

# From the Noble Quran

(Translated)

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﴿إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ لَّيْتِهِم مِّنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

“Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided – they are allies of one another. But those who believed and did not emigrate – for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.” [TMQ Surah Al-Anfal 8:72]

In al-Tafsir Al-Wasit, it is mentioned:

These noble verses, with which Allah, the Exalted, concluded Surah Al-Anfal, clarified that the believers during the prophetic era were divided into groups and mentioned the ruling for each group. The first group consists of the early emigrant Muhajirun, the Companions of the first Hijrah migration. The second group consists of the Ansar from the people of Medina. The third group includes the believers who did not migrate. The fourth group comprises the believers who migrated after the Treaty of Hudaibiyyah.

And Allah *Subhanahu* expressed the first and second groups with His Speech, ﴿إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا﴾ “Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided.” As for meaning of ﴿إِنَّ الَّذِينَ ءَامَنُوا بِاللَّهِ﴾ “Indeed, those who truly believed in Allah, the Almighty,” and “and emigrated” meaning they left their homes, their countries, and all the precious things of worldly life, to escape with their Deen from the persecution of the mushrikeen, and to spread the Deen of Allah on earth, and it also said of them, ﴿وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ﴾ “and fought with their wealth and lives”. This means that along with their sincere Iman and their precedence in the Hijrah emigration to please Allah *Subhanahu*, they went to great lengths to exert themselves in support of the truth. They offered what they possessed in terms of wealth. They offered their lives willingly. They offered not for any worldly gain, but instead for the sake of seeking Allah’s pleasure and supporting His Deen. So you see that Allah (swt) described this first group of believers, those who were the first to emigrate, with the most noble and honorable qualities. He described them with sincere Iman, with Hijrah emigration to escape with their Deen from trials, and with striving with their wealth and lives in order to raise the Word of Allah as the highest. These noble qualities are presented in the order they occurred: first came Iman, followed by Hijrah emigration, and then by jihad (war). The mention of striving with wealth before striving with souls may be because the former is more frequent, and more necessary, in meeting needs, as striving with souls cannot be conceived, without striving with wealth. The phrase ﴿فِي سَبِيلِ اللَّهِ﴾ “in the cause of Allah” is related to ﴿جَاهَدُوا﴾ “they fought,” to emphasize that their Jihad was not for any worldly purpose, but instead to support the truth and raise the Word of Allah, the Exalted, as the highest.

As for His statement (swt), ﴿وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا﴾ “gave shelter and aided.” It is the explanation of the second category of believers during the prophetic era, which includes the Ansar from the people of Medina. They opened their hearts to the Muhajirun and received them in the best manner. They provided the emigrants with housing, gave them their wealth, preferred them over themselves, and supported them against their enemies. The noble verse describes the Ansar with two honorable attributes. The first is ‘providing refuge,’ which

includes the meaning of providing security from fear. Hence, a refuge is a shelter and a place of safety. Medina was a refuge and shelter for the Muhajirun emigrants, and its people exemplified generosity and selflessness. The second attribute is 'support,' because the people of Medina, the Ansar, granted support to the Prophet (saw) and the Muhajirun with all means of aid and assistance. They fought those who fought them and opposed those who opposed them. Therefore, Allah, the Blessed and Exalted, made the status of the Ansar equivalent to that of the muhajiroon emigrants. And Allah (swt) said, ﴿أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾ **“they are allies of one another.”** So the demonstrative pronoun ﴿أُولَئِكَ﴾ refers to the earlier Muhajiroon emigrant and the Ansar. Allah, the Most High, said, ﴿أَوْلِيَاءُ﴾ **“Allies”** The plural of ‘wali’ is ‘awliya,’ and it refers to a supporter, helper, ally, friend, or close relative. The term ‘wali’ here denotes the general guardianship that encompasses mutual support, cooperation, and inheritance. Thus, those mentioned and described with these noble attributes support and assist each other in matters of aid, cooperation, inheritance, and other related aspects because their rights and interests are shared.” Al-Alusi stated, in summary: ‘It was narrated from Ibn Abbas that the Prophet (saw) established a bond of brotherhood between the Muhajiroon emigrants and the Ansar. Thus, an emigrant would inherit from his Ansari brother, if he had no emigrant relatives in Medina, and vice versa. This arrangement continued until the conquest of Mecca, after which inheritance was determined by lineage due to the end of Hijrah emigration. Therefore, the verse was abrogated by Allah, the Blessed and Exalted, in the subsequent saying, ﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ﴾ **“And those of relationship are more entitled to inheritance in the decree of Allah.”** Al-Asamm said: the verse is definitive, and that the term ‘wilayah’ (guardianship) here refers to support and assistance. However, it seems that the guardianship mentioned in the verse is general, encompassing all forms of cooperation, mutual support, solidarity, and inheritance among Muslims, as well as other related matters.”

As for His saying, Blessed and Exalted be He, ﴿وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ﴾ **“But those who believed and did not emigrate – for you there is no guardianship of them until they emigrate,”** it is a clarification of the ruling regarding the third group of believers in the prophetic era. Meaning that which I have mentioned to you earlier in the verse is the ruling concerning the early Muhajirun migrants and the Ansaar supporters, who sheltered and aided them. As for the believers who did not emigrate, and who remain in the land of disbelief under the authority and rule of the disbelievers, there is no bond of inheritance between them and the Muhajirun and Ansar until they migrate to Medina. Furthermore, you, O believers, should not expect cooperation or support from them, for due to their residence in the land of disbelief and under its authority, they are incapable of offering you any means of support. And then Allah, the Most High, said ﴿وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ﴾ **“And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty.”** The meaning is: If these believers who did not migrate request your help against your enemies in religion, you are obligated to support them because they are your brothers in Iman, provided that there is no existing treaty or agreement between you and these enemies. If such a treaty exists, it is prohibited to assist those believers who have not migrated, as doing so would violate the treaty. This means that your support should only be given against combatant disbelievers, not against those with whom you have treaties. This demonstrates Islam’s care for upholding treaties and respecting conditions and agreements.

Al-Jamal said: Allah, the Most High, affirmed support and inheritance for the first two groups, but negated inheritance for this group, while affirming their right for support.

And Allah, the Most High, said ﴿وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ **“And Allah is Seeing of what you do”** This is a concluding remark intended to encourage obedience to Allah and warn against disobedience. That is, Allah, Blessed and Exalted, is aware of all your actions, so obey Him and do not defy His commands.