

His favor [i.e., guidance] upon you, so investigate. Indeed Allāh is ever, with what you do, Acquainted.

95. Not equal are those believers remaining [at home] – other than the disabled – and the mujāhideen, [who strive and fight] in the cause of Allāh with their wealth and their lives. Allāh has preferred the mujāhideen through their wealth and their lives over those who remain [behind], by degrees. And to all [i.e., both] Allāh has promised the best [reward]. But Allāh has preferred the mujāhideen over those who remain [behind] with a great reward –
96. Degrees [of high position] from Him and forgiveness and mercy. And Allāh is ever Forgiving and Merciful.
97. Indeed, those whom the angels take [in death] while wronging themselves¹⁸⁵ – [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." They [the angels] will say, "Was not the earth of Allāh spacious [enough] for you to emigrate therein?" For those, their refuge is Hell – and evil it is as a destination.
98. Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way¹⁸⁶ –
99. For those it is expected that Allāh will pardon them, and Allāh is ever Pardoning and Forgiving.
100. And whoever emigrates for the cause of Allāh will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allāh and His Messenger and then death overtakes him – his reward has already become incumbent upon Allāh. And Allāh is ever Forgiving and Merciful.
101. And when you travel throughout the land, there is no blame

¹⁸⁵By preferring to remain among the disbelievers, although they have the means to emigrate, in an environment where a Muslim is unable to practice his religion freely.

¹⁸⁶They are prevented by circumstances beyond their control.

upon you for shortening the prayer,¹⁸⁷ [especially] if you fear that those who disbelieve may disrupt [or attack] you.¹⁸⁸ Indeed, the disbelievers are ever to you a clear enemy.

102. And when you [i.e., the commander of an army] are among them and lead them in prayer,¹⁸⁹ let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allāh has prepared for the disbelievers a humiliating punishment.
103. And when you have completed the prayer, remember Allāh standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.
104. And do not weaken in pursuit of the enemy. If you should be suffering – so are they suffering as you are suffering, but you expect from Allāh that which they expect not. And Allāh is ever Knowing and Wise.
105. Indeed, We have revealed to you, [O Muḥammad], the Book in truth so you may judge between the people by that which Allāh has shown you. And do not be for the deceitful an advocate.
106. And seek forgiveness of Allāh. Indeed, Allāh is ever Forgiving and Merciful.

¹⁸⁷The four *rak'ah* prayers are shortened to two *rak'ahs*.

¹⁸⁸The example of the Prophet (ﷺ) and his companions illustrates that fear is not a condition for this allowance, merely travel.

¹⁸⁹At times of fear on the battleground.