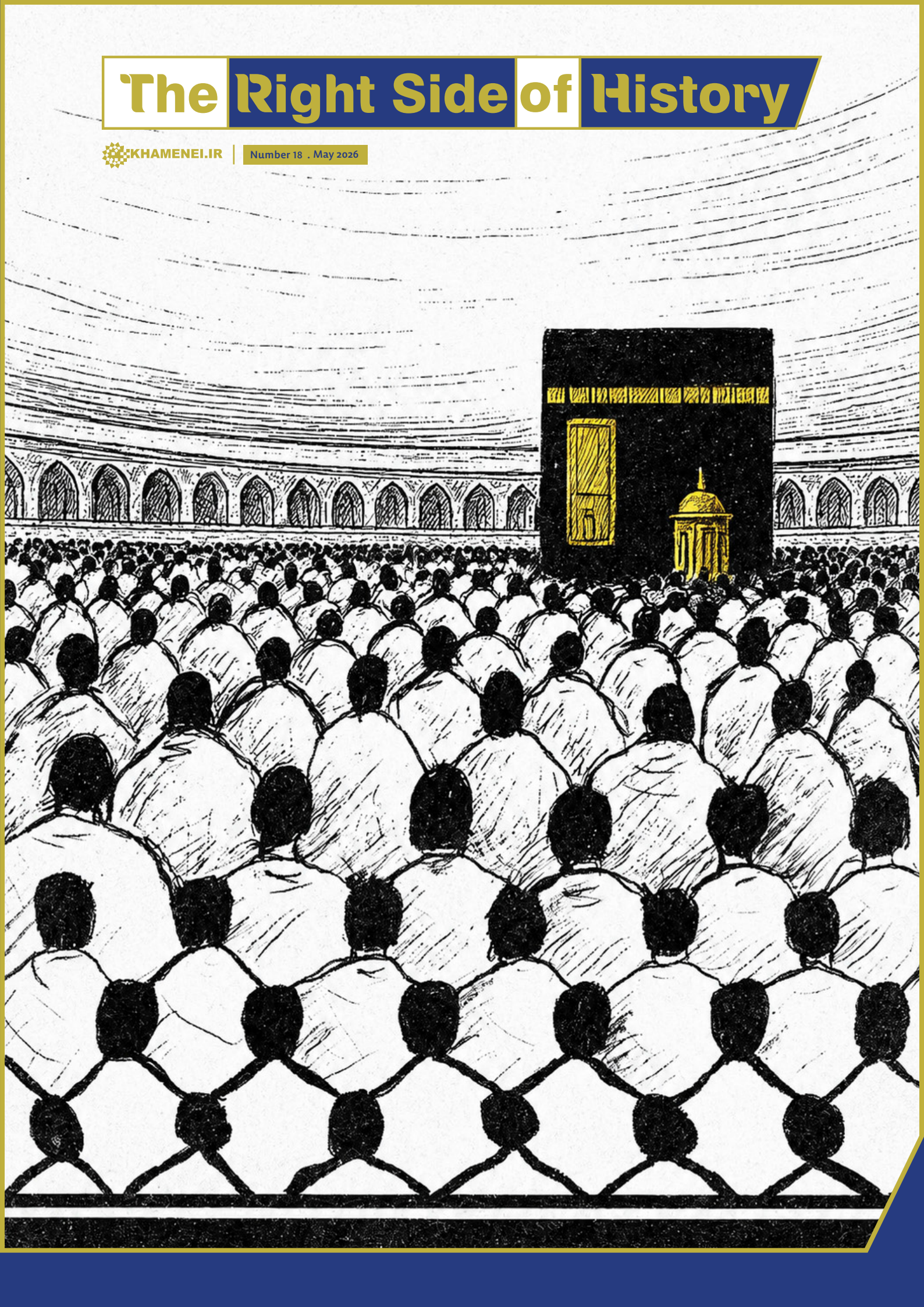


The Right Side of History



KHAMENEI.IR

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Words of Wisdom

There is a display of obedience and humility to God in Hajj – from start to finish, Hajj obligations involve humility and supplication. As well as this completely spiritual element, there is a social element which is unity, fraternity and unanimity. The poor and the rich and various ethnicities, nations and races carry out the same obligation alongside each other and with the same motive and goal.

From Martyr Imam Khamenei's speech on Jul. 3, 2019



Word for Word

Hajj is the preparation for migrating from ordinary life towards the ideal life, the tawhīdi life in which there is constant tawāf [circumambulation] around the Axis of Truth [the Ka'aba], continuous saī [the running between the hills of Safā and Marwāh], the perpetual ramī [casting of stones] of evil Shaytān, the wuqūf [resting] that is accompanied by dhīkr and supplications, feeding the weakened poor and the traveler and viewing all colors, races, languages and people from various geographies as equal.

And at all times, a person is ready to serve, seeks refuge in God and raises high the banner of defending the Truth. These are its main, eternal components. The Islamic world needs to apply these lessons now more than ever.

The criminal Zionist gang occupying Palestine has with horrifying cruelty and unparalleled savagery and evil, taken the tragedy in Gaza to an unbelievable level. The number of families grieving for their loved ones, their youth, their fathers and their mothers are increasing day by day. Who must stand up against this human catastrophe?

Undoubtedly, Islamic governments are the first ones responsible to act on this duty and the people must demand this action from their governments. Muslim governments must block all avenues of assistance to the Zionist regime and restrain their criminal hands from continuing these barbaric actions. The United States is a definite accomplice in the crimes of the Zionist regime. America's associates in this region and other Islamic regions must heed the call of the Quran about defending the oppressed. They must compel the arrogant US government to end this oppressive behavior. The act of barā'at [renunciation of the mushrikīn] during Hajj is a step in this direction. You blessed pilgrims, do not neglect the opportunity to pray and seek Almighty God's help during the Hajj and beseech Almighty God for victory over the Zionist oppressors and their supporters.

From Martyr Imam Khamenei's 2025 Hajj Message



Memorable Frame



The martyred Leader of the Islamic Revolution once wrote, in his endorsement of the book *Safar be Qibleh* (Journey to the Qibla), about his only Hajj pilgrimage in 1979. He recalled it in these words:

«This book swept me back into the aching, bittersweet longing for the House of God and the sanctuary of the Messenger of Allah (pbuh) — a longing so deep it carries no hope of fulfillment. As far back as I can remember, from my early youth, I have never found my heart free from the fire of this yearning. Even during the dark days of repression, when every cleric — knowledgeable or not — could easily, willingly or out of sheer habit, secure a place in the pilgrimage caravans... I could not. Or rather, no caravan leader or organizer, for fear of the Shah's SAVAK, dared to include

my name in their list of pilgrims — let alone as a caravan's religious scholar. Yes, even in those harsh times, my heart never gave up hope of visiting the Kaaba, of touching the footsteps of the Prophet (pbuh) in Mecca and Medina. And that hope, though fulfilled by the grace of Martyr Mahallati during the ten-day Hajj of 1979, only ignited the flame of that passion even more intensely. During my years as president, I kept my hopes fixed on the days after that. But today (that I'm Leader)? A restless longing, a nearly extinguished hope... The only solace left is reading or hearing such travelogues — which only feed the very longing they temporarily soothe.» And now, with his pure martyrdom, he has answered God's call — joining the ranks of the Messenger of Allah, the Commander of the Faithful, and their noble progeny, at the appointed meeting place of the Lord.



The People Rise Up

Should any event befall this country, Almighty God will raise these people to confront it. The people will be the ones who will stop it.

Martyr Khamenei

Feb. 1, 2026



The renunciation of Iranian Hajj pilgrims in 2024 of the criminal American-Zionist enemy



Opinion

The Islamic Ummah's loud cry of renunciation against the child-killing regime

Review of the Responsibility of the Islamic Ummah in Hajj from the Perspective of Martyr Imam Khamenei

An overall view of a monotheist human's life in Hajj

Hajj is one of the greatest religious duties in Islam in which individual and social aspects are prominently manifested. "On the individual aspect, the goal is purification, reaching purity and spirituality and abandoning worthless materialistic vanities and self-absorption in the spiritual self. [This pilgrimage allows one to] get acquainted with the Almighty God, through remembrance, supplication and invocation of the Lord" (April 15, 1997). On the social dimension, the goal of the gathering of diverse Islamic nations in the safe sanctuary of God is the realization of a transnational and transpersonal endeavor. This is so that Muslims can "be together there and feel the sense of being together. They can be made to understand what is beyond national entities, such as being Muslim as well as Islamic unity" (April 5, 1995). In fact, during Hajj, God presents "a picture of the overall perspective of the life of a monotheistic human and through a symbolic act, imparts a lesson to Muslims on leading a purposeful and directed life" (May 18, 1993) in such a way that all the rites of Hajj are "a symbolic reference to a part of the body of the depiction that Islam has presented of its desired society" (August 10, 2019).

An opportunity for renunciation

In Hajj, Abraham (pbuh) demonstrated a manifestation of monotheism that will be remembered by all monotheists throughout the history of the world by bringing his flesh and blood [Ishmael] to the place of sacrifice, overcoming his desires and showing complete submission to the

divine command (December 18, 2007). The Prophet of Islam (pbuh) also "raised the flag of monotheism against the tyrants of his time and the false deities, and considered disdain for tyranny alongside faith in God to be a condition for salvation and redemption" (December 18, 2007). Based on these teachings, the Iranian nation gained a deeper understanding of Hajj following the victory of the Islamic Revolution, and its sublime truths were revealed to the Iranian nation by Imam Khomeini (ra) – "A Hajj that is accompanied by bara'at [renunciation], a Hajj that is accompanied by having a mutual understanding with Muslims, a Hajj which is the manifestation of being 'stern against the disbelievers' and 'merciful among themselves'" (July 16, 2018). And one of the most evident political rituals during Hajj pilgrimage is the "declaration of renunciation" (September 23, 2015).

Renunciation of polytheists, the governing spirit of Hajj

Since "the Kaaba is the center of Islam, and monotheism is the essence and truth of Islam, and the House of God serves as the center for the establishment and manifestation of monotheism, therefore, the slogan is a monotheistic slogan and renunciation is also renunciation of polytheism" (April 5, 1995). And monotheism, with its deep Quranic concept, means "focusing on and moving towards Allah while rejecting idols and satanic powers" (May 18, 1993). And the fact that "the remembrance of Allah is mentioned repeatedly in the verses related to Hajj is a sign that in this House and by its blessing, every non-Godly element should be erased from the minds and actions of Muslims, and the foundation for all kinds of shirk [polytheism] should be removed from their lives (May 18, 1993). Therefore, the "renunciation of the polytheists and abhorrence of idols and idolaters is the governing spirit of Hajj for believers. Every aspect

of Hajj demonstrates devotion to God and dedication to His way, as well as renunciation of the devil, stoning and rejecting him and taking a stand against him" (December 18, 2007).

Disputing polytheism

Renunciation in Hajj means "exposing the enemy's conspiracy and declaring abhorrence of it" (April 1, 1998). "It is abhorrence of all the cruelties, oppressions, malice, and corruption of the tyrants of every period, and it is a stand against the bullying and extortion of the Arrogant Powers of all ages" (August 5, 2019). Therefore, the ritual of renunciation is "an expression of disavowal and abhorrence of all this, and this is the first step on the path to embodying the Islamic will in rejecting these satanic phenomena and establishing the rule of Islam and monotheism over all Islamic societies" (May 18, 1993). So "the dispute that exists in renunciation is directed towards polytheism and disbelief... the dispute that should not exist in Hajj is the dispute of the brothers and the believers with each other" (September 11, 2013).

Renunciation of the polytheists:

From an opportunity for enlightenment to strengthening Muslim honor

Renunciation of the polytheists also has functions and effects for the Islamic Ummah. Firstly, "today the evil policies of America in this region [West Asia] ... on the one hand, and the crimes committed by the Zionist regime are the primary concerns for all Muslims" (September 23, 2015) and "the opportunity of Hajj should not be missed to shed light on these matters and to declare renunciation of the Arrogant Powers and the US" (December 20, 2004). Secondly, if Hajj is performed correctly and, in its entirety, "it initially halts the proliferation of all problems within the Islamic community, and then serves as a means to resolve them. It will also become the source of the honor of Islam fostering the prosperity of Muslims, and securing the independence and liberation of Islamic nations from foreigners" (April 23, 1996). The third point is that the "renunciation of the polytheists" ceremony, is a great propagational act in Hajj. "The very presence of this ceremony serves as a form of propagation. It shows that you have accepted Hajj with all its dimensions, in a complete package" (October 26, 2009).

Polytheism is not always of the same kind

Of course, when declaring renunciation of disbelievers and enemies, it should be noted that "Polytheism is not always of the same kind, and idols do not always appear in the form of wooden, stone, or metal statues. The House of God and Hajj should, at all times, recognize, denounce and eliminate polytheism in its specific attire of the time, as well as the conception of God having a partner in any form" (June 16, 1991). But "without a doubt, today and always, it is the same powers that have unjustly seized control of the system of human life, and today more clearly than ever before the power of Arrogance and the satanic power of America, and the power of Western culture and the corruption and vulgarity that they impose on Muslim countries and nations" (May 15, 1994).

Renunciation of killing the innocent and warmongering

Therefore, today, in the ceremony of renunciation "Today, the disavowal of the front of polytheism and disbelief of the Arrogant Powers, headed by the US, means renunciation of killing the innocent and warmongering; it means condemning terrorist centers such as Daesh and the US-owned [military company], Blackwater... It is the outcry of the Islamic Ummah against the child-killing Zionist regime and its supporters and helpers; it is the condemnation of the warmongering acts employed by America and its allies in the volatile regions of West Asia and North Africa... It is the abhorrence of racism and discrimination based on geography, race, and skin color; it is the abhorrence of the arrogant and malicious behavior of the invading and seditious powers in

the face of the honorable, noble, and just behavior that Islam invites everyone towards" (August 5, 2019). And "the cry of renunciation that a Muslim raises during Hajj today signifies a disavowal of imperialism and its agents, which unfortunately exercise powerful influence in Islamic countries. By imposing a polytheistic culture, politics, and way of life on Islamic societies, they have destroyed the foundations of practical monotheism in the lives of Muslims, leading them to worship entities other than God. They only pay lip service to monotheism and no trace of the concept remains in their lives" (June 16, 1991).

The greatest enemy of Muslims

Of course, today the greatest enemies of Muslims are the Zionists and those who support them because "the greatest oppression of recent centuries has taken place in Palestine. In this painful incident, everything essential to a nation – its land, homes, farms, property, as well as its honor and identity – has been confiscated" (August 10, 2019). And "today, anyone who supports the Zionists, whether they are officials of arrogant countries like the US, England and the like, or public institutes like the United Nations and the like, who support them in some way or another, either with their silence or through their statements and unfair words, they are accomplices in this crime. The entire Islamic world... should oppose, confront, and renunciate them... This is a public duty" (July 29, 2014)

Hajj of Bara'at [Renunciation]

Hajj is "a place to express one's opinion and articulate the position of the Islamic Ummah" (July 30, 2017). The Islamic Ummah can "express its correct and agreed-upon positions; those accepted and agreed upon by... peoples and nations. Governments may think or act differently... but the hearts of the people are different. This is where the people can express their viewpoints on a range of issues" (July 30, 2017). Even though "renunciation has existed in Hajj since the beginning of the Revolution" but in light of the significant and extraordinary events in Gaza, "this year's Hajj in particular, is a Hajj of bara'at [renunciation]." And "the faithful pilgrims must be able to convey this Quranic reasoning to the entire Islamic world. Today, Palestine needs the support of the Islamic world" (May 6, 2024). Of course, "the Islamic Republic has not and will not wait for others [to take action], but if the strong Muslim nations and governments unite and participate [in this endeavor], it will have a much greater impact. The deplorable situation of the Palestinians won't continue. This is a duty" (May 6, 2024).



Choose the Right Side of History



March in support of the Quran and the Resistance Front, Sana'a, Yemen — May 2026





A Moment with Caravan of Martyrs

Martyr Dr. Ghazanfar Roknabadi

Ghazanfar Roknabadi was born on June 8, 1966, in Qom, into a religious family. From childhood, he was known for his seriousness, his devotion to study, and his habit of helping others. At twelve, he joined the revolutionary street demonstrations that would soon topple the Pahlavi regime. The victory of the Islamic Revolution became the foundation of his identity.

At fifteen, he volunteered for the frontlines of the Iran-Iraq war. He balanced his military service with his education, ensuring that his time in battle never caused him to fall behind in his studies. He went on to earn a master's degree in Islamic Studies and Political Science from Imam Sadiq University in Tehran, followed by a doctorate in Political Science from the University of Lebanon in Beirut. He mastered English and Arabic, and later learned Turkish from his classmates — using every language at his disposal to understand the region and advance the cause of resistance.

His diplomatic career began with the Ministry of Foreign Affairs. From 2010 to 2014, he served as Iran's ambassador to Lebanon. During the 33-Day War Roknabadi did not remain behind his desk. He rode a motorcycle through bombed-out neighborhoods to deliver food and medical supplies to Lebanese civilians. His courage was such that Martyr Sayyid Hassan Nasrallah personally wrote him a letter of gratitude.

General Qassem Soleimani once said



Martyr
Dr. Ghazanfar
Roknabadi

of him: "Roknabadi was a revolutionary figure who gave new meaning and purpose to diplomacy."

Khalid Al-Qaddoumi, the Hamas representative in Tehran, described him as an active, devoted, and courageous defender of the Palestinian cause. His hatred for Zionism was not rhetorical. He had studied the origins of the Zionist project and had witnessed its crimes firsthand in Egypt, Syria, and Lebanon. He believed deeply in the promise of divine victory, a belief reinforced by three decades of service across multiple fronts.

In September 2015, he traveled to Saudi Arabia for the Hajj as part of the Leader's delegation. In Arafat, he recited the Bara'at — the disavowal of the polytheists — a public declaration of the Islamic Republic's rejection of arrogance and domination.

On the morning of September 24, 2015, he entered the pedestrian tunnels of Mina alongside thousands of other pilgrims. There, in a catastrophe later attributed to the negligence of Saudi authorities, Roknabadi was caught. For months, no one knew his fate.

In late November 2015, his body was identified in Tehran through DNA testing. His martyrdom has long been suspected as a deliberate terrorist attack.

Martyrdom was always Roknabadi's wish. It was the first line of his will. Before leaving for Lebanon as ambassador, he told his

brother that he believed he would not return alive. His brother took a photograph that day, sensing it might be the last.

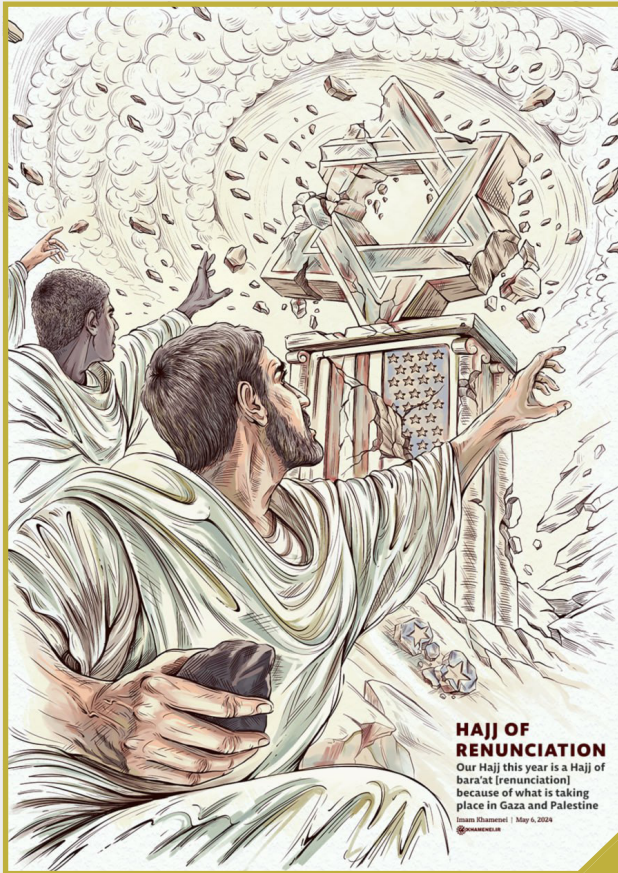
Roknabadi returned from Lebanon alive. But his brother later wondered: where and how would he finally meet his martyrdom?

He met It in Mina — not defeated, not broken, but as he had lived: on the path of God, alongside the righteous, offering his body to a cause greater than himself.

He was the diplomat of resistance. And he became what he always prayed for: a martyr. He was buried in the shrine of Imamzadeh Panj Tan in Lavizan, Tehran.



Narrating the Art



“Recognize the Devil and strike him.”

Rami al-Jamarat — one of the sacred rites of Hajj — embodies a fundamental tenet of Islam: disassociation from Satan, the source of evil who seeks to mislead and deceive the servants of God. Literally meaning “stoning the devil,” this ritual serves as a symbolic declaration by pilgrims of their hatred of and opposition to Satan and his malevolent intentions.

As our martyred Leader, Imam Sayyid Ali Hosseini Khamenei, stated in one of his wise speeches, it is imperative to “recognize the Devil and strike him.” Wherever we encounter Satan — in whatever form he may appear — it is our duty to confront and resist him. In our time, recognizing the Devil is not a difficult task.

The cancerous entity of the Zionist regime in our region, supported and backed by the United States, is unequivocally regarded as the Satan and Devil of our age. A regime responsible for the killing of tens of thousands of innocent individuals — including women and children — across Iran, Gaza, Lebanon, and other parts of the region clearly embodies evil and oppression. Consequently, it must be confronted and struck with force.

To avenge the blood of all innocents martyred by the criminal actions of this cruel regime, we have launched a rain of Sejil, Fattah, Emad, and Kheibar missiles upon them. In doing so, we have carried out our Rami al-Jamarat. We have stoned the Devil.

“They will never do you any harm, except for some hurt; and if they fight you, they will turn their backs [to flee], then they will not be helped.” (Quran 2:111)



A Word to My Martyred Leader

Dear Imam Khamenei, supreme leader of the Islamic republic, the wound your martyrdom has left us with still bleeds, but nothing has been in vain: the people have mobilized with a ferocity and a firmness that are nothing but a reflection of your teachings that still echo in the present, of your spirit, of the strength of a man who knew how to keep the Iranian people united. as you taught us, it does not matter how vile and bloodthirsty the enemy may be, what demon has possessed them to pour such evil upon crowds of innocents, because it is precisely in that cowardice that their defeat and weakness are revealed. 27 June 1981, a date that cannot be forgotten, a date that marks one of the many attempts on your life: an explosion struck your arm while you were delivering a sermon in the Abuzar mosque: this event did not in the slightest tarnish your spirit, because despite everything you continued with a proud, determined and fearless gaze, that of someone who held in their hands the reins of an entire nation that at the time was going through a phase of chaos and incredible critical difficulty. a gaze that defined your face: the face of resistance.

Imam Khamenei, you continue to inspire us with hope through your son, the new supreme leader, the new face of the Islamic republic. may Allah the most merciful and compassionate, receive you among the righteous and grant you eternal peace.

By Nexus



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