

Surah 8. Al-Anfal

Asad: BEHOLD, as for those who have attained to faith, and who have forsaken the domain of evil⁷⁷ and are striving hard, with their possessions and their lives, in God's cause, as well as those who shelter and succour [them]⁷⁸ - these are [truly] the friends and protectors of one another. But as for those who have come to believe without having migrated [to your country]⁷⁹ - you are in no wise responsible for their protection until such a time as they migrate [to you]. Yet, if they ask you for succour against religious persecution,⁸⁰ it is your duty to give [them] this succour - except against a people between whom and yourselves there is a covenant.⁸¹ for God sees all that you do.

Malik: Those who believed (embraced Islam), migrated and made Jihad (exerted their utmost struggle) with their wealth and their persons in the cause of Allah; as well as those who gave them asylum and help, are indeed the protecting friends of one another. As to those who believed (embraced Islam) but did not emigrate (to Dar-ul-Islam, the Islamic State), you are under no obligation to protect them until they emigrate; yet it is your obligation to help them in the matters of faith if they ask for your help, except against a people with whom you have a treaty. Allah is observant of all your actions.

Mustafa Khattab:

Those who believed, emigrated, and strived with their wealth and lives in the cause of Allah, as well as those who gave them shelter and help—they are truly guardians of one another. As for those who believed but did not emigrate, you have no obligations to them until they emigrate. But if they seek your help ?against persecution? in faith, it is your obligation to help them, except against people bound with you in a treaty. Allah is All-Seeing of what you do.

Pickthall: Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them; these are protecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do.

Yusuf Ali: Those who believed and adopted exile and fought for the faith with their property and their persons in the cause of Allah as well as those who gave (them) asylum and aid these are (all) friends and protectors one of another. As to those who believed but came not into exile ye owe no duty of protection to them until they seek your aid in religion it is your duty to help them except against a people with whom ye have a treaty of mutual alliance: and (remember) Allah seeth all that ye do. ^{1239 1240 1241}

Transliteration: Inna allath^heena amanoo wahajaroo wajahadoo biamwalihim waanfusahim fee sabeeli Allahi waallath^heena awaw wanasaroo olaika baAA^uduhum awliyao baAA^udin waallath^heena amanoo walam yuhajiroo ma lakum min walayatihim min shayin hatta yuhajiroo waini istansarookum fee alddeeni faAAalaykumu alnna^sru illa AAala qawmin baynakum wabaynahum meethaqun waAllahu bima taAAamaloona baseerun

Author Comments

77 - See surah {2}, note [203]. Historically, this expression relates to the Meccan Muslims who migrated with the Prophet to Medina; but the sequence makes it clear that the definitions and injunctions provided by this verse are in the nature of a general law, valid for all times. With all this, it should be noted that the

hijrah referred to here has a preponderantly physical connotation, implying an emigration from a non-Muslim country to a country ruled by the Law of Islam.

78 - This refers, in the first instance, to the ansar at Medina - that is, to the newly-converted Muslims of that town, who gave shelter and whole-hearted aid to the muhajirin ("emigrants") from Mecca before and after the Prophet's own migration thither: but, similar to the spiritual meaning attaching to the terms hijrah and muhajir, the expression ansar transcends its purely historical connotation and applies to all believers who aid and give comfort to "those who flee from evil unto God".

79 - I.e., those Muslims who, for some reason or other, remain outside the political jurisdiction of the Islamic state. Since not every non-Muslim country is necessarily a "domain of evil", I am rendering the phrase wa-lam yuhajiru as "without having migrated [to your country]".

80 - Lit., "to succour them in religion": implying that they are exposed to persecution on account of their religious beliefs.

81 - I.e., a treaty of alliance or of non-interference in each other's internal affairs. Since in such cases an armed intervention of the Islamic state in behalf of the Muslim citizens of a non-Muslim state would constitute a breach of treaty obligations, the Islamic state is not allowed to seek redress by force. A solution of the problem could conceivably be brought about by negotiations between the two states or, alternatively, by an emigration of the persecuted Muslims.

1239 - The reference is to the Muhajirin and the Ansar, the Emigrants and the Helpers, the people who forsook their homes and adopted voluntary exile from Makkah in company with their beloved Leader, and their good friends in Madinah, who gave them asylum and every kind of assistance, moral and material. Under the magnetic personality of the Holy Prophet these two groups became like blood-brothers, and they were so treated in matters of inheritance during the period when they were cut off from their kith and kin.

1240 - The Believers (Muslims) were entitled to all assistance in matters of religion. But if they were not strong enough to suffer voluntary exile on behalf of the Cause and make the personal sacrifices which

their more ardent brethren in faith made, they could not reasonably ask for political or military assistance or protection.

1241 - If a community suffers voluntary exile on account of persecution and oppression, and some of its weaker brethren stay behind, holding fast to faith but not prepared for the higher sacrifice, the exiles have still a duty to help their weaker brethren in matters of religion. The exiles, being at open war against the State which oppressed them, would be free to fight against such State. But if the weaker brethren are in a State in mutual alliance with the Community, the Community cannot in honour interfere with that State, whether it is Muslim or not. Presumably the alliance implies that the grievances of the weaker brethren will be redressed by the State itself. But it is not honourable to embarrass your own ally.

[View Page](#)

Source : *Alim.org-Compare Translation-Surah 8-Ayah 72*