

Phenomenology of *Wilāyah* in Ḥajj Rituals: Explaining the Theological Link between Imamah and Acts of Worship

Mohammad Ghorbanpour Delavar¹

(Received: January 08, 2026 – Accepted: January 30, 2026)

Abstract

In the legislative system of Islam, the pilgrimage of *Ḥajj* is far more than a mere ritualistic-physical rite; it is a symbolic migration toward absolute *Tawhīd*, the perfection and authority (*ḥujjīyyah*) of which are defined in the language of Revelation and *Sunnah* as being contingent upon its link with *Wilāyah*. The primary objective of this research is to explore the theological status of *Imamah* as a constitutive condition (*sharṭ muqawwim*) of *Ḥajj* rituals and to conduct a phenomenological analysis of the bond between Bayt-Allah (the House of God) and *Walī-Allah* (the Guardian of God). Utilizing a descriptive-analytical method and drawing upon early sources from both schools of thought (*Āmmah* and *Khāṣṣah*), this paper seeks to elucidate how rituals such as *Tawāf*, *Istilām* of the *Ḥajar al-Aswad*, and *Wuqūf* are transformed into a soulless corpse and a state of pre-Islamic (*Jāhili*) wandering in the absence of *Wilāyah*. The findings of this study demonstrate that *Wilāyah* is not an accidental attribute but rather the key (*miftāh*) and the custodian (*walī*) of the pillars of *Ḥajj*. Accordingly, the reality of fulfilling the *Tafath* lies in the *Liqá al-Imam* (meeting the Imam), and the ultimate goal of the *Istilām* of the Stone is embedded in the renewal of the *Mithāq* with the *Ḥujjah* of the time. Furthermore, through an analysis of Sunni (*Āmmah*) sources, it is proven that the scholarly authority of the Infallible (*Ma'sūm*) has been the sole steadfast barrier against historical innovations (*Bid'ah*) and deviations in the rituals. Ultimately, this article presents *Ḥajj* as the center of Mahdavi civilization-building, wherein the pilgrim, by transcending stone symbols, attains the station of true servitude within the orbit of the Perfect Human.

Keywords: *Ḥajj*, *Wilāyah*, *Liqá al-Imam*, *Ḥajar al-Aswad*, Perfection of Religion, *Barā'ah*, *Mahdaviyat*.

1 . PhD in Shia Studies. Director and Associate Professor of the Imam Mobin Research Center, Iran: Ghorbanpour@mobinac.ir



Introduction

Ḥajj is the greatest monotheistic gathering of the Islamic *Ummah*, where all outward distinctions fade away in the presence of the Creator's majesty. Nevertheless, a meticulous study of theological and historical texts reveals that throughout the centuries, Ḥajj has consistently faced the risk of reductionism—a danger that transformed this celestial journey into a formal habit or a display of political power for oppressive rulers. The fundamental problem of the present research is to reread the nature of Ḥajj through the lens of *wilāyah*. In the school of the Ahl al-Bayt (as), Hajj is not an independent and isolated act of worship, but a part of the *wilāyah*-centered system of religion, which, without the Imam, lacks correct orientation and purifying effect.

The necessity of this research arises from the fact that in the contemporary era, Salafī and materialistic movements attempt to distort the truth of Ḥajj by separating worship from *Imamah*. But the question arises: why did Imam al-Bāqir (as) consider *wilāyah* superior to Ḥajj and introduce it as the key to unlocking the secrets of this religious obligation? (Al-Kāfī, Vol. 2, p. 18). Utilizing a problem-oriented approach, this paper first elucidates the theological position of *wilāyah* within the pillars of religion and then analyzes the relationship between Ḥajj rituals and the stations of *Imamah* by scrutinizing primary texts.

1. Elucidation of the Research Problem

Literally, Ḥajj means intention or aiming for a journey; however, in Sharia terminology, it encompasses an intention that transcends mere physical movement. The central problem of this research is to scrutinize the nature of Ḥajj in its connection with *wilāyah*. In authentic Islamic thought, Ḥajj is not merely a physical exercise or a civil gathering, but a theological migration from the self toward absolute *tawḥīd*. Nevertheless, the fundamental question remains: why, based on mutawatir (frequently narrated) traditions, has the perfection of this great journey been made contingent upon Liqā al-Imam?

If we assume Ḥajj to be a body, what is the soul of this body? The issue lies in the fact that throughout history, deviant movements (such as the Umayyads and Abbasids) attempted to transform Ḥajj into a formal habit, devoid of political and Wilāyah-oriented content. The importance of this research is to prove, through a phenomenological approach, that Wilāyah is not an appended part of Ḥajj, but rather its essence and the condition for its acceptance. In this text, by citing primary theological sources such as *Al-Kāfī*, *‘Ilal al-Sharā’i*, and *Biḥār al-Anwār*, we shall demonstrate that the Kaaba without the Imam is a mere stone that does not fulfill the Divine purpose.



2. Theological Foundations of the Superiority of Wilāyah over the Pillars of Hajj

To comprehend the position of *wilāyah* in Hajj, one must first reread the geometry of servitude within religious texts.

2-1. Analysis of the Narration Islam is built upon five and the Key-function of *wilāyah* In the noble book *Al-Kāfi* (Kulayni, Vol. 2, p. 18), a fundamental Hadith is narrated from Imam al-Bāqir (as) who states: Islam is built upon five [pillars]: Prayer, *Zakāt*, Fasting, Hajj, and *wilāyah*. The key point lies in the conclusion of this narration where he says: And nothing has been called unto as the call unto *wilāyah*; yet people took the [other] four and abandoned this one. Detailed Elucidation: Why did people embrace the four pillars and abandon *wilāyah*? Because the other four (Prayer, *Zakāt*, Fasting, and Hajj) do not inherently conflict with the political structures of the powerful in their outward form. However, *wilāyah* is precisely the boundary between servitude to God and servitude to others. The Imam further explains that *wilāyah* is the *miftāḥ* (Key) to these pillars. From a theological perspective, a key signifies something without which entry into the realm of worship is impossible. Hajj without the key of *wilāyah* is like a house with a locked door; the pilgrim merely wanders around the walls but never attains the Reality of tawḥīd, which resides within the house (*wilāyah*).

2-2. The *Walī* as the Dalil and Guide of Rituals In the same narration, the Imam states: And the *Walī* is the *Dalīl* (Guide) toward them. The question arises: why does Hajj require a *dalīl*? Hajj is replete with symbols (the symbol of Ramy, the symbol of Tawāf, the symbol of Sacrifice). Without the Divine Leader (Imam), these symbols become distorted by interpretations based on personal opinion (*tafsīr bi al-ra'y*). Historical Evidence: It is stated in the book *Basā'ir al-Darajāt* (Saffar, p. 513) that the Imams (as) are the sole Treasurers of Divine Knowledge. Without this treasury, the pilgrim falls into bewilderment regarding the correct timing of Wuqūf, the correct location of Maqam Ibrahim, and the correct manner of intention. Therefore, *wilāyah* is also the constitutive element of the jurisprudential nature of Hajj.

3. Analysis of the Issue of *Qaḍa al-Tafath*: From Physical Purification to Doctrinal Purification

One of the most significant verses regarding Hajj is Verse 29 of Surah Hajj: Then let them fulfill their *tafath* (*Li-yaqdu Tafathahum*) and perform their vows.

3-1. Explaining the Inner Layers of the Verse Exoterically, jurists (*fuqahā*) have interpreted *tafath* as the removal of physical dirt and impurities from the body after *taqsīr* (cutting the hair/nails). However, in



Tafsīr al-Ayyāshi (Ayyashi, Vol. 2, p. 76) and *Man Lā Yahduruhu al-Faqīh* (Ṣadūq, Vol. 2, p. 206), Imam al-Bāqir (as) reveals another layer: *Tafath* is the *Liqa' al-Imam* (meeting the Imam). Problem-oriented Analysis: Why is meeting the Imam considered the eliminator of impurity (*tafath*)? From the perspective of the phenomenology of religion, the greatest impurity of humanity is misguidance and distance from the *Hujjah* of God. A pilgrim circumambulates the Kaaba to be cleansed of sins; yet, according to Shī'ī theological foundations, sins are forgiven only when the pilgrim returns to *Wilāyah*. Therefore, a pilgrim who completes the rituals but does not recognize the Imam of his time and does not pledge allegiance to him is like one who has bathed but still wears soiled garments. *Liqa' al-Imam* is the final purification of doctrine that brings Ḥajj to its perfection.

3-2. The Link between Perfection of Religion and Completion of Ḥajj Imam al-Ṣādiq (as), in a narration cited in *Biḥār al-Anwār* (Majlisi, Vol. 96, p. 374), states: The completion of Ḥajj is the *Liqa' al-Imam*. What does this completion or finality (*tamamiyyah*) signify? In Aristotelian logic, completion means a thing reaching its existential end (telos). The end of Ḥajj is the transcendence of the ego and entry into the realm of servitude to God. Since the Imam is the Straight Path (*Ṣirāṭ al-Mustaqīm*) and the embodiment of servitude to God, the pilgrim attains the ultimate goal of their journey only by reaching him. Consequently, a Ḥajj that does not culminate in meeting the Imam (whether physically or through gnosis during the period of Occultation) is a path traveled but a destination not reached.

4. *Ḥajar al-Aswad*: A Theological Scrutiny of the Stone of *Mithāq* and its Link to the Covenant of *Wilāyah*

One of the most complex and yet pivotal issues in the phenomenology of Ḥajj is the existential philosophy of the *Ḥajar al-Aswad* (The Black Stone). The central question is: why, in the language of traditions, is this stone introduced as the right hand of God on Earth, and why has its *Istilām* (touching or kissing) been made obligatory or a highly emphasized Sunnah?

4-1. *Ḥajar al-Aswad*: Preserver of Human Historical Memory (From Alast to Makkah) According to authentic narrations in *Al-Kāfi* (Kulayni, Vol. 4, p. 184) and '*Ilal al-Sharā'i*' (Ṣadūq, Vol. 2, p. 426), the *Ḥajar al-Aswad* was a celestial jewel in which God deposited the Alast covenant (the *Mithāq* of *Wilāyah* and servitude). Detailed Elucidation: In the primordial world of *dharr*, when God took the confession from human souls, Am I not your Lord? (*alastu bi-rabbikum?*) and subsequently presented the *wilāyah* of the Prophets and the Successors (*Awsiyá*) to them, He entrusted this covenant to an angel who then, by Divine command, took the form of this



stone. From a theological perspective, the *Ḥajar al-Aswad* is a Divine medium whose function is to record the loyalty or betrayal of humans regarding that initial covenant. Therefore, when the pilgrim places their hand on the stone and recites: I have fulfilled my *amāna* (trust) and remained committed to my *Mithāq*, so that you may bear witness to my loyalty, they are, in reality, rereading their pledge of allegiance to *Wilāyah*.

4-2. The Issue of the Authority of Installation; Why does the Stone rest only by the hand of the Imam? Here we encounter a historical-theological problem. It is reported in *Manāqib Al Abi Talib* (Ibn Shahrashub, Vol. 4, p. 114) and *Basā'ir al-Darajāt* (Saffar, p. 502) that throughout history, whenever the Kaaba was destroyed, only the *Ḥujjah* of God could successfully reinstall the *Ḥajar al-Aswad* in its place.

Problem Analysis: During the reconstruction of the Kaaba by the Quraysh, the stone rested only through the hands of the Prophet (pbuh). Likewise, during the era of Ḥajjaj ibn Yusuf, the stone would not find stability in any trembling or impure hand until Imam al-Sajjād (as) stepped forward, and the stone settled in his hands.

Scientific Argumentation: This event signifies an ontological bond between *wilāyah* and *mithāq*. The Stone of the Covenant rejects the hands of usurpers. From a phenomenological standpoint, this means that a Ḥajj without the Imam is a Ḥajj in which the document of the covenant is not in its rightful place. If a pilgrim kisses the hand of a usurper of *wilāyah* or circumambulates under his banner, they are, in truth, acting against the *mithāq* of the Stone.

5. The Kaaba: The *Qiblah* of Bodies; The Imam: The *Qiblah* of Souls

This chapter addresses the issue of directionality in worship. The Kaaba is the *Qiblah*, but is the Kaaba the end (*telos*) or the means?

5-1. Analysis of the Narration: The sanctity of the believer is greater than the Kaaba in *Man Lā Yahduruhu al-Faqīh* (Ṣadūq, Vol. 2, p. 204) and *Al-Khiṣāl* (Ṣadūq, p. 27), a narration is cited from the Prophet (pbuh) where he looked at the Kaaba and said: Welcome to the House... by God, the believer possesses a greater sanctity than you. Detailed Elucidation: Why is the sanctity of the believer (at the pinnacle of whom stands the Infallible Imam) higher than that of the Kaaba? From a theological perspective, the Kaaba is a stone that has gained sanctity by God's command, whereas the Imam is the *Khalifat-Allah* (Vicegerent of God) and the manifestation of Divine Attributes. The Kaaba is the sign of the path, but the Imam is the Guide and the Light of the path. If a pilgrim in Makkah faces the Kaaba but turns their back on the Imam of their time, they have fallen into a form of modern idolatry; for they have turned away from the Command of God (which is *wilāyah*) and clung to the Sign of God (the Kaaba). In *Wasā'il al-*



Shia (Hurr al-Amili, Vol. 1, p. 120), it is explicitly stated that the soul of *Tawāf* is *Tawallī* (Devotion to the Imam). A *Tawāf* in which the pilgrim's heart does not revolve around the Imam's will is merely a circular motion lacking celestial direction.

5-2. The Kaaba: A Place for Stay (*Baytūtah*) or Allegiance (*Bay'ah*)? The question is whether the purpose of Ḥajj is merely staying in Makkah (*Baytūtah*). According to *Iqbal al-A'mal* (Seyed ibn Tawus, Vol. 1, p. 339), Ḥajj must culminate in *Bay'ah* (Allegiance). The Kaaba is the House (*Bayt*) and the Imam is the Gate (*Bab*). Entering a house without using the gate is invalid both rationally and *Shariah*-wise (according to the verse: And enter houses through their gates). Thus, Imam al-Ṣādiq (as) states that the perfection of Ḥajj lies in the pilgrim going to Medina (or the location of the Imam) after finishing the rituals to offer their support and victory (*nusrah*) to the Imam. This offering of support is the true meaning of fulfilling the vow in Ḥajj.

6. Phenomenological Analysis of *Barā'ah* as a Condition for the Perfection of *Wilāyah* in Ḥajj

The next issue concerns the relationship between Ḥajj and Divine politics. Can Ḥajj remain indifferent toward the enemies of God?

6-1. The Alawite Mission in Proclaiming Surah Tawbah in *Tafsīr al-Ayyāshi* (Vol. 2, p. 76) and *Tafsīr Furāt al-Kūfi* (p. 160), the event of the proclamation of the verses of *barā'ah* (dissociation) during Ḥajj by Amir al-Mu'minin Ali (as) is meticulously narrated. Gabriel descended and stated that these verses must be recited either by you (the Prophet) or by a man from you.

Problem Analysis: Why was Abu Bakr unable to proclaim *Barā'ah*? From a theological perspective, *brā'ah* is the boundary of *Wilāyah*. Only one who resides at the highest level of *ṣidq* of *Wilāyah* (truthfulness in devotion) can declare disavowal of *shirk* (polytheism). The Imam, as the *Mizān* (Scale) of truth and falsehood, is the only one possessing the status to shout God's disavowal in the heart of the stronghold of the Abu Sufyans. This indicates that *wilāyah*-oriented Ḥajj is inherently tied to *barā'ah*. A Ḥajj devoid of Death to the oppressors and Disavowal of the leaders of *Kufr* (unbelief) is a Ḥajj whose verse of *barā'ah* has not been proclaimed by a man from the Prophet.

6-2. *Ramy al-Jamarāt*: From Stone-throwing to Opposing Satan in *Mustadrak al-Wasā'il* (Nuri, Vol. 10, p. 86) and *Bihār al-Anwār* (Majlisi, Vol. 96, p. 233), the reality of *ramy* (the stoning ritual) is described as the *rajm* (stoning) of the enemies of God. Detailed Elucidation: The issue here is that Satan manifests in a different form in every era. If a pilgrim throws stones at a stone pillar but shakes the hand of friendship with human satans



(those who are usurpers of the right of *wilāyah*), they have in truth betrayed the philosophy of *ramy*. *Wilāyah* here connects the sign to its external referent (*mithdāq*). The Imam teaches the pilgrim that the primary Satan is that *Ṭāghūti* (tyrannical) power which prevents humanity from reaching justice and *Imamah*. Therefore, every stone that strikes the *Jamarāt* must be a blow to the ideological foundations of the enemies of *wilāyah*.

7. *Wuqūf* in ‘Arafāt and Mash’ar: From Horizon-based Recognition to the Ontological Knowledge of *Wilāyah*

In the phenomenology of Hajj, *Wuqūf* signifies a pause or standing to attain awareness. The central question is: what kind of consciousness (*shu’ūr*) and knowledge (*ma’rifah*) is the pilgrim seeking in the desert of ‘Arafāt and the darkness of Mash’ar?

7-1. ‘Arafāt: The Rendezvous for Renewing the Covenant with the Witnessing Imam according to *mutawātir* traditions in *Kamāl al-Dīn* (Ṣadūq, Vol. 2, p. 440) and *Wasā’il al-Shīa* (Hurr al-Amili, Vol. 11, p. 135), the Imam of the Era (aj) is present in ‘Arafāt every year. He sees and recognizes the people, even if the people do not recognize his identity. Detailed Elucidation: The knowledge of God, which is the ultimate goal of ‘Arafāt, is impossible without the knowledge of the Mediator of Grace (the Imam). In the *Du’ā-e ‘Arafah* of Imam al-Husayn (as), recorded in *Iqbāl al-A’mal* (Seyed ibn Tawus, Vol. 1, p. 339), the highest levels of *Tawhīd* are intertwined with the supplication of the *Walī* of God.

Problem Analysis: The pilgrim in ‘Arafāt learns that the Presence of God on earth is perceived through the Presence of the Imam. *Wuqūf* in ‘Arafāt is an exercise in being present in the presence of the Hidden One. If a pilgrim in this desert does not remember the Imam of their time, their *wuqūf* is merely a geographical stay, not an epistemic uprising. From a theological perspective, ‘Arafāt is the prelude to the Reappearance (*Ẓuhūr*); a place where the *Ummah* gathers around the unseen axis of the Imam to declare their readiness for the global government.

7-2. Mash’ar al-Ḥarām: Attaining *wilāyah*-oriented Consciousness in the Night of Awakening After Knowledge (*ma’rifah*) in ‘Arafāt, it is time for Consciousness (*shu’ūr*) in Mash’ar. In *Tafsīr Ali bin Ibrahim Qummi* (Vol. 1, p. 71), regarding the verse: Then remember Allah at the Mash’ar al-Ḥarām, the frequent remembrance (*dhikr kathīr*) at this station is deeply linked to the remembrance of the virtues and *wilāyah* of the Household of Mohammad (pbuh).

Scientific Argumentation: *Shu’ūr* literally derives from *sha’r*, meaning meticulous precision. In the darkness of Mash’ar, the pilgrim must attain the consciousness that without the light of the Imam’s guidance, the world remains in the darkness of misguidance. Therefore, *wuqūf* in Mash’ar



is a symbol of waiting during the night of the Occultation to reach the dawn of the Reappearance (*Eid al-Aḏḥā*).

8. Sacrifice (*Qurbāni*): The Slaughter of Ego and the Manifestation of Submission to the Will of the *Walī*

The issue of sacrifice in Ḥajj is a representation of the great trial of Ibrahim (as). However, what is its theological layer in connection with *wilāyah*?

8-1. **Analysis of the Narration:** Sacrifice as the Ransom of *wilāyah*-compliance in *Ilal al-Sharā'i* (Ṣadūq, Vol. 2, p. 437) and *Biḥār al-Anwār* (Majlisi, Vol. 96, p. 296), the philosophy of sacrifice is described as the abasement (*tadhallul*) and humility (*tawāūu'*) of the servant before the Creator. But how is this humility tested?

Detailed Elucidation: Ibrahim (as) was commanded to slaughter the dearest fruit of his life (Isma'il). This command was not an outward rational instruction, but a pure *wilāyah*-based command (*amr al-wilāyi*). Isma'il (as), with his response, O my father, do as you are commanded, proved that the reality of religion is submission to the Command of the *Walī* of God, even if that command conflicts with human emotions and calculations. Problem-oriented Analysis: By sacrificing, the pilgrim essentially says: O God! Just as Isma'il was submissive to Ibrahim, I am also absolutely submissive to the Imam of my time. Without this theological link, the sacrifice is reduced to a traditional act and the distribution of meat. *Wilāyah* elevates the sacrifice from an animal slaughter to a spiritual slaughter (*Dhibḥ al-Nafs*) of the ego.

9. Ḥajj during the Occultation: The Issue of Waiting (*Intizār*) and Renewing the Covenant with the Hidden *Hujjah*

One of the most important discussions in the present article is the analysis of the status of Ḥajj during the period of the Imam's Occultation (*Ghaybah*).

9-1. Ḥajj: The communicative hub with the Hidden Imam based on narrations in *Kamāl al-Dīn* (Ṣadūq, Vol. 2, p. 485), one of the philosophies behind the continuation of Ḥajj during the Occultation is to keep alive the hope for the Reappearance (*Zuhūr*). In every circumambulation, the pilgrim seeks that Lost Yusuf who is certainly present among the circumambulators. Problem Scrutiny: Why do the narrations emphasize that the Imam is present in Ḥajj every year? Argumentation: This permanent presence transforms Ḥajj from a historical rite related to 1400 years ago into a living and contemporary event. The *wilāyah*-oriented pilgrim sees the Kaaba not just as a memento of Ibrahim, but as the base for the uprising of the Mahdi (aj). According to the narrations in *Ghaybah al-Nu'mani* (p. 282), the Imam of the Era (aj) begins his uprising from



beside the Kaaba (between the *Rukn* and *Maqām*). Therefore, every Hajj is a maneuver for the reappearance and a renewed *Bay'ah* with Mahdavi ideals.

9-2. The Issue of the validity of Hajj during Occultation from a theological perspective in *Jawāhir al-Kalām* (Najafi, Vol. 19, p. 11) and *Anwār al-Fiḡahāh* (Kashif al-Ghita, p. 212), the question is raised: Is Hajj fully authoritative (*Hujjah*) without the manifest presence of the Imam? **Theological Response:** The General Deputies of the Imam (*the Fuqahā*) bear the responsibility of safeguarding the laws of Hajj by the Imam's command until the true owner returns. However, the soul of Hajj (which is the intention toward the Imam) must always be present in the pilgrim's *niyyah* (intention). Without this intention, Hajj remains at the jurisprudential layer and does not attain the theological layer of acceptance (*Qabūli*).

10. Scrutinizing the Confrontation between *Wilāyah*-Oriented Hajj and Sultani Hajj: The Issue of Spiritual Distortion

One of the fundamental challenges in Islamic history has been the attempts by the Caliphate apparatuses to strip Hajj of the element of *wilāyah* and transform it into a tool for legitimizing oppressive rulers.

10-1. The Umayyad Strategy in the Distortion of Rituals According to reports in *Sharḥ Nahj al-Balāghah* (Ibn Abi al-Hadid, Vol. 11, p. 44) and *Ithbāt al-Waṣīyyah* (Mas'udi, p. 160), rulers such as Mu'āwiyah and Marwān sought to marginalize the scholarly authority of the Ahl al-Bayt (as) during the Hajj season.

Detailed Elucidation: The issue is that Hajj without the Imam is transformed into a Royal Festival. During the Umayyad era, they attempted to prioritize their political authority over the Divine text by displacing the *maqām* Ibrahim or altering the manner of *wuqūf*. Imam al-Ṣādiq (as) in *Basā'ir al-Darajāt* (p. 301) explicitly states that these displacements were symbols of the displacement of Truth and Falsehood in the management of the *Ummah*. From a theological perspective, Sultani Hajj seeks to train subjects (*atbā'*), whereas *wilāyah*-oriented Hajj seeks to train free men (*aḥrār*) and companions of the Imam.

10-2. The *sīrah* of the Infallibles (as) in restoring the soul of *wilāyah* to Hajj in the book *Al-Kāfi* (Vol. 4, p. 545), there are narrations showing how the Imams (as) defined the boundary between Prophetic Sunnah and Sultani *Bid'ah* by actively participating among the pilgrims and addressing doubts.

Problem Analysis: Imam al-Bāqir (as) would stand beside the Kaaba, pointing to the people performing *tawāf*, and say: *Hakadha kanu yatufuna fi al-Jahiliyyah* (Thus they used to circumambulate in the Age of Ignorance); he would then explain that true Hajj is a *tawāf* that culminates



in submission to the *Walī* of God. This confrontation demonstrates that *wilāyah* is the sole guarantor for preserving the authenticity of Ḥajj against the storms of distortion.

11. Civilization-Building Centered on *Wilāyah*: Ḥajj as the Hub of True Unity

The issue of Islamic unity in Ḥajj, without the centrality of *wilāyah*, is reduced to a superficial and fragile agreement.

11-1. *Wilāyah*: The thread connecting the *Ummah*'s diversities in *Nahj al-Balāghah* (Sermon 192), Amir al-Mu'minin (as) introduces the Kaaba as a center for abasement and gathering. However, from a theological standpoint, a gathering of bodies without a union of souls does not lead to a civilization.

Detailed Elucidation: *Wilāyah* in Ḥajj is the systematizer of diversities. Different races, languages, and regions gather in Ḥajj, but the only thing that can transform this multiplicity into a civilizational power is having a Single Imam and a Single Ideal. According to *Al-Ḥayāt* (Hakimi, Vol. 2, p. 401), *wilāyah*-oriented Ḥajj moves the *Ummah* out of a state of passivity and transforms it into a Single Hand (*yad wāhidah*) against global arrogance.

11-2. Ḥajj: An Exercise in Divine Governance At the macro level, Ḥajj is a miniature representation of the promised global government. The issue of managing millions of humans based on order, ethics, and self-sacrifice reaches perfection only under the shadow of *wilāyah*-based thought. In *Jawāhir al-Kalām* (Vol. 19, p. 15), the discussion of the management of Ḥajj by the Imam is raised, indicating the sovereign dimensions of *wilāyah* in this religious obligation.

12. Comparative Analysis of Scholarly Authority (*Marja'iyyat al-'Ilmīyyah*) in Ḥajj: The Conflict between *Naṣṣ* (Text) and *Ra'y* (Opinion)

A critical discussion that significantly enhances the depth of this research is the examination of the jurisprudential guidance provided to pilgrims. The central question is: in the absence of the acceptance of *wilāyah*, what alternative was offered for the guidance of pilgrims, and what damages did this alternative inflict upon the reality of Ḥajj?

12-1. The Innovation (*Bid'ah*) of Prohibiting the Compilation of *Hadith* and its Impact on Ḥajj Rituals According to sources such as *al-Nihāyah* (Ibn al-Athir, Vol. 1, p. 21) and *Sharḥ Nahj al-Balāghah* (Ibn Abi al-Hadid, Vol. 1, p. 197), following the demise of the Prophet (pbuh), a movement emerged that prevented the narration of detailed *Hadiths* concerning Ḥajj.

Detailed Elucidation: This action led to the Opinion (*Ra'y*) and Personal *Ijtihād* of the Caliphs replacing the Prophetic *naṣṣ* (text). For instance, the



issue of *Mut'ah al-Ḥajj* (*Ḥajj al-Tamattu'*), which was explicitly mentioned in the Qur'an and Prophetic Sunnah, was prohibited by the second Caliph. Theological Scrutiny: Imam al-Ṣādiq (as), in *Wasā'il al-Shia* (Vol. 11, p. 12), fiercely confronted this innovation, labeling it a transgression of the boundaries of servitude. From a research perspective, this confrontation demonstrates that *wilāyah* is not merely a ceremonial position but is the Guardian of the *Sharī'ah*. A Ḥajj without the Imam is a Ḥajj in which the political ruler grants himself the permission to prohibit what God has made permissible. This section of the article proves that the jurisprudential validity of Ḥajj throughout history is indebted to the insistence of the Imams (as) on preserving authentic traditions against the *ijtihāds* of rulers.

12-2. The Issue of the Divinely Ordained Nature of Rituals (*Tawqifi*) and the Imam's Role in Explaining Secrets in *Ilal al-Sharā'i* (Ṣadūq, Vol. 2, p. 404), there is a chapter dedicated to the philosophy behind every single movement in Ḥajj. The question arises: why must one circumambulate seven times? Why run between Ṣafā and Marwah?

Argumentation: The *Āmmah* (Sunni) school considers these acts merely as purely devotional (*Ta'abbudi*) without deep layers of meaning. However, in the school of *wilāyah*, the Infallible Imam unveils the hidden realities. For example, Imam al-Bāqir (as) in *al-Kāfi* (Vol. 4, p. 542) explains that the *harwalah* (brisk walking/running) between Ṣafā and Marwah is a symbol of fleeing from Satan and seeking refuge in God. These detailed elucidations transform Ḥajj from a mechanical movement into a conscious spiritual journey.

13. Theological Analysis of the Estrangement of the Kaaba during the Occultation: Why is Ḥajj Incomplete?

13-1. The Kaaba's Desolation from a *Wilāyah*-less *Tawāf* In the book *al-Ghaybah* (Nu'mani, p. 170) and *Biḥār al-Anwār* (Vol. 52, p. 151), there are narrations describing the Kaaba as estranged (*gharib*) during the Occultation, despite the millions of people circumambulating it.

Detailed Elucidation: The issue is that the Kaaba seeks companions (*yār*), not mere crowds. From a theological perspective, the Kaaba awaits the one who can fulfill its true right. The right of the Kaaba is the sovereignty of *tawḥīd*.

Phenomenological Analysis: As long as the Kaaba remains under the dominion of powers hostile to *wilāyah*, Ḥajj remains an oppressed obligation. The scholarly pilgrim must realize that the current Ḥajj is merely a model (*maket*) of the true Ḥajj that will be realized at the time of the reappearance. The Mahdavi Ḥajj demonstrates how the Imam of the Era (aj), through his manifestation, liberates the Kaaba from intellectual and political captivity.



13-2. The Role of the Heavenly Cry in Makkah and its Link to the *Mithāq* of the Stone According to sources such as *al-Irshād* (Sheikh Mufid), the Heavenly Cry (*Ṣayḥah*), which is one of the signs of the reappearance, resonates in Makkah during the month of Ramaḍān. This spatial link between Makkah and the beginning of the movement indicates that the primary base of *wilāyah* is the Kaaba. During Ḥajj, the pilgrim must attain the consciousness (*shu'ūr*) that every step taken in the Mas'a is, in reality, a training exercise for soldiership in that great uprising.

14. Elucidating *Wilāyah*-based Ethics in Ḥajj: The Confrontation with Arrogance and Selfishness

To further enrich the theological depth of this research, one must explore the layers of theological ethics (*akhlāq kalāmi*).

14-1. The Garment of *Ihrām*: Negating Distinction to Perceive the Reality of the Imam in *Makārim al-Akhlāq* (Tabarsi, p. 450) and *Man La Yahduruhu al-Faqih* (Vol. 2, p. 206), the philosophy of wearing two simple pieces of cloth is cited as the negation of pride (*kibr*) and arrogance. Detailed Elucidation: The issue is that as long as a person remains within the cocoon of the ego and their worldly status, they cannot accept the *wilāyah* of the Imam. Acceptance of *wilāyah* necessitates annihilation in God (*faná fi-Allah*). *Ihrām* is an exercise in voluntary death so that the human may move toward the Imam unburdened.

Analysis: The rituals of Ḥajj step-by-step prepare the pilgrim psychologically so that by the journey's end (whether in Medina or in an epistemic encounter with the Imam), no barrier of arrogance remains to hinder the acceptance of Truth.

15. Comparative Analysis of Sunni (*Āmmah*) Sources in Proving the Necessity and Superiority of the Imam in Ḥajj Rituals

Examining the issue of *wilāyah* through the lens of Sunni (*Āmmah*) sources is crucial to demonstrating that the necessity of the scholarly and political authority of the Ahl al-Bayt (as) in Ḥajj is a truth crystallized within the authentic texts of all Islamic schools of thought. This section seeks to answer whether Sunni sources provide evidence for the theological and jurisprudential superiority of Amir al-Mu'minin (as) in the capacity of Ḥajj Leadership.

15-1. The Imam's Supreme Knowledge (*Ā'lamīyyah*): The Sole Path to Safeguarding Rituals in authoritative Sunni sources such as *al-Mustadrak 'ala al-Ṣaḥīḥayn* (Hakim al-Nishapuri, Vol. 3, p. 126) and *Tārikh al-Khulafá* (Suyuti, p. 171), it is emphasized that Umar ibn al-Khattab repeatedly reached deadlocks regarding complex Ḥajj issues and, upon referring to Amir al-Mu'minin Ali (as), exclaimed: Had it not been for Ali, Umar would have perished.



Problem Analysis: From a theological perspective, Hajj is an obligation replete with intricate details and divinely ordained (*tawqifī*) elements. When a Caliph, as the highest executive authority, errs in understanding the rulings of Hajj (such as the laws of the *muḥrim* or hunting), it indicates that the legitimacy of Hajj administration must not be divorced from scholarly competence. According to the rational rule of the impermissibility of prioritizing the inferior over the superior (*qubh taqdim al-mafdūl 'alā al-fādil*), the presence of the Imam as the most knowledgeable of the *Ummah* is a theological necessity for the validity of the rituals of all pilgrims.

15-2. Proclaiming *Barā'ah*: Negating the Competence of the Non-Infallible One of the strongest evidences in Sunni sources is the event of recalling Abu Bakr and dispatching Amir al-Mu'minin Ali (as) to proclaim Surah Tawbah during the Hajj season. This event is explicitly narrated in *Ṣaḥīḥ al-Tirmidhi* (Vol. 5, p. 275), *Musnad Ahmad ibn Hanbal* (Vol. 1, p. 151), and *Khasa'is Amir al-Mu'minin* (Nasa'i, p. 91). Argumentative Scrutiny: The Prophet (pbuh) stated: No one shall deliver [this] on my behalf except myself or Ali. This exclusivity in proclaiming disavowal of polytheists in the heart of Hajj proves that the station of *wilāyah* possesses an ontological link with the reality of Hajj. If Abu Bakr lacked the competence to proclaim a few verses during Hajj, how could he possess the competence for the macro-management of this great obligation? Sunni sources here inadvertently testify to the authenticity of *wilāyah* in Hajj; for Hajj without correct *barā'ah* is incomplete, and correct *barā'ah* gains validity only through the tongue of the Soul of the Messenger.

15-3. *Sadd al-Abwāb* (Closing the Doors): *Wilāyah*-based Purity in the Sanctuary in *Shawāhid al-Tanzil* (Haskani, Vol. 1, p. 176), a narration is cited stating that by God's command, the Prophet (pbuh) closed all doors of houses opening into the *Masjid al-Ḥarām* (and *Masjid al-Nabawi*) except for the door of the house of Amir al-Mu'minin Ali (as).

Theological Deduction: This event, widely mentioned in Sunni sources, signifies the Innate Purity (*taharat dhāti*) of the station of *wilāyah*. The Sanctuary of God is a place where only the Purified (*muṭahharūn*) hold authority. This distinction shows that the Imam is the sole connector between the House (*bayt*) and the *ummah*. From a phenomenological standpoint, this means only the Alawite *wilāyah* holds the right of establishment within the precinct of the Kaaba, while others are usurpers of this sacred position.

Consequently, even by relying on the foundations of Comparative Jurisprudence (*Fiqh al-Muqāran*), it can be proven that the authentic



Prophetic Ḥajj is one in which Knowledge, Purity, and *Barā'ah* are organized around the axis of the Infallible Imam.

Conclusion

- The present research, aimed at scrutinizing the relationship between Ḥajj rituals and the station of *wilāyah* through a phenomenological and theological approach, has reached the following results:

- Structural and Substantive Perfection: Based on mutawatir (frequently narrated) texts from both schools of thought, *wilāyah* is not an accidental attribute but rather a constitutive condition (*sharṭ muqawwim*) and the governing spirit of the rituals. Ḥajj without Wilāyah is a soulless corpse and a repetition of pre-Islamic (*Jāhili*) behaviors that fails to bring the pilgrim to the ultimate goal of *tawḥīd* (*Faná fi-Allah*).

- The Authority of the Covenant: The theological analysis of the *Ḥajar al-Aswad* demonstrated that this stone is the preserver of the trust of Wilāyah from the primordial world of Dharr. Its *istilām* (touching/kissing) is a renewal of allegiance (*bay'ah*), the validity and acceptance of which only gain meaning within the framework of accepting the Imamah of the Infallible.

- Epistemic Purification (*Qadá al-Tafath*): It has been proven that the esoteric layer of purification in Ḥajj is not merely the removal of physical impurities, but the cleansing of the soul from the filth of misguidance and doubt through *Liqá al-Imam* (either through intuitive or heart-based recognition of the Ḥujjah of God).

- Exclusive Authority in Elucidating Secrets: A comparative study revealed that due to the divinely ordained (*tawqifi*) nature and complexity of Ḥajj secrets, only the Imam, as the Treasurer of Divine Knowledge, possesses the competence to lead the rituals. Turning to personal opinion (*ra'y*) and innovation (*bid'ah*) in the absence of *wilāyah* has led to the distortion of the essence of Ḥajj (such as the prohibition of *mut'ah al-Ḥajj*).

- Ḥajj as a Mahdavi Utopia: Ḥajj during the period of Occultation is an exercise in waiting (*intizār*) and preparation for the global government. The Kaaba is not an ancient monument, but the base for the uprising of the Promised One (aj), and all its rituals (from *ramy* to *barā'ah*) are considered a prelude to the final victory of Truth over Falsehood.

- In conclusion, this study demonstrated that *wilāyah*-oriented Ḥajj is the only correct model of servitude capable of guiding the Islamic *Ummah* from civil multiplicity to civilizational unity around the axis of the Infallible Imam.



Bibliography

In addition to *the Holy Qur'an*;

A) Shia Sources (Theological, Hadith, and Exegetical)

2. Al-Amili, Hurr (1988/1409 AH), *Wasā'il al-Shia*, Qom: Al al-Bayt (as) Institute.
3. Al-Ayyashi, Mohammad ibn Mas'ud (1960/1380 AH), *Al-Tafsīr*, Tehran: Al-Maktabah al-Ilmiyyah al-Islamiyah.
4. Al-Majlisi, Mohammad Bāqir (1983/1403 AH), *Biḥār al-Anwār al-Jami'ah li-Durar Akhbar al-A'imma al-Athar*, Beirut: Dar Ihya al-Turath al-Arabi.
5. Al-Nu'mani, Mohammad ibn Ibrahim (2001/1422 AH), *Kitāb al-Ghaybah*, Qom: Anwār al-Huda Publishing.
6. Al-Saffar, Mohammad ibn al-Hasan (1984/1404 AH), *Basā'ir al-Darajāt fi Faḍā'il Al Mohammad*, Qom: Ayatollah Mar'ashi Najafi Library.
7. Al-Tabarsi, al-Fadl ibn al-Hasan (1993/1372), *Majma' al-Bayān fi Tafsīr al-Qur'an*, Tehran: Nasser Khosrow.
8. Furāt al-Kūfi, Furāt ibn Ibrahim (1989/1410 AH), *Tafsīr Furāt al-Kūfi*, Tehran: Mu'assasat al-Chap wa al-Nashr.
9. Hakimi, Mohammad Riḍā (2001/1380), *Al-Ḥayāt*, Tehran: Islamic Culture Publishing Office.
10. Ibn Qulawayh, Ja'far ibn Mohammad (1977/1356), *Kāmil al-Ziyārāt*, Najaf: Dar al-Murtadawiyah.
11. Ibn Shahrashub, Mohammad (1959/1379 AH), *Manāqib Al Abi Tālib (as)*, Qom: Allameh Publications.
12. Ibn Tawus, Sayyid Ali (1988/1409 AH), *Iqbāl al-A'māl*, Tehran: Dar al-Kutub al-Islamiyah.
13. Kulayni, Mohammad ibn Ya'qub (1986/1407 AH), *Al-Kāfi*, Tehran: Dar al-Kutub al-Islamiyah.
14. Najafi, Mohammad Hasan (1983/1404 AH), *Jawāhir al-Kalam fi Sharḥ Sharā'ī al-Islām*, Beirut: Dar Ihya al-Turath al-Arabi.
15. Ṣadūq, Mohammad ibn Ali (1975/1395 AH), *Kamāl al-Dīn wa Tamām al-Ni'mah*, Tehran: Islamiyah Publications.
16. Ṣadūq, Mohammad ibn Ali (1992/1413 AH). *Man Lā Yahḍuruḥu al-Faqīh*, Qom: Islamic Publications Office.
17. Ṣadūq, Mohammad ibn Ali (2001/1380), *'Ilal al-Sharā'i*, Qom: Mu'minin Publications.
18. Sharif al-Raḍi, Mohammad ibn al-Husayn (n.d.), *Nahj al-Balāghah* (Sermons of Imam Ali).

B) Sunni Sources (Comparative Jurisprudence and Theology)



19. Al-Haskani, Ubaydullah ibn Abdullah (1990/1411 AH), *Shawāhid al-Tanzīl li-Qawā'id al-Tafḍīl*, Tehran: Mu'assasat al-Tab' wa al-Nashr.
20. Al-Nishapuri, al-Hakim (1990/1411 AH), *Al-Mustadrak 'alá al-Ṣaḥīḥayn*, Beirut: Dar al-Kutub al-Ilmiyyah.
21. Al-Raghib al-Isfahani, Husayn (1991/1412 AH), *Mufradāt Alfaẓ al-Qur'an*, Beirut: Dar al-Ilm.
22. Al-Suyuti, Jalaluddin (1952/1371 AH), *Tārikh al-Khulafá*, Egypt: Matba'at al-Sa'adah.
23. Al-Tirmidhi, Mohammad ibn Isa (n.d.), *Sunan al-Tirmidhi (Sahih al-Tirmidhi)*, Beirut: Dar Ihya al-Turath al-Arabi.
24. Hanbal, Ahmad (2000/1421 AH), *Musnad al-Imam Aḥmad ibn Ḥanbal*, Beirut: Mu'assasat al-Risalah.
25. Ibn Abi al-Hadid, Abd al-Hamid (1983/1404 AH), *Sharḥ Nahj al-Balāghah*, Qom: Ayatollah Mar'ashi Najafi Library.
26. Ibn al-Athir, Mubarak ibn Mohammad (n.d.), *Al-Nihāyah fī Gharīb al-Hadith wa al-Athar*, Qom: Isma'iliyan Publications.
27. Nasa'i, Ahmad ibn Shu'ayb (1998/1419 AH), *Khasā'īs Amir al-Mu'minin 'Ali ibn Abi Ṭālib*, Qom: Majma' Ihya al-Thaqafah al-Islamiyah.

