

«اشْفَعُوا تُؤْجَرُوا، وَيَقْضِي اللَّهُ عَلَى لِسَانِ نَبِيِّهِ
مَا شَاءَ»

(Intercede and you will gain a reward of it. Yet, Allah shall decide whatever He wills by the words of His Prophet.) Mujahid bin Jabr said, "This Ayah was revealed about the intercession of people on behalf of each other." Allah then said,

(وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا)

(And Allah is Ever Muqit over everything.) Ibn `Abbas, `Ata', `Atiyah, Qatadah and Matar Al-Warraaq said that,

(مُقِيتًا)

(Muqit) means, "Watcher." Mujahid said that Muqit means, `Witness', and in another narration, `Able to do.'

Returning the Salam, With a Better Salam

Allah said,

(وَإِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا)

(When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.) meaning, if the Muslim greets you with the Salam, then return the greeting with a better Salam, or at least equal to the Salam that was given. Therefore, the better Salam is recommended, while returning it equally is an obligation. Imam Ahmad recorded that Abu Raja' Al-Utaridi said that `Imran bin Husayn said that a man came to the Messenger of Allah and said, "As-Salamu `Alaykum". The Prophet returned the greeting, and after the man sat down he said, "Ten." Another man came and said, "As-Salamu `Alaykum wa Rahmatullah, O Allah's Messenger." The Prophet returned the greeting, and after the man sat down he said, "Twenty." Then another man came and said, "As-Salamu `Alaykum wa Rahmatullah wa Barakatuh." The Prophet returned the greeting, and after the man sat down he said, "Thirty." This is the narration recorded by Abu Dawud. At-Tirmidhi, An-Nasa'i and Al-Bazzar also recorded it. At-Tirmidhi said, "Hasan Gharib". There are several other Hadiths on this subject from Abu Sa'id, `Ali, and Sahl bin Hanif. When the Muslim is greeted with the full form of Salam, he is obliged to return the greeting equally. As for Ahl Adh-Dhimmah the Salam should not be initiated nor should the greeting be added to when returning their greeting. Rather, as recorded in the Two Sahih their greeting is returned to them equally. Ibn `Umar narrated that the Messenger of Allah said,

«إِذَا سَلَّمَ عَلَيْكُمْ الْيَهُودُ، فَإِنَّمَا يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيْكَ، فَقُلْ: وَعَلَيْكَ»

(When the Jews greet you, one of them would say, `As-Samu `Alayka (death be unto you).¹ Therefore, say, `Wa `Alayka (and the same to you).²) In his Sahih, Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَبْدَأُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقَيْتُمُوهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُمْ إِلَى أَضْيَقِهِ»

(Do not initiate greeting the Jews and Christians with the Salam, and when you pass by them on a road, force them to its narrowest path.) Abu Dawud recorded that Abu Hurayrah said that the Messenger of Allah said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ»

(By He in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Should I direct you to an action that would direct you to love each other Spread the Salam among yourselves.) Allah said,

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ)

(Allah! none has the right to be worshipped but He) informing that He is singled out as the sole God of all creation. Allah then said,

(لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ)

(Surely, He will gather you together on the Day of Resurrection about which there is no doubt.) swearing that He will gather the earlier and latter generations in one area, rewarding or punishing each person according to his or her actions. Allah said,

(وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا)

(And who is truer in statement than Allah) meaning, no one utters more truthful statements than Allah, in His promise, warning, stories of the past and information of what is to come; there is no deity worthy of worship nor Lord except Him.

(فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ سَبِيلًا - وَذُؤُوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُواهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُلِيًّا وَلَا نَصِيرًا - إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا - سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمْ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُواهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقَعْتُمُوهُمْ وَأَوْلِيَكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا)

(88. Then what is the matter with you that you are divided into two parties about the hypocrites Allah has cast them back because of what they have earned. Do you want to guide

him whom Allah has made to go astray And he whom Allah has made to go astray, you will never find for him a way.) (89. They wish that you reject faith, as they have rejected, and thus that you all become equal (like one another). So take not Awliya' from them, till they emigrate in the way of Allah. But if they turn back, take (hold of) them and kill them wherever you find them, and take neither Awliya' nor helpers from them.) (90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allah willed, indeed He would have given them power over you, and they would have fought you. So, if they withdraw from you, and fight not against you, and offer you peace, then Allah has made no way for you against them.) (91. You will find others that wish to have security from you and security from their people. Every time they are sent back to Fitnah, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you Thaqiftumuhum. In their case, We have provided you with a clear warrant against them.)

Censuring the Companions for Disagreeing over the Hypocrites who Returned to Al-Madinah Before Uhud

Allah criticizes the believers for disagreeing over the hypocrites. There are conflicting opinions over the reason behind revealing this Ayah. Imam Ahmad recorded that Zayd bin Thabit said that Messenger of Allah marched towards Uhud. However, some people who accompanied him went back to Al-Madinah, and the Companions of the Messenger of Allah divided into two groups concerning them, one saying they should be killed and the other objecting. Allah sent down,

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ﴾

(Then what is the matter with you that you are divided into two parties about the hypocrites)
The Messenger of Allah said,

﴿إِنَّهَا طَيْبَةٌ، وَإِنَّهَا تُنْفِي الْخَبَثَ، كَمَا يَنْفِي الْكَبِيرُ
خَبَثَ الْحَدِيدِ﴾

(She (Al-Madinah) is Taybah, and she expels filth, just as the billow expels rust from iron.) The Two Sahihs also recorded this Hadith. Al-`Awfi reported that Ibn `Abbas said that the Ayah was revealed about some people in Makkah who said they embraced Islam, yet they gave their support to the idolators. One time, these people went out of Makkah to fulfill some needs and said to each other, "If we meet the Companions of Muhammad, there will be no harm for us from their side." When the believers got news that these people went out of Makkah, some of them said, "Let us march to these towards and kill them, because they support your enemy against you." However, another group from the believers said, "Glory be to Allah! Do you kill a people who say as you have said, just because they did not perform Hijrah or leave their land Is it allowed to shed their blood and confiscate their money in this case" So they divided to two groups, while the Messenger was with them, and did not prohibit either group from reiterating their argument. Thereafter, Allah revealed,

(فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَيْنِ)

(Then what is the matter with you that you are divided into two parties about the hypocrites) Ibn Abi Hatim recorded this Hadith. Allah said,

(وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا)

(Allah has cast them back because of what they have earned.) meaning, He made them revert to, and fall into error. Ibn `Abbas said that,

(أَرْكَسَهُمْ)

(Arkasahum) means, 'cast them'. Allah's statement,

(بِمَا كَسَبُوا)

(because of what they have earned) means, because of their defiance and disobedience to the Messenger and following falsehood.

(أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ
اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا)

(Do you want to guide him whom Allah has made to go astray And he whom Allah has made to go astray, you will never find for him a way.) meaning, there will be no path for him, or way to guidance. Allah's statement,

(وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً)

(They wish that you reject faith, as they have rejected, and thus that you all become equal.) means, they wish that you fall into misguidance, so that you and they are equal in that regard. This is because of their extreme enmity and hatred for you. Therefore, Allah said,

(فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ
اللَّهِ فَإِنْ تَوَلَّوْا)

(So take not Awliya' from them, till they emigrate in the way of Allah. But if they turn back,) if they abandon Hijrah, as Al-`Awfi reported from Ibn `Abbas. As-Suddi said that this part of the Ayah means, "If they make their disbelief public."

Combatants and Noncombatants

Allah excluded some people;

(إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ)

(Except those who join a group, between you and whom there is a treaty (of peace),) meaning, except those who join and take refuge with a people with whom you have a pact of peace, or people of Dhimmah, then treat them as you treat the people with whom you have peace. This is the saying of As-Suddi, Ibn Zayd and Ibn Jarir. In his Sahih, Al-Bukhari recorded the story of the treaty of Al-Hudaybiyyah, where it was mentioned that whoever liked to have peace with Quraysh and conduct a pact with them, then they were allowed. Those who liked to have peace with Muhammad and his Companions and enter a pact with them were allowed. It was reported that Ibn `Abbas said that this Ayah was later abrogated by Allah's statement,

(فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ)

(Then when the Sacred Months have passed, kill the idolators wherever you find them) Allah said,

(أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ)

(or those who approach you with their breasts restraining) referring to another type of people covered by the exclusion from fighting. They are those who approach the Muslims with hesitation in their hearts because of their aversion to fighting the Muslims. They do not have the heart to fight with the Muslims against their own people. Therefore, they are neither with nor against Muslims.

(وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ)

(Had Allah willed, indeed He would have given them power over you, and they would have fought you.) meaning, it is from Allah's mercy that He has stopped them from fighting you.

(فَإِنْ اعْتَرَفْتُمْ بِالْإِسْلَامِ فَلَكُمْ أُسْرًا وَمِنْ قَبْلِهَا جَاهِلِيَّةٌ وَأَنْ تَقُولُوا إِنَّمَا أَكْرَمْنَا عَلَى اللَّهِ وَأَكْرَمْنَا عَلَى الْإِنْسَانِ أُولَٰئِكَ أَكْرَمُوا عَلَى اللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(So, if they withdraw from you, and fight not against you, and offer you peace,) meaning, they revert to peace,

(فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا)

(then Allah has opened no way for you against them), you do not have the right to kill them, as long as they take this position. This was the position of Banu Hashim (the tribe of the Prophet), such as Al-` Abbas, who accompanied the idolators in the battle of Badr, for they joined the battle with great hesitation. This is why the Prophet commanded that Al-` Abbas not be killed, but only captured. Allah's statement, d

(سَتَجِدُونَ ءآخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ)

(You will find others that wish to have security from you and security from their people.) refers to a type of people who on the surface appear to be like the type we just mentioned. However, the intention of each type is different, for the latter are hypocrites. They pretend to be Muslims with the Prophet and his Companions, so that they could attain safety with the Muslims for their blood, property and families. However, they support the idolators in secret and worship what they worship, so that they are at peace with them also. These people have secretly sided with the idolators, just as Allah described them,

(وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ)

(But when they are alone with their Shayatin, they say: "Truly, we are with you."). In this Ayah, Allah said,

(كُلَّ مَا رُدُّوا إِلَىٰ الْفِتْنَةِ أُرْكَسُوا فِيهَا)

(Every time they are sent back to Fitnah, they yield thereto.) meaning, they dwell in Fitnah. As-Suddi said that the Fitnah mentioned here refers to Shirk. Ibn Jarir recorded that Mujahid said that the Ayah was revealed about a group from Makkah who used to go to the Prophet in Al-Madinah pretending to be Muslims. However, when they went back to Quraysh, they reverted to worshipping idols. They wanted to be at peace with both sides. Allah commanded they should be fought against, unless they withdraw from combat and resort to peace. This is why Allah said,

(فَإِن لَّمْ يَعتَزلُوكُم وَيُلَقُوا إِلَيْكُم السَّلَامَ)

(If they withdraw not from you, nor offer you peace) meaning, revert to peaceful and complacent behavior,

(وَيَكْفُوا أَيَدِيَهُمْ)

(nor restrain their hands) refrain from fighting you,

(فَخُذُوهُمْ)

(take (hold of) them), capture them,

(وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ)

(and kill them wherever you find them), wherever you find them,

(وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا)

(In their case, We have provided you with a clear warrant against them), meaning an unequivocal and plain warrant.

(وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا - وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ

خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ
عَذَابًا عَظِيمًا)

(92. It is not for a believer to kill a believer except by mistake; and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, then compensation (blood money) must be paid to his family, and a believing slave must be freed. And whoso finds this beyond his means, he must fast for two consecutive months in order to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise.) (93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the wrath and the curse of Allah are upon him, and a great punishment is prepared for him.)

The Ruling Concerning Killing a Believer by Mistake

Allah states that the believer is not allowed to kill his believing brother under any circumstances. In the Two Sahihs, it is recorded that Ibn Mas`ud said that the Messenger of Allah said,

«لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَنِّي رَسُولُ اللَّهِ، إِلَّا يَأْخُذِي ثَلَاثٌ: النَّفْسُ
بِالنَّفْسِ، وَالنَّيْبُ الزَّانِي، وَالتَّارِكُ لِدِينِهِ الْمَفَارِقُ
لِلْجَمَاعَةِ»

(The blood of a Muslim who testifies that there is no deity worthy of worship except Allah and that I am the Messenger of Allah, is sacred, except in three instances. (They are:) life for life, the married adulterer, and whoever reverts from the religion and abandons the Jama`ah (community of the faithful believers).) When one commits any of these three offenses, it is not up to ordinary citizens to kill him or her, because this is the responsibility of the Muslim Leader or his deputy. Allah said,

(إِلَّا خَطَأً)

(except by mistake). There is a difference of opinion concerning the reason behind revealing this part of the Ayah. Mujahid and others said that it was revealed about `Ayyash bin Abi Rabi`ah, Abu Jahl's half brother, from his mother's side, Asma' bint Makhrabah. `Ayyash killed a man called Al-Harith bin Yazid Al-`Amiri, out of revenge for torturing him and his brother

because of their Islam. That man later embraced Islam and performed Hijrah, but `Ayyash did not know this fact. On the Day of the Makkah conquest, `Ayyash saw that man and thought that he was still a disbeliever, so he attacked and killed him. Later, Allah sent down this Ayah. `Abdur-Rahman bin Zayd bin Aslam said that this Ayah was revealed about Abu Ad-Darda' because he killed a man after he embraced the faith, just as Abu Ad-Darda' held the sword above him. When this matter was conveyed to the Messenger of Allah, Abu Ad-Darda' said, "He only said that to avert death." The Prophet said to him,

«هَلَّا شَقَّتَ عَنْ قَلْبِهِ»

(Have you opened his heart) The basis for this story is in the Sahih, but it is not about Abu Ad-Darda'. Allah said,

وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ

(and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family) thus, ordaining two requirements for murder by mistake. The first requirement is the Kaffarah (fine) for the great sin that has been committed, even if it was a mistake. The Kaffarah is to free a Muslim slave, not a non-Muslim slave. Imam Ahmad recorded that a man from the Ansar said that he brought a slave and said, "O Messenger of Allah! I have to free a believing slave, so if you see that this slave is a believer, I will free her." The Messenger of Allah asked her,

«أَتَشْهَدِينَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟»

(Do you testify that there is no deity worthy of worship except Allah) She said, "Yes." He asked her,

«أَتَشْهَدِينَ أَنِّي رَسُولُ اللَّهِ؟»

(Do you testify that I am the Messenger of Allah) She said, "Yes." He asked,

«أَتُؤْمِنِينَ بِالْبَعْثِ بَعْدَ الْمَوْتِ؟»

(Do you believe in Resurrection after death) She said, "Yes." The Prophet said,

«أُعْتِقَهَا»

(Then free her.) This is an authentic chain of narration, and not knowing the name of the Ansari Companion does not lessen its authenticity. Allah's statement,

(وَدِيَّةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ)

(and submit compensation (blood money) to the deceased's family) is the second obligation which involves the killer and the family of the deceased, who will receive blood money as compensation for their loss. The compensation is only obligatory for the one who possesses one of five; as Imam Ahmad, and the Sunan compilers recorded from Ibn Mas'ud. He said; "Allah's Messenger determined that the Diyah (blood money) for unintentional murder is twenty camels which entered their fourth year, twenty camels which entered their fifth year, twenty camels which entered their second year, and twenty camels which entered their third year." This is the wording of An-Nasa'i. This Diyah is required from the elders of the killer's tribe, not from his own money. In the Two Sahih, it is recorded that Abu Hurayrah said, "Two women from Hudhayl quarreled and one of them threw a stone at the other and killed her and her unborn fetus. They disputed before the Messenger of Allah and he decided that the Diyah of the fetus should be to free a male or a female slave. He also decided that the Diyah of the deceased is required from the elders of the killer's tribe." This Hadith indicates that in the case of what appears to be intentional murder, the Diyah is the same as that for killing by virtual mistake. The former type requires three types of Diyah, just like intentional murder, because it is somewhat similar to intentional murder. Al-Bukhari recorded in his Sahih that `Abdullah bin `Umar said, "The Messenger of Allah sent Khalid bin Al-Walid to Banu Jadhimah and he called them to Islam, but they did not know how to say, `We became Muslims.' They started saying, `Saba'na, Saba'na (we became Sabians). Khalid started killing them, and when this news was conveyed to the Messenger of Allah , he raised his hands and said,

«اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ»

(O Allah! I declare my innocence before You of what Khalid did.) The Messenger sent `Ali to pay the Diyah of those who were killed and to compensate for the property that was destroyed, to the extent of replacing the dog's bowl. This Hadith indicates that the mistake of the Leader or his deputy (Khalid in this case) is paid from the Muslim Treasury. Allah said,

(إِلَّا أَنْ يَصَدَّقُوا)

(unless they remit it), meaning, the Diyah must be delivered to the family of the deceased, unless they forfeit their right, in which case the Diyah does not become necessary. Allah's statement,

(فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ)

(If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed);) means, if the murdered person was a believer, yet his family

were combatant disbelievers, then they will receive no Diah. In this case, the murderer only has to free a believing slave. Allah's statement,

(وَإِنْ كَانَ مِنَ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ)

(and if he belonged to a people with whom you have a treaty of mutual alliance,) meaning, if the family of the deceased were from Ahl Adh-Dhimmah or with whom there is a peace treaty, then they deserve his Diah; full Diah if the deceased was a believer, in which case the killer is required to free a believing slave also.

(فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ)

(And whoso finds this beyond his means, he must fast for two consecutive months) without breaking the fast (in the days of) the two months. If he breaks the fast without justification, i.e. illness, menstruation, post-natal bleeding, then he has to start all over again. Allah's statement,

(تَوْبَةَ مَنْ أَلَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise.) means, this is how the one who kills by mistake can repent, he fasts two consecutive months if he does not find a slave to free.

(وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(And Allah is Ever All-Knowing, All-Wise), we mentioned the explanation of this before.

Warning Against Intentional Murder

After Allah mentioned the ruling of unintentional murder, He mentioned the ruling for intentional murder. Allah said,

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا)

(And whoever kills a believer intentionally,) This Ayah carries a stern warning and promise for those who commit so grave a sin that it is mentioned along with Shirk in several Ayat of Allah's Book. For instance, in Surat Al-Furqan, Allah said,

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا
يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

(And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause). Allah said,

﴿قُلْ تَعَالَوْا أَنلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا
بِهِ شَيْئًا﴾

(Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him.) 6:151 . There are many Ayat and Hadiths that prohibit murder. In the Two Sahihs, it is recorded that Ibn Mas' ud said that the Messenger of Allah said,

﴿أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي
الدِّمَاءِ﴾

(Blood offenses are the first disputes to be judged between the people on the Day of Resurrection.) In a Hadith that Abu Dawud recorded, `Ubadah bin As-Samit states that the Messenger of Allah said,

﴿لَا يَزَالُ الْمُؤْمِنُ مُعْنِقًا صَالِحًا، مَا لَمْ يُصِْبْ دَمًا
حَرَامًا، فَإِذَا أَصَابَ دَمًا حَرَامًا بَلَّحَ﴾

(The believer will remain unburdened in righteousness as long as he does not shed prohibited blood. When he sheds forbidden blood, he will become burdened.) Another Hadith, states,

﴿لِزْوَالِ الدُّنْيَا أَهْوَنُ عِنْدَ اللَّهِ مِنْ قَتْلِ رَجُلٍ
مُسْلِمٍ﴾

(The destruction of this earthly life is less significant before Allah than killing a Muslim man (or woman).)

Will the Repentance of those who Commit Intentional Murder, be Accepted

Ibn `Abbas held the view that the repentance of one who intentionally murders a believer, will not be accepted. Al-Bukhari recorded that Ibn Jubayr said, "The people of knowledge of Al-Kufah differed on this subject, I traveled to Ibn `Abbas to ask him about it. He said, `This Ayah,

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ)

(And whoever kills a believer intentionally, his recompense is Hell) was the last revealed on this subject and nothing abrogated it." Muslim and An-Nasa'i also recorded it. However, the majority of scholars of the earlier and later generations said that the killer's repentance can be accepted. If he repents, and goes back to Allah humbly, submissively, and performing righteous deeds, then Allah will change his evil deeds into good deeds and compensate the deceased for his loss by rewarding him for his suffering. Allah said, R

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ)

(And those who invoke not any other god along with Allah), until,

(إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا)

(Except those who repent and believe, and do righteous deeds). The Ayah we just mentioned should not be considered abrogated or only applicable to the disbelievers who become Muslim, for this contradicts the general, encompassing indications of the Ayah and requires evidence to support it. Allah knows best. Allah said,

(قُلْ يَعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا
مِن رَّحْمَةِ اللَّهِ)

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah). This Ayah is general, covering all types of sins, including Kufr, Shirk, doubt, hypocrisy, murder, sin, and so forth. Therefore, everyone who repents sincerely from any of these errors, then Allah will forgive him. Allah said,

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ)

(Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills). This Ayah is general and includes every sin except Shirk, and it has been mentioned in this Surah, both after this Ayah and before it, in order to encourage hope in Allah, and Allah knows best. It is confirmed in the Two Sahihs, that an Israeli killed one hundred people then he asked a scholar, "Is it possible for me to repent" So he replied, "What is there that would prevent you from repentance" So he told him to go to another land where Allah was worshipped. He began to emigrate to it but died on the way, and the angel of mercy was the one to take him. Although this Hadith is about an Israeli, it is even more suitable for the Muslim community that their repentance be accepted. Indeed, Allah relieved Muslims from the burdens and restrictions that were placed on the Jews, and He sent our Prophet with the easy Hanifiyyah way (Islamic Monotheism). As for the honorable Ayah,

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا)

(And whoever kills a believer intentionally), Abu Hurayrah and several among the Salaf said that this is his punishment, if Allah decides to punish him. And this is the case with every threat that is issued for every sin. For instance, there could be good deeds that this person has done that would prevent him from being punished for that, and Allah knows best. Even if the murderer inevitably enters the Fire -- as Ibn `Abbas stated because his repentance was not accepted, or he did not have good deeds to save him, he will not remain there for eternity, but only for a long time. There are Mutawatir Hadiths stating that the Messenger of Allah said,

«إِنَّهُ يَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ أَذْنَى ذَرَّةٍ
مِنْ إِيْمَانٍ»

(Whoever has the least speck of faith in his heart shall ultimately depart the Fire.)

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ
فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ
مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ
مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ
فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا)

(94. O you who believe! When you go (to fight) in the cause of Allah, verify (the truth), and say not to anyone who greets you: "You are not a believer;" seeking the perishable goods of the worldly life. There is much more benefit with Allah. Even as he is now, so were you yourselves before, till Allah conferred on you His Favors, therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do.)

Greeting with the Salam is a Sign of Islam

Imam Ahmad recorded that `Ikrimah said that Ibn `Abbas said, "A man from Bani Sulaym, who was tending a flock of sheep, passed by some of the Companions of the Prophet and said Salam to them. They said (to each other), `He only said Salam to protect himself from us.' Then they attacked him and killed him. They brought his sheep to the Prophet , and this Ayah was revealed,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا)

(O you who believe!), until the end of the Ayah." At-Tirmidhi recorded this in his (chapter on Tafsir, and said, "This Hadith is Hasan, and it is also reported from Usamah bin Zayd." Al-Hakim also recorded it and said, "Its chain is Sahih, but they did not collect it." Al-Bukhari recorded that Ibn `Abbas commented;

(وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا)

(and say not to anyone who greets you: "You are not a believer;"), "A man was tending his sheep and the Muslims caught up with him. He said, `As-Salamu `Alaykum.' However, they killed him and took his sheep. Allah revealed the Ayah;

(وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا
تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا)

(And say not to anyone who greets you: "You are not a believer; seeking the perishable goods of the worldly life)." Ibn `Abbas said; "The goods of this world were those sheep." And he recited,

(السَّلَامُ)

(Peace) Imam Ahmad recorded that Al-Qa`qa` bin Abdullah bin Abi Hadrud narrated that his father `Abdullah bin Abi Hadrud said, "The Messenger of Allah sent us to (the area of) Idam. I rode out with a group of Muslims that included Abu Qatadah, Al-Harith bin Rab`i and Muhallam bin Juthamah bin Qays. We continued on until we reached the area of Idam, where `Amr bin Al-Adbat Al-Ashja`i passed by us on his camel. When he passed by us he said Salam to us, and we did not attack him. Because of some previous problems with him, Muhallam bin Juthamah killed him and took his camel. When we went back to the Messenger of Allah and told him what had happened, a part of the Qur'an was revealed about us,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ)

(O you who believe! When you go (to fight) in the cause of Allah), until,

(خَيْرًا)

(Well-Aware)." Only Ahmad recorded this Hadith. Al-Bukhari recorded that Ibn ` Abbas said that the Messenger of Allah said to Al-Miqdad,

«إِذَا كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ
فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي
إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ»

(You killed a believing man who hid his faith with disbelieving people, after he had announced his faith to you. Remember that you used to hide your faith in Makkah before.) Al-Bukhari recorded this shorter version without a complete chain of narrators. However a longer version with a connected chain of narrators has also been recorded. Al-Hafiz Abu Bakr Al-Bazzar recorded that Ibn ` Abbas said, "The Messenger of Allah sent a military expedition under the authority of Al-Miqdad bin Al-Aswad and when they reached the designated area, they found the people had dispersed. However, a man with a lot of wealth did not leave and said, 'I bear witness that there is no deity worthy of worship except Allah.' Yet, Al-Miqdad killed him, and a man said to him, 'You killed a man after he proclaimed: "There is no deity worthy of worship except Allah. By Allah I will mention what you did to the Prophet .' When they went back to the Messenger of Allah, they said, 'O Messenger of Allah! Al-Miqdad killed a man who testified that there is no deity worthy of worship except Allah.' He said,

«ادْعُوا لِي الْمِقْدَادَ، يَا مِقْدَادُ أَقْتَلْتَ رَجُلًا يَقُولُ:
لَا إِلَهَ إِلَّا اللَّهُ، فَكَيْفَ لَكَ بِمَا إِلَهَ إِلَّا اللَّهُ غَدًا؟»

(Summon Al-Miqdad before me. O Miqdad! Did you kill a man who proclaimed, "There is no deity worthy of worship except Allah" What would you do when you face, "There is no deity worthy of worship except Allah tomorrow") Allah then revealed;

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ
فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ
مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ

مَغَانِمُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ
فَتَبَيَّنُوا)

(O you who believe! When you go (to fight) in the cause of Allah, verify (the truth), and say not to anyone who greets you: "You are not a believer;" seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favors, therefore, be cautious in discrimination). The Messenger of Allah said to Al-Miqdad,

«كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ
فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي
إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ»

(He was a believing man who hid his faith among disbelieving people, and he announced his faith to you, but you killed him, although you used to hide your faith before, in Makkah.)" Allah's statement,

(فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ)

(There is much more benefit with Allah.) means, better than what you desired of worldly possessions which made you kill the one who greeted you with the Salam and pronounced his faith to you. Yet, you ignored all this and accused him of hypocrisy, to acquire the gains of this life. However, the pure wealth with Allah is far better than what you acquired. Allah's statement,

(كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ)

(so were you yourselves before, till Allah conferred on you His Favors.) means, beforehand, you used to be in the same situation like this person who hid his faith from his people. We mentioned the relevant Hadiths above. Allah said,

(وَادْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ)

(And remember when you were few and were reckoned weak in the land). `Abdur-Razzaq recorded that Sa`id bin Jubayr commented about Allah's statement,

(كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ)

(so were you yourselves before), "You used to hide your faith, just as this shepherd hid his faith." Allah said,

(فَتَبَيَّنُوا)

(therefore, be cautious in discrimination), then said,

(إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا)

(Allah is Ever Well-Aware of what you do.) and this part of the Ayah contains a threat and a warning, as Sa`id bin Jubayr stated.

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا - دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)

(95. Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home), by a huge reward.)
(96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allah is Ever Oft-Forgiving, Most Merciful.)

The Mujahid and those Who Do not Join Jihad are Not the Same, [and Jihad is Fard Kifayah]

Al-Bukhari recorded that Al-Bara' said, "When the Ayah,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ)

(Not equal are those of the believers who sit (at home),) was revealed, the Messenger of Allah called Zayd and commanded him to write it. Then, Ibn Umm Maktum came and mentioned that he was blind. Allah revealed,

(غَيْرُ أُولَى الضَّرَرِ)

(except those who are disabled (by injury or are blind or lame))." Al-Bukhari recorded that Sahl bin Sa`d As-Sa`di said, "I saw Marwan bin Al-Hakam sitting in the Masjid. I came and sat by his side. He told us that Zayd bin Thabit told him that Allah's Messenger dictated this Ayah to him,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ)

(Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah) Ibn Umm Maktum came to the Prophet as he was dictating that very Ayah to me. Ibn Umm Maktum said, 'O Allah's Messenger! By Allah, if I had power, I would surely take part in Jihad.' He was a blind man. So Allah sent down revelation to His Messenger while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. That ended after Allah revealed,

(غَيْرُ أُولَى الضَّرَرِ)

(except those who are disabled)." This was recorded by Al-Bukhari. At-Tirmidhi recorded that Ibn `Abbas said,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ)

(Not equal are those of the believers who sit (at home), except those who are disabled), refers to those who did not go to the battle of Badr and those who went to Badr. When the battle of Badr was about to occur, Abu Ahmad bin Jahsh and Ibn Umm Maktum said, 'We are blind, O Messenger of Allah! Do we have an excuse' The Ayah,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ)

(Not equal are those of the believers who sit (at home), except those who are disabled) was revealed. Allah made those who fight, above those who sit in their homes not hindered by disability.

(وَقَضَى اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا دَرَجَاتٍ مِّنْهُ)

(but Allah has preferred those who strive hard and fight, above those who sit (at home), by a huge reward. Degrees of (higher) grades from Him), above the believers who sit at home without a disability hindering them." This is the wording recorded by At-Tirmidhi, who said, "Hasan Gharib. Allah's statement,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ)

(Not equal are those of the believers who sit (at home),) this is general. Soon after, the revelation came down with,

(غَيْرُ أُولَى الضَّرَرِ)

(except those who are disabled). So whoever has a disability, such as blindness, a limp, or an illness that prevents them from joining Jihad, they were not compared to the Mujahidin who strive in Allah's cause with their selves and wealth, as those who are not disabled and did not join the Jihad were. In his Sahih, Al-Bukhari recorded that Anas said that the Messenger of Allah said,

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مِنْ مَسِيرٍ، وَلَا قَطَعْتُمْ مِنْ وَادٍ، إِلَّا وَهُمْ مَعَكُمْ فِيهِ»

: (There are people who remained in Al-Madinah, who were with you in every march you marched and every valley you crossed.) They said, "While they are still in Al-Madinah, O Messenger of Allah" He said,

«نَعَمْ حَبَسَهُمُ الْعُدْرُ»

(Yes. Only their disability hindered them (from joining you).) Allah said,

(وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى)

(Unto each, Allah has promised good) meaning, Paradise and tremendous rewards. This Ayah indicates that Jihad is not Fard on each and every individual, but it is Fard Kifayah (which is a collective duty). Allah then said,

(وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا)

(but Allah has preferred those who strive hard and fight, above those who sit (at home), by a huge reward). Allah mentions what He has given them rooms in Paradise, along with His forgiveness and the descent of mercy and blessing on them, as a favor and honor from Him. So He said;

(دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا)

(Degrees of (higher) grades from Him, and forgiveness and mercy. And Allah is Ever Oft-Forgiving, Most Merciful.). In the Two Sahih, it is recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ، أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

(There are a hundred grades in Paradise that Allah has prepared for the Mujahidin in His cause, between each two grades is the distance between heaven and Earth.)

(إِنَّ الَّذِينَ تَوَقَّعُوا الْمَلَائِكَةَ ظَلَمُوا أَنفُسَهُمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا

أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَجِرُوا فِيهَا فَأُولَئِكَ
مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا - إِلَّا
الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا
يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا - فَأُولَئِكَ
عَسَى اللَّهُ أَنْ يَغْفُوَ عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا
- وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ
مُرَآغَمًا كَثِيرًا وَسِعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ
مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ
وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)

(97. Verily, as for those whom the angels take (in death) while they are wronging themselves, they (angels) say (to them): "In what (condition) were you" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein" Such men will find their abode in Hell - what an evil destination!) (98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.) (99. These are they whom Allah is likely to forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving.) (100. He who emigrates in the cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful.)

The Prohibition of Residing Among the Disbelievers While Able to Emigrate

Al-Bukhari recorded that Muhammad bin `Abdur-Rahman, Abu Al-Aswad, said, "The people of Al-Madinah were forced to prepare an army (to fight against the people of Ash-Sham during the Khilafah of Abdullah bin Az-Zubayr at Makkah), and I was enlisted in it. Then I met `Ikrimah, the freed slave of Ibn `Abbas, and informed him (about it), and he forbade me strongly from doing so (i.e., to enlist in that army), and then he said to me, `Ibn `Abbas told me that some Muslims used to go out with the idolators increasing the size of their army against the Messenger of Allah . Then, an arrow would hit one of them and kill him, or he would be struck on his neck (with a sword) and killed, and Allah sent down the Ayah,

(إِنَّ الَّذِينَ تَوَقَّعُوا الْمَلَائِكَةَ ظَلَمُوا أَنْفُسِهِمْ)

(Verily, as for those whom the angels take (in death) while they are wronging themselves)." Ad-Dahhak stated that this Ayah was revealed about some hypocrites who did not join the Messenger of Allah but remained in Makkah and went out with the idolators for the battle of Badr. They were killed among those who were killed. Thus, this honorable Ayah was revealed about those who reside among the idolators, while able to perform Hijrah and unable to practice the faith. Such people will be committing injustice against themselves and falling into a prohibition according to the consensus and also according to this Ayah,

(إِنَّ الَّذِينَ تَوَقَّعُهُمُ الْمَلَائِكَةُ ظَلِمِي أَنْفُسِهِمْ)

(Verily, as for those whom the angels take (in death) while they are wronging themselves,) by refraining from Hijrah,

(قَالُوا فِيْمَ كُنْتُمْ)

(They (angels) say (to them): "In what (condition) were you") meaning, why did you remain here and not perform Hijrah

(قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ)

(They reply: "We were weak and oppressed on the earth.") meaning, we are unable to leave the land or move about in the earth,

(قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً)

(They (angels) say: "Was not the earth of Allah spacious enough for you). Abu Dawud recorded that Samurah bin Jundub said that the Messenger of Allah said,

«مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهُ»

(Whoever mingles with the idolator and resides with him, he is just like him.) Allah's statement,

(إِلَّا الْمُسْتَضْعَفِينَ)

(Except the weak) until the end of the Ayah, is an excuse that Allah gives for this type of people not to emigrate, because they are unable to free themselves from the idolators. And even if they did, they would not know which way to go. This is why Allah said,

(لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا)

(Who cannot devise a plan, nor are they able to direct their way), meaning, they do not find the way to emigrate, as Mujahid, `Ikrimah and As-Suddi stated. Allah's statement,

(فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ)

(These are they whom Allah is likely to forgive them,) means, pardon them for not migrating, and here, `likely' means He shall,

(وَكَانَ اللَّهُ عَفُوًّا غَفُورًا)

(and Allah is Ever Oft-Pardoning, Oft-Forgiving). Al-Bukhari recorded that Abu Hurayrah said, "While the Messenger of Allah was praying `Isha', he said, `Sami` Allahu Liman Hamidah.' He then said before he prostrated,

«اللَّهُمَّ أَنْجِ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلْمَةَ
بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَالِدَ بْنَ الْوَالِدِ، اللَّهُمَّ أَنْجِ
الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ
عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسَنِي يُوسُفُ»

(O Allah! Save `Ayyash bin Abi Rabi`ah. O Allah! Save Salamah bin Hisham. O Allah! Save Al-Walid bin Al-Walid. O Allah! Save the weak Muslims. O Allah! Be very hard on Mudar tribe. O Allah! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Yusuf.)" Al-Bukhari recorded that Abu An-Nu`man said that Hammad bin Zayd said that Ayyub narrated that Ibn Abi Mulaykah said that Ibn `Abbas commented on the verse,

(إِلَّا الْمُسْتَضْعَفِينَ)

(Except the weak ones among men), "I and my mother were among those (weak ones) whom Allah excused." Allah's statement,

(وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ
مُرَاغَمًا كَثِيرًا وَسَعَةً)

(He who emigrates in the cause of Allah, will find on earth many dwelling places and plenty to live by.) this encourages the believers to perform Hijrah and abandon the idolators, for wherever the believer emigrates, he will find a safe refuge to resort to. Mujahid said that,

(مُرَاغَمًا كَثِيرًا)

(many dwelling places) means, he will find a way out of what he dislikes. Allah's statement,

(وَسِعَةً)

(and plenty to live by.) refers to provision. Qatadah also said that,

(يَجِدُ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا وَسِعَةً)

(...will find on earth many dwelling places and plenty to live by.) means, Allah will take him from misguidance to guidance and from poverty to richness. Allah's statement,

(وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ
ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ)

(And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allah.) means, whoever starts emigrating and dies on the way, he will acquire the reward of those who emigrate for Allah. The Two Sahihs, along with the Musnad and Sunan compilers, recorded that `Umar bin Al-Khattab said that the Messenger of Allah said,

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مِمَّا
نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ،
فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ
إِلَى دُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ
إِلَى مَا هَاجَرَ إِلَيْهِ»

(The reward of deeds depends upon the intentions, and every person will be rewarded according to what he has intended. So, whoever emigrated to Allah and His Messenger, then his

emigration is for Allah and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his emigration is for what he emigrated for.) This Hadith is general, it applies to Hijrah as well as every other deed. In the Two Sahihs, it is recorded that a man killed ninety-nine people and completed the number one hundred when he killed a worshipper. He then asked a scholar if he has a chance to repent. The scholar said, "What prevents you from repentance" The scholar told the killer to emigrate from his land to another land where Allah is worshipped. When he left his land and started on the migration to the other land, death overtook him on the way. The angels of mercy and the angels of torment disputed about the man, whereas the former said that he went out in repentance, while the latter said that he did not arrive at his destination. They were commanded to measure the distance between the two lands and to whichever land he is closer to, he will be considered part of that land. Allah commanded that the righteous land to move closer and the land of evil to move farther. The angels found that he died closer to the land that he intended to emigrate to by a hand-span, and thus the angels of mercy captured his soul. In another narration, when death came to that man, he moved his chest towards the righteous village that he emigrated to.

(وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا)

(101. And when you Darabtum in the land, there is no sin on you if you shorten the Salah if you fear that the disbelievers may put you in trial, verily, the disbelievers are ever unto you open enemies.)

Salat Al-Qasr, Shortening the Prayer

Allah said,

(وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ)

(And when you Darabtum in the land,) meaning if you travel in the land. In another Ayah, Allah said,

(أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَءَاخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَءَاخِرُونَ)

(He knows that there will be some among you sick, others Yadribuna (traveling) through the land, seeking of Allah's bounty...) 73:20 . Allah's statement,

(فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ)

(there is no sin on you if you shorten the Salah (prayer)) by reducing (the units of the prayer) from four to two. Allah's statement,

(إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا)

(if you fear that the disbelievers may put you in trial (attack you)), refers to the typical type of fear prevalent when this Ayah was revealed. In the beginning of Islam, and after the Hijrah, Muslims used to experience fear during most of their travels. Rather, they restricted their movements to large or short military expeditions. During that era, most areas were areas of combatant enemies of Islam and its people. But when the prevalent circumstances cease, or a new situation is prevalent, decrees of this nature may not be understood, as Allah said;

(وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ
تَحَصُّنًا)

(And force not your slave girls to prostitution, if they desire chastity). And His saying;

(وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُم)

(And your stepdaughters, under your guardianship, born of your wives whom you have gone into) Imam Ahmad recorded that Ya`la bin Umayyah said, "I asked `Umar bin Al-Khattab about the verse:

(فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ
خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا)

(there is no sin on you if you shorten the prayer. If you fear that the disbelievers may put you in trial,) e `Allah granted Muslims safety now' `Umar said to me, `I wondered about the same thing and asked the Messenger of Allah about it and he said,

«صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبَلُوا صَدَقَتَهُ»

(A gift that Allah has bestowed on you, so accept His gift)." Muslim and the collectors of Sunan recorded this Hadith. At-Tirmidhi said, "Hasan Sahih". `Ali bin Al-Madini said, "This Hadith is Hasan Sahih from the narration of `Umar, and it is not preserved by any other route besides

this one, and its narrators are all known." Abu Bakr Ibn Abi Shaybah recorded that Abu Hanzalah Al-Hadha' said, "I asked Ibn `Umar about the Qasr prayer and he said, `It consists of two Rak`ahs.' I said, what about Allah's statement,

(إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا)

(if you fear that the disbelievers may put you in trial (attack you),) `We are safe now.' He said, `This is the Sunnah of the Messenger of Allah .". Al-Bukhari recorded that Anas said, "We went out with the Messenger of Allah from Al-Madinah to Makkah; he used to pray two Rak`ahs until we went back to Al-Madinah." When he was asked how long they remained in Makkah, he said, "We remained in Makkah for ten days." This was recorded by the Group. Imam Ahmad recorded that Harithah bin Wahb Al-Khuza`i said, "I prayed behind the Prophet for the Zuhr and `Asr prayers in Mina, when the people were numerous and very safe, and he prayed two Rak`ahs." This was recorded by the Group, with the exception of Ibn Majah. Al-Bukhari's narration of this Hadith reads, "The Prophet led us in the prayer at Mina during the peace period by offering two Rak`ahs. "

(وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أْدَىٰ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا)

(102. When you (O Messenger Muhammad) are among them, and lead them in Salah, let one party of them stand up in prayer with you, taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you, taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.)

The Description of The Fear Prayer

The Fear prayer has different forms, for the enemy is sometimes in the direction of the Qiblah and sometimes in another direction. The Fear prayer consists sometimes of four Rak`ahs, three Rak`ahs, as for Maghrib, and sometimes two Rak`ah like Fajr and prayer during travel. The Fear prayer is sometimes prayed in congregation, but when the battle is raging, congregational prayer may not be possible. In this case, they pray each by himself, facing the Qiblah or otherwise, riding or on foot. In this situation, they are allowed to walk and fight, all the while performing the acts of the prayer. Some scholars said that in the latter case, they pray only one Rak`ah, for Ibn `Abbas narrated, "By the words of your Prophet , Allah has ordained the prayer of four Rak`ah while residing, two Rak`ah during travel, and one Rak`ah during fear." Muslim, Abu Dawud, An-Nasa'i and Ibn Majah recorded it. This is also the view of Ahmad bin Hanbal. Al-Mundhiri said, "This is the saying of `Ata', Jabir, Al-Hasan, Mujahid, Al-Hakam, Qatadah and Hammad; and Tawus and Ad-Dahhak also preferred it." Abu `Asim Al-`Abadi mentioned that Muhammad bin Nasr Al-Marwazi said the Fajr prayer also becomes one Rak`ah during fear. This is also the opinion of Ibn Hazm. Ishaq bin Rahwayh said, "When a battle is raging, one Rak`ah during which you nod your head is sufficient for you. If you are unable, then one prostration is sufficient, because the prostration is remembrance of Allah."

The Reason behind Revealing this Ayah

Imam Ahmad recorded that Abu `Ayyash Az-Zuraqi said, "We were with the Messenger of Allah in the area of `Usfan (a well known place near Makkah), when the idolators met us under the command of Khalid bin Al-Walid, and they were between us and the Qiblah. The Messenger of Allah led us in Zuhr prayer, and the idolators said, `They were busy with something during which we had a chance to attack them.' They then said, `Next, there will come a prayer (`Asr) that is dearer to them than their children and themselves.' However, Jibril came down with these Ayat between the prayers of Zuhr and `Asr,

(وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ)

(When you (O Messenger Muhammad) are among them, and lead them in Salah (prayer)). When the time for prayer came, the Messenger of Allah commanded Muslims to hold their weapons and he made us stand in two lines behind him. When he bowed, we all bowed behind him. When he raised his head, we all raised our heads. The Prophet then prostrated with the line that was behind him while the rest stood in guard. When they finished with the prostration and stood up, the rest sat and performed prostration, while those who performed it stood up in guard after the two lines exchanged position. The Prophet then bowed and they all bowed after him, then raised their heads after he raised his head. Then the Prophet performed prostration with the line that was behind him, while the rest stood in guard. When those who made prostration sat, the rest prostrated. The Prophet then performed the Taslim and ended the prayer. The Messenger of Allah performed this prayer twice, once in `Usfan and once in the land of Banu Sulaym." This is the narration recorded by Abu Dawud and An-Nasa'i, and it has an authentic chain of narration and many other texts to support it. Al-Bukhari recorded that Ibn `Abbas said, "Once the Prophet led the Fear prayer and the people stood behind him. He said Allahu-Akbar and the people said the same. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second Rak`ah and those who had

prayed the first Rak`ah left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer, but they were guarding one another during the prayer." Imam Ahmad recorded that Jabir bin `Abdullah said that the Messenger of Allah led them in the Fear prayer. A group of them stood before him and a group behind him. The Prophet led those who were behind him with one Rak`ah and two prostrations. They then moved to the position of those who did not pray, while the others stood in their place, and the Messenger of Allah performed one Rak`ah and two prostrations and then said the Salam. Therefore, the Prophet prayed two Rak`ah while they prayed one. An-Nasa'i recorded this Hadith, while Muslim collected other wordings for it. Collectors of the Sahih, Sunan and Musnad collections recorded this in a Hadith from Jabir. Ibn Abi Hatim recorded that Salim said that his father said,

(وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ)

(When you (O Messenger Muhammad) are among them, and lead them in Salah (prayer)) refers to the Fear prayer. The Messenger of Allah led one group and prayed one Rak`ah, while the second group faced the enemy. Then the second group that faced the enemy came and Allah's Messenger led them, praying one Rak`ah, and then said the Salam. Each of the two groups then stood up and prayed one more Rak`ah each (while the other group stood in guard)." The Group collected this Hadith with Ma`mar in its chain of narrators. This Hadith also has many other chains of narration from several Companions, and Al-Hafiz Abu Bakr Ibn Marduyah collected these various narrations, as did Ibn Jarir. As for the command to hold the weapons during the Fear prayer, a group of scholars said that it is obligatory according to the Ayah. What testifies to this is that Allah said;

(وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَىٰ مِّنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخَذُوا حِذْرًا)

(But there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves) meaning, so that when necessary, you will be able to get to your weapons easily,

(إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا)

(Verily, Allah has prepared a humiliating torment for the disbelievers).

(فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ

الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا - وَلَا
تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ
يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا
يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(103. When you have finished the Salah, remember Allah standing, sitting down, and on your sides, but when you are free from danger, perform the Salah. Verily, Salah is kitaban on the believers at fixed hours.) (104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not; and Allah is Ever All-Knowing, All-Wise.)

The Order for Ample Remembrance After the Fear Prayer

Allah commands Dhikr after finishing the Fear prayer, in particular, even though such Dhikr is encouraged after finishing other types of prayer in general. In the case of Fear prayer, Dhikr is encouraged even more because the pillars of the prayer are diminished since they move about while performing it, etc., unlike other prayers. Allah said about the Sacred Months,

(فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ)

(so wrong not yourselves therein), even though injustice is prohibited all year long. However, injustice is particularly outlawed during the Sacred Months due to their sanctity and honor. So Allah's statement,

(فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَمًا وَقَعُودًا
وَعَلَىٰ جُنُوبِكُمْ)

(When you have finished Salah, remember Allah standing, sitting down, and on your sides,) means, in all conditions,

(فَإِذَا أطمأننتم فأقيموا الصَّلَاةَ)

(But when you are free from danger perform the Salah.) when you are safe, tranquil and fear subsides,

(فَأَقِمْوُا الصَّلَاةَ)

(perform the Salah) by performing it as you were commanded; fulfilling its obligations, with humbleness, completing the bowing and prostration positions etc. Allah's statement,

(إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا)

(Verily, the Salah is Kitaban on the believers at fixed hours.) means, enjoined, as Ibn ` Abbas stated. Ibn ` Abbas also said, "The prayer has a fixed time, just as the case with Hajj." Smilar is reported from Mujahid, Salim bin ` Abdullah, ` Ali bin Al-Husayn, Muhammad bin ` Ali, Al-Hasan, Muqatil. As-Suddi and ` Atiyah Al-` Awfi.

The Encouragement to Pursue the Enemy Despite Injuries

Allah's statement,

(وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ)

(And don't be weak in the pursuit of the enemy;) means, do not weaken your resolve in pursuit of your enemy. Rather, pursue them vigorously, fight them and be wary of them.

(إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ)

(if you are suffering then surely they are suffering as you are suffering,) meaning, just as you suffer from injuries and death, the same happens to the enemy. In another Ayah, Allah said,

(إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ)

(If you suffer a harm, be sure a similar harm has struck the others). Allah then said,

(وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ)

(but you have a hope from Allah that for which they hope not;) meaning, you and they are equal regarding the injuries and pain that you suffer from. However, you hope for Allah's reward, victory and aid, just as He has promised you in His Book and by the words of his Messenger . Surely, Allah's promise is true. On the other hand, your enemies do not have hope for any of this. So, it is you, not they, who should be eager to fight so that you establish the Word of Allah and raise it high. i

(وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(And Allah is Ever All-Knowing, All-Wise.) means, He is most knowledgeable and wise in all what He decides, decrees, wills and acts on concerning various worldly and religious ordainments, and He is worthy of praise in all conditions.

(إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ
بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا -
وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا - وَلَا
تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا
يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا - يَسْتَخْفُونَ مِنَ النَّاسِ
وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا
يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا
- هَآأُنْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا
فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ
عَلَيْهِمْ وَكِيلاً)

(105. Surely, We have sent down to you (O Muhammad) the Book in truth that you might judge between men by that which Allah has shown you, so be not a pleader for the treacherous.)
(106. And seek the forgiveness of Allah, certainly, Allah is Ever Oft-Forgiving, Most Merciful.)
(107. And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer, sinner.) (108. They may hide (their crimes) from men, but they cannot hide (them) from Allah; for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do.) (109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allah, or who will then be their defender)

The Necessity of Referring to What Allah has Revealed for Judgement

Allah says to His Messenger, Muhammad ,

(إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ)

(Surely, We have sent down to you the Book in truth) meaning, it truly came from Allah and its narrations and commandments are true. Allah then said,

(لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ)

(that you might judge between men by that which Allah has shown you,) In the Two Sahihs, it is recorded that Zaynab bint Umm Salamah said that Umm Salamah said that the Messenger of Allah heard the noise of disputing people close to the door of his room, and he went out to them saying,

«أَلَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا أَقْضِي بِنَحْوِ مِمَّا أَسْمَعُ،
وَلَعَلَّ أَحَدَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضِ
فَأَقْضِي لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا
هِيَ قِطْعَةٌ مِنْ نَارٍ، فَلْيَحْمِلْهَا أَوْ لِيَذَرْهَا»

(Verily, I am only human and I judge based on what I hear. Some of you might be more eloquent in presenting his case than others, so that I judge in his favor. If I judge in one's favor concerning the right of another Muslim, then it is a piece of the Fire. So let one take it or leave it.) Imam Ahmad recorded that Umm Salamah said, "Two men from the Ansar came to the Messenger of Allah with a dispute regarding some old inheritance, but they did not have evidence. The Messenger of Allah said,

«إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَإِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ
بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضِ، وَإِنَّمَا أَقْضِي
بَيْنَكُمْ عَلَى نَحْوِ مِمَّا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ
حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً
مِنَ النَّارِ، يَأْتِي بِهَا إِسْطِطَامًا فِي عُنُقِهِ يَوْمَ
الْقِيَامَةِ»

(You bring your disputes to me, but I am only human. Some of you might be more persuasive in their arguments than others. I only judge between you according to what I hear. Therefore, whomever I judge in his favor and give him a part of his brother's right, let him not take it, for it is a part of the Fire that I am giving him and it will be tied around his neck on the Day of Resurrection.) The two men cried and each one of them said, 'I forfeit my right to my brother.' The Messenger of Allah said,

«أَمَّا إِذْ قُلْتُمَا فَادْهَبَا فَاقْتَسِمَا، ثُمَّ تَوَخَّيَا الْحَقَّ ثُمَّ اسْتَهَمَا، ثُمَّ لِيُحْلِلْ كُلُّ وَاحِدٍ مِنْكُمَا صَاحِبَهُ»

(Since you said that, then go and divide the inheritance, and try to be just in your division. Then draw lots, and each one of you should forgive his brother thereafter (regardless of who got the best share).)" Allah's statement,

(يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ)

(They may hide (their crimes) from men, but they cannot hide (them) from Allah;) chastises the hypocrites because they hide their evil works from the people so that they will not criticize them. Yet, the hypocrites disclose this evil with Allah, Who has perfect watch over their secrets and knows what is in their hearts. This is why Allah said,

(وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا)

(for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do) threatening and warning them. Allah then said,

(هَآئِنْتُمْ هَآؤُلَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا)

(Lo! You are those who have argued for them in the life of this world,) meaning, suppose these people gain the verdict from the rulers in their favor in this life, since the rulers judge according to what is apparent to them. However, what will their condition be on the Day of Resurrection before Allah, Who knows the secret and what is even more hidden Who will be his advocate on that Day Verily, none will support them that Day. Hence, Allah's statement,

(أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلاً)

(or who will then be their defender)

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا - وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا
يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا - وَمَنْ
يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ
بُهْتَنَا وَإِنَّمَا مُبِينًا - وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ
وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا
يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ
وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ
تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا)

(110. And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) 111. And whoever earns sin, he earns it only against himself. And Allah is Ever All-Knowing, All-Wise.) (112. And whoever earns a fault or a sin and then blames it on someone innocent, he has indeed burdened himself with falsehood and a manifest sin.) (113. Had not the grace of Allah and His mercy been upon you, a party of them would certainly have made a decision to mislead you, but they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book, and the Hikmah, and taught you that which you knew not. And ever great is the grace of Allah unto you.)

The Encouragement to Seek Allah's Forgiveness, and Warning those who Falsely Accuse Innocent People

Allah emphasizes His generosity and kindness, in that He forgives whoever repents to Him from whatever evil they commit. Allah said,

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا)

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) `Ali bin Abi Talhah said that Ibn `Abbas commented about

this Ayah, "Allah informs His servants of His forgiveness, forbearing generosity and expansive mercy. So whoever commits a sin, whether minor or major,

﴿ثُمَّ يَسْتَغْفِرِ اللَّهُ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

(but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) even if his sins were greater than the heavens, the earth and the mountains." Imam Ahmad recorded that `Ali said, "Whenever I hear anything from the Messenger of Allah, Allah benefits me with whatever He wills of that. Abu Bakr told me, and Abu Bakr has said the truth, that the Messenger of Allah said,

«مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا، ثُمَّ يَتَوَضَّأُ فَيُصَلِّي رَكَعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ لِذَلِكَ الذَّنْبِ، إِلَّا غَفَرَ لَهُ»

(No Muslim commits a sin and then performs ablution, prays two Rak`ahs and begs Allah for forgiveness for that sin, but He forgives him.) He then recited these two Ayat,

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ﴾

(And whoever does evil or wrongs himself), and,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ﴾

(And those who, when they have committed Fahishah or wronged themselves with evil)." Allah's statement,

﴿وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ﴾

(And whoever earns sin, he earns it only against himself.) is similar to His statement,

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾

(And no bearer of burdens shall bear the burden of another). So no one will avail anyone else. Rather, every soul, and none else, shall carry its own burden. This is why Allah said,

(وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(And Allah is Ever All-Knowing, All-Wise.) meaning, this occurs due to His knowledge, wisdom, fairness and mercy.

(وَ عَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ)

(and taught you that which you knew not.), before this revelation was sent down to you. Similarly, Allah said,

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ)

(And thus We have sent to you (O Muhammad) a Ruh (a revelation, and a mercy) of Our command. You knew not what is the Book) until the end of the Surah. Allah said,

(وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ)

(And you were not expecting that the Book (this Qur'an) would be sent down to you, but it is a mercy from your Lord). So Allah said;

(وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا)

(And ever great is the grace of Allah unto you (O Muhammad)).

(لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَنْ أَمَرَ
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ
يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ
أَجْرًا عَظِيمًا - وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا

تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ
مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا)

(114. There is no good in most of their secret talks save (in) him who orders Sadaqah, or goodness, or conciliation between mankind; and he who does this, seeking the good pleasure of Allah, We shall give him a great reward. (115. And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell what an evil destination!)

Righteous Najwa, Secret Talk

Allah said,

(لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ)

(There is no good in most of their secret talks) meaning, what the people say to each other.

(إِلَّا مَن أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
النَّاسِ)

(save him who orders Sadaqah (charity), or goodness, or reconciliation between mankind;) meaning, except for this type of talk. Imam Ahmad recorded that Umm Kulthum bint `Uqbah said that she heard the Messenger of Allah saying,

«لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيُنْمِي
خَيْرًا، أَوْ يَقُولُ خَيْرًا»

(He who brings about reconciliation between people by embellishing good or saying good things, is not a liar.) She also said, "I never heard him allow what the people say (lies) except in three cases: in war, bringing peace between people and the man's speech (invented compliments) to his wife and her speech to her husband." Umm Kulthum bint `Uqbah was among the immigrant women who gave their pledge of allegiance to the Messenger of Allah . The Group also recorded this Hadith, with the exception of Ibn Majah. Imam Ahmad recorded that Abu Ad-Darda' said that the Messenger of Allah said,