

ECHO
of Islam

No. 293 | May 2025

ISSN : 1019 - 0775

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ

The Importance of Disavowing Polytheists in the Rituals of Hajj



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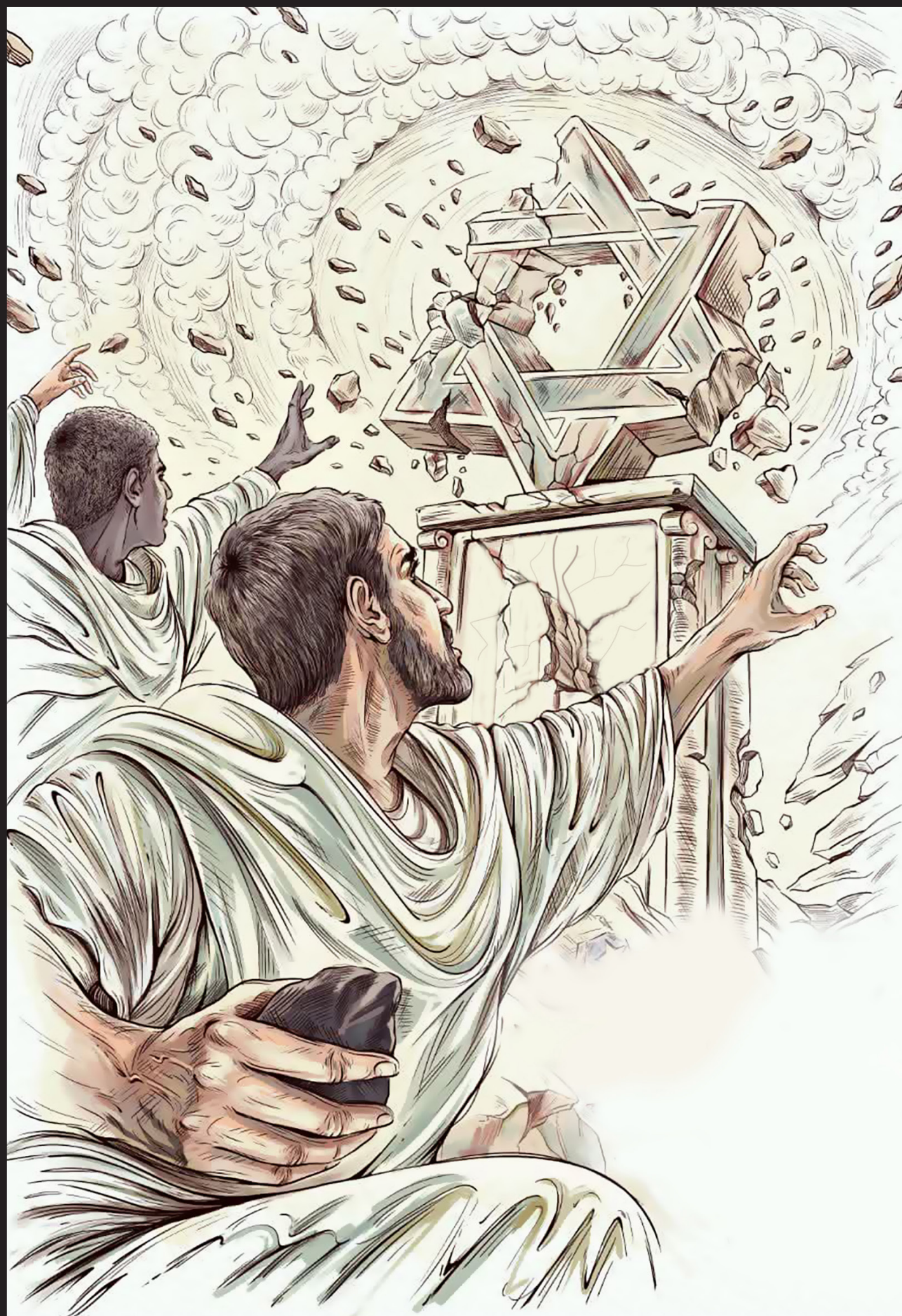
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Managing Director:

Mahdi Fayyazi

Editor:

Dr. Mohsen Shojakhani

Assistant Editor:

M. Asadi Movahed

Executive Manager and Public Relations:

Maryam Hamzehlou

Designer:

Omid Behzadi

Advertising Office:

Magazine of ITF , Tehran
Islamic Republic of Iran

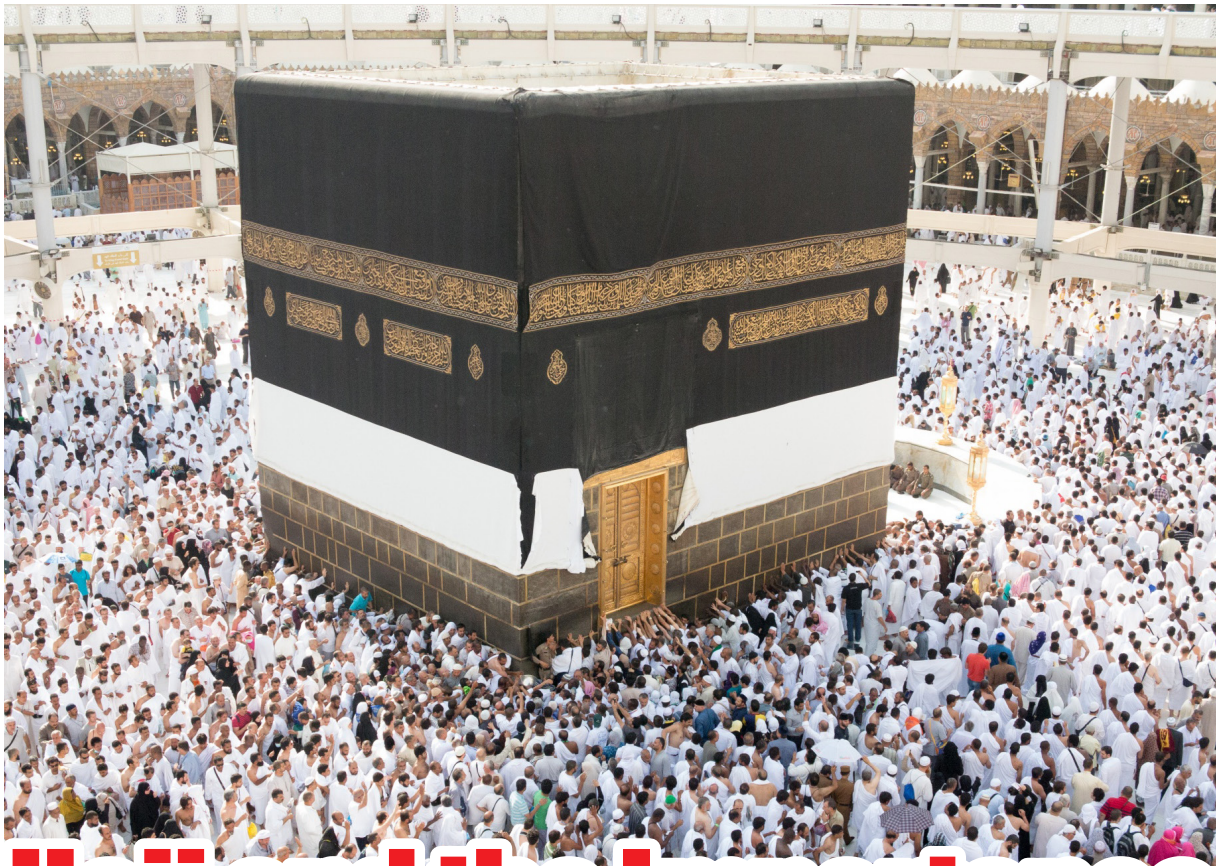
Tel: +9821-88934302

+9821-88934303

Fax: +9821-88902725

Website: www.alhodapub.com

Email: alhodapub@gmail.com



Hajj and the Importance of Disavowal of Polytheists

By: **Hojjat al-Islam Dr. Imanipour**
the President of the Islamic Culture and Relations Organization

As the most comprehensive religious-political ritual of Islam, Hajj has, right since its advent, always reflected the monotheistic ideals and a model for administering human society on the basis of the concept of a united Ummah. The repeated

emphasis on the word “Naas” (mankind) in the Qur’anic verses related to Hajj denotes that this obligation is not merely for Muslims but for all humans, to demonstrate a concrete model of divine coexistence. Thus, ‘repudiation of polytheists’ is of



special importance in the structure of such a model, and this is because by negating the domination of the 'taghut' (tyrant powers) and declaring a clear demarcation with oppressors, it paves the way for the realization of human dignity. In his recent speech, which were reminiscent of the strategic vision of Imam Khomeini (RA), the Supreme Leader of the Islamic Revolution referred to Hajj as a global manifestation of the 'benefits of mankind' - due to its religious-political nature - and once again

reminded us of the necessity and importance of 'unity and synergy in the Islamic Ummah' as the greatest capital of the Islamic world.

The Islamic world is presently facing unprecedented challenges, including continuous crimes of the illegitimate Zionist regime in Gaza. The experience of the past decade has proved that whenever the Islamic Ummah moves towards true convergence, the level of security and progress in Muslim-populated lands increases, and the possi-

bility of imposing demands by neo-colonialists and the system of domination diminishes considerably. On the contrary, it cannot be denied that every divisive step has opened the field for the excesses of the arrogant powers and their regional mercenaries. Therefore, 'disavowal' in the present era is not simply a religious slogan limited to the days of Hajj or the land of Hijaz, but is a universal objective and necessity that must be present throughout the year and in all cultural, media, scientific, and



diplomatic spheres.

The Quranic concept of ‘disavowal’ has its roots in the declaration of open abhorrence of idolatry and non-divine rule, but in the context of current developments, it has expanded to an explicit negation of the ‘repressive system of domination’, the most prominent manifestation of which is Zionism.

Today, one cannot speak of faith in God and resurrection and remain silent about the killing of innocent children and women in Gaza, just as one cannot write about individual and social morality and remain indifferent toward the foolish sanctions against the Yemeni people. Within this context, ‘disavowal’ is not a secondary political choice, but an inseparable part of the identity of a monotheistic believer, which, according to the Qur’anic command “وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا” (Do not incline toward the wrongdoers and oppressors), must be reflected in individual and social words and deeds.

As the main body of cultural diplomacy of the Islamic Republic of Iran, the Islamic Culture and Relations Organization considers itself committed to removing the discourse of ‘disavowal’ from any particular time and space and elevating its status to a legitimate demand. This important issue requires action in three interconnected areas: first, explaining and elaborating the reason behind ‘disavowal’ in an scholarly manner is in the academic and seminary communities of the Islamic world;

second, creating awareness in the young generation in order to safeguard them against colonial propaganda; and third, fostering a real connection with non-Muslim justice-seeking societies and elites, so that ‘disavowal of oppression’ becomes the common language of religions and freedom-seeking nations. The experience of anti-apartheid associations in recent decades proves that whenever the demand for justice crosses religious and ethnic boundaries, its pervasive power gets multiplied. However, it is to be noted that when it comes to implementation, ‘disavowal of modern ignorance’ will not be possible without the formation of a network among cultural, academic, media, and non-governmental organizations in Islamic countries and among the free people of the world.

On the other hand, it should not be forgotten that the hard core of this civilization-building

discourse is the ‘axis of resistance’; a diverse front of governments and nations that, at heavy material and human costs, have prevented the full realization of the American and Zionist project for a new Middle East. Within the context of ‘disavowal’, appreciating this steadfast resistance and explaining its achievements is not a propaganda act, but fulfilling a historical responsibility. From Gaza to Sanaa, from Beirut to Najaf, etc., each stronghold of resistance has, to the best of its ability, deepened the cracks in the structure of global oppression and opened the horizon of hope for the free people of the world.

I would like to conclude by reminding that the ‘disavowal’ approved by the Holy Qur’an is not merely a slogan, but rather, it is achieved when it is accompanied by its positive aspect, namely, building a world based on justice and virtue. A ‘disavowal’ that is devoid of the construction of an alternative is, at best, reduced to a temporary protest. The goal of this action is to build a new civilization based on human dignity. Hajj is the university for practicing this transformation, and it is expected that after the end of the rituals, the lives of Muslims around the world will move towards its realization. It is hoped that writers and thinkers, by accurately and responsibly reflecting this meaning, will introduce ‘disavowal’ to a global audience as an inevitable, wise option, and a civilizational necessity.

Wa Assalaamo Alaikum wa Rahmatollah

► **The Quranic concept of ‘disavowal’ has its roots in the declaration of open abhorrence of idolatry and non-divine rule, but in the context of current developments, it has expanded to an explicit negation of the ‘repressive system of domination’, the most prominent manifestation of which is Zionism.**



The Message of “لَا إِلَهَ إِلَّا اللَّهُ” [There is no god but Allah]

The first and greatest message of Islam is “لَا إِلَهَ إِلَّا اللَّهُ” (There is no god but Allah), the first part of which indicates that disavowing the idolatrous gods is a prerequisite for testifying one’s belief in and embracing Islam.

Ancient polytheists like Pharaoh and Nimrud had built tyrannical civilizations, adorned with development devoid of morality, prosperity devoid of piety, and power devoid of justice. On the other hand, modern polytheists have created such idols as humanism and capitalism for people to worship blindly.

Disavowal of Polytheists during the Hajj pilgrimage is an Islamic religious/political tradition, the origin of which dates back to the time of the Holy Prophet of Islam (PBUH). Disavowal



Dr. Abdolreza Rashed

Deputy President of the Islamic Culture and Relations Organization for Regional and International Relations and Studies



of polytheists is a Qur'anic term or tradition, which is applied to express 'dissociation from polytheists and the enemies of Allah and His Prophet, including all forms of Taghut and arrogant powers.

According to the Holy Qur'an, there was disavowal of polytheists existed in earlier monotheistic communities. For instance, we read in the Holy Quran:

”قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ“

(There is certainly a good exemplar for you in Abraham and those who were with him, when they said to their own people, 'Indeed we repudiate you and whatever you worship besides Allah. We disown you...'); Surah 60, Verse 4.

In the opinion of the late Imam Khomeini (RA), disavowal means: exposing the conspiracies of the right and left world-devourers, especially the plundering and aggressor United States of America and the criminal Israel, to the people of the world, and by enumerating the crimes of these criminals, seeking help from

the world and seeking refuge in God to cut off their hands and improve the condition of the oppressed people of the world.

Disavowal of polytheists means striving to be free from all the misguided paths of colonialism, tyranny, arrogance, and weakness so that all pillars of development, welfare, and human politics can progress with an innate, humane, ethical, and just approach and without oppression of the oppressed and the down-trodden.

With the introduction of the disavowal of polytheists and after practicing 'La ilaha illa Allah' (There is no god but Allah), it would be possible to sincerely manifest the monotheistic direction of this phrase in all aspects of individual, social, and political life of mankind and free it from all sorts of oppression.

Yes, the combination of disavowal of polytheism and monotheism in declaring Shahadatayn (شهادتين, lit. two testimonies) during the Ihram ritual is both the beginning, the path, and the goal.

The Following Is the Full Text of Imam Khamenei's Message to the 2025 Hajj Pilgrims

In the Name of Allāh, the Compassionate, the Merciful

Praise be to Allāh, Lord of the Worlds, and peace and blessings be upon the best of Allāh's creation, Muhammad al-Mustafa, and upon his Pure Progeny, his chosen companions, and those who follow them in righteousness until the Day of Judgment.

Hajj is the believer's longing, the Eid of those who are eager, the spiritual sustenance of the fortunate. If it

is accompanied by knowledge of its spiritual essence, it becomes a remedy for the major ailments of not only the Islamic Ummah, but of all humanity.

Hajj is not like other journeys undertaken for trade, tourism, or other purposes, where acts of worship or good deeds may be incidental to that journey.

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 sa'ī [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 Hajj ritual encompasses symbolic examples of this life, familiarizing the pilgrim with these examples and inviting them to reflect on them.

This invitation should be heeded. One must open the heart and eyes to see both the outer and the inner world. One must learn and be steadfast in one's resolve to put these lessons into practice.

Everyone can step forward on this path in accordance with their capacity, but scholars, intellectuals, those entrusted with political authority, and people of social standing should do more than others.

The Islamic world needs to apply these lessons now more than ever. It is now the second season of Hajj that is taking place at the same time as the catastrophes unfolding in Gaza and West Asia. The criminal Zionist gang occupying Palestine has, with horrifying cruelty and unparalleled savagery and evil, taken the tragedy in Gaza to an unbelievable level.

Palestinian children are now being

killed not only by bombs, bullets, and missiles, but also by thirst and starvation. The number of families grieving for their loved ones, their youth, their fathers, and their mothers is increasing day by day. Who must stand up against this human catastrophe?

Undoubtedly, Islamic governments are the first ones responsible for acting on this duty, and the people must demand this action from their governments. Muslim governments may have differing political opinions on various issues, but this should not prevent them from coming to a consensus and cooperating in the case of the horrendous situation in Gaza. It should not stop them from defending the most oppressed people in the world today.

Muslim governments must block all avenues of assistance to the Zionist regime and restrain their criminal hands from continuing these barbaric actions in Gaza.

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.

The miraculous resistance of the people of Gaza has put the Palestinian issue right at the top of the concerns of the Islamic world and all freedom-loving people around the world. This opportunity must be seized, and efforts must be made to rush to the aid of this oppressed nation.

Despite the efforts of the arrogant powers and the supporters of the Zionist regime to erase the name and any memory of Palestine, the evil nature of the leaders of that regime and their foolish policies have created a situation in which Palestine's name shines more brightly today than ever before and public hate of the Zionists and their supporters is also more severe than ever. This is an important opportunity for the Islamic world.

Public speakers and people of social standing must raise people's awareness and sensitivity, and significantly increase demands regarding the issue of Palestine.

And 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.

May Allāh's peace and greeting be upon the Noble Messenger of Islam, his Pure Progeny, and Hazrat Mahdi - the vestige of Allāh remaining on earth - may Allāh hasten his reappearance.

May Allāh's greetings, mercy, and blessings be upon you

Sayyid Ali Khamenei
Dhu al-Hijjah 3, 1446
May 30, 2025



The Importance of Disavowing Polytheists in the Rituals of Hajj

By: Ms. Zainab Javier, Secretary of the Association of Elite Women of the Philippines and Iran

Introduction

As the loving Lord Who blew His Spirit into dry clay making man and taking upon Himself

the mission to guide him back to Him, Allah (s.w.t.) revealed the Holy Qur'an to His final messenger Muhammad (s.a.w.) and ordained the 12 Infallible Imams as

the Divine Leaders to complete Islam as the blueprint for man's success.

He then introduced Himself in Chapter 3 verse 18 of the Holy

Qur'an to provide man with the proper mindset saying, "Allah bears witness that there is no God but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the wise". He likewise reminds man of his reality stating in Chapter 2, verse 156 that, "Indeed we belong to Allah, and indeed to Him we will return." While the whole of creation is predicated on justice, making it innately wired into the system of man, Allah (s.w.t.) nonetheless reinforces its significance by giving the direct command in Chapter 5, verse 8 for man to be upholders of justice saying, "O you who believe, be upright for God, and be bearers of witness with justice!"

Aware of the internal makeup of man and the potential dangers within him, Allah ordained Hajj to be among the pillars of faith, instructing Prophet Abraham in Chapter 22, verse 27 to "call upon the people for Hajj. They will come to you on their bare feet or riding any weak camel, and they come to you from every far desert."

As among the requisites for the preservation of justice, Hajj is a summation of rituals that accentuate the Oneness of Allah and the need for the denial of any false gods or attributing partners to Him. As such, every capable man is mandated to take part in it, making it obligatory for him to visit the Kaaba or the House of God at least once in his lifetime. Thus, Allah (s.w.t.) perfected the system to ensure man's staying on the course that leads back to Him.

However, with man's denial

of the ordained guardianship of the Infallible Imams, what could have been the establishment of a just and orderly system gave way to the unjust interlacement of "despotism, exploitation and brain-washing techniques" that led many to stray off the course in ignorance and confusion.

An Empty Life in Circles

The advancements in science and technology have brought implements able to provide the contemporary man with better facilities for life. These also ushered in the period of accessibility to information to help man achieve progress. However, these also inundated him with a variety of distractions that inadvertently contribute to more confusion than clarity as to the purpose and meaning of life. Instead of being equipped with the proper guidance and right direction for having a fulfilling life, the avalanche of information, mainly infused with erroneous and distorted philosophies, has left the

modern man preoccupied with a myriad of things that leave him exhausted chasing phantoms.

For the many, life has become an idle cyclical action, a movement with no goal! It has become a meaningless pendulum action that starts with the day only to end at night, and night starts only to disappear at dawn. Many a man is left preoccupied filling in the time of these two alternating phenomena, hoping to find meaning in life, only to end up finding a nagging emptiness inside.

Having no direction in his daily living, man ends up aiming for mere existence but oblivious to the true essence of living. What exists is a dead spirit in a living body. Alienated from his real self, man thus becomes vulnerable to the temptations and cunning designs of unscrupulous quarters. How did man end up in this predicament when within him supposedly is the light from the Divine that gives direction? Is there a way out of this predicament? Did Allah not send help to save man from drowning in the cesspool of untruth and perversion?

Journey towards life

Hajj occurs during the highly respected month of Dhul-Hijjah. It is an invitation from Allah for man to level up his human existence through a pilgrimage that gives life, direction, and meaning. It is a journey that resets human trajectory, recalibrating man's system setting and focus. It is a migration that liberates man's heart from the myopic confines of the self to the expansive vision of the greatness of the Architect of crea-

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tion. It is a transformation from a selfish demeanor to that of having love for others, attesting to the unity of creation as stated in Chapter 49, verse 13, saying, “O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.” Chapter 2, verse 213 likewise points out that, “Mankind was one community and Allah sent (unto them) prophets as bearers

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of good tidings and as warners, and revealed to them the Scriptures...” Prophet Muhammad, in reinforcing the importance of community in the eyes of Allah, said: “Whosoever gets up without being concerned with the affairs of Muslims is not one of them.”

The Hajj experience alters man’s unhealthy condition. Once the decision to perform Hajj is made and the necessary steps are taken, man is on the road to the actualization of Hajj. Before going to Hajj, the man resides in his home, calm and reposed. Upon entering the state of mind for

Hajj, he arises and moves away from the routine environment.

“Before departing to perform Hajj, all of your debts should be paid. Your hate and anger toward relatives or friends must disappear. A will must be drawn. All of these gestures are an exercise in the preparation for death (which will overtake everyone someday). These acts guarantee your personal and financial clearance. The last moments of farewell and the future of man are symbolized.

“Hajj represents man’s return to Allah, the absolute, who has no limitations and none is like Him. To return to Him signifies a definite movement toward perfection, goodness, beauty, power, knowledge, value, and facts.

This is the beauty of Hajj. However, with the usurpation of the rightful place of the Divine Guides, this valuable Abrahamic legacy was reduced to the mere superficial display of religiosity devoid of its revolutionary import. Hajj would have remained a mere physical calisthenic if not for Imam Hussain giving it substance by leaving Mecca to offer his Ismael in the desert of Karbala.

To acknowledge the responsibility of sacrificing one’s Ismael, one is required to look deeply inside and see who his Ismael is. Is it “your wife, husband, partner, child, job, talent, sex, power, rank, position, name, “you”, or anything or whatever is so dear as Ismael was to Abraham? Some of the signs of your Ismael are whatever takes away your freedom and stops you from performing your duties, whatever joy entertains you, whatever keeps you

from hearing and knowing the truth, whatever persuades you to rationalize rather than accept responsibility, and whoever supports you only to receive your support in the future. You must search and find it in your life. If you are going to approach Almighty God, you should sacrifice your Ismael in Mina.”

The Imperative of Disavowing Polytheism in the Hajj

The main importance of Hajj is the actualization of surrender, submission, and subservience to God alone as the fulfillment of the covenant with God to be His vicegerent on earth, making the denunciation of polytheism a must. This is epitomized by Abraham willingly obeying Allah to sacrifice his beloved Ismael, manifesting his regard for Allah’s primacy over anything, even one’s self-interest.

This is symbolized in the stoning of the three idols in Mina, which represent Satan, who tried to

tempt Prophet Abraham. Hitting first the largest Stone-Heap, followed by the Middle Stone-Heap, and lastly, the Little Stone-Heap, this disavowal of polytheism represents the slaying of the inner and outer despots.

As Ayatollah Mazaheri has stated, “If one is able to crush ‘Al-nafs Al-ammārah’ during the stoning of Jamrat al’Aqaba (the Jamrah of Aqaba), then one has taken the next step in attaining closeness to Allah, and since between the servant and Allah there is no more than the distance of one step, if one has been able to take this step and make it past one’s own low desires and wishes, then that which follows is the level of closeness to Allah.

During those two or three days after the Eid that one is in Mina, one must stone the three jamarāt, meaning that one must trample upon his internal despot (an-nafs al-’amāra), the external despot of the Shaitan and from the Jinn, and the Shayṭān from among the humans - the enemies of religion and of humanity- despots, fascists, capitalists, the peddlers of ignorance and the manipulators of man’s feeble-mindedness who erect systems that create conditions that may cause people to adhere to polytheism under the cover of monotheism.

The stoning of the three jamarāt is, in essence, the trampling upon the despots and waging war against all of them. When one focuses on them and the hatred for them, then one automatically focuses with complete attention upon one’s self – and rightfully so – while stoning the jamarāt, one

► **“Hajj represents man’s return to Allah, the absolute, who has no limitations and none is like Him. To return to Him signifies a definite movement toward perfection, goodness, beauty, power, knowledge, value, and facts.**



must focus entirely upon one's self. It is an attack on a person's internal temptations or base desires, and signals a moving away from the self and towards further submission to Allah's will."

Conclusion

As the tangible bodily manifestation of renewing the premortal vow of total subservience to the sole lordship of Allah (s.w.t.), the disavowal of present-day incarnations of the idols during the Hajj rituals must take center stage. Without it, the hajj would be reduced to a mere exercise in futility.

However, many have been hoodwinked into relegating the Hajj rituals to mere personal ex-

ercise of faith, barely touching on one's responsibility and accountability to the state of the community at large. It is in this regard that the call of the Supreme Leader Imam Sayyed Ali Khamenei for the Clarification Jihad becomes imperative. Considering the current state of affairs of many Muslims, particularly those in Palestine and the other parts of West Asia who suffer the brunt of the savagery of Zionist forces, people need to be made aware of the real essence of Hajj.

As a pillar of faith disavowing polytheists, Hajj ought to be the antithesis of aimlessness. It has to be the rebellion against a damned fate guided by evil forces. The fulfillment of Hajj in all its essence

can enable man to escape from the complex network of puzzles, for it is only when done in its real form that this revolutionary act reveals the clear horizon and frees the way to migration to eternity toward the Almighty Allah.

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جَعَلَ اللَّهُ الْكَعْبَةَ
الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ

The Role of Hajj in Strengthening Cooperation and Unity of the Islamic Ummah

By: Ms. Kiflia Batul, Holder of an MA Degree from Al-Zahra University and Director of Dar al-Qur'an of Indonesia

Introduction

Hajj is one of the commands of God Almighty and a tradition left from the time of Prophet Abraham (AS), which was then inherited and perfected by Prophet Muhammad (PBUH). Hajj is a covenant and agreement between humans and the Almighty God, and serves as a camp for the successors of pure Abrahamic teachings. Hajj is the

center of awareness, freedom, and self-purification for the great Islamic Ummah, both in their individual and social life.

Hajj is an obligatory act of worship with great social and even political dimensions, and it can change the fate of individuals and Muslims, expel the demons of lust from within, and free the Muslim Ummah from the great demons (enemies of

Muslims) of different forms.

As mentioned, Hajj is of two - personal and social - aspects. As regards its individual aspect, the aim of Hajj is to purify the soul, achieve clarity and insight, cleanse spiritual stains, achieve peace, and draw closer to God Almighty to find the direct path to perfection and being at the service of God Almighty. The pilgrimage to the Hajj is a short-

term educational journey to educate the human spirit.

The social aspect of Hajj is more important than the individual aspect and is often ignored by many. It is to be noted that the Holy Qur'an, while explaining the wisdom and purpose of Hajj, emphasizes the importance of Hajj from a social perspective and the various benefits it brings for the well-being of all humanity.

We read in the Holy Qur'an that:

”جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا
لِلنَّاسِ“

(Allah has made the Ka'bah, the Sacred House, a [means of] sustentation for mankind); Surah Al-Ma'idah, Verse 97

In other words, Hajj rituals arise from the infinite knowledge of God, who is aware of everything in existence, and limited knowledge can never issue a command of this comprehensiveness and attractiveness. Therefore, Hajj is a joint social movement to solve problems, to cater to the needs of the Islamic Ummah, and to advance the affairs of the Muslim community and humanity.

Hajj and Unity of the Islamic Ummah

In his message of Hajj, in the year 1997, the Supreme Leader of the Islamic Revolution, Grand Ayatollah Ali Khamenei, stated: "In its social aspect, Hajj is unparalleled among all Islamic precepts, because it is a manifestation of the power, dignity, and unity of the Islamic Ummah. No other precept teaches Muslims

such lessons about the issues of the Islamic Ummah and the Islamic world, and brings them closer to power, dignity, and unity in spirit and reality. Closing this part of Hajj is closing off a source of goodness to Muslims that cannot be accessed through any other means."

Similarly, in his message to Hajj pilgrims on July 20, 1988, the late Imam Khomeini stated: "Hajj is like the Quran, in the sense that everyone benefits from it. However, if the thinkers and well-informed people of the Islamic Ummah immerse themselves in its ocean of knowledge and are not afraid of approaching and immersing themselves in its social rules and policies. They will fish for more gems of guidance, growth, wisdom, and freedom from the pearls of this ocean, and they will be forever saturated with the clarity of its wisdom and knowledge. But what should be done and how should this great sadness be tolerated that, like the Holy Qur'an, Hajj, has been consigned to oblivion? Just as that book of life, perfection, and beauty has been hidden in man-made veils, and this treasure of the secrets of creation has been buried and hidden in the dust of our twisted thoughts, and its language of guidance and life-giving philosophy has been reduced to the language of terror and death, Hajj, too, has also suffered the same fate. Millions of Muslims go to Mecca every year and follow in the footsteps of the Prophet of Islam (PBUH), Abraham, Ishmael, and Hagar (AS), but no one

asks themselves who Abraham and Muhammad were and what they did; what was their goal, and what was their expectations from us? It seems that this is the only thing that is not thought of. A Hajj without soul, without movement and standing, a Hajj without disavowal of polytheists, a Hajj without unity, and a Hajj that does not do away with disbelief and polytheism is not a Hajj. In short, all Muslims should strive to revive the Hajj and the Holy Qur'an and bring them back to the scenes of their lives. Committed scholars of Islam, too, should discard all the superstitions fabricated by ostentatious scholars by presenting correct and realistic interpretations of the philosophy of Hajj."

Therefore, it is clear that a Hajj that does not ensure social benefits (including cultural, economic, political, military, etc.) for Muslims is of not much value.

Concluding Remarks

If we pay attention to the numerous verses of the Holy Qur'an, we can realize that the acts of worship in Islam are more focused on the social dimension than on the individual dimension of human life. Thus, the suggestion of this author to every pilgrim of Hajj, especially those who have the authority to lobby, invite, and hold meetings with personalities from other countries, is to be pioneers in holding annual conferences and forming committees needed by the Islamic Ummah in various fields.

The Social Aspect of Hajj in Strengthening Brotherhood, Unity, and Cooperation in the Islamic Ummah



By: Yusuf Suharto, Member of the Specialized Council of the Sunnah and Jama'ah Center in Jombang, East Java

Introduction

Performing the Hajj, the fifth pillar of Islam, is the dream of every Muslim. This act of worship, which became obligatory on Muslims at the end of the

ninth year of the Hijri calendar, is an act of worship that requires extra energy, from preparing before the journey, to setting off and entering the Holy Land, to performing the rituals of Hajj.

Verse 197 of the Surah Al-Baqarah reads:

”الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۚ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الرِّزَالِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ“

(The hajj [season] is in months well-known; so, whoever decides on hajj [pilgrimage] therein, [should know that] there is to be no sexual contact, vicious talk, or disputing during the hajj. And whatever good you do, Allah knows it. And take provision, for indeed the best provision is Godwariness. So be wary of Me, O you who possess intellects!)

Those who intend to perform Hajj should avoid indulging in any disrespectful act and arguing with others since the blessed month of Ramadan. If all of this is done sincerely and in the hope of gaining God's pleasure, forgiveness, and the reward of Paradise is guaranteed by God Almighty for those who perform the obligatory Hajj.

The Social Wisdom of Hajj

When we go on Hajj, we meet our brothers and sisters from all over the world, from different ethnicities. Everyone is chanting the name of God, walking, sweating, and drenched in sweat, but everyone is enthusiastic. If we reflect deeply, it is a testament to how great and powerful the influence of the Prophet Muhammad (PBUH) has been. It has passed thousands of kilometers more than a thousand years ago to us who travel to this Holy Land from Indonesia.

Hajj is the actualization brotherhood, both in spirit and body, because God has brought together in one place, with one purpose, with one slogan and one type of ihram garment, without distinction of tribe,

race, skin color, language, rank, position, and the like, and everyone must perform Hajj with special rituals. This spirit of brotherhood, should Muslims realize more than ever that the pilgrim must be more steadfast and stronger in creating solidarity among fellow human beings.

This annual worship, centered around the Kaaba, the House of Allah, is meant to instill a sense of compassion among Muslims and a spirit of solidarity that will ultimately inspire unity, cooperation, and solidarity among them worldwide. Moreover, it can then foster a spirit of sacrifice, the reason being that the Hajj demands significant dedication, whether in wealth, life, or energy.

The Hajj pilgrimage should make Muslims avoid hesitating to make the sacrifice of their wealth and lives, and they should remain alert not to neglect the remembrance of God. Verse 9 of the Surah Al-Mu-

nafiqoon tells Muslims:

”يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ“

(O you who have faith! Do not let your possessions and children distract you from the remembrance of Allah, and whoever does that—it is they who are the losers.)

The Hajj also reinforces the memory of historical connections that trace back to the earliest days of Islamic history, as this ritual originates from the legacy of Prophet Abraham (AS). A prophet who was unwavering in his devotion to establishing God's religion and received remarkable support from his family, his wife, and children. Prophet Abraham was given the title of the 'Father of the Prophets' because from his lineage were born prophets and God's messengers. With his extraordinary love for God, Prophet Abraham declared his readiness to accept the sentence of death by burning, although God helped him. He also sincerely carried out the order to sacrifice his son Ishmael, who patiently accepted this divine command, and Hajar, his beloved wife, was also willing to accept God's decision and was able to overcome the devil's temptation.

In verse 10 of the Surah Al-Hujurat we read:

”إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ وَأَتَّقُوا 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.)

► It is not advisable for a Muslim to be angry with his brother for more than three nights and turn away their face in a different direction. The best of them is the one who begins with the greeting.



The Holy Prophet of Islam has been quoted saying:

”لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ“

(It is not advisable for a Muslim to be angry with his brother for more than three nights and turn away their face in a different direction. The best of them is the one who begins with the greeting.)

Brotherhood is not merely limited to a family bond, but also a bond in faith and religion in the world. This brotherhood and unity are also not exclusive within a school and sect, but are global and beyond them. Differences in schools of thought may occur and are, in fact, inevitable. But the most important thing is that differences should not cause division.

The most important pillar of the Hajj pilgrimage and rituals is the essence of brotherhood among believers. The men's attire, called the ihram, consists of two pieces of cloth, one worn around the waist and the other over the shoulders. The sim-

plicity of this garment, worn by millions of pilgrims from all over the world, symbolizes the essence of unity and equality in Islamic brotherhood.

The fundamental characteristic that must be maintained by this Ummah is a unity that cannot be divided. Therefore, the Messenger of Allah (PBUH) has been quoted saying:

”إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَكَ أَصَابِعَهُ“

(Verily, the faithful should be like a solid building, one part of which strengthens the other.)

He has also been quoted saying:

”الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَى“

(The example of the believers in their mutual love, mercy, and compassion is that of a body: when one part of it is ill, the rest of the body responds to it with sleeplessness and fever)

Concluding Remarks

The call to believers for unity, which is embodied in the ritu-

als of Hajj, can be applied to all aspects of the lives of Muslims around the world. The Hajj should inspire this Muslim Ummah to create networks among themselves that would lead to the formation of convergence.

To achieve this great goal, the following steps are necessary: having a full understanding of the meaning of Hajj, implementing the teachings of Hajj in daily life, and using the Hajj season for dialogue, consultation, and coordination among scholars, rulers, and the Ummah.

If these three things are practiced by the pilgrim, it will facilitate the emergence of unity and integrity in the Islamic world, at least at the regional level. This is because all three are reflections of the spiritual effort to get closer to the religious ranks, leaders, and scholars.

Let us hope, we can use the Hajj and the lessons learned from it as a means to progress towards the grand agenda of strengthening brotherhood, unity, and cooperation among Muslims around the world.



Disavowal of Polytheists: Imam Khomeini's Legacy and Its Distinction from American Islam

By: Ahmad Fedtri Yahya

Graduated from Universiti Sains Malaysia as a Lawyer, Ahmad Fedtri Yahya is an Award-Winning TV Host/Radio Presenter/Lyricist/Content Creator/National Language Icon (fedtri@tv.com.my)

Introduction

In the historical narrative of Islam, the ideas of “disavowal of polytheists” (Bara’ah min Al-mush-rekin) and pursuing a “pure Muhammadan Islam” (Islam-e-nab-e-Muhammadi) hold a significant position. These ideas, deeply rooted in Islamic

theology and history, were central to the thought and actions of Imam Khomeini (RA). He believed that by emphasizing these core principles, he could revitalize the faith, calling Muslims world-wide back to the original, unadulterated teachings of Islam as practiced during the time of the

Prophet Muhammad (PBUH). This involved a concerted effort to combat perceived distortions and deviations that had accumulated over time, which he believed were undermining the true spirit of Islam.

An important element of Imam Khomeini's strategy involved identifying and critiquing what he termed "American Islam." By presenting this as a distorted and diluted version of the faith, he tried to raise awareness among Muslims about its perceived dangers. He argued that "American Islam" was designed to weaken the revolutionary spirit of Islam, pacify its followers, and ultimately serve the interests of Western powers, particularly the

1. The Idea of Disavowal of Polytheists in the Qur'an and Sunnah:

The idea of "disavowal of polytheists" (also often called "disavowal of polytheists" or Bara'ah Min Al-Mushrekin) is a significant principle in Islam, deeply rooted in specific verses of the Qur'an that address the relationship between Muslims and those who associate partners with God (polytheists). The most prominent example is found in Sura al-Tawbah (Chapter 9), particularly verses 1-3. Following the conquest of Mecca, a pivotal moment in early Islamic history, the Prophet Muhammad (PBUH) entrusted Imam Ali (AS) with the mission of reciting these verses to the pilgrims during the



United States. Through this critique, he tried to galvanize Muslims to resist external influences and uphold the integrity and authenticity of what he considered genuine Islamic principles. His discourse thus became a powerful tool for mobilizing support and promoting a specific vision of Islamic revivalism and resistance against perceived Western hegemony.

Hajj season. This declaration was far more than a simple announcement; it served as a formal repudiation of existing treaties with polytheistic tribes and a clear proclamation of the main incompatibility between monotheism, as practiced by Muslims, and the polytheistic beliefs common in Arabia. This event marked a turning point, solidifying the boundaries between the burgeoning Islamic

community and those who adhered to polytheistic practices.

Qur'anic and Historical Foundations of Disavowal of Polytheists

The disavowal of polytheists, considered a fundamental Qur'anic and Islamic principle, has played an important role in shaping the collective identity of Muslims and defining their distinction from non-Muslims throughout history. This principle is a theoretical concept and has manifested itself in concrete actions and attitudes throughout Islamic history, most notably during the lifetime of the Prophet Muhammad (peace be upon him)

portance. For example, Surah al-Tawbah (verses 1-10) provides explicit instructions to the Prophet (peace be upon him) to declare this disavowal, thus making it a divine directive. The opening verse states: "This is a declaration of repudiation by Allah and His Apostle toward the polytheists with whom you had made a treaty." This verse emphasizes the abrogation of agreements made with polytheists, signaling a new era where the dominance of monotheism was to be established.

Sura Al-Mumtahana (Chapter 60), verse 4, recounts the story of Prophet Ibrahim /Abraham (AS) and his companions, who serve as an exemplary model for Muslims. This verse highlights



and in the subsequent development of Islamic society and jurisprudence. The principle has been integrated into the rituals of Hajj, the annual pilgrimage to Mecca, serving as a potent reminder of the core Islamic tenet of Tawhid (the oneness of God) and the rejection of idolatry.

The Holy Qur'an addresses the disavowal of polytheists in many verses, underscoring its im-

portance. For example, Surah al-Tawbah (verses 1-10) provides explicit instructions to the Prophet (peace be upon him) to declare this disavowal, thus making it a divine directive. The opening verse states: "This is a declaration of repudiation by Allah and His Apostle toward the polytheists with whom you had made a treaty." This verse emphasizes the abrogation of agreements made with polytheists, signaling a new era where the dominance of monotheism was to be established.

2. The Conduct of the Holy Prophet and the Declaration of Disavowal:

Following the pivotal conquest of Mecca in the eighth year of the Hijra (630 CE), the Prophet Muhammad (PBUH) offered the polytheists living in the Arabian Peninsula a choice: embrace Islam and become part of the burgeoning Muslim community, or depart from the region. This grace period allowed for a peaceful transition and an opportunity for the polytheists to reconsider their beliefs. However, the situation evolved further in the ninth year of the Hijra (631 CE) with the revelation of the verses of Bara'ah (Disavowal) in the Quran (Surah al-Tawbah). Recognizing the significance of these verses, the Prophet (peace and blessings be upon him) entrusted Imam Ali (AS) with the important task of reciting them to the pilgrims during the annual Hajj season in Mecca. This public declaration marked a decisive turning point in the early history of Islam, establishing a clear and unambiguous demarcation between the Muslim community and those who continued to adhere to polytheistic beliefs. The verses effectively annulled previous treaties with polytheistic tribes and outlined the new terms for coexistence, solidifying the dominance of Islam in the Arabian Peninsula and ushering in a new era of Islamic governance and societal structure. This event shaped the religious landscape and had profound social and political ramifications for the future of the region.

3. Disavowal of Polytheists in Islamic Jurisprudence:

Islamic jurisprudence places significant emphasis on the idea of "disavowal of polytheists", viewing it as both a religious duty and a politically significant act. Drawing on specific verses within the Qur'an, as well as interpretations of the Prophet Muhammad's (peace be upon him) actions and teachings, both Shiite and Sunni jurists have historically asserted the necessity of publicly declaring one's disavowal of polytheism and its associated ideologies. This principle holds a prominent position within Shiite jurisprudence, influencing

legal discussions relating to jihad (struggle) and the framework for international relations. This perspective shapes the understanding of permissible interactions with non-Muslims and the overall goals of an Islamic state.

The annual Hajj pilgrimage to Mecca, a cornerstone of Islamic practice, has traditionally served as a symbolic and practical stage for expressing this disavowal of polytheism. This ritualistic expression has been interpreted as a reaffirmation of monotheism and a rejection of idolatry. In the modern era, Ayatollah Ruhollah Khomeini (may God have mercy on him) revitalized the emphasis on this tradition, highlighting its important political and social ramifications. He recast the disavowal of polytheists as a powerful symbol of resistance against perceived global oppression and arrogance, framing it as a form of spiritual and political warfare against forces considered antithetical to Islamic values. This reinterpretation linked the religious duty to a broader struggle against injustice and imperialism, influencing contemporary political discourse and social movements within certain segments of the Muslim world.

4. Restoration of Disavowal of Polytheists in the Present Era:

Imam Khomeini (RA) recognized the transformative potential of the Hajj pilgrimage, viewing it as far more than a purely ritualistic act. He strategically revived the ceremony of "disavowal of polytheists" during the Hajj season, aiming to awaken Muslims to their shared responsibility in confronting injustice and global arrogance, primarily embodied by Western powers and Zionism. He firmly believed that the Hajj, beyond its spiritual significance, should serve as a powerful platform for political and social engagement. This included fostering unity among Muslims from diverse backgrounds and inspiring a collective resistance against all forms of oppression and tyranny, both internal and external. By emphasizing the political dimensions of the Hajj, Imam Khomeini (RA) sought to empower Muslims to challenge the status quo and actively work towards a more fair world order. His efforts tried to transform the Hajj from only a personal spiritual journey into a cata-

lyst for broader social and political change within the Muslim community.

5. Pure Muhammadan Islam in Imam Khomeini's Thought:

In Imam Khomeini's thought, "pure Muhammadan Islam" is a specific interpretation of Islam and the authentic and untainted version of the faith. Rooted deeply in the teachings of the Qur'an and the Sunnah of the Prophet Muhammad, this interpretation emphasizes core principles such as justice, unwavering commitment to monotheism (Tawhid), the inherent dignity of all humans, and a relentless struggle against all forms of oppression and injustice, both internal and external. "Pure Muhammadan Islam," in Khomeini's view, is not merely a set of rituals or beliefs, but a comprehensive ideology and a driving force for social transformation. It tries to realize a fair society founded on divine principles and universally recognized human values. It calls upon Muslims worldwide to awaken from their perceived slumber, to recognize the challenges posed by injustice and exploitation, and to actively resist what he termed "global arrogance" – a term often used to describe the perceived dominance and exploitative policies of Western powers and other oppressive forces in the world.

6. American Islam: Distortion of Islam in the Service of Arrogance:

In stark contrast to the authentic tenets of Islam, "American Islam" represents a distorted and manipulative adaptation of the faith. This perversion caters to the agendas of domineering forces, both within and potentially outside the Muslim community, serving as a convenient instrument for justifying oppression, exploitation, and policies that contradict core Islamic values. It is typical silence, or selective condemnation faced with injustice – whether economic inequality, political repression, or social marginalization – effectively legitimizes the actions of the powerful, letting them maintain their control and advance their self-serving interests under the guise of religious legitimacy. This compromised form of Islam often



focuses on maintaining the status quo and securing favor with powerful entities over following principles of social justice and speaking truth to power. Imam Khomeini, recognizing the insidious nature of this counterfeit Islam, saw it as a tool used to pacify populations and legitimize unjust rule. He alerted Muslims to its inherent dangers, emphasizing that it undermines the essence of Islamic teachings. His call to action urged a return to the foundational principles and genuine teachings of Islam, free from the corrupting influence of political manipulation and the allure of worldly power. This return requires a critical examination of interpretations and practices that deviate from established Islamic scholarship and ethical principles.

The Role of Disavowal of Polytheists in Distinguishing Pure Islam from American Islam:

This section would then dig into the idea of

bara'a (disavowal of or dissociation from) polytheists and how this principle helps differentiate between authentic Islam and the compromised version of "American Islam." This section would probably explore how the idea of bara'a can be interpreted as a broader rejection of any system or ideology that contradicts the core principles of Islam, including those that focus on worldly gains over divine commandments. It would probably be argued that "American Islam," by allegedly aligning itself with interests perceived as antithetical to Islamic values, compromises the principle of bara'a and deviates from authentic Islamic practice. The section would probably analyze specific examples of policies or behaviors associated with "American Islam" and contrast them with Islamic teachings on issues like justice, equality, and resistance to oppression. It would need to carefully define "polytheists" within this context and explain how the principle of dissociating from them applies to the contemporary challenges faced by Muslims.

7. Global Effects of Disavowal of Polytheists

The ceremony of "declaration of disavowal of polytheists" transcends its historical origins and specific religious interpretations, resonating with far-reaching and complex global effects. Rooted in particular understandings of Islamic scripture and historical events, the ceremony, with its central theme of distancing oneself from polytheism, has evolved into a powerful symbol of resistance and a call for unity within the Muslim world. This call has been used to mobilize Muslims against perceived "global arrogance", a term often interpreted as encompassing Western hegemony, neo-colonialism, and perceived injustices perpetrated by powerful nations and international bodies.

The disavowal of polytheists has significantly contributed to the broader phenomenon of the Islamic awakening, a period of renewed religious consciousness and activism across the Muslim world. This awakening fosters a strengthened sense of religious identity, promotes solidarity among Muslims facing diverse challenges, and inspires movements advocating for social justice,

self-determination, and resistance against various forms of oppression and perceived foreign domination. The idea of distancing oneself from polytheism is often interpreted broadly, encompassing not only traditional idolatry but also secularism, materialism, moral decay, and perceived deviations from what are considered core Islamic principles. This broadened interpretation serves as a rallying cry for those seeking to purify and revitalize Islamic societies, often aiming to establish a social and political order based on their understanding of Islamic law and ethics.

Conclusion

By reviving and emphasizing the idea of disavowal of polytheists, Imam Khomeini (RA) tried to re-emphasize core Islamic tenets and confront what he perceived as distortions and corruptions of the faith, introduced by internal and external factors. Crucially, he introduced and popularized a distinction between what he termed "pure Muhammadan Islam" – representing an unadulterated, revolutionary, and activist interpretation of the faith, focused on social justice, resistance to oppression, and the establishment of a just Islamic society – and "American Islam" (or sometimes "English Islam"). He viewed the latter as a diluted, politically subservient, and passive version promoted by Western powers and their allies to weaken genuine Islamic resistance and maintain their dominance. This distinction served as a potent ideological tool to mobilize Muslims back to what he considered the original, Islamic principles, emphasizing social justice and resistance to unjust power structures, and to encourage active struggle against ideological and political deviations he argued were undermining the strength and unity of the Muslim world.

These ideas, particularly the duality of "pure Muhammadan Islam" versus "American Islam," have been pivotal in fueling the Islamic Awakening, providing a framework for understanding and resisting what is perceived as "global arrogance" and its insidious influence on Muslim societies. They continue to hold significant relevance in contemporary sociopolitical discourse within various Muslim communities, shaping their perspectives

on international relations, religious identity, the struggle for self-determination, and the perceived cultural and political threats to Islamic values. The legacy of this idea continues to inspire and guide certain movements seeking to uphold what they perceive as authentic Islamic values, resist perceived external influences, and promote social and political change in accordance with their understanding of Islamic principles. This includes movements advocating for greater political autonomy, promoting Islamic education and culture, and challenging what they see as oppressive regimes and foreign interference. However, it's important to acknowledge diverse interpretations and applications of these ideas, as they can be employed to justify various political agendas and actions, ranging from peaceful activism to violent extremism.

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جَعَلَ اللَّهُ الْكَفَّةَ
أَنْبِيتَ الْحَرَامَ قِيَامًا لِلنَّاسِ



The Quranic Foundations of the Disavowal of Polytheists

By: Khalid Mwale

Khalid Mwale is a clergy, a Lawyer, and a Legal Counsel in Zimbabwe

Introduction

In the name of God, the most Merciful, the most Gracious. All praises are due to Allah, the most exalted. Glorified salutations shall be showered upon Muhammad and his holy household of prophet-hood.

In Islamic jurisprudence, the essence of disavowal, sometimes referred to as exoneration or dissociation from believers from ills and wrongs

committed by transgressors, is of utmost significance. This is so to save a host of reasons such as to put in the clear the standpoint of Muslim believers to the treacherous acts of wrongdoers, to put clear a record for future use on how Islam as a religion, has instructed its followers to always advocate against every form of physical and metaphysical or spiritual wrongs.

Bara'ah is an Arabic legal text for this disso-



ciation and conveys vast spiritual significance, it symbolizes a moral and ideological break from oppression, injustice, and idolatry. It doesn't limit itself to political public administration, it factually represents a spiritual bold line between truth and falsehood, and loyalty to divine values.

This religious responsibility is an obligation as the legislation stems firmly from the Glorious Quran with revelations persuading believers to exemplary renounce association, with every sinful act, and as the most significant port of call, all forms of treacherous behavioral tendencies through the worship of other deities apart from Allah. This divine order is central and mainly expressed in a legal maxim codified as 'Bara'ah min al-Mushrikin' (dissociation or exoneration from polytheists)

The worship of other deities besides Allah is evidently viewed as the root cause of the most loathed, if not all, evil deeds. The position is, if all people are to gather and serve one Al-Mighty God, who created everything and everyone, thus a realization of a holy and unblemished one center of power which is manifest to the universe and will, merely by its existence, promote order and discipline and in the process destroy greed that usually leads to most of the World's economic, political and cultural manipulations and subjugations.

Qur'an's Contextual Declaration

The context of this legislation is drawn from the Quranic foundation as revealed in the 9th Chapter, Verses 1 to 5, and it reads as follows:

"1. [This is a declaration of] dissociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.

"2. So, travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers.

"3. And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So, if you repent, that is best for you; but if you turn away, then know that you will not cause failure to

Allah. And give tidings to those who disbelieve of a painful punishment.

"4. Excepted are those with whom you made a treaty among the polytheists, and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him].

"5. And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakat, let them [go] on their way. Indeed, Allah is Forgiving and Merciful."

Contemporary and Theological Foundations

The world has since and fast become a global village in which all its inhabitants, in one way or another, will have to depend on each other. This fast-growing dependence, apart from being appreciated in the realms of progress and substantial development, is also, in a greater sense, a means of survival.

Today's discourse on global warming and greenhouse effects is further highlighting the need to internationalize efforts of curbing such universal catastrophes that, when their calamity descends at full capacity, they usually have no one to spare. Ideally, no religion shall claim holiness and divinity if it doesn't advocate for peaceful existence, unity, and togetherness of the dwellers of this world across religious and cultural divides. Islam, in all its divine revelations and even through the verses mentioned above, promotes globalization in every aspect that shall be poised to improve the standards of every life in pursuit of making this world a better place.

For clarity sake, I should repeat that even in the 5th ayah of the chapter presented above, the religion speaks against terrorism, barbarism, civil unrest, and illegal harming of innocent lives. It also calls believers to stand firm against every form of colonialism, oppression, and falsehood that seeks to undermine the integrity of nations by promoting imperialism and oppression. All of these social



governance ills are viewed to be replicas or direct representations of polytheism, they are all against the will of Allah upon His creation.

Prophet Muhammad (PBUH) spent his entire mission opposing all forms of social cruelty and exposing any such to be contrary to the central teachings of Islam and tantamount to the worship of idols, for idolatry is agreeably the worst obvious grade of polytheism that's shunned by all divine religions.

Islamic Agenda on Bara'ah's Declaration

Having alluded to the aforementioned, Islam from the other end encourages pluralism and even provides for mutual respect for religiously

divergent views. An obvious quagmire in this standpoint would be: How shall Muslims fight world imperialism but at the same time promote globalization and in the same vein uphold the worship of a holy one center of power, when in fact most of the important players and stakeholders in globalization are constantly involved in Neo-colonialism and imperialism.

The most coherent answer to this probe could be a very summarized and precise one, and that is to say; Islam does have a condemning approach to the world political orders but it calls for differentiation and disconnection of them from Taghut strategies, Taghut being any governance system that strives on deprivation of basic human rights

and justice for all in this world.

As a religion that is deeply rooted in promoting peace and independence of nations but constant on keeping the divine rule above board and maintaining its call for religious unity and discipline, when the above verses were revealed, prophet Muhammad (PBUH) assigned Imam Ali (AS) immediately on the very same auspicious pilgrimage event to proclaim them to all believers who were then present.

This was done in the pursuit of reiterating the fundamental principle of unity in the power of governance and spiritual leadership as a platform to fight Taghut structures and influence, vested in the authority of Wilayah, divine successor-ship of Imam Ali (as), and the anointed Imams from his progeny.

Exegesis of the Bara'ah Declaration

On the exegesis of the presented verses above, there are several take away notes from the book like Tafsir Nemuneh by Ayatollah Naser Makarem Shirazi, which emphatically suggests that this is not a personal or political decision but a divine command. In addition, he further enunciates that when treaties are violated or the truth is persistently rejected, Allah commands the believers to disassociate themselves from the transgressors.

The exegesis by Ayatollah Makarem Shirazi further highlights the Muslim position with regard to the unwavering respect that should be awarded to all valid treaties.

Although in the verses mentioned above, dissociation from the polytheists is declared, the tafsir clarifies that any treaty not violated by polytheists shall be honored until its term ends.

Islam upholds its promises, distinguishing justice from blind hostility. Congruent to other verses from this glorious revelation, this chapter, in its 4th and 5th verses, denounces betrayal and sheds a larger pictorial narration on specific polytheist tribes who persistently broke covenants and conspired against Muslims, hence the order for confrontation being contextual and not a blanket rule against all non-Muslims.

It shouldn't pass without repeatedly saying that the 5th verse is often misunderstood; Tafsir

Nemuneh emphasizes that this directive of "confronting infidels wherever they're found" was strategic and limited to a specific group and time.

Concluding Remarks

The principle of Bara'ah min al-Mushrikin has been, from the onset, a command that resonates deeply within the Muslim tradition, particularly in Shia Islam. It represents not only a rejection of idol worship but also a commitment to justice, truth, and divine sovereignty. In this particular age of globalization, where neo-colonial forces are after dominating this global village through means of economic dependency, cultural subjugation, and political manipulation, this principle takes on renewed significance to address both effective or potential arrogance amongst sovereign nations.

From Imam Ali's declaration at Hajj to the resistance of Imam Hussain at Karbala, and from the teachings of contemporary Muslim scholars to the political movements resisting oppression, the Islamic perspective consistently upholds the need to disassociate from all forms of polytheism and tyranny. Globalization, when stripped of its positive hopes and potential, often becomes a tool of subjugation.

The Muslim call is not to isolate but to resist; resistance to unfair domination, resistance to moral decay, and resistance to injustice. Through spiritual awakening, intellectual independence, and political self-determination, Muslims can fulfill the Qur'anic command: "And say: The truth has come, and falsehood has perished. Indeed, falsehood is ever bound to perish." (Qur'an 17:81).

► This was done in the pursuit of reiterating the fundamental principle of unity in the power of governance and spiritual leadership as a platform to fight Taghut structures and influence, vested in the authority of Wilayah, divine successor-ship of Imam Ali (as), and the anointed Imams from his progeny.



Bara'ah: Severance as the Path to Justice in the Perspective of Mulla Sadra

By: Dr. Otong Sulaeman, Chairman of Sadra Islamic College, Indonesia

As the Islamic world is once again shaken by humanitarian tragedies in Gaza, Jenin, and Rafah, many Muslim countries respond in a predictable manner: diplomatic condemnations, humanitarian aid deliveries, and vocal prayers of solidarity. Yet one critical element is almost entirely absent from the

political landscape: the courage to sever. To sever ties with oppressors. To sever the normalization that perpetuates colonial domination. In Qur'anic language, this act bears a profound and dignified name: bara'ah.

Surah At-Tawbah begins with a decisive moral declaration:

“[This is] a declaration of dissociation (bara'ah) from Allah and His Messenger to those with whom you had made a treaty among the polytheists.” (Qur'an 9:1)

The verse emerged during a time when the Prophet Muhammad repeatedly faced breaches of peace agreements from polytheistic Arab

people. The nonbelievers formed destructive alliances against Islam and disrupted the spread of da'wah throughout the world. The directive issued to break ties with deceptive relationships went into effect. The end of relations did not occur impulsively because Allah made available a four-month period for introspection. Every Muslim must recognize that bara'ah is not an act of vengeance but a necessary ethical response against widespread hypocrisy.

The concept of bara'ah conveys a powerful message: in Islamic ethics, supporting truth must be accompanied by severing ties with falsehood. It is insufficient to merely express solidarity with victims while simultaneously supplying oxygen to their oppressors. It is hollow to proclaim sympathy for the Palestinian people while maintaining trade, security, and intelligence relations with the Zionist entity. This paradox is glaringly evident in much of the modern Arab world: states that compete in raising humanitarian aid yet secretly (or openly) sustain diplomatic and economic relationships with Israel.

The ethic of bara'ah demands honest alignment. In Islamic political philosophy, alignment is not a matter of rhetorical declaration but an ontological act—a conscious positioning of oneself within the moral structure of existence. Here, the convergence between the Qur'an and Islamic transcendental philosophy, especially Mulla Sadra's thought, becomes apparent.

Mulla Sadra situates justice as the harmony of all beings with their true essence. When some-

thing is not in its rightful place, an imbalance arises. In this framework, the Palestinian colonization goes beyond violating rights because it disrupts the natural order by forcing Palestinian landowners to lose their property, then defiling religious sites through military domination while keeping Palestinian families trapped in endless conflict. The whole situation results in a massive separation between existence and its fundamental reason for being. Thus, in the Sadrian perspective, bara'ah is not simply political disengagement but a cosmic step toward restoring equilibrium. It is part of the essential motion (al-harakah al-jawhariyyah) toward a just social order. Severing ties with the Zionist regime is therefore not merely a diplomatic decision; it is an existential jihad.

Yet bara'ah is not isolationism. It is not withdrawal. It is emancipation. It creates space for new narratives, new diplomacies, and new solidarities—not rooted in hollow

compromise, but in moral courage. This is what is often missing from much of the Islamic world's political discourse: the fortitude to say "no" to power structures that disregard justice.

Regrettably, many Muslim countries prefer to inhabit the gray zone. They wish to be seen as defenders of Palestine while remaining trade partners with Israel. They decry the bombings of Gaza yet continue to host Israeli foreign ministers. This is the face of political hypocrisy, a betrayal of both Qur'anic spirit and the philosophy of hikmah. At this point, we must return to the first verse of Surah At-Tawbah with renewed honesty.

Bara'ah calls us to be truthful to history, to suffering, and to the values we profess to hold sacred. If we claim to love justice, then we must have the courage to delegitimize those who murder it. If we claim to stand with Palestine, then we must withdraw from every table that sustains the machinery of occupation.

Most importantly, if we aspire to be a dignified ummah, we must never hesitate to sever in order to reconnect—to sever loyalty to falsehood so that loyalty to truth may flourish. This is the eternal lesson of Surah At-Tawbah.

And this is the true path of philosophy: to restore being to its rightful place, to establish a moral structure for the cosmos, and to reject every system that enshrines oppression as a fait accompli. For justice does not belong to the powerful, but to the soul that dares to distance itself from the tyrant and commits itself to truth, even when the path is solitary.

▶ Bara'ah calls us to be truthful to history, to suffering, and to the values we profess to hold sacred. If we claim to love justice, then we must have the courage to delegitimize those who murder it. If we claim to stand with Palestine, then we must withdraw from every table that sustains the machinery of occupation.



Disavowal of Polytheists and Islamophobia - An Intellectual Analysis

By: Maulana Syed Iman Ahmad, A Cleric and Islamic Speaker from Lucknow, India

The survival of any intellectual system in the world is based on two principles:

1. Knowing oneself
2. Knowing the enemy

Islam is a comprehensive way of life that provides not

only spiritual salvation but also a civilizational, political, and moral framework. When such a complete religion stands up to the oppression and exploitation of world powers, they launch an intellectual, cultural, and psychological warfare against it, the

most modern manifestation of which is Islamophobia.

Islamophobia does not merely imply hatred toward Muslims, but is a dangerous propaganda tool and policy adopted by world powers against the rational founda-

tions of Islam, which is a system based on justice and unity for the Ummah. The target of Islamophobia is not Islam alone, it also seeks to defame any movement that speaks out against oppression and arrogance. To understand Islamophobia, we must pay attention to its ideological foundations:

1. The political survival of global colonial powers lies in fabricating an “enemy” in every era. Yesterday it was “communism”, today it is “Islam”.

2. Creating an atmosphere of fear towards Islam, associating Islam with swords, burqas, beards, bombs, and extremism to scare the people of the world away from Islam and weaken Muslims at the world level. These are various manifestations of polytheistic propaganda, designed to manipulate public perception and dominate the minds of the masses.

3. Through Islamophobia, they want to hide the atrocities that are taking place in Palestine, Yemen, Iraq, Syria, Afghanistan, etc.

Another important point is that the great colonial and imperialist powers always create an imaginary enemy to keep their people united, justify their military interventions, and preserve their economy and politics. At times, this enemy is not a specific ethnicity or religion, but rather a fabricat-

ed perception that is implanted in the public consciousness through media, education systems, films, and political discourse.

For instance, they present it as if it were a threat to “civilization, freedom, democracy, and peace.” And that the trend is not ordinary, but a “savage, extremist, uncivilized, and dangerous one.” And today, the same behavior has been adopted toward Muslims in the form of Islamophobia.

When the process of fabricating the enemy is completed, war or sanctions against it are justified in the eyes of the people as being “legitimate” and even “necessary.” People think they are defending humanity, while in reality, they are being manipulated by colonial plans.

The reason for the rapid spread of Islamophobia

around the world after 2001 is that Muslims are considered a threat to global colonial civilization, satanic freedoms, and the freedom of egoism.

An effective defense against Islamophobia is to be intellectually separate from the polytheists, and on a practical level, to show the world the true image of Islam, which is based on truth, justice, love, tolerance, and knowledge.

The Holy Qur’an says:
”وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ
يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ
الْمُشْرِكِينَ وَرَسُولُهُ“

(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, Verse 3

Disavowal is not just a slogan, but a symbol of the intellectual awakening in the Islamic Ummah and the recognition of falsehood. This teaches us that in the path of truth, the enemy does not always appear with a weapon, but sometimes hides in the guise of civilization, media, or freedom.

The message of Bara’ah (Disavowal of various forms of polytheism) is that a Muslim should not only be devout, but also have insight, recognize falsehood not by its appearance but by its intentions, and always stand courageously on the side of truth.

► An effective defense against Islamophobia is to be intellectually separate from the polytheists, and on a practical level, to show the world the true image of Islam, which is based on truth, justice, love, tolerance, and knowledge.

جَعَلَ اللَّهُ الْكَفْرَةَ
الْأَبْيَتَ الْحَرَامَ قِيَامًا لِلنَّاسِ

The Fundamental Difference Between the Concept of Disavowal of Polytheists in **Imam Khomeini's Thought and ISIS's Takfiri Thought**

By: Dr. Aiza Maslan Baharudin

Senior Lecturer of Philosophy and Civilization Section,
School of Humanities-USM (aizamaslan@usm.my)



Introduction

In modern Islamic history, two approaches have emerged regarding the idea of disavowal of polytheists and engaging with religious and political adversaries. The first approach, as articulated by Imam Khomeini, is grounded in Quranic principles, the practices of the Prophet Muhammad (peace be upon him and his progeny) and the Ahl al-Bayt (PBUT), and aims to revitalize the Islamic Ummah and challenge global arrogance. The second approach is exemplified by the extremist ideology of ISIS, which is characterized by radical and militant exegeses of religious texts, leading to the excommunication and elimination of opponents, including fellow Muslims. This article elucidates the primary differences between these two approaches.

Distancing oneself from polytheists is mentioned

in the Holy Quran, particularly in Surah al-Tawbah (verses 1-3). In these verses, the Prophet (PBUH) is instructed to express his aversion towards polytheists and to terminate their treaties. This declaration of separation is intended to safeguard the unity of the Islamic Ummah and to counteract the enemies of Islam.

During the Prophet's lifetime, he interacted with polytheists and People of the Book based on ethical and humane principles, only engaging in conflict when they started hostilities. This approach is also observable in the behavior of the Ahl al-Bayt (PBUT).

The ideology of ISIS diverges significantly from the idea of separation from polytheists in terms of its foundations, methods, goals, and treatment of people and society. These points highlight these differences in a comparative and analytical manner:

1. Foundations: The approach of Imam Khomeini is based on the Quran, the Sunnah of the Prophet (peace be upon him and his progeny), and the teachings of the Ahl al-Bayt (peace be upon them). It emphasizes the importance of justice, unity, and moral behavior. But ISIS's ideology is built on radical and selective interpretations of religious texts, often disregarding the broader context and the overall message of the Quran and the Sunnah.

2. Methods: Imam Khomeini's approach encourages dialogue, understanding, and non-violent resistance against oppression. ISIS uses extreme violence, terrorism, and coercion to meet its goals, often disregarding the lives and well-being of innocent people.

3. Goals: The primary goal of Imam Khomeini's approach is to foster unity within the Muslim community and to challenge global arrogance and injustice. ISIS, however, seeks to establish a radical and narrow-minded interpretation of Islam, often through force and violence, and to impose its ideology on others, regardless of their beliefs or desires.

4. Attitude towards people and society: Imam Khomeini's approach respects the diversity of beliefs and opinions within the Muslim community and encourages coexistence and understanding among different religious and ethnic groups. ISIS shows intolerance and hostility towards people who do not adhere to its extreme interpretation of Islam, often leading to the persecution and murder of innocent people, including fellow Muslims. The differences between Imam Khomeini's approach and the ideology of ISIS are profound and deeply rooted in their foundations, methods, goals, and attitudes towards people and society. While Imam Khomeini's approach seeks to promote unity, justice, and understanding, ISIS's ideology is characterized by division, radicalism, and violence, which contradicts the teachings of the Quran and the Sunnah.

1. The Qur'anic Basis and the Sunnah of the Prophet (PBUH)

Disavowal of polytheists (Bara'ah min Al-Mushrikin):

The idea of 'disavowal of polytheists' (Bara'ah min al-Mushrikin) is a significant principle within Islam. It is:

- **Rooted in the verses of the Qur'an:** This principle is derived directly from the Qur'an, specifically verses that address the relationship between Muslims and those who engage in polytheism (shirk). A key example is found in the opening verses of Surah al-Tawbah (Chapter 9), which outlines a declaration of immunity and disavowal from treaties with polytheists who have violated their agreements. These verses are interpreted as a divine command to distance oneself from idolatry and its associated practices.

- **A practice established by the Prophet Muhammad (PBUH) and Imam Ali (AS):** The declaration of disavowal is not merely a theoretical idea. Historically, the Prophet Muhammad (PBUH) himself implemented this principle. An important instance involves Imam Ali (AS) being sent by the Prophet to Mecca during the Hajj season to publicly recite the verses of Surah al-Tawbah. This act served as an official declaration of disavowal from polytheistic practices and severing ties with people who persisted in them. It showed a clear distinction between monotheism and idolatry in the public sphere.

- **A declaration of political and social aversion to oppression:** Beyond a simple rejection of idols, 'disavowal of polytheists' represents a broader commitment to opposing systems of injustice and oppression. It signifies a political and social stance against all forms of:

- **Polytheism (Shirk):** The core rejection of associating partners with God.

- **Arrogance (Istikbar):** Rejecting the idea of individuals and groups considering themselves above others.

- **Colonialism (Isti'mar):** Resisting the domination and exploitation of nations by foreign powers.

- **Oppression (Zulm):** Standing against unfair treatment, tyranny, and the violation of rights.

It is understood as the rejection of systems that

embody these features, even if they don't explicitly involve idol worship in a literal sense. It is a call to actively resist these forms of oppression and work towards a more fair world.

• **Accompanied by Logic, Wisdom, and Invitation to Truth:** The declaration of disavowal is not intended to be an act of blind hatred or senseless violence. Instead, it should be carried out:

2. ISIS Ideology:

This group holds a distorted and extreme view of religious texts, interpreting them in a way that is inaccurate and potentially harmful. This interpretation is predominantly based on the Salafi Takfiri reading, which is a strict and conservative form of Islam. The group's understanding and application of Islamic principles are heavily influenced by the writings and teachings of Ibn Taymiyyah and Muhammad ibn Abd al-Wahhab.

Rather than inviting others to join their faith or engage in respectful dialogue, this group is more likely to resort to ordering Takfir, the practice of declaring someone to be an unbeliever or apostate, and even calling for their murder. This approach is not only destructive but also goes against the core teachings of Islam, which emphasize compassion, mercy, and respect for all humans.

3. Attitudes Towards Others: A Comparative Analysis

This section examines the contrasting perspectives of two ideologies: the idea of 'Disavowal of Polytheists' (as understood within a specific context, likely that of Ayatollah Khomeini's teachings) and the ideology of ISIS. The central point of comparison revolves around how each ideology views and treats individuals and groups outside its own immediate followers.

A. Disavowal of Polytheists:

• **Focus on Systems, Not Individuals:** This idea is not directed at ordinary people who may adhere to different religious beliefs. Instead, it targets oppressive and unjust systems, particularly those perceived as polytheistic in their structure or practice (e.g., systems that focus on worldly pow-



ers or ideologies over monotheistic principles). The emphasis is on challenging systems of power rather than demonizing individuals.

- **Protection of Religious Minorities:** Within this framework, People of the Book (Jews and Christians, specifically), followers of other recognized religions, and even non-Muslims have the right to live in safety and security. This implies a commitment to peaceful coexistence and the protection of fundamental rights for all individuals, despite their faith.
- **Unity and Defining Boundaries:** The idea promotes Islamic unity, but it also recognizes the existence of “enemies of Islam.” This demarcation is not meant to incite hatred or violence against individuals but to identify and resist forces perceived as threats to the Islamic Ummah (community) and its values. The focus is on defining ideological boundaries and promoting solidarity within the Islamic world while addressing external challenges.

B. ISIS:

- **Broad Excommunication (Takfir):** ISIS adopts a radical and expansive interpretation of *takfir*, the act of declaring someone an apostate. It considers virtually all its opponents, including Shiite Muslims, moderate Sunnis, Sufis, and followers of other religions, to be infidels deserving of death. This leads to a climate of extreme intolerance and violence.
- **Systematic Violence and Brutality:** ISIS engages in widespread acts of murder, torture, explosions (often targeting civilian areas), rape, and other forms of violence against civilians. These actions are not isolated incidents but a systematic and deliberate strategy designed to instill fear, control populations, and eliminate perceived enemies.
- **Rejection of Unity and Self-Righteousness:** ISIS rejects any notion of Islamic unity, viewing itself as the only true and legitimate representation of Islam. This self-righteousness leads to the rejection of dialogue, compromise, and cooperation with other Muslim groups and fuels further division and conflict within the Islamic world.

4. The Ultimate Goals: Divergent Visions

This section contrasts the underlying goals of each

ideology, highlighting the main differences in their intended outcomes.

A. Disavowal of Polytheists:

- **Empowerment of the Islamic Ummah:** The primary goal is to awaken the Islamic Ummah to what it perceives as the injustices, oppression, arrogance, and humiliation inflicted upon Muslims by external powers and internal corruption. It tries to foster a sense of collective identity, strength, and resistance against perceived enemies.
- **Independence and Self-Determination:** It tries to achieve the political, cultural, economic, and spiritual independence of Islamic nations. This involves challenging Western dominance, promoting self-reliance, and reclaiming cultural identity and heritage. It’s a call for nations to control their own destinies, free from foreign interference.

B. ISIS:

- **Political Goals in the Name of Religion:** The true goals are often political, masked by religious rhetoric. A key goal is to destabilize the region, create power vacuums, and establish a totalitarian regime under its control.
- **Damaging the Image of Islam:** ISIS’s actions deliberately or inadvertently destroy the image of Islam in the eyes of the world, associating it with violence, extremism, and intolerance. This reinforces negative stereotypes and undermines efforts to promote understanding and dialogue.
- **Creating Fear and Discord:** ISIS tries to create fear and discord within the Islamic world, exacerbating existing sectarian tensions and provoking conflict between different Muslim groups. This weakens the overall strength and unity of the Ummah, making it more vulnerable to external manipulation.
- **Foreign Influence and Support:** Evidence suggests that ISIS has benefited from the support and manipulation of foreign powers. Documents and analyses indicate the role of the United States and certain countries in the region in the creation and/or support of ISIS, using it as a tool to advance their own geopolitical interests.



5. Method of Implementation: Radically Different Approaches

This section contrasts the methods used by each ideology to meet their respective goals.

A. Disavowal of Polytheists:

- **Peaceful and Symbolic Protest:** Implementation primarily occurs within the framework of the Hajj pilgrimage, a time of spiritual reflection and unity for Muslims. Protests are conducted peacefully, symbolically, and through slogans such as “Death to America and Israel,” which are interpreted as a rejection of their perceived policies and ideologies rather than a call for violence against individuals.
- **Non-Violent Resistance:** The ideology explicitly rejects the use of weapons, terror, and violence. Its primary focus is on raising awareness, mobilizing public opinion, and promoting non-violent resistance to perceived oppression.

B. ISIS:

- **Widespread Violence and Terror:** ISIS relies on weapons, bombs, slaughter, assassination, rape, and the destruction of historical and religious heritage to meet its goals. These tactics are designed to instill fear, control populations, and eliminate opponents.
- **Total Rejection of Human Rights:** ISIS operates with a complete disregard for human rights, violating principles of justice, equality, and dignity. It carries out summary executions, persecutes religious minorities, and engages in acts of barbarism that shock the conscience of humanity.

6. Conclusion:

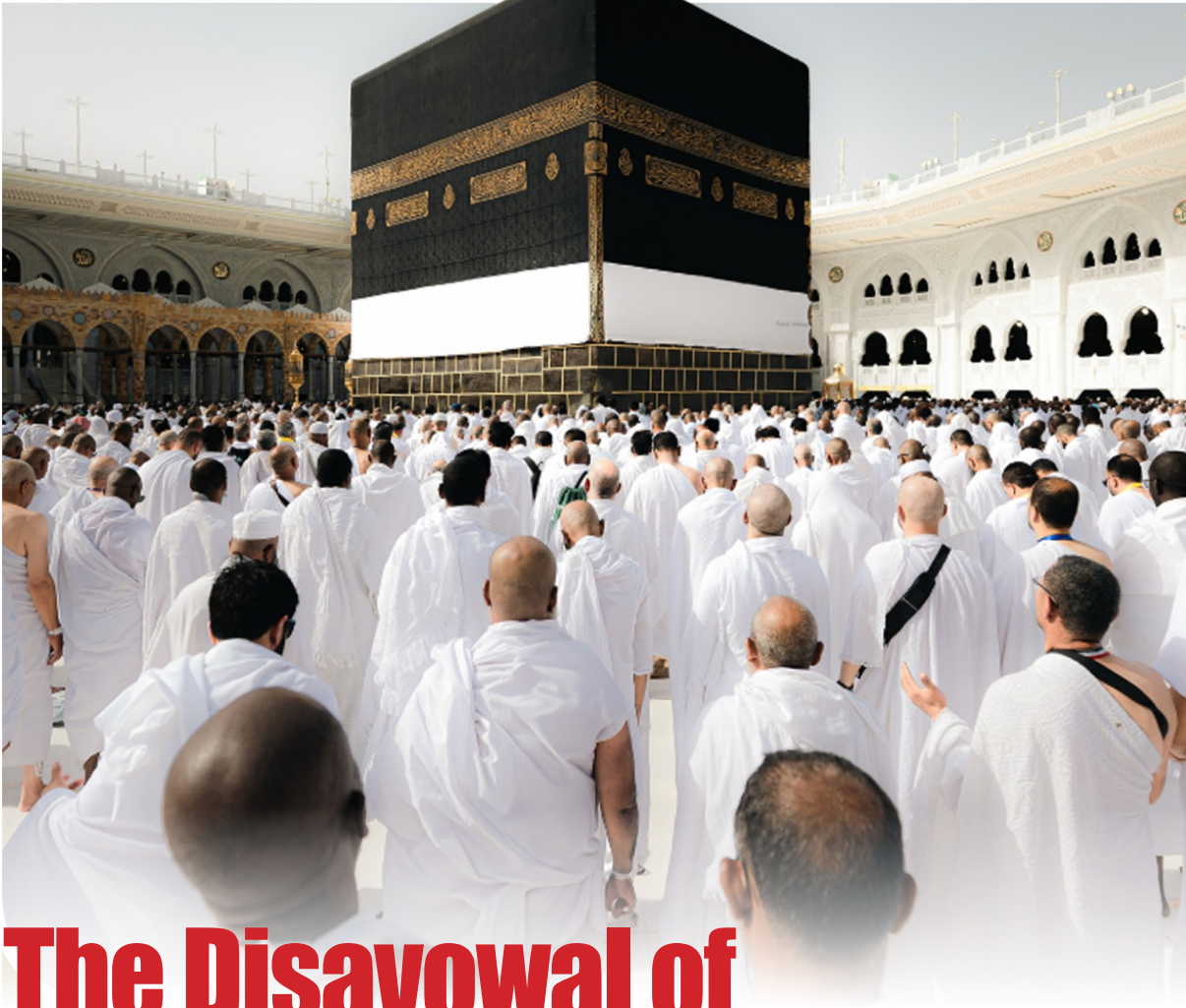
‘Disavowal of Polytheists’, as understood within the framework of Imam Khomeini’s thought, represents a struggle against oppression, colonialism, and the humiliation of nations. It is rooted



in Quranic principles, the Prophet's conduct, and the teachings of the Ahl al-Bayt (AS), the Prophet's family. The takfiri ideology of ISIS, characterized by its extremist and violent interpretations of religious texts, leads to the excommunication and killing of opponents, even fellow Muslims, and fosters division and violence within Islamic society. These two approaches are distinct in their foundations, methods, goals, and attitudes toward humanity and society. One tries to empower and unite, while the other seeks to divide and destroy.

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The Disavowal of Polytheists during the Hajj Pilgrimage of 2025

The relationship between the disavowal of polytheists and the concern of Muslim intellectuals and youth about sharpening cognitive and spiritual capacities.

By: Dr. Haroon Aziz, South Africa

Introduction

All nations of the world, including their governments and hallowed institutions, are under assault by a small minority of the new billionaire class who privately own and control cyberspace through their oligarchic tech companies. They vio-

late the sovereignty of nations from their metropolitan headquarters as neo-imperialists.

This issue should compel all nations to resist and disavow neo-imperialism and its embedded Zionism, which trample on cultures, religions, and sovereign laws.



The violation of sovereignty calls upon Muslim thinkers/actors and youth to disavow and repudiate this new form of polytheism that worships multiple gods of materialism for the sake of money. It posits hedonism as the value for the pursuit of pleasure and self-indulgence. The Gaza Genocide is the naked evidence of the lack of self-restraint for the pleasure of land theft – as was the logic of bombing Hiroshima, Nagasaki, and Vietnam.

The violation and new polytheism oblige Muslims to sharpen their cognitive and spiritual capacities through education-in-motion to confront and defeat neo-imperialism with its many-headedness. Neo-imperialists are neo-polytheists.

While Hajj is a global assertion of monotheism, it also entails a struggle against neo-polytheism. This demands a new approach to Hajj when there is only unity.

Basic Characterizations

Cognition is characterized by language, learning, memory, intelligence, and thinking, in which language is preeminent because it makes the other four aspects manifest. Hajj in and by itself is a

unique globalized social language through which all pilgrims communicate ritually. It makes the world more intelligible. It makes learning, memorization, and thinking easier. It sharpens intellectual acuity.

Spirituality is characterized by the intangible realm of emotions, feelings, thoughts, intentions, intuitions, instincts, perceptions, and beliefs. Hajj deepens spiritual expertise as it sharpens cognitive skills. It reinforces the purpose of monotheism to spread goodness and eschew evil.

Hajj: Return to the State of fitrah, as a Unifier

As all human beings are born in a state of fitrah (natural predisposition), Muslims nurture the intention to perform Hajj in order to return to that state of purity of natural predisposition because it gets diluted in the course of living.

While Hajj is a physical journey to the Kaaba, it is, at a deeper level, a journey into one's self. The inner journey begins with repentance, which manifests itself as humility.

The rituals begin with ihram, marking the dress rehearsal. The tawaf unifies the body, mind, and

spirit. Safa and Marwa test one's level of imaan (faith), which demands absolute obedience to Allah. Arafah is the ultimate achievement of purity and unity, annihilation of the self and ego, enfolding of the inner and outer forms of hajj; and the return to a state of fitra.

Some Lessons of the Hajj Include:

- Unity of all Muslims,
- The role of the masses in unity,
- The religious, political, and social dimensions of life,
- Heightened consciousness of knowledge, and
- Strengthening the Islamic character of individuals and society.

Hajj softens the heart to the extent that differences of any nature are non-existent. Hearts are united.

The Need for Two Acknowledgments

1. The Holy Qur'an says: 'O mankind! Indeed, We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed, the noblest of you in the sight of Allah is the most God-wary among you. Indeed, Allah is all-knowing, all-aware.' (Surah Al-Hujurat, Verse 13)

At one level, this verse deals with certain Arab sociological factors, which were obstructions to Arab unity in the early Islamic timeline during the lifetime of the Prophet (SAW).

At another level, it calls for unity among humanity. Islamic civilization can advance only in the context of the unity of humanity.

2. There is also a need to acknowledge that WWII produced the military-industrial-fascist-media complex, centred on Wall Street, USA, as the new site for the obscene accumulation of wealth through the promotion of regional wars as the preferred alternative to another world war. Wall Street is the paradise of the billionaire class. Silicon Valley is the parallel paradise of the big tech companies. Islam is now demonised ideologically to justify the lucrative arms trade. These wars serve to divide humanity, politically and religiously.

Humanity is always caught up in the antago-

nistic tensions between civilization and barbarism. The blood of martyrs continues to flow in the open veins of liberation history as a reminder to humanity to turn away from the misanthropic ways of barbarism and to turn only towards the sociable ways of civilization.

Two Examples from History

The Prophet of Islam (PBUH) himself had confronted the regional wars of his days. As a strategy, he yielded the entire city-state of Mecca to the powerful and oppressive pagans, took flight to the city-state of Medina, and began the recapture of Mecca through the historic Battle of Badr with imaan and 313 ill-equipped soldiers.

Maulana Syed Mohammad Mian Deobandi was a prisoner of war on Malta Island in the Mediterranean Sea, which was the British equivalent of apartheid's Robben Island Prison in South Africa. In his spirited book *The Prisoners of Malta*, he records how the British engendered religious communalism to divide the rising new Indian nation.

These two acknowledgements mean that while Muslims struggle for unity, they should also struggle for the unity of humanity by showing that they are against unjust wars and for world peace. This message must also reach non-Muslim majority countries.

Global Population Trends as Factors of the Pro-Islamic Civilization Approach

The Global Population Growth Projections, 2010-2050, indicate:

- The number of Muslims will nearly equal the number of Christians.
- Muslims will constitute 10% of the overall population in Europe.
- The Muslim population of India will exceed that of Indonesia.
- In the USA, Muslims will be more numerous than Jews; Christians will decline from 75% to 66.66%.

These projections show the challenge to develop education-in-motion in line with the population trends to build Muslim unity and as an overflow to reach out to potential embracers of imaan.

The Function of Islamic Epistemology

Islamic epistemology should be equally dynamic and adaptive to population trends with relevant methods, validity, scope, opinions, justified beliefs, and other aspects.

These projections also show convincingly that the religious communities constitute the largest single constituency in the world, but their divisive nature prevents them from having any influence in the international multilateral organizations. They remain part of civil society and not of political society. Their leaders are closest to the emotions, feelings, intentions, and thoughts of the believers.

Muslim societies should make every effort to reach out to this civil society constituency through all possible means, e.g., education, culture, arts, cinema, social media – to mention only a few.

The Role of Neo-Colonialism as A Subset of Neo-Imperialism

Neo-colonialism has become the new means to violate national sovereignty and to interfere in the domestic affairs of nation-states, which often result in local or regional wars that are proxy in nature. Neo-colonialism has been accompanied by the imposition of Western secularism and the marginalization of religions. Civil society has the people's power to mobilize the masses on the ground against wars and other hostile acts. The will of the people is one for peace, security, and coexistence. Peace is the only option, and religious leaders are best positioned to articulate the temperament of the people.

Neo-colonialism fosters poverty, injustice, oppression, exploitation, foreign domination, and imposition of social restrictions on Muslims. Such abject conditions breed extremism and violence, from which imperialism and Zionism recruit proxies. The eradication of such conditions will prevent violence, extremism, and terrorism.

From an Islamic perspective, unity has a three-fold nature: unity of Muslims, unity of people of the book, and unity of humanity. The unity of Muslims is part of the larger unity of the people of the book, within the largest possible unity of humanity. Unity is indivisible.

International attention should focus its priorities on children, youth, women, the environment, and socio-economic development to promote peace, dialogue, understanding, and environmental protection within the larger context of the eradication of poverty, in which 500 million people suffer from hunger.

Youth should be educated to identify and solve problems, to network with global youth, to counter Western cultural neo-imperialism, and to heighten Islamic consciousness. The target age group should ideally be 14-35 years.

To advance Islamic civilization, they have to cater to the basic material needs of people such as food, water, shelter, clothing, medicines, and transport. Spirituality caters to needs such as education, knowledge, literature, arts, philosophical ideas, faith, ideology, adoration, ethics, and moral principles. Islamic epistemology should encapsulate both the material and spiritual needs, with spirituality having precedence over materiality as confirmation of the basic Islamic principle of fitra or pure natural state. In the process of growing up, human beings are distracted by materialism, which dilutes their purity. Hence, the need to perform hajj in order to restore one's purity as a preparation to be in the ultimate Divine presence.

The Way Forward

Muslims can unite to advance modern civilization on the basis of Islam's intangible assets of imaan and iq'ra by its thinkers developing the new economic model and new social state model, from which the people can benefit materially and spiritually. These twin models should incorporate environmental protection, peaceful use of nuclear power, peaceful resolution of disputes, prevention of terrorism through education and identity, ideological tolerance, end to weapons of mass destruction, end to violence as a sacred cult, security in Islam, development of the Islamic world, and Islamic media and ethics. Social media should be used for societal change to transmit the culture of knowledge and values through families and individuals. It should advocate dialogue amongst cultures and civilizations. It should encourage thinkers to think deeply about the Quran in an effort to unite Muslim hearts.

Yaum al-Bara'ah min al-Mushrikin:

جَعَلَ اللَّهُ الْكَفْبَةَ
الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ

An Eschatological Imperative and Its Resonance in the Palestinian Struggle

By: Mohd Azmi Abdul Hamid, the President of MAPIM Malaysian Consultative Council of Islamic Organisations



Abstract

This paper explores the term “Yaum Al-Bara’ah min Al-Mushrikin” - commonly rendered as “The Day of Disavowal of the Unbelievers” - within Islamic theological and eschatological frameworks and discusses its relevance in the context of the Palestinian struggle against oppression. By examining classical interpretations alongside modern political narratives, the study seeks to understand how this concept motivates resistance and hope among oppressed Muslim communities.

1. Introduction

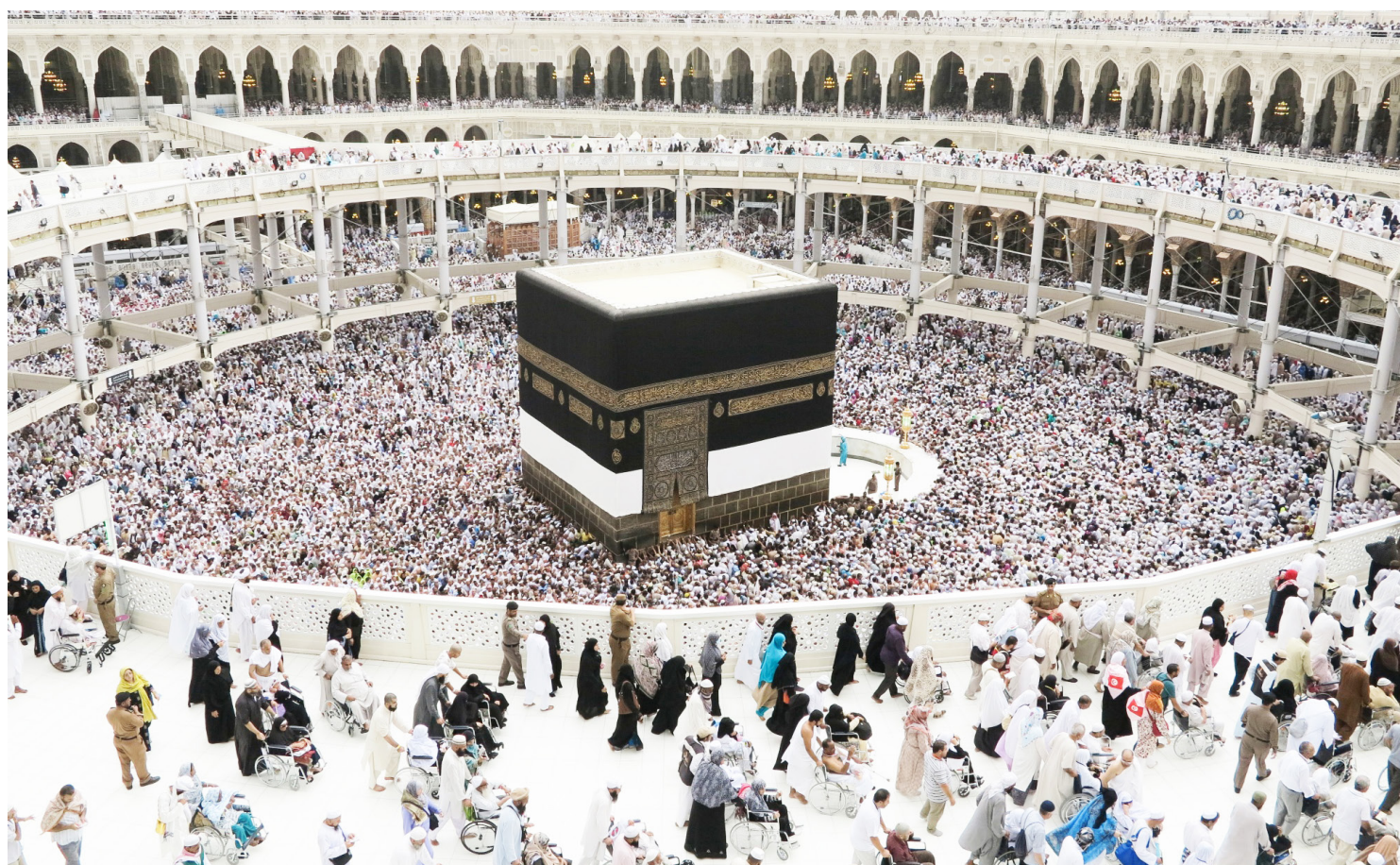
The struggle of the Palestinian people has long been a symbol of resistance against occupation and injustice. Islamic political thought and eschatological narratives have, over centuries, provided both a moral framework and an inspirational promise for communities facing oppression. Among such narratives is the idea of “Yaum Al-Baraat min Al-

Mushrikin.” While rooted in Quranic language and classical exegesis, this concept has gained renewed significance as it is invoked in modern discourses of liberation and divine justice, particularly in relation to the Palestinian cause.

2. Theological and Eschatological Foundations of Yaum al-Bara’ah min al-Mushrikin

“Yaum Al-Bara’ah min Al-Mushrikin” is an eschatological term that appears in Islamic literature to describe a future day when divine justice will purge the world of tyranny, oppression, and polytheistic transgressions. Although the phrase does not occur verbatim in the Quran, the spirit of divine retribution and ultimate moral accounting is embedded in several verses. For instance, the Quran states:

“And hold firmly to the rope of Allah all together and do not become divided.” (Surah Ali ‘Imran 3:103)



This verse underscores the unity required of the ummah in anticipation of a just divine judgment - a theme that resonates with the notion of an ultimate day when the oppressors (often symbolized by “Mushrikin” - those who associate partners with God) are held accountable.

Classical scholars have elaborated upon similar motifs. For example, al-Tabari and Ibn Kathir, in their tafsir, often emphasize that God’s judgment is both inevitable and all-encompassing, promising liberation for the oppressed and severe retribution for tyrants (Ibn Kathir, Tafsir Ibn Kathir).

3. The Concept in Relation to the Palestinian Struggle

The Palestinian struggle, characterized by decades of occupation, displacement, and resistance, has become a focal point for many Muslim activists and scholars. In this context, invoking “Yaum Al-Bara’ah min Al-Mushrikin” serves several functions:

Moral Reassurance:

For Palestinians and their supporters, the promise of divine justice offers solace amid systemic injustice. It reinforces the belief that oppression will not prevail indefinitely, echoing the Quranic assurance that tyranny is temporary in the sight of divine wisdom (An-Nahl 16:90).

Motivational Paradigm:

The concept provides an eschatological framework that inspires moral fortitude. As noted by scholars such as Seyyed Hossein Nasr (Nasr, The Heart of Islam), the anticipation of a divinely ordained reckoning can act as an impetus for resistance, urging believers to persevere against injustice in this life with the hope of eternal vindication.

Political Legitimization:

When articulated in political discourse, “Yaum Al-

Bara'ah min Al-Mushrikin" serves to delegitimize the oppressive structures—often identified with both colonial legacies and modern geopolitical hegemony—that sustain the occupation. In this view, the oppressors are not only political actors but are also condemned within a higher moral order.

4. Contemporary Relevance and Criticism

While the concept is spiritually uplifting for many, it is not without its critics. Some contemporary scholars caution that eschatological narratives may, if misapplied, lead to a sense of fatalism or justify violent resistance without a broader ethical framework (Hedayati-Kakhki, *Islamic Political Thought: The Search for a New Paradigm*). Thus, a balanced interpretation is required—one that couples the promise of divine retribution with ongoing efforts for dialogue, peace, and justice.

Nonetheless, for many on the ground in Palestine, the invocation of "Yaum Al-Bara'ah min Al-Mushrikin" is a deeply ingrained cultural and religious expression of hope. It is a reminder that their struggle is part of a larger cosmic narrative in which justice, both divine and human, will ultimately prevail.

5. Concluding Remarks

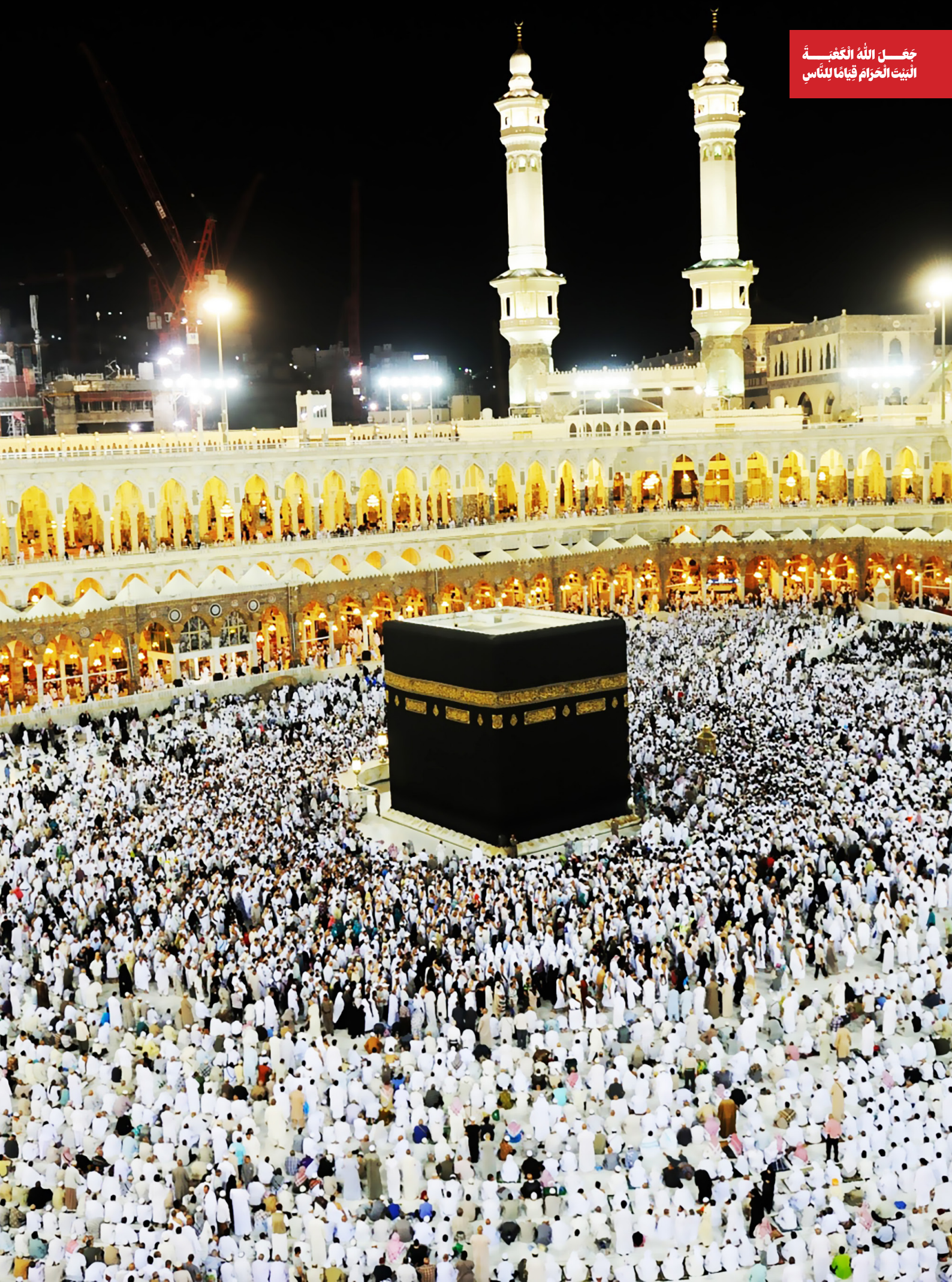
"Yaum Al-Bara'ah min Al-Mushrikin" represents more than an eschatological prediction; it is a symbol of ultimate liberation for the oppressed and a call to persist in the struggle against injustice. In the context of Palestine, it functions as both spiritual reassurance and political resistance, emphasizing that the struggle for justice is not only temporal but is underpinned by divine promise. For scholars and activists alike, this concept motivates a vision where the forces of tyranny are destined to be overthrown, and where the resilience of oppressed communities finds its divine validation.

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جَعَلَ اللَّهُ الْكَعْبَةَ
الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ





Imam Khomeini
world award

Imam Khomeini World Award

The late Imam Khomeini (RA) is a renowned personality throughout the world. However, since the full depth of this great man's characteristics remains largely unrecognized by many people, it is expected that the Imam Khomeini World Award would shed light on some aspects of his personality that are still unknown to many.

The Imam Khomeini (RA) World Award is the highest Badge of Honor of the Islamic Republic of Iran, which is granted to the most effective real and legal entities active in the field of promoting Imam Khomeini's (RA) School of Thought. This award is granted in two theoretical and practical sections to outstanding and exceptional scientific works as well as effective and extensive socio-political activities at national and international levels. The selection of works, persons, institutions, and services will be based on the following themes:

- Imam Khomeini's (RA) Thoughts, Intellectual System, And Way of Life
- Ethics, Gnosticism, Monotheistic Spirituality
- Justice, Freedom, and Defending Human Dignity
- The New Islamic Civilization
- Proximity of Islamic Schools of Thought and Interaction with Other Religions
- Populism and Serving the Deprived and The Oppressed
- Resistance and Confronting Arrogance, Zionism, and Racism
- Promotion of Just Peace and Collective Security
- Explaining and Promoting Religion-based Lifestyle
- Elevation of the Role of Women in Society and Promotion of the Family-oriented Discourse

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Imam Khomeini(RA) World Award:
Islamic Culture and Relations Organization

Tel: +982188900186

Cell Phone No.: +989210272518

WhatsApp: +989210272518

Instagram: emam_khomeini_prize

Website: emamkhomeiniprize.ir

Email: emamkhomeini@gmail.com

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December, 2025

