

His Excellency, Grand Āyatullāh Jawādī Āmulī's
Message to the Ḥujjāj, 1430 H.

I seek refuge from the accursed Shayṭān.
In the Name of Allah, the All-beneficent, the All-merciful.

All praise belongs to Allah, Lord of all the worlds. Blessings and peace be upon all the prophets and messengers, and upon the rightly guided leaders who guide—especially the Seal of the Prophets and the Seal of the Legatees (upon them be manifold praises and blessings). We associate ourselves to them and disclaim their enemies in Allah's presence.

The days of Dhil Ḥajjah offer a goodly opportunity, for it is in these months of Ḥajj that the sacred rites of the Ḥajj are offered in the divine precincts. In these days, the pilgrims of the two Holy Shrines, hailing from the East and the West, congregate around the *Ka'bah* that is their *Qiblah* and their place of Circumambulation (*maṭāf*) so as to intimately experience *tawḥīd* along with other divine teachings, and to enact firsthand the rites and other religious practices. Here, the important point that we all must consider, especially the propagators of Islam, the venerable imams of the Friday and congregational prayers in the *Ḥaramayn*, and all religious proliferators is that *tawḥīd* is the [ultimate] principle and that all religious affairs refer back to this *tawḥīd*. It is because *tawḥīd* is the principle that in the *talbiyyah* which initiates the *iḥrām* the word of *tawḥīd* is oft repeated:

لبيك اللهم لبيك، لبيك لا شريك لك لبيك إنَّ الحَمدَ و النعمة (و المَلِكُ لك) لبيك لا شريك لك

This *talbiyyah*, which is the “oft-repeated *tawḥīd*”, issues from the heart and soul of all Muslims; and the Islamic precept is that the *talbiyyah* is to be repeated at every up-hill climb and down-hill descent along the way before arriving at the *Ḥaram*. This is like the repetition of *lā ilāha illa Allāh*, about which—according to a narration of Ṣadūq in the book *Tawḥīd*—the noble Prophet (upon him and his Progeny be peace) said: “Neither I nor any of the other prophets before me was given a word equivalent to *lā ilāha illa Allāh*”, as Allah has no equivalent, *lā sharīka laka*, “there is no associate for You”. Hence, *tawḥīd* is also without an equal, to paraphrase, *lā sharīka li al-tawḥīd kamā lā sharīka li al-wāḥid*, that is, “there is no associate or equal to *tawḥīd* just as there is no associate or equal to the *wāḥid* or the One”. This then is the alpha and omega of rites for all Muslims.

The second point is that it is Allah who created the universe and it is He who preserves it. That is to say, He is both the Creator (*Khāliq*) of everything and the Lord (*Rabb*) of everything—having given to every existent effects such that the needs of people are met by the effects of that existent. Hence if people are thirsty they turn to water, if hungry they seek bread, if they require shelter and protection from the elements they take recourse to homes and residences, if they need knowledge they refer to a teacher, and so on. The effects in question here are bestowed by Allah to the persons or things that hold them.

The third point is that all things and persons apart from Allah, in their very being and subsistence, as well as in their existential attributes and perfections, are utter poverty and indigence—in need of Allah. The Qur’ān says:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ

O mankind! You are the ones who stand in need of Allah. (35:15)

All the more attention should be given to the fundamental point here, which we have learned by following the Ahl al-Bayt, that man is poor, indeed, but not in the sense that he is an essence and entity that has the attribute of ‘poverty’ but, rather, that he is the very embodiment of poverty and indigence. In the same way that the attribute of ‘self-sufficiency’ or ‘richness’ is essential to Allah in that His essence is not apart from the attribute of ‘self-sufficiency’, man’s poverty is essential to him and it is not the case that man has an essence and alongside that essence there is a ‘poverty’ that he comes to possess. Hence, man is not “an essence for which poverty is posited” just as Allah is not “an essence for which self-sufficiency is posited”; rather, the derivative and the substantial are one here—‘self-sufficiency’ and ‘the Self-sufficient’ are identical. The same holds true for man, the derivative and the substantial in his case are also identical—‘poverty’ and ‘poor’ are one thing. If it were otherwise, if man had an essence separate and apart from ‘poverty’, where the latter was an attribute akin to ‘evenness’ for the number four, then this would necessitate man being needless within the realm of his essence. Whereas the truth is that man is needfulness itself and is dependent upon Allah within the realm of his essence; man does not have an “essence” other than indigence and connectedness [to the Absolute]. This means that man’s attribute is the same as his essence. This identity of the attribute and the essence does not automatically imply perfection, for such a judgement depends upon what the attribute is, and what the substantive is that it is modifying! If the attribute is an attribute of perfection then this identity results in the perfection [of the essence involved in the identity]. For instance, when we say that Allah is knowledge Itself, potency Itself, or self-sufficiency Itself. But on the other hand, if the attribute is an attribute of imperfection then the identity in question is tantamount to imperfection, implying privation and resulting in a deeply founded imperfection in the very crux and essence of the entity being attributed. For instance, when we say that “man is poor”, we mean that ‘poverty’ is to be identified with the essence of man and not that man “is a separate essence for which poverty is posited”. Of course, this ‘poverty’ does not pertain just to man, but rather the entire world is poor in relation to Allah.

On a side note, it must be kept in mind that ‘poor’ here does not mean ‘not-having’ or ‘lacking’, in the sense of a person who just happens to not possess property or money. Rather a person is called ‘poor’ or ‘indigent’—*faqīr* in Arabic—when his spine is broken and he is not able to stand. Hence it is because monetary wealth and economic prowess give standing and support to a nation that it is rich. Conversely, it is when an individual or a nation is lacking in wealth and does not have a healthy economy that it is said that he or it cannot stand on his or its own two feet—as if to say that the backbone of this nation is broken—and from this perspective he or it is called ‘poor’ or *faqīr*. In reality, no one but Allah has the power to “stand.” Only He is *al-Hayy al-Qayyūm* (the Living, the Standing sustainer who uplifts and makes all to stand, cf. 2:254), and only He is *Qāiman bi al-Qiṣṭ* (the One who upholds justice and makes it stand, cf. 3:18); rather, only He is standing and all others are fallen. If a person sits or stands up, not only does this person not have the independent power to stand, he also does not have the power to sit, nor

even the power to lie. This is why in our prayers upon getting up from the *sijdah* we say:

بحول الله تعالى¹ وقوته أقوم و أقعد

That is, “it is with the power of Allah that I stand and it is with divine might and strength that I sit”—meaning that even sitting is accomplished with His strength, and by extension, lying down on one’s side or back is also with His power. Hence if it were not for Allah’s power, man would not only be unable to stand, he would also not have the ability to sit, nor to lie, and not even to prostrate. Nothing is possible for man but with divine might and power. To understand this is to be fully immersed in *tawhīd* and it is our *ṣalah* or prayer, which is the pillar of our religion, that functions as the place for such lofty teachings. So to this point it has been established that the things and persons of the world, while possessing many effects that they have received from Allah, are in no manner self-sufficient and not a single one of them is needless of Allah.

The next point to consider is the fact that we turn to the sun, the moon, and other heavenly bodies to meet many of our needs. For instance, we use their light, their heat, their healing properties; we use them to grow our plants and crops and to restore our environment. In fact, there are not only hundreds, but rather thousands of blessings that man derives from the sun and the moon. Our turning to and making use of the sun and the moon does not mean, God forbid, that we are sun-worshippers or moon-worshippers. Rather, we hold that Allah once created the sun and a day will come when He will destroy it (as per the verse 81:1, “When the sun is wound up”). Allah also created the moon, the stars, and water in a similar way. Whatever effects water has, it does so with the permission of Allah; sometimes He gives these effects to it and sometimes He takes them away from it. Any and all effects of fire are also from Allah; sometimes He gives the effects to it and sometimes he takes them away. With regards to fire, Allah once said:

يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

‘O fire! Be cool and safe for Abraham!’ (21:69)

Here Allah took away the burning effects from the flames of the fire. With regards to water whose main effect and property is to flow, Allah ordered the water of the river to stand when stricken by the staff of Moses.

فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا

Then strike out for them a dry path through the sea. (20:77)

The Qur’ān reports how Moses is told to strike the river, the water that is thus repelled will continue to go, while the water that would come in to fill its place will stay back and will not come; in this way a dam of water will be made and you will be pass through the dry passage in the middle of the river. Hence in these two events it is Allah who took from water its flowing property, and from fire its burning effects. In another event we see that the same earth that is a place of repose and residence for all of us is told to open its mouth and swallow Korah.

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ

So We caused the earth to swallow him and his house. (28:81)

Elsewhere, Allah tells a solid rock to open up its mouth and eye so that a spring of water comes to flow from it. He tells Moses in these words:

فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ

We said, 'Strike the rock with your staff.' (2:60)

For if you strike the rock with your staff, this solid rock will open up its eye and its mouth, giving way to a gushing fountain.

According to this then, all created beings—from the celestial bodies to the terrestrial objects—all are poor and indigent; with regards to what effects they can produce on the one hand, and what they cannot on the other, they are all nothing but the agents of Allah. So if we take recourse to the sun and the moon, if we take their light and use them as expedients, this in no way means that we believe them to have any position other than slaves and vassals of Allah. With regards to taking recourse (*tawassul*) to the beloved saints of Allah (*awliyā*'), it suffices to say that the Ahl al-Bayt (i.e. the purified progeny of the Prophet) are far superior to the sun and the moon. There is no comparison! The Perfect Man—the true sun and the real moon of mankind—is a creation of Allah. He too has much light, much heat, and many other effects to offer. If the followers of the Ahl al-Bayt turn to the Family of the Prophet (ṣ) and respect their graves, if they take recourse to them, it is like taking recourse to the sun and the moon in that it is Allah who gave them their effects and benefits and it is Allah who ordered others to take advantage of them; otherwise, it is evident that independence is the lot of Allah and none besides Him. It is these very immaculate Imams (upon them be peace) who ordered *tawḥīd*, who ordered the *talbiyyah*, who ordered that this *labbayk* be repeated often, who ordered that the beginning and end, the be-all and end-all of our actions be subsumed by the reality of *tawḥīd* and nothing but. This being so, it behoves the devotees and pilgrims of *al-Ḥaramayn al-Sharifayn* that they do not engage in any activities that would make the Ahl al-Bayt to become distraught, affected, and hurt. This is something that all of us must observe.

The next point which must be taken into consideration by the respected imams of the Jum'ah and congregational prayers of the *Ḥaramayn* is that Allah inaugurated the Ka'bah at the hands of the *Khalīl*, completed it by means of the *Ḥabīb*, and made it to continue by way of *marwaddah* (i.e. love and reverence). He said in the Qur'an:

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

And Allah took Abraham for an intimate friend. (4:125)

Allah made Abraham his friend and Abraham (upon whom be peace) was then commanded to build the Ka'bah to be the place of circumambulation and the Qiblah for all Muslims; all of this starting from 'friendship' or *khullah*. The chain of prophets was sealed and found its termination in the blessed person of the *ḥabīb* or beloved of Allah, the noble Prophet Muḥammad (ṣ), and this same Ka'bah that is the place of circumambulation and the Qiblah for all Muslims was completed by him.

It is the lover or *ḥabīb* of Allah who made us the beloved and *maḥbūb* of Allah—raising us in a culture of love, for Allah says in this noble verse:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say, 'If you love Allah, then follow me; Allah will love you. (3:31)

The verse is effectively telling us that if we follow the *ḥabīb* of Allah, then we will go from being His lovers to becoming His beloveds. Then Allah made the price of

prophethood and the due reward of the Prophet (ﷺ) to be the love and reverence of his Ahl al-Bayt (upon them be peace) by saying:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Say, 'I do not ask you any reward for it except love of [my] relatives'...

(42:23)

He made this love and reverence of the Family of the noble Prophet (ﷺ) to be one of the best deeds because the above quoted verse continues in this manner:

وَمَنْ يَفْعَلْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا

...and whoever performs a good deed, We shall enhance for him its goodness. (42:23)

This implies that the highest and most complete example of “a good deed” is the *wilāyah* of the Ahl al-Bayt. Hence, the pivotal elements of the Ka‘bah, which is the place of circumambulation and the Qiblah for all Muslims, were seen to commence with ‘friendship’ or *khullah*, to have reached ‘love’ or *maḥabbah*, and to have continued with ‘reverence’ or *mawaddah*. In such a place which is the place of friendship, love, and reverence, there is no place for grudges, animosity, or enmity; Muslims are a single hand and united front in opposition to non-Muslims.

Finally, some words regarding *al-barā’at min al-mushrikīn* or the ‘repudiation of the polytheists and the enemies of Islam’. The respected *khutabā* and speakers of the *Ḥaramayn* should be careful to not disregard this divine blessing and memento of Imam Khumaynī (r). They should not rise in opposition to it and should not denounce it being aware that *al-barā’at min al-mushrikīn* would have been done by the Muslims of the world in their own lands if they had the power to do so there. If it were possible then these Muslims would defend their lands, renounce the enemies of Islam and force the aggressive disbelievers to stand-down in their very own countries. But when you, especially the respected *khutabā* and speakers of the *Ḥaramayn*, consider the reality that the Middle East is virtually on fire and the fact that it is the non-Muslims who have set the flames [you see things differently]. Sometimes it is Palestine, or Gaza, or Lebanon and Syria that are aflame. Other times it is Afghanistan and Pakistan that burn. In Iraq, everyday someone fans the flames, and during some periods it is Yemen that flares up—or it is some other point. For many years, it was Iran, the cradle of the *walāyah* of the Ahl al-Bayt and the land of the followers of the Qur’ān and the Family (upon them be peace) that used to burn. When you look at the Middle East and see the sprawling and widespread nature of its hot-spots, it begs the question, were these crises created by the Muslims or by the non-Muslims? And if they were supposedly brought on by Muslim hands, the dirty hands of the *mushrikīn* can be seen to be at work behind the scenes. So if the oppressed people of Afghanistan and Pakistan on one front, the Muslims of Gaza, Palestine, Syria, and Lebanon on another front, and the people of Iran and Iraq on yet another side, if they all wish to show their resentment of the polytheists and the enemies of Islam, other than the rites of Ḥajj, the way-stations of Ḥajj such as Arafat, and other than the day of the Ḥajj al-akbar, and other than the place in which the sūra of Barā’at was revealed and read, is there any other place that they can do this?! No one should say that *al-barā’at min al-mushrikīn* is not a part of the rites of Ḥajj! Where else can these injured Muslims demonstrate and vent their emotions?! These oppressed families—those injured in the wars, the families of the martyrs and prisoners, where can they shout out to the enemies, “We renounce you...”! Is the Ḥajj not Abrahamic in nature? Was not the Ka‘bah designed and built by Abraham

the *khalīl*? Are not the believers the people of friendship, love, and reverence towards each other? Is it not the case that the believers should take the *khalīl* of Allah as their exemplar? Did not Abraham the *khalīl* say:

إِنَّا بَرَاءٌ مِنْكُمْ

Indeed we repudiate you (60:4)

He said that we, meaning himself and all others, renounce and repudiate you polytheists. Must we not also do this renunciation? The best way to do renunciation or *tabarrī* is that on the day of the Ḥajj al-akbar and other similar days one proclaims that he repudiates the polytheists (*mushrikīn*). You are well aware that our politics is identical to our religion, it is not something alien to it. It did not come from outside of Islam, rather it took form from the very text of the Qur'ān and hence it is the duty of one and all that on the day of Ḥajj al-akbar, they repudiate the polytheists and enemies of Islam. If we are not able to practically help the Muslims, then at least let us help to boost their morale by shouting our renunciation of the enemies and thereby solve some small part of their problems. If we do not do this then it will be these same polytheists and enemies who will one day invade the *Ḥaramayn*, because they are hellish people, who act like hellfire:

لَا تُبْقِي وَلَا تَذَرُ

It neither spares nor leaves [anything]. (74:28)

Hence the great scholars, believers, and Muslims of the Hijaz must first deliberate on the meaning of *tawḥīd*. In so doing it will become clear that the followers of the Ahl al-Bayt are totally immersed in the doctrine of *tawḥīd*, they are the paragons of *tawḥīd* and are free from any type of *shirk* and hence beyond reproach on this count. Second, they must sanctify and sanction the 'repudiation' because if someone hears the cry of 'O Muslims!' of the Muslims and does not help them then this person will be overtaken by the wrath of Allah.

I once again would like to say to all the pilgrims—the ḥujjāj and the people doing 'umra, 'itikāf and *du'ā* in the *Ḥaramayn*—that I call you as well as my own self to have *taqwā* and to be conscious of Allah; you must sanctify this *Ḥaram* and place of sanctuary which is the place of our circumambulation and our Qiblah, accept the Qur'ān in all of its aspects, carry out its exposition and exegesis, practice it, and proliferate it.

May Allah forgive us and you; and may He make us and you of those who ask for repentance and of those who receive mercy; of those about whom Allah said, "they are altogether, the people of Paradise".

Peace be upon you and the Mercy of Allah and His Graces