

NO. 299 | June 2026

# ECHO

of Islam

[www.alhodapub.com](http://www.alhodapub.com)

أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ

## The Abrahamic Hajj Pilgrimage and Absolution from the Polytheists





Editorial | From the Spirituality of Resistance to a Civilizational Outlook

Dr. Mahmoud vaezi

4

Imam Sayyid Mojtaba Khamenei's 2026 Hajj Message |

6

Repudiation of Polytheists During Hajj

Hojjat al-Islam val Muslemin Seyyed Abdolfattah Navvab

11

Repudiation of Arrogant People and Doubts of Opponents During Hajj

Dr. Nour El Din Abou Lahia

14

Repudiation of Polytheists in words and deeds in the course of Hajj and Ghadir |

Dr. Mohammad Hassan Shojaei Fard

18

Music Videos

Abraham the Idol Breaker-Unity of the Ummah-Stoning the Devils

22

A New Approach to the Position of Mecca and the Potential of Hajj:

Dr.Seyyed Abulfazl Khoshmanesh

25

Repudiation of Polytheism in the Light of Surah Al-Tawbah |

Dr. Inam Issa

29

Unity and Solidarity of the Islamic Ummah, the Lasting Message of the Martyred Leader

Dr. Haroun Aziz., South Africa

30

The Islamic Republic of Iran, is the guardian of good neighborliness |

Dr. kamali,,Afghanistan

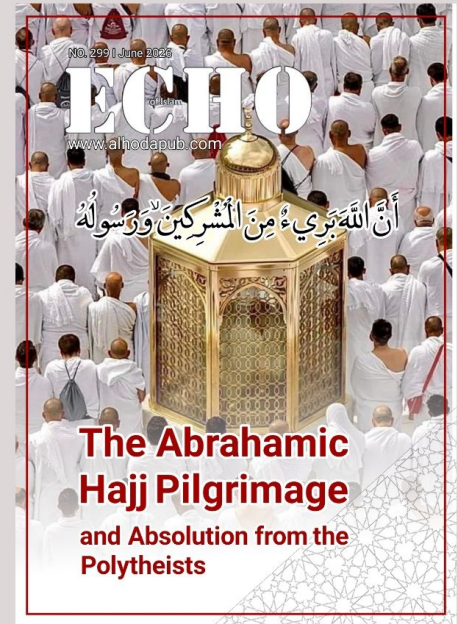
32

Jihad of Clarification - Hajj as a Transformational Submission For Ummah Awakening |

Dr.Mohamad Azmi Abdul Hamid

34

NO. 299 | June 2026



Managing Director:  
**Mahdi Fayyazi**

Editor:  
**Dr. Mahmoud vaezi**

Executive manager:  
**Maryam Hamzehlou**

Designer:  
**Mohamad javad Akbari**

Tel: **+9821-88934302**  
**+9821-88934303**

Fax: **+9821-88902725**  
web site: **www.alhodapub.com**

Email: **alhodapub@gmail.com**





The issue and act of renunciation of the polytheists [barā'at] carries even more significance in this year's Hajj. Its depth and scope regarding the US and the Zionist regime extend far beyond the formal rite of renunciation [bara'at] during the Hajj season and at its miqat. In various parts of Iran and the world – and continuing well beyond these blessed days – “Down with America” and “Down with Israel” shall become the common chants of the Islamic Ummah and the world's oppressed, especially among the youth.

Part of Imam Sayyid Mojtaba Khamenei's 2026 Hajj Message



## Editorial From the Spirituality of Resistance to a Civilizational Outlook



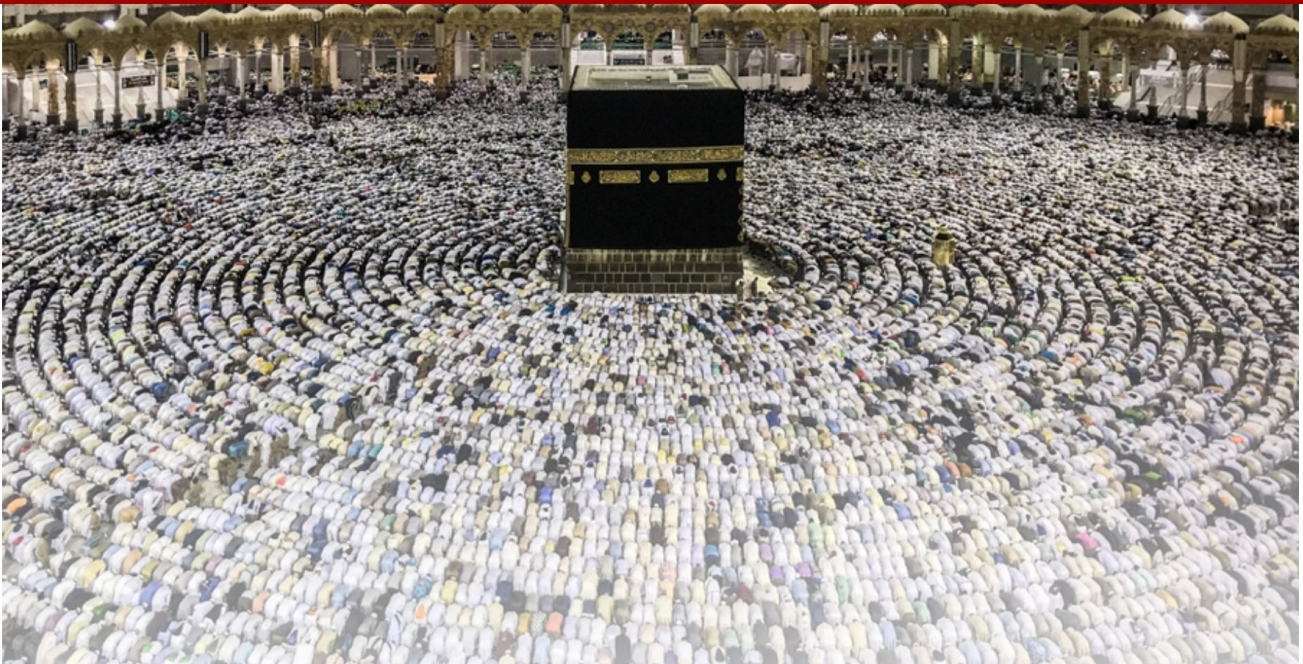
Dr. Mahmoud vaezi  
Editor-in-Chief

This Year's Hajj message of the Leader of the Islamic Republic of Iran transcends a mere address to pilgrims. It is an effort to build a shared horizon of collective identity and a unified vision for the future of the Islamic world. Within this framework, the contemporary Muslim is not merely a visitor to the House of God but an active, powerful agent of historical and civilizational transformation.

The most prominent feature of this year's message is the redefinition of Hajj from an individual ritual into a social and civilizational project. In this narrative, ihram (the pilgrim's simple garment) is not merely a piece of clothing but a metaphor for personal and societal liberation from dependency, fear, and a global order prone to domination. By redefining the symbols of Hajj, the text elevates them from their juristic and individual dimensions to social and political signifiers. Tawaf (circumambulating the Kaaba) becomes a perpetual rotation around the axis of truth, the sa'i (pilgrimage between Safa and Marwa) signifies continuous striving in the arena of social responsibility, and ramy al-jamarat (symbolic stoning of Satan) transforms from a symbolic devotional act into a perpetual struggle against the "historical Satan"; a role attributed in this discourse to the United States and the Zionist regime.

The Leader's profound message—issued as his first Hajj statement after the martyrdom of the former Supreme Leader (may God exalt his rank)—is semiotically rich with religious and historical imagery: hijrah (migration), bi'thah (prophetic mission), miqat (designated stations for entering ihram), ihram, tawaf, ramy, sacrifice, ḥabl al-matīn (the firm rope of God), wa'd al-ṣādiq (the true divine promise), the light of wilayah (guardianship), the new Islamic civilization, and the emergence of the Mahdi (the savior)





This constellation of terms creates a future-oriented civilizational atmosphere saturated with hope and historical transformation. Here, the addressees feel they stand at the center of a monumental historical upheaval. Even regional wars are not framed as mere geopolitical conflicts but as manifestations of the fulfillment of divine promises. From the perspective of the sociology of religion, this reinterpretation of rituals constitutes an effort to socialize faith and build a collective memory of resistance for the Muslim Ummah. Religion, in this view, is not merely an individual or inward experience but a force for constructing social order and generating collective power. For this reason, the phrase “Allāhu akbar” (God is Greatest) is repeatedly invoked not as a mere chant or slogan but as a weapon. This politically significant semiotic act directly links sanctity to the arenas of power and resistance.

The rhythmic repetition of “Allāhu akbar” is not merely a literary or emotional device; it serves as a psychological and identity-based mobilization technique. In the historical memory of the Islamic Revolution, “Allāhu akbar” has always symbolized liberation from fear and passivity—a slogan that echoed from rooftops during the Islamic Revolution, was chanted on war fronts, and has now become the driving engine of a resilient ummah. The message seeks to elevate this phrase from a religious slogan to a civilizational energy. From a literary perspective, the text adopts a rhetorical, heroic, and liturgical structure. Its repetitions, invocations, prayers, and Quranic references evoke the atmosphere of historical sermons, engaging the audience not only intellectually but also emotionally.

This style fosters collective passion and a sense of historical participation, transforming the listener from a passive observer into a member of an uprising Ummah. History making is another key dimension of the message. Here, the history of the Islamic Republic is not portrayed as a series of political events but as a continuous sacred trajectory—from the 1979 Revolution to the Sacred Defense (Iraqi Imposed War), from the formation of the Axis of Resistance to recent regional conflicts. All these events are explained under a single logic: the “eternal struggle between truth and falsehood”. Wars are not merely strategic contests over power balances or regional rivalries but part of the realization of divine promises and the continuation of the prophetic tradition.

Central to this narrative is the concept of martyrdom. The reference to the martyrdom of the previous Leader and the “resurrection” of the Iranian nation afterward reflects a core element of Shi’i political culture: transforming absence into a life-giving social force. Martyrdom is not an end but a moment of renewed collective identity. Society gains new cohesion from mourning, and crisis becomes the foundation for re-legitimizing resistance. Simultaneously, the message redefines the Islamic Ummah. In a contemporary world where national, ethnic, and economic identities overshadow the Islamic world, the text revives the idea of a transnational Ummah. Iran is presented not merely as a nation-state but as the epicenter of Islamic awakening and the geographical hub of resistance—from Lebanon and Palestine to Yemen, Iraq, Afghanistan, and Africa.

This vision constructs a spirituality of resistance that transcends political borders and is rooted in shared beliefs.

On another level, the message is imbued with civilizational futurism. It does not merely dwell on the past and resistance, but sketches a future where the United States is in decline, Israel teeters on collapse, and the new Islamic civilization emerges. This vision serves a critical function in times of crisis: societies in war and under pressure require hopeful narratives to convert historical anxiety into hope, reframe crises as paths to victory, and generate social optimism amid insecurity.

Culturally, the most compelling aspect may be the fusion of ritual with the battlefield. In this narrative, Hajj is not just a spiritual experience but a social training ground for forging a resistant human being. The pilgrim is not merely a “hajji” but a narrator of victory, a bearer of resistance, and a member of the historically rising Ummah. Even the closing prayers are not purely individual supplications but carry social and political dimensions: prayers for the unity of the Ummah, liberation of Palestine, the defeat of arrogant powers, and the collapse of modern secular civilization.

In essence, this year’s Hajj message functions as a cultural manifesto of resistance in the post-war era. It seeks to translate Hajj into the language of politics, resistance into the language of faith, and the region’s future into the language of divine inevitability. In this vision, the Muslim pilgrim is one who unites worship and action: circumambulates the Kaaba to stands against oppression, and prays to shape history.





## Imam Sayyid Mojtaba Khamenei's 2026 Hajj Message

In the Name of Allah, the Compassionate, the Merciful

O God! I respond to Your call. You have no partner and all praise, all blessings and all dominion and power are from You and belong to You...

This year's Hajj season has once again arrived and the pilgrims of the Islamic Ummah have worn the ihram of servitude, reciting the talbiyah [the call of the pilgrims during the Hajj: "Here I am in answer to your call, O Allah"] so that they may migrate from a material and mundane life to a divine and blissful life: a tawhidi [monotheistic] life centered on worshipping God, the Majestic and Exalted, and on the rejection, negation and renunciation of false deities associated with God.

But the opportunity for this migration is not limited only to this year's visitors and pilgrims to the baytullah [holy sanctuary of Mecca]. It includes all Muslim brothers and sisters of Iran and from across the world – from those who have already performed the Hajj in their past years of life to those who have not yet been granted the opportunity to undertake the rites of Hajj.

The condition for this migration is to wear the perpetual ihram of divine remembrance, to perform a constant circumambulation [tawaf] around the Axis of Truth, to strive relentlessly [sa'i] between the momentous peaks of divine duties, to strike [rami] the evil Satan and his alluring manifestations and all his followers without cease, to stand [in vigil] in a state mixed with attention and humble supplication, to feed the disabled poor and the wayfarers, to sacrifice selfish desires and deviant inclinations and to cleanse inner impurities, and in all states, to be ready to serve and raise high the banner of defending the Truth.

And it was in this manner that the Iranian nation stepped onto the path of this very migration at the miqat [the appointed spiritual threshold where pilgrims enter the ritually purified state] of the Islamic Revolution.

They answered the Abrahamic call of the Great Khomeini, cast off the garments of submission to domination, put on the ihram of worldly and eternal felicity and with fervent cries of labbayk, sought to perform their tawaf around the pure Islamic teachings of Prophet Muhammad (sallallahu alayhi wa alihi wa sallam), drawing near to the all-illuminating light of universal justice and the Supreme Wilayat [Divine Guardianship].





Allahu Akbar, Allahu Akbar. La ilaha illa Allah. Wa Allahu Akbar. Allahu Akbar. Wa lillahi al-hamd. Allahu Akbar 'ala ma hadana.

[God is the Greatest, God is the Greatest. There is no god but Allah. God is the Greatest. God is the Greatest. And all praise is due to Allah. God is the Greatest for what He has guided us to]

Yes, Allahu Akbar [God is the greatest] ...

And it was precisely with this [divine] weapon – Allahu Akbar – that the Muslim nation of Iran rose up 47 years ago, toppling the tyrannical, dictatorial and dependent Pahlavi regime, severing the grasping hands of the greedy and arrogant United States from the country and completely eradicating Zionist influence.

It was with this very weapon – Allahu Akbar – that after the Ba'athist regime of Saddam invaded Iran's soil, the devoted mujahideen and selfless youth forged the epic of the 8-Year Sacred Defense and put the Ba'athist regime in its place despite it being backed by all the global powers from the East to the West.

They firmly continued this steadfast resistance for years to come, in the face of economic siege, coups, unjust sanctions, and countless political, propaganda and economic attacks by enemies against the Islamic Republic.

Allahu Akbar...

It was this very weapon of Allahu Akbar that strengthened the bonds of connection of the Islamic Ummah and the young mujahideen of the Resistance Front – from Iran to Lebanon, Palestine, Iraq and Syria, from Africa and Yemen to Afghanistan, Pakistan and all the free nations of the world, so that this Firm Rope [habl al-matin] may rise to defend the very essence of the Islamic Ummah against the usurping Zionist aggressors, crush the agenda of Daesh [ISIS], unleash the Al-Aqsa Flood and to leave the teetering Zionist regime to gasp its final breath.

Allahu Akbar...

Yes, God the Blessed and Exalted, is greater than can be described... It was this weapon of Allahu Akbar that enabled the Islamic Republic of Iran to reduce the Zionist regime to helplessness under its crushing blows during the Second Imposed War in the month of Khordad 1404 [June 2025], to deal the American aggressor a hard slap and to thwart the enemy's objective of subjugating Iran.

And the weapon of Allahu Akbar granted the Iranian nation such strength and power that after the heart-rending martyrdom of our illustrious Leader – the rightful successor of the Holy Prophet (pbuh), Grand Ayatollah Sayyid Ali Hosseini Khamenei (may God elevate his noble station) at the hands of the most evil forces in the world today, that it [Iranian nation] experienced a divine bi'tha [prophetic rising up to be active on the scene] and through its all-embracing presence in every arena where it was needed, transfixed the eyes of the world by its feats of honor.





Allahu Akbar...

Truly, God the Blessed and Exalted, transcends all description... It was this weapon of Allahu Akbar that in the Third Imposed War, secured the valiant fighters and self-sacrificing Armed Forces of Islamic Iran alongside the mujahideen of the Resistance Front – especially those in beloved Lebanon – decisive victories against the two terrorist, American-Zionist armies which were armed to the teeth.

By putting their trust in the Lord and by utilizing their missiles and drones across land, air and sea, they performed the rami [stoning] of the Great Satan, America, and its trained beast, the Zionist regime, witnessing firsthand the fulfillment of God's true promise of victory for those who fight on His path.

And once again, Allahu Akbar...

Beyond all doubt, God the Blessed and Exalted, is greater than can be described. His forces prevail over every power... And it is with this same weapon of Allahu Akbar that in the wake of the bi'tha of the Iranian nation and the Resistance Front, the bi'tha of the Islamic Ummah will be forged.

Renunciation of the polytheists [the act of barā'at] will spread from the Hajj rite of stoning the pillars [rami al-jamarat] into the personal, social and political spheres of Muslims' lives across the farthest corners of the world.

The Islamic Ummah and the nations of the region possess many shared capacities and common interests that will shape the new order and the future architecture of the region and the world. I, with sincerity and purity of intention, invite all Islamic countries and governments to friendship and cooperation in goodness, so that by working together we may take steps toward the advancement of the Islamic Ummah and the resolution of the Islamic world's problems.

What is certain in this regard is that the hands of time will not turn back, and the nations and lands of the region will no longer serve as shields for US bases. The United States not only will no longer have a safe haven for its mischief and for establishing military bases in the region but day by day, it is growing more distant from its former status.

The shaken Zionist regime and the cancerous tumor of Israel are likewise approaching the final stages of their wretched existence, and by God's grace – and in accordance with the decisive and forward-looking words of our magnanimous martyred Leader (may God sanctify his pure soul) ten years ago – it will not live to see twenty-five years after that date, God willing.





For this reason, the issue and act of renunciation of the polytheists [barā'at] carries even more significance in this year's Hajj. Its depth and scope regarding the US and the Zionist regime extend far beyond the formal rite of renunciation [bara'at] during the Hajj season and at its miqat. In various parts of Iran and the world – and continuing well beyond these blessed days – “Down with America” and “Down with Israel” shall become the common chants of the Islamic Ummah and the world's oppressed, especially among the youth.

The future belongs to the Islamic Ummah and the New Islamic Civilization. Each of us can play a role in realizing this future and bringing it closer, in accordance with our resolve, capacity and sense of responsibility. In this year's Hajj, Iranian pilgrims have a prominent and effective role in narrating the victory of the Third Imposed War to their fellow Muslim brothers and sisters and in inspiring hope in them for a bright future.

I ask all dear pilgrims to diligently pray for the hastening of the reappearance of the Savior of Humanity -may God hasten his reappearance - and to pray for the unity of the Islamic Ummah, the liberation of Palestine and the Al-Aqsa Mosque, the resolution of the great hardships facing Muslims and the attainment of final victory against Global Arrogance. I ask that you also include me in your benevolent prayers.



O Lord! Send blessings upon Muhammad and the progeny of Muhammad, envelop the pilgrims and the entire Islamic Ummah with the radiance of Your mercy and compassion.

Bestow upon them the blessing of an accepted Hajj, illuminate their hearts with the rays of divine knowledge and penetrating insight and strengthen their resolve and will to move on the path of reforming the state of the Ummah and achieving final victory over the enemies of Islam.

O Lord! Send down Your boundless grace and mercy upon the pure souls of those who were martyred on the path of God – especially the martyrs of the Resistance Front and foremost among them our magnanimous, martyred Leader (may God elevate his noble station).

Grant his celestial soul abundant reward from the Hajj of the pilgrims, the worship of the worshippers and the striving of the strivers from among those who were graced by the guidance and leadership of the Leader of the Ummah, and aid the Iranian nation and the Islamic Ummah in steadfastly continuing along his path and purpose.

O Lord! Bestow Your most excellent blessings and greetings upon our master and mawla, the Awaited Imam Mahdi - may God's blessings and peace be upon him and his pure ancestors.

Encompass all of us and the entire Islamic Ummah with his pure and accepted supplications. Illuminate and adorn the world with his blessed arrival, as You have promised, for our hearts are overflowing with certainty in that inevitable promise.

"Allah has promised those of you who believe and do righteous deeds that He will surely grant them succession [to authority] on earth, just as He did for those before them and that He will firmly establish for them their religion which He has chosen for them, and that He will surely replace their fear with safety" (Holy Quran 24:55).

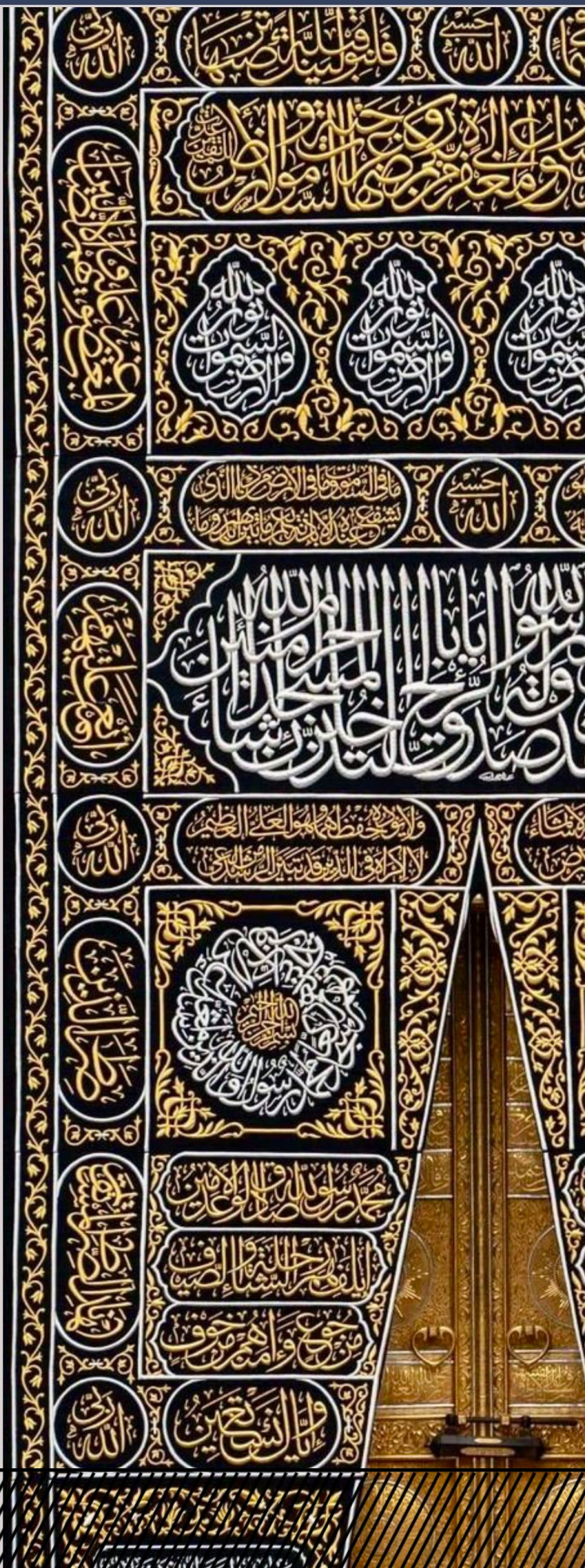
May Allah's greetings, mercy and blessings be upon all our Muslim brothers and sisters.

Sayyid Mojtaba Hosseini Khamenei

Khordad 5, 1405

Dhul-Hijjah 9, 1447

[May 26, 2026]







## Repudiation of Polytheists During Hajj; In the light of Qur'anic Conduct, Prophetic Mercy, and Islamic Unity

By: Hojjat al-Islam val Muslemin Seyyed  
Abdolfattah Navvab



Side by side acts of worship and its spiritual dimensions, Hajj, which is the great ritual of the religion of monotheism, is the largest gathering of Muslims of the world, is a comprehensive school for educating humans, reviving the glory of the Islamic Ummah, demonstrating unity, and promoting awareness and sense of responsibility among Muslims with regard to determining the fate of the Ummah and standing against division, oppression, polytheism, arrogance, and all forms of evils.

The slogan of Hajj in 2026, entitled 'Hajj: Qur'anic Conduct, Prophetic Mercy, and the Unity of the Islamic Ummah', is an attempt to reinterpret the profound dimensions of this divine duty in the contemporary world; a world that is, more than ever, in need of spirituality, empathy, and a return to the original teachings of Islam, within the framework of "hard against the faithless and merciful amongst themselves". (Surah Al-Fath, Verse 29).





One of the most important political-religious concepts of Hajj is 'repudiation of polytheists and oppressors'; a concept that has its roots in the Holy Qur'an where it says: "وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ" [This is] an announcement from Allah and His Apostle to all the people on the day of the greater Hajj" (Surah Al-Tawbah, Verse 3)

Repudiation is the declaration of the Islamic Ummah's stand against oppression, arrogance, polytheism, and hegemony, and opposition to oppressive systems that trample on human dignity, sow division among Muslims, and commit murder and crimes to advance their aggressive objectives.

During the Hajj, Muslims of different races, languages, and denominations come together to, while worshipping God Almighty, demonstrate their unity and solidarity. It is in such an atmosphere that repudiation of enemies of humanity and Islam becomes thoroughly meaningful.

Having a Qur'anic conduct means moving on the path of divine guidance based on the teachings of the Holy Qur'an and practicing servitude, piety, patience, sincerity, monotheism, and repudiation in all aspects and rituals of Hajj, all through Ihram, Tawaf, Sa'i, Arafat, Mash'ar, Mina, and Rami-ye Jamarat (stoning evils), etc.

The Hajj pilgrims who follow Qur'anic conduct not only perform rituals, but also manifest the spirit of the Holy Qur'an in their behavior and ethics, avoid arguments and selfishness, respect others, and strengthen the spirit of Islamic brotherhood and fighting arrogance.

If, inspired by the verse "وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ" (We did not send you but as a mercy for all the peoples.), the prophetic mercy becomes the role model for interaction among the Ummah and if Hajj is considered an opportunity to follow in the footsteps of the Prophet's (PBUH) in morality, tolerance, kindness, and justice, then mercy requires that the Islamic Ummah, instead of getting involved in conflict and division, emphasize its commonalities and be united against the enemies of Islam.

During the course of 'Hajjat al-Wada' (lit. Farewell Hajj) the Holy Prophet of Islam (PBUH) emphasized the sanctity of Muslim blood, the dignity of human beings, and the unity of the Ummah. Today, the Islamic world needs to revive the same message and practice sincerity, discipline, forgiveness, and brotherhood, more than ever.

A society formed on the basis of Qur'anic conduct will have greater cohesion and hope in the face of pressures and problems. The spirit of cooperation, empathy, and social responsibility practiced during the course of Hajj can help reduce many social and economic harms in Islamic societies.

One of the most important outcomes of Hajj is the formation of a 'united Ummah'. The unity of the Islamic Ummah means synergy and cooperation against common threats. The Hajj can provide a platform for dialogue, empathy, and cooperation among Islamic nations against the efforts of the enemies of Islam for creating discord among Muslims, weakening their power, and dominating their destiny and fate.

It is in this context that repudiation of the enemies of Islam takes place, because unity cannot be achieved without recognizing the enemy. In fact, the Islamic Ummah can achieve dignity and progress when it adopts a clear and common stand against oppression, hegemony, aggression, and crime; while maintaining its brotherhood and having mercy for each other. This year, repudiation and the message of awakening and solidarity should be raised in a situation where the Islamic world and human society are facing various moral, economic, security and human crises, and when the unbridled and arrogant Pharaoh of the era and the Zionist regime are committing limitless crimes against the nations of the region, especially Palestine Iran and this calls for adhering to the true spirit of spirituality, justice, freedom and truth.

The imposition of two aggressive and uncalled for wars on the Islamic Iran and the martyrdom of the Supreme Leader of the Islamic Revolution and a group of commanders, scholars, innocent people, and even the oppressed and innocent children of the Shajarah Tayyiba School of Minab, and also committing the most brutal crimes and the cruelest siege against the people of Gaza, are unparalleled in the history of humanity. Keeping in view the existing environment, it should be remembered that Hajj can promote the message of peace, awareness, brotherhood, and cohesion, and remind Muslims that they should not be indifferent to the suffering of nations and the problems of humanity. Thus, repudiation of infidels is more than just a slogan; it is a moral and human responsibility.





The increase in violence, war, threats, crime, and insecurity in the world and the region, and the events that have a heavy impact on the lives of ordinary people. Therefore, the Islamic world is in need of hope, solidarity, and a return to human and divine values, more than ever.

The Iranian nation, too, has endured immense economic, psychological, and security pressures in the past year, because it has been standing by the oppressed people, especially the people of Palestine and Gaza. Let us not forget that Hajj is the greatest demonstration of unity, dignity, and hope among Muslims around the world. It teaches Muslims that in addition to performing the acts of worship they should feel greater responsibility towards the fate of nations, human suffering, and the need for maintaining unity and solidarity.

Today, the Islamic Ummah needs to strongly adhere to the teachings of the Holy Qur'an, the merciful code of conduct of the Prophet of Islam (PBUH), the unifying spirit of Hajj, and the spirit of chivalry and steadfastness against the enemies of the Ummah, under the leadership of the Supreme Leader of the Islamic Revolution, Ayatollah Sayyid Mujtaba Hosseini Khamenei. And it is only through awareness, spirituality, empathy, and hope that the Islamic world can overcome difficulties and build a safer and more humane future.





## Repudiation of Arrogant People and Doubts of Opponents During Hajj

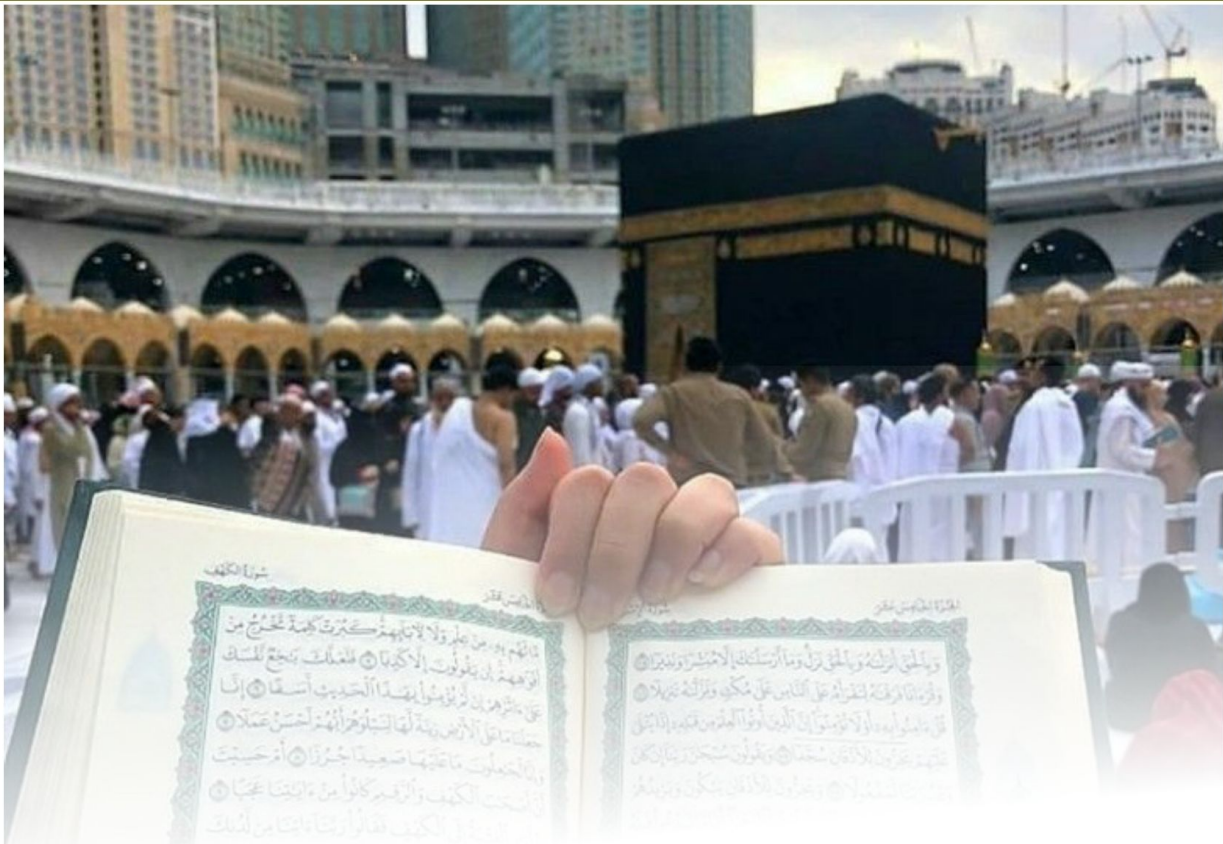


By: Dr. Nour El Din Abou Lahia

Perhaps nothing has caused as much 'repudiation of arrogant people' as the stand adopted by those who claim to be religious jurists and defenders of the pure tradition of the Prophet of Islam (PBUH). It is for this reason that the arrogant people level all kinds of accusations against this stand and claim that what is being done is an innovation that has nothing to do with religion. This is because in their view, religion merely encompasses a set of rituals and ceremonies that have nothing to do with reality.

This stand is rooted in their understanding of Islam; an understanding that is no different from the way Christians view Christianity, Jews view Judaism, or Buddhists view Buddhism. They see religion as merely a set of personal acts of worship between man and God; acts of worship that have no connection with life, politics, society, helping the oppressed, or confronting the oppressor.





Let us examine the roots of the great doubts on the basis of which these people consider the repudiation of the arrogant people as innovation and refer to its practitioners as criminals. However, it should be considered a fundamental obligation without which neither Hajj nor other religious rituals get actualized.

These doubts can be summarized in three main axes: 1 - That 'repudiation' has no basis in the Holy Qur'an and the Prophetic traditions, and, therefore, it is an innovation. 2 - 'Repudiation' is incompatible with the spiritual spirit of Hajj - as a pure act of worship. 3 - 'Repudiation' is in conflict with the spirit of tolerance towards the followers of other religions.

Let us examine these doubts and the related answers:

First - Repudiation and its legitimacy

The first thing that those who are biased rely on to consider this stand as innovation is the claim that such an issue is not mentioned in the Holy Qur'an or in the Sunnah of the Prophet, and, therefore, whoever practices it is, in their view, caught in a 'misleading innovation'.

The Holy Qur'an says: "[This is] a [declaration of] repudiation by Allah and His Apostle [addressed] to the polytheists with whom you had made a treaty. [This is] an announcement from Allah and His Apostle to all the people on the day of the greater Hajj: that Allah and His Apostle repudiate the polytheists..." (Surah Al-Tawbah, Verses 1 and 3)

These verses both call for the disavowal of polytheists and specify that this announcement be made during the Hajj season. It is clear that the rulings of the Holy Qur'an are not limited to a specific time. Therefore, a wise person who ponders on the teachings of the Holy Qur'an is one who seeks to recognize the examples of these polytheists to be repudiated.

The Holy Qur'an says:

"وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ"  
 "Among the people are those who set up compeers besides Allah, loving them as if loving Allah—but the faithful have a more ardent love for Allah—though the wrongdoers will see, when they sight the punishment, that power, altogether, belongs to Allah, and that Allah is severe in punishment." (Surah Al-Baqarah, Verse 165)

In his commentary in this verse and the meaning of 'andad' (God's counterparts) Sayyid Qutb says:

"At the time of the revelation of Qur'an, these 'andads' included stones and trees, sometimes stars and planets, and sometimes angels or demons... But in any period of ignorance, these 'andads' can be objects, people, symbols or credentials... And all of this is a kind of open or hidden polytheism; when they are placed next to the name of God and man places their love in his heart next to the love of God."

For this reason, God Almighty has legislated the 'stoning of the Jamarat' in the rituals of Hajj; an act that symbolizes stoning the devils, both the devils of the unseen world and the devils of the visible and human world. As God says:

"Say, 'I seek the protection of the Lord of humans, Sovereign of humans, God of humans, from the evil of the sneaky tempter who puts temptations into the breasts of humans, from among the jinn and humans.'" (Surah An-Nas, Verses 1 to 6)

'Taking refuge in God' is itself a form of declaration of repudiation, because it includes a request for the destruction of, and liberation from every being that tempts the hearts of humans, whether it be the hidden devil of the jinn, or the any human being who plays the role of the devil





## Second - Repudiation and Spirituality

The second group of doubts is that they consider the declaration of repudiation in Hajj to be contrary to the mystical and spiritual meaning of Hajj. They say that Hajj is an opportunity for pure worship and drawing closer to God through spiritual rituals such as Tawaf, Sa'i, and standing at Arafat, and that including political slogans or declaring repudiation takes Hajj away from its main purpose and turns it into a platform for political conflicts and demonstrations; something that, in their opinion, is incompatible with the purity and spirituality of the sacred rituals.

The root of these people's mistake lies in their misunderstanding of two issues.

One: Ignorance about the true purpose of Hajj. Every act of worship has its own specific purpose and philosophy, and without paying attention to that purpose, worship cannot be performed completely and correctly. One of the most important and great purposes of Hajj - for which capable Muslims gather from all over the world every year - is to fulfill the responsibilities related to the Islamic Ummah; whether these responsibilities are political, economic, or any other.

It is for this reason, that Ayatollah Khomeini (RA) described the Hajj as a 'great religious-political congress'.

This gigantic gathering formed by people from different parts of the world, cannot be in vain and simply for performing a few physical movements; rather, it is also a gathering of the entire Islamic Ummah to discuss its significant issues and announce its positions vis-à-vis the existing challenges.

Two: Their ignorance of the concept of spirituality and mysticism

Mysticism in Islam is different from the concept of mysticism in other religions, because true mysticism is realized only through piety and servitude to God. God describes this as follows:

"Verily! The friends of Allah will indeed have no fear nor will they grieve; those who have faith and are Godwary. (Surah Yunus, Verses 62 and 63)

And piety means observing God's command in all aspects of life.

For this reason, God considers the characteristics of pious believers to be striving in the way of God, and He says:

"Indeed, Allah has bought from the faithful their souls and their possessions for paradise to be theirs: they fight in the way of Allah, kill, and are killed." (Surah Al-Tawbah, Verse 111)

"Indeed, Allah loves those who fight in His way in ranks, as if they were a compact structure." (Surah As-Saf, Verse 4)

"There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the felicitous." (Surah Aal-e Imran, Verse 104)

None of the Islamic sacred texts encourage retreating to solitude and mountains and leaving the oppressors to continue their oppression. On the contrary, there are many warnings about those who are only concerned about themselves and their personal desires and are indifferent to the fulfillment of God's command in society.

The Prophet of Islam (peace be upon him) is quoted saying: "When people see an oppressor and do not stop him from doing wrong, it is almost certain that Allah will make them face severe punishment."

All of this shows that true spirituality lies in fulfilling divine duties, not in choosing that part of religion that suits our tastes and desires. God should be worshipped as He has commanded, not as our ego and desires please.

## Third - Repudiation and Tolerance

The third group of doubts is related to the claim that chanting slogans of repudiation and cursing the arrogant powers - especially the slogan 'Death to America and Israel' - presents a distorted image of Islam in the Western media and introduces Islam as a religion that calls for hatred and violence; and as a result, non-Muslims get distanced from recognizing the gentle and humane teachings of Islam, and this behavior is incompatible with the principles of peaceful coexistence.

To prove their point, they cite verses from the Quran that call on Muslims to be tolerant of their opponents, such as this verse: "Repel evil conduct with that which is better. We know best whatever they allege." (Surah Al-Mu'minun, Verse 96)

However, it must be noted that they neglect the fact that the Holy Qur'an distinguishes between the aggressive opponent and the peaceful opponent. The opponent who is peaceful and lives a peaceful life can be treated well based on the principles of morality, justice and coexistence. In the words of God: "Allah does not forbid you from dealing with kindness and justice with those [polytheists] who did not make war against you on account of religion and did not expel you from your homes. Indeed, Allah loves the just." (Surah Al-Mumtahanah, Verse 8)





It must be noted that tolerating the oppressor and the aggressor is in fact an act of oppression of the oppressed, because whoever stands by the oppressor will be an accomplice in his crime against the oppressed. Even neutrality in the face of oppression is, from the perspective of Sharia, considered a kind of companionship with the aggressor. For this reason, God considers the Jews who were the contemporaries of the Prophet of Islam (PBUH) to be accomplices in the killing of the prophets, because they approved of the actions of their predecessors.

In the words of the Holy Qur'an:

"Allah has certainly heard the remark of those who said, 'Allah is poor and we are rich.' We will record what they have said, and their killing of the prophets unjustly, and We shall say, 'Taste the punishment of the burning. That is because of what your hands have sent ahead, and because Allah is not tyrannical to His servants.'" (Surah Aal-Imran, Verses 181-182)

The Prophet of Islam is quoted saying: "Whoever helps an oppressor to nullify the right of a Muslim has departed from the protection of Islam, God, and His Messenger. And whoever desires the continuation of oppression, in fact, desires that God be disobeyed. And whoever in his presence a believer is wronged or slandered and is able to help him but does not do so, will incur the wrath of God and His Messenger. And whoever helps the oppressed, Paradise will be obligatory for him."

Concluding Remarks

1 - 'Repudiation of the arrogant', especially during the Hajj pilgrimage, is not a new innovation; rather, it is a divine and authentic commandment that was mentioned in the Holy Qur'an and implemented by the Prophet of Islam (PBUH). 2 - 'Repudiation of the arrogant' is a manifestation of the highest spiritual and mystical values, because a believer cannot, while glorifying God, also glorify the arrogant and the tyrants. Takbir, Talbiyah, Tasbeih and other dhikr are in fact a declaration of pure servitude to God, and the one who bows down to someone other than God has not truly worshipped God. 3 - 'Repudiation of the arrogant' does not contradict the spirit of tolerance that Islamic law calls for; rather, it is itself a manifestation of the same values. This is because tolerance should not result in oppressing the weak and the downtrodden, and whoever tolerates an oppressor will be his partner in committing oppression.





## Repudiation of Polytheists in words and deeds in the course of Hajj and Ghadir



By: Dr. Mohammad Hassan Shojaei Fard

During my Hajj pilgrimage a few years ago, I met a history professor at Umm Al-Qura University of Mecca and at his suggestion, we engaged in a discussion, which took place at his home, in the presence of his wife, who was also a history professor, and lasted for about ten days. Our discussion began with the Shia-Sunni differences and when we got to the issue of Ghadir, which was the most obvious step for Imam Ali's (AS) caliphate after the Prophet of Islam (PBUH) the discussion became lengthy. We began by examining the issue of Ghadir from a historical perspective and referring to Sunni sources and books to get to the root of the matter. After several meetings, the conclusion was that, according to Sunni sources, the incident of Ghadir did occur, and there is at least no doubt that the Prophet, upon returning from the Hajj pilgrimage in the 10th Hijri year, had gathered the Muslims pilgrims at Ghadir Khumm and conveyed an important message.



After reviewing various authoritative Sunni books, we came to the conclusion that, contrary to what the Sunnis say in their statements, this important message could not be an advice to love Ali (AS). After rational and Qur'anic discussions, this history professor at Umm Al-Qura University, who was very fair, educated, and truthful, confirmed that the important message of the Prophet at Ghadir to the Islamic Ummah was about the caliphate of Ali (AS) after him. This discussion became the basis for me to write the book 'Ghadir as It Was' by quoting Sunni sources. (Which is currently undergoing the process of being published).

After the end of our discussions, this university professor asked me to, as a university professor of engineering and a Shiite follower of Ali (AS) explain to him the Ghadiri thought and its difference with the Sunni perspective.

I responded by asking him:

What, in your opinion, are the foundations and principles of Islam according to the Qur'an? And he answered:

He explained in detail, the summary of which is:

1 - Belief in God and metaphysics; 2 - Belief in sending the Prophet and the Qur'an to guide all human beings; 3 - Belief in the resurrection; 4 - Obedience to and worship of God (prayer, fasting, zakat, etc.); 5 - No discrimination between Muslims; 6 - Piety being the criterion of superiority of humans in the sight of God; 7 - Taking care of the poor and needy and giving charity.

I asked him if that was all and his response was that he had pointed out the main principles.

I said, but there is still a lot left. These are the low-cost aspects of being a Muslim, and if you agree, let us look at the verses that I have chosen and then review other aspects of being a Muslim. Upon his agreement I quoted some Qur'anic verses like:

"هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا"

"It is He who has sent His Apostle with guidance and the true religion, that He may make it prevail over all religions, and Allah suffices as witness." (Surah Al-Fath, Verse 28)

"مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ" "Muhammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful amongst themselves." (Surah Al-Fath, Verse 29)

"إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ وَأَقْبُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ"

The faithful are indeed brothers. Therefore, make peace between your brothers and be wary of Allah, so that you may receive [His] mercy." (Surah Al-Hujurat, Verse 10)



"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ"

"O you who have faith! Let not any people ridicule another people: it may be that they are better than they are; nor let women [ridicule] women: it may be that they are better than they are. And do not defame one another, nor insult one another by [calling] nicknames. How evil are profane names subsequent to faith! As for those who are not penitent [of their past conduct]—such are the wrongdoers." (Surah Al-Hujurat, Verse 11)

"أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بَأْنَهُمْ ظُلُمًا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ"

"Those who are fought against are permitted [to fight] because they have been wronged, and Allah is indeed able to help them." (Surah Al-Hajj, Verse 39)

"الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ"

"Those who were expelled from their homes unjustly, only because they said, 'Allah is our Lord.' Had not Allah repulsed the people from one another, ruin would have befallen the monasteries, churches, synagogues and mosques in which Allah's Name is much invoked. Allah will surely help those who help Him. Indeed Allah is all-strong, all-mighty." (Surah Al-Hajj, Verse 40)

"الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا"

"Those who have faith fight in the way of Allah, and those who are faithless fight in the way of fake gods. So, fight the friends of Satan; indeed the stratagems of Satan are always flimsy. (Surah An-Nisa', Verse 76)

"وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ"

"And wage jihad for the sake of Allah, a jihad which is worthy of Him. (Surah Al-Hajj, Verse 78)

"إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ"

"The faithful are only those who have attained faith in Allah and His Apostle and then have never doubted, and who wage jihad with their possessions and their persons in the way of Allah. It is they who are the truthful." (Surah Al-Hujurat, Verse 15)





"إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ"

"The faithful are indeed brothers. Therefore, make peace between your brothers and be wary of Allah, so that you may receive [His] mercy." (Surah Al-Hujurat, Verse 10)

"بِرَأْءِهِ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ"

"This is a declaration of repudiation by Allah and His Apostle [addressed] to the polytheists with whom you had made a treaty. (Surah Al-Tawbah, Verse 1)

"قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَبْصِرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ"

"Make war on them so that Allah may punish them by your hands and humiliate them, and help you against them, and heal the hearts of a faithful folk." (Surah Al-Tawbah, Verse 14)

"وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَلَئِنَّ آتِیَّتَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ"

"Never will the Jews be pleased with you, nor the Christians, unless you followed their creed. Say, 'Indeed it is the guidance of Allah which is [true] guidance.' And should you follow their desires after the knowledge that has come to you, you will not have against Allah any guardian or helper." (Surah Al-Baqarah, Verse 120)

"أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ"

"Do you regard the providing of water to Hajj pilgrims and the maintenance of the Holy Mosque as similar [in worth] to someone who has faith in Allah and [believes in] the Last Day and wages jihad in the way of Allah? They are not equal with Allah, and Allah does not guide the wrongdoing lot." (Surah Al-Tawbah, Verse 19)

"الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ"

"Those who have believed and migrated, and waged jihad in the way of Allah with their possessions and persons have a greater rank near Allah, and it is they who are the triumphant." (Surah Al-Tawbah, Verse 20)

"وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ"

"Those who have believed, migrated, and waged jihad in the way of Allah, and those who gave them shelter and help, it is they who are truly the faithful. For them shall be forgiveness and a noble provision." (Surah Al-Anfal, Verse 74)

"وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ"

"Prepare against them whatever you can of [military] power and war-horses, awing thereby the enemy of Allah, and your enemy..." (Surah Al-Anfal, Verse 60)

"يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ"

"O Prophet! Urge on the faithful to fight..." (Surah Al-Anfal, Verse 65)

"وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ"

"Fight them until persecution is no more, and religion becomes [exclusively] for Allah. Then if they desist, there shall be no reprisal except against the wrongdoers." (Surah Al-Baqarah, Verse 193)

"وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ"

"Fight them until persecution is no more, and religion becomes exclusively for Allah.

So if they desist, Allah indeed watches what they do." (Surah Al-Anfal, Verse 39)

After reciting these verses, I asked him if the Holy Qur'an is a life lesson for all of history or just for the time of the Prophet? This history professor answered that it is definitely a life lesson for all of history. I then said that based on his question, I would like to present the performance of the followers of Ghadir in empirical cases in comparison to the attitude of Muslims who were not followers of Ghadir.

I then added that by comparing what you said about the foundations of Islam and what we saw in these verses, it can be seen that Muslims who do not follow Ghadir do not pay attention to these important verses in practice, will be one of those mentioned in verse 150 of Surah An-Nisa', which says:

"إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا"

"Those who disbelieve in Allah and His apostles and seek to separate Allah from His apostles, and say, 'We believe in some and disbelieve in some' and seek to take a way in between."





The Holy Qur'an considers them disbelievers in God and the Prophet because by acting on some verses and ignoring others, they introduce an Islam, which, according to the Qur'an, is considered a form of disbelief. Therefore, as an example of the experience in the Islamic Revolution of Iran, where the followers of Ghadir made that great move to overthrow the Shah's regime with all the support of America, please pay attention to the following:

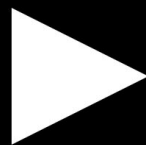
- 1 - Since the beginning of its victory, the Islamic Revolution of Iran has paid special attention to the oppressed Palestinian people who were oppressed by the usurping Zionist regime that has occupied their homeland. Therefore, the first foreign guest after the Revolution was Mr. Yasser Arafat, and immediately after the Revolution the Israeli embassy in Iran was closed and the Palestinian embassy was established, while countries that do not follow Ghadir are normalizing relations with the Zionist regime even after witnessing the massacre of women and children in Gaza. And at the same time, Iran is helping and supporting the people of Gaza and Palestine in every possible way.
- 2 - One of the followers of the Ghadir school of thought is the Hezbollah of Lebanon, which has made supporting the Palestinian people its main program since its inception and is still fighting for Palestine, and in this way has sacrificed its best forces for the cause of Palestinian people.
- 3 - When the Takfiri movement of ISIS was oppressing Syria and Iraq by cruelly massacring innocent people, including Muslims, Christians, and followers of other religions, Iran supported these two countries - one of which was completely Sunni and the other was a mixture of Shia and Sunni - in a way that dried up the roots of ISIS in these two countries.
- 4 - When various governments in Afghanistan were under pressure from the occupying forces of the former Soviet Union and the United States at different times, it was the Islamic Republic of Iran that helped Afghanistan, the official religion of which is Sunnism, and cleansed it from the occupiers.
- 5 - Despite Saddam's 8-year war against Iran, when the United States decided to attack and occupy Iraq, Iran did not hesitate to provide assistance to the Iraqi government.
- 6 - When the Western-backed government of Yemen was overthrown and the Yemeni Mujahideen were fighting to liberate Yemen from the evil of American agents, Iran helped them and even taught them how to make defensive weapons, while the Muslims opposed to Ghadir bombed them.
- 7 - When Qatar was economically blockaded by Islamic countries opposed to Ghadir, it was the Islamic Republic of Iran that provided Qatar with its requirements during the difficult time it was undergoing.
- 8 - Keeping verse 120 of Surah Al-Baqarah, which I quoted earlier (Never will the Jews be pleased with you, nor the Christians, unless you followed their creed.), the only Muslim country that is not thinking of gaining the satisfaction of the Christian countries (America and Europe) and the Jewish Zionist regime is Iran, which follows Ghadir. However, the countries that oppose Ghadir not only try to satisfy these countries but also bribe their leaders.
- 9 - Following the collapse of the Soviet Union and its division into various countries, Islamic Iran provided the greatest assistance to these newly liberated Sunni Muslim countries of the former Soviet Union, meeting their various needs in every respect, and, drawing on the experience of forming a government in Iran, provided them extraordinary assistance and advice for the formation of their governmental structures.





# ECHO

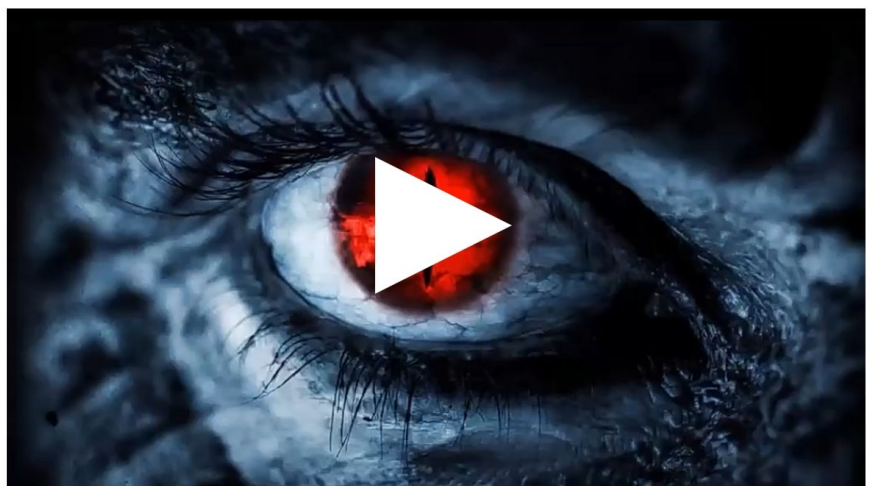
## Music video, Abraham the Idol Breaker







## **Hajj Music Video - Unity of the Ummah - Stoning Out the Devils**







## Hajj Music Video- Stoning Out the Devils





# A New Approach to the Position of Mecca and the Potential of Hajj:

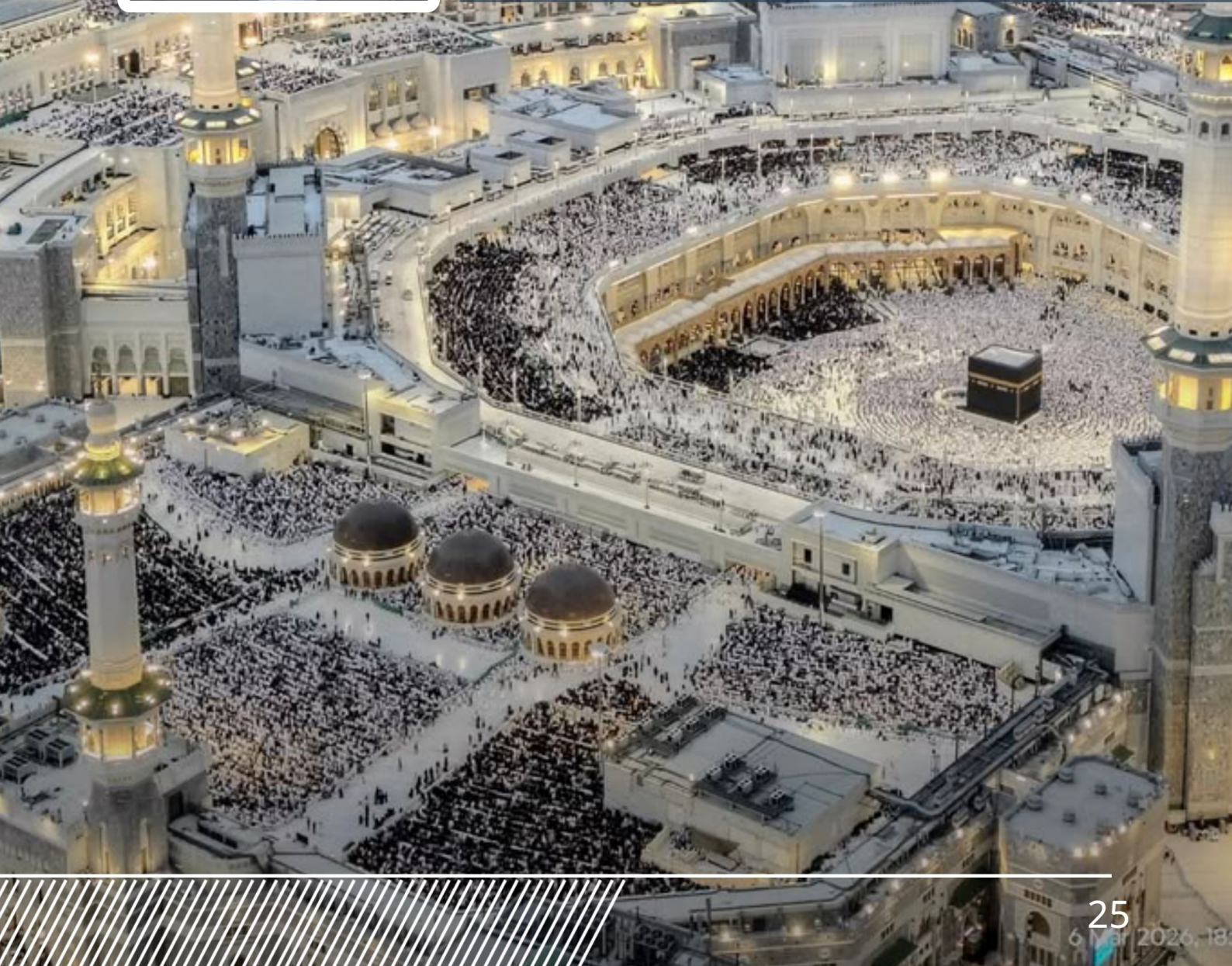
## With Emphasis on the Present Conditions of the World of Islam



Dr. Seyyed Abulfazl Khoshmanesh

### Introduction

At a time when Near Eastern civilizations flourished and prophetic monotheism resonated amid ongoing conflict between truth and falsehood, God commanded the elderly Abraham—after journeys to the regions of Mesopotamia, Syria, and Egypt—to build the House of God in a distant land. Around Abraham's mission lies a principle of proving truth and rejecting falsehood: tawhid (monotheism) and bara'ah (disavowal) of polytheism. The Quran presents Abraham's disavowal of the polytheists across several chapters and highlights the religious, civilizational, and strategic significance of Ka'ba and sacred lands for today's Muslim unity and strength.







## The Monotheistic Structure and Emergence of Polytheism

After Abraham and Ismael built the Kaaba, the people of Mecca and its surroundings originally followed Abraham's monotheism, but over time, under the influence of other nations, imitation, and inheritance, polytheism and idol worship spread throughout Arabia. The Kaaba, once the House of God and a public house for all people, became filled with hundreds of tribal idols, while priests and soothsayers misled society with hollow, ornate speech. Arab life was organized by tribe and lineage, and later many distortions entered the Abrahamic Hajj, as some Meccan leaders altered its rites and rituals for their own interests.

The Kaaba was intended to be the first universal house, a secure sanctuary, and Umm al-Qura (Capital) from which the divine message would spread to the world. Abraham, Ismael, and their righteous descendants wanted this house and land to be a place of peace, unity, and removal of conflict. This mission later became the responsibility of Muslims: to establish such houses of worship everywhere in God's name alone, free from images, decoration, and anything other than God.

The Quran gradually expands its language from Kaaba and Bayt al-Haram (Secure House) to Masjid al-Haram, the secure land, and finally Umm al-Qura and those around it. From Mecca, especially the Masjid al-Haram, Islam's call spread, weakening idolatry and strengthening Mecca's central role in Arabia through the message of monotheism and the growing influence of Islam.

## Centrality of Mecca

Southwest Asia, birthplace of divine religions, has long been the world's civilizational center. Mesopotamia and the Mediterranean symbolize this centrality. Arabia, where the Prophet was sent, is surrounded by five seas. He called Muslims to moderation—the "Middle Nation"—to serve as a balanced model among extremes and a witness to other civilizations. This title signifies a historical responsibility for Muslims today, for which God has provided the necessary means.

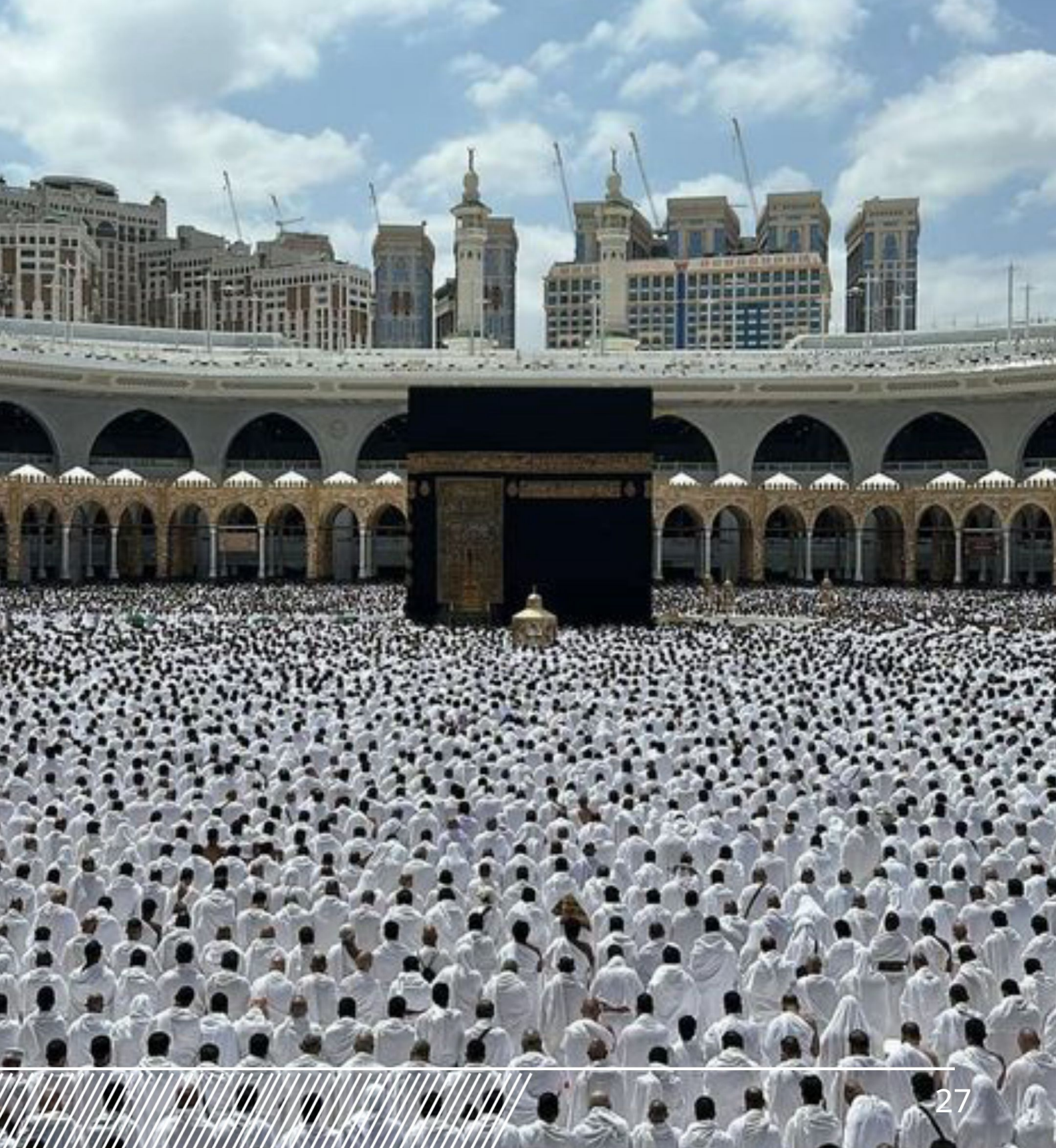
The origin of the Islamic community is Umm al-Qura, and its religion is monotheism, submission to God, justice, and the straight path through an easy, unburdensome faith. The Quran profoundly links justice to the very order of existence. The Prophet was tasked to warn Umm al-Qura and its surroundings, yet his mission was universal, transcending time and place, progressing from relatives to all humanity.



## Bayt al-Haram and the Issue of Monotheistic Worship and Prayer

To understand the Quran's monotheistic call and the concept of disavowal (*bara'ah*), one must examine the status of Mecca and al-Masjid al-Haram across the Chapters from Ibrahim onward. The Quran recounts Abraham's settlement in a barren land to establish prayer, commands worship until certainty, critiques pagan/polytheists practices, and describes the Night Journey from Masjid al-Haram. It mentions the mosque of the Companions of the Cave, Zechariah's sanctuary, Moses in the sacred valley, the command to uphold prayer, and the rejection of false deities, highlighting the centrality of sacred worship.

Chapter Anbiya presents Abraham's maturity, his presence in Babylon's sanctuary, his debate with his people, and his call to worship the Creator of the heavens and earth, introducing the principle of *fitrah*, later expanded through the Prophet and the Quran. The Quran also stresses the unity of the monotheistic community in Anbiya and Mu'minin chapters. Chapter Hajj then reaches the height of clarity on worship and sanctuaries: all creation prostrates, various religions and sanctuaries are mentioned, and jihad arising from pilgrimage protects them. The Quran warns that without monotheistic sanctuaries, the earth is corrupted, while also criticizing isolated forms of worship.







Beyond the Quranic position of Mecca and pilgrimage, the geographical location of Umm al-Qura in the Arabian Peninsula and its relevance today are significant. The 11,000-kilometer Silk Road linked East and West through seven branches, one of the most important running through Mecca and Medina along the Red Sea to Aden and Bab al-Mandab. Its importance drove the Abyssinian (Ethiopia) ruler Abraha to seek control by building a grand sanctuary in Sana'a and later attacking Mecca, threatening the Kaaba. The Prophet's earliest confrontations were connected to disrupting this trade route, and the victory at Badr contributed to blocking Meccan commercial networks, gradually weakening the city. Abyssinia's historical influence and the early spread of Christianity into Africa also played a role in these broader geo-civilizational dynamics.

The establishment of orthodox monotheistic Christianity in Abyssinia (Ethiopia) strengthened the country's religious and political identity and brought it closer to Rome and Egypt. After the event of "al-Ukhdood" and the burning of the Christians of Najran by Jewish ruler Dhu Nuwas, this also produced consequences: the Jewish ruler Dhu Nuwas attacked Yemen, and then Najashi, by order of the Byzantine emperor Justinian I, launched an expedition from Abyssinia to Yemen, and Abyssinian rule lasted 72 years. This major Christian base helped foster a favorable attitude of Abyssinians and Najashi toward the new religion of Islam. In their view, Islam invited to pure monotheism and the upright (ḥanīf) Abrahamic creed, without seeking conflict with other monotheistic faiths—especially Christianity. Abyssinia was likewise chosen as the first "land of migration," and two migrations took place there. In addition, the trade route running from Phoenicia through Syria to the Gulf of Aden and Bab al-Mandab supported the seasonal travels of the Quraysh and the security and provision tied to the Sacred House.

Thus, Islamic community must value its position and strategic energy chokepoints and, through unity, display greater honor and power—because any blow to one part of the Muslim body becomes a prelude to harder blows to the rest.





## Repudiation of Polytheism in the Light of Surah Al-Tawbah

by: Dr. Inam Issa

member of the Cultural and Media Activities

Department, Sayyidah Zainab Charity Association

In verse 1 of the Surah Al-Tawbah, Allah declares disavowal of polytheism and opposition to coexistence with polytheists. In the words of the Holy Qur'an:

"بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ"

(This is a declaration of repudiation by Allah and His Apostle to the polytheists with whom you had made a treaty)

This is the same general Islamic declaration that Imam Ali (AS) recited on the day of Eid al-Adha, when people gathered during the Great Hajj.

This declaration expresses abhorrence for polytheists, opposition to coexistence and companionship with them, and an effort to cleanse the earth from these people unless they repent.

This is the true path of goodness, and the news that polytheists will ultimately face destruction, because they will face the wrath of God - manifested in the power of the Islamic community and its leadership - and will be caught in a painful torment.

The history manifests the way the polytheists have always treated with Muslims and the truth of their barbaric and unbridled behavior. The polytheists have no regard for moral principles and human essence, consider the divine verses worthless, and sell them for a pittance. When they gain control over the Muslims, they trample on all values. Verse 8 of Surah At-Tawbah states:

"كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْحَبُوا بِكُمْ إِلَّا وَلَا دِمَّةَ يَرْضَوْنَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ"

"How (can the treaty with polytheists be valid)? For if, they get the better of you, they will observe toward you neither kinship nor covenant. They please you with their tongues while their hearts spurn you; and most of them are transgressors."

Polytheists commit every crime and do not adhere to any clear moral principles or explicit clauses of covenants, and they commit everything that human nature condemns.

By departing from the natural human path and deviating from the path of truth, the polytheists have sold the signs of God for a small price and chose a lowly life, have opposed the followers of God's path, and have adopted a behavior based on corruption, deviation, and violation of the rights of others.

God is the source of the true religion and He sent His Prophet to guide mankind to the path of true excellence and salvation. This religion will ultimately cast a shadow over the entire path of human life, spread Qur'anic fairness and justice throughout the world, attract hearts, and respond to the natural inclination of humans towards religiosity.

This is the divine promise that will be fulfilled despite all the conspiracies by the polytheists, and this is what humanity is impatiently waiting for; a promise that creates a constant will for continuous confrontation with all obstacles on the path to the advancement of religion, in humans.



## Unity and Solidarity of the Islamic Ummah, the Lasting Message of the Martyred Leader of the Islamic Ummah

Dr. Haroun Aziz., South Africa



This year's Hajj is taking place at the time when the world has witnessed the martyrdom of the Supreme Leader of the Islamic Ummah at the hands of the global system of domination and arrogance. A martyr who for more than three decades brought messages of unity, authority, and greatness of Islam and the identity of the Islamic Ummah to pilgrims, and who himself did not have the opportunity to be present in this gathering of millions.

His last statements during the meeting with Iranian authorities involved in the Hajj in May last year (2025) were very touching. After praising the Hajj pilgrimage as one of the most important pillars of the Islamic school of thought for managing and supervising human affairs and human society, he added: "Hajj is an obligation, and perhaps it can be said that it is the only religious obligation, whose outward form, appearance, and composition, is 100 percent political. It gathers people together in one place, at one time, every year, all those who are able to attend. What is this? The gathering of people and their coming together - this act in itself has a political essence. So contrary to the efforts, words, and actions of some who try to undermine these statements, the essence of Hajj is political, its form is political, and its composition is political.



According to the late Imam, another feature is that the content of this combination of political actions, or this political structure, is 100% spiritual, which results in the growth and improvement in the level of insight and human perfection.

From his point of view, the third issue is that all the devotional acts performed during Hajj has a symbolic dimension for reviving a human issue and cause. For example, when you do the Tawaf [circumambulation], the lesson of circumambulation is to move around the center of monotheism. It teaches human beings that their lives should revolve around the center of monotheism in this way. One's life should be based on monotheism, governance should be based on monotheism.

In his view: "there's no greater benefit for the Muslim Ummah than unity. If the Muslim Ummah were united, joined hands, worked together, and there was synergy, such tragedies in Gaza and Palestine wouldn't happen. Yemen wouldn't be under this kind of pressure. When we are separate from each other, the colonial powers - the US in one way, the Zionist regime in another way, and some European and non-European countries in their own way - impose their own interests and desires over the interests of other nations."

The most interesting point is that the martyred Imam of the Ummah considered the spiritual atmosphere of Hajj to be a space that could solve the problems of the Islamic society and the Ummah and serve as an example for the noble verse "ليشهدوا منافع لهم" (that they may witness the benefits for them). Let us hope of realizing these lofty Qur'anic provisions and the victory of Islam over global infidelity.







**The Islamic Republic of Iran,  
is the guardian of good neighborliness,  
confronting the system of domination, and  
defending the rights of all human beings**



Dr. kamali,.Afghanistan

Article 152 of the Constitution of the Islamic Republic of Iran states: "The Islamic Republic of Iran's foreign policy is based on rejecting all forms of domination and submission to domination, preserving the country's complete independence and territorial integrity, defending the rights of all Muslims, non-alignment with the hegemonic powers and maintaining mutually peaceful relations with all non-belligerent states."

There are several important strategic points in this regard that are worth mentioning:





#### 1 - The strategic foundation of negating domination and subjugation

Accordingly, the foreign policy of the Islamic Republic of Iran is based on "rejecting any form of domination or subjugation." This statement has two aspects:

Non-subjugation: No foreign power should have coercive or imposed influence on the country's domestic and foreign decision-making.

Non-domination: Iran is also not allowed to exercise political, economic, or military domination over other countries in its relations.

These two aspects form the legal basis for the Islamic Republic of Iran's independence in the international arena.

#### 2 - Comprehensive independence and territorial integrity

This phrase refers to the political, economic, cultural, and defense independence of the Islamic Republic of Iran. It also reflects the 'territorial integrity' of Iran as a legal red line, which means any foreign interaction must be based on preserving the independence and territorial integrity of the Islamic Republic of Iran.

#### 3 - Defending the rights of Muslims, especially the neighbors

Within the framework of international law, Iran is sensitive to and provides political and spiritual support for the issues and rights of the Muslims around the world, especially its neighbors, and respects the identity of the united Islamic Ummah.

#### 4 - Non-commitment to the dominating powers

On this basis, the Islamic Republic of Iran will not get aligned with any pact or convention of the dominating system and will always defend the rights of the oppressed and deprived, as per the emphasis of the Holy Qur'an in the last verse of Surah Al-Fath: "اشدء على الكفار رحماء بينهم" (are hard against the faithless and merciful amongst themselves).

#### 5 - Peaceful relations with non-belligerent states

Maintaining respect and peaceful relations and coexistence with neighbors is based on Article 152 of the Iranian constitution - as the law governing the foreign relations of the Islamic Republic of Iran relations with other states - which defines relations with other nations on the basis of active non-hostility and the principles of diplomacy.

Therefore, anti-arrogance and negation of the system of domination over Islamic society and the fight against invasion and infanticide are the basis for the legitimate and crushing attacks by the Islamic Republic of Iran on American bases in the countries bordering the Persian Gulf and the and the Zionist regime. Such struggles and attacks never diminish the principle of compassion and respect on the part of the Islamic Republic of Iran for the people, the governments of the region and the Islamic Ummah, especially its neighbors, and it continues to emphasize and strive to maintain peaceful coexistence and mutual respect with the nations of the region and the Islamic Ummah.



## Jihad of Clarification - Hajj as a Transformational Submission For Ummah Awakening



**By: Dr. Mohamad Azmi Abdul Hamid  
President Malaysian Consultative Council  
of Islamic Organizations**

In the aftermath of the Ramadan War and the Third Imposed War, the Islamic world witnessed both immense suffering and extraordinary solidarity. The people and government of Iran express profound gratitude to the peoples and governments of Islamic countries who stood with the oppressed Iranian nation during these difficult moments. Their political support, humanitarian concern and moral courage reflected the living spirit of the Ummah in confronting aggression, domination and injustice.

The martyred Leader consistently emphasized that the Hajj season must not be reduced to ritual alone, but should become a platform for strengthening the unity of the Islamic Ummah against the occupation of Palestine and the aggression of Israel. Hajj gathers Muslims from every race, language and school of thought under one declaration of tawhid, reminding the Ummah that division only strengthens its enemies.



He repeatedly warned against sectarian manipulation and called upon Muslims to reject Shi'a-Sunni and Arab-Persian divisions. According to his vision, Hajj is the greatest manifestation of Islamic brotherhood where all believers stand equally before Allah, beyond ethnicity, nationalism and sectarian rivalry.

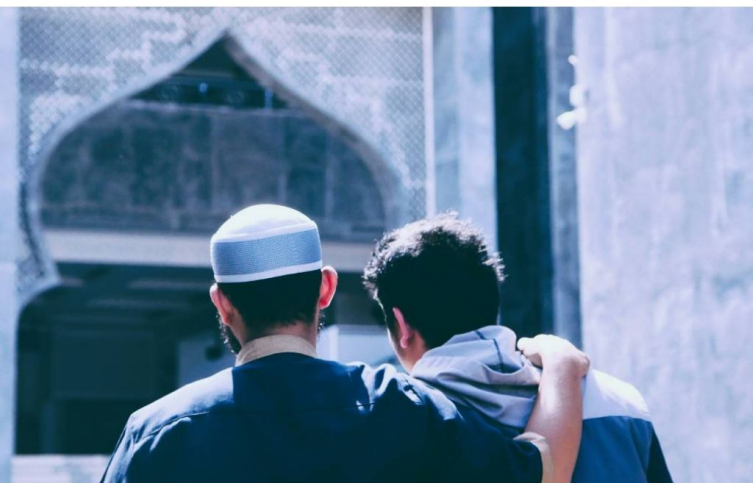
Iran also reaffirms its respect for the sovereignty, peoples and governments of neighboring Islamic countries. At the same time, Iran maintains its legitimate right under international law to defend itself against aggression, including confronting U.S. military installations and hostile operational networks that threaten Iranian security and regional stability.

The martyred Leader strongly highlighted that Shi'a Iran has consistently supported Sunni Palestine, proving that the Palestinian cause transcends sectarian identity. The blood of Gaza has united Muslims beyond doctrinal differences and exposed the artificial divisions imposed by geopolitical interests.

The new Leader continues this direction by urging neighboring countries to free themselves from humiliation, dependency and exploitation by colonial powers. He has expressed appreciation toward Pakistan, Türkiye and Oman for their principled roles in regional dialogue, humanitarian support and defense of Muslim dignity.

Iran continues to emphasize fraternity, humility and brotherhood toward Muslims everywhere. Its message is that Islamic civilization cannot be rebuilt through arrogance or domination, but through cooperation, mutual respect and shared resistance against oppression.

Hajj is also presented as a center of constructive spirituality and monotheism standing against the moral emptiness of aggressive liberal secularism. It represents discipline, sacrifice, justice and collective consciousness rooted in divine guidance. At the same time, Iran rejects extremist and takfiri interpretations of Islam, promoting instead a balanced and civilizational understanding of the faith.







Support for Lebanon is viewed within the context of defending the region against the “Greater Israel” project. Lebanon’s resistance front is regarded as a shield protecting the sovereignty and dignity of the wider Muslim world.

The monotheism of Prophet Abraham must also be distinguished from the political project known as the “Abraham Accords,” which many view as legitimizing occupation rather than advancing justice. True Abrahamic faith stands for resistance against tyranny and the breaking of idols of power, greed and corruption.

The suffering of the schoolchildren of Minab and the children of Gaza symbolizes the tragic cost of Muslim disunity before global bullying and militarized domination. Contemporary Abrahamic idol-breaking therefore means confronting modern systems of corruption, exploitation and moral decay that degrade humanity.

Iran also asserts its territorial right to ensure the Strait of Hormuz remains a secure passage under a just legal framework for nations not engaged in hostility toward the Iranian people.

Finally, the martyrdom of Iran’s Leader transformed from tragedy into an epic of courage because the Iranian people draw strength from the Ashura tradition, where sacrifice, dignity and resistance are deeply rooted within their civilizational identity.





**A picture of the Martyred Leader's only Hajj trip - 1979 AD**



