

The following few *ayat* are very important concerning the attitude of the hypocrites towards the Muslims. After the *Hijrah* of the Prophet (SAW), many of the hypocrites who had embraced Islam in *Makkah*, did not migrate to *Madinah*. They professed to be Muslims but gave their support to the enemies of Islam and took part in activities against the Muslims. The Muslims at *Madinah* were divided into two groups as how should they deal with these hypocrites. Therefore, Allah (SWT) revealed these instructions and told them how to deal with them.

(88) *"Then what is the matter with you that you are divided into two parties about the hypocrites? Allah (SWT) has cast them back (to disbelief) because of what they have earned."* Allah (SWT) criticizes the believers for dividing into groups concerning those hypocrites who did not migrate with the Prophet (SAW) to *Madinah* and instead stayed behind because they loved their homes and relatives more than Allah's commandments. Therefore, Allah (SWT) made them revert back to disbelief because of their disobedience and their love of this world. *"Do you want to guide him whom Allah (SWT) has made to go astray? And he whom Allah (SWT) has made to go astray, you will never find for him any way."* i.e. those who are made to stray from the right path will never find a way to guidance and no one will be able to help them.

(89) *"They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another)."* The hypocrites had so much hatred for the Muslims and Prophet Muhammad (SAW) that they wanted them to revert to disbelief as they have and thus become all alike i.e. in misguidance. *"So take not friends from them, till they emigrate in the Way of Allah (SWT)."* Allah (SWT) prohibits the believers from taking as friends or protectors from amongst the hypocrites until they migrate in Allah's cause and thus become true believers. *"But if they turn back, take (hold) of them and kill them wherever you find them, and take neither friends nor helpers from them."* This *ayah* indicates that the hypocrites who did not migrate with the Muslims, should be treated as a member of the community at war with the Muslims i.e. the idolaters. They have more love for their tribal identity and their relatives than Islam and its followers. Therefore, they should all be treated as an enemy and are entitled to the same punishment as that of the idolaters and infidels.

(90) *“Except those who join a group, between you and whom there is a treaty (of peace).”* Allah (SWT) has commanded the Muslims to honor their treaties and pacts that are made with the disbelievers and thus if any of the hypocrites take refuge with the people with whom they have a treaty, then it is not allowed for the Muslims to pursue them or kill them. *“Or those who approach you with their breasts restraining from fighting you as well as fighting their own people.”* Another exception is for those amongst the hypocrites who are neither with the Muslims nor with the disbelievers because they do not want to fight along with the Muslims against their own tribes and their people. *“Had Allah (SWT) 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 (SWT) has opened no way for you against them.”* i.e. it could have been that they would have fought against the Muslims, but Allah (SWT) bestowed His mercy on His Prophet (SAW) and his followers and held back the hypocrites from fighting against them. Therefore, Allah (SWT) commands the Muslims not to kill them if they offer peace to you and refrain from fighting with you.

(91) *“You will find others that wish to have security from you and security from their people. Every time they are called back to sedition, 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 find them. In their case, We have provided you with a clear warrant against them.”* In the previous *ayah*, Allah (SWT) commanded the Muslims not to kill those hypocrites who did not fight against them nor did collaborate with the disbelievers. But Allah (SWT) informs the Muslims in this *ayah* that amongst them also there are those who plunge into mischief whenever they get an opportunity and side with the disbelievers when they saw that that they had an upper hand against the Muslims. Allah (SWT) declares such hypocrites not immune from punishment and gives an absolute authority to the Muslims to treat them as an enemy and thus pursue and kill them. Over such men, Allah (SWT) gives Muslims absolute authority.

(92) *“It is unlawful for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, he must set free a believing slave and a compensation be given 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, compensation must be paid to his family, and a believing slave must be freed."* This *ayah* describes the expiation of a Muslim killing another Muslim by mistake. If he kills a believer accidentally then, firstly, he has to free a believing slave as expiation. Secondly, blood money will have to be paid to the family of the deceased as compensation for the loss that they have suffered, unless the family of the deceased give up the blood money willingly. If the deceased was a believer but belonged to a hostile nation then only the freeing of a believing slave is enough to earn forgiveness from Allah (SWT), and no blood money should be paid. But if the murdered person belonged to a tribe with whom they have a treaty then both the conditions, freeing of a believing slave and compensation to the family of the deceased, will be fulfilled. *"And whoso finds this beyond his means, he must fast for two consecutive months in order to seek repentance from Allah (SWT). And Allah (SWT) is Ever All-Knowing, All-Wise."* i.e. whoever cannot afford to free a believing slave or pay the compensation to the family of the deceased then he has to fast consecutively for two months as penance for the sin he has committed. And surely Allah (SWT) knows those who repent sincerely.

(93) *"And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah (SWT) are upon him, and a great punishment is prepared for him."* Here Allah (SWT) mentions the ruling of the punishment for killing a believer intentionally. Killing a believer deliberately is indeed one of the gravest of major sins in Islam, as it was narrated that Ibn Umar (RA) said: The Messenger of Allah (SAW) said: *"The believer will continue to have a good chance of salvation so long as he does not shed haram (unlawful) blood."*<sup>1</sup> Those who commit murder shall incur the wrath of Allah (SWT) upon them in this world and a great punishment awaits them in the Hereafter, where they will be thrown in the Hellfire forever. Allah has prepared for him a woeful courage.

(94) *"O you who believe! When you go (to fight) for the Cause of Allah (SWT), verify (the truth), and say not to anyone who greets you: "You are not a believer"; seeking the perishable goods of the worldly life."* At the time of the Prophet (SAW) a stranger would use to greet

another Muslim by saying “Assalam-o-Alaikum” as a symbol of recognition, so that he should not show enmity towards him. But some of the Muslims suspected such persons to be a disbeliever who only greeted the Muslims to save himself. Therefore, they would kill him and would take his belongings. Afterwards, Allah (SWT) revealed this *ayah* and commanded the believers not to kill any person who declares himself to be a Muslim, without thorough investigation, because it may be possible that he is telling the truth and he has indeed become a believer. *“There are much more profits and booties with Allah (SWT).”* i.e. you will get much more benefit if you obey Allah (SWT) and follow His commandments than these worldly riches for which you killed that person who greeted you with *Salam* and declared himself a Muslim. *“Even as he is now, so were you yourselves before till Allah (SWT) conferred on you His favors, therefore, be cautious in discrimination. Allah (SWT) is Ever Well Aware of what you do.”* i.e. you yourselves were disbelievers once but Allah (SWT) bestowed His grace upon you and guided you to the right path. Therefore, make a thorough investigation, whether the person who pronounced his faith to you is speaking the truth or not before you come to any conclusion. And Allah (SWT) is well aware of your actions and cognizant of what you do.

(95) *“Not equal are those of the believers who stay (at home), except those who are disabled, and those who strive hard and fight for the Cause of Allah (SWT) with their wealth and their lives. Allah (SWT) has preferred in grades those who strive hard and fight with their wealth and their lives above those who stay (at home).”* As mentioned earlier, fighting in Allah’s way was not made obligatory before the battle of *Tabuk*, and they were asked to do *Jihad* on voluntary basis. In this *ayah* Allah (SWT) encourages the believers to join the Prophet (SAW) in *Jihad* with their wealth and their lives. Allah (SWT) assigns them a higher status than those who stay behind and do not take part in it. *“Unto each, Allah (SWT) has promised good (Paradise), but Allah (SWT) has preferred those who strive hard and fight, above those who stay (at home) by a huge reward.”* i.e. Although, those who stayed behind from participating in *Jihad*, when it is not made obligatory, are much lesser in rank than those who engage their wealth and their lives for *Jihad* in Allah’s (SWT) cause, yet Allah (SWT) promises them a good reward if they are engaged in other good works.

(96) *“Degrees of (higher) honour from Him, and Forgiveness and Mercy. And Allah (SWT) is Ever Oft-Forgiving, Most Merciful.”* i.e. for those who engage in *Jihad* with their persons and wealth, whether it is made obligatory or not.

(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 earth.” They (angels) say: “Was not the earth of Allah (SWT) spacious enough for you to emigrate therein?” Such men will find their abode in Hell - What an evil destination!”* This *ayah* again refers to those people who embraced Islam but did not migrate to *Madinah* with other Muslims and stayed behind with their disbelieving relatives and tribes. It states that when death comes upon any of them, they will be questioned as to what was the reason that they did not migrate in the way of Allah (SWT) and continued to prefer their families, properties and other interests than Islam, even though He had made this earth spacious enough for them to migrate and go somewhere else to escape the law of unbelief. They will give an excuse that we did not migrate because we were oppressed and weak. But it will not be accepted from them and they will be thrown into the Hellfire, which is indeed an evil refuge. Hell shall be their home: an evil fate.

(98) *“Except the weak ones among men, women and children who cannot devise a plan, nor are they able to escape.”* There is an exception for those who are weak amongst men, women and children and cannot free themselves from the idolators nor they can afford to migrate.

(99) *“For these there is hope that Allah (SWT) will forgive them, and Allah (SWT) is Ever Oft Pardonning, Oft-Forgiving.”* Allah (SWT) encourages His servants to repent and hope for His forgiveness.

(100) *“He who emigrates in the Cause of Allah (SWT), will find on earth many dwelling places and plenty to live by.”* This *ayah* encourages the believers to migrate in Allah’s (SWT) cause. If they live in a place where they are oppressed and tortured, then they should find refuge in any of the numerous places on earth that Allah (SWT) has provided them with. *“And whosoever leaves his home as an emigrant unto Allah (SWT)*

*and His Messenger (SAW), and death overtakes him, his reward is then surely incumbent upon Allah (SWT)."* i.e. whoever migrates for Allah's (SWT) cause but died on his way then Allah (SWT) promises him reward of those who migrated. *"And Allah (SWT) is Ever Oft-Forgiving, Most Merciful."*

(101) *"And when you travel in the land, it is no offence if you shorten your prayer if you fear that the disbelievers may attack you, verily, the disbelievers are ever your sworn enemies."* This *ayah* refers to *Salat ul khawf* i.e. shortening the prayers when you fear that your enemy may attack you, and also *Salat ul qasr* i.e. shortening of prayers during a journey. A person is allowed to shorten his prayer when on a journey by reducing the units of the prayer from four to two. But as far as *Salat ul Khawf* is concerned, there is no prescribed limit to the reduction of the units of the prayer and it may be performed with three or four units or even with one unit, according to the situation.

(102) *"When you are among them, and lead them in the prayer, let one party of them stand up 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 has not yet prayed."* It refers to the fear prayer (*Salat ul Khawf*) in the life time of the Prophet (SAW). Whenever the Prophet (SAW) led the Muslims in a prayer at times of war, one section of the Muslims would join him in the prayer with their weapons besides them, while the other would guard them from the enemy. The first group would pray one *rakah* with the Prophet (SAW) and would complete the second *rakah* by themselves, then the other section would join the Prophet (SAW) and when he finished his prayer, they would pray their second *rakah* by themselves. *"And let them pray with you taking all the precautions and bearing arms."* According to this *ayah* it is obligatory on the Muslims to hold their weapons, so that they can respond, if they are suddenly attacked by the enemy, because Allah (SWT) says that: *"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 offence 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 (SWT) has prepared a humiliating torment for the disbelievers."* i.e. the disbelievers wish that the Muslims become busy with their prayers and neglect their

weapons, so that they can swoop upon them with one assault and overpower them. Therefore, Allah (SWT) commanded the Muslims not to withdraw their weapons even when they are praying and should take every preventive measure against possible enemy attack. However, those are allowed to lay aside their weapons who are ill or it is difficult for them to hold them because of rain.

(103) *“When you have finished the prayer, remember Allah (SWT) standing, sitting down, and lying down on your sides, but when you are free from danger, perform your prayers.”* i.e. remember Allah (SWT) in all conditions after you finish the fear prayer, but when you are safe and out of danger, then perform your *Salat* regularly and properly as it is duly prescribed by Allah (SWT) and His Messenger (SAW). *“Verily, the prayer is enjoined on the believers at fixed hours.”* i.e. the prayers are prescribed by Allah (SWT) five times a day: prayer is a duty incumbent on the faithful, to be conducted at appointed hours.

(104) *“And do not be weak in the pursuit of the enemy”* Allah (SWT) commands the Muslims not to show weakness, in seeking out the enemy, in fear of injuries and death, and He says: *“If you are suffering then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (SWT) that for which they hope not”* i.e. it is not only you O Muslims who suffer from injuries and hardships, but your enemy also suffers similar hardships. Therefore, do not lose heart as you fight in hope of getting the highest reward from Allah (SWT) i.e. martyrdom or victory, while your enemy does not have any hope. *“And Allah (SWT) is Ever All-Knowing, All-Wise.”*

(105) *“Surely, We have sent down to you the Book in truth that you might judge between men by that which Allah (SWT) has shown you, so be not a pleader for the treacherous.”* Allah (SWT) revealed the Holy *Qur’an* to Prophet Muhammad (SAW) as a guidance to all mankind, so that he can judge between them in accordance with what Allah (SWT) has taught him. And Allah (SWT) commands the Prophet (SAW) and the Muslims not to advocate for the hypocrites, because He does not like those who betray trust. They should not plead for traitors.

(106) *“And seek the Forgiveness of Allah (SWT), certainly, Allah (SWT) is Ever Oft-Forgiving, Most Merciful.”* Implore Allah's forgiveness: He is Forgiving, Merciful.

(107) *“And argue not on behalf of those who deceive themselves. Verily, Allah (SWT) does not like anyone who is a betrayer of his trust, and indulges in crime.”* i.e. there should be no pleading for those who deceive their own selves, because Allah (SWT) does not love the treacherous and the iniquitous (the sinful).

(108) *“They may hide (their crimes) from men, but they cannot hide (them) from Allah (SWT), for He is with them, when they plot by night in words that He does not approve”* i.e. the hypocrites hide their true identity and their evil actions from the people so that they do not criticize them, but they cannot hide anything from Allah (SWT) who knows all their plots and secrets and He is always with them even when they plot at night that which is displeasing to Him. *“And Allah (SWT) ever encompasses what they do.”* Allah (SWT) has knowledge of 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 (SWT), or who will then be their defender.”* Allah (SWT) criticizes the hypocrites that even though they can get the decision in their favor in this world by lying and betraying the Muslims, since they plead in their favor according to what is apparent to them, but how will anyone be able to plead for them with Allah (SWT) on the *Day of Judgment*, as He knows everything and nothing is hidden from Him.

(110) *“And whoever does evil or wrongs himself but afterwards seeks Allah’s (SWT) Forgiveness, he will find Allah (SWT) Oft-Forgiving, Most Merciful.”* Even though they have committed great sins, yet Allah’s (SWT) mercy is far greater than that and thus those who repent afterwards then Allah (SWT) surely accepts their repentance and forgives them. In other words, those who do evil or wrong their own souls and seek pardon of Allah, will find Him Forgiving, Merciful.

## Foot Notes

[1] Sahih Bukhari : 6469.