Also, when Abdullah Bin Zobeir was after the power of *khelafat*, he too started his movement from Mecca. There're many other examples in this regard that if one refers to the history, he will find a lot of them. The sanctity of Mecca will provide the politicians an opportunity to achieve their own political goals. Obviously, those with good intentions will make good use of this sanctity and those with bad intentions will make bad use of it. In any case, Ka'bah and consequently Mecca have always played a significant role in the political aspects of Muslims' lives. This approach is of more importance for Shiites. Because according to Shiites' narrations, it is from Mecca that Imam-e Zaman (the Twelve Imam) will start inviting and urging people to righteousness and salvation. This is why Mecca is a reminder of righteousness and salvation for Shiites. Imam-e Zaman's reformatory movement will start from this place. In other words, elimination of oppression and settlement of justice in the world will start from here. This fact has given the Shiites a different view towards Mecca.

Mecca, for its influence on Muslims' political minds, was

why some people—who were apparently trying to oppose the ruling regime of Hejaz—invasion Ka'bah for a while not too long ago. This provoked a severe and harsh reaction of Saudi's ruling king. He did what Yazid, the ruler of the Ommayyad did to Abdullah Ben Zahir and unjustifiably massacred them all in *Masjed-ul Haram*. Regardless of what those people may have intended or whether or not they had taken the correct way, being massacred in the House of God by the Saudi king was an unjustifiable act. Anyhow, this indicates that Muslims have always been very well aware of the role of the House of God.

Hajj in Imam's Political Standpoint

Imam Khomeini took the political dimension of hajj very seriously and tried to highlight it and put it on the right track and direction. Rulers have long been interested in the political dimension of hajj, and perhaps, the intervention of the rulers and kings in hajj affairs throughout the history—through selecting emirs of hajj—is a sign of the role hajj plays in the politics of Islamic societies. During the Early Islamic Era, particularly when the masses of Muslims were sick and tired of the Ommayyad's rule, the political leaders took advantage of hajj rituals to mobilize these masses, and this was how a number of Early Islamic Eras' uprisings started from Mecca. Whether these uprisings were right or wrong, their occurrence indicated the role of hajj in the lives of Muslims of the Early

Islamic Era. Imam Khomeini tried to use this huge crowd to move Muslims against the big and powerful countries that were plundering and pressing Muslims. Imam believed that hajj was an opportunity for Muslims to solve their society's most important problems. If during the recent centuries that the Islamic countries have been under the yoke of the colonists, they joined together and unite, they can free themselves from their dominations. In Imam's view, the political dimension of hajj is one of the most important parts of the philosophy of hajj and must never be neglected or ignored. Imam writes:

“One of the philosophies of hajj is its political dimension. The hands of criminals from around the world work to crush this dimension. Unfortunately, their extensive propaganda has impressed Muslims many of whom consider hajj journey a hollow ritual in blatant disregard of Muslims interests. Since its birth, hajj's political significance has not been less than its devotional dimension. In addition to its politics aspects, it is also an act of worship.”¹

Considering the political aspect of hajj as an independent devotional matter is very important. If such a culture had found its way among Muslims and they had taken advantage of hajj crowd, today we wouldn't be having most of these problems. But unfortunately, the political dimensions of hajj have been so terribly neglected that many Muslims consider hajj a mere

1. *Sahifeh-ye Imam*, vol. 18, p. 44.

devotional act and believe that the political dimensions of hajj are in contrast with its spirit. This thought has gone through their minds so strongly that it won't come out anytime soon. It has even extended roots in Muslims' religious books. And very few religious books have concentrated on political dimensions of hajj. Imam believed that this aspect of hajj was more neglected than any other aspect by Muslims. In a message addressed to hujjaj in 1363, he talks about this negligence as such:

“Of all dimensions, the most neglected one is the political dimension of this massive ritual. Criminal hands have been more concerned with this dimension.”¹

This interpretation of Imam that says the criminal hands have been more concerned with this dimension is of much importance. It is obvious that those who profit from Muslims' dispersion will never be interested in hajj being a tool for Muslims to harmonize, collaborate and cooperate. Today, despite all these extremely fatal and dangerous weapons, what's playing the first role in the world of politics is unity and coordination in handling affairs. This is why the world is moving toward more convergence and unanimity, and everyday more continental and local unions are born. Every union needs a stronger and more acceptable axis from its members. Naturally, when the members of the union give a religious and

1. Ibid., vol. 19, p. 20.

convictional aspect to the axis of the union, the union then will enjoy more strength, durability and stability. Mecca has the same position among Muslims and Muslims' enemies are well aware of this fact. This is why they never want Muslims to refer to their historic background and become aware of the political importance of hajj among Muslims of the past. It is necessary for Muslims' leaders to more familiarize Muslims with this role by explaining the political position of hajj to them. Sometimes refusing to understand the political position of hajj gets to a point where some of the Muslim *ulemas* (scientists) and *foghahas* (jurispridents) of the Islamic countries try to abstain from the parts of Quran referring to the political dimensions of hajj and stop Muslims from studying them. On the issue of disavowal from polytheists, we will explain why today some *ulema* of the Islamic countries avoid connecting the verse Bara'at with hajj rituals, and why they try to present it as an outdated historic matter that there's no need to understand its connection with hajj and its rituals. Such an understanding is indicative of nothing but being exposed to the propaganda of the enemies of Islam. The world Muslims, in order to free themselves from the yoke of foreign powers, have no choice but to push their *ulema*, *foghaha* and rulers to understand the political dimensions of hajj. This is a fundamental effort to reconstruct the world of Islam. It rarely happens that a Muslim community treats hajj as a political matter; normally their leaders and rulers try to make it look entirely devotional. This

approach is very harmful to the world of Islam and will deprive them of such magnificent source of power. Hajj is structured in a way that if it doesn't explain anything, it at least shows that unity is an integrated part of it.

Hajj, the Symbol of Muslims Unity

Imam Khomeini looked at hajj as the symbol of unity among Muslims. This devotional task is performed in a manner as though one of the intentions of the Holy Lawgiver for performing it was creation of unity and harmony among the followers and believers of the religion of Islam. In this worship, everybody circles around the same place, says the same praise, wears the same clothes and arrives at this place to worship at the same time. The believers come here from across the world. They all walk in one direction and move from one worship site to another one on certain days and times. Everybody throws stone at one certain place symbolizing Satan; the same number of stones. Everybody's clothes are white and uniformed. All these speak of harmony, consistency, togetherness and unity. Whoever looks wisely at all the harmony existing in this worship, will easily realize that the founder of such worship has meant to bring unity and harmony among the followers and performers of this worship. The problem of Muslims is that they are, to a large extent, caught in the trap of superficiality and that they don't try to discover the causes of legitimizing the religious

commands in devotional affairs. If they tried to understand the causes and philosophy of superficiality and legitimacy of the commands, they would have clearly understood the intentions of such commands. Imam Khomeini had the kind of personality that paid attention to such matters and tried to familiarize people with the purpose of commands by explaining the philosophy of the commands that are somehow related to social matters. Hajj was one of those commands to which Imam gave a lot of efforts in order to familiarize people with its facts. On the issue of hajj, Imam believed that achieving unity among Muslims was one philosophy of hajj. It is very rare that Imam has talked about hajj but not emphasized on the issue of unity among Muslims. He always took any opportunity to raise the issue of unity among the Muslim and explained that one of hajj philosophies was actually making unity among Muslims. There is probably no need to quote all of his emphases, so we will mention only a few:

“All brothers and sisters in faith should bear in mind that one of the most important philosophies of hajj is to foster understanding and to solidify brotherhood among Muslims.”¹

And in his 1364 message, he reminded the Iranian hajjis and Muslims:

“One of the important philosophies of this enormous congregation from across the world in this sacred station and

1. Ibid., vol. 10, p. 42.

place of ascension of revelation is that Muslims of the world join hands and strengthen unity among followers of the prophet of Islam and the glorious Quran in the face of the arrogant powers of the world.”¹

These emphases never subsided in Imam’s statements or speeches about hajj. We will concentrate more on this subject in section "Analysis of Imam's messages on hajj". Imam believed that unity among Muslims was the remedy for today's Muslims' pain and hajj was the way to achieve this unity. In a message to the *hojjaj* of the House of God in 1362, he addressed all Muslims and wrote:

“One of the remedies- the most effective one- that puts an end to these troubles and uproots corruption is the unity of Muslims, and by the same token, the unity of oppressed and shackled people of the world. This unity, which the noble Islam and glorious Quran have underscored, should be achieved by calling to unity and massive propaganda. The center of this invitation and propaganda is the holy Mecca at the time of congregation of Muslims for performing hajj rituals.”²

Imam did not emphasize on unity as just a motto; he issued instructions on it too. He ordered Muslims and particularly the Shiites' to perform some of the tasks and avoid some others. As an example:

1. Ibid., vol. 19, p. 310.

2. Ibid., vol. 18, p. 80.

“Perform the circumambulations of Ka'bah customarily and as done by others. Avoid doing what ignorant people perform. Whatever triggering the enfeeblement of religion must be absolutely avoided.”¹

Imam gave this order to Mr. Anvari and Mr. Mahalati in 1385. The date of this order shows that Imam was concerned about this matter from the first days of the victory of the revolution, and knew that some acts of ignorant people could harm the philosophy of hajj, so he gave the necessary warnings on the issue. In the same message, he pointed to some other behaviors and actions that could intensify the differences and advised to avoid them and wrote:

“Iranian brothers and Shiites of other countries are required to avoid all ignorant actions triggering separation within the rank of Muslims. They are also required to attend the gatherings of Sunnites and avoid performing congregational prayers in houses or installing loudspeakers to oppose the prevailing policy, also refusing to genuflecting on the holy tombs and doing things that are occasionally inconsistent with the canon.”²

Imam considered such actions against the canon. This word wasn't from some intellectual who was unparticular about religion. But it came from a man of jurisprudence with

1. Ibid., vol. 10, p. 43.

2. Ibid.

indescribable affection and fascination for the Household of the prophet (PBUH).

Imam Khomeini, based on this very same viewpoint of his on hajj rituals, (peace be upon him) forbade reciting congregational prayers in the hotels of Mecca and Medina as opposed to participating in the congregational prayers of the Sunnis Muslims, and didn't think it was right to leave the Sacred Mosque and the Prophet's Mosque in the middle of the congregational prayer.¹ This is Imam Khomeini's "canonical fatwa" on this regard, and if ignored by anyone, then he has not actually performed his canonical task.

This viewpoint on hajj- on reaching unity among Muslims and the necessity of keeping this unity- confirms the concept of oneness in the religion and any concept opposing it is invalid; this basis in religion results from Imam Khomeini's (on whom be peace) intelligence and thoughtfulness. This speculation does not get so involved in the ramifications to sacrifice the intentions of legitimating hajj. If all leaders of the Islamic religions were so thoughtful and sharp-witted, reaching unity among Muslims and as a result, gaining back Muslims greatness wouldn't be so hard. Alas! Many religious leaders are still caught in ramifications and would sacrifice everything for them, even unity of Muslims. Imam Khomeini (on whom be peace) was upset and afflicted with such leaders. He

1. *Manasek-e Hajj* (The rituals of the hajj), p. 424.

complained about such religious leaders to Muslims as such:

“Unfortunately different dimensions of this great fateful religious obligation have remained in obscurity due to deviations wrought by tyrannical governments in Islamic countries, miserable court *akhunds* (clergymen) and misunderstanding of some clerics and sanctimonious people throughout the world.”¹

Imam Khomeini showed the apex of his anger with such people in 1363, when a court *akhund* from Saudi Arabia published a note right before hajj season, and accused the Shiites of some charges with the excuse of preventing the youth from polytheism. In a speech for the nation’s authorities, Imam reacted to this note as such:

“The numbskull *akhund* who affronts the sanctities of the Shiites at such a juncture plans to urge someone to rise up against him and say something and thus triggering difference among Muslims at a time when the *ulema* are reaching unity. What should Islam actually do with some mentalities and with such *ulema*? What should Islam do with these *akhunds* who have disguised themselves as clergy and who are dispersed among people?”²

The Wahabiat propaganda organization still makes such moves during hajj season, unaware of their harmful effects.

1. *Sahifeh-ye Imam*, vol. 19, p. 18.

2. *Ibid.*, vol. 19, p. 41.

These strives are not limited to giving speeches in mosques of the cities of Mecca and Medina. They circulate many accusations and rumors in the form of small notes among Muslims by employing Farsi speaking Afghans and Pakistanis. They never realize that the readers of these notes are well aware of the reality and that these notes would do nothing but making Shiites pessimistic of Wahhbis and hurting the Shiites' feelings. Wouldn't such moves have any effect on Muslims but dispersing, weakening, shattering and devastating them? And this is a conclusion that God has clearly forbade and prohibited in the noble Quran.

The abovementioned Imam's words contain this subtle point that the Shiite *ulema* (scientists) shouldn't ignore and fall in the trap of such mercenaries who plan to drag Muslims into an unwanted and useless embroilment. Wahhabiat and some of the *ulema* who have been trained that way, are never futuristic and capable of understanding Islam's sublime goals. As a result, they shall become trapped in their own imaginations and since these imaginations comply with the interests of western plunderers, they will then be encouraged and their views will be promoted by these plunderers and they will make the best use of their media to display such thoughts as real Islam and create disputes and differences among them. Imam Khomeini was aware of these behind-curtain intentions of the foreign powers, therefore he warned Shiite scientists and *ulema* of not letting

their religious enthusiasm be instigated by such devilish acts and not unconsciously coming up with unadvisable replies that may turn against themselves.

Hajj, the Center of Important Political Decisions

In Imam's opinion, hajj must turn into a place of exchanging ideas and making important decisions for Muslims. Muslims of today seriously need a center for their important and major decision-makings. Having an exclusive center for major decision-makings will stop Muslims from ever dispersing and scattering; in the global side-takings, it will stop them from relying on the groupings outside Muslims' congregation and thus, they won't become weak and fragile. The adversity the Muslim face today comes from their dispersion and scattering, and as long as they have not overcome this problem, they'll never get rid of their weakness, fragility, adversity, and backwardness. The negligence and perhaps unfamiliarity of the Islamic countries' leaders with the role of hajj in harmonizing, unifying and solving the political complexities of the world of Islam has resulted into their constant suffering from dispersion and scattering , despite having such an important and practical tool among them.

The leaders of the Islamic countries, not only don't take advantage of this opportunity to encounter the outside-Islam world, but also don't benefit from this divine blessing to solve

the disputes among the Islamic countries either. Many of the local and regional wars of the world take place between Islamic countries and the majority of the world's armaments are consumed by the Islamic countries. This shows the high rate of dispute and dispersion in the world of Islam. This is when Muslims have a Quran that explicitly and emphatically talks about refraining from disputes and dispersion. We read in Quran:

“And obey Allah and his messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere.”¹

Hasn't God's warning to Muslims in this verse come true today? In today's world, Muslims sanctities are easily insulted and they cannot ever prevent this from happening decisively. Are we to imagine more declines in the dignity and magnificence of Muslims? If Muslims looked at hajj as a center for making the important decisions of the world of Islam, would there still be any grounds for all these differences in the world of Islam and would Muslims lose their magnificence and be insulted and humiliated like this by others? What Quran is mostly worried and anxious about is the appearance of dispersion among Muslims and as a result, the loss of their power and strength. One of the most explicit commands of

1. Surat al-Anfal: 46.

Quran is to unite and to avoid division. Not many commands are so explicit in Quran. In the command regarding avoiding division, not only Quran expresses the essence of the order with specificity and emphasis, but it also explains the results and outcomes of dispersion for more effectiveness. Read these verses:

“O’ ye who believe; fear Allah as He should be feared, and die not except in a state of Islam. And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favor on you.”¹

The existence of such weaknesses and adversities among Muslims and the extent of the diverse backwardness among them, are clear signs of them having been unkind to such Quran commands. If Muslims awaken for a short while and take another look at the philosophy of Islam's social and political orders such as hajj, they will quickly and easily release themselves from all these adversities and destructive entanglements. Imam Khomeini always tried to teach this point to the world's Muslims that there are clear political dimensions in many of Islam's devotional commands and orders, and the most distinguished of all these devotions is the issue of hajj which we have already covered extensively. Today, the issue of having a permanent and universal place for important political

1. Surat Al-i Imran: 102-3.

decision—makings for the whole world is a clear and indubitable issue. Most of sizable trends in the world are seeking a designated place for their important decision-makings. The world today is focused on one thing and that is nothing but some centers called international constitutions doing nothing but designate places for worldwide decision-makings. Even the regional organizations that are taken very seriously in the world today—and such constitutions have been established in large numbers and in different parts of the world, and are expanding on daily basis—are in fact efforts to create centers for the regional major decision-makings. In such climate, isn't it regrettable that Muslims neglect Mecca and hajj rituals as Muslims' major and important decision-makings center? Pay attention to these words from Imam:

“In this great divine congregation which no power except the infinite power of God can form, Muslims must endeavor to attend to and settle the problems of Muslims collectively. One of the biggest and most essential problems is lack of unity among Muslims caused by some of the heads of Islamic countries. Unfortunately, no remarkable step has so far been taken to tackle this problem. In fact, selfish criminals, who make use of the differences among nations and governments, foment the disputes through their Godless agents.”¹

This large congregation, which can only be formed by the

1. *Sahifeh-ye Imam*, vol. 15, p. 144.

infinite power of God, is very precious to Imam. In Imam's eyes, hajj is for reviewing Muslims conditions and making the major political decisions about the world of Islam. Regretfully, Muslims don't appreciate the value of this large congregation and don't review their conditions there. Imam tried his best to make Muslims realize the value of this congregation and overcome the problems of the world of Islam there. Pay attention to this phrase:

“The situation of Muslims should be considered. It should be examined how Islamic nations fare with their governments; how their governments deal with the satanic powers; how Islamic nations treat each other; how clerics in different countries deal with the issue of hajj. These are the cases, which should be taken into account, and hajj is just for these issues. In hajj, people should try to identify the problems facing Muslims during the year and then take action to overcome them.”¹

If such view existed among all Muslims, particularly the heads of the Islamic countries, and turned into a widespread culture, Muslims would never be entrapped by the big powers mischievousness and every year a large number of Muslims would not get killed by other Muslims in regional and fake confrontations constantly created in every corner of the world of Islam. The fact that most of the wars and regional confrontations happen in Muslim regions, puts today's Muslim's

1. Ibid., vol. 18, p. 45.

to shame. If Muslims considered hajj as their main place to overcome their differences and disputes, and hoped that their disputes would be solved by the exchange of views of the heads and thinkers of the world of Islam during hajj season, why would they need to use weapons? This is all because Muslims, instead of relying on a center like Mecca and the sympathy and exchange of ideas of the savant Muslims during hajj season, have all their hopes in global organizations, whose serious mission is not solving problems, but is bending the laws to dominate over the world. No wonder Imam's religious passion was always overwhelmed in hajj season and he warned Muslims and reminded them of their duties. This is one of his touching speeches:

“I would like to tell the pilgrims to the House of God from any country and school in humble words that you are all people of Islam and obey the prophet of Islam and the holy Quran. You have common deceitful enemies who work to create discord through their wretched agents and false propaganda through their mass media apparatuses in the course of history, particularly in the recent century and especially in our age. They have enslaved all Islamic governments and nations and plundered their rich resources and the toils of the innocent people of your countries. They plan to bring governments under their control to serve them blindly. These subservient governments also act according to the dictates of their masters

to lead their people towards consumerism, barring them from human development and industrial initiative using different satanic tricks and making the innocent people dependent on the West or East. They strip people of any opportunity to be independent and innovative, suffocating any call aimed to awaken the nations. The abject condition you observe in Islamic countries and other downtrodden countries stems from the plot of the common enemies of Islam and the oppressed people. Therefore, now that you have come together in the center of exhilarating Islam at the behest of God and call of His Messenger and converged in this sacred place from different schools work out a solution to this deadly pain and fatal cancer.”¹

In this speech, Imam has rightly put his finger on the most important and sensitive points and adversities and has found their solutions in exchanging ideas and Muslims’ important decisions during hajj season. There's no doubt that Muslims have common enemies. Today, it is Muslims that are being accused of anything anywhere in the world. Today, only Muslims sanctities are being insulted. Today, only or at least in most of the Islamic countries there are wars and confrontations. Today, only the mass media of the Islamic countries advertise against one another. Doesn't all of this say that Muslims have common enemies? Aren't the affiliated governments, who

1. Ibid., vol. 19, pp. 340-1.

always try to disperse Muslims, a sign of common enemies for all Muslims? Isn't this worldwide holding back of all Muslims a sign of common enemies?

In this speech, Imam invites the audiences to study and concentrate on their countries' current conditions. Is there anyone who may not know that the world's most important resources and wealth are located in the Islamic countries? Is there anyone who may not know the most important and the best strategic positions are in the Islamic countries? Is there anyone who may not know that one fourth of the populations of the world are Muslims? Is there anyone who may not know that Muslims are the most intelligent people of the world? And is there anyone who may not know that the most entangled people live in the world of Islam and the Islamic countries? How could this painful contradiction be tackled? And isn't the exchange of the views of all Muslims during hajj rituals the solution to this, as Imam Khomeini said in this speech? Where else could Muslims have such a magnificent gathering, where they could make important decisions? Other than these days, do Muslims have another appropriate time to have such a gathering, away from unduly arrogance of the heads of the Islamic countries, to overcome their problems?

How can we close our eyes to this obvious contradiction that the Islamic countries enjoy the best and the riches resources and at the same time have to deal with poverty, miseries and wars?

Wasn't Imam Khomeini, as intelligent and wise as he was, expected to roar and become depressed and downhearted because the Islamic countries' leaders had feigned asleep?

If an enthusiastic and concerned person sees such circumstances, he will religiously and humanely become offended and cry loud. It is such a painful and dramatic condition that'll hurt any great and intelligent person's feelings like Imam Khomeini.

The Israeli assault on Ghaza showed how damaging it could be to Muslims when the leaders of some of the Islamic states depended on the global arrogance. Wasn't this a shame for Muslims to witness the oppressed Muslims being under nonstop and wild fire of Israeli regime while at the same time, some of Ghaza's next door neighboring countries, claiming to have been the leaders of the Arab world, help Israel to complete their attack on Muslims and assist in killing and destroying them. It was clear to Imam Khomeini that these were all the consequences of the co-dependency of the leaders of the Islamic states and he had anticipated them beforehand.

Imam Khomeini had very well recognized Muslims' power as he had the outcomes and consequences of the co-dependency of the leaders of the Islamic states. We have already witnessed these two wisely and ingeniously recognized issues of Imam in the two recent wars against Muslims of Lebanon and Ghaza.

Imam believed that if Muslims woke up and the leaders of

the Islamic countries became aware of the people's power, Muslims' enemies could never even think of attacking Muslims and conspiring against them. And this awakening of the Arab states' leaders to the great power of hajj ritual is conceivable. And what encouraged Imam to more familiarize Muslims with the secrets of hajj was this very same view and belief.

Hajj, a Place for Making Important Economic Decisions

Hajj is not only a place for making important political decisions, but it is where the important economic decisions should be made too. In Quran, God the almighty has ordered Muslims to go to hajj and witness their benefits there. Witnessing benefits in hajj is possible when an economic role is given to it. If we consider hajj a mere devotional matter, then witnessing benefits will lose meaning. We read in this regard:

“And proclaim the Pilgrimage among men; they will come to thee on foot and (mounted) on every camel, lean (on account of journeys) through deep and distant mountain highways; That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want.”¹

This is certainly not a mere summon for the individuals to witness their benefits. Even if this assumption existed, we could

1. Surat al-Hajj: 27-8.

still strongly say that this witnessing of benefits is not an exclusive matter and that, the collective and massive witnessing has definitely been taken into consideration as well. In the world today, the people's interests are realized by major decision-makings, on the governments' or large economic companies' level, and individual and un-networked decision-makings don't play a serious and important role in the main economic changes anymore. Therefore, it is now these governments that make the major economic plans on the world level, and the companies and major economic agencies adjust their economic activities according to these decisions. Today, even the major decisions on the countries' level, do not answer the world's economic demands and the world is rapidly moving toward the inter-continental and even global decisions. In such a situation, not taking advantage of the huge hajj congregation in economic areas is a loss of opportunity for Muslims. This loss of opportunity is in a way that causes irretrievable damages to the world of Islam, because the economy moves so quickly and should never be stopped and the damages resulted from such stops is exponential. Imam Khomeini was well aware of hajj's economic role; therefore, he used every opportunity to call on the leaders of the world of Islam to reflect on this subject.

The current world's economic crisis and its effects on the Islamic countries showed very well that how neglectful

Muslims are of this great opportunity that hajj has provided for them in the area of economic major decisions. It is natural that the divergence among the leaders of the Islamic countries will result into their convergence with the economy of the western countries. Therefore, when crises like the recent ones hit the economy of the West, the Islamic countries receive the bigger share of it. If the Muslim countries take hajj rituals as the best opportunity to make major economic decision and become converged, then in such circumstances, they will firstly not face major difficulties and secondly, will be able to pass through the indirect effects of them easier and more harmlessly by cooperating with each other.

Why don't Muslims' leading economy directors and decision-makers feel obliged to pilgrimage to this divine journey during hajj season and take advantage of the opportunities throughout the trip, and come together to exchange views about the economic situation of the world of Islam and sign major contracts between themselves, considering each other's facilities?

The good and important economic decisions are the ones that are profitable and at the same time less costly to the economy. Of course, if such decisions were made within these days by using this opportunity, the main portion of the economy among Muslims will keep within the borders of the Islamic countries. All Islamic countries are neighbors and obviously,

doing business and economic exchange with neighboring countries is less costly, more profitable and as a result, less risky.

If the economic leaders of the world of Islam had a strong religious relationship with each other and the major economic decisions were made during hajj rituals and in the holy environment of Mecca and Medina, such decisions would certainly then earn more respect and be less risky.

It would be very indecent and shameful for the leaders of the Islamic countries to think that the economic exchange between them and the West is more reliable and less risky than that of among Muslims themselves. This indicates that the religion and religious beliefs on the high levels are more of mottos and slogans and they lack sufficient faith and should be considered as Muslims' great tragedy and agony.

Imam Khomeini tried to turn hajj season into an appropriate time for economic decision-makings in order to gain back the trust among the heads of the Islamic countries. He, being so wise, knew that the economic independence of Muslims was the secret to their victory and pride, and this could be achieved better and easier via the path of hajj. Because the hearts and souls of Muslims were filled with the sanctity of hajj and this needed to happen to the leaders of the Islamic countries too.

Hajj, an Information Exchange Center for Muslims

In a world where information plays the first role in people's political life, hajj could be a very appropriate place for Muslims to exchange information, and Imam was aware of this aspect of hajj. Muslims awareness about themselves is awfully little, if not nothing. They have the lowest knowledge about each other's strengths, weaknesses, facilities and actual and potential powers, and this is why their leaders always depend on the big governments. In today's political literature, they say "if you have information, you have power". Today's world is the world of information. Any government or nation, who has more and better centralized information, enjoys more power and strength. Today, the decision-making capability has unprecedentedly become dependent on information. Any government and nation with less information is undoubtedly more subject to abuse and plundering. If nations and political groups plan to survive in today's world, they must expand their ways of obtaining information and find ways to exchange information with their coreligionists and co-groups. If a nation does not realize the importance of information, they have in fact paved the path to their own destruction and demolition. Producing news and broadcasting them to the world is actually like giving direction to the world's politics and imposing views on others. In other words, whoever produces news, dictates his views to others.

The entire world is in search of an easier and less expensive way to produce news. But Muslims, with a center like Mecca and a ritual like hajj and many *omrahs* (minor pilgrimage) during the year, not to mention their Friday prayers on every Friday and congregational prayers at least three or five times a day, are unfortunately always in need of the news produced by other countries' news agencies. More catastrophically is that Muslims even get the news on the Islamic countries from the non-Muslim news agencies. If Muslims realized the social role a number of the Islamic commandments and rules played, and made good use of them, they would have never become trapped in such information poverty. No other nation is enjoying such easy and extensive potentials to produce news. If Muslims pay enough attention to the importance of these traditions, especially hajj, they will definitely gain enough informational power to impose their decision and will on the world. Imam Khomeini was very well aware of the importance of information and its role in the world's destiny and had faith in the role that hajj could play in producing information. This was why he always reminded Muslims of the importance of exchanging information during hajj season. Obviously, this form of exchanging information in the current world must change from personal information exchange to an organized form of information center in order to become useful.

Is there anyone who may not know that during the Israeli

war against the oppressed people of Ghaza, the most effective weapon that defeated Israel in spite of all their power and forces was the role that very few limited media in the world of Islam played? These few media were able to broadcast the oppressed voices of the people of Ghaza to the world, in an unequal war with the Western media and their affiliates in Islamic countries?

If the information exchange among the Islamic countries took place routinely and Mecca, as the center of the world of Islam, put aside its tribal influence and became the center for information exchange, and allowed strong and free media for the world of Islam, and broadcast correct news and information about the world of Islam in different languages for the entire world, then how could the Western media turn the world's beliefs and opinions against Muslims or try to cover up the Zionists' crimes in Palestine through their one-way propaganda?

The reason why Imam insisted Muslims so much to use hajj as an information center among themselves was because of the role information played in Muslims empowerment. Information means power and power brings comfort and security to all Muslims of the world. And this was Imam Khomeini's everlasting dream yet to be realized and Muslims must do whatever it takes to make it come true.

The realization of Imam's recommendations on this regard could be possible by establishing some organizations with

headquarters in Mecca. Imam said the followings about the role of hajj in the exchange of information among Muslims:

“Oh’ speakers and writers! Let your regional socio-political problems go forth to faithful brothers across the great gatherings of Arafat, Mash’ar, Mina, holy Mecca and luminous Medina and ask each other’s victory. O’ pilgrims of Ka’bah! Let the word about conspiracies of the leftist and rightist, particularly the aggressive and plundering America as well as criminal Israel go forth to the world, asking assistance. Consider the crimes of the criminals and seek refuge in God almighty for reforming the state of Muslims and cutting the hands of criminals.”¹

Muslims' adversity is due to their being less aware of each other and not properly taking advantage of this good opportunity to exchange information either. If Muslims could benefit from this information center, the enemies of Islam would never be able to take a serious action against them. The western mass media and their affiliates always try to introduce hajj in a way that Muslims wouldn't benefit from it. Imam Khomeini interprets:

“The most serious problem of the Muslim societies is that they have not yet comprehended the real philosophy of most of the Islamic laws. Notwithstanding all its secrets and splendor, hajj has still remained a hollow form of worship and a futile and

1. *Sahifeh-ye Imam*, vol. 10, p. 239.

worthless activity. One of the greatest responsibilities of Muslims is to discover this reality: what is hajj? Why should they always spend part of their material and nonmaterial facilities for its performance? So far, what has been described by the ignoramuses, spiteful analysis or sold-out servants as the philosophy of hajj is that hajj is a form of collective worship and a pilgrimage-tourist travel.”¹

When hajj turns to a mere devotional practice, it loses its function as a center for Muslims to exchange information and become aware of each other’s conditions. As a result, Muslims will then become somehow indifferent about the problems and difficulties of the world of Islam. Imam Khomeini has said the followings about Muslims neglecting the philosophy of hajj, lacking a correct exploitation of it and changing it into a mere worship:

“It is in hajj that Muslims learn how to lead life, how to struggle and how to take stand against the capitalist and communist world! It is in hajj that the rights of Muslims must be taken back from the oppressor! It is in hajj that Muslims should look for the solutions to their emotional and physical pressure!”²

If Muslims had a good understanding of hajj, this ritual would turn into a center in which the great leaders and thinkers

1. Ibid., vol. 21, p. 73.

2. Ibid.

of the world of Islam would exchange information and seek a remedy for all these cases set forth in Imam's speech.

Hajj, a Symbol of Crystallization of Muslims' Power

As we mentioned before, Imam Khomeini looked at hajj as a center of crystallization of Muslims' power. He was upset why Muslims paid no heed to this source of power. Civilian supports have always been considered as the most important source of power since a long time ago. Today, this is so important that when political centers and news agencies want to measure a party or government's capabilities, they refer to its people's acceptability statistics. And these statistics are sometimes announced on monthly or even weekly basis and the competing parties use them to impress their rivals. If an idea can bring a large crowd together, they'll give that idea a chance to make decisions and give ideas, and the larger the crowd around the idea gets, the more powerful that idea will become. Therefore, when an idea is capable of bringing millions of people together from across the world in one place every year, it definitely has a lot of power and as a result it is very strong; especially if people are willing to pay large sums of money to join this gathering. We should also consider the fact that this gathering is only consist of those with good financial status, and if it weren't for the high expenses of this gathering, several times more people would've certainly join them; not to mention the limitations of

facilities and capacities which usually deprive some of the wealthy ones of participating in this gathering. Such an enormous crowd is indicative of this religion having a great number of people behind it. The important point is to discover this hidden power and take advantage of it. Imam Khomeini was aware of this power and that's why he always considered hajj as a symbol of Muslims' power and reminded the rulers of the world of Islam of paying attention to this potentiality existing among Muslims. In a letter he wrote to Malik Khaled, the then ruler of Saudi Arabia, he said:

“If the government of Hijaz made politico-Islamic use of this politico-religious ritual performed by millions of Muslims every year in the sacred nations of the two holy shrines, they would need neither America and its AWACS aircraft nor the other superpowers, and the problems of Muslims would be resolved.”¹

If Muslims see this crowd as a source of power, they will definitely be able to strengthen their positions in the world. But this is yet to be acknowledged by Muslims, particularly the rulers, scholars and thinkers. What's now controlling Muslims' thoughts and willpower is a thought that contains the spirit of *Ash'ari-gari* and completely separates religion from people's political lives. This has long been going on among Muslims and if accurately examined, the roots will be found in Omayyad's

1. *Sahifeh-ye Imam*, vol. 15, p. 251.

policies concerning hajj. The Omayyad and subsequently the Abbasids planted this seed in Muslims' minds that hajj is merely devotional, so they could stop the people and especially the combatant Alawites and the rebellious and seditious *Khavarijite* from political exploitation of the Muslim community in Mecca. They themselves politically exploited hajj anywhere they found it necessary, but never allowed this to turn into a culture. Promoting hypocrisy and spiritless performance of religious traditions and rituals provided this opportunity with the rulers to not worry about the oppositions or rebellions taking up religious color. Although, giving details on this discussion will require its own separate time, but in order to clarify why scholars and especially Muftis of the world of Islam avoid politicizing hajj, it is necessary to take note of this historic background. This of course doesn't mean that the present powers as well as the rulers of the Islamic countries are not willing to support this wrong belief among people, especially the scholars. It is obvious that, if anyone in power feels that some thought or belief may someday cause him trouble, he will forcefully stop that thought or belief from expanding. In the world of Islam, the rulers usually are somehow dependent on foreign powers and this very same matter is in fact the Achilles heel of their rule, thus, they're always fearsome and afraid of their people to be made aware; especially if their people made some kind of connection

between their own religious beliefs and the devotional tasks; because this will give them power as well as reasons to stand up against them. Therefore, almost all the rulers of the Islamic countries are unsatisfied with politicizing hajj and they try to prevent this from happening. Imam Khomeini believed that the scholars were among the main responsible ones in this regard and said:

“International actors struggle to deceive Muslims and keep them backward. The profiteering agents of these international actors, negligent ones, court *akhunds* of unsound understanding and ignorant ascetics and worshippers wittingly or unwittingly have stood in unison to undermine this fateful dimension of hajj that is instrumental in saving the oppressed people.”¹

As long as the scholars, scientists and canonists of the world of Islam are themselves affiliated with those powers who survive on their own citizens' unawareness, they cannot find the sources of power. Because recognizing such sources of power and introducing them to the people will make their bosses angry and such affiliated people would never want to displease their bosses. These scholars and canonists shun so much from power and politics—except for the amount their leaders prescribe for them—that refraining from politics will gradually become a principal and standard in their lives. This principal and standard will turn the scholars and canonists to coward people as it

1. Ibid., vol. 19, p. 20.

continues on. When in a society, canonists and scholars take this route, then their leaders' behaviors as servants and mercenaries won't look so obscene and they will become legitimized and considered as religious matters and that will provide an arena for competing over proximity to the government.

During the Israeli war against the defenseless people of Ghaza, when even non-Muslims were sympathetic about them and demonstrated on their behalf, in Saudi Arabia, a number of the claimers of canon and knowledge declared that demonstrating on behalf of the people of Palestine is unlawful and inadmissible. This was entirely unjustifiable unless we believed that the dependency of such canonists on their rulers worked as a permit to backtrack from the most apparent humanistic and Islamic principles. If the religious scholars and canonists reduce their dependencies on the powers and rulers and become independent, they will then easily gain access to the main sources of power, and if the rulers plan to turn against their own people as a result of their dependencies on foreign powers, these canonists can simply stop them from doing so by utilizing these sources of power.

Imam Khomeini rightfully holds the canonists and scholars responsible for neutralizing hajj traditions and rituals.

Hajj, a Place for Collective Deliberation of Muslims

Since hajj brings a large number of people together in one place from across the world at least once a year to perform an obligatory worship, and since normally the thinkers, religious and political leaders of the world of Islam participate in this gathering too, then this is the best place for the collective deliberation of Muslims. In this place, thinkers can exchange ideas on every ground and discuss and review important scientific and research problems. There are a lot of thinkers in the world of Islam but many of them are unaware of each other and unfamiliar with each other's achievements. In today's world, thoughts and reflections are considered as collective matters and the period of individual pondering has expired. The world has now reached a collective deliberation that has accelerated the process of knowledge. If the world of Islam decides to seriously participate in this scientific competition—which is linked to peoples' daily lives like never before, and the survival of every society depends on its immediate participation in this competition—they have no other way than collective deliberation in every area. And the great and magnificent ritual of hajj provides the best opportunity for Muslims. Unfortunately, Muslims' incorrect understanding of hajj contents is why they have always neglected this matter and missed this great and wonderful opportunity so easily and

frequently. In today's world of Muslims, many tasks have still remained undone and Muslims have not yet been able to find a correct solution to them. For example, why have Muslims lost their past glory and power? How could they earn back that lost glory? Why didn't the Sun ever set on the Islamic lands in the past, but today the Islamic countries are like scattered islands from each other? How would it be possible to unite Muslims once again? In a world that integration is the day-policy of the regions, continents and choices, why does the world of Islam still seeks separation? These and tens of other questions are facing Muslims but they have not yet been able to find answers to. There are usually those who are compassionate and write prescriptions to such pains, but since they are unaware of other Muslims' traditions, ceremonies and ways of living, their prescriptions won't be comprehensive and practical and therefore they'll be soon forgotten. In the world of Islam, many reformatory theses have already been presented by the great and compassionate peacemakers, but they all have ultimately ended up in the archives. The roots of this impracticality are hidden in Muslims separation from one another. They are unaware of each other and cannot exchange ideas with one another and recognize and assess their own weak and strong thoughts, strengthen and develop them and make their ideas practical. The remedy to this great pain is the better familiarity of Muslims with each other and exchange of their ideas and this

will be possible by correct understanding of hajj philosophy and proper utilizing of it. If the thinkers of the world of Islam see the large gathering of hajj as the time and place of thinking and present their problems there face to face and find solutions to them, they can quickly find correct and accurate answers to the problems of the world of Islam. We should not forget the fact that at the Early Islamic Era, the congress of Islam was the best and most efficient place to solve the important problems of the world of Islam. Many of the great thoughts in the world of Islam were born and developed at this place. A great number of the intellectual, political, and social problems have been answered in this place. Muslims must give serious thoughts to the history of hajj in order to discover the significant and important role of hajj in the past of Muslims and make use of it in their future. Imam Khomeini highly regarded hajj as a place for Muslims' collective deliberation and always recommended it. Several years prior to the victory of the Islamic Revolution, Imam issued this statement at the beginning of hajj season- addressing the participants of hajj rituals- advising them to this very same collective deliberation and said:

“It is necessary for you, the nation of Islam, who for the purpose of performing hajj ceremonies, have gathered here at the land of revelation to use this opportunity to ponder upon a solution. In solving the problems of Muslims, you must exchange views and have mutual understanding. You should

bear in mind that this huge gathering, which takes place annually here at this sacred land at the command of God, the Exalted, obliges you, Muslim nations, to struggle for the realization of the sacred goals of Islam and the sublime objectives of the pure *shari'ah* along the path of advancement and exaltation of Muslims, and the unity and solidarity of the Islamic society. In the way toward independence and uprooting the cancer of imperialism, you must be in unison and concordant in view. Listen to the sufferings of the Muslim nations from the tongues of the people of each country and in solving their problems, do not spare any kind of actions. In a bid to awaken the nations, it is necessary for the intellectuals and scholars who are participating in this gathering, from whichever country they may be, to issue well-reasoned out statements along with the exchange of views, to distribute them in the land of revelation among the Muslim societies.”¹

This statement clearly emphasizes on hajj as the place of exchanging views among the Muslim scholars along the path of seeking remedy for the problems of the Islamic communities.

Hajj, a Place for Acquaintance and Cultural Advancement

Each community's culture is in fact considered as its entity and individuality. The nature of a community depends on its culture.

1. *Sahifeh-ye Imam*, vol. 2, pp. 332-3.

Societies with powerful cultures have very well realized the value of culture in social relations and power production for the society. They do their best to strengthen their own culture and weaken and get rid of the other ones and absorb and dissolve them into their own. A culture is as powerful, credible and influential as it is versatile, attractive to people, applied in their lives, and followed and defended by them. Powerful cultures benefit from anything they can to strengthen and develop themselves. And if a nation, in a world like this, neglects its culture, they'll definitely be deleted from the world's equations someday. Today, the western culture is trying to destroy the little cultures and weaken those with productive potentialities. Those who are concerned and aware of this invasion, try anything to save their culture. In such circumstances, it is not rationally justifiable for Muslims to neglect hajj as a means of saving, enriching, and strengthening Muslims' culture, and this is indicative of Muslims' and particularly the Islamic leaders' serious negligence. No other nation in the world enjoys such a significant and important potential. Which nation or religion in the world could gather millions of people from across the world on a certain day, at the same place, at their own expense and with so much love and interest every year? In other countries, missionaries and governments can't gather half this crowd at one place even with extensive advertisements and high expenses. Muslims make huge gatherings here at their own

expense, without any expectations every year, but the leaders of the world of Islam care less about it. These huge scores of people that adjoin here in Mecca every year, and besides their mutual religious culture, bring along their little local cultures as well, are such great investments that cannot be found anywhere else in the world. These people of different climates carry a lot of various experiences with them that can be used by other Muslims as great and useful capitals. Unfortunately, all of these capitals go to waste because of the ignorance of the Islamic countries' leaders. Imam Khomeini was very interested in taking this opportunity to promote Muslims' culture and gave this responsibility of this matter to the scholars and scientists. He said in this regard:

“Is it not a matter of great shame for the *ulema* of Muslim countries that despite the fact that we possess such a scripture as the Holy Quran and such laws as the luminous laws of Islam, in addition to the *Sunnah* of the prophet and the Imams (PBU Them), pagan legislation should be enforced in the Muslim countries under their control? Is it not a matter of shame for them that policies dictated by the evil lords of wealth, power and deceit and-the real enemies of Islam-should be implemented in Islamic countries and policy-makers in Kremlin and Washington should determine rules of procedures and codes of behavior for them? The *ulema* of Muslim lands and countries should discuss and exchange ideas about solving the

problems and difficulties of Muslims and riding them of despotic rule. They must stand firm for the defense of Muslim interests and against the degenerate cultural onslaughts of the East and the West which have devastated many generations. They should warn the alarm of the danger of the deviltries of the superpowers, which instigate wars and stage carnage of Muslims throughout the world.”¹

Imam said these words in a message to the pilgrims of the House of God in 1366. Prior to this and before the Islamic revolution had yet occurred in Iran, in a message to the pilgrims of the House of God in 1349, he had said the very same things. In that message he had addressed the Muslim scholars as follows:

“In a bid to awaken the nations, it is necessary for the intellectuals and scholars who are participating in this gathering, from whichever country they may be, to issue well-reasoned out statements along with the exchange of views, to distribute them in the land of revelation among the Muslim societies, and to disseminate the same upon their return to their respective countries. In those statements they should call upon the heads of Muslim countries to set before their eyes the goals of Islam, to set aside their differences, and think of a solution for the deliverance from the clutches of imperialism.”²

1. Ibid., vol. 20, p. 318.

2. Ibid., vol. 2, p. 333.

The fact that Imam Khomeini didn't change his position on the issue of using hajj for cultural promotions among Muslims indicates that his mind was really set on this issue as a principal. And it is true that using hajj rituals for promoting religious culture in the Islamic societies has always been one of Imam Khomeini's concerns. Perhaps none of the Islamic *ulema* appreciated the value of this gathering like Imam Khomeini did. If the former scholars of Islam, whether Shiite or Sunni, had appreciated the value and importance of this gathering, and used it to promote the religious true culture, most probably a lot of these Islamic countries wouldn't have been colonized by the European colonists for years and years. The strongest reason why most Islamic countries became colonized for almost a century and fell into the whirlpool of poverty and backwardness created by the colonist—as the consequences are still lingering around in many of the Islamic countries—is nothing but the Islamic scientists and scholars' improper use of facilities like the great gathering of hajj. If the scholars of Islam had properly used the facilities that hajj had offered and had correctly understood the reason to explain such a collective worship, they would've definitely paid the necessary attention in its execution and gotten the proper results. The inappropriate approach that some scholars of the Islamic countries have toward hajj rituals and the way they reduce it to a personal worship—contrary to its contents—derives from their unawareness and misunderstanding of the social contexts of Islam's social

worships. Some Muslims don't realize that a devotional act could also hold social aspects. Such incorrect information is not promoted only by the enemies of Islam at the current era. Although much effort is being made on this issue at the present time too, but the start of these troubles goes back to the old ages. In fact, we should search for the roots of these deviations in the Ommayyades and Abbassides rules. After the honorable Prophet passed away, these two dynasties and the first two Caliphs took control of the affairs and tried everything in their power to replace the contents of those Islamic worships that could be troublesome for them with some materials in the direction of their own goals. This, not only saved them from the headaches that could be caused by such Islamic commands regarding their positions and authorities, but it also provided them the opportunity to apply these commands to strengthen their own power and authorities. This was why the Ommayyades and Abbassides rules always tried to explain their policies during hajj rituals and threatened or allured them. Contrary to this current, innocent Imams (PBU Them) tried to gain the necessary benefits out of these rituals and properly explain Islam. If one reviews the narrations quoted from the Imams (PBU Them) carefully and vigilantly, he shall see that a significant share of those commands has been stated during hajj season. Imams (PBU Them) considered hajj season as the best time for explaining the Islamic commands and postponed most of their meetings with their students or anyone who had

questions from them, to after hajj season. Imam Sadiq and Imam Bagher (PBU Them) scheduled their important debates with the leaders of the Islamic movements and sects and even the dualists and apostates in this season. This shows that in Imams' view, hajj season is not only a devotional season, but it is an uproar that could be utilized to make a change in peoples' culture, religion and knowledge.

Perhaps the honorable prophet's very important speech in the Last Hajj, in which, besides announcing his successor, he raise dozens of important and vital issues on people's daily life and culture, must be considered as an educational sample for showing the necessity of using hajj in reforming Muslims' culture. When the honorable prophet, who himself is the founder of Islam and the purifier of hajj from untrue embellishments by presenting new interpretation on it, doesn't look at hajj through a mere devotional angel and benefits from it in many other cases such as changing the society's culture, then why should we, who claim to be his followers, not draw various benefits such as ethical and cultural ones from it?

The proper utilization of hajj will provide Muslims an opportunity to enjoy an exalted and valuable culture under the protection of hajj and once again, become the pioneers of the culture of exaltations and values, and benefit from this culture of glory and generosity in the world.

Hajj and Fighting Against Arrogance and Idolatry

Imam Khomeini recognized hajj as the center for fighting against the world's arrogance and idolatry. In Imam's view, idolatry still exists in this world, however large the world may be. The only difference between this idolatry and the idolatry of the past is in the appearance of the idols and the type of idolatry. Imam believes that fighting against polytheism and idols of any shape and kind blends with the principal of hajj and it has been so since the establishment of hajj. Some parts of the acts and traditions of hajj prove this viewpoint too. There's a rite in hajj rituals called "stoning the three Satans." It is a symbolic rite and in fact the symbol for fighting against polytheism, arrogance and idols, or in other words Satan, who makes especial appearance in different shapes and according to the time and the environmental and societal circumstances. Although according to Quran, the God's House is the first house built for worshipping; and based on narrations about hajj rituals, this worshipping has been customary among the prophets since the first days of man's life. But what we do today as hajj rituals originate from the traditions and rituals constituted by hazrat-e Abraham and that's why it's called Abrahamian hajj. Hazrat-e Abraham is known as the idol-breaker prophet and the spirit of idol breaking and idol fighting is seen in many of the traditions and rituals constituted by him. The prophet of Islam, whose

religion was in fact the revival of the Islam of hazrat-e Abraham, always tried to restore the original spirit and reality of every tradition left from Hazrat-e Abraham. In regard to hajj, which is the most important commemoration of hazrat-e Abraham (PBUH), the prophet of Islam (PBUH) observed the very same matters carefully as well. A verse called *bara'ah* (disavowal) has been descended on Islam to keep the truthfulness and spirit of hajj alive. This verse has been clearly read in public during hajj rituals. The content of the verse and the way it's been announced has turned the issue of fighting against arrogance, idolatry and polytheism to an inseparable part of hajj. With regard to the above, Imam Khomeini said the followings:

“The cry of disavowal of polytheists is not restricted to a particular period. This is a permanent order that will last till the polytheists of Hijaz are overthrown.”¹

This apparently clear point holds a profound meaning. If we keep the devotional commands only within their descending borders and don't specify a time or location outside these borders, then we will have to take the eternity out of Islam. No scholar or canonist would accept this. We Muslims never admit that Islam is limited to a certain time or location and always consider Islam an eternal and the ultimate religion, but we don't want to believe that the consequences of some of our

1. *Sahifeh-ye Imam*, vol. 20, p. 88.

behaviors and deeds source from actually believing in time and location boundaries for Islam. Discontinuing the ritual of disavowal of polytheists is a perfect and inevitable example of that. It was because of this unacceptable consequence that Imam always insisted very much on performing the tradition of disavowal of polytheist.

In another occasion, he says the cry of disavowal from polytheists is the cry of Allah's messenger and should always be kept alive, and he voices out his anger against a small number of Saudi *akhunds* whom he calls the "mercenary *akhunds*" and says:

“This is a religious and political call which the holy prophet (PBUH) enjoyed us to perform. Now, that mercenary *akhund* who considers the cry of death to the US, Israel and the Soviet Union to be against Islam should be asked whether following the prophet of God and obeying the command of God Almighty are against hajj rituals. Are the likes of you, American-oriented *akhund*, impugning the deeds of the prophet of God (may God's peace be upon him) and the command of God? Do you consider following that honorable one and obeying the command of God almighty to be wrong? Do you purify hajj rituals from disavowal of polytheist, and forget the commands of God and the messenger for your worldly interests? Do you consider disavowing and cursing the enemies of Islam and those fighting

and oppressing Muslims to be disbelief?”¹

Dropping the disavowal of polytheists from hajj rituals is a behavior against Quran, Islam and the tradition of God's prophet that not only has become common among the ruler of Saudi Arabia, but it has reached a point where a number of the scholars of that country have shamelessly declared that performing that rite is against Quran and the religion. As Imam Khomeini interprets, this is a viewpoint against the tradition of the honorable prophet (PBUH). Such viewpoints are actually denigration of the honorable Quran. As far as Quran is concerned, disavowal of polytheists is necessary for all the while polytheism exists. Now it is not clear as to whether these scholar pretender Wahhabis deny that polytheism exists in the world or they think Quran belongs to only the Mecca of the honorable prophet's period and that they think Quran only considered worshipping stony idols as polytheism, so worshipping other idols is not considered polytheism. No phenomenon stays the same for all times and it will change face as the time passes. As the believers adjust the methods of conveying religious messages to the advancement of man and expansion of knowledge, and find new reasons for the oneness of God, the world of polytheism and idolatry looks for new ways of conveying their beliefs too. There may have been a time when Qureishian and Mecca's polytheists weren't that

1. Ibid., vol. 18, p. 80.

wise and the people of that time were easy going and shallow-minded and easily accepted to worship stony idols and the rulers were able to deceive people by these idols. But today, the power-mongers cannot deceive people with stony idols, therefore they chip new ones. These idols are no longer made of stone or clay, but they are made of beliefs. If one, in the third world, believes that the destiny of the whole world is in the hands of America and that America is ruling over everything and that nothing should be done without the consent of the white house rulers, he has in fact created an idol in his mind and has started worshipping it. Such person actually does not believe in this religious and Islamic principal that says “there is neither might nor strength but in God.” Such person is no less than a disbeliever. Certain religious commands of those religious books about the disbelievers may not apply to such a person, but the one thing that cannot be denied is the essence of polytheism living deep inside such a person’s soul. If there is such a belief among the world of Islam’s leaders, rulers, scholars and scientists, then we can then say that polytheism has spread through the cells of the ruling powers of the world of Islam. This is where the disavowal of polytheists must be cried in order to clean such people's hearts and souls from this incorrect belief and familiar them with God's unlimited power.

Imam Khomeini recognized hajj as the center for fighting the global polytheism led by America. Imam believed that Muslims could have the power of defeating the global

arrogance and getting rid of Israel, the cancerous tumor of the Middle East, if they understood hajj correctly and used it legitimately and properly, as they did at the time of the honorable prophet (PBUH). Imam always emphasized on fighting against arrogance when he talked about hajj; perhaps because in our era, the American led world-spread arrogance, with the heavy cooperation of Israel plays an important role in the Muslim's destiny and hurts Muslims severely and humiliatingly. Today, America is the forerunner of oppression and cruelty and the crystallization of the world's idol in Imam's eyes, which has built a nest in the soul and heart of the leaders of the world of Islam. Many leaders of the world of Islam are afraid of America's power and as a result surrender to its policies and adore every effort made by them. Some of them are overwhelmed by the power of that country and some others survive on obeying America. In any case, every leader of the world of Islam somehow and based on some reasoning obeys America. Imam finds the secret of this servitude in Muslims' negligence of their own power; therefore, at any opportunity, he reminded them of recognizing their power and not underestimating it. This power displays itself in hajj, that's why Imam always reminded them of recognizing this power in his messages and speeches at the threshold of hajj or afterwards, especially in his messages and speeches of *eid-e Ghorban*. There are very few messages or speeches of Imam in this

season in which he has not raised the issue of arrogance. Imam Khomeini believed that the blessed eid of Muslims is in fact when the whole world of Islam is out of the domination of the oppressors and world-devourer:

“This great goal is feasible when different aspects of Islamic laws can be presented to the oppressed people, acquainting nations with Islam and not losing opportunities for this great fateful matter. Which opportunity is greater than the enormous hajj congregation God has provided for Muslims? Unfortunately different dimensions of this great fateful religious obligation have remained in obscurity due to deviations wrought by tyrannical governments in Islamic countries, miserable court *akhunds* (clergymen) and misunderstanding of some clerics and sanctimonious people throughout the world. These people of unsound understanding are opposed to even establishment of Islamic government, considering it worse than the arrogant governments. These narrow-minded people have confined the great hajj ritual to a series of hollow practices and consider expression of the difficulties of Muslims and Islamic countries to be opposed to canon and something close to disbelief.”¹

Imam Khomeini called Mecca the cry center of holler.² And this holler was actually the cry of the oppressed against the

1. *Sahifeh-ye Imam*, vol. 19, p. 18.

2. *Ibid.*

oppressor. Imam always tried to clarify this fact for Muslims that hajj is the main station to fight against the worldwide oppression and cruelty. He was trying to get rid of the deviational perception that had long filled the minds of Muslims and stopped them from taking advantage of hajj congregation to free themselves from the trap of arrogance. But there were two main obstacles as followed:

A: Religious Scholars of the Islamic Faiths

In the first case, Imam faced two groups of scholars. One was those who created these obstacles knowingly and pre-determinately. Imam named this group mercenaries and courtiers. The other group made obstacles out of negligence and dullness. They made obstacles totally intentionally; they believed that Imam's efforts in highlighting the political aspects of hajj were inconsistent with the devotional aspects of it. Fighting the first group of scholars is always tougher and lengthier than the second group and it normally gives poorer results, because there's an old saying that says "you can awaken someone who is asleep, but you can never awaken someone who is feigning asleep". These people are aware of the truth but don't want to act according to their knowledge, because they're afraid of losing benefits, but instead, they try to comfort their conscious by continuing their feigning ignorance and self-deceiving and seeing the truth as they want to and not as it really is.

The problem here is that the first group manipulates the second one in order to succeed in their obstacle makings. Since the second group is known to be sanctimonious, they are more influential on the people who know less about the religion's fundamentals, better said, the common people, and as a result, their positioning and words are more acceptable to these people. What helps such scholars legitimize most of their words and positions to people is this unreal fact that people separate their religion from their world. One reason for surfacing such viewpoint may be the fact that worldly tasks, especially political tasks are usually mixed with deception and trickeries and these people don't want for the face of religion to become gloomy and soiled. Therefore, they'd rather keep the religion and religious rituals and traditions clean of any kind of worldly behavior, and since fighting arrogance is a worldly task in such people's opinion, they are then afflicted by the association of hajj with such tasks. Sanctimonious scholars use this very viewpoint to promote a religion whose rituals and tasks keep the necessary distance from the religious and particularly political affairs. Usually such scholars don't know much about religions' history and prophets' characters and behaviors and what they know mostly concentrates on grammatical and mimetic areas. They have good information about individual religious rules and since most of peoples' religious needs and questions are in that area, they are looked upon as savants and

are believed easier. These scholars always talk about those rituals and traditions promising a lot of abundant and stupendous rewards. They usually direct people towards those rituals and traditions which are never difficult to follow and promise heavenly rewards. The interaction between these instructions and man's comfort-seeking spirit will end up in masses of people following such scholars and listening to their words in order to find an easy access to heaven. Such people are very influential on people and have always caused trouble for religion authorities and big peacemakers.

This interpretation has been quoted from Imam Ali (PBUH):

“The careless scholar and the ignorant worshipper have broken my back; the worshipper deceits people through worshipping and the scholar scatters people by his carelessness.”

This interaction actually develops among this group of scholars, the first group, whom we will discuss later, and the unaware masses of people. This was not only Imam Khomeini's problem. All religious peacemakers faced this same problem. The letter Imam Zain ul-Abedin (PBUH) wrote to one of the scholars of his time is an example of such predicaments. This was all or at least most of Shiite Imams' problem which later became other peacemakers' problem too. Here, we have no intention of searching the history of this problem. Therefore, we suffice to what has so far been said and return to our main

discussion.

Imam Khomeini is among those who suffered much from the reactionary group and was well familiarized with them. Fewer religious scholars have probably been involved in as many incidents with reactionary scholars as he has. They considered Imam's movement a disgrace to the religious authorities and believed that it was a harsh and useless movement finally causing the collapse of Hawza (seminary school). Some people quitted his classes, some didn't think it was right to stand praying behind him, some found his particularity about the continuity of pilgrimage in disagreement with other religious authorities, some threw his books into Euphrates and some didn't answer his greetings. Imam faced such attitudes in Qom and Najaf, which was much more spread out and organized in the latter. In Qom, they even rinsed the container his son had drunk water out of, simply because Imam taught philosophy. In Najaf, they accused him of travelling to Moscow and siding with communism. It's been quoted that one day Imam has complained about the attitude of the sanctimonious Shiites and said:

“I don't know what sin I have committed in these last days of my life that I have to be so encumbered with Najaf. I don't know what to do with this situation of Najaf. Every step that I take, I encounter the hostility and hindrance of some Najaf *Akhunds*. If I treat the Ba'thi governors harshly, they'll clamor

right away that I want to disturb the Najaf's Hawza (seminary school) and if I treat them mildly, they'll say how come I treat Shah's regime like that but treat Iraqi regime so gently.”

In any case, Imam Khomeini had a bitter experience of the reactionarists' attitude during his educations, his instructions and the Revolution. That's why he categorized the reactionarists of Saudi's society and the reactionarists of Iran and Najaf equally. In many occasions, he has referred to the subject of reactionary scholars, whether or not related to the issue of hajj. A few of those are pointed out as followed:

This is what he wrote about the issue of reactionary scholars and the harm done to Islam and Muslims by this stratum in ‘the clerics’ charter:

“A number of the retrogressive sanctimonious ones used to declare everything as unlawful and nobody could have had the courage to challenge them. The intense suffering that your old father has experienced from this group of reactionaries can never be compared to the pressures and sufferings brought by others. When the slogan of the separation of religion and politics became prevalent and when jurisprudence in the logic of the ignorant was equated with drowning in individual and devotional precepts and the jurists were also naturally not permitted to go beyond this limit not to interfere in politics and government, the folly of a cleric in associating with the people became virtue. In the opinion of some people, the cleric is

worthy of respect and honor when he removes the folly from the totality of his existence; otherwise, the "political" cleric and clever and shrewd cleric were something else. These issues were prevalent in the seminaries in that anyone who was deviant was acknowledged as "more religious." Learning a foreign language was considered a sign of infidelity, and philosophy and Gnosticism an indication of sin and a sign of polytheism."¹

This message is filled with the heartache Imam suffered from due to the reactionarists' efforts to destroy the face of Islam. It must be said that this message was in fact an explosion of many years of pain and suffering accumulated in Imam's chest by the reactionarists. However, Imam very clearly stated that how upset he was with these people in his message. But he had previously raised this issue in some other occasions too such as some of his messages regarding hajj. As an example, he wrote this about their effort to present a misinterpretation of hajj:

“Indeed, there are some ignorant and sanctimonious persons who would say that such demonstrations and declaration of disavowal violate the sanctity of Ka'bah, the House of God. They would say that hajj is meant for worship and that it is not a forum for political struggle.”²

1. Ibid., vol. 21, p. 280.

2. Ibid., vol. 20, p. 297.

Another group of scholars trying to block the correct understanding of hajj were the mercenary ones. Such people make instrumental use of religious knowledge in order to gain the world. These scholars can be found at anytime and anyplace. They are unlike the sanctimonious who were perhaps sincere and performed their tasks with the intention of getting closer to God. They have never been familiar with a subject called "nearing God". But they largely imitate the behaviors of the sanctimonious group and echo their words and phrases. This group looks at the sanctimonious group as a tool. In the generous Quran, in recalling the Jewish scholars, God points out the characteristics of such scholars and says:

“They Jews call '*Uzair*' a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away the Truth! They take their priests and their anchorites to be their lords beside Allah. And (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One God: there is no god but He. Praise and glory to Him: (far is He) from having the partners they associate (with Him).”¹

These verses talk about a society in which the manipulative and abusive clerics have mental domination over the society and confiscate the society's possessions on their own behalf.

1. Surat al-Tawbah: 30-1.

Their first move is gaining a strong foothold in people's beliefs. They introduce themselves as God's representatives and make people believe such claim through propaganda. These people's intention is actually material manipulation of religion and people's beliefs. These people will either struggle a position for themselves so that the unaware masses of people will find faith in them, and that way they could take advantage of them through this faith, or will forge a mediator and call themselves his representative so they could deceive them. In order to succeed, they always try to ignore and forget the real instructions of the religions and feed people with fabricated beliefs instead. God warns people not to be deceived by these people, because they are trying to magnify the false thoughts and underrate the truth so they can unlawfully gobble up people's possessions:

“O ye who believe! There are indeed many among the priests and anchorites, who in falsehood devour the wealth of men and hinder (them) from the Way of Allah. And there are those who hoard gold and silver and spend it not in the Way of Allah: announce unto them a most grievous chastisement. On the Day when it will be heated in the fire of hell, and with it will be branded their foreheads, their flanks, and their backs, this is the (treasure) which ye hoarded for yourselves: taste ye,

then, the (treasure) ye hoarded.”¹

These people take religion as a business, so they'd do anything to gain the world. The reactionary group may discontinue any behavior that they might think opposes the religious instructions, but this group, because of their instrumental and not doctrinal viewpoint to religion, would allow themselves to do anything. They may sometimes display themselves as religious people, and some other times make irreligious statements to their own interest and behalf. The standard for such people is the amount of profitability from the behaviors and deeds and nothing else.

God draws the characteristics of these people in verse Baqara as such:

“Woe to those who write the Book with their own hands,” and then say: “This is from Allah, to traffic with it for a miserable price! Woe to them for what their hands do write, and for the gain they make thereby.”²

Most of the alterations made in the books of the previous religions or the Islamic quotations and narrations have been done by this group of religious scholars. Muslims' history holds many instances of the rulers or caliphs persuading religious scholars to create quotations and attribute them to the generous prophet (PBUH) or his companions or to the Shiite Imams, by

1. Ibid: 34-5.

2. Surat al-Baqarah: 79.

paying them in gold and silver. Searching through the history of hadith and *rewayat* will prove this bitter fact to us. God knows how many hadith and quotations have been fabricated and forged by the mercenaries of Ommayyades and Abbasids. These forged *ahadith* are such terrible disasters degrading the religion and making the work of hadith researchers much harder. These religion-selling mercenaries have always played a major role in trying to present a bad impression of Islam. Today, the rulers, kings and presidents of a number of Islamic countries take such people into service to strengthen their power and base; although hadith fabrication doesn't exist anymore today, but these people can still give an unfit look to the religion by incorrect interpretations of *ahadith*, *rewayat* or Quran verses or quoting fabricated *ahaddith*, a clear trace of which is seen in Muslims predicaments today. Perhaps the Zionists' attack on Lebanon and Ghaza and the Iraqi war against Iran or the massacre of Iranian pilgrims in the House of God in 1366 which was later called the Bloody Hajj can be good examples of the performance of such religious scholars.

Imam Khomeini has pointed out the tricks of this group in many of his speeches and writings, and has warned the Islamic society of not falling into such traps:

“It is the duty of the *ulema*, intellectuals and scholars to heed the distress call of Islam and to rescue it from its present state of helpless solitude. Let them not put up with this humiliation and

indignity any more. Let them shatter the idol of the imposed dominance of the world-devourers into pieces. Let them, with political insight and acumen, reveal their bright and powerful face and drive out the double-faced pseudo-*ulema*—those who barter their faith for worldly gain and use their learning for divisive ends—from their midst. They should not permit the evil *ulema*, the sycophants of tyrants, to occupy the seat of spiritual leadership of Islamic peoples and impose themselves on the people, exploiting in this way the spiritual prestige of the *ulema* of Islam. The committed *ulema* of Islam should speak out about the great danger posed to Islamic societies by mercenary *ulema* and court mullahs, for it is these deluded wretches who seek to justify the rule of despots and the tyrants affiliated with imperialist arrogance, and prevent the oppressed from demanding their lawful rights. It is they who, when ordered to give verdicts, affirm the charges of corruption and apostasy against freedom fighters and those who struggle against blasphemy.”¹

Distinguishing between these two groups is very difficult. Especially because powerful people and rulers always took advantage of both groups and both groups were equally treated and their efforts gave equal results. And ultimately both contributed to the society’s misunderstanding of the religion and deprived the religion of its real instructions. This similarity

1. *Sahifeh-ye Imam*, vol. 20, pp. 338-9.

and cooperation between the two groups is the reason why Imam Khomeini frequently addressed and blamed them both together, as we have witnessed in the previous quotations. And on Esfand 3rd, 1367 AHS in a message—a very important one worthy of paying attention and reviewing—that was later called the clerics' chapter, Imam addressed the clerics and proceeded to the reactionary and mercenary scholars in detail. Those who are interested in becoming well familiarized with these two strata must definitely read this message carefully.

B: Rulers of the Islamic Countries

The other obstacle in the way of people's correct understanding of hajj in Imam Khomeini's opinion was the Islamic countries' rulers. In the world of Islam, most rulers don't have religious knowledge and many of them have earned their power uncommonly and improperly and usually don't have a stable base among their own citizens. These rulers do not trust their people; therefore they are not interested in the subjects that could aware people of their regime's illegitimacy. Obviously, when a society becomes aware of the political layers of their religion and faith, they might someday use this awareness to eliminate their rulers. Therefore, these rulers would rather their people have the kind of impression from their religion and faith that would never enliven a quarrelling and protesting spirit in them. These rulers believe that a hajj without any political perception is much more pleasing than a perception that causes

a quarrelling and protesting spirit. The kind of hajj Imam suggested was the one that created questions in hajji's mind. If Muslims had performed Imam's kind of hajj, they would have questioned their rulers on many of their behaviors. This is not what the rulers desire. Therefore, they should prevent people from having such a perception of the religion and religious instructions. Imam Khomeini addressed these rulers, time after time, and called upon them to return to the true meaning of the religion. But his call was never given a proper answer. Saudi's government was on top of these rulers and considered itself the leader and in charge of hajj. This rule has always severely confronted any thought in disagreement with Wahhabiat faith, their approved conception. The unjustifiable resistance and disagreement of this regime with Imam's thought is the best proof showing that autocratic regimes irreconcilably encounter the thoughts that give a meaning to hajj other than its ordinary meaning. Imam Khomeini resisted against both of these two obstacles that prevented correct understanding of hajj wholeheartedly and delivered memorable and historical speeches in this regard. These words could be considered as a foundation for a thought that needs proper concentration on religious studies. Such quotations are so numerous in these speeches that pointing to them might change the concentration of our subject. Therefore, it is worthy to mention that Imam Khomeini has dealt with the subjects of scholars and

governments and their responsibilities for this significant and determining task in every message he has issued or every speech he has delivered on hajj. In order to correctly understand Imam's position concerning governments, scientists and intellectuals responsibilities for hajj, these messages must be precisely studied and scrutinized.

Hajj and Exporting the Revolution

Imam Khomeini had strong faith in exporting the Revolution's reflections to the other Muslims. He believed that many Muslims somehow misunderstood the religion and religious concepts. He believed that the religion currently practiced among Muslims was far from a real and true religion, because it invited people to compromise with the dominating powers and corrupt governments. Therefore, he believed that if masses of Muslims became familiarized with the real Islam, then people would interrogate their rulers, and if they didn't respond to their demands, they would then rise against them and demolish their power. And this means exporting the Revolution. Although the world media, in pursuing their own goals, tried their best to give a different meaning to exporting the Revolution and interpret it as intervening in other countries affairs, but Imam never either believed in intervening in other countries affairs nor did he think that it would be successful. Exporting the Revolution in Imam's opinion meant familiarizing people with real Islam. He

believed that if people became familiar with Islam, they themselves would think about changing their circumstances.

During the first years of the Revolution, while the issue of exporting it was still very hot and the leaders of the Islamic countries—whose peoples looked up to Iran and their leaders feared Iran would set a practical example for their people—along with the Westerners had started a vast propaganda to deviate the public opinion and present an untrue concept of exporting the Revolution, Imam Khomeini was offering a true concept of it in different occasions with hajj being usually the most common one of them. In a speech for Islamic countries' ambassadors, he explained the concept of exporting the Revolution as such:

“When we say that our revolution should be exported everywhere, it should not be misunderstood that we want to conquer countries. We consider and regard all the Islamic countries as our own. We want them to be in their own places. We want what occurred in Iran to happen everywhere. We want this awakening that took place in Iran by which the people distanced themselves from the big powers, and sacrificing themselves cut off the access of these powers to our resources, to take place in all the nations and countries as well, this is our wish. The meaning of exporting our revolution is that all the nations, all the governments should wake up. They should deliver themselves from these troubles and this domination—

under the alien powers. They should put an end to this destruction of their resources because of which they are living in poverty.”¹

This concept of exporting the Revolution could be practicable without needing to make any changes in the ruling regimes of the world of Islam only if these rulers conformed themselves to it and weren't afraid of the foreign powers. But a number of the rulers of the world of Islam were more dependable than they could free themselves from dependency and understand such high concept. In any case, this is what Imam Khomeini meant by exporting the Revolution and he propagated it anytime he could. Imam Khomeini considered hajj the most appropriate place to reach this goal and said:

“The Iranian pilgrims are required to note that they are departing for hajj from a revolutionary, Islamic country committed to Islamic laws. The eyes of both friends and foes are fixed on them. Friends closely watch them to see if the respected pilgrims have retained their commitment to Islam or not; if they preserve the prestige of the glorious Islamic revolution in their deeds and words and in dealing with other Muslims of the world; if they show patience amidst troubles and shortages, which are an integral part of such a holy sojourn; if they always consider God Almighty to be present in all affairs and proudly return to their country; if they act in a way that

1. *Sahifeh-ye Imam*, vol. 13, p. 242.

their country and revolution will be proud among Muslims; if they export the Islamic revolution to other Islamic countries and among Muslims.”¹

As seen in his words, Imam looked at the issue of exporting the Revolution entirely from its cultural aspect and considered it within the framework of interpretable and understandable awareness. He trusted so much both the originality of his Revolution and the clean and truth-seeking nature of the people of the world that he was certain the people of the world would evolve once they became familiarized with the Islamic Revolutionary culture. Imam found it necessary for the Revolution to be crystallized by the behaviors and deeds of Muslims travelling to hajj from Iran, and in fact, he believed that exporting the Revolution would be possible by proper behavior of the Iranian Muslims. Perhaps, one of the reasons why this one dream of Imam didn't come true as anticipated was the behavior some of hajjis displayed after they faced some rough post-war normal shortages. Imam was concerned about these shortages and the destructive effects they had on the behaviors and deeds of some of the people; therefore he used any opportunity to remind the travelers, authorities and managers of hajj, of this danger and requested them to cleverly behave according to the Revolution. He told people:

“It is unjust that our dear youth would give their lives in the

1. Ibid., vol. 16, p. 436.

warfronts and offer sacrifices while you are helping the war criminals by buying these products, and misrepresenting Islam, the Islamic Republic and your oppressed nation through these acts. You can procure appropriate items for yourselves and your friends in Iran so that no assistance is ever rendered to the enemies of Iran and Islam. I have done my duty of conveying these points and during the visitation to God and the Messenger; it is upon you not to assist their enemies and not to be the source of humiliation of your nation and country. These are reminders which were expressed in the previous years on account of their importance and repeating the same is part of my duty.”¹

Imam rightfully believed that the opponents of the Islamic Republic of Iran were seriously trying to find a deficiency so they could magnify it and distance the world of Islam from the mentality of the Revolution. This belief enjoyed defensible analytical backings, because America who had always been and still is the biggest suppressor of the world of Islam, was unexpectedly surprised by the Islamic Revolution, and never wanted to be so surprised again. Therefore, they immediately reacted against any effort made to awaken the world of Islam. Since America had linked its interests with the interests of the rulers of the Islamic countries, the rulers and even scientists and scholars of the Islamic countries who were normally

1. Ibid., vol. 20, p. 91.

harmonious with the rulers, were also unanimous in finding weaknesses and as a result, attacking the Islamic Republic of Iran. Imam was well aware of this, therefore he always tried to remind the Iranian people, especially the authorities, of this matter. These efforts were much more strongly done during hajj season, that's why Imam advised hajjis to keep the Revolution's prestige during hajj rituals in most of his speeches and messages.

These words of Imam are of much importance from another point of view too. Imam's external opponents along with a bunch of shallow, sentimental, exited people inside the country, were always trying to interpret exporting the Revolution, what Imam always had emphasized on, as enforcing violence and putting other countries under pressure to make changes. This interpretation complied with the interests of the world's powers and the rulers who are against changes in the Islamic countries. Because human's nature won't agree with violence and naturally resist it. If they had the ability to make such an interpretation of exporting the Revolution, then they could easily stop the attraction of Iran's Revolution. Imam was well aware of this fact and never intended to export the Revolution in a non-cultural way, and he knew that forcing others to do things is neither lawfully justifiable nor is it practical, so he was never interested in doing so. The collection of his speeches on exporting the revolution, which is mostly related to hajj,

confirms this. In other words, the correct interpretation of Imam's viewpoint on exporting the Revolution must be sought out through his words about hajj and then regarded as a yardstick for what Imam meant by exporting the Revolution.

Section Seven

Hajj and the Promotion

In Imam's opinion, hajj season was the best time for promoting Islam and sending its rightful message to the world. Imam wasn't pleased with hajj having only a devotional aspect and the Islamic missionaries not using this opportunity to explain the advanced and liberal laws of Islam. He considered this some sort of fun not deserving to be called Abrahamian hajj. Imam believed that every single one of hajj ritual must raise a question for hajjis and that they should never leave any of hajj deeds or rituals unquestioned. He gave this responsibility to the missionaries to encourage hajjis to ask questions. Imam compared the current way of performing hajj, as regards to neglecting its real contents, with the abandoned Quran. He believed that, hajj is similar to Quran which is ignored by people and people pay no attention to its prominent messages and only suffice to reading it; likewise, hajjis only perform the rituals but are totally unaware of the concepts. He held the missionaries responsible for this unawareness. He asked them to

awaken and pay attention to real contents of hajj and explain them to hajjis. Imam didn't accept dead and spiritless hajj. In his opinion, a hajj wouldn't be right unless connected with people's lives. He regarded the rituals of hajj as the rituals of life and reminded the missionaries of explaining this point to people. In his opinion, hajj is the pulpit of Islam. This was the angle through which he looked at Islam, so he tried to prevent Islam and Muslims from getting hurt. He said:

“God's willing, we will not allow cry for compromise with America, the Soviet Unions, disbelief, and polytheism be shouted at the Ka'bah and hajj—this great pulpit that should resound the outcry of the oppressed to be reflected to the entire world and reverberating the call of monotheism. We implore God to grant us the power to toll the death knell of America and the Soviet Union not only at the Ka'bah of Muslims but also at the churches in the world.”¹

The fact that Mecca and hajj are considered the big pulpit is very meaningful and creates high expectations and puts a lot of responsibilities on the missionaries' shoulders. As it looks today, the responsibilities given to the caravans' clergymen don't match Imam's viewpoint toward hajj as the Islam's pulpit and doesn't fulfill his expectations. Today, the clergyman mainly explains the rituals and devotional acts of hajj and spends less time on the instructions of Islam and hajj. Perhaps

1. *Sahifeh-ye Imam*, vol. 21, p. 82.

the way the Saudi government deals with the issue of hajj has something to do with this behavior. But whatever it might be, being content with explaining the deeds and acts of hajj doesn't seem to be very much in harmony with the issue of hajj and Mecca as the pulpit of Islam.

During hajj season, a great number of Muslims from across the world of Islam come to Mecca. This is a good opportunity for Muslims to recognize the real Islam by exchanging ideas and doing researches and reviews. The history of hajj indicates that in the early era of Islam and during the medial centuries, Mecca had been the best place to exchange ideas about Islam's instructions, and many debates and scientific researches on Islamic issues had taken place there. The subtle point here is that even the people called heterodox in the Islamic society—who dared not attend the discussions or exchange ideas elsewhere because they feared to be mistreated by the governments whose slogan was defending the religion—considered hajj as an opportunity to express their views. Those who wanted to rationally defend the religion participated in these discussions and defended Islam and the Islamic instructions. What Da'bal Khazaei, the famous Shiite poet did in Mecca in order to introduce Imam Sajjad (PBUH), was not but taking advantage of hajj as a tool for promoting justice and truth.

Therefore, we can analyze that hajj and Mecca have been and still should be the big pulpit of Islam, and it was these sorts of historic events that gave Imam Khomeini this view. The

generous prophet (PBUH) made his last recommendations to his nation in this large gathering and not only he made the most out of this opportunity, but also he encouraged all Muslims to participate in this ritual by informing them of this being his last hajj. This is why despite the outbreak of a disease in Medina killing so many people that year, the number of people participating in hajj rituals was still something between 90 and 124 thousand people as the historians report.¹ Isn't this but taking advantage of hajj as the big pulpit of Islam? It was such instructions that changed Imam Khomeini's view to hajj and so he wanted Muslims to awaken the world's Muslims during hajj season. May be the most important historic event, that could be considered as a sound proof of the fact that hajj is the big pulpit of Islam for expressing political, cultural promotion and probably all Islamic and religious views, is the important and historic event of disavowal of polytheists. To more clarify this claim for readers, we will quote the report of this event from the Quran and old historic sources. This event took place during a period when Muslims had moved and immigrated to Medina and gained a significant power. Up until then, polytheists used to perform certain traditions and rituals when circumambulating around the Ka'bah. A part of these traditions and rituals were originated from Abraham's traditions, but many others had been added to them throughout the course of history.

1. *Al-Ghadir*, vol. 1, p. 8.

Section Eight

Global Organization of Hajj

Despite all its great potentials to advance and promote Muslims, hajj suffers from lack of discipline and coordination. Although Quran has clarified and emphasized on the equality of all Muslims in hajj, but the Saudi government want the whole control of it. They try their best to impose their own understandings and perceptions of hajj on the people as general policies of hajj. This behavior has given away every chance to organizing a global hajj. Hajj is a socio-political devotion for all Muslims and everybody must play a role in conducting it. Participation of all Muslims in preparation for hajj ceremonies will give them a feeling of responsibility and encourage them to make the necessary plans to make the best of this magnificent ceremony and promote the world of Islam. There's no doubt that this ceremony could play a good role in improving and advancing Muslims' collective lives. And there's also no doubt

that at present time the least is gained from this ceremony. The main question is, how can benefit out of this potentiality? Today, the world's politicians are increasingly moving toward unanimity and they would do anything to reach it. The whole world would welcome any possibility that could unite some countries together. The region, race, in some cases religion and sometimes language and so many other things could be considered as good excuses for this unanimity, while Muslims, despite having such devotional rituals as hajj, are still in disputes with each other and every day we witness a new war between Islamic countries that results in nothing but the massacre of Muslims and destruction of their belongings. All of this misery and calamity is a product not having any plan for benefiting from hajj. Muslims don't have an appropriate plan for hajj and each country has a system of its own. Some countries don't even have a particular plan in this regard and they consider hajj a personal behavior in which the governments have no right to intervene, and this is when the very same governments interfere with the citizens' most personal affairs.

Planning and arranging for hajj is necessary and inevitable. This is how hajj can become properly beneficial; but if only the base and foundation of this programming is strong. To make this planning possible, a few things are required and below we are going to point out some of them:

Participation of All Scholars

Since hajj is a both devotional and political task, in addition to the politicians of the world of Islam, it is also necessary for the eminent scholars of the world of Islam from different Islamic faiths to participate in this planning. The scholars of different Islamic faiths can present their own religious views on how to perform hajj rituals with scientific and canonical reasoning and this way, they can introduce the view of their faith to the others, they can become aware of their own weaknesses, and they can help bring all faiths together and as a result, help resolving the disputes among Muslims. All the problems of the world of Islam originate from the disputes and disunity existing among them which descend from unawareness of the Islamic sects from each other's views. However, the enemies of Islam are interested in such disunities and disputes and they definitely don't like to see Muslims united. They even add fuel to their differences through some religious mercenaries. However, the main cause of Muslims disunity cannot be attributed to these mercenaries, but it actually is that very unawareness of the Islamic sects from each other's views. The unawareness of the religious leaders from the works of other faiths will provide the ground for them to easier accept the accusations attributed to those faiths, and this will increase animosities and hostilities. If religious leaders got together to plan for hajj rituals, then they

would have to listen to other religions leaders' opinions directly and this would provide them a chance to get to know each other and realize that most of their differences were nothing but propagandas and misunderstandings. The scholars' exchange of ideas and their cooperation in planning for hajj was of much importance to Imam Khomeini. This became even more important after the massacre of hajjis in Mecca which proved that the Saudis were incapable of managing hajj. Imam said in that regard:

“Either way, Ali-Saud is not qualified to run Ka'bah and hajj affairs and the scholars, Muslims and intellectuals must think of something.”¹

The bloody incident of hajj proved very well that leaving hajj affairs to a government is not right and it would be better that all the scholars, intellectuals and savants of the Muslim nations handle hajj affairs by selecting qualified hajj managers cooperatively.

Cooperation of All Governments

It is necessary for all of the Islamic nations, government leaders and presidents to seriously and effectively cooperate in organizing and managing hajj. Monopolization of hajj by one country or one government will cause the dissatisfaction of other Muslims and Islamic governments. Muslims across the

1. *Sahifeh-ye Imam*, vol. 20, p. 353.

world follow different faiths and preferences and the governments, in order to make themselves a foothold among their people, normally try to exhibit their people's preferred faith. This try will expose the other faiths' views to disfavor and sometimes anger, and the outcome will be disputes, disunity and disagreements among Muslims, loss of their powers and domination of foreigners over them; and that's something that the Islamic society is severely suffering from today. If Muslims make collective decisions about their mutual concerns and avoid individual and dictatorial ones, the outcome of their work will definitely be far better. One of these concerns is the way hajj rituals are managed. They are now managed solely by the Saudi government and since the religious preferences of Saudi government are seriously criticized by a large number of Muslims and very few independent religious scholars may agree with them, consequently hajj rituals are performed in such a way that most of Muslims are dissatisfied with. If we were to put hajj back in its right place and benefit appropriately from it, there would be no other way than letting every Muslim country take part in its management. Monopolizing hajj rituals will only make hajj ineffective. And that's what the aliens are interested in. Those countries who don't like to see Muslims gain power know well that if rather than only one government, all Muslims cooperated in managing hajj, then that would put an end to their influence on Muslims and their instrumental use of hajj against

them. The only way to justify the 1366 terrible and awful attack on *hojjaj*, particularly the Iranians, at the time of performing disavowal of polytheists, is that a group of people, in pursuing their foreign friends and supporters, were aware of the fact that if they wanted to have control over Muslims, they must continue their monopolization of hajj. Less likely a Muslim would find it justifiable that only one group of people monopolizes the management of hajj. The only reason Muslims do not object to this monopoly is because they're afraid of being deprived of hajj. In a world where making friends and building a team are important parts of politics, it is in Arabia's interest to form a strong Islamic front by involving every Islamic government in hajj affairs.

Establishing a Planning Organization

Once the Islamic countries' governments and scholars felt the need for the participation of all Muslims in managing hajj and agreed upon it, they must then form a global organization designed for only performing hajj rituals. In that organization, there'll be a representative from each government as well as each religious faith. These representatives will have different meetings, whether preplanned or not, throughout the year. In these meetings, besides making plans for the way that *tamattu'* and even *umrah* hajj must be performed, they will harmonize the positions that the Islamic governments and the region's

scholars will have to take up on the events and accidents that may confront Islam or Muslims. If the West has disrespected Muslims' sanctities with the excuse of freedom of speech during the recent years, that's because Muslims haven't had an official organization to take up a position in such incidents. If Muslims had such an organization and all the scholars of the world of Islam and the governments of the Islamic countries were loyal to it, could anyone in the world insult Muslims' beliefs? Would the Westerners ever think of insulting Islam and Muslims if they knew that the order of such organization for boycotting the Western goods would be executed by every Islamic government and nation without a question asked? The need of a global decision-making organization for hajj is very obvious and no one can doubt it, and if today, the Muslim nations don't say anything about it, is not because they don't feel the need, but it is because they're afraid of being deprived of hajj, as mentioned before. The decision the Saudi rulers made about the bloody hajj, was actually the Western powers' decision to create fear among the world's Muslims which they apparently did and thus they sent troops to many Islamic countries to destroy Muslims. The events taking place after the very ambiguous incident of September 11 showed the necessity of more unity among the Islamic countries. The Islamic governments and the world of Islam's scholars can bring about this unity and get the best results by taking advantage of hajj

and establishing a decision-making organization. Imam Khomeini believed that there should be such a plan and organization for the management of hajj. This can be clearly observed through his messages issued for hajj, in which, he called upon the world's Muslims, particularly the scholars, scientists and intellectuals to make good use of hajj.

Compiling a Bylaw

Obviously, formation of such organization for performing hajj rituals will tempt some governments and scholars of different faiths to want a bigger share in decision-makings and try to exercise influence and this will cause unreliability and dispersion. To prevent such unpleasant consequences, it is necessary for the governments' representatives and scholars to start compiling a bylaw in their first few meetings to set as their guideline. After reviewing exchanging ideas on it, this bylaw can be considered a standard for the activities of this organization and everybody must be loyal to the outcomes achieved based on this bylaw.

The Islamic Countries Pledge to Execute Resolutions

One problem of the world of Islam is that they are usually not familiar with team-work and are always more concerned about their own interests rather than the interests of the whole team. They usually sacrifice the teams' interests for the sake of their

own. Therefore, many of the collective decisions won't give the necessary results and the group will not gain anything. Sometimes this goes to an extent where some rulers of the Islamic countries, only for the sake of their own benefits, serve as the enemies' tool to save their interests and neutralize the other leaders' collective decisions. A clear example of such behaviors was the confrontation of the rulers of Hejaz with the pilgrims of the House of God in 1366, especially the Iranian hajjis. Another example of this was the role that the present rulers of Hejaz and Egypt played in the Zionists' massacre of Ghaza. On many occasions, the Islamic leaders of the world of Islam don't trust each other and are afraid that other leaders may turn against them and join the enemy in order to protect their own interests. This will tempt the Islamic leaders to unconsciously participate in an endless war of betrayal and dependency to the foreigners and victimize their own people.

The leaders of the Islamic countries could only get results from their collective resolutions if they were determined and carried out their resolutions without any fear or temptation from the Islam's enemies. If any leader of the world of Islam didn't carry out the collective resolutions because they were fearful of or tempted by the foreign powers or if they didn't execute them completely, they would practically turn into an obstacle in the way of fulfilling the collective resolutions and the outcomes would harm the entire world of Islam.

Section Nine

Emirs of Hajj

(Governments' Representatives)

Choosing an emir of hajj has long been discussed among Muslims. According to the history, the generous prophet of Islam (PBUH) was the first person who selected an emir of hajj. After conquering Mecca and winning the war of Hawazan, the generous prophet of Islam (PBUH) chose Atab Ibn-e Asad as the emir of Mecca. That year he performed hajj with people and was actually the first Islam's emir of hajj. However, according to history, the prophet of Islam selected the first emir of hajj in the ninth year; the year that Ali (PBUH) recited the verse Bara'ah.¹ That year, the prophet had chosen Abubakr to recite the verse Bara'ah and announce the disavowal, but he later sent Ali Ibn-e Abitalib (PBUH) after the caravans to announce the disavowal as the prophet's representative, because the prophet

1. Ibn-e Asir, *Al-kamel fi Tarikh*, vol. 2, p. 272.

(PBUH) had been ordered to either make this announcement himself or have someone of his own blood making it. Therefore, Abubakr remained as the emir of hajj that year, but Ali (PBUH) undertook the announcement of the disavowal by the order of the prophet (PBUH).¹

This gradually became a part of hajj culture and every year the caliphs and rulers selected some people as the emirs of hajj. These emirs were actually the ruler's official representatives and managed the entire hajj rituals. This opened many discussions in jurisprudence about the duties and authorities of emirs of hajj. Emirs of hajj are considered as history makers throughout the history. The safety of hajjis has always been the duty of emirs. Many times emirs of hajj had to put on a combat dress and defend caravans. Emirs of hajj had the responsibility to defend the caravan wholeheartedly. Carelessness and irresponsibility cost too much for the emirs of hajj. In some cases, history has reported some punishments assumed for those irresponsible emirs of charge. For example, in biography of Senjar Bin Abdullah Naseri Khalifi, a very wealthy and at the same time envious person, we read that he was the emir of hajj for Baghdad caravan in 589. On their way, a group of wild Arabs attacked their caravans. Senjar had an army of 500 soldiers accompanying them, but he surrendered to the Arab wanderers whose number was much lower, and gave in to their

1. Ibid., p. 291.

request of 50000 Dinars. He collected this amount from the people of the caravan and gave it to the head of the gang. On return, the caliph took 50000 Dinars from Senjar and reimbursed people. This way the emir of hajj realized that he had been sent on a mission to protect people and not to surrender to the thieves.¹

Such stories describe that how significant the position of emir of hajj had been for Muslims and rulers of the time. Emir of hajj had to defend the caravan any way possible and take the people to their destination safely. And this started many wars.

There have been many wars throughout history of Islam with the emir of hajj on one side and the thieves—or the emir of Mecca himself or another region's emir who had come to hajj that year—on the other side. In some cases, there were several emirs of hajj at the same time. These emirs were either commissioned by different powerful governments of the world of Islam, or the ruler or caliph of the time would assign an independent emir to each region, and sometimes conflicts would occur between these emirs. The title of emir of hajj was so important that many tried to earn it and this sometimes led to improper behaviors. But the emirs of hajj were mostly among the scientists and influential people who played a great role in the better performing of hajj. Some emirs of hajj did charitable deeds during their stay in Mecca or after the rituals, and left

1. Ibne Kasir, *Al-Bedayah wa al-Nehaya*, vol. 13, p. 79.

many traces behind themselves in Mecca and Medina. In any case, up until the Ottoman rule, while the world of Islam was still centralized, they always assigned an emir of hajj in order to have the rituals performed correctly and hajjis protected during hajj season. Although the central governments of then didn't usually have much power beyond the boundaries and the roads weren't safe and highway robbery and plundering caravans were among the important and money-making businesses, but the presence of emirs of hajj and their supervision led to proper performance of hajj rituals for many years.

This good, effective and useful tradition was forgotten after the disintegration of the Ottoman Empire, when the Westerners dominated over a large part of the world of Islam and broke it into small and weak countries. This forgetfulness may appear to be unimportant, but its destructive role will show itself when we see how the absence of a discipline and plan for hajj will practically take away the necessary benefits expected of this important ritual. When these rituals are performed without any plan and arrangements, they'll lose all their non-devotional effects and turn to mere devotional deeds, while social and political dimensions are parts of their nature, that's why unlike other worships that highly recommend isolation, seclusion, peace-seeking and avoiding fame and publicity, this worship recommends pursuing fame and publicity and public expressing of them. This worship, contrary to many others that are being

performed clandestinely, must be practiced publicly with the "takbirs" enunciated loudly. In this worship, being seen by others is not only unpleasant, but it is even praised. This major difference proves that this worship is a worship of social and political nature. Lack of emir of hajj in this worship is actually like taking its political and social nature away from it. The reason why Imam Khomeini revitalized this forgotten tradition after the Revolution is because of the role that emir of hajj played in the better performing of these rituals. Therefore, emir of hajj must be very knowledgeable and intelligent in order to be able to manage the major crises normally arisen during hajj season. Imam Khomeini was very particular about emirs of hajj and usually selected those who were adequately capable of managing crises and enjoyed fair amount of political knowledge. The reason why hajjis of the Islamic Republic of Iran are enjoying fairly good discipline during hajj season compare to the caravans sent by other Islamic and non-Islamic countries is partly because of the revival of this very fine tradition in hajj. Of course, we're not claiming that hajj is now being performed perfectly and pass judgment on the performance of Iranian dispatched emirs. Such claim will require random information about all hajjes performed after the Revolution and such information is not available to everybody, besides this is not the purpose of this book. We emphasized on this point to say that revitalization of the tradition of assigning

an emir to hajj by Imam Khomeini was very effectual on the performance of hajj and this should be considered as one of Imam Khomeini's major works on hajj.

The Responsibilities of Emirs of Hajj

In Islamic jurisprudence, whether Shiite or Sunnite, the responsibilities of emirs of hajj have been put to discussion. More by Sunnites than Shiites though. Of course, there is a good reason for that. Throughout the history, the Sunnites have always held the power and the Shiites have practically not been involved in managing the society. This is why the Shiites were less involved in the discussions and matters whose social and political aspects were stronger than their other aspects. As such was the issue of emirs of hajj that was only briefly and not widely exposed to discussion in Shiite. However, a number of religious discussions on duties and responsibilities of emirs of hajj have been made in Shiites religious books. Although some of these duties and responsibilities don't exist today, but the majority of them are still under discussions. For more information you can refer to comprehensive religious books.

Section Ten

The Clergy's Responsibilities in Hajj

Since hajj is a combination of both devotional and political acts, in order to familiarize people with hajj rituals and help them correctly perform them, some clerics have always been accompanying hajj caravans since a long time ago. After the victory of the Revolution, an organization called "Hajj and Pilgrimage Organization" was formed to systemize hajj affairs and it was from then on that dispatching clerics with caravans became more official. Imam Khomeini didn't forget to refer to this point in his messages and speeches and always made many recommendations about the clerics' duties. Here are some of them:

Teaching the Rites

One of Imam's characteristics was to not mix tasks together and forget a task for the sake of another one. Many people totally

forget a task simply after plunging into another one. Although the political dimensions of hajj were so important to Imam, now that the world of Islam is having difficulties and political matters have become significantly important, it was expected of him not to lay stress on matters like teaching the rites and thinking of them as something that others would do on a routine basis and needed not reminders; but he never forgot these matters and always emphasized on teaching hajj rites in his messages. This is one of them:

“The respected clergy, officials and heads of hajj caravans, considering the great responsibility they have shouldered of leading and guiding the honored pilgrims, and taking into account the exceptional conditions of the Islamic Republic of Iran- should employ all their ability and effort in ensuring a correct and disciplined performance of hajj. With patience and without any expectations, they should teach the honored and pilgrims the rituals and different issues of hajj, drawing up suitable plans and keeping in view the different backgrounds of persons, their education and level of literacy. They must not neglect the constructive role of hajj and the profound and lasting effect that it leaves on the lives of human beings, because in its spiritually charged atmosphere the heart becomes ready for the change and the acceptance of righteousness. Hence, a serious effort should be made to abstain from exercising personal judgments, particularly in the legal issues

and rituals of hajj. The legal issues of hajj must be explained with knowledge and certainty, and, God forbid, a wrong or incomplete explanation may invalidate a ritual performed, causing hardship and inconvenience to the honored pilgrims.”¹

To Imam Khomeini, considering the fact that he was a jurist and *mujtahid* before he was a politician, people's canonical affairs were prior to everything else. This is why nothing could distract his attention from the canonical rites and people's duties. In this message, he has delicately reminded some clerics of never feeling forced to incorrectly explain a matter in order to avoid leaving an illiterate impression of themselves on the people of caravan. Sometimes one's dignity or his fear of leaving a bad impression on people may force him to make something up, despite having any knowledge in that field, and consequently confuse hajjis. Imam, by saying that there are plenty of new things in hajj rituals, actually reminds the caravan's clerics that not knowing a matter doesn't imply their illiteracy, but it rather shows the newness of hajj affairs, therefore they should always refer to the religious resources and not only rely on their memory to explain matters.

Sometimes the explainer of religious matter may unconsciously leave out some parts because he is afraid of the listeners' reactions. Imam Khomeini reminds the caravan's cleric in his speeches that the spiritual atmosphere of hajj will

1. *Sahifeh-ye Imam*, vol. 20, p. 315.

prepare hajjis for easy accepting of the canonical rites. Therefore, the cleric of the caravan should not be afraid of explaining the canonical rites.

Imam Khomeini also recommends the caravan's cleric to be patient with explaining matters, because there are different individuals in caravans. Some people may have the necessary education to quickly understand the rites and some may be uneducated and it may take them longer to understand them and become tired of the explainer of the matter. The caravan's cleric must have enough patience to nicely explain hajj commands to everybody and do his duty correctly.

When explaining religious matters, this concern always exists that whether or not the religious rites have been correctly and precisely explained. Sometimes it may reach a point where the explainer becomes overcautious. That is a condition opposite of carelessness and could occur to individuals. Both of these conditions are dangerous and the person explaining canonical matters must avoid them both. Imam Khomeini was aware of this delicate point and therefore seriously recommended the caravan's cleric to not make the commands look difficult to people and bother the pilgrims:

“The clergymen, while giving a clear and precise explanation of the rites, should abstain from problem-mongering and over-cautiousness which may put pilgrims in a state of doubt and over caution, because obsession with doubts

about the programs, rites, worship, and prayers causes boredom and inattention to obligatory things.”¹

The point Imam has referred to in this short sentence, plays a very effective role in the pilgrims lives during their stay in Mecca. The caravans' clerics sometimes become skeptical and rigid. This may cause problems for the cleric merely because one end of these matters is related to the afterlife and people's canonical tasks. Especially that some works have been published by the jurists on the invalidity of some acts such as the *Tawaf-un-Nisa* prayer, which make things very hard and obstructive for the caravan's cleric. The caravan's cleric has learned from 'Amalieh Treaties' that this nullity will disallow the consecrated pilgrim to take of his pilgrim's garb and this means losing the permission to enjoy what he had been disallowed to enjoy as a result of having that garb on. This dilemma is so big that the caravan's clerics become skeptical and thus, transfer the same skepticism to hajjis while explaining the rite to them. One of hajjis' usual concerns is correcting their prayer's recitation in order to be able to accurately recite their *Tawaf-un-Nisa* prayer and face no consequences.

It seems that firstly, the jurists themselves are aware of the fact that Islam is a religion based on no hardship and difficulty with no intolerable tasks. In many cases such common intricacies are no different from imposing intolerable tasks.

1. Ibid.

However, intellectual preciseness and juristic discernments may not see it that way, but people's lives won't fit in the framework of intellectual preciseness and juristic discernments. Therefore, in such cases, the jurists had better take the Islam dominated spirit as a yardstick in their reasoning too, and remember the principle of religious simplicity and munificence, which forms the basis of religion according to some great people as Moghaddas Ardebili.

Secondly, the clerics of the caravans must remember that excessive rigidness and caution will sometimes give opposite results and hajji may forget whatever he has learned and, out of fear and anxiety, do some tasks incorrectly, where he would've probably done them correctly under normal conditions.

It has been quoted from Imam that too much obsession and caution will sometimes bore and tire the pilgrims. This is a very precise point. Hajji must be so happy and energized in order to be able to worship with love and affection. Happiness and joy in worships will enable the worshippers to make a better connection with God and do their intimate talks with Him more sincerity, love and affection. While he can never make a connection with the great and kind God when bored, tired and dull.

Preserving Islam's Prestige

In Imam's opinion, one of clerics' important duties in hajj rituals is preserving Islam's prestige. Many people participate in hajj

from various countries with different cultures, traditions and formalities. These people are more or less familiar with Iran, Shiism, the Islamic Revolution and Iran related affairs through the media. So, obviously they take hajj season as their best opportunity to evaluate what they've heard. Since clerics are strongly bonded with Shiism and the Islamic Revolution of Iran, and this bond has been prominently portrayed by the media, then Muslims of other countries will pay close attention to the clerics during hajj season in order to evaluate what they've heard. Imam was aware of this point and always explained it to the clerics in his speeches. During the first hajj after the Revolution, in his speech to the managers, clerics and pilgrims of the House of God, he discussed this issue in detail and said:

“The matter today is to overcome a major responsibility; the responsibility of Islam's prestige. If during the time of *taghut* a cleric did something, they would've said he's *taghuti*. But today they won't say he's *taghuti*, they'll say he's Islamic.

If God forbidden, in this pilgrimage to hajj and on these halting places you and all Muslims are standing on, your conditions do not differ from your conditions in the time of *taghut*, it will be reflected in the world that the name is Islamic Republic, but the reality is the regime of *taghut*. You may disgrace Islam; and you may God willing honor Islam.”¹

1. *Sahifeh-ye Imam*, vol. 10, p. 175.

Imam mentioned a very important point in this speech. He said that after the Islamic Revolution, since publicity against Iran and the Islamic Revolution had increased significantly, in addition to the western countries, those Islamic countries' rulers who were afraid of their people following Iran's Revolution looked for an excuse to attack Iran's Islamic Revolution and subsequently the origin of Islam. To these people, hajj was the best chance to raise an excuse on the behaviors and deeds of some of Iranian clerics—especially when they insisted on performing the rituals according to Shiism—and publicize against Islam, shiism and Islamic Iran among Muslims, even if it harmed the concept of Muslims' unity and solidarity. Imam recommended the clerics to always preserve the prestige and respectfulness of Islam as a base, and organize other affairs accordingly.

The issue of preserving Islam's prestige as the responsibility of the clerics at any place and any time, especially during hajj season, is an undeniable matter. This necessity will be better sensed with the continuity of the Islamic regime, which is accompanied with abundance of the challenges of the Islamic Republic on the political levels, which will naturally add to the animosity between the Islamic Iran and some other countries. Therefore, no assumption should be made that Imam's recommendation is subject to limitation. There're still many Muslims in the world watching the clerics' behaviors and acts,

in order to sit in judgment on Islam, shiism and the Islamic Revolution of Iran based on their performance. After that year, Imam advised the clerics, time after time, to preserve Islam's and the Islamic Revolution's prestige during hajj season, and these frequent advices indicate that preserving Islam's and the Revolution's prestige and credibility during hajj season had been very important to him.

Awakening and Informing Pilgrims

In Imam's opinion, another duty of the clerics in hajj is awakening hajjis. There's no doubt that many of hajjis are from remote towns and villages, and unaware of the problems and affairs of the world of Islam. Even those from the provinces' capitals are normally so involved in their daily lives that have no time for such affairs. Besides, these affairs normally don't concern them anyway. Therefore, when these people go to hajj, they cannot display a thought that strongly believes in a powerful bond between the devotional and socio-political aspects of hajj. Hajj season is a chance for these people to become acquainted with the non-devotional aspects of hajj. This is the clerics' duty to take advantage of the opportunity to familiarize them with different political and social matters related to hajj. Imam Khomeini advised Iranian and non-Iranian clerics to inform people of the problems of the world of Islam. He said:

“It is incumbent upon sympathizing Muslims, *ulema*, writers, scholars, artists, philosophers, researchers, theosophists and intellectuals who suffer from these issues and feel pity for Islam and Muslims belonging to any denomination and living in any place, to grid up their loins and enlighten Muslims. It is essential to prevent this enormous threat to Islam and Muslims.”¹

Perhaps, there has rarely been a message issued by Imam through which he hasn't emphatically advised the clerics and *ulema* of Islam to enlighten people.

It has been resolved in Iran that one or two clerics accompany every caravan dispatched to hajj and take charge of performing the rituals. This will obviously urge the authorities and managers of hajj to give their best efforts to choose those clerics with sufficient knowledge about the world's political affairs to accompany the caravans. Sometimes this important aspect gets ignored and only the devotional aspect of hajj is taken into consideration, so as a result, those clerics with no sufficient political knowledge will accompany the caravans and therefore, Imam's intention will not be realized.

In any case, informing hajjis of the political and social concerns in the world of Islam and explaining important affairs to Muslims is a significant and remarkable task entrusted to the caravan's clerics and ignoring such a task is never permissible.

1. *Sahifeh-ye Imam*, vol. 19, p. 19.

Section Eleven

Changes in Hajj After the Islamic Revolution of Iran

Changes in Hajj Literature

One of the significant changes in hajj was in the field of hajj literature. Imam entered and promoted some terms and expressions in the written and spoken literature of hajj that had not either existed before or had been completely forgotten.

One of the most important terms was the word "political-devotional." Up until then, this word had never been used or existed. The distinction between religion and politics never allowed anyone to have a mix picture of the devotional and political affairs. Not only such a combination wasn't imaginable by anyone, but they thought that their proximity would be corruptive to both of them. Politics had its own district and so did religion, especially in devotional affairs. And if a scholar ever happened to allow religion enters the district of politics, he

would never talk about their being interlaced and at the most he'd probably support no contradiction between them and in best condition he'd allow religious people to intervene in politics, provided that they kept a reasonable distance between the religious and political affairs. Imam who believed in combination of religion and politics and took into consideration some of the religion affairs within which, in addition to religious dimensions, some aspects of worldly and especially managerial affairs also existed, gradually realized the two-sidedness of a number of social affairs and initiated a religious literature and applied the term "devotional-political" to two specific Islamic worships, the Friday prayer and hajj. This term has no previous record in religious literature and is one of Imam Khomeini's innovations. It has a significant meaning which indicates a school in interpretation of religion. This fact that Islam, contrary to Christianity, is not an entirely otherworldly religion is not quite seriously opposed, and those who disagree with each other on this, they actually disagree on its amplitude and constriction, but they apparently agree its originality. Theoretically, this is not a matter of discussion, but what's really important about Imam's life is making this applicable to daily life. Imam expressively applied this view to all traditions, customs and devotional and non-devotional rituals and created terms for occasions like the Friday prayer and hajj, in order to become permanent in religious literature and play his role.

Another innovation of Imam was entering terms such as ‘Abrahamian and Muhammadan hajj’ in hajj literature. As we mentioned at the beginning of the discussion, the founder of performing hajj rituals as done today was Abraham (PBUH). According to Quran, Abraham is not only the founder of the monotheist religion in the Middle East, but also is the founder of hajj. He left this tradition as a memorial and the Arab community of those days knew this too. That's why in that polytheistic environment, you could still sometimes find people known as "*hanif*". These were people pursuing Abraham's religion and their behavioral instruction was based on the little concepts passed on to them verbally about Abraham's tradition by their predecessors. They were called *honafa*. Hajj is one of the traditions and customs of Abraham's religion that Islam accepted after correcting and cleaning it off of polytheistic additions. The Abrahamian hajj was a hajj in disagreement with the additions made by the class and tribal society, especially the Ghoraiish. It was an entirely monotheistic hajj completely free of apparent and hidden polytheisms. Imam Khomeini was interested in this characteristic of Abrahamic hajj and used the term ‘Abrahamian and Muhammadan hajj’ to clean hajj off of the additions made by ignorance or the rulers' swindles and return the real symbol of monotheism to hajj by using this term. ‘Abrahamian and Muhammadan hajj’ was a term that Imam Khomeini added to the literature of hajj. This is what

Imam Khomeini said about the characteristics of ‘Abrahamian and Muhammadan hajj’:

“This basically political congress which is convened at the invitation of Abraham and Mohammad (may God's peace be upon both of them and their progenies) and in which the people gather from every nook and corner of the world, is in the interests of mankind and the establishment of justice. It is in continuation of the idol breakings of Abraham and Mohammad and the *taghut*-breakings and pharaoh-dethronements of Musa (Moses). Which idol could surpass the Great Satan and the world-devouring idols and *taghuts* that call on all the downtrodden of the world to glorify and submit to them and regard all the liberal servants of God as their own slaves?

In the obligatory hajj which is response to God and migration toward God, the Exalted, by the blessings of Abraham and Mohammad, it is the station of "no" to all idols, taghuts and devils.”¹

This interpretation that ‘there’re still idols in the world so idol-breaking should continue on’ is something that Muslims had forgotten for centuries. This was perhaps why the rulers of Saudi and their affiliated religious scholars couldn't believe that the walk of disavowal of polytheists had to occur in this ritual. What Imam did was actually generalizing the meaning of idol and idolism. Long ago, Muslims believed that idols were only

1. *Sahifeh-ye Imam*, vol. 20, p. 84.

some sort of gods that the idolaters made out of stones and woods and worshipped. But in Imam's view, the issue was not the stones and woods, but it was the humility and prostration that people showed before God's creatures rather than God himself. Therefore, anywhere there is prostration, there is idolism as well. Imam believed that the bowing down of the world in general and the world of Islam—particularly the Islamic countries' leaders—before the Western powers especially America, was the proof of idolism. So he urged people to follow Abraham and Mohammad's path. He didn't think the work of those two new honorable was finished yet and believed that the idols themselves and the complications behind idolatry had only changed.

Another term Imam entered into hajj literature was the interpretation of "disavowal of polytheists". This interpretation had never existed in hajj literature in Farsi before Imam. The term "disavowal of polytheists" is the weighty interpretation of what Imam had picked from Ali Ibn-e Abitalib's recitation of chapter *Tawbah* during hajj season while representing the generous messenger in the ninth hegira year according to lunar calendar. This chapter was actually about Medina's official declaration of position for Mecca and the House of God as opposed that of the Ghoraish and other polytheists. The fact that someone didn't take this as an entirely historic and forgotten event and always emphasized on its being alive and current

throughout the history was a new and innovative thing. Taking this historic event and turning it to a slogan and a permanent terminology was one of Imam's talents and 'detachment' would be a prolific interpretation of it. Imam had exhibited such cleverness many times and this was one of them. Since the interpretation of disavowal of polytheists has originated from a historic event during the period of the prophet (PBUH) and Muslims of the Early Islamic Era and is supported by Quran, it can never be denied. Although, this interpretation is totally innovative, no one can take it as an 'innovation' because it's being strongly supported by the history and Quran. This is why the enemies tried their best to prove the discontinuousness of this command and say that the "disavowal of polytheists" is a historic matter and belongs to the past. And Imam insisted on this "disavowal of polytheists." He said:

"The cry of disavowal against polytheists is not restricted to a particular period. This is a permanent order that will last till the polytheists of Hejaz are overthrown. And the "uprising of mankind" is not time specific; it is an order for every time and place. Every year in this public assembly of men, it is among the important forms of worship till eternity."¹

Giving a historic look to disavowal of polytheists is actually discrediting this important Islamic order. If Muslims were supposed to take such Quranic orders historic and done with,

1. Ibid., p. 88.

then they should forget many of other Quranic commands and that way, nothing would be left of Islam. But Imam considers the disavowal of polytheists as an integral part of hajj and believes that hajj wouldn't be complete without it. He recommends the Saudi government, who'd been trying to take that out of hajj rituals, to stop their efforts, because hajj wouldn't be complete without disavowal of polytheists. In Farvardin 22, 1367 AHS he addressed the group of three, Mr. Karrubi, Imam's delegate in hajj affairs, Mr. Sayyed Muhammad Khatami, the then minister of Islamic culture and guidance and Mr. Muhammad Hussain Rezaie, the supervisor of hajj organization:

“The pilgrims will fulfill their duty to declare disavowal of polytheists, America and Israel. It is not possible for our pilgrims to go for hajj but not participate in demonstrations against the world arrogance. Declaring disavowal of polytheists is among the political aspect of hajj, without which our hajj is no hajj at all. The Saudi family should know that if they act otherwise, they have stood against Muslims of the world; if they act correctly, it is to their own benefit.”¹

Importing this interpretation into hajj literature is one of Imam's most important initiatives. Today, this ritual may not be performed as extensive as it did the years prior to the bloody hajj due to the heavy pressure exerted by the world's arrogance

1. Ibid., vol. 21, p. 20.

and the great fear of Saudi leaders, but this won't lessen the importance of this interpretation's entrance into hajj literature. What's important here is that this interpretation has well been matched with hajj rituals and everyone knows that this is a part of hajj rituals which is not being performed properly due to certain political circumstances. But it will be seriously considered again once the grounds are available. Another term Imam entered into hajj literature was "Ka'bah, the House of people." The connection between the House of God and the House of people, although mentioned in Quran, had been erased from people's minds for centuries. This connection was sometimes seen only among Gnostic poets, but even they meant something else by it. But Imam Khomeini didn't limit this connection within its Gnostic boundaries and took it to the economic and political districts. Imam believed that Quran's interpretation of "rise for people" meant Muslims attention to hajj and the philosophy behind these rituals and the correct performing of them would lead to strengthening of man's life and people's enjoyment of protection, comfort, independence and liberty. This is what Imam said about the House of God's belonging to public:

"Baytullah al-Haram is the first house erected for people. No personality, no regime and no tribe can claim to have right of way in it. The Bedouin, the desert dwellers, homeless people and devotees praying in seclusion at the Ka'bah, city dwellers

and statesmen are equal in it. This holey place has been set up for people, for movement of the people for popular interests.”¹

Change in the Meaning of Hajj

Since the Revolution, hajj has been performed very differently from the past. Up until the Revolution, hajj wasn't purposeful. Hajjis were not aware of its political range of meanings. They perceived it as only a devotional task and never looked at it in a non-devotional way. Prior to the Revolution, Iranian hajjis, as well as other parts of the world's people, were unaware of Islam's non-devotional principles and politico-social commands including hajj. This was due to the influence that the propaganda for isolating Islam had been having on Muslims. This current, being fed by the colonists of the second half of the nineteenth and twentieth century, and consisting of soldiers that were among the welfare-seeking people of the Islamic societies, had a deep influence on Muslims; to an extent where neutralizing it might be very difficult and probably sometimes almost impossible. The strugglers may be accused of impiety in some divisions. The bitter story of the bloody hajj in 1366 and the propaganda of some Islamic countries' media or the silence of some governments and Islamic states' *ulema* were to a point due to this very viewpoint. Although some countries took side with them for the sake of their interests and political ties with

1. *Sahifeh-ye Imam*, vol. 19, p. 21.

the Saudi government, but this should not be forgotten that the issue of disavowal of polytheists during hajj season is not understandable for some governments and *ulema*. Under the influence of extensive propaganda and lengthy instructions, they had forgotten the entire history of hajj during the Islamic and even the Ommavid and Abbasid period, and couldn't really accept an issue like disavowal of polytheists in hajj. A number of them believed that disavowal of polytheists was a political issue and politics and religion didn't get along together well. Although the generous prophet (PBUH) used to make his important political decisions during hajj season and disavowal of polytheists was announced during hajj season, and Quran has clearly specified this, but the extensiveness of the propagandas of the isolating current among Muslims had distanced many Muslims, particularly religion *ulema* from Quran's instructions and never gave them a chance to refer to Quran and become aware of its commands. The Islamic Revolution of Iran was actually some kind of revolutionizing and reviewing the principle and instructions among Muslims in every aspect of Islamic instructions (*ma'aref*) including hajj. After Iran's Islamic Revolution, not only Muslims of Iran, but all Muslims somehow revised their knowledge about hajj. Those who were not very interested in bringing back life and political culture into hajj, tried to find their reasons and those who believed that hajj needed to be revised and reconstructed, tucked up their

sleeve to do so. Although these two efforts were opposite of each other, but they were indeed necessary to clarify the aspects of hajj and were big help in recognizing it.

Changes in Performing Hajj Rituals

One of the major differences between the hajj after and before the Revolution is in the way this political-devotional act is performed. Before the Revolution, people went to Arabia to perform hajj without any proper discipline. The government usually didn't feel responsible for this journey and treated it like any other trip. Caravans did the enrolments themselves and caravan managers helped their members of caravans as much as their honesty and commitments permitted. Caravan managers only had a personal commitment as to whether or not their hajj rituals were being performed correctly. Therefore, if the caravan manager feared God and believed that God was observing his deeds and behaviors, he'd then care about correct performance of his caravan members but if he didn't have such a fear and took this trip just as any other trip to earn money, then hajjis' rituals would have problems. Not to forget that there aren't many people familiar with correct performance of hajj rituals and most people need guidance. Besides, most caravan managers used to have a business look at hajj. This is why when people wanted to go to hajj; they themselves tried to learn the instructions and the government or caravan managers never

cared. After the Revolution, the regime has become responsible for people's hajj rituals and obligated itself to a correct hajj performance for people. Having a jurisprudent (*faqih*) at the top of the regime rendered such a necessity. This was why after the Revolution, an organization was established to carry on these rituals and handle hajj affairs. This organization was significantly helpful in correct performance of hajj. Besides, they also provided appropriate services and facilitated this journey. These efforts are what make the difference between the years before and after the Revolution. But this shouldn't be forgotten that every organization has negative and unwanted consequences alongside with positive ones. Establishing an organization for hajj is worthy of appreciation considering its assisting of people in performing hajj. But the negative effects of such organizations must not be forgotten. Governmental organizations normally become bureaucratic and gradually do less work and waste more time. As the organization expands, unnecessary and useless works will kick in and luxury items and squandering will imposed themselves on it like an octopus. Since in organizations, the budgets and expenses come from different channels, the logical proportion between the expenses verses the work done will no longer make sense and the organization will turn to a budget gobbling place. Evidently, if such conditions occurred in an organization whose intention were correct performance of hajj, then some kind of pessimism

and ultimately skepticism of needing such a budget will develop among the providers. The expansion that Hajj and Pilgrimage Organization is experiencing today and the dispatching of so many persons holding unnecessary titles to hajj is an inappropriate sign of the abovementioned disaster. Separating such an organization from the body of government and handing it to people and keeping the government's control over it and keeping ulema's control over the section related to them would seem to be a great help in correct management of hajj and financial sources.

Section Twelve

Imam's Dreams of Hajj

Imam Khomeini had high hopes for hajj. To him, hajj ritual was an opportunity for Muslims, particularly the scientists, to bring Islam and its great instructions back to their lives by cooperating and collaborating with each other. In Imam's view, Muslims have seriously distanced themselves from Islam's real instructions in their daily lives. Many of Islam's instructions have been forgotten and Islam has actually turned upside down in Muslims' lives. This is why gatherings like hajj must be appreciated in order to introduce the original and pure Islam to them. Imam dreamed of turning hajj to a tribune for delivering the God's messenger's cry to all Muslims and non-Muslims. These words are from Imam:

“In sum, all Muslims should endeavor to revive hajj and the Holy Quran and let these two return to the scene of their lives. By presenting the real and authentic commentaries on the

philosophy of hajj, the devoted researchers should throw to the sea all the twists and turns of the court—*ulema's* superstitions.”¹

Imam wished for hajj to play a role in all aspects of Muslims’ lives and leave no part of their lives uninfluenced. In this view, hajj is not about hajji himself, but it is about the entire great community of Islam. Imam believed that not only Quran but also hajj had been distanced from their philosophy of existence and they must someday return to it. If we want to get a closer picture of imam's wishes and hopes about hajj, we must reflect on these words of his more carefully:

“Hajj is meant for seeking nearness to God and man's connection to the Owner of the House—i.e., God, the Almighty. Hajj is not mere movements, acts and utterances; man cannot approach God through hollow speech, utterance and act. Hajj is the center of all the knowledge on God, from which the essence of the policy of Islam in all aspects of life must be sought. Hajj is the messenger, creation and formation of a society far from material and spiritual vices. Hajj is the manifestation and resource of all the loving scenes of life of the perfect man and society in the world, and the rituals of hajj are the rituals of life. While the society of the Islamic *ummah*, regardless of race and nationality, should be Abrahamic in order to be enlisted in the army of the *ummah* of Muhammad (PBUH), be in unison and be a single hand, hajj is the organization, training in

1. *Sahifeh-ye Imam*, vol. 21, p. 74.

monotheistic life. Hajj is the scene of showing as well as the mirror of assessing the material and moral talents and capabilities of Muslims. Hajj is similar to the Quran from which everybody will benefit.”¹

If we want to make a list of Imam's wishes, we can refer to the following topics:

Liberating Accumulated Energy of Muslims

Imam wished to free the condensed power of Muslims by way of hajj. He said:

“By declaring immunity against the polytheists we decide for the liberation of the accumulated energy of the Muslim world. By the help of God Almighty and through the hands of the children of Quran, one day this task would be realized. God willing, one day all Muslims and those who are suffering would shout against the oppressor in the world, proving that the superpowers, their servants and mercenaries are among the most despised beings in the world.”²

Imam wished for Muslims to appear as the third great power in the world and hoped that hajj would make this happen. This was why he blamed the unaware, the biased analyst and the mercenaries for this thought that:

“What has hajj got to do with Muslims showing off as the

1. Ibid.

2. *Sahifhe-ye Imam*, vol. 21, p. 76.

third great force and power in the world?”¹

Achieving this goal was only possible by liberating the accumulated power of Muslims and Imam always wished that someday hajj would make this happen. Considering its structure, hajj is capable of making this happen. Because according to the canon, any Muslim who can afford it, must pilgrimage to the House of God at least once in his life and more than once if wealthy enough. This hajj is aside from the *Umrah* which is performed by Muslims during the year. This means there are always a number of Muslims present at this place. If hajj were being performed like it should have and Muslims evaluated their own abilities and disabilities and analyzed the ways they could eliminate their disabilities and enjoy the thoughts and the material and spiritual assistance of one another, achieving this dream and wish would have been very simple and easy.

The most important step in reaching any goal is awareness, wakefulness and having confidence in achieving that goal. If a society passes through this step successfully, the next steps won't be so hard. The hardest step is actually having faith in abilities. Imam Khomeini always tried to create this faith and hope among the Muslims and the leaders of Islamic countries with his messages and speeches. When Imam Khomeini addresses the king of Arabia and says: “Needing AWACS

1. Ibid., p. 73.

(aircraft)...” he is actually trying to create this very faith and ability among the leaders of Islamic countries.

Although we can say Imam couldn't make the Islamic countries' leaders realize their own abilities and a large number of them still live in servitude and devotion, but he did give this faith to those nations directly or indirectly under oppression, like the Palestinians. This experience and small example alone shows that Imam was right. Sooner or later this dream will come true and hajj and its rituals will increase the awareness needed for liberating the accumulated power of the world of Islam.

Reviving the Real Hajj among Muslims

Imam Khomeini strongly believed that hajj ritual performed by Muslims was free of its real contents and that it didn't pay much attention to the philosophy of “*tashri'a*” and Muslims didn't benefit from it as expected. Therefore, hajj played no significant role in their lives and was only performed as an ordinary ritual.

Imam always hoped and wished for Muslims to someday realize hajj values and perform a hajj that the generous messenger (PBUH) and Abraham khalil al-Rahman expected of us. Imam referred to this dream and wish of his in his *Eid-e-Ghorban* message to Muslims in 1361 Hegira according to solar calendar. That year was a bad year for Imam Khomeini because

Israeli regime invaded Lebanon and the Islamic countries just stood watching doing nothing. Imam was extremely upset over this. In this message, after a short felicitation on the occasion of *Eid-e-Ghorban*, Imam immediately mentions that instead of felicitation we must offer our condolence to Muslims for this great tragedy. But it was under such circumstances that Imam revealed his dream about hajj:

“I hope that the dear pilgrims, May God assist them, take care of themselves and their friends lest this great divine act of worship be tainted by sin and wrong act. In divine places and sacred precincts in the blessed House of God, the performance of the rituals in the sacred presence of the Great God releases the heart of dear pilgrims from all bonds except God. Empty your heart of everything other than the friend, adorning the ritual of hajj and spiritual journey with rays of the divine manifestations. Return to your country with a light heart relieved of the bonds of nature and egoism and filled with the knowledge of the beloved. Bring with yourself eternal spiritual souvenir of friend rather than perishable material gifts. Join your martyrdom-loving friends here with a handful of human and Islamic values for which the grand prophets from Abraham, the friend of God to Muhammad, the beloved one of God were delegated.”¹

The dream of reviving real hajj among Muslims was one of

1. Ibid., vol. 16, p. 439.

Imam Khomeini's main wishes. A dream he never forgot and always brought up in his speeches, messages and notes. Imam believed that Muslims could someday perform real hajj and return to Abrahamian and Muhammadan hajj and once they restored this hajj, no power would be able to defeat them and they wouldn't have to be humiliated by big powers. Imam regarded the values of Abrahamian and Muhammadan hajj as sources of escaping from the carnal soul and believed that the most essential way of independence from the West and the East was to get rid of the carnal soul. He wrote:

“These values and incentives release man from the bondage of the carnal soul and dependence on the West and East and help us sit under the blessed tree of neither East nor West. If Muslims of the world come to realize the incentive of the prophets, culminating in the prophet of Islam, Satan and his hordes would never be able to enslave them. The teachings of prophets have been summarized in the last revealed scripture, the Holy Quran, the book of guidance and instruction to elevate man to the brilliant heart of the Seal of prophets (PBUH) from the source of light, ‘Allah is the light of the heavens and the earth’ to liberate the hearts of human beings from the evils of darkness and light, filling the world with light. If people joint the light, they will never submit to Satan and evils, nor will they accept the brand of disgrace and abjectness on the forehead for

a few days of illusionary seat of power.”¹

Here, Imam refers to a delicate point. He considers illusionary positions as elements of humiliation and degradation of the leaders of Islamic countries before the West and East. As long as they live with these illusionary positions, they'll have no choice but being humiliated and degraded before the desires of the enemies of Islam and Muslims. To come out of this situation, such people must first get rid of this illusion. Once they realized these positions are imaginary and temporary, they will never give way to any humiliation and degradation and surrender to the desires of the West and East and they will reach for the olive tree standing for man's independence and self-confidence. Freeing from this illusion needs self-construction and reaching the point that everything in this world is subject to vanishing and one may believe this when he experiences this freedom in a smaller size, and hajj is indeed that smaller size experience. The secret to how Imam connected hajj with the independence of the world of Islam is hidden in this fact. Imam actually loved to show the individuals and leaders the ways of freeing themselves from these illusionary positions by explaining to them the real theosophical and spiritual hajj, and as eventually directing all Muslims to liberty and independence.

1. Ibid.

Forming a Joint Islamic Army Force

One of Imam Khomeini's important dreams regarding hajj was to form a powerful army, by using hajj ritual and Muslims' congregation in Mecca and Medina, to enable Muslims to resisting against the West and East. Back then, two powers of the West and East controlled the entire world and each dominated over some parts of it and each country including the Islamic ones had to wave the flag for one of the two in order to survive. Imam wished that Muslims would take advantage of this gathering of theirs to establish a joint army force, so they could free themselves from these compelling circumstances. In 1362 AHS, in a message to Muslims, he wrote:

“If the unity among Muslims and Governments of Islamic countries demanded by God Almighty and His honorable prophet is attained, the governments of Islamic countries can, with the support of their nations, form a joint-defense reserve army of over 100 million trained people, and a conscript army of tens of millions of troops, and comprise the biggest power in the world.”¹

If Muslims made good use of hajj and discovered the power existed in this devotional-political ritual, Imam's dream would easily come true. The secret to this matter is the correct understanding of and the power hidden in this ritual.

1. *Sahifeh-ye Imam*, vol. 18, p. 82.

Section Thirteen

Analysis of the Contents of Imam's Messages Regarding Hajj

As mentioned before, one of Imam's initiatives regarding hajj was issuing messages to pilgrims and some years, to the occasion of *Eid-e-Ghorban*. These messages are important and worthy to scrutinize. However, the most important discussion here is to do a contextual analysis of these messages in order to draw out Imam's main concerns about hajj. Studying and reviewing these messages will highlight for the reader those issues that Imam has emphasized on in all or at least most of his messages regarding hajj. These repetitions and emphasizes will clearly show Imam's viewpoints, so one can discover Imam's concerns, hopes, satisfactions and dissatisfactions about hajj. The first message Imam issued about hajj was when he was still in Najaf and Iran was under the previous rule. The Islamic movement was far from victory and the 1357 Revolution hadn't

started yet. Imam had sent this message to hajjis from Najaf in Bahman 1349 AHS. He had brought up a few issues in this message. These issues were somehow referred to in all of Imam's subsequent messages. One of them was the need for a consultation among Islam's *ulema* to find solutions for solving Muslims problems worldwide and free them from the yoke of the exploiters and colonists of the West and East; and listen to the grievances of other Muslims and become aware of each other's conditions. He stated in this message:

“You should bear in mind that this huge gathering, which takes place annually here at this sacred land at the command of God, the Exalted, obliges you, Muslim nations, to struggle for the realization of the sacred goals of Islam and the sublime objectives of the pure *shari'ah* along the path of advancement and exaltation of Muslims, and the unity and solidarity of the Islamic society. In the way toward independence and uprooting the cancer of imperialism, you must be in unison and concordant in view. Listen to the sufferings of the Muslim nations from the tongues of the people of each country and in solving their problems, do not spare any kind of actions.”¹

Imam emphasizes as he continues that *ulema* and scientists must consult on this issue with each other and execute the results as soon as they get back to their countries. Another issue raised in this first and all the subsequent messages of Imam that

1. *Sahifeh-ye Imam*, vol. 2, p. 332.

had never been neglected, was the issue of Palestine. Imam cared very much about Palestine and never tolerated the Zionism's keeping control over it and used any opportunity to urge Muslims on helping to liberate Palestine. Hajj season was the best time for Imam to attract Muslims' attention toward Palestine's destiny. That's why none of Imam's messages, whether during hajj season or any other occasion lacked this issue.

Another issue that was probably the essence of all Imams' message about hajj and appeared in every one of his messages, from the first to the last, was the issue of avoiding disunity and division among themselves. Imam seriously believed in two *tawhoods*: the word *tawhood* and *tawhood* in word. The word *tawhood* means believing in 'oneness' and 'monotheism,' and *tawhood* in word defines "unity" in Islamic community. These two *tawhoods* are in fact the two columns of the Islamic community and have always been highly regarded by the generous prophet, the innocent Imams (PBU Them) and the informed and religious *ulema*. Although Ali Ibn-e Abitalib (PBUH), believed he had every right to become caliph, but only for these two important Islamic columns he easily gave up his right and spent 25 of his best years at home, but instead saved these two important Islamic columns. He himself says in this regard:

"I gave that (caliphate) up and renounced it. I pondered,

should I grasp at it shakily or await an ambiguous darkness that makes the youth old and the adult worn-out, while the believer counts days to see his God. I decided that patience was better than the other two. So I tolerated while I suffered a thorn in the eye and a bone in the throat.”¹

Imam Khomeini was well aware of the significance of these two columns and mentioned them in many occasions, such as messages to hajjis.

Imam always gave a report on Iran and Iranian Muslims to hajjis in all of his messages. He did this because he believed that in this great congregation, Muslims should inform other Muslims of what's going on in their countries.

In his first messages prior to the Revolution he delivered detailed reports to Muslims concerning what Iranians were going through under the previous dependent regime. The contents of these reports changed proportional to what may have been the most important issue of the time, in the subsequent messages.

Imam's second message was delivered to the pilgrims in the thick of the Revolution, when he was still living in France. This was Imam's shortest message. In this message, he first explains one of the most important philosophies of hajj to Muslims. This is how:

“Look after the social and political affairs of Islamic

1. *Nahj al-Balagha*, third sermon: Shaqshaqiyah.

countries, become acquainted with the concerns of your brothers in faith, and try to eliminate them due to your Islamic and divine obligation. Looking after the affairs of Muslims is one of the important obligations in Islam.”¹

Then he delivers reports on the hard and painful conditions Iran was going through in those days.

The following year, when the Revolution had gained victory and the country had fallen in the hands of Muslim and revolutionary forces, Imam appointed an official delegate to supervise the performance of hajj ritual. That year, he appointed Mr. Mohei al-Din Anvari and Sheikh Fazlollah Mahallati as supervisors of *hojjaj-e Beitollah ul-Haram*. He gave his most attention to the issue of hajj that year. In addition to an important message about hajj, he issued an order to those two honorable containing so many recommendations that could be considered a separate message. In addition to emphasizing on the issue of unity and mutual understanding among Muslims, which he recognized as the philosophy of hajj in this order, he put stress on the necessity of using this opportunity to explain and clarify the Islamic Republic, which was not known to many people in the world. The next most important point is attracting people to the subjects and behaviors appearing unimportant but being actually very important. In this order Imam reminds the Iranian brothers and the Shiites of other countries of avoiding

1. *Sahifeh-ye Imam*, vol. 4, p. 44.

any unwise behavior that may lead into disunity and separation among Muslims. He emphatically asks pilgrims to participate in the congregation prayers of the brothers of the Sunni faith; to avoid performing separate prayers in hotels and residences; to seriously refrain from falling on the tombs and doing what he believed was against the canon; to acknowledge the orders of Sunni brother judges in *wuqufayn* and perform circumambulations the way it is common there; and to avoid behaving ignorantly.

Giving such reminders to his first delegate in hajj affairs is indicative of Imam's seriousness in making the issue of Muslims' unity one of his intentions. He was trying to pursue this through hajj which is the biggest Muslims' everlasting congress. There's no doubt that the most practical method of bringing unity-which is one of the most important and essential necessities of the world's Muslims-among Muslims, is their agreeing on reduction of behavioral differences perceived from the canon. The orders and commands produced by the canon are of *ijtihadi* kind and the jurists of two faiths will reach them based on the references available to them and the method they deduct commands. It is obvious that not all of these perceptions can be considered as Islam's real commands. The reason to it is this very misconception. There's no question that in each case there's not but one Islam's command. The reason to the multiplicity of these generated commands is misconceptions or

the resources available to them. Although all these conceptions are final to the masses and every person must follow his own *mujtahid* (clergyman), but it is obvious that a number of these inferences are incorrect, so we shouldn't fear that in order to keep unity among Muslims we must back up from some of our concepts, because if we do so, two things might happen; we have either withdrawn from a command that is really a command of Islam and has been correctly inferred which in that case, according to the '*aham va muhem*' (levels of significance according to priority) chapter, we have withdrawn from a command that is *muhem* for the sake of keeping unity and strength among Muslims that is *aham* and this alone is a good enough answer. Or the command isn't correct which in that case a wrong *ijtihad* and a misconception has been put aside and there's nothing wrong with that.

In any case, the issue of unity among Muslims has been so important to Imam that from the beginning of organizing hajj ritual and appointing hajj delegates, he puts some of the *ijtihadi* (Islamic jurisprudential) commands aside and recommends Iranians and the worlds' Shiites to stop those emotional behaviors that have turned into religious traditions among them.

What's interesting is that the issue of unity among Muslims is an issue never ignored in any of Imam's messages or speeches whether related or nonrelated to hajj. In the first year of the victory of Iran's Islamic Republic, Imam has issued two other

messages regarding hajj in addition to the order in which he has raised the aforementioned matters. One of these messages was delivered on Zilgha'deh 7th, almost a month before hajj season started and the other one was delivered on Zilhajjeh 3rd of the same year, and these were besides the speech he delivered to hajj authorities which we are going to analyze its contents later on.

That year, Imam seriously brings up the issue of unity in his first message and writes:

“O, World Muslims and followers of the monotheistic ideology! Difference and disharmony is the cause of all problems with which Islamic countries wrestle. The secret of victory lies in unity of expression and harmony. God the Exalted says, ‘and hold fast, all together, by the Rope which Allah (stretched out for you), and be not divided among yourselves’. ‘Hold fast by the rope’ is a call for harmony among all Muslims. Every Muslim should avoid dispersion and grouping for the sake of Islam. Dispersion is the root of all misery and backwardness. I implore God to grant dignity to Islam and unity of expression to Muslims of the world.”¹

In this message, he talks about the great blessing of hajj which easily paves the path to a magnificent togetherness of Muslims; and expresses his regrets about Muslims not appreciating such a blessing. He wants the clerics, intellectuals and

1. Ibid., vol. 10, p. 113.

committed pilgrims to take advantage of this great and unique congress to exchange ideas and expects from all Muslims and hajjis to realize other Muslims' calamities and find solutions to them. He is afflicted and surprised with Palestine and other Islamic and particularly African countries, burning in the fire of insurgencies and plundering and urges Muslims on making use of their abilities and correct understanding of hajj philosophy to bring back honor and glory to the world of Islam.

In his second message of that year regarding *Arafah*, Imam expresses his astonishment with the fact that why Muslims of the Early Islamic Era defeated great powers with such little numbers, and established an Islamic- humanistic nation, but Muslims of today, whose number exceeds one billion, and enjoy important resources, are so weak and powerless before the enemy. Imam had rightfully realized the cause of this and hoped to convey his understandings and realizations to all Muslims and enlighten them. Therefore, in the same message, he raises this question for all Muslims that; did you know that all of your miseries come from disunity and dispute among your leaders and consequently yourselves? Then he urges them to rise and hold the generous Quran in their hand and submit to God's command in order to return glory and magnificence to dear Islam. Let's listen to one of God's sermons; where He commands:

“Say: I do admonish you on one point: that ye do standup

before Allah—it may be in pairs, or (it may be) singly—All rise and rise for God.”¹

Imam has put encouragement, awareness and yearning for victory all together in this message and urged the world's Muslims on taking advantage of hajj in order to gain happiness and Islamic honor and delivered the good news of triumph and victory to them.

In the following year, internal disputes arouse among the time president, Abulhassan Banisadr and other authorities of the Islamic Republic including the time prime minister, martyr Rajaie. These disputes on the one side and the efforts made by America and some other regional governments to start widespread disputes among Shiites and Sunnis in order to harm the Islamic Republic of Iran on the other side, raises another issue besides the previous ones in Imam Khomeini's messages regarding hajj. On the other hand, the issue of unity among Muslims and refraining from dispersion and separation becomes more highlighted in these messages. Imam warns the pilgrims of the House of God several times in this message and his first warning is the reflection of the issue just mentioned. He says:

“Fearing that Iran's Islamic Revolution might spread to all other countries, Islamic and non-Islamic, and thereby cut off its evil links to the countries it dominates, the Great Satan, while not having gained from its economic embargo and armed

1. Surat Saba': 46.

invasion of Iran, has resorted to another ruse so as to discredit our Islamic Revolution in the eyes of the world's Muslims and to pit them against one another so that it can continue its oppression and plunder of the Muslim countries. And the ruse is that while Iran is trying relentlessly to foster unity of expression among all the world's Muslims and make them adhere to the great religion of Islam and to monotheism, one of America's wicked pawns, who was a friend of the defunct, non-existent Shah, has been ordered to get a decree from the Sunni muftis and jurisprudents to the effect that the dear Iranians are infidel. Some of these pawns have stated that the Islam professed by the Iranians is not the Islam that they believe in. yes; Iran's Islam is not the same as that of these people who support America's pawns such as Sadat and Begin and, contrary to God's command, extend the hand of friendship to Islam's enemies, and also spare no effort nor refrain from calumny in sowing discord among Muslims.”¹

In that period, the Islamic Republic had gained a lot of credits and attractions among the world's Muslims and this bothered the big powers very much. In those days, the former regime of Russia that used to be called the Soviet Unions, a regime based on the thoughts of Marx, had become stuck in Afghanistan. On the other side, the power of America, which had the Islamic countries, particularly the Persian Gulf region

1. *Sahifeh-ye Imam*, vol. 13, p. 180.

under its influence, felt strongly defeated after the victory of the Islamic Republic of Iran and their debility in saving Pahlavi's Regime, one of their closest friends in the region. So they were afraid of losing their credibility as the protector of the Islamic affiliate governments and had no other choice but draw a scary and threatening impression of Iran for those countries. This helped America harmonize the Islamic countries in an effort to demolish the Islamic Republic of Iran. In this process, those governments who had previously announced their readiness to closely cooperate with America in other operations, such as the then Egyptian government, were more efficient to them than the others. The Egyptian government was more suitable for this purpose in two aspects. Firstly, they had practically prevailed upon the indecency of cooperating with the Islam's enemies by signing a peace treaty with Israel, and secondly, one of the Sunnis' important Islamic theological centers was located in Cairo and according to their existing common law, the ruler of the time had the authority of it. This law provided this opportunity for the then ruler of Egypt to urge some of the Sunni *ulema* on issuing fatwa against Shiites. This would canonize the fight against Iran and justify the Iraqi invasion of Iran and the cooperation of a number of other Muslim countries with America on economic sanction against Iran as it would lessen its indecency among Muslims. Imam had to somehow find a way to stop this struggle of the enemies of Islam and the

Islamic Republic of Iran. Since during hajj season Muslims weren't exposed to their government's propagandas, so Imam benefitted from that and issued his valuable message in which he informed Muslims of this conspiracy.

Another point that was significantly highlighted in that period of the world of Islam was the rise of nationalism among Muslims. The deepening of nationalistic differences alongside with the rise of religious disputes was going to turn to a major obstacle blocking the influence and strong attraction of the Islamic Republic of Iran. Muslims are consisted of different nationalities and the existence of disputes or at least various preferences among different nationalities is totally natural. But one strong common factor called religion can overcome their disputes and put them all under one flag. The big powers and their regional agents were aware and obviously afraid of this fact. So, in order to keep their authority and influence, they had no choice but drawing a picture of deeper and more widespread disputes among Muslims and constantly emphasizing on them. Putting stress on Arabian race and introducing Shiism as an Iranian faith was what the Arab and western media and the Arab leaders were doing to meet that purpose. During that year that can carry the title of "the peak of the big powers' plans and efforts to stroke Iran's Revolution," the efforts increased and thus, Imam took advantage of hajj ritual and warned Muslims of this matter in order to block this process.

As mentioned before, this message was very different from Imam's other messages due to that year's current circumstances of Iran. In article 5 of this message, Imam explains the management capacities of Islam. In that time that two years had passed the Revolution and in addition to domestic confrontations with political groups and currents, Iran was under severe economic sanctions, an intense and widespread war was imposed on the newly come out of revolution country of Iran. They did all of this only to prove to the world of Islam that Islam is incapable of management in this world, and now Iran is in the state of downfall and destruction due to this experience of theirs. This propaganda was widely broadcast by foreign media in the year of issuing the message and Imam was well aware that the purpose of this propaganda was to disappoint the world's Muslims and as a result, restrain them from following the Islamic Republic of Iran. Therefore, Imam takes this hajj opportunity for granted and in a message, reports the ability of Iran to confront conspiracies, so they won't lose hopes.

In this message, he introduces the real enemy of the world's nations, particularly the Muslim nation, on the one hand, and reminds Muslims of the roughness of the path Iran has taken, on the other hand. Therefore, Muslims must go through this path and at the same time, be aware that they'll be facing much hardship and difficulties as they proceed, but the benefits

resulted will be worthwhile. Imam specifies in this message:

“We are ready to die. We have promised God to follow the example of our Imam, the Doyen of Martyrs. You Muslims, who are sitting by God's house in supplication, pray for those who have stood up against America and the other superpowers. You should know that we have no reason to fight Iraq that the Iraqi people support our revolution. We are, however, fighting America.”¹

The year 1360 AHS was an exceptional year in Iran. In that year, some sort of civil war had prevailed. Many authorities of the Islamic Republic had been martyred in terror acts. The Revolution had shown its influence abroad and the Saudi regime had felt seriously exposed to the influence of the Islamic Republic of Iran. There were a large number of Shiites living in Hejaz who naturally followed Iran's events. On the other hand, there were those revolutionary Sunnis of Arabia who had become tired of the Wahhabi current in their country and were showing interest to the Islamic Republic of Iran and closely watching what was happening there. The Saudi rulers weren't unaware of this, that's why they were concerned about their government's stability. It was perhaps the historic background between Wahhabiat and Shiites that made them fearful of Shiites' empowerment in the world. Anyhow, the issue of disavowal of polytheists and the enthusiasm revealed by the

1. Ibid., p. 184.

Iranians and consequently other Muslims in that year's hajj had made the Saudi leaders watch the event of disavowal of polytheists closer than ever. In that year, after hajj rituals, king of Arabia writes a letter to Imam and complains about the behavior of Iranians. Imam's message about hajj, the content of the letter of the then king of Arabia and Imam's respond to it are of the subjects requiring more careful and precise discussions.

Imam brings up the following issues in hajj message of that year:

He reminds the participants of their being gathered there by putting aside any privilege and becoming uniform, regardless of color, language, country and region, in the simplest material form and only concentrating on spiritualities and *Wofud elAllah*. Therefore you shouldn't forget the political and devotional aspects of these rituals. Imam believes that the secret of hajj lies in the 'rise for people' according to a part of verse 197 chapter 'Ma'edeh,' and considers this rise as acquisition of the interests of people and the poor masses of the world; while he refers to this subtle and important point that no power but the eternal power of God may bring together such an assembly. He asks Muslims to take this opportunity to review Muslims' problems in this gathering and recognizes disunity as the biggest problem among Muslims and particularly the leaders of the Islamic countries.

As Imam continues, he moves on to the issues concerning

Iran to acquaint the world's Muslims with what is happening there and thus, neutralize the propaganda against Iran. Imam always considered the West's propaganda as one of the problems of the world of Islam, particularly Iran. In Imam's opinion, the West benefits from two types of weapons against Iran; the warm weapon which presented itself in the Iraqi invasion of Iran and the cold weapon which manifested itself in the poisonous pens. He considered the clergymen affiliated with the regional powers and the then governments as another propagandistic tool that the West used against Iran, and he warned people of it so they wouldn't fall for what they might say and fill their minds with negative thoughts about the Islamic Republic of Iran. The issue of Israel in the world of Islam resembles a cancerous tumor getting bigger and bigger every day causing problems for Muslims. Their regime knows well that Muslims hated them so much that they would abandon any Islamic regime who established a relationship with them, however insignificant. During that year, in addition to the imposed war of Iraq, Iran faced the west's heavy propaganda accusing it of having relationship with Israel and buying arms from them. This propaganda was widely spread by the Western media and subsequently the Arab media of the region; and since some Muslims considered Arab media as the Islamic media, this possibility existed that they, under the influence of this propaganda, became pessimistic about the Islamic Republic of

Iran, thus, Imam Khomeini announces the invalidity of this propaganda in this message and gives strong reasons to prove the absurdity of this accusation. Here is a part of this message:

“Lately, they have come up with the scandalous accusation that Iran is buying weapons from and having ties with Israel in the hope of driving a wedge between Iran and the Arabs and triggering enmity among Muslims, thus paving the way for the superpowers to tighten their grips as much as possible. But which aware person does not know that Iran has been and still is an inveterate enemy of Israel and that one of our problems with the ousted Shah was his friendly ties with Israel? Who does not know that for more than twenty years we have condemned Israel as the U.S. match in oppression and its follower in aggression and plundering in our sermons and statements? Who does not know that in the course of the Islamic Revolution and in the favor of million strong demonstrations, Muslims nation of Iran called Israel along with America its enemy, blocked the flow of oil to them and directed its rage and hatred on both.”¹

At this time Israel did one of its very hideous and anti-Islamic works and started digging in the area of *Masjid-ul-Aqsa*. They came up with the alibi of finding remaining of Solomon's coffin and this way they tried to legalize their

1. Ibid., vol. 15, p. 145.

occupation of *Bait-e Muqaddis* and the land of Palestine. But Muslims knew this was only an excuse to weaken the columns of *Masjid-ul-Aqsa* and eventually pave the way to tear it down. The existence of the ancient and strong building of *Bait-e Muqaddis* has always been and still is intolerable for the Israeli regime, because this mosque always introduces this regime as occupier and aggressor. This ancient mosque is a strong and inevitable proof of Muslims' sovereignty over the land of Palestine. The Zionist occupying regime must present a stronger reason to be able to invalidate and discredit this sturdy, but there are no such reasons, therefore they hit two birds by one stone by digging in around the mosque. On the one hand, they are hoping to find some proofs of Judaism there, and on the other hand, the least they'll be doing is destroying the biggest proof of Muslims indicating their legal rights over the land of Palestine. Imam had sensed this evil plan of the Zionists, so he always referred to it in his speeches and messages and tried to warn Muslims of the consequences of this Israeli's evil plot. In this message, Imam has highlighted the issue of Israel much more than in his other messages regarding hajj. Perhaps this was one reason. He said:

“The Israel that has, these days, committed a bigger crime than those it has perpetrated in the region; digging in al-Aqsa Mosque of Muslims, *Qiblah* of Muslims. As the pillars grow weaker, the first *Qiblah* of Muslims, God forbid, thus helping

Israel to attain its object goal.”¹

At the end of this message, Imam reminds Muslims' of their own capabilities. He points out to them that they are very capable and have a lot of neglected possibilities that if they remembered them, they would never have to be humiliated before the Islam's enemies. Imam does not limit these resources to only material abilities. In Imam's opinion, the most important assets of Muslims are having an advanced school and the God's backing. He tried in those days to warn the Palestinians of the absurdness of negotiating with Israel. Although they paid no attention to his advice then, but later on they discovered how valuable and important it had been. It was after this awakening that the resistant movements and combatant groups emerged out of the Palestinian reconciliatory groups, and today that the Israeli invasion of Ghaza has started, Palestinians and Palestinian groups appreciate the value and importance of what Imam had then said. In this message, Imam recommends the Palestinians to stop negotiating with Israel which indeed holds nothing but humiliation for them, and to take aim at the heart of Israel, Muslims' stubborn enemy, with firearm.

Imam's message in the following year, that is 1361, unlike always, started with this phrase:

“*Wa elAllahal Moshtaki*” (and I will complain to God).

1. Ibid., p. 146.

This phrase starting this message is itself indicative of painful problems in the world of Islam. In this message, rather than his felicitations, Imam extends his condolences to Muslims who had participated in hajj rituals. In that year, Israel had invaded Lebanon right before the eyes of the world's Muslims and the Arab leaders and had killed many people. Fear and humiliation had seized all the leaders of Arab states and they were all trying to establish close ties with Israel and America. A ridiculous competition had begun among Arab leaders for establishing relationships with Israel and approving their act of smashing Palestinians of Lebanon and Palestine. It would've been more tolerable to Imam to see the Lebanese Muslims massacred by Israel and Iranians killed by Saddam than to witness the Muslim leaders become so degraded and humiliated. He interprets:

“The greater disaster is that these crimes are being committed by Israel in broad daylight and before the eyes of the Islamic governments. The greater disaster is that the governments claiming to be Islamic are striving to acquire gratuity from the US and Israel in exchange for implementing the Camp David Peace Accord or other similar plans and recognize Israel openly as their master despite its committing these enormous crimes. The disaster befalling Muslims is that some of the so-called Islamic governments prevent the innocent

people from even complaining about the brutalities of the oppressors.”¹

Imam has referred to seven points in this message; learning hajj commands and performing them precisely, preserving the prestige of the Islamic Iran, paying particular attention to unity and brotherhood among Muslims, being watchful of disuniting conspiracies of the West and its mercenary agents, having discipline and avoiding materialistic souvenirs and remembering spiritualities, neutralizing the propaganda and obstructions of the enemies of Islam and finally recommending the region's governments to refrain from rising against Islam and the region's nations. These are the seven important advices and recommendations of Imam in this message.

Imam's following year's message has a theosophical tune to it. In this message Imam refers to Mecca and Mana as the scarification place of lovers; a place where everything should be sacrificed, like the great prophets such as Abraham (PBUH) sacrificed their dearest ones. In order to prepare for a doctrinal and social *tawheed*, the idols of the superpowers must be broken here. Imam raises ten essential tips in this message and calls attention to them. First, he recommends to the caravans' clergymen to teach hajj commands to the pilgrims. He talks about the misconception about Islam as he continues and believes that the isolated Islam is a product of the colonists,

1. Ibid., vol. 16, p. 436.

exploiters and westernized and easternized agents which is being publicized by mercenary and court *akhunds*.

The third point in this message is his warning of the propaganda introducing Muslims' race as the reason to their backwardness, and this has roots in Western racism. Another issue raised in this message is about the advertisements that exaggerate about the western powers to vanquish others. The fifth point in this message is the emphasize he puts on recognizing Mecca as the unifying center of the world of Islam, and that the disavowal of polytheists should take place there, and that impugning this ritual is actually like impugning the messenger of God, who founded this ritual by God's command. Another warning in this message is that the enemy has always applied and still is applying the policy of fear and intimidation. This fear and intimidation never has a strong base and the history of Muslims' struggles has proven that the enemy has always been easily defeated and there is no real power behind this intimidation. This fact must awaken Muslims and Islamic countries.

The seventh point is suggesting to the world of Islam to form a great and widespread military force and he makes this suggestion as a dream and wish. In the eighth point he warns about the occupying regime of Israel that giving them a chance would be the same as fostering a venomous viper. And the last point is to the pilgrims of the House of God to keep their

discipline and avoid giving alibis to the enemy. This advice was also given to the Saudi regime to treat their Iranian brothers kindly and nicely.

In the 1363 message, Imam Khomeini first draws a picture of what Muslims think about those Islamic commands produced by the court *akhunds* and misconceptions of some sanctimonious moammams (clerics), which results in an isolated Islam far from any intentions to overcome Muslims' predicaments. He suggests to the scholars, writers, artists, philosophers, researchers, theosophists and intellects to help correct understanding of the Islamic commands.

He presents a picture of hajj theosophical aspect as he continues and then moves on to its political aspect, which in his opinion had been more isolated than any other aspect. Explaining the intention and destination of hajj and concentrating on the issue of disavowal of polytheists are of other discussions in this message. This entire message is only an introduction to the other following "six" suggestions. They are:

- Inviting hajjis to the moral and theosophical aspects of hajj and all the self-makings needed to be done during this period;
- Asking hajjis to keep the prestige of the Islamic Iran on account of their representing a country that has observed Islam with new understanding and conception;
- Giving warnings about those who might try to demolish the

reputation of the Islamic Republic of Iran on that holy land by their behaviors and acts;

- Attracting attentions to the issue of unity among Muslims;
- Explaining the need to be on the alert while performing the ritual of disavowal of polytheists;
- And in the end, alarming the regional governments that the western countries and the enemies of Islamic unity are intending to terrify them of Iran;

And the fact that, instead of absurdly being feared, they'd better worry about the Palestinian sufferers.

The 1364 message is not unlike the previous year's one. He first points out the change occurred in Iranians hajj. This change is due to the Iranian Muslims' new conception of Islam upon which they rose and gained victory. Imam suggests to other Muslims to learn a lesson from Iranians and make some changes in their understandings and lives. He then gives five important reminders to hajjis as follows:

- Concentrating on correct and precise performance of hajj rituals while observing its theosophical and moral aspects;
- Giving due consideration to the country Iranian hajjis have come from and knowing that the world is watching their behaviors and acts closely, so being careful about their behaviors and acts;
- Observing discipline and Islamic traditions while performing the ritual of disavowal of polytheists so no excuse

would be given to the enemies;

-Suggesting to Muslims to find solutions to the miseries imposed on them;

-And in the end, pointing out that the West and East are unanimous on plundering Muslims and keeping them behind, and the only way for Muslims to avoid the consequences of this unanimity is to return to Islam.

Imam Khomeini starts his following year's message of 1365 with greetings to those great people who fought wholeheartedly against idols and idolatry of any kind throughout the history and sacrificed all they had on this path. Then he briefly talks about the theosophical aspects of hajj and the principles of its deeds and traditions. He then gives some reminders to hajjis. These reminders, like those of the previous years', start with their necessity of paying attention to the traditions and deeds of hajj and their correct performing of them.

In the second reminder, he has invited hajjis to become acquainted with Quran. He has concentrated on a small part of this wonderful book and regretted that it abandoned and misunderstood.

Next is drawing Muslims attention to the eternality of instructions of Quran commands which 'the disavowal of polytheists' is one example of them.

He then reminds the pilgrims of watching their behaviors and acts and remembering that they have come to hajj from a

country like Iran, and this would require them to carefully observe the noble Islamic behaviors, maintain discipline while performing the ritual of disavowal of polytheists, avoid purchasing American goods in Hejaz, etc.

The fifth reminder of Imam's message is to the leaders of the Islamic countries to be concerned about the condition of the Islamic countries and their dependencies and to watch for the mercenary enemies of Islam among the rulers of the world of Islam.

The following year was a very unpleasant year with regard to hajj. That year, the stooge government of Hejaz made a massacre out of this Abrahimian pure tradition. This caused Imam to issue two messages six days apart from each other. He allowed his first message for informing and advising, just like the previous years. This one was addressed to the pilgrims on Mordad 6th, 1366 and the other one was to his delegate in hajj affairs, Mr. Karrubi, after the martyrdom of hajjis on Mordad 12th, to which contents we will refer once we start analyzing the bloody hajj.

Imam's first message in this year, unlike the previous years, started with this verse of Quran:

“And abundance should he die as a refugee from home for Allah and his Messenger, His reward becomes due and sure with Allah.”¹

1. Surat al-Nisa: 100.

It was as though he had picked something indicative of what was going to happen soon on the streets around the House of God.

Mr. Rahimiyan had once said¹ that everyone had been surprised at Imam for selecting this verse, unlike the previous years, and once that incident happened, we realized the point and became surprised twice as much.

This message starts with some of Quran verses and their interpretations. It's one of Imam's longest messages about hajj in which Imam has concentrated on the issue of disavowal of polytheists more than ever before. Although in the previous messages Imam always first showed his concern about how to properly perform the rituals, but this time, he first started in detail with the issue of disavowal of polytheists and the magnificent way to be performed. He considered that a monotheistic pillar and a political obligation of hajj. This message contains only three very lengthy articles. The article related to the issue of disavowal of polytheists covers more than seven pages. There was a reason to that. Was it so because of the diplomatic efforts made by the leaders of Hijaz prior to the ritual, to possibly dissuade Imam from pursuing the issue of disavowal of polytheists? Or was there another point in it still unknown to everyone?

The message is unusually lengthy and covers the issue of

1. *Dar Sayeh-ye Aftab*, p. 221.

Iran-Iraq war and the targets America and its mercenaries had set for this war and the troubles they had formerly caused against Iran and the Islamic struggles. It was in this message that Imam wrote his famous sentence:

“If the world mongers try to stand against our religion, we will stand against their entire world and will not stop till their complete destruction.”¹

The final point in this message concerns the duties of the clergy in the field of teaching the rites and deeds of hajj and informing them of the world's affairs and the likes.

The Bloody Hajj and Imam's Analysis

The year 1366 was an important and unforgettable year in performing hajj. The incident of this year was the peak of confrontations between Abrahamian hajj and affiliates of foreign powers. Mecca had always been considered a safe place among Muslims and many times violators would seek refuge to Mecca and keep away from prosecution all the while they stayed there. This shows that Muslims respected Mecca so much that even the prosecuted accused enjoyed its immunity. But this has never quenched the dictators' thirst for exerting cruelty and injustice, and there are many instances in the history where the rulers and oppressors have disrespected the House of God and assaulted on the residents and pilgrims of the House of

1. *Sahifeh-ye Imam*, vol. 20, p. 325.

God and killed many people. Perhaps the most famous incident of all was Yazid's raid upon the House of God to suppress Abdullah Ibn-e Zobair and history has recorded this in detail. This incident was a start for disrespecting the House of God, and since then, this disgrace has been going on in different intervals of the history. In the recent years, the present rulers of Arabia have raided on Mecca on at least two occasions since taking over power. The first time was when some Arabian youths went to the House of God and took control of it in order to show their objections. In this incident, the Saudi government entered the House very violently and confronted them with all kinds of military weapons. In this attack all those seeking asylum got killed. People and governments protested against both, those who made instrumental use of the House of God to fight the Saudi government and the Saudi government who had violently killed many people in the House of God. However, depending on the type of relationships existing between the countries, some governments approved this act of Saudi government, some remained silent and some disapproved it.

The second time was when Iranian pilgrims along with other countries' people were demonstrating the disavowal of polytheists in 1366.

That year, when the pilgrims were demonstrating as they had in the previous years, suddenly Saudi tanks attacked the demonstrators and killed and injured many of them. It was a

very barbaric massacre. It was a massacre that the Saudi government was never able to remove its hideous memory from people's minds. Saudi government did everything in its power to justify their act. They tried to convince the world that the demonstrators had ill intentions and that there were military people among them. But this claim was not unlikely, because every year there are people coming to hajj from the world of Islam that work in the military of their country. Because hajj is an obligatory task for every Muslim who can afford it, so people's jobs could definitely not prevent them from going to hajj. Therefore, participation of these people proves nothing and since the essence of their act had been hideous, the government of Saudi couldn't justify what they had done and was clenching at anything, just like helpless people.

Imam Khomeini believed that this massacre had been a preplanned American-Saudi plot. Imam had a strong reason for his claim. In the year hajjis were assaulted, right before hajj season, the king of Saudi had sent a message to Imam thanking him for his invitation to serenity. Imam Khomeini always invited hajjis to peace in his speeches and messages and this wasn't a new issue to be thanked for. But in Imam's opinion, this thank you message was unprecedentedly fishy. Imam believed that this thank you message was actually the Saudi king's plot to massacre hajjis. To Imam's interpretation, by this message, the Saudi king wanted to feign good intentions. Such

unprecedented messages were meaningful in the eyes of Imam. In Imam's opinion, their clashing method was also another reason to the massacre being preplanned. Because, after the massacre they claimed that Iranians wanted to set Ka'bah on fire and the put Qum in its place. This idiotic remark indicated that they had already planned this and since they couldn't come up with an acceptable reason for their assault on the House of God and the pilgrims, they resorted to this stupid remark hoping to deceive simple people, but it was obvious that this remark couldn't influence the thoughts of the world Muslims. This is why Imam considered this an American conspiracy committed through the stupidity of Al-e Saud. Imam Khomeini says on this regard:

“This well-executed conspiracy was a premeditated one. There is no doubt that it was a premeditated conspiracy. They were supposed to perpetrate it. They had imposed on the foolish House of Saud the plan to commit such a foolish act and make itself abhorred throughout the world.”¹

It was clear to Imam that the bloody massacre of Mecca was an American plot. So, from then on, he always tried to remind people of it so they wouldn't forget it. In a message on the anniversary of the imposed war, he brought up this issue in details and complained to God:

“You have witnessed yourself that this year, we have had

1. Ibid., p. 349.

devotees, immigrants and *mujahids* immigrating to your safe House which has been the sanctuary of every live creature since the beginning of creation who have been massacred before the astonished eyes of Muslims of all countries by the filthy hand America coming out of Ale Saud's sleeve and at the threshold of Ashura of *Waliollahol Azam* (The Twelfth Imam PBUH), another Ashura with different dimensions took place near you and your safe House on that bloody Friday. I wish I had never lived to see or to here that, not because of the martyrdom of the dear *mujahids* and immigrants, for martyrdom is a dream to our dears... but because of the tragedy that took place not only for the prophet of Islam (PBUH) but for all prophets and messengers, from Adam to the last...the highest divine station was shattered.”¹

Imam strongly believed that America has stained Ale-Saud's reputation so disgracefully that it could never be cleaned by anything. Undoubtedly, America played the first role in the incident of the bloody Friday of Mecca, because no other country in the Middle East is as committed to the power of America as the Saudi government, and this government wouldn't do anything without first coordinating with them. Maybe this wasn't so obvious to all when Imam first emphasized on its being an American plot, but after the Israeli invasion of Ghaza and Saudi's painful side taking on this issue,

1. Ibid., p. 391.

it became clear to everyone that Al-i-Saud could not do anything without first coordinating with America. Imam tried very hard to awaken the Saudi government to the losses arising from dependency on the power of America, but this regime not only didn't wake up, but disappointed Imam Khomeini by causing the bloody Friday.

The incident of Mecca's bloody Friday was painful for Imam for two reasons. First, because a large number of innocent people were killed in that incident and many families became mournful and many were injured and possibly handicapped. This was painful and bothersome to Imam, but even more painful was the insolence to the House of God. Disrespecting the House of God was not in any way acceptable to Imam. It would've been more acceptable if it had happened outside the harem area. Imam Khomeini, in a speech for the members of the government at the threshold of the government's week, talked about this issue in detail and expressed the painfulness of the incident:

“God willing, from the beginning of the movement, we've had many martyrs for God and for saving the nation...very priceless martyrs, however, the issue of Hejaz is another matter...it's different from other issues. It's a matter of disrespecting the highest mundane and Islamic stations of holiness. It is not only us paying respect to Ka'bah, it is not only Muslims, but all nations do, any nation that believes in a

religion (faith). This Ka'bah is the Ka'bah that every prophet has served from the beginning of creation and being insolent to Ka'bah is not a matter to be forgotten so easily. If we forget the issue of Quds, if we forget Saddam, if we forget anyone who has done us wrong, we cannot forget the issue of Hejaz.”¹

In this speech, Imam calls to mind the Karbala incident and the martyrdom of Imam Hussain (PBUH) and emphasizes that, although the month of Muharram is so dear to us, but the doyen of martyrs (Sayyid al-Shohada) was sacrificed in that month for the sake of Ka'bah. In order to stop insolence to the holy presence of Mecca, he didn't stay there and departed for Karbala. From the viewpoint of Imam, insolence to the House of God by Ale-Saud was awful and intolerable. In this speech, Imam said:

“I've really tolerated many hardships, during the war or any other time; but this has frustrated me. This is a totally different matter.”²

This mental pressure which was caused by Al-i-Saud's insolence on Mecca had made Imam very angry. Imam issued a very meaningful message on this incident and raised many questions regarding this incident and its consequences. In this message, Imam makes a comparison between the behaviors and deeds of Ale-Saud and the Ghoreishians of the time of the

1. Ibid., pp. 368-9.

2. Ibid., p. 371.

prophet of Islam (PBUH) and finds them in agreement with chapter *Tawbah*, verse 19. Al-i-Saud has always been trying to pretend being capable of managing the House of God and hajj rituals by doing developmental works in Mecca and Medina in the sight of the public. This went on to the point where Fahd, the king of Arabia, officially selected the title of 'the servant of the two sacred sanctuaries' for himself. But he demolished all of his efforts by the massacre of Mecca's bloody Friday. In the Early Islamic Era, among Ghoreishian, there were some branches who bragged over their giving services to hajjis. These people believed that some works such as making water available to hajjis or repairing the House of God and etc. have priority over having faith in God. In response to these people's vanity and arrogance, God emphasized that having faith in God is prior to doing such works. We read in this verse:

“Do ye consider giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not equal in the sight of Allah: and Allah guides not those who do wrong.”¹

This similarity between Ale-Saud and anti-prophet Qureishians persuaded Imam to make a comparison between the two and say:

“It was as if the generous verse had been descended in this

1. Surat al-Tawba: 19.

very period and for Ale-Saud and the likes throughout the history, and for the *mojahid* and great nation of Iran, and hajjis of the *Beitullah ul-Haram* at present time and the likes throughout all times....Have the Saudis and the likes not compared the value of their making water available to the *mawaqif* of hajj and the glitters of their repairing of *Masjid ul-Haram* to the value of those Muslims who have faith in God and the Day of Retribution and have risen by offering their own and their *mujahid* youths' blood in the way of God in order to repel God's enemies from Islam's sanctum and God Almighty's harem? And haven't the present Saudis gone even further than that and bragged to Muslims? And don't they treat the *mujahidan* of the way of God in a manner to exonerate their master, world-gobbler America?"¹

Although the bloody incident of Mecca was the bitterest event of Imam's life and Imam wished to die and not hear or see such an incident, but at the same time he believed that this incident played the greatest role in introducing the real Islam and distinguishing it from the American Islam. He believed that even if the Islamic Republic had tried its best, such awakening effects wouldn't have been achieved. In his opinion this was a result of the ignorance and stupidity of the enemies of Islam and the Islamic Republic of Iran, with America on top and executed by the fools of Saudi. The day after the incident, in a message

1. *Sahifeh-ye Imam*, vol. 20, p. 352.

regarding this issue addressed to his delegate in hajj ritual, he said:

“We thank God to have picked our enemies and opponents of our Islamic politics from among the unwise and the feeble-minded; because they don't even realize that their blind movement has brought more strength to and more publicity for our revolution and has shown our nation's innocence.”¹

Imam believed that the bloody incident of Mecca gave a clear answer to the question the people of the world have long been having about Iran's insistence on performing the disavowal of polytheists. The following year, in a message addressed to hajjis, in the absence of Iranian hajjis, he wrote:

“Prior to the bitter and sweet event of hajj last year, some individuals had not comprehended well the philosophy behind the insistence of the Islamic Republic of Iran on marching the rally for disavowal of polytheists. They asked about the need for marching the rally and clamor for struggle at hajj journey and in such a hot weather.

If there were ever shout of disavowal from polytheists accordingly, there is no harm if the world arrogance is taken into account.”²

In any case, the bloody hajj event did more harm to the Ale-Saud government than it did to Iranians. Although they tried,

1. Ibid., p. 350.

2. Ibid., p. 79.

with the help of their hireling muftis, to utilize this incident against Muslims of Iran and started accusing and excommunicating Iranians, but they knew well that the world Muslims couldn't easily accuse a nation who has risen in the name of Islam in the world, of blasphemy and polytheism.

Conclusion

What can be extracted from this book as a conclusion is that hajj, from the viewpoint of Imam, enjoyed an eminent station and was considered as the only and the most important tool for freeing Muslims from all these miseries and calamities, and that all these calamities of Muslims originate from deviation of hajj from its real course and loss of its correct meaning. In his opinion, hajj was a symbol of Muslims' greatness and enormity and without hajj, Muslims could never earn back their glory and magnificence. To him, the management of hajj should not have been granted to one government, for it went beyond the frames of time, governments and regimes. Thus, he always tried to concentrate all his efforts on reviving hajj and freeing Muslims. All these years, he raised the issue of hajj, gave speeches on it and created new literature for it. He revived the forgotten parts of hajj such as disavowal of polytheists and the appointment of emir of hajj; he issued messages about hajj every year,

established an organization to shape up hajj affairs and in one word, he did all he could to revive this important task and save it from misunderstandings and incorrect interpretations; hoping to see his dreams come true someday.