

يَتَّيِّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكٰفِرِينَ اَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ  
اَتُرِيدُونَ اَنْ تَجْعَلُوا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِينًا ﴿١٤٤﴾

*An-Nisa (The Women) 4:144*

**O You Who Believe!**

- Take not for friends unbelievers rather than believers.
- Do you wish to offer Allah an open proof against yourselves?

**Commentary**

Allamah Taba Tabai (AR)

The verse, as you see, forbids the believers to establish friendship with unbelievers in preference to the believers' friendship; and the next verse gives its reason by a severe threat which is addressed to the hypocrites. The reason is that Allah counts such friendship as hypocrisy, and warns the believers from indulging in it.

The context shows that these two verses give the sum total of the preceding speech. This makes us almost certain that the previous verses had exposed the condition of those believers whose faith was weak and hearts diseased; and therefore the verses called them hypocrites. Or at least such believers are joined with the hypocrites in those verses. Then it admonishes the believers that they should not go near that line, otherwise they would make themselves liable to displeasure of Allah. They should not give Allah any proof against themselves; otherwise He will them to go astray and put them in deception, leaving them oscillating in this life. Then He will join them with unbelievers in the hell and put them in the lowest stage of the fire; there will be no connection between them and anyone who could help them or intercede for them.

Leaving someone to go astray, deceiving him and any such display of Divine displeasure emanates from clear proof which the people's deeds provide against them. These humiliations and degradations are decreed as recompense of their actions. The Divine Majesty is too high to initiate any evil or misfortune for them without there being a reason for it from their side. Therefore, the sentence, "do you desire that you should give to Allah a manifest proof against yourselves?", has the same connotation as the words: He does not cause to err by it (any) except the transgressors (2:26).

Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

Instead of taking unbelievers as their friends (to seek favours from them) people should prefer believers who depend on the grace and glory of Allah and seek His nearness and protection

Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars

The believers have not the right of accepting the mastership of the disbelievers. But it is in the case that the hypocrites have a close tie with the disbelievers. The Qur'an introduces the disbelievers as Satans of the hypocrites:

*" ... when they are alone with their evil ones, ... " ( 1 )*

And they are as brethren of the hypocrites:

*" ... those who have become hypocrites? They say to those of their brethren who disbelieve ... " ( 2 )*

The senses mentioned in Sura Nisa, No.4, Verse 139 and 141 are also indications to the quality of the connection between the hypocrites and the disbelievers.

Explanations:

1. ' Tawalla ' and ' Tabarra ' are parts of the religion.
2. Any communication, friendship, and agreement contraction that results to the loss of Muslims, should be avoided of.