

His Excellency, Grand Āyatullāh Jawādī Āmulī's
Message to the Ḥujjāj, 1433 H.

In the Name of Allah, the All-beneficent, the All-merciful, and from Him do we seek help.

Perpetual praises are due to God all-immaculate who made the Ka‘bah the *qiblah* and *maṭāf* of the monotheists; salutations without end are in order upon God’s holy prophets—particularly his Eminence, the Seal of Prophethood (ﷺ)—who are the paragons of those who bow, prostrate, seek refuge and circumambulate the axis of the House of *Tawḥīd*; boundless benedictions are owing upon the immaculate and purified Family—especially his Eminence, the Seal of Sainthood, the extant and promised Mahdī (‘a)—who are the exemplars of the *ḥujjāj*, the *mu‘tamirīn*, and the visitors of the Sublime House that took shape with the architecture of Abraham and Ishmael and their prayer “Our Lord, accept it from us!” (2:127). We wish to near ourselves in friendship to these sacred souls and distance ourselves from their nefarious foes!

Now that the guests of the Land of Revelation have been summoned to the table of *tawḥīd* and the banquet of unity from every distant place, and now that they have answered the heavenly call in the affirmative with their sincere *talbiyyah*, it is appropriate that in addition to seeking the special divine blessings [as alluded to by]:

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

It is He who blesses you, and so do His angels, that He may bring you out from darkness into light, and He is most merciful to the faithful; (33:43)

And asking to be specially shown the rites:

وَأَرْنَا رَبَّنَا مَنَاسِكَنَا وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

...and show us our rites [of worship], and turn to us clemently. Indeed You are the All-clement, the All-merciful; (2:128)

While requesting divine effusions:

فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

And when you effuse from ‘Arafat, remember Allah at the Holy Mash‘ar; (2:198)

And beseeching for success:

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Yet Allah’s pleasure is greater; that is the greater success; (9:72)

That results from the encounter with the Greater Ḥajj; [in addition to all of these] some points will be proffered to the guests of the Merciful to be provisions for their journey, and

as reminders and insights, so that the author of these lines—along with others who have been deprived of this invitation—also receive some heavenly attention.

First: *Hujjāj* who kneel in homage at the House of *Tawhīd* and *mu'tamirīn* who supplicate in tears at the Ka'bah, should not do so only to escape from hell or enter paradise, rather they should strive to go beyond the quagmire of slavery and the trap of commerce and reach the stage of, وَجَدْتُكَ أَهْلًا لِلْعِبَادَةِ "I found You worthy of worship." If they do this then hell will be sore with them and heaven will eagerly desire them, for every lower thing seeks the higher, and the higher is free from the lower. This outstanding perspective is one of the novelties of the Master of the Monotheists and the one born in the Ka'bah, 'Alī ibn Abī Ṭālib (‘a). That is to say, he was the first perfect man in the Ummah through whom the door of sanctity (*wilāyah*) in the unitary worship of the one and unicity God was opened. With the opening of this door, he taught the method of sanctification and summoned the saints—infusing the special unitive and *tawhīdī* vision of reality into their methods and tendencies such that their deposits became a pride-worthy inheritance for other wayfarers on the path of sanctity. Again, it was 'Alī ibn Abī Ṭālib (‘a) who established that the man who fears hell is self-oriented and the one who is enraptured with heaven is self-centred; neither the former nor the latter has any recourse to sanctity; both circumambulate their own selves; they are fixated on the virtual Ka'bah and not the reality of the Ka'bah that parallels the Bayt al-Ma'mūr and the divine Throne and which is founded upon the four benedictions: سبحان الله و الحمد لله و لا اله الا الله و الله اكبر

Second: The most important mandate of Ḥajj is the reverberation of the sound of *tawhīd* in the very matrix and identity of the *ḥujjāj* so that all of their speech, actions and behaviour are enacted with:

فَأَيُّنَمَا تَوَلَّوْا فَثَمَّ وَجْهُ اللَّهِ

so whichever way you turn, there is the face of Allah! (2:115)

In this way the presence of religious thinking in their lives should be like the saturation of rose-essence within a rose-petal—the perfume and freshness of which is due to just that one drop of rose-essence. So if any good comes their way, after due consideration they should not say that “so-and-so gave this to me”, but rather should say that “it was so-and-so who delivered it to me”. This is because the giver of good is only God:

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ

Whatever blessing you have is from Allah. (16:53)

They should see their own efforts and the efforts of others as the means and not the agency of actions and effects. Moreover, they should see this instrumental function itself as bound to the special graces of the Lord, because for all other than He there is nothing but sheer poverty and indigence.

Third: The Ka'bah is a sublime house whose refuge-seekers are purified from inclinations towards vanity and frivolity.

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

And those who avoid vanity, (23:3)

رَجَالٌ لَا تُلِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ

Men whom neither trading nor bargaining distracts from the remembrance of Allah, (24:37)

Only someone who neither goes after defects nor is beset by them; who is neither negligent nor is overtaken by lassitude; who is not falling nor is given to descent, only such a person is worthy of being in *iḥrām* in the precincts of the House that is a terrestrial reflection of the divine throne. The heart of such a *muḥrim* is the throne of the Merciful, on account of which the immaculate deposits of knowledge that alight in such a heart are worthy of the name “Wisdom of the Throne.” Hence the time-honoured and hallowed practice of the sages was that they would call these new findings of their heart—those that were not premised on the findings and thoughts of others but were rather coloured by special theomorphic graces—“Wisdom of the Throne.” This was a title that they would not give to just any deep intellectual matter as these matters were the findings of others and were for their finders “Wisdom of the Throne,” [and not for those acquiring them in a secondary way]. This is because the blessing of a person with a mystic heart is of himself. In any case, the Ka‘bah is God’s special guest lounge and is the place of Abundant Blessing (*kawthar*) and not material abundance. As such the people of multiple and deceptive worldly wares will never find the sublime station of the Abundant Blessing of intellect and justice.

O’ *Ḥujjāj* and *mu‘tamirīn*, in the testing fields of the Abundant Blessing, seek the Wisdom of the Throne and stone the crumbling edifice of material multiplicity so that the Ka‘bah seeks you, just as heaven craves the elite of the believers.

Fourth: The Ka‘bah has a curtain that some impatiently wait to be pulled aside so that they may peer inside the Sublime House. Now the Ka‘bah itself is the veil of the Bayt al-Ma‘mūr that the elite of the circumambulators and attendants (*‘ukūf*) seek to pull aside so as to see the Bayt al-Ma‘mūr as the angels do. In its turn, the Bayt al-Ma‘mūr is also a curtain veiling the Divine Throne that only the chosen elite are roused to have lifted so the Throne itself becomes visible to them. To remove the veils, there are only two ways, not mutually exclusive: the first is to strive for oneself and the second is to be drawn by the winds that be; Just as a physical curtain is sometimes pulled open and sometimes blown aside by a gentle, pleasant breeze. As for those who are blinded by the veils of intellectual ignorance and practical caprice:

أَعْيُهُمْ فِي غِطَاءٍ عَن ذِكْرِي

Their eyes are in blinders with respect to My remembrance, (18:101)

they are deprived of both blessings. But as for those blessed with the supererogatory acts of worship that result in nearness to Allah, He says:

كُنْتُ ... بَصْرَهُ الَّذِي يُبْصِرُ بِهِ

I am ... his eyes by which he sees.¹

¹ *al-Kāfi*, vol. 2, p.352.

and they are blessed with both blessings. If there is a best time and place for the unveiling of the Bayt al-Ma'mūr and the Divine Throne, then surely it is during the Days of Ḥajj and in the Land of Revelation.

O circumambulators, always go between striving and being drawn in; so that either you yourself remove the curtain of the Bayt al-Ma'mūr that the Ka'bah is, or so that a heavenly breeze moves it aside. When you do this you will find the prophets, the truthful, the martyrs and the virtuous to be all the *muḥrim*s of the House and will be able to keep company with them in the precincts of that frequented house and to pray there; you will also be able to see the difference between these noble frequenters and builders of the House and the current *mu'tamirīn*.

Fifth: The *qiblah* of the circumambulating attendants and the *maṭāf* of the attending *ḥujjāj* is nothing but the mirror reflecting God's beautiful names. Every pilgrim is a guest of a name from amongst those blessed names. The Perfect Man, who is himself the manifestation of the Greatest Name of God, observes this banquet of the Divine Names and is himself a guest of all of them. There are no barriers for this banquet apart from the personal barriers a pilgrim may have. The different guests of the differing invitations can be exemplified by the different types of supplicants of the differing supplications—all of which are nothing but the different manifestations of the Ahl al-Bayt ('a) who are themselves the ultimate manifestations of the Divine Names. These holy personalities that are blessed with both the obligatory and the supererogatory acts of worship have ushered some towards demonstration and guidance—encouraging them to ask God for a guide for the way, and have ushered others towards coquetry and dalliance—spurring them to relate to God on the basis of their utter need and poverty. The latter are able to launch themselves from the platform of indigence and take flight towards affectation, and thereby, in perfect intimacy and love, without veils and any pangs of fear, engage in dallying murmurs with their Lord. Truth be told, such heartfelt whisperings are better than any other type of supplication. The following has been reported from the Seal of Imamate (may our souls be sacrificed for him) with regards to the Supplication of Iftitāḥ which we read in the nights of Ramaḍān:

أَسْأَلُكَ مُسْتَأْنِسًا لَا خَافًا وَلَا وَجَلًا مُدًّا عَلَيْكَ فِيمَا قَصَدْتُ بِهِ إِلَيْكَ

فَإِنْ أَبْطَأَ عَنِّي عَتَبْتُ بِجَهْلِي عَلَيْكَ

I ask of You, in intimacy, not in fear nor dread, being presumptuous towards You in that
by it I intend to go straight towards You;

If You keep me away, I would by virtue of my ignorance put the blame on You.

This last phrase qualifies the dallying and affectation. This is possible because any indigent existent does not “have” need as its accident—even if it be an essential accident. For, if this indigence was to man like a quiddity, then it would not inform his very essence as quiddity is consequent to his very existence. But any possible existent, like man, has no independent existence other than indigence and need itself. It is only such a utterly needy creature that was given permission to go from a mendicant form of expression to an accusative affectation. Hence, if he were to not get what he requested in his supplication to the Lord, to censure Him by asking why He allowed for a delay in answering. We also read in the Munājāt Sha'bāniyyah the following phrase:

إِلَهِي إِنْ أَخَذْتَنِي بِجُرْمِي أَخَذْتُكَ بِعَفْوِكَ وَإِنْ أَخَذْتَنِي بِذُنُوبِي أَخَذْتُكَ بِمَغْفِرَتِكَ وَإِنْ أَدْخَلْتَنِي النَّارَ
أَعْلَمْتُ أَهْلَهَا أَنِّي أُحِبُّكَ

O God, If You hold me to my wrongs, I will hold You to Your pardon; if You hold me to my sins, I will hold You to your forgiveness; if You make me to enter the fire, I will announce to its inhabitants that surely I love You!

Because these luminous phrases have come from the lips of the Ahl al-Bayt (‘a)—and because those saintly personalities were adepts of supererogatory acts of worship [that lead to the worshiper becoming an instrument of the divine]—in reality these phrases of admission, affectation, dalliance, and coquetry are of divine pronunciation and nothing else.

Sixth: The message of the Hajj for the fearful and the pious is that the economy is made secure by virtue of belief and security is a function of keeping trusts:

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ

let them worship the Lord of this House, who has fed them [and saved them] from hunger, and secured them from fear. (106:3-4)

The only medicine for that ignorant society that has donned its war armour and spends a vast part of the world’s budget on killing humans is a unitive and *tawhīdī* intellectuality which is had by the thinking of the intellect and the willing of justice. The Islamic Awakening of the Middle East will bring about the heightened awareness of the Far East and the Far West. The necessity of unity on the one hand, the imperativeness of associating with monotheists (*tawallī muwahhīdān*) and dissociating from polytheists on the other hand, result from becoming *muḥrim* in the path of the One. The proper thanks for divine blessings is to abstain from helping the guilty ones, in the words of prophet Mūsā:

رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ

‘My Lord! As You have blessed me, I will never be a supporter of the guilty.’
(28:17)

I pray for the success of one and all and the acceptance of their Hajj, Umrah, and *Ziyārah*, as well as the answering of their prayers.

Jawādī Āmulī

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