

يَتَّيِّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ  
 أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ  
 اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ  
 كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

*An-Nisa (The Women) 4:94*

**O You Who Believe!**

- When you go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: "You are not a believer!" Coveting the perishable goods of this life.
- With Allah are profits and spoils abundant.
- Even thus were you yourselves before, till Allah conferred on you His favours.
- Therefore carefully investigate.
- For Allah is well aware of all that you do.

**Commentary**

Allamah Taba Tabai (AR)

All the same, the verse indicates a legal prohibition in the form of a statement. That is: *Allah has never allowed, nor will He ever allow, that a believer should kill another believer.* He has made it unlawful except in the case of unintentional killing, inasmuch as the killer did not have any intention of killing a believer; therefore the unlawfulness is not applicable there. It could happen if, for example, he had no intention of killing at all, or if he thought that the victim was an unbeliever whose killing was justified.

“coveting the good of this world’s life”, indicates greed of riches and war-booty. “But with Allah there are abundant gains’: *al-maghaanim* is plural of *al-magham* (gain, war-booty). What is with Allah is more excellent than this world’s benefits; because, the hereafter’s gains are limitless and ever-lasting; you should therefore look forward to it.

Imam as-Sadiq (AS) was asked - *Does a believer who intentionally killed a believer have [a chance of] repentance?* He said:

If he had killed him because of his belief, then there is no repentance for him; but if he had killed him in anger or because of some worldly matter, then his repentance is that he should undergo retaliation [i.e., he should be killed in retribution]

And if he is not recognized [i.e., if people do not know the identity of the killer,] he should himself go to the heirs of the killed believer and own his [guilt of] killing their relatives; then if they forgive him and do not kill him, he should pay them the blood-money, emancipate a [believing] slave, fast two month consecutively and feed sixty needy persons – all this for repenting [and returning] to Allah, the Mighty, the Great.

(al-Kafi; at-Tafsir, al-Ayyashi)

It is written in at-Tafsir, al-Qummi about the verse: *O you who believe! When you march forth (for fighting) in Allah's way.....:*

It was revealed when the Messenger of Allah (S) returned from the expedition of Khaybar and sent Usamah ibn Zayd with some horsemen to some Jewish villages in vicinity of Fadak in order that might call them to Islam.

There was, in one of the villages, a man called Mirdas ibn Nahik al-Fadaki. When he heard of the horsemen of the Messenger of Allah (S), he gathered his family and property at the side of the mountain and came forward, saying: 'I bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah'. Usamah ib Zayd passed by him, and speared him to death. When he came back to the Messenger of Allah (S) he informed him of it.

The Messenger of Allah (S) said to him: 'You killed a man who was bearing witness that there was not god except Allah and I was the Messenger of Allah?' He said: 'O Messenger of Allah! He had said it only to save his life'. The Messenger of Allah (S) said: 'Neither did you remove the covering from his heart [to see what was inside it], nor did you accept what he said by his tongue, nor did you know what was inside his soul!'

Usamah then swore an oath that after that he would never kill any one who bore witness that there was no god except Allah and that Muhammad was the Messenger of Allah. Therefore, he did not join the Commander of the Believers in his battles. It was about this incident that the verse was revealed: *and do not say to any on who offers you (salutation of) peace: 'You are not a believer,' coveting the goods of this world's life....."*

#### Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

A contingent of the Muslim soldiers, appointed by the Holy Prophet, was passing through a field in which a shepherd was tending his sheep. Being a new convert to Islam, as soon as he saw the soldiers, he said, "Assalamu alaykum" but Usman bin Zayd killed him and took possession of his herd. In this verse Allah warns the Muslims to be discreet and careful when a person greets them in peace (says assalamu alaykum) and not to say: "you are not a believer", in order to usurp the gains of earthly life.

Immediately after the departure of the Holy Prophet from this world, Khalid bin Walid, the commander of the Muslim army, mercilessly butchered a whole tribe of devout Muslims when he was sent to negotiate with Malik ibn Nuwayra. After killing Malik, Khalid bin Walid raped his widow and then killed her also. After that it became a routine for the Muslim rulers and commanders to kill, loot and plunder the Muslim communities for worldly gains.

#### Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars

It has been recorded that, after returning from the Battle of Khaybar, the holy Prophet (S) sent Asamat ibn-Ziyd, accompanied with some Muslims, toward the Jews who were living in a village in the region of Fadak in order that they invited them either to Islam or to submitting to the conditions of protective covenant.

One of the Jews named "Murdas" who had been informed of the movement of the forces of Islam toward that place, hastened forth to receive the Muslims while he was shouting confessing the Unity of Allah and the prophethood of the Messenger (S).

Asamat-ibn-Ziyd thought that the Jewish man was confessing Islam for the fear of his life and for the protection of his wealth, and he was not really a Muslim. Then he attacked him and killed him.

When the news of it reached the Prophet (S), he became very inconvenient of it and told Asamah that he had killed a Muslim. Asamah felt sad and said that that man confessed Islam for the fear of his life and for the protection of his wealth. The Prophet (S) told him that he ('Asamah ) did not know his inside intention. He (the Jew ) might become truly a Muslim. At that moment the verse was revealed.

There is a precautionary instruction mentioned in this verse in order to protect the life of the innocent persons who may be only accused. The verse says:

*" O you who have Faith! When you go forth (to fight ) in the way of Allah, make investigation, and do not say to the one who offers you peace: ' You are not a believer, '..."*

Then it adds that you should be aware not to accuse some persons who express Islam as the enemies of Muslims and not to kill them for the sake of some fleeting bounties of this world and taking their properties in the form of booties. It says:

*"...seeking the goods of this world's life!..."*

Avoid it when the eternal worthy spoils are with Allah. It says:

*"... But, with Allah are abundant spoils..."*

Yes, in the past, the situation was like that and at the Age of Ignorance, they had the motive of plunder.

*"...You, too, were such before,..."*

But, now, under the light of Islam and for that Allah has conferred His grace on you and relieved you from that status, you should be grateful for this bounty and it is to you to investigate in affairs. It says:

*"...therefore make investigation..."*

And do know that Allah is aware of your deeds and intentions.

*"...Verily Allah is aware of what you do."*

Struggle is a general rule in the world of creation. All creatures of the world, irrespective of plants and animals, remove their barriers from their way by struggle, so that they can reach the virtues of their own ideals.

It should be noted, of course, that in addition to the defensive, and sometimes attacking, wars, 'Jihad' (Struggle ) envelops the scientific, economical, cultural and political struggles, too.