

*In the Name of Allah*

***Politico-Religious Fundamentals for  
Renunciation of Polytheism***

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## Introduction

Renunciation of Polytheism is one of the key principles and integral components of the Ibrahimate politico-religious rituals of Hajj, the reality of which becomes clearly manifested by only pondering a little from various angles. This can be easily proven by referring to many of the available sources and references dealing with various aspects of its manifestation. Imam Khomeini (A.S.) who rightfully revived the true Mohammadan (P.B.U.H.) Islam in the present age made great efforts to revive this divine ritual in particular from political dimension and invited all Muslims of the world to become familiar with the unknown and forgotten aspects of this dignifying ritual. Introducing the various dimensions of Hajj which is manifested in the theories and practices of Imam Khomeini is in fact one of the main tasks of the followers of this eminent figure through different ways. For this reason the Department of Training and Research of the Leadership Headquarter has outlined certain topics for researchers to achieve some of the objectives pertaining to Islamic issues.

This book, entitled the "The Politico-Religious Fundamentals for Renunciation of Polytheism" is a response to this task. Before dealing with the issue it would be worthwhile to consider the following points:

- 1- The topic was presented in the form of a paper for the quarterly of Hajj and it was later elaborated into the present book. The topic is compiled in two sections the religious principles and the political principles of Renunciation of polytheism followed by Q&A Section for answering to some of the questions and uncertainties.
- 2- The theme of argument was prepared in a way that it allocated at least the first 3 chapters on the theoretical aspects in the introduction but since they were clarified from religious point of view there is great cohesion with the first chapter as well.
- 3- The Holy Quran and the Offspring are the main sources of this book even though the theoretical and practical methods of the Prophets and the infallibles are additional sources inspired from the Holy Quran and history.
- 4- Since the political arguments are not separate from the religious ones, in addition to the independent issue of political principles of renunciation within the first section there will be a dimension on Islam's politics and few remarks on the politics of Hajj.

- 5- In both sections first the union of religion or politics with renunciation of polytheism and its stance in religion and politics is discussed then it is followed by the issue pertaining to the Hajj and the various aspects of this politico-religious obligation.
- 6- Those clear injunctions which can be found in the Holy Quran and the Offspring will be discussed as basics or reasons for renunciation of polytheism, although the Verses and the Narrations do not have equal reasoning, yet, some of them are clear injunctions and some others are clear proofs for the necessity of observing this religious and political obligation. Thus, some of them are identical, some of them have semantic entailment and some others are based on commitment.
- 7- In explaining and interpreting the verses in addition to the interpretations of the Shiite scholars, reference is also made to some of the Sunni scholars so that their views and opinions are also narrated in the argument in order to introduce it clearly both to the "ignorant hermits" as well as to the "offending scholars" that the obligation of observing the renunciation of polytheism is not restricted to the school of Shiite but also the Sunni scholars alike believe it as part of the religion.
- 8- Throughout the history of Islam no Muslim scholar can be found like Imam Khomeini, the Great Leader of the Islamic Revolution, to have paid attention for the revival of the theoretical and practical aspects of this monotheist principle. Many of the issues discussed here have been inspired by his very pure opinions and have been used as the bases for the discussions in many of the chapters. Of course, many Islamic scholars also even though they neglect the importance of reviving the renunciation of polytheism during the month of hajj and in the land of revelation but they also regard it as one of the basic principles of religion.
- 9- This book is the only entry to this essential theme which has for centuries been neglected. Although through the great efforts of the reviver of the Abrahamite Hajj it has been reintroduced to the present century but it still requires great effort to help clarify and offer its basic principles to all Muslim communities. However, it could be regarded as a good step toward explaining the different angles of the Pure Mohammedan Islam in order to detach it from the American Islam. This can be attained through the good efforts of all strong believing researchers whose ardent wish is to elevate the thoughts of Imam Khomeini.

10- I wish to thank Haj Seyed Ali Ghazi Asgar, the Head of the Undersecretary for Training and Research of the Supreme Leader's Headquarters for helping to expand and disseminate the various dimensions of this work as my very small endeavor and to wish him and his colleague sincere success and prosperity from the Almighty God.

## Section One

### Religious Fundamentals for Renunciation of Polytheism

## Chapter one

### Meaning of "Bara'at" Renunciation

Barai't is from the root word "barieh", "Yabrao" based on the Arabic word "alema", "yalamo" meaning to get rid of. But to the opinion of some etymologist if it is based on the root word of "Yaghtaa", it would mean to create<sup>1</sup>.

Both meanings have been used in the Holy Quran and have been used in many instances. What is examined here is the first meaning.

Ragheb Esfahani the famous etymologist of the Holy Quran has offered a more accurate meaning and has given the meaning of "abandoning something unfavorable". Thus, for example: meaning to say I have abandoned illness or abandoned a person.

This very meaning has been used by some etymologists with regards to "deyn": "barat men a deyn" meaning "relieved from debt".

From the three above meanings it appears the first two meanings are close together and third meaning is also related to the previous meaning. In general the common meaning known by most etymologists is 'keeping far, renunciation, abstaining ". The meaning of " Leylatul Bara" is given to the first night of each month where the moon is parted from the sun and this same meaning is accepted by interpreters of the holy verse of Bara'at.

Martyr Professor Mottahari in explaining the meaning of Renunciation of Polytheism has described it as a form of denouncing commitment by God and His Prophet which can be an appropriate form of translating for the same meaning in the Majamaul Bayan Interpretation. It is clear that denouncing commitment after the violation of treaty by the polytheists was the beginning of keeping away from polytheists and as we shall explain later it is not solely related to those who broke their pledge but it is the duty of all Muslims with regards to all polytheists and infidels, though some are excluded.

#### Valayet (Guardianship)

Velayat has the opposite meaning of renunciation; meaning putting something beside another, without any gap .Thus, this word is used for special, spiritual and friendship proximity as well as for undertaking guardianship and leadership; for in all their meaning there is a kind of union and relationship.

In the book entitled "Majamaul al bahrayn", Tarihi has given meaning to Valayat as a 'Amarat' as victory and Ibn Athir in his book,"Al Nahaya" has given the first word the meaning guardianship and the second meaning as affection . So that velayat in the first meaning is the one who assists and who takes care of the affairs.

Ragheb too has given a similar meaning to this.

"Tavala" is from the same root word meaning " to accept the guardianship of other" . If velayat means philia it means accepting philia and if meaning authority it would mean accepting the guardianship and leadership and if it would mean victory and assistance it would mean acceptance of other persons victory.

Alameh Tabatabaie has a delicate explanation about velayat and has stated: Vali is from the word velayat which actually means having authority ,the Guardian of a child or an asinine is one who can take care of their financial affairs and has authority over them. Therefore, the child and the lunatic have possessions but the authority is given to the guardian. Gradually

the meaning included affection and philia for in friendship both can interfere in each other's affairs which also include affection.

Therefore, it includes interfering in the affairs of the beloved; hence, taking friendship with the infidels would bring a kind of spiritual mixture

which would lead to moral obedience and influence over their lives and this is the very same meaning of dominion of infidels in the lives of Muslims as this has been many times reiterated in the holy verses of the Quran which means trusting and joining the infidels which would end in separation from the pious people.

From the two phrases of "renunciation from polytheism" and "barring from friendship with infidels and polytheism " it appears there is a kind of prevention from nearing the polytheists. The Holy Quran calls all Muslims to keep away from Polytheists and to void their guardianship. This command covers important reasons which have direct relation with the fate of Muslims.

#### 1- Preserving Unity and independence of Islamic Umma

No doubt when a man embraces Islam he finds special beliefs and is bound by certain behaviors and practices whereas the infidels neither have such beliefs nor bound themselves by any form of duties. Although every mankind has its own special form of relationship based on its nature and human rights but in addition to these, Muslims have their special set of Islamic rules and regulations. Muslims are members of a single community known as Islamic Umma and have unity and independence.

No doubt based on their set of beliefs, Muslims have enemies too. These enemies who felt threatened since the emergence of Islam by the religious practices and regulations of Islam and could not bear to overlook their socio-political influence and who saw their economic interests under danger endeavored with all their might to prevent the influence of Islam and Muslims and when ever necessary they tried to get closer to Muslims under the pretext of friendship and hypocritical cooperation so that in proper situation they would impair the Umma's unity.

Islam has warned the Muslim Umma against the enemies, has encouraged them to preserve their unity and military fitness under every condition ; it advises the Umma, to obey the leader of the community which he has undertaken under certain conditions .On the other side in order to preserve the unity and independence of the Islamic Umma ,it has stipulated certain laws and regulations and has limited international relations between the Muslims and non Muslims.

Whilst Islam has respected the human relationship with regards to their human nature based on human rights, however, it is strictly concerned about the independence of Muslim identity. It has allowed limited relations with the infidels and has not permitted close friendship with them. In the words of Martyr Mottahari, "Muslims are a single community



and their relation with people outside this community should be to the extent that it would not damage the Islamic community <sup>1</sup>.

Thus, there is no contradiction between human relationship among the Muslims and Non Muslims and avoiding friendship and acceptance of the dominion of infidels. Islam accepts the former but with the latter it is to preserve the Muslim identity. Islam considers guiding all human beings and for their guidance it firstly: makes every effort to remove the obstacles confronting guidance which are usually the oppressors and arrogant groups; secondly: there are certain restrictions for communicating people outside the Islamic community so that it would not hinder the unity and independence of Muslims. For this reason the duty of renunciation from polytheism does not include all types of polytheists and infidels rather there are exceptions that are stated in the Holy Quran. There are cases where the ground is provided for their guidance or at least that they are unharmed to the identity and independence of Muslims and are not obstacles to the way of guiding the human communities. From holy verses of Quran regarding renunciation of polytheism and barring from friendship with infidels, the exceptions can be realized.

## 2- Defending the identity of faith

Renunciation is for those whose friendship may be harmful to Muslims and may lead them to lose their identity. Of course, friendship and *philia* with the infidels meaning to accept their authority and dominion is wholly prohibited by the Holy Quran and if there are exceptions it is only to mean having ordinary relations. The Holy Quran explains clearly as thus: " O you who believe! Do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the truth, driving out the Apostle and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? and know what you conceal and what you manifest ?would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path." "If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil, and they ardently desire that you may disbelieve." Chapter Momtahana, verses 1,2

In these verses the secret of remaining cautious and keeping away from the enemies of God are clearly explained ,that they can be no less happier than persuading the pious to leave their faith and beliefs ,it makes clear that it is fruitless to try and encourage their friendship and to end their enmity for despite all the endeavors they will not give up their enmity. Throughout history we have gained many such good experiences and have come to believe this verse very much.

The Late Imam Khomeini after a decade since the establishment of the Islamic Republic System which faced many conspiracies and hostilities from the enemies replied to the simple minded analysts about friendship with enemies:

"To what extend and how far would our enemies and world mongers tolerate us, how far would they accept our territories and boundaries? Surely, they know not of any boundary other than trespassing our divine and moral values. According to the Holy Quran they will never give up conflicting with you unless you give up your faith"

Imam Khomeini , Sahifeh Nur, Volume 20, page 237

In another message to the authorities and the people, he said:

"All authorities of the country and the people of Iran should be aware that the west and the east will not remain calm unless they drive you away –in their idle imagination - from your Islam identity. Neither get happy when having relations with the invaders nor get upset when the relations are cut, always gaze at your enemies with open eyes and do not leave them at peace, for if you do they will not leave you a moment at peace."<sup>1</sup>

Allameh Tabatabaie also comments on the relationship between the Muslims and the infidels by referring to the Holy Quran : "It would first fade away the traces of faith and later it would diminish the principle of faith <sup>2</sup>."

This very secret and reason I also mentioned in the verses regarding barring from friendship with the Jews and the Christians which will be elaborately discussed in the next chapter. Communication with the Jews and Christians would cause a kind of friendship and kindness which necessitates a feeling of degradation before them , for according to the holy verses regarding relationship with the Jews and Christians it was for the eagerness of seeking friendship with for the fancy imagination that they are more powerful. Whilst the Quran

states: "Those who take the unbelievers for guardians rather than believers. Do they seek honor from them? Then surely all honor is for Allah". Chapter IV, verse 139

Another prerequisite for this relation is that if Muslims are on mission for Jihad and confrontation against them they should be very tolerant and should avoid their unfavorable actions .So when a person seeks friendship with infidels, Jews or Christians, the Holy Quran regards them as one of them and says: : O you who believe do not take the Jews and Christians for friends: they are friends of each other; and who ever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people." Chapter v, verse 51

**The verse not correct**

### Chapter Three: Boundaries of Renunciation

From the verses of the Holy Quran it can be understood that renunciation of God, the Apostles and the Believers is not restricted to Renunciation but in addition to the polytheists they denunciate the idols and their behaviors which are against the path of guidance .

Based on an interpretation from the Holy verse<sup>1</sup>, Prophet Noah defied the work and deeds of his tribe. In this verse there is mention of denouncing their sinful acts. As Prophet Hud <sup>2</sup> said: "And I am clear of what you associate". (Chapter XI , 54)

In this verse there is mention of denouncing a partner for God which people worshipped in various forms and figures. Prophet Abraham too once he realized of enmity of Azar (his uncles ) with the one God he defied him.

**Verse not correct**

Of course, enmity with God has various features; whosoever is enemy of God he too will be his enemy.

"Whoever is the enemy of Allah and His Angels His apostles and Jibreel and Meekaeel, so surely Allah is the enemy of the unbelievers" (Chapter 1, 98)

This verse is about those Jews who in order to deny the Prophet denied the Holy Angel Gabriel. God too declared his enmity with them which in order to do so he declared His renunciation. The Almighty Allah commanded the Muslims to equip themselves with defensives in order to prevent the probable invasion of the enemies of God and themselves as such:

"And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them;" (Chapter VIII ,verse 60)

Therefore, one of the criteria for the renunciation of God, the Apostles and their followers is the enmity with God, the righteous and the truth. In fact they detect the enemies of God and truth. In another Holy verse Prophet Abraham and his followers defy the polytheists and their idols. "We declare ourselves to be clear of you and enmity and hatred have appeared between us and you forever" (Chapter LX , verse 4)

The Prophet of Islam (pbuh) also declared his renunciation both against partnership with God and the polytheist behaviors of people.

From the total verse above which will be explained clearly in later chapter's it can be deducted that renunciation is not restricted to polytheists but in addition includes their idols, the enemies of God and their polytheist's behaviors. In other words, each on its own has a separate issue to deal with.

Similarly, according to the Holy Quran forbidding friendship is not restricted to friendship to Infidels but friendship with the enemies of God and those who mock and tease religion is also strictly forbidden. Needless to say that teasing and mocking religion by any person is forbidden according to Quran whether he is a polytheist or an infidel, a Jew or a Christian or the one angered by God. Chapter LX, verse 13

"O, you who believe! Do not take the Jews and the Christians for friends; they are friends for each other; and whoever amongst you takes them for a friend, then surely he is one of them: Allah does not guide the unjust people." Chapter V verse 51

Of course, The Holy Quran's forbidding the friendship is not restricted to the aforementioned groups. In another part of the Quran other people are part of this order.

"Allah only forbids you respecting those who made war upon you on account of your religion, and drove you forth from your homes and backed up others in your expulsion, that you make friends with them and whoever makes friends with them, these are the unjust."  
(Chapter LX, verse 9)

In the holy verse friendship with those who fought against the Muslims and withdrawn them from their towns are also forbidden. Of course there is another point to mention which will be explained in the next chapters. Apart from the abovementioned verses The Almighty God has also declared that He does not like those who are infidels, usurpers, extravagant oppressors, invaders, and traitors. Naturally those who are not friends with God and may be even angered by God, how can they be friends with the pious? If in some cases relationship with these people are not forbidden it is because of certain exigencies. In addition not forbidding relationship does not mean initiating friendship which is based on love and affection rather it is based on a bilateral agreement such as political economic and sometimes cultural agreements which does not necessarily encompass friendship and affection between the two sides.

#### Chapter 4: The Holy Quran and renunciation of polytheists

From the various verses of the Holy Quran it can be depicted that renunciation of Polytheists and infidels as the enemies of God and the Apostles are part and parcel of monotheist religions as it has been declared by the apostles as part of their mission for propagating

people. And we can find no nation or tribes who have not been addressed with this task. Of course the wordings of the verses differ. Examples of which are stated below:

#### 1- Monotheist religions and renunciation of polytheism

One of the major principles of divine religions is monotheism and believing in one god and its prerequisite is to denunciate polytheism and idol worshipping. The phrase "There is no God but One, Allah is the only one God" is the word of all divine apostles. Unlike the views of some interpreters this phrase is not combined.

Allameh Tabatabai, the great interpreter of the Holy Quran explains: "Denying this in the phrase is denying it as an object and it means the gods of which it is certainly a god..... Indeed the Holy Quran ascertains the very existence of God as there is no need for proving the existence of the Almighty God and the Holy Quran proves the attributes of God such as unity, creation, science and power etc...

Martyr Professor Mottahari in Explaining the phrase "There is No God But Allah brings thus: This phrase is composed of two parts: denying god and proving the One God or denouncing the god which is its prerequisite for proving the One God from Quranic view as an obvious act" since it has no clear explanation but useful impression we shall refer to it later . Regarding Piety and abstinence he explains: The principle of piety and abstinence is one of the principles of a healthy living. In a healthy life there is a combination of negation and approval. The phrase There is No god but the One God is a set of denial and approval without denying, it would be impossible to approve monotheism that is why the two words of denial and submittal, or infidelity and fidelity work in pairs i.e. any submittal requires a rebel and any infidelity is followed by faith and any denial and abstinence is followed by proof and evidence: <sup>1</sup>

No doubt, The Holy Quran's invitation is based on liberation from others than God and submission to God only, denial of worshipping other than God and submission only to God. The phrase There is no god but the One God is a fundamental pillar of Islam based on denial and approval . The first declaration in Islam is not just to say " no " nor is it just to say Yes but it is a combination of both.

The great words of sages regarding the existences and the Creator and its oneness is actually adaptable with the phrase, " There is no god but One ". From their viewpoint God's very

existences is inherent as it is stated in the Verse of the Holy Quran : " Is there doubt about Allah, the Maker of the heavens and the earth ?"( Abraham ,verse 10) both monotheism and the Hereafter. So if man abandons the incomplete creatures and does it inherently so it is a submissive action. In proving monotheism, Imam Khomeini explains: We are aware that as part of existing soul is the soul of detesting imperfection and anything that man finds imperfect he thus detests it; thus, inherently he detests anything imperfect .So he pursues anything based on his natural spirit which is oneness so anything dual is imperfect and whatever is imperfect is detested so from both of these spirits which is seeking perfection and detesting imperfection monotheism is proved."

In explaining the phrase," There is no god But Allah" his student also states: " In clarifying the word fitra (inherent) great men explain thus: Fitra is divided into two parts: the main fitra and the subordinate fitra; the main fitra in man is seeking absolute perfection and the subordinate fitra is detesting imperfection. This has been expressed in the practical aspect of Prophet Abraham He said: ' Surely I have turned myself, being upright, wholly to Him who originated the heavens and the earth, and I am not of the polytheists.'(Anam, verse 79) Based on the subordinate fitra which detests imperfection, He says: "I do not love the setting ones'. ( Anam,verse 76) .Hence, man does not have two basic and direct fitra but he has one fitra one being the main the other being subordinate ".

Considering the above mentioned issue it makes clear that the Holy Quran's attention to denying god and God's and Apostle's denouncing polytheism and idol worshipping and proving the oneness of God are inherent and thus there is no need for reasoning, even though there are reasons to prove it in the Holy Quran . Hence, we can conclude that the phrase: there is no god but the One God is to deny gods and tyranny and to testify against it through renunciation .

With regards to the issue of exception in the jurisprudence field certain scientists have argued that there is some problem regarding the interpretation for the phrase There is no god but the One God Imam Khomeini's has responded; : If the word "but " in the phrase is not meaning to deny god then how was it that the Prophet accepted those who verbally stated the phrase "There is no god but the One God: . If this phrase is not for proving the Oneness of God it would be of no use for admitting the existence of The Almighty God."

The jurisprudents have given different responses. But we will suffice to the Imam Khomeini's response: " The idol worshippers during the time of the Prophet of Islam did believe in the One God and regarded the idols as intercessors between themselves and God . Hence, accepting monotheism by Prophet was only to deny the idols and their gods and not for proving the One God .<sup>3</sup>

#### Monotheism in servitude

After denying god in the Holy Quran and proving the Oneness of the Almighty God, as part of servitude also only towards Him worshipping is possible. Thus, the message of all divine apostles was: "Truly, we have sent unto every tribe an apostle so that they would worship God and to neglect the Devil."

Within the Quranic culture, Devil implies to any object of worship other than God. It is the symbol of any person claiming power other than God's, it is the symbol of any arrogance and rebel against God and to avoid it is a duty of all nations and tribes. To avoid means to keep away and to abandon the Devil; in other words it means to deny worship, servitude and obedience other than to God."

Hence, there is no difference between denying obedience and worshipping idols hand made by man or man or jinni who are arrogant in the universe and who claim to be god or are placed in this position. As Pharaoh claimed I am your Lord the most High. Similarly all prophets denied the Devil's of their own time and denounced them and declared it openly. Prophet Noah denounced the evil deeds of his tribe and declared: "I am clear of that of which you are guilty."

Prophet Hud said to his people: " Surely, I call Allah to witness ,and do you bear witness too ,that I am clear of what you associate(with Allah).Besides Him, therefore scheme against me all together ,then give me no respite."

For declaring renunciation Prophet Hud sought witness of God and his people so that he would prove his honesty and to inform his people of his hatred and renunciation of their idols .The words of Prophet Hud is in fact a rational reasoning for the invalidation of their gods and denounced them and he expressed it openly and he testified the One God.

By examining the Holy verses of the Quran it makes clear that it does not imply a heartfelt renunciation but it deals with witnessing and renunciation. So in order to embrace Islam it is



necessary to bear witness the Oneness of God and the prophethood of the Last Apostle .I bear witness that "There is no god but the One God and Mohammad is the prophet of God" so that every monotheist would know and every polytheist be warned.

If the divine prophets only sufficed to prove their God and neglected denouncing their gods they would certainly not have been jeopardized by their people .The main reason for them to be bullied was because they denounced their gods as this is the source of the real message of Monotheism.

The divine prophets were not even permitted to seek forgiveness for the polytheists since this can be attained only when there is no enmity and insult towards God and truth .In the Holy Quran it is stated: It is not (fit ) for the Prophet and those who believe that they should ask forgiveness for the polytheists even though they should be near relatives ,after it has become clear to them that they are inmates of the flaming fire."( Chapter 5 , verse113)

Allameh Seyed Mohammad Tabatabaie describes its rational reasons in this way:

A man who is an enemy of God is arrogant and selfish like the leaders of infidels and enemies ; redemption and mediation has no benefit to them unless they seek repentance and step down from arrogance and be sincere subservient to God . Seeking mercy and forgiveness for the one who does not agree and who is not humble has no meaning and is like being playful with God which is surely forbidden.

Prophet Abraham after realizing that Azar was an enemy of God not only discontinued asking His forgiveness but he was also disgusted with him.

"But when it became clear to him that he was an enemy of Allah ,he declared himself to be clear of him; most surely Ibrahim was very tenderhearted ,forbearing" ( Chpater9,verse 114)

He was tenderhearted for he was worried about Azar and his people and was upset of their misguidance. He who was appointed in the great position of "Friendship with God" he was never friends with the enemies of God and was always angry with them but his mission demanded him to endeavour to guide and persevere in this path .Thus, he was renowned as the manifestation of God's kindness, as part of the attributes of perfect beings.

His enmity and renunciation with God's enemies was extreme and the word "barah" in the following verse means as such:

"And when Ibrahim said to his father and his people: Surely I am clear of what you worship" (Chapter 43, verse 26)

Even Ibrahim has set a pattern for the Islamic Ummah and God has introduced him and his followers who denounce the idol worshippers and their gods as a good example.

Prophet Moses also denounced Pharaoh and his people and stood up against him. He liberated the Israelites from the oppression of Pharaoh as his people followed his path.

## 2- Islam and renunciation of polytheism

Declaring renunciation of polytheism and idol worshipping, atheists and infidels reached its climax in Islam. There are several verses of the Quran which depict the hatred and denouncing of the prophets from the infidels' ill deed and attitudes. The Prophet himself was assigned to tell the polytheists: Do you really bear witness that there are other gods with Allah? Say: "I do not bear witness. Say He is only one God, and surely I am clear of that which you set up (with Him)." Chapter 6, verse 19)

Fakhre- razai the renowned scholars of the Sunni sect explain: This verse has three aspects of renunciation of polytheism and witnessing to monotheism and third sentences clearly stresses on it. Thus, the Islamic scholars recommend a person who embraces Islam to verbalize the witness to one God and to denounce any religion other than Islam.

Even when the relatives of the prophet continued their idol worshipping The Prophet had still the duty to warn them and if they persisted he was to abandon them: And warn your nearest relations and be kind to him who follows you of the believers. But if they disobey you then say Surely I am clear of what you do." Chapter 26 verse 214-217)

The most significant and serious verse regarding the renunciation of polytheism which was stated for the Muslims is the Holy verse which introduces the Prophet and his followers for their denouncement as an example for the Muslims:

Indeed, there is for you a good example in Ibrahim and those with him when they said to their people; Surely we are clear of you and of what you serve besides Allah: we declare

ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone" (Chapter 60, verse 4)

Based on this Holy verse Prophet Ibrahim and his followers denounced their people in practice because of their polytheism and was enemy with them so far as they continued but as they believed in the one God they were welcomed as friends. More important was that their open enmity lead him to set an example for Muslims and make their duty bold and clear. There are several points to consider in this verse which makes the importance of denouncing idol worshipping even greater:

- 1- Introducing Ibrahim and his followers as an example for Muslims to follow him otherwise it would be pointless to set them as example
- 2- The use of the word "indeed" at the beginning of Ibrahim's words and his followers depicts an emphasis and importance of the matter
- 3- After renunciation for the second time he says I am clear of you
- 4- After that for the third time he expresses his enmity
- 5- The adverb forever in the verse indicates the continuance of enmity until they believe in the one God.

It appears the most important indicator for Ibrahim and the Prophet among all other features is to denounce polytheism and idols and this one single verse is a proof to this matter.

### 3- Forbidding the acceptance of leadership of polytheists and infidels

After examining some verses related to renunciation of polytheism we come across some other verses which warn Muslims of accepting the leadership of the infidels. Among these verses two issues of leadership of the infidels and usury have taken the strongest reactions and are considered highly repulsive. We will refer to some of these verses:

- Oh you who believe! Do not take Jews and Christians for friends: they are friends of each other: and who ever amongst you takes them for a friend, then surely he is one of them: surely Allah does not guide the unjust people.
- O you who believe! Do not take My enemy and your enemy for friends
- O you who believe! Do not take for guardians those who take your religion for a mockery and a joke, from among those who were given the Book before you and the unbelievers: and be careful of Allah if you are believers
- O you who believe! do not take your fathers and brothers for guardians if they love unbelief more than belief: and whoever of you takes them for a guardian ,these it is they are unjust.

The above verses are only examples regarding forbidding the guardianship of infidels although it may be useful to explain them elaborately but it would be sufficient to note:

- 1- Barring from accepting the guardian ship is not only related to infidels but it includes Jews and Christians who have a record of conspiracy and enmity against Muslims, and those who are enemies of God and the Muslims and those who are from the religion of God but mock and make fun of the religion of God.
- 2- In many verses regarding barring guardianship of infidels ,guardianship or "valaya" means friendship with infidels and pointing to the meaning of velaya it can be concluded that accepting their guardian ship as in the first example is forbidden.
- 3- Friendship with infidels leads Muslims to be part of them and this is something warned to them.
- 4- The importance of forbidding is to such extent that even the relationship can not give you permission to be friends with those who prefer infidelity to faith.

We end this part by referring to the statement of Allameh Tabatabaie regarding Quran's serious reaction to guardianship of infidels and usury:

Conducting sins usually leave bad impact only upon the agent but it would not trespass others while usury and guardianship of infidels has strong negative impacts which

breaks the pillars of religion and eliminates its effect and corrupts the livelihood of mankind hiding away the very nature of mankind.

In fact history endorses the importance of the book of God pertaining these two sins, in so far that reconciliation with the enemies of God has lead to the corruption of Islamic communities as they no longer own their fate, wealth and reputation and even have no right to live or to die. They are not permitted to die nor to live and have been abandoned from their religion and all the good virtues have departed from them.<sup>2</sup>

#### 5- The Prophet's tradition, vehemence with the infidels

Apart from the past verses which were on the renunciation of the polytheists and infidels there are other verses regarding the tradition and manner of the Prophets which he adopted when confronting the enemies, infidels and polytheists which is one reason for the way he encountered them. Since the Prophet of Islam was set as the pattern and example for the people his traditions and manners were mandatory to obey. The most famous verse which indicates the Prophet's behavior towards his enemies and friends is:

"Mohammed is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves" (Chapter 49 verse 29)

The Prophet used every opportunity to encounter the polytheists and their idols, he avoided sharply to tolerate them which occurred naturally for it was indicated through the two verses of the Holy Quran which stated: "... therefore, be not a backer-up of the unbelievers" "... and be not of the unbelievers"( Chapter 28 verses 86, 87) and he showed no mercy to them. Basically one of the chapters of the holy Quran was sent down to the prophet as a response to the request of a group of heads of unbelievers who asked the prophet that they would embrace his religion for one year on the condition that he too would worship their gods for one year in which the prophet so firmly declined it saying: "Say: O unbelievers!

I do not serve that which you serve. Nor do you serve Him Whom I serve; nor am I going to serve that which you serve nor are you going to serve Him whom I serve, You shall have your religion and I shall have my religion". (Chapter 109)

Needless to explain that this Chapter does not mean that choosing any type of religion is open to individuals and the Prophet was not against the unbelievers of Mecca for when the

Truth is to invite the people through the Holy Quran it is basically denying other religions and the verses of this chapter in fact indicate that the unbelievers and infidels will never believe in Islam. It is noteworthy here that this claim that the traditions and manners of Prophet in confronting the unbelievers whilst he was the sole example for the people was not dedicated to him for a particular time and place, is totally irrational for by looking into some of the verses of the Holy Quran it can be concluded that these traditions do not belong only to the prophet nor a particular time or place.

The Almighty God has warned the believers in Chapter 5:

O you who believe! Whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer: this is Allah's grace He gives it to whom He pleases and Allah is Ample giving, Knowing." (Chapter5, verse 54)

The Almighty God revered those people who like the Prophet if Islam are loving and kind and humble with the believers but with the unbelievers they are mighty and rigid .of course where there was the chance for attracting the people to embrace Islam the Prophet was kind and merciful which is depicted throughout his life. There were many people who embraced Islam due to merciful and compassionate attitude of the Prophet. The holy Quran says:" Thus it is due to mercy from Allah that you deal with them gently, and had you been rough,hard hearted ,they would certainly have dispersed from around you; pardon them therefore and ask pardon for them ,and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust."9 Chapter 3, verse 159)

Of course the Prophet's compassion on the path of guidance and protecting the Muslims was within their personal relations and never included those times when it was to execute the basic laws and principles of religion and never neglected the divine laws as the trespassers where firmly punished.

In confronting the unbelievers and infidels he used every effort in as much as endangering his life in so far that Allah himself stopped him for so much eagerness on the way of guiding his people. But after passing this stage he stood firmly against the heads of unbelievers and polytheists.

It was for this very reason that in spite of having strong attractions with manifested compassion and mercy they also were very strong against the enemies those enemies who spent their lifetime to destroy them and their goals and path. The existence of two contradictory forces namely attraction and repulsion is the masterpiece of every perfect figure. Any human being with a set of goals and lofty objectives would seek to achieve his sacred goal and as the Holy Quran remarks: "...they shall strive hard in Allah's way and shall not fear the censure of any censurer." (Chapter 5 verse 54)

Divine figures never agree to show flexibility towards the enemies of God and truth and oppressors and the tyrannies for the sake of attracting more people towards themselves. They are both very kind and compassionate towards the believers as well as the most rigid and harsh towards the enemies and their ideologies.

In our present age we have witnessed a manifestation of the God's manifestation in the very great figure of the Islamic revolution, Imam Khomeini whose attraction gathered the loving hearts around him and he dispersed the enemies away from himself.

#### 6- Denial of the authority of the infidels

Another set of verses which can be reasons to denouncing the polytheists are those set of verses which deny any type of authority over the Muslims by the infidels. The famous verse: "... and Allah will by no means give the unbelievers a way against the believers." (Chapter 4, verse 142)

Basically, the secret of renunciation of polytheists and world oppressors is to stand against extravagance, dominion and their confrontation against the oppressed monotheists. Part of this greed will be explained in chapter two. Those Muslims who are living besides the infidels and are normally having a passive life are ideologically oppressed. The only effort and duty of the Muslims is to convey the message of monotheism , and since the infidels are always pursuing to prevent the influence of Islam in order to avoid the awaking of nations and to continue their dominion and to defend their own illegitimate interests therefore they

follow every way to dominate the Muslims .That is why the Almighty God has prohibited any dominion of the infidels over the Muslims in order to protect their identity and independence and guidance of nations worldwide. It is based on this very verse that the Islamic scholars have banned any contracts with the infidels if it would lead to their domination over the Muslims.

By looking at the life of some of the Islamic scholars throughout history it shows that they have banned some works with the infidels including contract of sale ,lease, lending and marriage of a Muslim woman with an infidel and even more they have shown their hatred towards them because the domination of Infidels over Muslims does not include the above mentioned cases and even in various socio-political situations they have declared a religious decree based on the above mentioned verse of the holy Quran . What about this present time, do we see no further domination over the life of Muslims around the world? Are Muslims today free of their dominion? Do Muslim leaders have no longer any duty upon themselves for this matter?

Is the present socio-political, economic, cultural and military dominion of the infidels and oppressors over the Muslims not the same as the meaning of the verse mentioned earlier? Hence, the Islamic scholars and clergies have always stood fast against the influence and power of the infidels with all their might.

By studying the socio-political history of the Islamic scholars in particular, the Shiite scholars which hold a special position among the people the truth is clearly revealed .We shall only refer to the efforts of the scholars in the last century who tried hard to cut off the influence and penetration of the infidels , unbelievers and oppressors over the Muslims to bring clearer proof. The decree of tabooing tobacco by Ayatolla Mirza Shirazi ,the decree of dissolution of the Qajar dynasty by Seyed Abdol Hussain Lari for their tyranny and their acceptance of foreign domination , the decree of holy war against the British invasion by Khorasani, Mazandarani, and Isfahani, banning the consumption of foreign goods by Ismail Sadr, Khorasani and Isfahani and Yazdi, the decree of holy war against Italy ,Russia and Britain in their invasion against Iran and Libya, by Yazdi, the holy war decree for the independence of Iraq by Shirazai, the decree by Isfahani for the need to prevent the dominion of infidels ,the decree of holy war for the liberation of Palestine by Kashif ul Qita the decree for nationalization of oil industry by Khansari, decree against the agreements and contract



between the Pahlavi regime and the USA and the decree for attacking the USA and Israel and banning to join the Rastakhiz party and banning the use of the calendar of the kings and the need to denounce polytheism during the Hajj ceremony and to ban the US commodities by Imam Khomeini and many other examples are all based on the very rule of denouncing the dominion of infidels over the lives of Muslims and the necessity of protecting the Muslims' respect and dignity.

## 7- Renunciation and exceptions

It would be relevant here to mention of the exceptions that are stated in the Holy Quran which is in fact a manifestation of the divine compassion.

No doubt the religion that its ultimate goal is to guide all mankind and reaching them to perfection any command that is stated is inline with renunciation of unbelievers in order to alleviate the obstacles to peoples's guidance.

Among the unbelievers there are people who are mentally oppressed or have never heard the voice of Islam or are residing under the dominion of the oppressors who are unable to seek the path of truth but if they are introduced to this path they will certainly follow it and if the dominion of oppressors are eliminated, they will follow the truth. The majority of the polytheists are among this group and are under oppression.

Another group despite being among infidels and unbelievers they seek the path of redemption and regret their past, there are also one other group which have signed treaty with the Muslims. "The renunciation of polytheism "does not include any of the above mentioned groups. The Prophet of Islam made no attempt to wage war against the infidels or polytheists prior to announcing his renunciation of polytheism .By looking at some of the following verses one can understand that Islam and Muslim leaders never have sought to wage war. In the Chapter 9 after renunciation of those polytheists who violated the treaty there was exception for those who did not join them and remained loyal to the treaty with Muslims and the Muslims were ordered to fulfill the treaty until the end.

" Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to

the end of the term ,surely Allah loves those who are careful (of their duty). (Chapter 9, verse4)

After declaring war against the unbelievers and after the end of the prohibited months those who repented and converted to Islam are also exceptional: "But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith; and We make the communications clear for a people who know." (Chapter 9, verse 11)

Muslims should manifest the divine forgiveness and compassion, they should accept the repented and should let go of them. Besides the mentioned people those Muslims who have sought refuge from the Muslims are also exceptions to the rule as it was stated to the Prophet: " And if one of the idolaters seek protection from you ,grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are people who do not know".(Chapter 9, verse 6)

Some groups have imagined that the first few verses of the chapter has abrogated this verse , however this verse is among the unabrogated verses and it can be deducted from the Holy book and the traditions that there is no reproving prior to the final ultimatum. According to Allameh Tabatabaie ; this verse displays the zenith of moral principles and human dignity and the expansion of Muslim compassion and mercy and humane reputation which holds the foundation of Islam and the Holy Quran.

Moreover, they are called to observe justice with those who have no enmity with their religion and do not tease those Muslims but should treat them justly and with goodness. " Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice."(Chapter 60, verse 8)

We shall end this part by explanations made by Mohhagh Ardebili based on the Quranic view towards the oppressed. As a response to the question made in the resurrection day to the oppressed which asks why did not you migrate? wasn't Allah's earth spacious the answer shows an exception to them saying: " Except the weak from among the men, the women and the children who have not in their power the means nor can they find a way to (escape)." (Chapter 4, verse 97, 98)

The reason to oppression is the existence of the oppressors and tyrannies as can be explained by other verses of the holy Quran but the oppressed here does not imply all oppressed people but only those who neither have the power to migrate and have no means to express their religion. This reality has been reminded in several verses of the Holy Quran .In the story of Moses Quran explains the situation of people who were under terrible condition imposed over them by Pharaoh: " But none believed in Moses except the offspring of his people, on account of the fear of Pharaoh and their chiefs, lest he should persecute them; and most surely Pharaoh was lofty in the land; and most surely he was of the extravagant" (Chapter 10, verse 83)

The scope of oppression imposed upon the oppressed people and their fear of the oppressors were to such extend that no one believed in Moses. In the advent of Islam too, people were deceived by the powerful and wealthy class and had come to believe in things which they could never think against until when Prophet of Islam revealed the dominant rule over that community and exposed the equality of people whether rich or poor. In our present era the extent of the enemies' influence was so great that many people in the east came to believe that it would be impossible to rely on their own without dependency on the west .Surely the only way to eliminate this way of thinking is to raise the spirit of self dependency, and independence among people. So the divine prophets as well as all monotheists worldwide not only care for the oppressed people around the world and declare their renunciation against the infidels and polytheists but also they deem themselves responsible for their salvation.

## Chapter 5: the Truth of religion, "Express affection" and "denunciate"

Religion which possesses an equal essence in all schools of divine prophets is no more than expressing deep and sincere love and affection to the Almighty God and defending the truth and the right path as well as denouncing against polytheism, infidelity and enmity against the enemies of truth .The words of our religious leaders is full of these examples. Imam Reza, the eighth infallible Imam in an answer to Mamoun the caliphate of the Abbasid dynasty has said: "It is obligatory to be friends with the friends of God and to be enemy with the enemies

of God". As also Imam Jaffar Sadiq believes that faith is only there when there denunciation against the enemies of God.

Above all this is when the Prophet of Islam asks his companions what is the strongest latch of , faith when each replied something ,like prayers, fasting ,zakkat, hajj and Jihad but the Prophet replied ; Although all of these are important but the greatest of them is 'friendship with friends of God and enmity with enemies of God.'

That is why the divine prophets manifest the compassion and anger of God. They have had the best friends and the worst enemies. Their attraction and force are among their greatest features the truth of religion is manifested through their deeds.

Despite the view of some people religion is not confined to affection and tolerance, rather it is interrelated with anger and force. Imam Sadiq finds them both necessary and that is why renunciation of God's enemy is recommended as a follow up to daily prayer .Our supplications are full of such prayers of expressing hatred towards the enemies of God ,his Prophet and his households and love to them .

In several verses of the Holy Quran the Almighty God curses the infidels and unbelievers and based on the Quranic teachings the friendship and enmity comprise two of the main pillars of our religion.

### Renunciation and eternal message

The renunciation of polytheism is an age old message as old as the monotheist religions and is regarded as one of the main pillars of "monotheism". God's curse in the holy Quran is a sign of its permanence though each verse has its own implications. Obedience before tyranny, oppression, hypocrisy, arrogance and corruption are all those qualities that the Almighty God has always cursed.

Moreover, the curse of the infallibles in many of the supplications and rituals also indicate the permanence of this task. Surely, there are secrets behind cursing the unbelievers of Hijaz during the advent of Islam, or the Umayyad and Abbasid dynasty. Could it be to relieve the prophet and his household out of agony when the Abujahls, Abulahabs, Shimrs and Moaviads and Abuseffyans were recommended to be cursed whilst they have died with a huge burden of sins? Such imagination depicts the lack of understanding regarding their

lofty position. Their curse is to show the impact of polytheism and enmity with God and oppression of people by them which can be true at any time. The symbol of polytheism today differs to the ones in the past.

Imam Khomeini has said;

"Do not imagine that the intention of prophet Ibrahim, Moses and Mohamed (pbuh) is for a special time. The call of denouncing polytheism is not only for a particular time. This is an eternal command even if the polytheists in Hijaz have gone extinct the uprising of people is not for a particular time and is the command for every time and place and every year this huge gathering of people is part of the rituals, this is what it has been always recommended by the Prophet and infallibles though the Umayyad have gone extinct but it is the call of the oppressed over the oppressors."

One should not imagine that the struggle of the prophets against the idol worshippers was only against those solid objects and that in the case of Prophet Abraham he confined his task to fighting against those idols but remained silent before those oppressors? All those struggles of prophet Abraham against Nimrod and against sun worshippers and moon worshippers was the beginning of an introduction to a great immigration and all those hardships during the migration which lead to the building of the House of God was an introduction to the great duty which was undertaken until the time and by the last prophet which stressed on the phrase of "denouncing polytheism" for which if we are to analyze differently, this would surely mean that at our age there are no more idols and idol worshipping."

All our supplications and prayer books consist of all the good ways of promoting humanity, morality, spirituality and individual and social development and are full of calls against the signs of polytheism and idol worshipping, enmity with God, oppression and injustice.

In the Shiite culture there is no specific time for calling against polytheism.

Surely, can we not find that all those recommendations that were given by the infallible leaders for cursing the enemies of prophet of Islam in particular from Imam Ali was to prevent the acts of Umayyads against the Muslims at his time to be forgotten?

As long as the word of monotheism remains, the renunciation of polytheism also remains.

آخر بند ص ۳۰ بدلیل اطاله کلام ترجمه نشده است (مترجم)

Chapter 6: Hajj and "Renunciation of Polytheism"

The land of Hijaz and the city of Mecca is the center of divine inspiration and monotheism. Kabba is the first house for the prayer of people before the Almighty God. As the Last infallible will emerge in the Holy House of Mecca and will call for monotheism and will begin his endless struggle against all forms of polytheism, infidelity, injustice and oppression. This indicates that the house of Kabba has always and will remain the eternal center for monotheism and express hatred towards polytheism, infidelity and oppression and it will be the center for gathering real monotheists to fight against the unbelievers.

#### 1- Kabba ,the center of monotheism and worshipping of One God

In addition to the verses and narrations which indicate the goals of prophets as they are already mentioned in the earlier chapters within the verses which describe the building of the Kabba by Prophet Abraham and the rituals of Hajj there is also proof that renunciation of polytheism is part and parcel of the duty of every monotheist at its very center. Even more the call for renunciation should be greater and clearer than in other places.

a) The Almighty God after determining the place of Kabba , as part of the main duties of Prophet Abraham He assigned him to defy all forms of polytheism. . "And when We assigned to Abraham the place of the House, saying ; Do not associate with Me aught ,and purify my House for those who make the circuit and stand to pray and bow and prostrate themselves." (Chapter 22, verse 26) As he was ordained to purify the House for the people and worshipper ; " (ibid) Among all the sins committed by people as was popular among them were the swearing to the and to pressing to lies which both were banned during the Hajj rituals.

What could be more unclean and impure than polytheism and idol worshipping as to be the foremost important task of Abraham ? According to Quran all sins may be forgiven other than polytheism and idolatry.

He was assigned to purify the house from all uncleanness and make it prepared for the worship of monotheists. Would the House be ready if it was in the hands of oppressors and idolaters? When the Prophet of Islam while conquering the Mecca broke down all the idols in the House, he in fact displayed the lesson he exercised from the time of Prophet Abraham.

The House of Kabba which will stand eternally as the base for all monotheists and Muslims is founded upon pure monotheism which defies all forms of polytheism both manifested polytheism as well as latent polytheism which is desire towards the carnal soul .

That is why once the pilgrim enters the divine sacred area and wears the overall for rituals his first chant is "Labaik Allahuma –labaik ,Labaik la sharik a labaik ...." which defies any partner for God in every way and by repeating so he enters the House of God.

If this does not imply calling against polytheism than why should it be chanted with a loud voice. This is the opposite of what the polytheists chanted before the advent of Islam. If throwing is a symbol of throwing stone to Satan, the place where he exposed himself to Prophet Abraham during the last days of Hajj rituals do not mean to defy the outside Satan and inner Satan like oppressors and tyrannies, then what other implications does it have?

Would it not be absurd otherwise, if it was only for the sake of throwing stones at a few pillars? Although we are unable to find the mystery behind all the Hajj rituals but they all have their own philosophy and may be they are to test the amount of our subservience before the Almighty Allah.

B) The verses which were inspired to the Prophet of Islam at the center of monotheism must be informed to the Muslims. So Ali (pbuh) who was described as the "Soul of Prophet" was assigned to inform the people during the "Great day of Hajj" Moreover he conveys a set of laws and repeats them many a times that his voice is hoarsened and so his companions repeat them to let everyone be informed.

Although renunciation of polytheism was the result of violating the treaty by the polytheists and infidels, but it also encompasses all other groups.

" And an announcement from Allah and His Apostle to the people on the day of greater pilgrimage that Allah and His Apostle are free from liability to the idolaters therefore, if you repent, it will be better for you, and if you turn back then know that you will not weaken Allah, and announce painful punishment to those who disbelieve.'(Chapter 9,verse 3)

This is the clearest verse depicting the renunciation of polytheism by the Almighty God and His Apostle during the Hajj pilgrimage. In the beginning of the same Chapter He says: "So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if



they repent and keep up prayers and pay the poor –rate, leave their way free to them; surely Allah is forgiving .Merciful" Chapter 9,verse 5)

Regarding emphasis on renunciation at the beginning of the chapter the Sunni and Shiite scholars have brought their own interpretation. Tabarsi ,(the famous Islamic Scholar) has explained that renunciation in the first verse is for the violators of the treaty and in the second was for breaking friendship with them .Allameh Tabatabaie although brings both verses to one meaning with renunciation of polytheism but the first verse means to denounce polytheism and second verse to mean informing all the people about God and the prophet's denouncing polytheists i.e. slaying them after the four holy months.

Both of the above mentioned scholars have given similar meanings to the first verse as well as to the second verse .Thus in the first verse it probably meant the scope of violation by the infidels and informing the people about it and in the second verse it stresses on the violation of treaty and polytheism which means that renunciation of polytheism does not solely refer to the violators of treaty but it includes all the infidels and pagans. It was from that time that no polytheist was allowed to conduct the Hajj rituals within the Holy House of Kabba.

"O, you who believe! The idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year; and if you fear poverty than Allah will enrich you out of his grace if He please; surely Allah is Knowing, Wise" (Chapter 9, verse 28)

The entry to the Holy Mosque should take place from the Bani Shibeh gate so that the Hobol idol would be tramped upon and the symbol of polytheism should be humiliated because a monotheist can only believe in one God by denying all other forms of idols .That is why, it was forbidden to have statuary.

The renunciation of polytheism is manifested in every part of the hajj rituals. In the Arafah prayer in the land of Arafat we read "we denounce every idol , tyranny, Lot and Azi" , is in fact reminding us that even though there are no idols but they can appear in every other form. This can be proof to the fact that denouncing polytheism and paganism is an eternal matter.

## 2- Kabba, the axis of freedom and liberation

In the words of the infallibles Kabba is also called 'the ancient house ' with having two meanings:

- 1- ancient meaning an old and valuable object . The house of Kabba though it was built by Prophet Abraham and his son Ismail but according to the narratives it was expanded from the land of Kabba and because of its old age it is called ancient
- 2- it is called ancient because no one owns this house and is free from the hegemony of owner or king

That is why only the freed and liberated can move around this house because it is owned by no one but the Almighty God

Basically, Kabba is a center where people can free themselves from the carnal soul and the tyrannies, only the liberated deserve to circumambulate around the House of Kabba. Just as prayer prevents man from committing corruption, circumambulation also liberates man from polytheism and slavery and subservience to other because man is assigned to circumambulate around the ancient House. From this delicate description we understand that a house filled with stone and wooden idols or surrounded by polytheists and unbelievers is not called ancient. It will only be called the ancient House when it is cleaned from all these and turned into a monotheist base that it can be called so. That is why in the ninth year of Hijra the Prophet of Islam made the great preparation for denouncing polytheism and broke every idol one by one thus by giving an end to the power of Abu Sefyans.

Hence, renunciation of polytheism is a way to get rid of polytheism and paganism and to purify the house of Kabba and to liberate the land for Muslims.

- 3- Kabba, the base for "people's uprising"

The Almighty God has made His House a place for people's uprising to support their interests.

Allameh Tabatabaie has given meaning to the word uprising in the Holy verse to mean that the Almighty God has placed the House of Kabba for the people to join together and to maintain the prosperity of people in their social life by relating the months of haram and the House of Kabba through the Hajj rituals.

By looking into some of the beneficial aspects of the House of Kabba and the Months of haram it shows there are many permanent and variable benefits to this event. Visiting the

relatives, relationship among the friends, paying alms to the poor, generating business and economic profit, friendship and kindness among different races and nations, purity of spirit, would all strengthen the spirit among the Muslims and many other more. In fact, the holy verse is an answer to the question of those who find the rituals fruitless and superstitious. "Allah has made the Kaaba, a sacred house, maintained for the people and the sacred month and the offering and the sacrificial animal with garlands; this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things." (Chapter 5, verse 97)

This shows that the Almighty God has ordained all the benefits and prosperity for the months of haram and the hajj rituals. Imam Khomeini has described the Kabba a place for people's uprising and general movement.

From the practices of prophet Abraham and people's resistance throughout history one can see that Kabba is the base for people's movement and uprising and the divine religion is totally dependent on that. As Imam Jaffar Sadiq has noted: "Religion will remain as long as the house of Kabba remain strong." In the holy verse uprising means jihad and sitting is the opposite of jihad. As it can be seen this is another interpretation of the Holy verse, in the first interpretation the uprising of people means that the Holy House of Kabba is a place for people to gather so that they would all benefit from each other and in the second interpretation the Holy House is a place for uprising and initiating movement. It so appears that the Holy verse : "And certainly We sent Our Apostles with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity;..." (Chapter 57, verse 25)

This verse which denotes the uprising of people has two interpretations according to both ways which is to provide the interests of people who of course based on the Quranic culture it implies to both this life and the Hereafter. As it is clearly mentioned in the following verse; " And proclaim among men the pilgrimage; they will come to you on foot and on every lean camel, coming from every remote path that they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy." (Chapter 22,verse 27,28)

In another verse Kabba is introduced as the first house which is advantageous for the people.

" Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations."(Chapter 3, verse 96)

This verse is an answer to the doubts raised by the Jews regarding the change of direction for qiblah from Alquds to Kabba. The word blessed means plentitude and of course it is for the world guidance of nations which may only mean the prosperity of this world, meaning that God has created the House of Mecca for people's interests and advantage. The eighth infallible Imam has described Hajj with many advantages for all people and races from east and west whether they arrive during the Hajj rituals or not. Of course it means to comprehend the religion of God and their individual and social duties. And it is necessary at all times even during the occultation of the last infallibles for all Muslims to be aware of the problems of the Islamic communities as part of their duty.

In another narration from the sixth Imam of the Shiites the reason for Hajj rituals is stated as thus: Hajj is mandated for people so that the Muslims across the world in west or east would know each other and learn from the news of the Prophet of Islam.

Hence, under the rituals of Hajj there are tremendous advantages for the people above all is to liberate from the dominion of the oppressors and infidels, what could be more advantageous than attaining, independence and freedom and living under the banner of justice?

The Late Imam Khomeini has made several statements with regards to Kabba saying:

The house was built for people's uprising for all people and for this purpose we have to gather altogether. This all a huge political congress which is held through the invitation of Prophet Abraham and the Mohammad (PBUH) holds people from all corners of the world with different races and backgrounds for the benefit of people and uprising for justice is following the uprising of Prophets Abraham and Mohammed and to stand against the tyrannies of Pharaohs.

The House of Kabba is the first house for people, a public house, no one has the right to its ownership. All stand the same level , whether a nomad or a governor are all the same. This house is built for people and for the interest of the people and what more beneficial than to cut off the hands of tyrannies from the oppressed nations ".

#### 4- Kabba the center for global guidance

One of the verses of the Holy Quran which describes the issues associated with the Hajj rituals has introduced Kabba as the platform for global guidance. This indicates that Kabba does not belong to the people of Hijaz, it should encompass all the people who wish to quench their thirst for guidance.

"Most surely the first house appointed for men is the one at Bakka, blessed and guidance for the nations." (Chapter 3, verse 96)

One of the features of the Holy House is that it is global. It was initially built with both this intention as well as the fact that the Prophet of Islam was born there, he who is the merciful and who conveys the last and global religion. As is true is the fact that the emergence of the last infallible is to take place at this beryl ovation. Above all this God belongs to all the nations and so naturally his House should belong to all the nations. He himself declared this place as a safe haven and has placed it as a special sanctuary. He has placed His House as platform for emergence of global figures and the center for revelations to its last prophet, and a place for collecting people worldwide all this prove that this place is a special place for the guidance of nations.

Fakhre-Razi has given the following interpretations for the Holy verse saying:

There are several meanings to the guidance of nations: one as an attribute of the Holy House since this Kabba is the direction for worship and with its signs it is the place where the last prophet was appointed since this house is the place for guiding people to heaven, for anyone who prays dutifully will surely belong to heaven."

Whatever the interpretation, Kabba belongs to everyone and is a source for peoples' guidance. Seyed Ghotb, the famous Arab writer, describes Hajj as "the great annual congress for all Muslims to meet each other as invited by Islam besides the House built by Prophet Abraham and which was placed by the Almighty God as His first House on earth for worship, a Holy Place for everyone to gather and to hold fast to the Creator."

In describing this Holy Verse, Imam Khomeini has stated: "This is reason that the Almighty God has invited the world to Islam and has placed this House for everyone from the advent of Islam to the end."

This is the house of people not just for a group of people it is for everyone to embrace Islam and to be placed here to gather and worship this Place."

The important point to consider here is that this verse has invited everyone to Islam because Kabba is a place for circumambulation of all Muslims and as such no non-Muslim is permitted to enter, while from the other stance God has invited everyone to His House but it needs to invite them to Islam so that people could enter this sanctuary as Muslims. So anyone who has embraced Islam is permitted to enter the House of God and there will be no discrimination between Muslims in benefiting from the blessings of this world and the hereafter. Unlike the belief of some groups who lived in the city at the time of Jahillia who gave themselves priority as compared to those who traveled to the city.

## Section Two

### Political Principles of Renunciation of Polytheism

## Chapter One: The Association of Religion and Politics

In order to examine the political principles of renunciation of polytheism it is necessary to understand the religious principles and religious viewpoints with regards to politics. If in the past recent centuries we find there is a remoteness between Hajj and the political affairs as the result of a deviated and colonial thought for separating religion from politics among Muslims, it is in fact rightly mentioned . The ignorance of some Muslims regarding religion, the betrayal of some Caliphs and oppressive kings and the tyrannical spirits of some colonialists are among the penetrating factors of this wrong opinion.

Now let us briefly present the views of some of the simple minded and alienated figures who were actually unfamiliar with the truth of religion with regards to the status of politics in religion in particular Islam so that we could clarify the status of politics in Hajj rituals.

Despite the previous discussions made regarding the principles of religion and renunciation by religion of polytheism and unbelievers we have come to explain the association of politics with religion as an inseparable matter, but in the following section we shall discuss this issue in detail:

### 1- Religion and the worldly life

Despite the existence of religion in various aspects of life including politics and society, culture and economy and the views of Quran and the religious leaders on the various dimensions of worldly life and their straightforward position against oppression and



injustice ,oppression and tyranny such as through establishing justice and ways to achieve this end, however, many scholars and Islamic scientists influenced by the colonialist thesis of separation of religion from politics believe that religion deals merely with worshipping and prayers and pays less attention to the social aspects of life.

Besides the Islamic scholars other groups of Muslims who are unfamiliar with the principles of religion believe that the ultimate aim of religion is the spiritual aspect and the hereafter life of individuals; they have even referred to Quran and the history of apostles and the history of Islam in order to justify the presence of many Islamic leaders in political scenes as exceptions.

With regards to Prophet Moses and Prophet Abraham they have stated: Moses like Abraham had no intention of toppling down the Pharaohs Empire but instead of insulting and showing enmity towards Pharaoh , he demanded the liberation of the Israelites as commanded by the Almighty God. However, the command of the Almighty only referred to the early stages of Moses' invitation and in the later period he dropped his rod which was his miracle in the palace before Pharaoh which turned into a dragon. Was it possible to liberate the Israelites with out conflict with Pharaoh who regarded him self as god. Was it possible to win over Pharaoh who killed men and enslaved women and prevented birth of children by thousands without showing force?

Thus, similarly in regards to Abraham, he too did not suffice to reason but used an axe against the sacred object of people and broke those idols which were so sacred amongst people. When Abraham broke some idols it was not just braking some statues but it was to shatter the untruthful sacredness and the ill figure which was hiding behind those idols .If this was not so then why was he punished so heavily as being burnt to death?

Regarding the mission of Prophet Abraham ,Imam Khomiein states: " Abraham was assigned to call the people to come to hajj for their interest this was the interest of society, the political , social, cultural to come and see that you who are their prophet have devoted your dearest fruit of life and they should follow you as their example. Basically, the monotheism that Prophets have talked of would not have been attained if it did not have sovereignty and ruler ship. The prophet of Islam as the last messenger established his objectives through sovereignty, as this is true at the time of the last Guardian of God who shall achieve his goals through establishment of a sovereign state.

Interestingly enough they have without any reason overlooked the sovereignty of prophets such as Solomon and David . However the presence of even one single prophet in the social scene is a good example of the association of religion and politics within the scope of worldly life.

They have used pretexts to as far as interpreting the letter of Imam Ali to Malek and the disagreement of Imam Reza for taking the position of Caliph as a reason for separation of religion from politics whereas the caliphate of Imam Ali and his reasons as mentioned in his book "Nahjul Balaghah" are other reasons that his right was occupied by others after the demise of Prophet of Islam and that the eighth Imam approved the caliphate of Mamoun as other reasons that there is indeed a relation between religion and politics.

The association of religion and politics and the religious presence in every aspect of worldly life are reflected in many Quranic verses, narrations of Prophets and the infallibles and their life , views and their works, even though they were forced to be isolated by oppressive ruler ship throughout the ages . The martyrdom of religious leaders and scholars by their enemies is another witness to their presence in political scenes and the danger their enemies felt not from them but from their social and religious position they held.

The mission of divine leader as understood by Quran was not solely related to guiding the spiritual life in the hereafter but to follow some high aims in this world and above all was to attain the spiritual as well as worldly objectives and to attain the sacred objectives of this world . The Holy Quran states: "Certainly we sent our Apostles with clear argument and sent down with them the book and the balance that men may conduct themselves with equity," (Chapter 57, Verse 25)

The above verse is one of the clearest and obvious examples of association of religion and politics and the presence of religion in the worldly life of mankind which is not only specified to the life of prophets.

One cannot determine that the Prophets isolated themselves from the worldly life of people only by these verses and little knowledge we have on the life of Prophets because ,Firstly ; the clear proofs regarding the scope of their responsibility and their attachment to other affairs apart from the religious and spiritual aspects are many in the Holy Quran and narrations.

Secondly: We only have access to few stories on the life of prophets. Surely they have endeavored to uproot oppression and establish justice in the society even though they had different functioning just as the infallibles too had different approaches based on different situations.

Thirdly: The holy Quran is not a storybook to entail the life story of prophets but since it is the book of guidance it only views their life from this angle.

Fourthly; if the prophets were not so active in the socio- political scenes they would not have been so injured and harmed. In deed if Zackary was only to engage himself in worshipping and spiritual affairs why was he cut in half by the authorities of his time? Or why was his son John who was a divine prophet martyred? If as it is popular Jesus only paid attention to spiritual life why was he prosecuted by his enemies and was sentenced to death? If they too like the spiritual figures of our time only dealt with spiritual affairs then surely they too would have passed away peacefully.

Though life is regarded a bridge to enter the hereafter but it is a bridge with billions of people who spent their life there and religion is surely concerned about them. To isolate the religious people and to let their lives be oppressed by the oppressors and not to expect religion to help them this is not the objective of religion though its ultimate aim is to bring closeness between man and God but to provide the growth and perfection of man is also part of the duty of religion.

All these rules and regulations regarding the life of man from prior to his birth until after his death signify the intervention of religion in the life of people.

If religion was to be indifferent towards the life of people and would have left them astray then there would be no need to have all these many rules and disciplines regarding the various socio-political areas. Noting the laws on family, society, judicial and criminal laws, all this depicts the relationship of religion with society and politics and the life of people. If one pays a comprehensive attention to religion, he would admit that religion is the guideline for direct path, "No East, No West" was part of a religion that its worship is intertwined with politics and its politics is intertwined with worship.

## 2- The status and authority of the religious leaders

The religious leaders either those who participated at social and political scenes or those who pretended to live in isolation were not only responsible over the happiness of people in the hereafter but also they were to provide the felicity of people in this world. They were responsible to guide for better life. From the eyes of the Prophet and the infallibles religion has three positions namely: to raise the Islamic laws, justice and public authority all of which are interrelated with the material aspect of people's lives. If religion was only to concentrate on the hereafter the implementation of these positions would have been void. In the clear teachings of religion they are called "leader of religion".

The second infallible Imam explains about politics as:

"Politics means to observe the rights of God, the living people and the demised people. The rights of God are to obey what he has called for and to avoid what he has barred; the rights of living people is to undertake your duty regarding your brothers and to render services to the people and to obey the orders of your leader what he has ordained to his people and if he went astray, you should warn him and advise him ;and the rights of those who have passed away is to remind yourself of their good deeds and to overlook their flaws for they have God to deal with it."

According to the above words politics will encompass all forms of man's life both to observe the divine rights and to practice the duties and to observe the rights of people including the religious brothers, the leaders of the community as well as to observe the rights of those who have passed away. This interpretation of politics includes both from its lexical and context form so it implies to a type of politics which clarifies the duty of general public but not the duty of leader towards people though as member of the society he too has similar duties. Moreover, he has a mission to undertake for the people in general and rendering services to people is included in the definition for politics for it encompasses leading and responding to peoples' needs. Thus, politics is not separate from religion of people and their duties. Of course, the definition for politics in the eyes of the religious figures is different to the politics that is believed by the worldly leaders .

Surely, what relation is there between accomplishing the Hajj rituals with paying homage to Imam and to declare fidelity and declaring readiness to devotion in times of need? Is it not

so that since the Hajj rituals have many social dimensions it really means to have close union with politics? Surely to denounce polytheism is to defy all obstacles against such union.

## Chapter Two : Hajj and Politics

No doubt Hajj is worship with several individual, social, spiritual, economic and cultural dimensions and is comprehensive and unique among all other forms of worship. As Imam Khomeini has described it, "... a revision for establishing a monotheist society", while it is comprehensive in terms of its various dimensions it encompasses many forms of worshipping forming the Hajj rituals. It consists of prayers (Salaat), in some cases fasting, sacrifice, and supplications pilgrimage and to endure the hardship of traveling which since each of these have their own secrets therefore, Hajj includes many secrets and mysteries.

Some scholars have only maintained the spiritual mysteries and some the social aspects. One scholar named Sahib Javaher has explained thus:

"Hajj is one of the greatest call of Islam and the most elevated form of worship through which man seeks closeness to the Almighty God for it consists of many heavy ordeals and hardships to the body of pilgrim including leaving the family and departing the homeland and to avoid pleasures and passion and the unclean and to spending away your asset and the hardship during the journey and it is a form of chastening the soul, all of which are part of Hajj pilgrimage That is why in the holy narrations it is stated that no one will be rewarded with paradise unless it has accomplished the Hajj pilgrimage."

Later he has emphasized on the pure intention as the key element in hajj for hajj is an expressive worship and it is based on exposure and since it can be mingled with pride and social valor the fear of hypocrisy and ill intention may also rise for the pilgrim, thus, it is reiterated that: In any case Hajj has many mysteries and many endless advantages though it might not be clear for the infidels and unbelievers , for it is clear that the Almighty God has made it mandatory for the people to hold it so that his magnificence and elevated position and His lofty kingdom would be exposed and to show the servitude of man and his flaws and need towards His Creator."

He further adds:

"The Almighty God has honored the Holy House and has called Him the owner, He chose it for his path and ordained it as a place for uprising and placed it the destination where all people could come to and to accept its pivotal position."

By reviewing the words of a renowned scholar such as Sheikh Mohammed Hassan, Sahib Javaher, it shows the profound thinking of this eminent scholar regarding hajj.

The truth is that most Islamic scholars consider hajj as merely a type of worship consisting of rituals which hold numerous mysteries.

Mohiudin Arabi, the great father of Islamic Gnosticism has explained about Hajj as a ritual which is to be observed saying: "it has certain actions intended solely for God, it has no advantage to the person so it is strictly to worship and its rewards are great ...."

Of course, among other Islamic scholars there were also other people who paid attention to the social aspects of Hajj but the one who clarified the social and political aspects of hajj was Imam Khomeini, the Leader of the Islamic Revolution in Iran.

From his viewpoint there is a general impression towards the Hajj pilgrimage and there are mysteries and secrets to it as perceived in the Holy verses of the Quran and the narrations of the infallibles and its location including its historical background as attached to the history of prophets and Islam. Some excerpts of Imam Khomeini regarding hajj are:

"From the day it was born Hajj has covered both political and worshipping aspects. This father of monotheism has taught us that to sacrifice in the way of God is more a political as well as other social values. I cannot understand how they have perceived to avoid Hajj from any political intervention in as far as they avoid slogans against the USA and Israel, for throughout the history of Islam and during the life of Prophet it has always been interrelated with political aspects."

The philosophy of Hajj displays the union between Hajj and politics. During the rituals in addition to the spiritual dimensions and taking care of Muslims worldwide, the union

among the Muslim nations of every race ,religion and ethnicity, as well as responding to the call of the oppressed and to up rise for justice and to fight against oppression are all part of the Hajj rituals which can be deducted from the narrations and verses of the Holy Quran. Can a Hajj with these qualities ever be separated from Politics? Surely the answer is No."

### 1- Social dimension

The social dimension of hajj is clearer than requiring any further explanation. Hajj is a collective worship despite the fact that it consists of individual, spiritual dimensions also. The social aspect are far greater , though one of the hajj mysteries is to purify the soul and to self -develop and provide proximity to God and to remind yourself of the hereafter but this is only one mystery of the Hajj rituals. When Muslims gather in Mecca from far and wide with different ethnicity, nationalities with variety of customs and traditions and different races all at one time and in one place is surely far above individual worshipping. The pageantry of Islam's grandeur and the magnificence of Muslims might , the display of Muslims' union and integrity all surrounding one thing place without any discrimination. Mecca is also named "Bakka" because it means a crowded place for everyone both men and women, young and old, head and servant, black and white all stand next to each other and engage in worshipping.

The social impacts of Hajj regarding the importance Islam dedicates to the Muslims as emphasized for the Mass Friday prayer and the Mass prayers surely demands the attention of the legislators.

The significance of Muslims' gathering is so much that it defies solitude and isolation. Muslims are advised to join daily mass prayers and to take part in the mass Friday prayers as well as the Fitr mass prayers which is conducted every year after the end of the Holy month of Ramadhan.

Some gatherings are at local, others at regional and others are global level. Islam has provided the means for peoples' gathering without the least expenditures so that they would enjoy from the benefits of it all the same. For other societies to bring this number of people would require a huge publicity and soaring expenditure while in Islam , this is attained based



on religious duty as the infallibles encouraged people to take part in the mourning ceremony which was conducted for martyrdom of Imam Hussain so to keep His school reviving.

## 2- Economic-cultural dimension

Hajj is a worship which in addition to spiritual and social dimensions it consists of economic and cultural aspects too. Not only the Muslims but also the unprivileged should enjoy the benefits that it entails. Regarding the benefits of hajj the Holy Quran has said:

And proclaim among men the Pilgrimage; they will come to you on foot and on every lean camel, coming from every remote path, that they witness the advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy. " (Chapter 22 ,verse 27,28)

Among the advantages the people would benefit from are sacrificing the cattle so that all the pilgrims will enjoy from its meat because who ever pledges in the House of God, it will belong to the pilgrims, they sell the vow and give it away to the needy.

A well known Sunni Scholar reminds here that in addition to worldly advantages there are also spiritual and moral advantages regarding Hajj which is also mentioned in many Holy verses of Quran and the narrations. Through many verses of the holy Quran it shows that the Mecca is the place for prosperity and fruitfulness for people and it is not solely for the Muslims but for all the universe for it is a place for the needy to feed themselves and to see their problems solved, to enjoy from God's blessings and to cut off the hands of the oppressors .... All these indicate that these advantages are only attainable if the oppressors and tyrants are denounced.

One other blessing bestowed upon Mecca is security whosoever enters this abode is safe and secure that is the Almighty God has stipulated laws that would secure and protect every living creature including plants. This was the law since Abraham who praised and was granted by God and was enjoyed by people.

Elimination of discrimination among different strata of the society whether rich or poor, businessman, or laborer or civil servant, are among the cultural advantages of Hajj, more

so because Hajj is an exercise for monotheist life it will help to purify the soul and brush up the spirit so that in every Islamic society there will remain no discrimination.

### 3- The status of Hajj in Prayers

Hajj holds such significance that no other worship owns. Though it is mandatory to observe hajj rituals for once in the life time but it is acceptable to have more than once. To conduct Hajj rituals during the special month is so important that the Islamic leader can compel people to travel to Mecca to have the pilgrimage and if they cannot afford it the public fund will help them with the travel expenses.

There are so many rewards given throughout the Hajj rituals which all indicate the importance of this worship, a worship that displays the grandeur and union of Muslims displayed every year before the world which frightens the oppressors. The hajj which does not secure the dignity of Muslims will surely not help them relieve from the oppression. The hajj which strengthens the power of the oppressors is surely not a true hajj. This type of Hajj was also common during the pre Islamic era. Hajj was basically the call of the wealthy and influential class of Mecca. But with the emergence of Islam it revived the Abraham Hajj. The difference was not only to throw away some idols from the Holy House of God for the dangers of the oppressors were far greater than a few idols made of clay and stone. By looking at the life of the Prophet of Islam and the infallibles and the scholars it shows how much they benefited from the Hajj rituals to show the ugly image of oppressors and usurpers.

The Prophet of Islam wished to enter the holy House in way to bring fear among the infidels and wanted to display their shoulders as to show their strength and physical power. He used this event to wipe off the last traces of oppression and to throw away the idols so that people would embrace Islam in large numbers.

"In the Name of Allah, The Benficient ,the Merciful

When there comes the help of Allah and the victory, and you see men entering the religion of Allah in companies, Then celebrate the praise of your Lord and ask His forgiveness ;surely He is oft-returning (to mercy)".(Chapter 110, verse 1,2)

The call of Imam Ali during the Mena rituals ,the speech delivered by Imam Hussain in the year 58 Hijra where he criticized the Ommayads' ill conduct ... all indicate their emphasis on revealing the ugly features of the oppressors of their time.

Final chapter:

Doubts and misrepresentations

The argument to be followed at the end of the book is response to some of the doubts and matters raised by some uninformed sources or some ignorant people which was found to be considered in a separate chapter.

## 1- Alienation of hajj from politics

In chapter two the reasons were explained regarding the union between hajj and politics. Here, we shall argue about some of the misrepresentations raised by the colonialists. Before answering we state the explanation of Imam Khomeini regarding this matter:

'Some ignorant would even say that the sacredness of the Hajj pilgrimage and the Holiness of the House of God should not be undermined by some protests and rallies for Hajj is a place for worship not a place set out for conflict, they might even say that to enter in political matters is like degrading the Muslim scholars during the month of Hajj "

Despite the amendments of the minds made by Imam Khomeini who revealed the real image of many wrong and alien thoughts but the real philosophy behind Hajj and its deep relationship with politics is not clear to the Muslims. Imam Khomeini explained the very sad and painful aspects of the Islamic societies as:

"The most painful aspect of Islamic communities is that even to this day they have not realized the real philosophy of many of the divine laws and Hajj. With all the mysteries and grandeur it has still remained in a form of rigid and unfruitful type of worship what is described by the uninformed sources regarding Hajj is that is a collective worship for which you have to travel to attain."

Mammonism is another factor for separating religion from politics for keeping these together would require devotion and sacrifice and fighting against the enemies and oppressors and only the freedom seekers are ready to enter such mode. The enemies fear entry into political affairs for it will undermine their influence. From their stance a holy religion is such that only pays attention to worship and religious rituals and they prefer to leave political matters to politicians. They have faced a severe blow from presence of

religion in political affairs and have tried to deviate the attention of Muslims from entering politics.

One hundred years ago when Mirza Shirazi entered politics and stood fast against the shameful treaty and saved the Muslim nation of Iran from the claws of the British colonialists, the power of union among religion and politics was in fact displayed. This presence made the colonialists to find a way to prevent their presence and expansion that is why, they called for the separation of religion from politics and made Muslims to believe in it. Imam Khomeini has stated:

"This book (Quran) is the source of everything, from Gnosticism, to philosophy to literature to politics so that the uninformed would not say that Gnostics and philosophy are only illusions as they remark that Islam should not enter into politics for politics should only be handled by politicians...so they did the same to Quran as they did to the Christianity"

The painful fate of Christianity which was caused by ill and ignorant leaders of Church and the act of politicians should make us think and be aware that the possibility of colonialists doing the same to Islam which is far more frightening is also great. To induce this view that Islam is a religion of peace and tolerance and should not be considered to denounce the infidels is also part of this dubious scheme. Muslims should be aware to introduce the pure Islam although the colonialists call us fundamentalists but to propagate for fighting against oppression is another important aspect of Islam which makes them unhappy. Hoping to see the day that Hajj is retrieved from this isolation, more importantly from political aspect for one of the most isolated aspect of Hajj is from political stance which was pressed by the traitors to Islam"

Many important figures such as Imam Khomeini and Professor Mottahari have called the theory of separating religion from Politics as a colonialist scheme and the only way to overcome their plots was to raise awareness among the Muslims and to introduce the real image of Islam as they endeavored hard for this cause as it is clearly displayed throughout their life.

## 2- Innovation in religion

This accusation is raised by those who put religion to serve the courts of kings. Those religious figures who serve the courts of Kings call renunciation of polytheisms as an innovation in religion .Of course since innovation is also a type of heresy but this is only when it is an innovation in religion .The Wahabbis deny all other beliefs belonging to other Islamic sects and disagree with everything newly emerged. While some scholars do not believe that any new phenomenon is innovation in religion.

One Sunni scholar has defined innovation and has brought some interesting matters into it. He has divided innovation into good and bad innovations he has fought against those who are against any new phenomenon which can be beneficial for they have not understood the difference between those types of innovations but Islam has divided them into good and bad ones.

There are others who have given a different division regarding innovation as the material innovation and religious innovation. Any religious innovation is prohibited but the material innovation is permitted.

The author of this book has argued against both divisions because dividing based on good and bad is insufficient based on the words of prophet of Islam then he has called the religious innovation as the prohibited innovation but for material innovation also he has not permitted them completely either.

Apart from all the problems and arguments raised we can see the many interpretations that exist for this matter which falls beyond the capacity of this book.

Some scholars from Imamieh sect have also prohibited some acts for they have considered it as an innovation and despite the minor differences from religious stance it is regarded as necessary.

Shahid Thani believes that innovation did not exist during the time of Prophet of Islam so it is void and unlawful. But another scholar has argued it in detail which again falls beyond the capacity of this book.

### 3- Dialectic/Quarreling

They say Quran bars the hajj pilgrims from arguing and provide proof by this holy verse "... there shall be no intercourse, no fornication, nor quarreling amongst one another ( Chapter 1,verse 197)

This also is part of those distortions which is neither new nor to be the last one. Another distortion is like the one made by Amru-As who distorted the words of Prophet during the Saffin war against Ammar and called Ali the murderer of Ammar for he had induced him to join the war!

Each word in the holy verse has a special meaning and in no interpretation has renunciation of polytheism been figured as quarreling. The Imamieh scholars who follow the path of the infallibles have defined quarreling over a special meaning and that is swearing in the name of God .In order to prevent vows even if it was truthful Islam avoided making oaths during the time of hajj which again is not related to denouncing polytheism .Those who reside in the Holy town of Mecca belong to other parts of the world so there is no conflict between them.

It appears that again this problem is also only an accusation, moreover, Imam Khomeini who revived the Abrahamite Hajj called Muslims to unite and to put away their differences So how could renunciation create discord among Muslims ?

Interestingly enough that these accusations are raised by those people whose life is filled with offending and insulting those who follow other sects and accuse them as infidels!

Finally we end this book by reminding the words of Imam Khomeini who has stated:

Surely, a hajj which is without spirit ,without action and uprising , without unity and without standing to fight against infidels is not a real hajj. Hajj is to bring nearness and proximity between mankind and his Creator and it does not include only by words and actions. Hajj is the center for understanding the Creator which should help to find the politics of Islam through all angle of life. Hajj is the messenger for establishing a society far way from immorality , hajj should manifest the different aspects of the life man and help him into an advanced society and the ritual of hajj is the rituals of life and since the Islamic Umma from every race and ethnicity and nation should follow the path of Abraham in order tot join the Mohammedan community and become united, so hence, hajj is an exercise for a monotheist life"

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