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Section 8: The relation of the Muslims with their opponents

To treat the Jews and Christians as enemies –Only Allah and His Messenger and those who believe, establish prayer and give the poor–rate are the Guardians of the Muslims

Surah Al-Ma'idah, Verse 51

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

51. "O' you who have Faith! do not take the Jews and the Christians for friends. They are friends of each other. And whoever among you takes them for friends, then surely he is one of them. Verily Allah does not guide the unjust people."

To Dissociate from Enemy is the Condition of Faith

Those Islamic governments who have the relation of friendship and accepting the sovereignty of the infidels are counted among them:

"... And whoever among you takes them for friends, then surely he is one of them....."

In foreign relations and policy, master ship and domination of infidels over Muslims is forbidden, because the Holy Qur'an explicitly has absolutely prohibited any domination, of any kind, over Muslims, although it may be under the name of experienced, specialist, expert, attach and tourist. The verse says:

"O' you who have Faith! do not take the Jews and the Christians for friends. They are friends of each other. And whoever among you takes them for friends, then surely he is one of them. Verily

Allah does not guide the unjust people."

In the meantime, mentioning the Jews and the Christians in the verse is for giving examples of this meaning, and no master ship of any infidel should be accepted.

It is understood, of course, from some other verses of the Qur'an that enjoying the food staff produced by infidels, which are not from the animal flesh, and bargaining with them are allowed, because none of them is rendered into the sense of accepting the sovereignty of infidels.

Surah Al-Ma'idah, Verse 52

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ
فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ
نَادِمِينَ

52. "But you will see those in whose hearts is disease hastening towards them, saying: We fear lest a calamity should befall us.' And it may be that Allah brings about a victory or (some) thing from Himself (for the benefit of Muslims), then they will be regretting for what they hid in their selves."

In this verse, the Holy Qur'an points to the pretexts that some sickly people chose for justification of their unlawful relations with the non-Muslim foreigners. The verse implies that those in whose hearts there is sickness persist to take them as their own refuge and their confederate.

Their pretext is that they say they fear that the authority and power be in the foreigners' hand and they be fallen in calamity. Here is the verse:

"But you will see those in whose hearts is disease hastening towards them, saying: We fear lest a calamity should befall us...."

In answer to them, the Qur'an says that just as they think that someday the authority and power may be in the hand of the Jews and the Christians, they should also consider that *Allah* may bring a victory for the Muslims and they take—the authority and power in their own hand, so that these hypocrites be regretful for what they hid in their hearts. The verse says:

"... And it may be that Allah brings about a victory or (some) thing from Himself (for the benefit of Muslims), then they will be regretting for what they hid in their selves."

Surah Al-Ma'idah, Verse 53

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ
أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ

53. "And those who believe will say: Are these they who swore by Allah with the most forcible of their oath that they were most surely with you?' Their (good) deeds failed and they themselves became losers."

The final fate of the disbelievers is pointed out in this verse. It points to the time when the true believers gain the victory and the act of the hypocrites is made manifest.

Then the believers will surprisingly say whether these hypocrites are the same people who had so many claims and intensively swore that they were with the believers. Why did their final fate become like that? The verse says:

"And those who believe will say: Are these they who swore by Allah with the most forcible of their oath that they were most surely with you?!"

Then, as a result of the same hypocrisy, all their good deeds became invalid, because they had not originated from a pure intention and a sincere source. That was why they became of the losers both in this world and in other world. It says:

"... Their (good) deeds failed and they themselves became losers."

Surah Al-Ma'idah, Verse 54

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ
أَذَلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ
لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

54. "O' you who have Faith whoever of you turns away from his religion (he does not harm Allah, since) soon Allah will bring (forward) a people whom He loves and who love Him, humble towards the believers, stern against infidels, they strive in the way of Allah, and do not fear the scorn of any blamer. This is the grace of Allah; He gives it to whom He desires; and Allah is All-Embracing, All-Knowing."

After the statement upon the hypocrites, the words are about some apostates who, according to the prediction of the Qur'an, turn away from this sacred religion.

As a general rule, it warns all the Muslims that if any one of them turns away from his religion he does not harm *Allah*, His religion, Muslim society, and their rapid process of progression, because He will soon bring forward a group of people to support this religion. The verse itself says:

"O' you who have Faith! whoever of you turns away from his religion (he does not harm Allah, since) soon Allah will bring (forward) a people "....

Then the Qur'an explains the qualities of those who must undertake this great mission, as the followings:

1. They love *Allah* and think of nothing but His pleasure.

"...whom He loves and who love Him....."

2-3 They are humble and kind unto the believers while they are mighty, stern, and forceful against the enemies and tyrants.

"... stern against infidels....."

4. Striving in the way of *Allah* is their constant program.

5. The last privilege that the Qur'an enumerates for them is that, in the path of performing the command of *Allah* and defending the right, they do not fear any reproach of any reproacher.

"... and do not fear the scorn of any blamer. ..."

And, at the end of the verse, it remarks that gaining these privileges, besides their own effort needs the grace of *Allah*. He bestows it on whomever He desires and finds eligible. For, the extension of His grace and graciousness is very vast, and He (s.w.t.) is aware of those who have competency.

This is the grace of Allah; He gives it to whom He desires; and Allah is All-Embracing, All-Knowing.

Surah Al-Ma'idah, Verse 55

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

55. "Verily, verily your guardian (waliyy) is only Allah and His Messenger and those who believe,

those who establish prayer and pay the poor-rate while bowing down (in prayer)."

It has been cited in the occasion of revelation of the above verse that a beggar entered the Mosque of the Messenger of *Allah* (S) and asked people for a charity. Nobody gave him anything. Ali-ibn-Abi- talib (as) pointed his finger to him while he was bowing in the prayer, and he (as) remitted his ring to that beggar. In honouring of this remittal, the above verse was revealed.

The explanation of the above event has been narrated by ten people among the companions of the Prophet (S), like: Ibn-Abbas, 'Ammar, Jabir-ibn-' Abdilllah, 'Abuthar, 'Anas-ibn-Malik, Bilal, and so on. The scholars of both schools of Sunni and Shi'ah have confirmed this occasion of revelation.

'Ammar- yasir says that it was after the remittal of the ring and the revelation of the holy verse that the Messenger of *Allah* (S) once said:

"The one upon whom I am master, then this Ali is his master." (Al-Mizan)

The holy Prophet (S) recited this verse in Ghadeer Khumm in order to state the position of Hadrat Ali (as). (As-Safi)

Ali-ibn-Abi- 'talib (s.) himself repeatedly recited this verse for his own rightfulness. (As-Safi)

'Abuthar, who himself witnessed the event, explained what occurred for the people in details in the Sacred Mosque. (Majma'-ul-Bayan). Almost all the authentic commentary books, compiled by both Sunni and Shi'ah commentators, have recorded the event.

The term /waliyy/, mentioned in this verse, does not mean 'friend' and 'helper' here, since friendship and helping refers to all the Muslims, not to those who give charity while bowing down in prayer.

According to the Islamic traditions, the purpose of it is only Ali-ibn-Abi- talib (as), and the application of the plural form of the verb /'amanu/ for a singular subject is for the importance of the one. A similar case is found in the verse of 'mutual cursing' where it says /'anfusana wa 'anfusakum / (***ourselves and your selves***)

In the meantime, many Islamic scholars and the commentators of the Qur'an have said that the objective meaning of the word /waliyy/, mentioned in the above verse, is /wilayah/ in the sense of: 'guardianship' and 'material and spiritual personal initiative' and 'leadership'.

In particular, this guardianship has been ordered in the same row of the guardianship of the Prophet (S) and the guardianship of *Allah*, and these three are stated in one sentence.

Thus, this verse is one of the verses that, as a Qur'anic text, indicate to master ship and Imamate of Ali-ibn-Abitalib (as).

Explanations

1. Islam is the religion of both association and disassociation, i.e. attraction and repulsion (polarization).

In the previous verses, the Jews and the Christians were prohibited to be chosen as masters. Here, in this verse, the commandment is that we take and follow *Allah* (s.w.t.), the Messenger (S), and Ali (as) as our masters.

2. The essence of master ship of *Allah*, the Messenger, and Hadrat Ali (as) is the same, and it is essentially one in nature as well as in effect. That is why the verse says: /waliyyukum/ (your guardian) in a singular form, not /aulia'ukum/ (your guardians) in plural form.

3. The terms of prayer and alms-tax (charity) are usually mentioned in the Qur'an beside each other, but, in this verse, they are mixed with together, (giving alms-tax while bowing down in prayer).

4. Those who are not among the performers of prayer and alms-tax have not the right of guardianship and leadership over people.

5. In order to help the deprive, they do not consider even their prayer as a barrier. The mass of Muslims should not be inattentive to a poor so that he leaves them dejected and disappointed.

6. Heeding the created beings, in the cause of *Allah*, does not harm the sincerity. (Alms-tax while bowing down)

(People minus *Allah* are Marxism, and *Allah* minus people is monasticism, but people along side the path of *Allah* is the method of Islam.)

7. The person who is inattentive to the sigh of the poor should not be your leader and your guardian.

8. Some particular insignificant things (like charity) do not invalidate prayer.

9. The Qur'an has counted the freewill offering (recommendable charity) and the ring even as poor-rate.

"...and pay the poor-rate ..."

10. Guardianship over Muslims belongs firstly to *Allah* (s.w.t.), secondly to the Prophet (S), and then to the Immaculate Imam and after that to jurisconsult.

11. The best kind of introduction is that in which the qualities and characteristics of a particular person be mentioned and the audience adapt them to its aspect and they themselves find its extension. (The verse, without mentioning the name of Ali (as), has enumerated his qualities and actions.)

"Verily, verily your guardian (waliyy) is only Allah and His Messenger and those who believe, those who establish prayer and pay the poor-rate while bowing down in prayer)."

Surah Al-Ma'idah, Verse 56

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

56. "And whoever takes for (his) guardian Allah and His Messenger and those who believe (should know that he is victorious, because) surely the party of Allah are Triumphant."

This verse is a complement for the content of the previous verse. It emphasizes and pursues its meaning. It informs the Muslims that those who accept the guardianship of *Allah* (s.w.t.) and the Messenger (S) and the believing persons whom were referred to in the previous verse, will become victorious, because they will be involved in the party of *Allah*, and the party of *Allah* are indeed the victors.

The verse says:

"And whoever takes for (his) guardian Allah and His Messenger and those who believe (should know that he is victorious, because) surely the party of Allah are Triumphant."

(In this verse, there is another frame of reference upon guardianship, to which was referred in the previous verse. The application of the phrase /hizbullah/ (the party of *Allah*) and its 'triumph' relates to the Islamic government, not to a simple and ordinary friendship.

This itself indicates that the term /wilayah / in the verse leads to the sense of guardianship, government, and governorship of Islam and the Muslims. The evidence is that in the meaning of '**the party of Allah**' there lies a kind of formation, organization and society for securing the common goals.

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