

A Comparative Study on the Tricks and Strategies of the Enemies to Weaken the Foundations of the School of Islam

مطالعه تطبیقی ترندها و راهکارهای دشمنان برای تضعیف مبانی مکتب اسلام

Received: 21/01/2019

Accepted: 03/02/2020

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چکیده

Abstract

The issue of recognizing the enemy has received special attention in the Holy Quran. In general, the principled policy of the enemy to fight against Muslims is continuous and permanent. the methods of the enemy in fighting against Muslims and Islam have not always been unchanged and they have various methods for fighting. One of the tricks and strategies of the enemies of Islam is to weaken the foundations of the school of Islam. From the view point of the Holy Quran, the use of religious subjects, various accusations, fabricating legislation, anti-propaganda measures, slander and reproach, Scorn and disdain, destruction of school bases, fight and struggle, are all considered struggling tactics and methods of the enemies to weaken the foundations of the school of Islam.

موضوع شناخت دشمن در قرآن کریم مورد توجه ویژه قرار گرفته است. به طور کلی سیاست اصولی دشمن در مبارزه با مسلمانان مداوم و دائمی است، اما آنها همیشه از یک روش استفاده نمی‌کنند. آنها اصولی متناسب با شرایط زمان را جهت مبارزه به کار می‌گیرند. یکی از ترندها و راهکارهای دشمنان، تضعیف پایه‌های مکتب اسلام است. در این مقاله با استفاده از روش توصیفی - تحلیلی انواع روش‌های مقابله دشمنان برای تضعیف پایه‌های مکتب اسلام تبیین شده است. از دیدگاه قرآن کریم؛ استفاده از موضوعات مذهبی، اتهامات مختلف، قانون‌گذاری جعلی، اقدامات ضدتبلیغی، تهمت و سرزنش، تحقیر، تخریب پایگاه‌های اعتقادی، جنگ و مبارزه، همه از جمله تاکتیک‌ها و روش‌های مبارزه دشمنان برای تضعیف پایه‌های مکتب اسلام است.

Keywords: Enemy, Khasm, 'Adow, Holy Quran, School of Islam.

کلمات کلیدی: دشمن، خصم، عدو، قرآن کریم، مکتب اسلام.

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Introduction

In addition to introducing the enemy, the Holy Quran also introduces their tactics and methods of fighting. The enemies of Islam are fed up with anger and by seizing golden moments and with deceptive slogans and deadly tools are ambushing to enter the arena of struggle, and by taking advantage of our negligence, want to achieve their sinister goals. Therefore, they use various methods to destroy Muslims. The Holy Qur'an reveals the tricks, methods and intentions of the infidels and polytheists with great delicacy and accuracy. In fact, the enemies of human and Islam, throughout the history, have inflicted blows on the body of the Islamic *Ummah* with various tools and tricks, so lack of knowledge on their tools and tricks and ignoring them will cause more blows on the body of the Islamic *Ummah*.

Insofar as one of the main weaknesses of the general Muslims since the beginning of Islam, especially during the rule of Imam Ali (as) till now, has been the lack of knowledge of the enemy or weakness in the knowing the hostile. This has led to the defeat and loss of the government and the non-implementation of many of the rules of Islam. The Holy Quran comes to help human being and with its teachings and guidance, assists man to know the enemy more and better, as in many verses, it has expressed the tricks and methods of the enemies in fighting and weakening the foundations of the school of Islam.

On the other hand, according to the follow-up and the research done in the study, an issue with such an importance that not paying attention to it can cause blows and adverse effects on the Islamic society has received less attention in articles and books. Of course, articles

and books such as "recognizing the enemy in the Quran" by Abdul Hussein Borhanian; "recognizing the enemy from the Quran's point of view" by Rahma Aafari; "recognizing the enemy" by Sayyid Kamal Hosseini which focuses in general on the subject of recognizing the enemy; but an article describing the tactics and methods of the enemies' struggle against the followers of the monotheistic school is less visible. Therefore, this study in general, is dedicated to describe the tactics and methods of the enemy's struggle to weaken the foundations of the school of Islam, applying new method and classification, presenting both Shiites and Sunnis interpretations in a comparatively method on the subject.

The literal meaning of "enemy"

The literal meaning of the enemy is: ugly face, ugly character; In fact, the word is a combination of "dosh" meaning ugly and bad; And "man" meaning essence and soul. Therefore, the word becomes a combination: ugly character and ugly face. (Hosseini Dashti, 1369: 5/403). Some have said: this word is composed of "dosh" meaning ugly and bad and "man" meaning ugly, mean, and bad-tempered. Also, anyone who harms is called "eeemy" (ee hkhoa, 9998: 7/10908), the one who wants bad for another person (The one who is malevolent to another person) (M' ein 1371: 2/1537).

The Arabic equivalents of this word are: *Al-'adow*, *al-khasm*. (Mustafavi, 1360: 3/71). *Al-'Adow*: From the root "a-d-w": means transgressing something which does not deserve transgression (Farahidi, 1410: 2/313), *Al-'Adow*: Exceeding and transgressing a limit that contradicts healing, meaning that, this word is way far from healing and compatibility between two things.

(Raqeb Isfahani, 1412: 553) the writer of "al-Niaayah" an "*al-Tahqiq fi Kalamat al-Quran*" has also given the same meaning (Ibn Athir al-Jazari, 1415: 3/193; Mustafavi, 1360: 8/62; Raqeb Isfahani, 1415: 553).

The idiomatic meaning of "enemy"

The word "enemy" in the term of the commentators refers to the one who causes harm and loss, and the terms and words that have the same meaning with this word are: opposition, adversary, anti, opponent, averse (Hosseini Dashti, 1369: 5/403) '*Adow*: A person who has enmity and hostility towards human beings in his heart inwardly and treats and behaves based on enmity in action outwardly. "Surely the unbelievers are your open enemies" (al-Nisa: 101) and also "Satan is indeed man's manifest enemy" (Yusuf: 5; Rashid, 1371: 4/305).

Adow is of two kinds:

1) Enemy with the intention of animosity and hostility like the verses:

"If he enmities to a people that are hostile to you" (al-Nisa: 92) and "for every prophet We assigned an enemy from among the guilty" (al-Furqan: 31) and enmity with another one, other than its own kind: "(We appointed) as enemies the devils from among humans and jinn" (al-Anaam: 122)

2) Enmity and hostility that is not intentional but gives the person a state that is persecuted as he is persecuted by enemies, as the verse: "I have enemies to me, but the Lord of all the worlds" (al-Shoara: 77) and a verse on the offspring which says: "you have enemies (among your spouses and children) so beware of them" (al-Taqabon: 14; Raqeb Isfahani, 1415: 553-554).

Therefore, according to what has been said; The definition of the enemy

in Islam does not end with an outward enmity (infidels, polytheists, hypocrites and Jews) but it also includes the rebellious *soul Ammarah* and the Satan, to the extent that the highest jihad is jihad with the rebellious soul, because it was mentioned in the semantics of the word "enemy" that whatever causes a person to deviate from the straight path and causes man to stand against God, is called "enemy".

Tactics of enemies in fighting from the perspective of the Qur'an

In general, the principled policy of the enemy to fight the Muslims is continuous and permanent, but they do not always use the same method. In other words, the fight and stubbornness of the enemies has not always been in a fixed frame, but in accordance with the conditions and situations of the struggle, they use different various ways to fight and exhaust the opponent, apply principles and plan the strategies and steps of the operation on those principles as a general guideline to achieve their goal. One of the tactics and methods used by the enemies for weakening the foundations of the school of Islam is religious expression.

Tricks and methods of the enemies to fight for weakening the foundations of the school of Islam

The enemies of Islam throughout history have fought against the foundations of the divine school in order to destroy the stronghold of the divine religion and rulings against them. The Holy Qur'an states in this regard: "they desire to put out the light of Allah with their mouths, but Allah is intent on perfecting His light though the faithless should be averse" (Tobaa: 33)

Zamakhshari wrote in the commentary on "*al-Kashaf*": This verse

depicts the state of people of the Book in refuting the prophecy of *Khatam al-Anbiya* by denying it and likens it to the case of one who wants to extinguish with the blow of his mouth the great light covering all the horizons which God wills to radiate it day by day and makes it reach the extreme degree of illumination and radiation (Zamakhshari, 1407: 2/265).

Allameh Tabatabai says: This noble verse both expresses the Islamic call and introduces it as the light illuminating the world and also promises that God Almighty will soon reaches his light to perfection (Tabatabai, 1417: 9/246).

The confrontation of the enemies of Islam with religion and the foundations of the school of Islam is not always in a specific and stable way. Rather, the enemy has always acted calculatedly in the course of history, and in a situation where religion is rooted deeply in the veins and skin of the people, the enemy adorns himself in the guise of religion to strike and also accuses the leader and the school of thought and the Islamic *Ummah* of various accusations and labels.

Of course, these methods show the weakness and rhetoric of the enemies of the Islamic *Ummah*, because they cannot find fault with the sanctity and greatness of Islam and Muslims, they resort to these methods to weaken and distort the foundations of the school of Islam and Misleading the followers of the truth can lead to various solutions, including:

1. Use of religious subjects

The enemy sometimes rises up against the religion in the guise of religion and in the name of religion. A clear example of this is the construction of *Zarar* Mosque, the Qur'an states this as follows: "As for those who took to a mosque for sabotage and for defiance,

and to cause division among the faithful, and for the purpose of ambush [used] by those who have fought Allah and His Apostle before—they will surely swear, 'We desired nothing but good,' and Allah bears witness that they are indeed liars."

The case of *Zarar* Mosque is a lesson for all Muslims and clearly shows that Muslims should never be superficial and should not be deceived by the appearance of hypocrites and their hiding behind religion and the mosque. (See Makarem Shirazi, 1374: 8/144).

The abuse of "religion against religion" is not new, but has always been the method of enemies, hegemony and hypocrites in any society that exploits people's beliefs on religion to deceive them. In general, the reason and philosophy of fabricating false prophets and false sects is to put the religious tendencies of the people in the form of their own desired way and to deceive the people through their religion and beliefs (cf. Makarem Shirazi, 1374: 8/144-145).

2. Various accusations

One of the tactics of the enemy is to make various accusations and labels against the leader, the school and the Islamic *Ummah*. This method shows the extreme weakness and despicability of the enemy. The Qur'an refers to some of these false accusations of the enemy, including:

A) Calling the words of the Prophet (PBUH) as Myth, retrogressive and reactionary:

The Holy Quaa says "h̄e faithless say, 'Teeee aee nothggguut myths of h̄e ancent'" (al-A'' am: 25.. Accrrdigg t the occasion of the revelation of this verse, Walid ibn Mugharah, Abu Sufyan, Nadr ibn Harith, Utbah and Shiba ee ee listenigg t the Q" a'' recitation of the Holy Prophet (PBUH)

next to the house of God, it was said to Nadr: What is he reciting? He said: I swear to the God of the *Ka'bah*, I do not understand what he recites, but it is nothing but the legends and stories of the ancients, I have told you similar stories. Then this verse was revealed (Qara'ati, 1374: 3/230).

B) Calling the words of the Holy Prophet (PBUH) and Muslims as lies, untruths and slander:

Or they say, 'He has fabricated it' Say, 'Should I have fabricated it you would not avail me anything against Allah. He best knows what you gossip concerning it. He suffices as a witness between me and you, and He is the All-forgiving, the All-merciful.'

"*أَمْ*" is interruptive meaning "also", which means: but also they say the Qur'an is attributed to God falsely. There are two reasons that show Quran is definitely the word of God. Firstly, it says: If I falsely attribute the Qur'an to God, He will punish me and you cannot rescue me from God, so why should I throw myself in God's punishment for you?! Secondly, it says: If this is the case, God will prevent me going forward and you also have no power to defend me. (Qorashi, 1371: 10/133).

Other accusations are also labeled against the Prophet (PBUH) that in order to avoid prolonging the discussion we just name them: Calling the words of the Prophet (PBUH) as imagining and dreaming (Al-Anbiya: 5) Knowing the words of the Prophet (PBUH) as superficial and worthless (Al-Anfal: 31).

3. Fabricating legislation

Muslims must be very careful about their actions; because sometimes the enemy is equipped in the guise of religion and with the weapon of religion to fight religion! Hence, when we look

at the history of Islam, we are confronted with a multitude of fake religions of the enemy that have been established only to strike the "pure Islam". Examples of this sinister plan are the emergence of some heretical and newfound sects, including Wahhabism and Baha'ism, which were fabricated by the enemies.

The Baha'i sect was born in the arms of the Russians and grew up in the arms of the British and was set to serve the Americans and is now supported by the US Congress which shows their concern and patronage towards them (Qodsi, 1380: 217).

In the last century, a bitter event took place in the land of revelation that deprived Muslims of Islamic historical monuments forever, and that event was the rise of Wahhabism. The seed of the first Wahhabi sect was sown in the 7th century AH by Ibn *Taymiyyah*, but its growth and emergence was in the 12th century by Muhammad ibn Abd al-Wahhab.

More than 250 years ago, a Christian British spy named Mr. Hempher went to Saudi Arabia and after penetrating among Muslims and incitement of Muhammad ibn Abdul Wahab and the cooperation of Muhammad ibn Saud In 1216 AH, Saud ibn Abdul Aziz attacked Karbala and killed five thousand defenseless pilgrims, women and children, and in order to desecrate the holy sanctuary of Imam, they entered the courtyard of the shrine with the horses and removed the tomb and broke the tombstone, and there they put mortars, crushed coffee and drank, and dug up all the valuable things of the shrine, even the golden bricks of the porch.

They kicked Qurans and hadith books by the horses in the streets and bazaars. In 1218 AH, they went to seizure Mecca and destroy the tombs of the great men of Islam there. The people

of Mecca surrendered, they entered the sanctuary of God, but the enemies destroyed all the domes around the Kaaba, then in 1221 AH, they destroyed the Islamic works in Medina and looted the properties of the shrine of the Holy Prophet (PBUH) and took all the valuable things and destroyed the domes of the shrines of the Imams and other honorable men and forbade the people from visiting the Prophet (PBUH), but they did not dare to destroy the holy tomb of the Holy Prophet (PBUH) (Qara'at., no aate: 13).

Imam Khomeini (r.a.), in explaining this evil method of the enemies, says: The Holy Prophet of Islam (PBUH) never needed aristocratic mosques, but the Prophet of Islam (PBUH) sought the glory and greatness of his *ummah*. Unfortunately, the *ummah* of the Messenger of God, have been humiliated by the wrong policies of the puppet rulers. Do Muslims forget the tragic massacre of hundreds of scholars and thousands of Muslim men and women during the disgraceful life of Al-Saud and the crime of massacre of the pilgrims of the House of God? Did not Muslims witness that today the centers of Wahhabism throughout the world have become places of sedition and espionage, which on the one hand promote the "American Islam", and on the other hand, put their heads on the doorstep of their master, the world-devouring America.

Muslims do not know where to take the pain that Al-Saud assures Israel not to use weapons against them and proves this by cutting ties with Iran. (Khomeini, *Sahifa* Imam, no date: 21/81).

Imam Khomeini (r.a.) in his will to the Muslims of the world says: (O Muslim youth) reach Islam and save Muslims from danger. They are destroying Islam, in the name of the

rules of Islam and the Holy Prophet (PBU). Missionaries of all kinds, both domestic and foreign, whether having colonial nationals or domestic and native ones, have gone to all the villages and parts of Iran, and deviate our children and teenagers, who can be counted as for the benefit of Islam. Reach out to them" (id, *Velayat-e-Faqih* (Islamic Government), no date: 130).

He also states: "We all saw the Qur'an printed by Mohammad Reza Khan Pahlavi with which he deceived some people, while some clerics unaware of his anti-Islamic intentions also praised him". "Besiees, ee see tha every year King Fahd spends large amount of endless wealth of the people on the publication of the Holy Qur'an and places for propagating the anti-Qur'anic sects, and Wahhabism promotes this totally baseless and superstitious religion; And it leads the ignorant people and nations to the superpowers and uses the dear Islam and the Holy Quaan to desroy Islam and the Qrran" (id, Will, 1368: 7).

4. Anti-propaganda measures

One of the old methods of the enemies of Islam throughout history to fight against the truth in order to divert the thoughts of the people and silence the voice of the preachers of the truth is to make the environment so fervent and jangling that no one hears the voice of the righteous. The Holy Qur'an states this as follows: "Tee faihhless say, 'D not listen to this Quran and hoot it down so that you may prevail [over the Apostle..'" aal-Fussilat: 26).

They are ordered to jangle among the people, to prevent others from hearing the heartfelt voice of the Quran! After referring to some of the previous tribes in the mentioned verses, and also describing their malevolent companions

who turn the truth away; here we portray a part of the deviation and malice of the polytheists in the time of the prophet (PBU) : "the disbelievers said: Do not listen to this Qur'an and jangle while its recitation, may you prevail" (Makarem Shirazi, 1374: 20/265).

Allameh Tabatabai writes: The word "alghaw" structurally is an order from the root "l-q-" meaning "qaas" and quash refers to anything that has no origin and root, and in the discourse analysis it means a word that has no meaning. When it is said "he quashed", or "he quashed" or "they quashed" it means that they did and do a useless work. And the words "this" and "this Qur'an" which refer to the Qur'an for two times, is a proof that they have taken full care of destroying the Qur'an, and this verse indicates the ultimate helplessness of the infidels in the struggle against the Qur'an, since after that, they could not utter a word like it or make an argument against it, they became so miserable that they ordered each other not to listen to the Qur'an and jangle and make meaningless sayings anywhere they heard its recitation, so that the recitation will not be heard by anyone, and as a result, his work will be annulled. And the meaning for the phrase "may you prevail" is this kind of prevalence. (Tabatabai, 1417: 17/388).

5. Taunt, slander and reproach

But if they break their pledges after their having made a treaty and taunt your religion, then fight the leaders of unfaithfulness... (al-Towbah: 12).

taunt means a spear that pierces the body and taunt religion refers to induction of doubt in the hearts of the believers and penetration into the religion that today the missionaries are attributing falsely to the weak among

the believers and this verse shows that fighting against them is obligatory, especially those who cast doubt on the affairs of the Imams. (Tayyeb, 1378: 6/187).

6. Scorn and disdain

Disdain, mockery and scorn have been and are among the tricks of enemies in all ages and generations. The Holy Quran in this regard says: "O you who have faith! Do not take those who take your religion in derision and play, from among those who were given the Book before you, and the infidels, as friends, and be wary of Allah, should you be faithful (57). When you call to prayer, they take it in derision and play. That is because they are a people who do not exercise their reason (58) (al-MaiZaN: 57-58).

Raqeb has said that "mockery" means making joke that in the absence of someone or behind his back, and sometimes the word refers to jokes told in public. (Raqeb Isfahani, 1412: 542). He also says about "amusement" when it is said: "He amused" it means that he did something without having the right intention of it. (Ibid: 450)

When people ridicule someone, he/she has a quality that makes he/she unnoticeable and worthless, and for this reason, people make fun of he/she to let others know his/her insignificance and valuelessness. So is "amusement", that is, when people make amusement of something it means that it cannot be used rationally, unless a correct and rational purpose follows an unreal matter, such as entertainment and sports.

Therefore, if people ridicule a religion from among the religions, they want to say that this religion is not used for anything other than amusement and false intentions, and wish to pretend that there is no rational and serious benefit in

it, otherwise one who considers a religion to be the truth, and considers its legislators and preachers and believers serious in claims and beliefs and respects them and their convictions and beliefs, will never make fun and amusement of that religion, so when we see people in the early days of Islam mocking the religion of Islam, we understand that they did not consider it to be a real, serious and significant matter. (Tabatabai, 1417: 6/28)

7. Destruction of school bases

The enemies of Islam throughout the ages have sought to destroy and demolish the foundations of the school of Islam and its works and dedications. The Holy Quran in this regard says: "Who is a greater wrongdoer than those who denied access to the mosques of Allah lest His Name be celebrated therein, and tried to ruin them? Such ones may not enter them, except in fear. There is disgrace for them in this world and a great punishment in the Hereafter" (al-Baqarah: 114). But apparently it is clear from the context of this verse and the evidences of other verses and the narration cited by Imam Ja'far Sadeq (as) about the revelation of this verse: This verse was revealed about the polytheists of Quraysh, also the evidences of the verses include ayah 25 of Surah Al-Fath, which says: "They are those who disbelieve and barred you from the Sacred Mosque" to the end. Imam Ja'far al-Sadiq (as) said: This verse was revealed about the polytheists of Mecca. Because they were the ones who forbade the Holy Prophet of Islam from entering Mecca and the Sacred Mosque in the year of the treaty of *Hudaybiyyah* and did not allow that

noble person to perform *Tawaf* and *Sa'y* and offer *Salat* (Majlisi: 20/365; Kuleini, 1407: 4/369; Najafi Khomeini, 1398: 1/256).

The meaning of "Who is a greater wrongdoer than those who denied access to celebrate remembrance of Allah in the mosque" is not just assigning to the Sacred Mosque or a mosque located in the outskirts of Mecca or Jerusalem, even if it is revealed on the subject of the Sacred Mosque, as reported by a narrator from Hazrat Sadeq (as). This ruling is not specifically made for the infidels of Quraysh or Jews and Christians, but includes anyone who hinders worship of God in mosques, from among infidels and non-infidels, it also does not belong to a special time of the Prophet (peace and blessings of Allah be upon him), but this ruling remains till the Day of Resurrection, nevertheless the subject of revelation in the verse according to what follows, are the infidels of Quraysh.

On the phrase "who tried to ruin them" it can be said that the destruction of a mosque is of several kinds: one kind is to destroy and demolish the mosque, such as mosques that were destroyed for constructing streets and roads or mosques which are turned into houses and shops, and the other kind refers to those mosques that Muslims are prevented from entering them and worshiping there, which will eventually lead to ruin the mosque, and the other is to make mosques the center of diversion, amusement, merchandise, spectacle and illegitimate affairs, which are contrary to the *Shari'a* ruling and opinion, and therefore the verse states "Who is a greater wrongdoer than those who denied access to the mosques of Allah lest His Name be celebrated therein, and tried to ruin them?" This verse includes any kind of intention for damaging using any existing means and

tools, by any medium applied (Tayyeb, 1387: 2/158).

8. Armed struggle and war

A careful study of the early history of Islam and contemporary history, brings about the discussion of armed struggle and war; According to the early history of Islam, during the prophecy of the Holy Prophet (PBUH) 26 *Ghazwah* (Battles with the presence of Prophet) and 36 *Sariyyah* took place. (Qomi, no date: 2/314). During the short period of the rule of the Amir al-Mu'minin (a.s.), three great wars of "*Jamal*, *Siffin* and *Nahrawan*" took place, and during the time of Imam Hussein (a.s.), the Ashura uprising happened. Besides, the eight-year imposed and cruel war of Ba'athist regime of Iraq against Iran is the best evidence of this fact in contemporary history.

Allah Almighty says in the Holy Qur'an in this regard: "... They will not cease fighting you until they turn you away from your religion...." (Al-Baqarah: 217).

In the interpretation of this verse, the writer of the book "*Anwar-e-Derakhshan*" says: The enemy is so firm in their opposition that it seems they want to continue the war against the Muslims until the last breath of their lives, with the dream of separating Muslims from the profession and religion they have chosen!

But they are unaware that they will never achieve their dream, because Muslims, as a result of adhering to the principles of Islam, have a strong faith and an iron will, and this meaningless words will never influence them and will not cause them to deviate. (Hosseini Hamedani, 1404: 2/197).

In the interpretation of this verse, Taleaani writes: "they will not cease" i

a negative form defining the permanence and consistency of the verb, and "fighting you" is addressed to all Muslims and what follows "your religion" indicates a religion whose followers have found it with effort and struggle.

"If they can" alludes to the strength of faith and stability of Muslims. This address is made to make Muslims aware of the situation and heed them about trenching and sowing the seeds of sedition by the polytheist enemies; Although fighting in the sacred month is a great sin, you should not be heedless and unaware of your enemies, because they will not stop the erosive war against you at any time, place or situation, since they wish to divert you from your religion and to achieve this goal, they dare to violate the sanctity of the sacred month (*Shahr al-Haram*), and the sacred mosque (*Masjid al-Haram*). This is the sedition that is harder than any massacre. (Taleqani, 1362: 2/121).

Conclusion

From the mentioned content, we conclude that:

1) The discussion of recognizing the enemy in the Holy Quran has been considered from various aspects. In several verses of the Holy Qur'an, Allah introduces the various enemies of the Right Front through different ways and methods, so that Muslims get to know their enemies more and better and fight against them.

2) In general, we can conclude that the principled policy of the enemies to fight against Muslims is continuous and permanent, but follows diverse methods. Enemies use various tricks and tactics to undermine the foundations of the school of Islam, choose principles, and base their methods and plan the strategies and steps of the operation on those principles, as a

general guideline to achieve their goal. Among the most important principles, tactics and methods of the enemies' struggle to undermine the foundations of the Islamic school are: Use of religious subjects, various accusations, Fabricating legislation, anti-propaganda measures, slander and reproach, Scorn and disdain, destruction of school bases, fight and struggle.

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