



Guardianship Prevention Strategies of the Believers from the Infidels based on the Structural Interpretation of Surah Al-Mumtahanah

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Abstract

One of the destructive and important harms that is always in the forefront of any Islamic society is accepting the guardianship of the infidel enemies. Believers at first glance believe that the infidels do not have guardianship over them, but sometimes the infidels' guardianship over them is achieved through the intangible "induction of friendship and friendly relations with infidels." and The Holy Qur'an states this in Surah Al-Mumtahanah 'and Allah's prohibition from these friendly relations, the committing of which is considered disobedience to divine commands and sin. Since structural interpretation plays an important role in understanding the divine verses and applying the teachings of the Holy Quran, the structural interpretation of Surah Al-Mumtahanah 'was used to show Allah has not limited himself to the introduction of sin of, "accepting the guardianship of the infidel enemies through friendly relations with them. And in order to protect society and prevent that sin, he has stated the Insight, tendency and action strategies in the text of Surah Al-Mumtahanah.

Keywords: *Structure; Surah Al- Mumtahanah; Acceptance of Wilayah; Insight and Tendency Strategies; Action Strategies*

Introduction

The relations of one nation with the other nations of the world is an important issue that every society is facing with. These relations in the Islamic society, which is based on religious identity, have a special sensitivity and are a function of the macro-policy of religion in that society. A society formed on the basis of religious identity and the promotion of the flag of Islam must have a clear boundary for its relations with the countries that are considered infidels.

In general, infidel societies are divided into two groups, the enemies of religion and others. The infidel societies, the enemies of religion, are constantly trying to use their power to force the Islamic society to renounce their true religion and citizenship. Sometimes the deceptive positions of some of these enemies of the religion cause some within the Islamic society to forget their enmity and to forge friendly relations with them, and sometimes this view can lead to the "guardianship of the believers over the infidel enemies", which always been one of the problems of Islamic society from the beginning of Islam until today and as a result of it many damages and losses have arisen for the rulers and citizens of the Islamic society, and to some extent it has been considered by Allah Almighty in Surah Al-Mumtahanah, that accepting the guardianship of the infidel enemies has been forbidden by Allah. Therefore, doing it is disobeying Allah's commands and is considered as a sin.

Although at first glance, the believers believe in the lack of guardianship of the infidels over themselves, but the question is how in the current society the guardianship of the infidels over the believers is created imperceptibly? How does the Holy Quran, which has transcendental teachings, inform the believers of this important harm and sin, and warns the Islamic community to keep it from collapsing or disrupting? What are the solutions of Surah Al-Mumtahanah to prevent this sin?

Although the issue of "non-guardianship of believers from infidel enemies" has long been considered by various scholars and there are compilations in this field, but most of these studies have been based on "thematic interpretation of the verses of the Holy Quran" and so far research on this issue, the basis of the "structural interpretation of the surahs of the Holy Quran" has not been done.

The present study tries to investigate the issue of "the guardianship of the believers from the infidel enemies" by using the theory of the structure of the surahs. Since this important damage is expressed as a "sin" in the structure of Surah Al-Mumtahanah, the structural interpretation of this Surah has been used. Preventing the Islamic society from committing this social sin is one of the necessities of the Islamic society because it is detrimental to the political security of the society and it is very controversial in the present era. Therefore, this study has stated the strategies of Surah Al-Mumtahanah in order to prevent the "guardianship of the believers from the infidels".

It is mentioning that based on the theory of the continuity of the verses of a surah and the structure of the Qur'anic surah, it can be seen that in each surah, Allah did not content to express only one sin on the body of the Islamic society. Which is one of the main topics of that surah, seeks to identify the causes and contexts of that sin and express appropriate strategies to prevent and protect the Islamic community from it.

In this article, first the concepts used in the research are given. Then, the expression of "the guardianship of the believers from the infidel enemies" is discussed as a social sin that Surah Al-Mumtahanah refers to, and then, based on the theory of the structure of Surahs, the purpose of Surah Al-Mumtahanah is stated. Then, has stated the solutions of Surah Al-Mumtahanah 'to prevent the sin of "not accepting the guardianship of the infidel enemies". This research is based on library type and citation-analytical method.

Concepts

Some of the concepts that used in this study need to be explained as follows.

A- The structure of the surah

The coherence between the verses of a surah is considered as one of the important features of the Qur'anic surah, which opens a new horizon in understanding and receiving the deep meanings of this divine book and shows a new manifestation of the miracle of the Qur'an. (Moadab, 1390, 272).

It is carefully determined by the continuity of the verses of the surahs that each surah of the Qur'an is a related text that its sections, topics, elements and tools are fully and harmoniously related to

each other. (Bastani, 1422 AH, 13) This feature is called the structure of the surah and scholars of Quranic sciences have expressed it as a theory of the structure of the suras of the Quran. According to this theory, each group of verses of a surah is classified under one chapter in terms of internal fit and close relationship with each other. These chapters have one basic point in common, which is called the main purpose, or axis of the surah. (Khamegar1392, 10).

The interpretations of contemporary Quran scholars to show the coherence and structure of the surah and the purpose of the surah are different. Allameh Tabatabai has chosen the title of purpose and destination of the surah. (Tabatabai, 1423 AH, 1/19; 2/440) 27) Mahmoud Shehata mentions the phrase thematic unity of the surah instead of the structure of the surah and seeks to discover the subject of the surah. (Shahatah, 1990, 27). 1419 AH, 1/91, 497, etc.) The purpose of the surah, (Javadi Amoli, 1389, 13/38) ξ General information or general context of the surah, (Modarressi, 1419 AH, 1/91, 497, etc.) The soul and spirit of the surah, Sayyed Qutb, 1412 AH, 1/27, 34, 65, 99, etc.) and the appearance of the surah (Qaraati, 1383 AH, 1/15; 2/9, etc.) are other titles that the commentators have chosen Although the interpretations in this regard are different, but it seems that they are not much different and the purpose of all of them is to show a single and connected image of the surah.

The ancients were not completely unaware of the purposefulness and coherence between the verses of the surahs and more or less dealt with it in the science of "relations" (Baq'a'i, 1415 AH, 1/5; Zarkashi, 11990 AD, 1/133) And most have considered the subtleties of the Qur'an in the relations between the verses. (Zarkashi, 1990, 1/132) But historically, serious attention to the purpose of the suras and their purpose, began in the early fourteenth century AH. And this is due to the fact that in the fourteenth century AH, a change appeared in the methods of interpretation. The tendency towards scientism and rationalism, social ideas, proximity between religions, superstition, were introduced as common values in human societies and gradually created a tendency towards socialism in the interpretation of the Qur'an. (Ayazi, 2006, 132) Today, attention to the structure of Quranic chapters has led to the emergence of a new structure in interpretation to the extent that some have considered this approach as "a change in the interpretation of the Qur'an." (Mustansir Mir, 2007, 2) And the commentator's attention to the thematic unity of the surahs of the Qur'an and the purposefulness of each surah of the Holy Qur'an and the division of each surah into different parts, has become one of the characteristics of modern interpretation (Alavi Mehr, 2005, 365) And even the thematic unity, have been stated as the most important features and the greatest aspects of the miracles of the Holy Quran. (Kamali Dezfuli, 1991, 367).

This interpretive attitude has useful functions, the most important of which are to regulate the process of interpretation, to avoid interpretive sayings and, to strengthen the holistic view of the surah and to rely as much as possible on the text of the surah and to apply the teachings of the Qur'an. (Mo'adeb and Ghorbaniyan, 2017, 11-15).

Among the applications in the field of Qur'anic teachings; is the approach of this divine book on how to remove sins from society. It is clear that in order to protect against any sin, it is necessary to know it correctly with regard to the Holy Qur'an and hadiths, and when this knowledge is obtained, strategies to prevent or get out of that sin should be used.

B- Sin

In the Persian word sin means crime, error, disobedience, and in the Arabic word it is called "sin", The meaning that is comprehensive of all these meanings is disobedience and doing something against the law or disobeying the law. (Dekhoda, 2006, 2/2448) According to the Holy Shari'a, sin is that one is obliged to do an illegitimate act (Tahanavi, 1996, 1/827).

C- Insight and tendency

Insight in the word means insight, look, opinion, vision and awareness. (Amid, 1978, 1/410; Dehkhoda, 1348, 11/612; Moein, 1360, 1/634) In the term insight is a coherent set of cognitions and beliefs that form the basis of human activities. Insights are formed from perceptions, learnings, and arguments about man and how man relates to his surroundings, the universe, and beyond. Insight teaches a person how to think about himself and others and what things to focus on and what things to avoid. Insight in the meaning of insight, the achievement of various ways through which a person achieves the discovery of truths and recognizes the essence of things (Zamakhshari, 1407 AH, 2/54).

In this study, insight strategies are the strategies that God Almighty states to create the right belief and prevent the commission of sin or in order to confront sin.

"Tendency" means the human desire for something. (Amid, 1357, 2/1679; Dehkhod 1348, 40/155; Moin, 1360, 3/3097) Tendency in the term is the special beliefs, actions and behaviors that a person has an inner desire to it. (Khatibi Kushkak, 2007, 389) Tendency is what gives a person energy and leads him to his goal.

Tendency strategies refer to strategies that create or strengthen motivation and motivate people to do the right thing or stop doing the wrong thing.

Sometimes "tendency" is synonymous with "insight" and means worldview in this case, tendency, insight and worldview are opposed to method or action. (Beheshti, 1980, 10).

Cognition or insight can not create a behavior lonely, perhaps man knows that a behavior is useful and although he knows it, but acts against his knowledge. Man also needs motivation or inclination to achieve the right behavior. Two basic factors, "insight" and "tendency" cause behavior. (Jalali, 2001, 45) For this reason, in this study, insight and tendency strategies have been expressed together.

D- Action

Action means behavior. (Amid, 1978, 2/1657; Dehkhoda, 1348, 390-260; Moin, 1360, 3225.3) Action is the result of insight and tendency, and the teachings learned by man cause the emergence of human behavior. The propositions of insight and tendency are made possible by action, and according to them, practical, behavioral, and actionable human teachings are formed.

The meaning of action strategies in this research is the actions and behaviors that God Almighty teaches human beings to do or not to do, to confront or prevent the occurrence of sin, or to prevent the spread of that sin and abandon society from its negative effects.

Accepting the Guardianship of Infidel Enemies Through Friendly Relations with Them

One of the most important issues facing every community and government is the issue of relations with different nations of the world. The sensitivity of this issue increases when the people of a society, after enduring many hardships, have formed an Islamic government and now want to maintain this government. The first verse of Surah Al-Mumtahanah 'addresses the sin that the Muslim community may face, and that is "accepting the guardianship of the enemies of Allah and the enemies of the Islamic community." O you who have faith! Do not take My enemy and your enemy for friends, [secretly] offering them affection, if you have set out for jihad in My way and to seek My pleasure, for they have certainly denied whatever has come to you of the truth, expelling the Apostle and you, because you have faith in Allah, your Lord. You secretly nourish affection for them, while I know well whatever you hide and whatever you disclose, and whoever among you does that has certainly strayed from the right way. (Al_Mumtahanah 1).

Surah Al-Mumtahanah begins with a call to the believers, in which all believers are forbidden from accepting the guardianship of their enemies. (Khatib, n.b, 14/891; Tantawi, 1998, 14/320) This

prohibition is appropriate when the actions of some individuals have made the Muslim community guilty of accepting the guardianship of infidels Or at least expose it to sin.

Declarative sentence "[secretly] offering them affection" Which came immediately after the ban "Do not take" It shows that the guardianship of the enemy over Muslims is done by instilling love in them. It is certain that the believers will not accept the guardianship of the enemies of Allah, but they may offer them affection and not realize that this term will eventually lead to their guardianship.

The sentence "O you who have faith! Do not befriend a people at whom Allah is wrathful" turning on the beginning of the chapter, O you who have faith! Do not take My enemy and your enemy for friends (Qomi, 1367 Sun, 2/364) Turning these two verses Confirms and emphasizes the above perception.

Non_ guardianship of the infidels over the believers is mentioned in other verses and Allah has warned the believers against the guardianship of the infidels (Zuhili, 1418 AH, Al-Tafsir Al-Wasit, 3/2633). Like Surah Al-Imran, the context of which is to warn the believers against making friends and mixing with unbelievers, and to humiliate the position of the infidels, and to point out the weakness of their spiritual base. (Shahata, 1369, 85) And the following verse is a proof of this claim: The faithful should not take the faithless for allies instead of the faithful, and Allah will have nothing to do with those who do that, except when you are wary of them, out of caution. Allah warns you to beware of [disobeying] Him, and toward Allah is the return. (Al_Imran 28).

Therefore, Surah Al-Imran introduces the sin of " not take the faithless for allies" and more precise dimensions of this sin are introduced by adding the clause "instilling love in the infidels" in Surah Al-Mutmahana. For this reason, the study of this sin in the text of Surah Al-Mumtahanah reveals more precise dimensions of this matter.

The Purpose of Surah

Surah Al-Mumtahanah 'is a link in the chain of religious education and the social and governmental system in the Islamic society. (Ragheb, 563) Because the Muslims had made a peace treaty with the Quraysh for four years in the peace of Hudaibiyah, The purpose of the surah is to forbid the believers from befriending the pagans, after forbidding them from befriending the Jews. After this interval, a surah was revealed to inform the Muslims of the fact that the Quraysh did not adhere to the provisions of peace due to enmity, and during all that time they had prepared themselves for war with the Muslims. (Sharaf al-Din 1420 AH, 9/219) Prohibiting believers from befriending infidels is a matter that has been stated both at the beginning and the end of the surah. (Qurashi, 1998, Ahsan al-Hadith, 11/113) Basically, the purpose of the surah is stated at the beginning of the surah as "innocence of initiation" and at the end of the surah as "good conclusion".

The expression of the sin of "accepting the guardianship of the infidel enemies through friendly relations with them" at the beginning and end of this surah shows that the purpose of the surah is completely consistent with the sin mentioned in the surah, so that friendly relations with infidels eventually will lead to acceptance of the guardianship.

Now that the connection between the above sin and the purpose of the surah has been raised, the strategies that Allah has stated to prevent or get society out of this sin are examined in order to determine that Allah Almighty is not satisfied with just introducing sin and seeks to protect society from this Sin.

Insight and tendency solutions

The importance of reforming the insight and creating a tendency to avoid instilling friendship with infidels is very great and is the basis for removing this sin. For this reason, it has been done in the following cases:

A- Paying attention to the beautiful names of Allah

Generally, in order to remove sins from the body of the Islamic society, in the text of the suras, divine names and attributes have been considered as an insight solution, which is based on the following reason:

"In the Holy Qur'an, the names of God's goodness have been compiled and they must appear in the form of creation in the outside world. Therefore, in order to understand the Qur'an, one must explain the concept and rational analysis and mental analysis of the meanings of the names and meanings of the divine attributes, and those with experimental, mathematical and similar sciences are responsible for explaining the objective properties of the truths of the names of God. On the other hand, the best interpreter of the beautiful names of God is the Holy Quran itself, which in its numerous suras and verses, the description of the divine names is evident, just as the beautiful names of God guarantee the content of the verses of the Wise Quran. Therefore, after presenting many revelatory contents, at the end of the verse, the arguments of those contents are discussed, one or more names are given in order to justify the content of the verse in the shadow of God's names. Therefore, the interaction of verses and names is like the mutual exchange of reasons and meanings that are complementary to each other." (Javadi Amoli, 2004, Tawhid in the Qur'an, 234)

It should be emphasized that what has been said about the divine names in the visionary strategies of this research is no more than a limited attempt to bring their meanings closer to the mind, otherwise one cannot really understand and fully state their truth when speaking of these names. And the purpose of this research was not in this direction.

In the first verse of Surah Al-Mumtahana, the phrase "while I know well whatever you hide and whatever you disclose" Notices that Allah knows what each person hides or reveals to be a warning to those who secretly have friendly relations with enemies and do not pay attention to the knowledge of Allah. (Zahili, 1418 AH, Tafsir Al-Munir in Belief, Sharia and Methodology, 28/122) The same theme is emphasized in relation to the motivation of individuals in benefiting themselves by maintaining their friendly relations with their enemies, in the phrase " and Allah watches what you do "

In the 5th verse, the phrase " Our Lord! Indeed, you are the All-mighty, the All-wise." " All-mighty," is a person who always has dignity and is dominant and coercive not to be defeated, and " All-wise " is a person who does his work with the knowledge and certainty he has and prevents the occurrence of weakness and corruption in it. (Qarashi, 1992), Quran Dictionary, 2/161) These divine attributes have been used to protect the believers against the sedition of the enemies who need honor and the ways of honor that require divine wisdom.

In 6th verse, after introducing the good example of Prophet Ibrahim (AS) and his companions, two attributes of Allah are stated: and anyone who refuses to comply [should know that] indeed Allah is the All-sufficient, the All-laudable. By using these attributes, it is understood that anyone who does not have hope in Allah and the Day of Judgment, and does not follow the example of Prophet Ibrahim (AS) due to his delusions, knows that Allah is All-sufficient and Allah does not need to declare the innocence of the believers from His enemies, and only the believers are necessitous. Since Allah has declared the social good of the believers to be far from instilling friendship in the enemies and providing the correct pattern of behavior, he is "the All-laudable. " and only he deserves praise.

B- Explaining the prohibition of friendly relations with infidel enemies

At the end of the first verse of Surah Al-Mutmahanah ', as a threat, the induction of friendship with the infidel enemies causes misguidance: and whoever among you does that has certainly strayed from the right way Then, in the next verse, she explains the reason for not instilling friendship in the disbelievers, and in the second verse expresses the reasoning for the previous verse, and especially the phrase " that has certainly strayed from the right way." (Ibn Ashur, 1420 AH, 12/284) This phrase refers

to the deep-rooted enmity of the infidels, if they reach the believers, will not give up anything: "If they were to confront you, they would be your enemies, and would stretch out against you their hands and [unleash] their tongues with evil [intentions], and they are eager that you [too] should be faithless." The enemies of the disbelievers accept the friendship of the believers as long as the believers are equal to or stronger than them in power, but if the situation is reversed in their favor, they will not refrain from any attempt to harbor hatred and enmity with them. (Modarressi, 1419 AH, 15/302)

C- Restricting the prohibition of friendly relations with infidel enemies

8th Verse of Surah Al-Mumtahanah explains and limits the prohibition in the first verse of Surah: "Allah does not forbid you from dealing with kindness and justice with those [polytheists] who did not make war against you on account of religion and did not expel you from your homes. Indeed, Allah loves the just."

This verse shows that the tribes with the following two characteristics are not examples of Allah's prohibition:

They have not fought against Muslims over religion: "who did not make war against you on account of religion"

They have not expelled Muslims from their homes: "and did not expel you from your homes"

By expressing these two characteristics, the circle of divine prohibition in the first verse is limited.

The phrase "Indeed Allah loves the just" at the end of the verse is the explanation for "Allah does not forbid you" (Tabatabai, 1423 AH, 19/234) Allah does not forbid the administration of justice for such infidels. (Shokani, 1414 AH, 5/254) This interpretation shows that Allah intends to encourage relations with such communities.

The Verse 9th also restricts the prohibition in the first verse: Allah forbids you only in regard to those who made war against you on account of religion and expelled you from your homes and supported [the polytheists of Makkah] in your expulsion, that you make friends with them, and whoever makes friends with them—it is they who are the wrongdoers.

In the sentence "Allah forbids you" The word "Enama" is a proof of monopoly and the prohibition of friendship between infidels and polytheists is limited to "those who made war against you" (Tayyib, 1999, 12/499) In the sentence "and whoever makes friends with them—it is they who are the wrongdoers" The restriction of the people has been used In fact, verse 9 makes the general rule of "Do not take My enemy ..." which in turn included friendship with all infidels, exclusive to a group of infidels. (Tabatabai, 1423 AH, 19/234)

In the above verse, Allah's prohibition only applies to infidels who have at least one of the following three characteristics:

- They have fought with the Muslims over the religion
- They have expelled the Muslims from their lands:
- Persuade, encourage and support others to expel the believers, even though they have not done so directly:

Considering the conceptual contradiction between the above two verses, it is concluded that what Allah forbids is about the infidels who are hostile to the Muslim community over religion, and their guardianship is created by instilling love in them. But in the case of those who are not hostile to the religion of Islam and the religious community, a friendly relationship will not lead to their guardianship, so it is not forbidden.

D- Recalling the bad history of the infidel enemies in dealing with the believers

The first verse of the surah refers to the practical struggle of the disbelievers with the believers in order to remind the believers of the history of their mistreatment and thus the believers have the necessary motivation to leave their love. "expelling the Apostle and you, because you have faith in Allah", By their bad behavior, they forced the Prophet and the believers to leave their city and homeland and migrate to Medina. Then the sentence "because you have faith in Allah" Explains the reason for the expulsion of believers. (Tabatabai, 1423 AH, 19/227) This warns the believers that the disbelievers have considered believing in God to be the greatest crime and sin for you, and for this reason they expelled you from your land, so if they reach you and the reason for your expulsion is the same as faith, do not they treat you this way and even more severely?

The 2th Verse further emphasizes and explains this issue: "If they were to confront you, they would be your enemies, and would stretch out against you their hands and [unleash] their tongues with evil [intentions]" The content of this verse, in addition to the above, adds that why do you make friendship with them? However, if they dominate you, they will be your enemies, and they will open their hands and tongues to harm you. (Makarem Shirazi et al., 1995, 5/159)

E- Rejecting the motivation of friendly relations with infidels

Dependence on different affiliations and interests underlies the tendency to express friendship to enemies. The factor of kinship is considered as the most important motive for establishing a relationship with the enemy in the 3th verse of Surah Al-Mutmahanah: Your relatives and children will not avail you on the Day of Resurrection: He will separate you [from one another], and Allah watches what you do.

Since sometimes disaffiliate with the enemy will cause pressure or deprivation for the relatives and children of the people of the society and they have the illusion that through friendship with the enemies they can reduce the danger or damage of the enemies to their relatives, Allah in This verse rejects this motivation.

Their motivation is unfounded with the warning of the Day of Judgment, because God says: The relatives for whom you made friends with the enemies of Allah in the world, on the day when the punishment for your sins and ugly deeds, one of which is the friendship with the infidels See, they do not benefit you, and they do not cure you. (Tabatabai, 1423 AH, 19/229). When the status of this motivation is considered important and the extent of its impact on the enemy, the task of other relations such as economic and political interests, etc. becomes clear. (Saboohi Tassoji, 1396, 3 / 152-153)

F. Provide a befitting model

One of the most important methods of education is model training, which is used throughout life and its various dimensions, and since it presents the content of education objectively and practically, it is very effective in conveying concepts and teaching educational programs. That is why Islamic sources emphasize the use of pattern and following good examples. (Ghaemi Moghadam, 2003, 25).

Surah Al-Mumtahanah 'has used the effective method of modeling in order to create correct insight and motivation, and in order to prevent the acceptance of the guardianship of the infidel enemies, it introduces the behavioral pattern of Prophet Ibrahim (AS) and his companions in the 4th verse: "There is certainly a good exemplar for you in Abraham and those who were with him, when they said to their own people, 'Indeed we repudiate you and whatever you worship besides Allah. We disown you, and enmity and hate have appeared between you and us forever, unless you come to have faith in Allah alone,' apart from Abraham's saying to his father, 'I will surely plead forgiveness for you, though I cannot avail you anything against Allah.' 'Our Lord! In You do we put our trust, and to You do we turn penitently, and toward You is the destination."

The phrase "a good exemplar for you in Abraham" It means good citizens and following to Ibrahim (Sadeghi Tehrani, 1986, 274/28; Hosseini Shirazi, 1424 AH, 5/391) The previous verses indicate in what context we should follow the example of Ibrahim (AS). Since in the previous verses, the believers were forbidden from accepting the guardianship of the enemies, so following the example of Prophet Ibrahim (AS) and his companions is in this direction. also the phrase "when they said to their own people, 'Indeed we repudiate you and whatever you worship besides Allah...'"It indicates the innocence of Prophet Ibrahim (AS) from his people, which is a symbol of refusal to accept the guardianship of the infidels, exactly the same action that the believers were forbidden in the previous verses.

The next verse is the text of the prayer of Prophet Ibrahim (AS) which teaches the believers to ask God like him in their prayer. Ibrahim (AS) and his companions ask God to shelter them from the evil effects of their apostasy from the infidels and to forgive them:" Our Lord! Do not make us a test for the faithless, and forgive us. Our Lord! indeed You are the All-mighty, the All-wise"

The meaning of "sedition for the infidels" is that the infidels should dominate them so that they may be tested, expel all corruption, and torture Ibrahim and the believers with all kinds of persecutions Why did you believe in God and abandon our gods, and dislike them and their worship? (Tabatabai, 1423 AH, 19/233)

The 6th Verse states that the necessary condition for following a good exemplar is faith in God and belief in reward: There is certainly a good exemplar for you in them—for those who look forward to Allah and the Last Day—and anyone who refuses to comply [should know that] indeed Allah is the All-sufficient, the All-laudable.

"And anyone who refuses..." That is, whoever deviates from this model, the harm will return to him because God does not need anyone and he is praiseworthy in commanding and forbidding that he commands good. (Qurashi, 1998, Ahsan Al-Hadith, 11/123)

G. Reminding the eternal cruelty

In the 13th Verse, in order to strengthen the heresy of the believers, Allah warns them to increase their motivation to leave friendship with the infidels:"

O you who have faith! Do not befriend a people at whom Allah is wrathful: they have despaired of the Hereafter, just as the faithless have despaired of the occupants of the graves."

Allah says that you make friends with a group that is wrathful with them because they are disappointed with the Hereafter by their denial. (Sharif Lahiji, 1373 AH, 4459) Their despair of their Hereafter is like the despair of those who bury the dead. (Tabarsi, 1372, 9/415)

Therefore, the ultimate warning of the verse is to the believers that if they are looking for a good hereafter, they should avoid friendship with infidels Because it leads to their generation, in which case a consequence such as "a people at whom Allah is wrathful:" awaits them.

Action Strategies

The strategies that have been proposed to prevent and confront this sin from an action perspective are as follows:

A- The sanctity of friendship with infidel enemies

In the first verse of this surah, God Almighty addressed the believers and forbade them to instill friendship with the disbelievers. The prohibition appears in sanctity. (Muzaffar, 2004, 1/102) Therefore, the most important practical solution that God puts forward for the Islamic society in order to keep the society away from the sin of "instilling friendship in the infidels" is its sanctity.

B- Accepting the refuge of believing women

Prohibition of accepting the province of infidels includes all individuals. The examples of those who want to act on this divine command are not the same. There is a community of believers who can easily observe this divine command. There is another group of believers who are in the land of disbelief and under the rule of the disbelievers. The men of this group do not have much trouble because their affairs are in their own hands and they can leave the land of disbelief or even stay there but they are not under the guardianship of infidels.

But Believing women that live among the infidels are subject to the guardianship of the infidels just because they are women. Whether they like it or not, they are the spouses or daughters of the infidels. If they want to carry out the strategic order of leaving friendship and the guardianship of infidels, they have no choice to escape and enter the community of believers. (Saboohi Tasuji, 1396, 3/183). On this occasion, God gives the necessary instructions to the community of believers: "O you who have faith! When faithful women come to you as immigrants, test them. Allah knows best [the state of] their faith. Then, if you ascertain them to be [genuinely] faithful women, do not send them back to the faithless"

The duty of the faith community is to test these immigrant women so that they are not spies and infiltrators, and if their faith is assured, they will be welcomed and not returned to the infidels. (Bazargan, 1996, 3/184)

Believers must accept the asylum of believing women so that the strategy of staying away from the infidels will be fully implemented and no believer will be under the guardianship of an infidel.

Article Results

- 1- Paying attention to the structure of Quranic suras has useful functions and leads to a new understanding of divine verses and application of the teachings of the Holy Quran.
- 2 -In each surah of the Holy Quran, which stated a sin and is one of the main topics of the surah, are also stated the strategies to deal with or get out of that sin.
- 3- In the text of Surah Al-Mumtahanah, in addition to expressing the sin of "accepting the guardianship of the infidel enemies through friendly relations with them", Allah Almighty has stated the strategies of insight, tendency and action in order to keep the Islamic society away from this sin.
- 4- Insight and tendency strategies to eliminate sin are generally aimed at strengthening the two basic principles of religion, namely monotheism and resurrection.
- 5- In the verses of Surah Al-Mumtahanah, insight and tendency strategies have been used to forbid the Islamic society of "accepting the guardianship of infidel enemies through friendly relations with them", which shows the high importance of reforming insight and creating motivation to remove this sin from the body of society, and it is also concluded that whenever insights and tendencies are informed, not only leads to understanding the sanctity of this sin, but also leads to the acceptance of divine prohibition.

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