

The Quran's Text & Yusuf Ali's Translation:

...لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ

4: 95. Not equal are those believers who sit (at home) and receive no hurt,

...وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ...

and those who strive and fight in the Cause of God with their goods and their persons.

...فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ...

God hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home):

... وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ...

unto all (in faith) hath God promised good:

[Ali's comments: 614. God's goodness is promised to all people of Faith. But there are degrees among men and women of Faith.

- There are people with natural inertia: they do the minimum that is required of them, but no more.
- There are people who are weak in will: they are easily frightened.
- There are people who are so strong in will and so firm in faith that they are determined to conquer every obstacle, whether in their own physical or other infirmities or in the external world around them.

In a time of jihad, when people give their all, and even their lives, for the common cause, they must be accounted more glorious than

those who sit at home, even though they have goodwill to the cause and carry out minor duties in aid. The special reward of such self-sacrifice is special forgiveness and mercy, as proceeding from the direct approbation and love of God.]

﴿٩٥﴾ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ...

but those who strive and fight hath He distinguished above those who sit (at home) by a special reward.

Muhammad Asad's Translation:

4: 95God has exalted those who strive hard with their possessions and their lives far above those who remain passive.

Asad's Comments:

122 – The term ‘mujahid’ is derived from the verb ‘jahada’, which means ‘he struggled’ or ‘strove hard’ or ‘exerted himself’, namely, in a good cause and against evil.....thus, for instance, the Prophet described man’s struggle against his own passions and weaknesses (jihad an-nafs) as the “greatest jihad” Bayhaqi, on the authority of Jabir ibn Abd God).

Muhammad Pickthall's Translation

Those of the believers who sit still, other than those who have a

(disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;