

SURATUTTAUBA (9)

The *Suratuttauba* complements, continues, and elucidates the *Suratulanfaal* though it was revealed long after the latter. After the battle of *Badr*, the entire power of the Islamic Community in Medina was geared up, as a nucleus, to wage a war against its enemies — the polytheists, the people of the Book, and the hypocrites — and expand its area of influence. By the time we come to read the *Suratuttauba*, Makka had been conquered and the power of all the tribes had been broken. Hence, the *Suratuttauba* opens with an ultimatum to all the polytheists announced by 'Ali under *Abu Bakr* on the occasion of the *Hajj-i-Akbar* on the 10th *Dilhijj* of the 9th AH. It continues dealing with the subject up to the twenty-eighth verse. The Surah, in the first four verses, distinguishes between two types of polytheists — those who had compacts with the Islamic State and had broken them and those who had honoured their compacts. The former, in the second verse, are given four months to consider and surrender or face war. The latter are allowed to complete the terms of their compacts. When the holy months are over, the polytheists of the former category are to be put down but, if they surrender and accept Islam, they are to be left to themselves. The Islamic State shall not enter into any fresh compacts except those that were entered into close by the Holy Mosque. If they break them, they must be fought against and crushed ruthlessly. In the thirteenth verse, the believers have been exhorted to wage a war against such compact breakers. In the seventeenth verse, polytheists have been declared unfit for the managing of mosques and the guardianship of the Holy Mosque because of their disbelief. The believers, following Abraham, are pre-eminently suited to it. While the twenty-third verse warns the believers not to befriend their disbelieving fathers and brothers, the twenty-fourth verse exhorts them to rise above mundane considerations, wage a war against them, and strive for Allah. He had helped them at many occasions in the past and if they struggle for Him, He shall help them again. The twenty-eighth verse, then, bars the polytheists from approaching the Holy Mosque to perform *'umra* or *Hajj* after the current year.

The Surah, from the twenty-ninth verse up to the thirty-fifth verse, deals with the Jews and the Christians who had taken to polytheism. The Jews call their prophet Ezra, the son of God, and the Christians call Jesus Christ the son of God. The Surah exposes the falsity of such creeds, condemns their learned men, and exhorts the believers to wage a war against them, also. However they may dislike Islam, the true way of life, its light shall illuminate the entire 'Arab peninsula.

As the lunar year and her months are natural and Islamic, the Surah proceeds to declare *nasi* — the practice of postponement of a month — against the Islamic calendar and an act of polytheism. Since Abraham's days, the *Hajj* was being performed according to the lunar calendar. But the polytheists had adapted it to the solar calendar, a deviation from Abraham's practice. Hence, the thirty-sixth and the thirty-seventh verses undo it.

The Surah, taking up the thread, again, exhorts the believers to struggle for Allah. If they do not do so, Allah shall bring another people to do so. The Surah

reminds the believers that there was a time when the Messenger had only a single companion in a cave and then, Allah had helped him. They must, therefore, take to struggling for Allah and do so with all their persons and resources, moral and material, without, in any way, shirking it.

The Surah, from the forty-second verse to the sixty-eighth verse, turns to the hypocrites who were in the ranks of the believers themselves. They sought the Messenger's permission to be excused from going to the *Tabook* Expedition and they were permitted to stay back. Had they gone, they would, certainly, have given rise to mischief. Had they intended to go on the Expedition, they would have prepared for it. But the hypocrites were sheer opportunists with an eye to profit. There were others who came to the Messenger advancing false excuses as stated in the forty-ninth verse. Their character has been exposed, in the most glaring manner, from the fifty-third verse to the fifty-seventh verse. While rich hypocrites amassed riches without spending it for Allah, the poor hypocrites used to demand money without doing anything. Hence, the sixtieth verse enumerates obligatory expenditure of *sadaqaat* (alms and *zakaat*) from which they could not be given anything. The sixty-first verse, further, states how they used to find fault with the Messenger and, in the same breath, they used to swear by Allah seeking to please the believers while acting covertly against Allah and His Messenger. Their conduct has, further, been exposed in the sixty-fourth and sixty-fifth verses. Hence, they do exactly the reverse of what the believers do, as shown in the sixty-seventh verse with the result that they have been threatened of being the eternal inhabitants of the Hell like the disbelieving people preceding them as stated in the seventieth verse. After promising Allah's pleasure and Paradise to the believers, the Surah, once again, exhorts them in the seventy-third verse, to struggle for Allah against the disbelievers and the hypocrites as they shall inhabit the Gehenna (Hell).

From the seventy-fourth verse to the eightieth verse, the Surah exposes the hypocrites who pay only lip-service to Islam, ridicule it, and abstain from spending their wealth which they owe to Allah and His Messenger, for His cause. They go against their promise of doing so and are close-fisted. Hence, Allah has ingrained hypocrisy in their hearts and it will not leave them till the Judgement Day. Instead of spending anything, they laugh at the poor who spend their hard-earned income for the sake of Allah. The Messenger has, therefore, been told outright in the eightieth verse that Allah shall not forgive them for they, in fact, disbelieve in Allah and His Messenger and hence, they are transgressors.

In the next seven verses up to the eighty-seventh verse, those hypocrites who neither spent anything for the *Tabook* Expedition nor participated in the war efforts nor enlisted themselves for the Expedition have been exposed and in the next two verses the conduct of the believers, worthy of being emulated by them, has been shown. All of these hypocrites had stayed back in Medina.

From the eighty-ninth verse to the ninety-ninth verse, the Surah takes up the conduct of the desert dwellers some of whom came to the Messenger advancing lame excuses so as to be allowed to stay back and threatens them with grievous punishment. The ninety-first

and ninety-second verses announce exemption to genuine cases and then, the Surah, in the ninety-third verse, refers to rich hypocrites who had not accompanied the Messenger to the *Tabook* Expedition. They have been called filth in the ninety-fourth verse and their abode shall be the Hell because Allah is not pleased with them. The Surah, in the ninety-seventh and ninety-eighth verses, refers to such desert dwellers as were hardened in hypocrisy and disbelief and hence, considered what they spent as a penalty. But, in the ninety-ninth verse, the Surah refers to true desert dwellers. In the hundredth verse, the first and the foremost in believing in Islam have been mentioned along with the emigres and helpers as the ideal of all the true believers and repenters. The one hundred and first verse, again, mentions some of the hardened hypocrites and proceeds to threaten them with terrible punishment.

The Surah, then, refers to the cases of repenting weak believers from the one hundred and second verse to the one hundred and sixth verse. Some of them were forgiven and the decision in the cases of others was postponed. The Surah, in the one hundred and seventh verse, refers to a mosque built by subversive hypocrites in Medina and contrasts it with the mosque in *Quba* up to the one hundred and tenth verse. The Messenger, after coming back from the *Tabook* Expedition, had it demolished. The one hundred and eleventh and the one hundred and twelfth verses refer to the obligation placed by Allah on the true believers and lay down their true conduct in life. The verses, one hundred and thirteenth and one hundred and fourteenth, again, clarify that it does not become the Prophet and the believers to seek forgiveness for polytheists and the one hundred and seventeenth verse announces His forgiveness and mercy for the emigres and the helpers who had followed him through the hard days of preparation for the *Tabook* Expedition, gone with him, and supported him throughout. In the one hundred and eighteenth verse, the three sincere companions who had not gone with the Messenger on the *Tabook* Expedition are also announced to be forgiven and it does them credit.

While believers, in general, have been enjoined to fear disobeying Allah and be with the true ones, all the shirkers of the *Tabook* Expedition have been warned not to stay behind the Messenger or prefer themselves to him. Besides, the one hundred and twenty-second verse proceeds to impress on the believers, living away from Medina, the need to come to Medina to acquire thorough knowledge in Islamics by their groups so as to warn their people on return. The Surah in the next verse, again, enjoins them to fight against the disbelievers living in the vicinity of Medina and exposes hypocrites from the one hundred and twenty-fourth verse to the one hundred and twenty-seventh verse, concluding that hypocrites lack comprehension. The next two verses, in conclusion, show the great grace conferred on them in the form of the Messenger who is exceedingly compassionate and merciful on them while they do not value his presence among them.

SURATUTTAUBA

1. Exemption (freedom from all obligations is, hereby, proclaimed), by Allah and His Messenger to all the polytheists with whom you (the believers) have entered into compacts.
2. Hence, you (polytheists) may travel through the land for four months and you must know that you can never frustrate Allah and that Allah is going to disgrace the disbelievers.
3. And Allah and His Messenger's proclamation to all the people (gathered on) the day of the great pilgrimage is that Allah and His Messenger are exempt from the polytheists and hence, if you turn (to Allah) repentantly, it is, then, the best for you and if you turn away, you must, then, know that you can never frustrate Allah: and announce "the good news" of a grievous punishment to (those people) who disbelieve,
4. Except the polytheists with whom you have entered into compacts and then, they have neither defaulted to you in any way nor helped anyone against you, and hence, you must complete their compacts towards them till their duration; indeed, Allah loves the fearing.
5. Hence, when the holy months come to an end, you must, then, put the polytheists to death, wherever you find them and you must seize them and besiege them and ambush them

سُورَةُ التَّوْبَةِ

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ
مِنَ الْمُشْرِكِينَ ﴿١﴾

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلِمُوا أَنَّكُمْ
عِزٌّ مُّعْجِزٌ ۖ وَاللَّهُ أَنَّهُ يُخْزِي الْكَافِرِينَ ﴿٢﴾

وَأَذِّنْ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ
الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ
فَإِنْ تَبَتُّمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا
أَنَّكُمْ عِزٌّ مُّعْجِزٌ ۚ وَاللَّهُ وَبِشَرِّ الَّذِينَ كَفَرُوا
بِعَذَابٍ أَلِيمٍ ﴿٣﴾

إِلَّا الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ
يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا
فَاتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ﴿٤﴾

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ
حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوا هُمْ وَأَخْصِرُوا هُمْ وَأَقْعُدُوا
لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ

at every post; if, then, they repent and perform the obligatory prayer and pay *zakaat*, you must, then, let them go; indeed, Allah is forgiving, merciful.

6. And if anyone of the polytheists seeks your protection, you must, then, give him protection till he hears Allah's Word and then, you must lead him to his place of safety; such (a treatment is their due) because they are a people who do not have any knowledge.

SECTION 2

7. How can there be (exist) a compact for the polytheists with Allah and with His Messenger except for those (polytheists) with whom you have entered into a compact by the Holy Mosque? Hence, as long as they live up to it for you, you must, also, live up to it for them; indeed, Allah loves the fearing.
8. How (can a compact exist with them) while (they are so untrustworthy that) if they gain an upper hand over you, they will neither observe any blood relationship nor any obligation and covenant of protection in dealing with you? They want to please you by words of mouth while their hearts refuse and most of them are transgressors.
9. They exchange a little value for Allah's verses and hence, they prevent (the people) from His way; how bad is, indeed, what they are doing!

وَأَتُوا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ
حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتْلُغْهُ مَأْمِنَةً ذَلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ
اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ
عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقِيمُوا كَلِمَ
فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا
فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى
قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾

أَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَّوْا
عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾

10. They do not observe any blood relationship or obligation and covenant of protection in (dealing with) a believer; and they are (the people) who exceed the proper bounds.

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وِلَادَتَهُ وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

11. Hence, if they repent and perform the obligatory prayer and pay *zakaat*, they are, then, your brothers in Islam and We expound (Our) verses for a people who know.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفِصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾

12. And if they violate their oaths after their compact and speak evil of your *Deen* (Islamic way of life), you must, then, fight against the leaders of infidelity — they do not (attach any sanctity) to their oaths — so that they may cease (their malpractices).

وَإِنْ كُنُوا أَيْمَنَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَنَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾

13. Will you not fight against a people who have been violating their oaths and had meditated exiling the Messenger and they (were the people who) began (gave rise to excesses) at first; do you fear them? Allah is, then, the worthiest that you should fear Him if you are believers.

أَلَا تَقَاتِلُونَ قَوْمًا نَكَتُوا أَيْمَنَهُمْ وَهَكُمُوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُكُمْ أُولَئِكَ مَرَّةً كَانُوا فِيهَا يَخْتُونَهُمْ فَلَئِنَّ أَحَقَّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

14. You must fight against them, Allah will punish them by your hands and disgrace them and help you against them and cure (relieve) the hearts of a group of the believers

فَقَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَصْرَمُكُمْ عَلَيْهِمْ وَيُشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾

15. And eliminate the indignation (righteous anger) of their hearts and Allah turns forgivingly to whom He wills and Allah has knowledge, wisdom.

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

16. Do you think that you will be left (untried) while Allah has not, as yet, known (those people) who struggle, among you, and do not make any bosom friend other than Allah and His Messenger and the believers? And Allah is aware of what you have been doing.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

SECTION 3

17. It does not become the polytheists that they should manage Allah's mosques while they are witnesses, against themselves, of infidelity; they (are the people) whose actions have been nullified and they shall abide in the fire (of the Hell) eternally.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

18. Only (such people) can manage Allah's mosques as believe in Allah and the Last Day and perform the obligatory prayer and pay *zakaat* and do not fear anyone except Allah and hence, they (the people) such (as these) may hope to be among the followers of the right path.

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

19. Do you treat supplying water to pilgrims and managing the Holy Mosque like (the conduct of a person) who believes in Allah and the Last Day and struggles for Allah's cause? They are not equal in Allah's view and Allah does not guide any wrongdoing people.

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

20. (Those people) who believe and emigrate and struggle for Allah's cause with their properties and persons shall have the highest position with Allah; and such are

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

(the people as) are going to succeed.

21. To them, their *Rabb* announces the good news of mercy on His part and (His) pleasure and gardens in which they shall have enduring felicity (eternal bliss).

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّتْ
لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٣١﴾

22. They shall abide among them eternally; indeed, Allah has a supreme reward (for them) with Him.

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ
عَظِيمٌ ﴿٣٢﴾

23. O (the people) who believe! You must not make friends with your fathers and your brothers if they prefer disbelief to belief; and (those people) who, among you, make friends with them are such (people as are) the wrongdoers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ
وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ
عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَاُولَٰئِكَ
هُمُ الظَّالِمُونَ ﴿٣٣﴾

24. Say, "If your fathers and your sons and your brothers and your wives and your kinsfolk and the properties that you have earned and the business about which you fear a slump and the houses that please you are dearer to you than Allah and His Messenger and struggling for His cause, you must, then, await till Allah executes His decree and Allah does not guide a transgressing people."

قُلْ إِن كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا
وَبُيُوتٌ تَحْسَبُونَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ
فِي سَبِيلِهِ فَفَرِّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ فَيُؤَلِّفَ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٣٤﴾

SECTION 4

25. Allah has, already, helped you in many battlefields and (He had helped you) on the day (the battle) of *Hunayn* (was fought) when your numerical superiority had excited your wonder but then, it had not availed you at all and the Earth had narrowed down against you in

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ
حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ كُفِّرْتَكُمْ فَلَمْ تَعْنِ
عَنْكُمْ شَيْئًا وَضَافَتْ عَلَيْكُمْ
الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ

spite of her width and then, you had taken to flight.

مَذْرِبٍ ۞٥

26. Then, Allah sent (bestowed) His calm on His Messenger and on the believers and sent troops that you did not see and punished (the people) who disbelieved; and such is the requital of disbelievers.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا
وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ
الْكَافِرِينَ ۞٦

27. Moreover, Allah will turn forgivingly, after such (a punishment), to whom He wills and Allah is forgiving, merciful.

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ
وَاللَّهُ غَفُورٌ رَحِيمٌ ۞٧

28. O (the people) who believe! The polytheists are filthy and hence, they must not approach the Holy Mosque after this year of theirs; and if you fear poverty, Allah shall enrich you with His bounty if He wills; indeed, Allah has knowledge, wisdom.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ
هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ
مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ
حَكِيمٌ ۞٨

29. You must fight against (those people) who neither believe in Allah nor in the Last Day nor declare unlawful what Allah and His Messenger have declared unlawful nor follow the true Islamic way of life __ they belong to (those people) who were given the Book __ till they pay capitation (in acknowledgement of) yielding themselves and they are willing subjects.

فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ
الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ
وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ
وَهُمْ صَافِرُونَ ۞٩

SECTION 5

30. And the Jews say, "Ezra is Allah's son," while the Nazarenes say, "The Messiah is Allah's son," __ such (utterances) are (mere hollow) words of their mouths, resembling with the utterance of (those people) who had

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ
النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ
ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ

disbelieved earlier (in the past). May Allah curse them! Where are they, weak-mindedly, being deterred (from the truth)?

31. They treat their scholars and their monks and the Messiah, Mary's son, as gods besides Allah, though they were not ordered but to serve (render exclusive obedience to) a single God other than Whom there is no god: He is free from imperfections, being beyond (the associates) whom they attribute.

يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ
فَنَلَّهُمُ اللَّهُ أَنْ يُوَفَّكَوْنَ ﴿٢٠﴾

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا
مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا
لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا
يُشْرِكُونَ ﴿٢١﴾

32. They intend that they should extinguish Allah's light (by blowing) with their mouths while Allah shall not be pleased unless He completes His light, even if the disbelievers dislike.

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَيَأْتِي اللَّهَ إِلَّا أَنْ يَشَاءَ نُورُهُ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿٢٢﴾

33. (It is) He Who has sent His Messenger with the guidance and the true *Deen* (the Islamic way of life) so that He should make it prevail (gain ascendancy) over the *deen* (the un-Islamic way of life) in its entirety, even if the polytheists hate.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿٢٣﴾

34. O (the people) who believe! Indeed, most of the scholars and monks eat up people's properties by false ways and prevent (them) from Allah's way and hence, announce "the good news" of a grievous punishment to (those people) who pile up gold and silver and do not spend them in the cause of Allah.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا
مِنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ
النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ
اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ
وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

35. On the Day when they are melted in the fire of the Hell and their foreheads and their flanks and their backs are branded with them, (they

يَوْمَ يُمِصُّ عَلَيْهِمْ فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا
جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ

will be told), "This is what you used to pile up (in the world) for yourselves and hence, taste what you used to pile up."

36. Indeed, the number of months, in Allah's view, has been twelve months according to Allah's register since the day He created the heavens and the Earth: of them, four are holy; such is the right number; hence, you must not wrong yourselves during them (these months) and all of you must fight against the polytheists as all of them fight against you; and you must know that Allah is with the fearing.

37. In fact, (the practice) of postponement (of a month) is an excess in disbelief, by which (those people) who disbelieve are (further) misguided: they declare it (a certain month) lawful (in a certain) year and declare it unlawful (in a certain) year so as to make up the number of (months), which Allah has declared unlawful and, in this way, they declare lawful what Allah has declared unlawful; their malpractices have been adorned to them and Allah does not guide a disbelieving people.

SECTION 6

38. O (the people) who believe! What is the matter with you that when you are told to proceed to struggle in the cause of Allah, you lean towards the earth? Do you prefer the life of the world to (the life of) the afterworld? But, the enjoyment of the life of the world in comparison with (the life

هَذَا مَا كُنْتُمْ لَأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٥﴾

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الَّذِينَ أَلْقَيْتُمْ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلِلُونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِّئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحْلِلُوا مَا حَرَّمَ اللَّهُ زَيْنٌ لَهُمْ سُوءٌ أَعْمَلِيهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتُمْ قُلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ

of) the afterworld is nothing but little.

إِلَّا قَلِيلٌ ﴿٣٨﴾

39. If you do not proceed to struggle in the cause of Allah, He shall award you a grievous punishment and replace you with a people other than you and you shall not be able to harm Him at all and Allah has absolute power and authority over everything.

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

40. If you do not help him (the Messenger, he has no cause for worry) because Allah had, already, helped him when (those people) who disbelieve had exiled him, (while he) was the second of the two, when both were in the cave. At that time, he (the Messenger) told his companion, "Do not grieve. Allah is, certainly, with us." Hence, Allah sent (bestowed) His calm on him and strengthened him with troops which you did not see and He rendered the word of (those people) who disbelieve the lowest and (as for) Allah's **Kalimah*, it is (ever) the highest and Allah is mighty, wise.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ
الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا
فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ، لَا تَحْزَنْ
إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ
عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى
وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٤٠﴾

41. You must proceed to struggle, light and heavy, and struggle, with your possessions and persons, for Allah's cause __ such (a course) is the best for you if you know.

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ
وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ
تَعْلَمُونَ ﴿٤١﴾

42. If the ephemeral gains had been close at hand and the journey easy, they would, certainly, have followed you, but the tedious journey kept them at a distance (from accompanying you to *Tabook*); and they will, soon, swear by Allah, "If we could, we would, certainly, have gone with you."

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ
وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ
بِاللَّهِ لَوِ اسْتَطَعْنَا مَخْرَجَنَا مَعَكُمْ يُبَلِّغُونَ
أَنْفُسَهُم وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

They are damning themselves and Allah knows that they are, certainly, liars.

SECTION 7

43. (O Messenger)! Allah has pardoned you, (but) why did you permit them (to stay back) till it was clear to you who spoke the truth and you came to know the liars?

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَسْبِيَنَ لَكَ
الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَذِبِينَ ﴿٤٣﴾

44. (Those people) who believe in Allah and the Last Day shall never come to you to seek your permission that they will not struggle with their possessions and persons and Allah knows well the fearing.

لَا يَسْتَسْئِدُنَكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾

45. Only (those people) who do not believe in Allah and the Last Day and their hearts are sceptical (doubt the truth of the guidance) will come to you to seek your permission to stay back because they waver in their doubt.

إِنَّمَا يَسْتَسْئِدُنَكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَآزَقَاتِ قُلُوبُهُمْ فَهُمْ
فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾

46. And if they had intended to proceed (to the Expedition), they would, certainly, have prepared military equipments and provisions for it, but Allah disliked their being sent (to *Tabook* for war) and hence, He withheld them (from going) and they were told, "Sit (stay back) with the (idle) *sitters" (those shirking the expedition to *Tabook*).

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً
وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ
وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾

47. If they had gone with you, they would not have given rise to but disorder (among you) and they would, certainly, have taken an active part in your midst seeking (to stir) you to discord and among

لَوْ خَرَجُوا فِىكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا
وَلَا وَضَعُوا يَدَهُمْ فِيكُمْ وَلَا وَضَعُوا
أَلْفِئَةً وَفِيكُمْ سَمْعُونُ لَهُمْ وَاللَّهُ

you, there are spies (spying) for them and Allah knows the wrongdoers (very well).

48. They have, already, sought (to stir up) discord (in your midst) earlier (in the past) and upset (certain) matters for you till the truth came and Allah's decree prevailed though they hated (it).

49. And among them, there is (a person) who says, "Permit me (to stay back) and do not subject me to any trial." Listen! They have fallen into a trial and the Hell has, indeed, encompassed the disbelievers.

50. If any good reaches you, it hurts them and if an adversity afflicts you, they say, "We had, already, taken our precaution earlier," and they go back while they are happy.

51. Say, "Nothing shall afflict us except what Allah ordains by decree for us: He is our protector; and in Allah must, then, the believers trust."

52. Say, "You are not waiting for us but one of the two excellent results (victory or martyrdom), while we are waiting for you that Allah will inflict a punishment on you on His part or by our hands and hence, (you must) await (the outcome), we are, also, awaiting with you."

53. Say, "(Whether) you spend (your possessions) willingly or unwillingly, it will not be accepted from you: indeed, you are a transgressing people."

عَلَيْهِمُ بِالْظَّالِمِينَ ﴿١٧﴾

لَقَدْ اَسْتَعَاذُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا لَكَ
الْاُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ اَمْرُ اللَّهِ وَهُمْ
كَرِهُونَ ﴿١٨﴾

وَمِنْهُمْ مَنْ يَقُولُ اُذْنِن لِي وَلَا تَفْتِنِّي
اَلَا فِي الْفِتْنَةِ سَقَطُوا وَاِنَّ جَهَنَّمَ
لَمَحِيْطَةٌ بِالْكَافِرِيْنَ ﴿١٩﴾

اِنْ تُصِْبَكَ حَسَنَةٌ تَسُؤْهُمْ
وَإِنْ تُصِْبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا
أَمْرًا مِنْ قَبْلُ وَيَسْتَوِلُوا وَهُمْ فَرِحُونَ ﴿٢٠﴾

قُلْ لَنْ يُصِيبَنَا اِلَّا مَا كَتَبَ
اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٢١﴾

قُلْ هَلْ تَرَبَّصُونَ بِنَا اِلَّا اِحْدَى الْحُسَيْنَيْنِ
وَنَحْنُ نَتَرَبَّصُ بِكُمْ اَنْ يُصِيبَكُمْ اللَّهُ لَعَلَّكُمْ
مِنْ عِنْدِهِ اَوْ يَأْتِيَنَّافَرَبِّصُوا
اِنَّا مَعَكُمْ مُتَرَبِّصُونَ ﴿٢٢﴾

قُلْ اَنْفِقُوا طَوْعًا اَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ
اِنْ كُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٢٣﴾

54. And nothing prevents that their spendings should be accepted from them except that they disbelieve in Allah and His Messenger and they do not come (to perform) the obligatory prayer but they are slothful and they do not spend but they hate (doing so).

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ
إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ
كَرِهُونَ ﴿٥٤﴾

55. Hence, their properties and their children must not strike you with wonder; in fact, what Allah wills is to punish them with both of them in the life of the world and they should suffer death while they are disbelievers.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ
وَهُمْ كَافِرُونَ ﴿٥٥﴾

56. And they swear by Allah that they belong to you while they do not belong to you: on the contrary, they are a people frightened (of you).

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ
وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾

57. If they had found any shelter or any caves or any place to go into (hiding), they would, certainly, have turned towards it and they would have forsaken (you).

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرَبًا أَوْ مَذْخَلًا
لَوَلُّوا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

58. And among them, (there are some persons) who speak ill of you about the alms but, if they are given from them, they are pleased, and if they are not given from them, they are, then, annoyed.

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا
رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾

59. And if they had accepted with pleasure what Allah and His Messenger had given them and said, "Allah is sufficient for us, Allah and His Messenger shall give us from His bounty, we turn, humbly, to Allah," (it would have been the best for them).

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ
وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ
مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

SECTION 8

60. The alms (*zakaat*) belong only to the needy and the poor and the officers working on them (the alms) and those (people) whose hearts are to be won over and (they are) for the sake of (freeing) necks (slaves) and (helping) debtors and (they are to be spent) in the cause of Allah and on travellers — it is an obligation on the part of Allah and Allah has knowledge, wisdom.

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ
وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَفَ قُلُوبِهِمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَيْنَ السَّبِيلِ
فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٦٠﴾

61. And among them, there are (those persons) who hurt the Prophet and say, "He gives ear to" (everyone). Say, "Giving ear to (everyone) is the best for you, he believes in Allah and trusts in the believers and he is mercy for (those people) who believe among you; and (those people) who hurt Allah's Messenger shall have a grievous punishment."

وَمِنَهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ
هُوَ أَذُنٌ قُلْ أَذُنٌ خَيْرٌ لَّكُمْ يَوْمُنُ بِاللَّهِ
وَيَوْمُنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ
ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ
لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

62. They swear by Allah before you (believers) in order to please you while Allah and His Messenger are the worthiest that they should please Him if they are believers.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ
وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا
مُؤْمِنِينَ ﴿٦٢﴾

63. Do they not know that he who opposes and confronts Allah and His Messenger shall, as a necessary consequence, have (to undergo) the fire of the Hell in which he shall abide eternally? Such is the terrible disgrace.

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُكَادِرُ اللَّهَ
وَرَسُولُهُ فَآتَتْ لَهُ نَارُ جَهَنَّمَ خَلِيدًا فِيهَا
ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾

64. The hypocrites fear lest, a chapter that will tell them (the believers) what is in their hearts, should be revealed to (the Messenger) against them; say, "(Go on) ridiculing,

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ
نُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلْ اسْتَزِرُوا

Allah is going to bring out what you fear" (for yourselves).

65. And if you ask them (what they were doing), they will, certainly, say, "We were engaged, only, (in conversation) and playful activities." Say, "Were you engaged in ridiculing Allah and His verses and His Messenger?"

66. Do not put forward excuses (because) you have come to disbelieve after your believing (in Islam); if We pardon a group of you, We will punish another group because they are criminals."

SECTION 9

67. Hypocritical men and hypocritical women belong to one another; they enjoin evil and forbid good and hold back their hands (from spending for Allah); they have neglected Allah and hence, Allah has, also, neglected them: indeed, (it is) the hypocrites (who are) the transgressors.

68. Allah threatens hypocritical men and hypocritical women and disbelievers with the fire of the Hell in which they shall abide eternally; it is sufficient for them; and Allah curses them (divests them of His mercy) and they shall have (to undergo) lasting punishment.

69. (You are like those peoples) who existed before you: they were more powerful than you and had more possessions and children (money power and manpower) than

إِنَّ اللَّهَ يُخْرِجُ مَا تَحْذَرُونَ ﴿٦٥﴾

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٦﴾

لَا تَعْذِرُوا أَفَدَكُفْرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعَفَ عَنْ طَائِفَةٍ مِنْكُمْ نَعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٧﴾

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٨﴾

وَعَذَابُ اللَّهِ أَكْبَرُ لِلْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارِ نَارُ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٩﴾

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ

you and hence, they had enjoyed their share of happiness and you have enjoyed your share of happiness as (those peoples) who had existed before you, had enjoyed their shares of happiness and you indulge in idle talk as (those peoples) had indulged in idle talk __ they were (the peoples) whose actions were nullified in the world and the afterworld and they were (the peoples) who were the losers (misled and ruined).

مِنْ قَبْلِكُمْ يَخْلَقُهُمْ وَخُضْتُمْ كَالَّذِي خَاصُوا
أُولَئِكَ حِطَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦﴾

70. Has not the account of (those peoples) who existed before them, reached them __ Noah's people and the 'Aad and the Thamood and Abraham's people and the inhabitants of *Madyan* and the towns overturned (Sodom and Gomorrah)? Their messengers had brought them clear evidences, (but they had defied them) and hence, it was unbecoming of Allah to have wronged them: on the contrary, they used to wrong themselves.

الَّذِينَ نَبَأَ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ
وَعَادُ وَثَمُودَ وَقَوْمَ إِبْرَاهِيمَ وَأَصْحَابِ
مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ
يَأْتِيَنَّهُ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧﴾

71. And believing men and believing women are one another's friends; they enjoin what is universally known to be good and prohibit what is universally known to be evil and perform the obligatory prayer and pay *zakaat* and obey Allah and His Messenger; they are (the people) on whom Allah shall have mercy; indeed, Allah has might, wisdom.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٨﴾

72. Allah promises believing men and believing women gardens under which rivers will be flowing __ they shall abide among them eternally __

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٌ طَيِّبٌ

and excellent homes in eternal gardens; and Allah's pleasure (being) the greatest — such (a reward) is the supreme success.

SECTION 10

73. O Prophet! You must struggle against the disbelievers and the hypocrites and deal with them firmly; and their abode is the Hell and what a bad place of arrival it is!

74. They swear by Allah that they did not say (anything) whereas they had uttered the blasphemous word and disbelieved after their (acceptance of) Islam and meditated what they could not attain; and they do not loathe (Islam) but because Allah and His Messenger have rendered them wealthy by His bounty; hence, if they repent, it will be the best (course) for them and if they turn away, Allah shall inflict a grievous punishment on them in the world and the afterworld; and they shall have neither any friend nor any helper throughout the Earth.

75. And among them, there are those (persons) who had sworn by Allah and committed, "If Allah gives us from His bounty, we will, certainly, give alms and be among the righteous."

76. But, when He gave them from His bounty, they were close-fisted with it and turned their back on (ignored the promise) and backed out (of the commitment).

فِي جَنَّتِ عَذِّهِ وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٣﴾

يَأْتِيهَا النَّارُ جَهَنَّمَ وَالْمُتَّقِينَ وَأَغْلَظَ
عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿٧٤﴾

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ
وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ أَوْبَاءُ لِّرَسُولِهِ
وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ
فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَسْتَوُوا يَعَذِّبْهُمْ
اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ
فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٥﴾

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَيْنَا
مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ
مِنَ الصَّالِحِينَ ﴿٧٦﴾

فَلَمَّا آتَاهُم مِّن فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا
وَهُمْ مُّعْرِضُونَ ﴿٧٧﴾

77. Hence, He has requited them with hypocrisy (by planting it) into their hearts till the Day when they appear before Him because they have failed to keep to Allah what they had promised Him and because they have been lying.

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ
بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا
يَكْذِبُونَ ﴿٧٧﴾

78. Do they not know that Allah knows their secrets and their whispers and that Allah has the knowledge of all the unseen?

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ
وَأَنَّ اللَّهَ عَلَّمَهُ الْغُيُوبِ ﴿٧٨﴾

79. (Allah knows those persons) who speak ill of voluntary alms-givers among the believers in the matter of alms and (those persons) who do not find (anything) except (the fruits of) their exertion and hence, they (the hypocrites) ridicule them: Allah ridicules them and they shall have a grievous punishment.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ
مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ
لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ
مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

80. Whether you seek forgiveness for them or do not seek forgiveness for them, if you seek forgiveness for them seventy times, even then, Allah shall not forgive them; such (is His deal by them) because they disbelieve in Allah and His Messenger and Allah does not guide any transgressing people.

أَسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ
سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ
كَفَرُوا بِآيَاتِ اللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

SECTION 11

81. Those people who were left behind were happy with their sitting after Allah's Messenger (had left for *Tabook*) and (they were happy because) they hated that they should struggle, with their possessions and their persons, for Allah's cause and said, "Do not proceed to struggle for Allah in the heat." Say, "The fire of

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ
اللَّهِ وَكَرَهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ
أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

the hell is the hottest;" If only they could comprehend!

82. Hence, they must laugh less and weep frequently as a requital of what they have been committing.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا

﴿٨٢﴾ جَزَاءُ يَمَا كَانُوا يَكْسِبُونَ

83. Hence, if Allah brings you back to a group of them and they ask you for permission to go (on an expedition), you must, then, say, "You shall never go with me and you shall never fight against any enemy with me: since you preferred sitting for the first time (at the *Tabook* Expedition), you shall, therefore, sit with those people who were left behind" (the *Tabook* expedition).

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَدْنُوكَ

لِلخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا

مَعِيَ عَدُوًّا إِنَّا كُنَّا نَرْضِيكُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ

﴿٨٣﴾ فَاقْعُدُوا مَعَ الْخَالِفِينَ

84. And (O Messenger)! You must, never (at no time), pray for anyone who dies among them and stand at his grave (because) they disbelieve in Allah and His Messenger and they shall die while they are transgressors.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ

﴿٨٤﴾ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَا تَوْ

وَهُمْ فَاسْفُوتُونَ ﴿٨٤﴾

85. And their possessions and children must not strike you with wonder; in fact, what Allah wills is that He should punish them with them (their properties and children) in the world and they should suffer death while they are disbelievers.

وَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ

أَنْ يُعَذِّبَهُمْ فِي الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ

﴿٨٥﴾ وَهُمْ كَافِرُونَ ﴿٨٥﴾

86. And when a chapter (of the *Quraan*) is revealed (enjoining), "Believe in Allah and struggle (for Him) with His Messenger," the wealthy among them ask you for permission (to stay back) and say, "Leave us (so that) we may stay with the sitters."

وَإِذَا أَنْزَلْتَ سُورَةً أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا

مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ

﴿٨٦﴾ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

87. They prefer that they should be (stay) with women and their hearts have been sealed and hence, they do not comprehend.

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ
عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

88. On the contrary, the Messenger and (those people) who believe with him, struggle with their possessions and persons; and such (people) shall have all the boons and blessings and such (people) are going to prosper.

لَكِنِ الرُّسُولَ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهِدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَّتِكُمْ هُمْ الْخَيْرَاتُ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

89. Allah has prepared, for them, such gardens under which rivers are flowing — they shall abide among them eternally; such is the supreme success.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

SECTION 12

90. And there came (to you many) people advancing lame excuses from the desert dwellers so that they might be permitted (to stay back) and (those people) who had lied to Allah and His Messenger, also, kept sitting; a grievous punishment shall, soon, afflict (those people) who disbelieve among them.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ
وَقَعْدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

91. There is neither any sin against the weak nor against the diseased nor against (those believers) who do not find what they should spend, if they are faithful to Allah and His Messenger; there is no objection against the beneficent; and Allah is forgiving, merciful.

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى
الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ
إِذَا أَنْصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ
مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

92. And (there is no objection) against (those believers) who, when they came to you so that you might

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلْتَ لْتَخْلِفْهُمْ قُلْتَ

transport them (to *Tabook*), you said (to them), "I do not find what I may transport you by," went back while their eyes were overflowing with tears, sad (at their inability) that they could not find what they would spend.

لَا أَحَدٌ مَّا أَجْمَلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ
تَفِيضٌ مِّنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا
مَا يُنْفِقُونَ ﴿١٢﴾

93. (On the contrary), the blame (of shirking the obligation to go on the *Tabook* Expedition) is only against (those people) who asked you for permission (to stay back) though they were wealthy; they preferred that they should be (stay) with women and Allah has sealed their hearts because they have no knowledge.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُوكَ
وَهُمْ أَغْنِيَاءُ رِضْوَانًا يَكُونُوا مَعَ الْخَوَالِفِ
وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

94. They will advance (lame) excuses to you when you return to them; say, "Do not advance (lame) excuses, we will not trust you (because) Allah has, already, told us some of the facts about you; and Allah and His Messenger shall observe your conduct and then, you shall be returned to (the Being) Who knows all the unseen and the seen and then, He shall tell you what you have been doing."

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ
لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهُ
مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ
ثُمَّ تَرْدُونَ إِلَىٰ عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٤﴾

95. They will swear by Allah to you, when you return to them (from *Tabook*), so that you may condone them: but you must shun them: they are filth and their abode (home) is the Hell as the requital of what they have been committing.

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ
لَتَرْضَوْنَهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ
وَمَا وَلَهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا
يَكْسِبُونَ ﴿١٥﴾

96. They will swear to you so that you may be pleased with them: but, if

يَحْلِفُونَ لَكُمْ لَيَرْضَوْنَهُمْ فَإِنْ تَرْضَوْنَهُمْ

all of you are pleased with them, Allah shall not, in any case, be pleased with the transgressing people.

97. The desert dwellers are most intense in disbelief and hypocrisy and most deserving that they should not know the bounds which Allah has revealed to His Messenger and Allah has knowledge, wisdom.

98. And among the desert dwellers, there are (people) who consider what they spend as a fine and keep awaiting misfortunes brought by the vicissitudes of time for you; the worst misfortune (shall visit) upon them and Allah hears, knows (everything).

99. And among the desert dwellers, there are (those people) who believe in Allah and the Last Day and consider what they spend (a means of gaining) closeness with Allah and the Messenger's prayers; truly, it is (a means of gaining) closeness for them; Allah shall admit them into His mercy: indeed, Allah is forgiving, merciful.

SECTION 13

100. And (as for) the first and the foremost (people to embrace Islam) among the emigrants and the Helpers and (those people) who followed them beneficently, Allah is pleased with them and they are pleased with Him and He has prepared, for them, gardens under which rivers will be flowing __ they shall abide among them eternally;

فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿١٦﴾

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ
أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿١٧﴾

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا
وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ ۗ عَلَيْهِمْ دَائِرَةُ السَّوْءِ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٨﴾

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ
وَصَلَوَاتِ الرَّسُولِ ۚ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ ۖ
سِidَ جَاهُهُمُ اللَّهُ فِي رَحْمَتِهِ ۚ إِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿١٩﴾

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْهُمُ الْمُهِجَرُونَ
وَالْأَنْصَارُ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ
تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
ذَٰلِكَ الْقَوْزُ الْعَظِيمُ ﴿٢٠﴾

such is the supreme success.

101. And there are hypocrites among the desert dwellers who are around you and among the inhabitants of Medina, hardened in hypocrisy, you do not know them: We know them; We will, soon, punish them twice and then, they shall be returned to a terrible punishment.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ
وَمِنَ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ
نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ
إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

102. And there are others who have confessed their sins, mixing righteous actions and others, unrighteous: it may be that Allah turns to them forgivingly; indeed, Allah is forgiving, merciful.

وَأَخْرُونَ أَعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا
وَأَخْرَسَيْنَا عَنَى اللَّهِ أَن يَتُوبَ عَلَيْهِمْ إِنَّا اللَّهُ
غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

103. Take, from their properties, alms by which you will cleanse them (of sins) and purify them and pray for them: indeed, your prayer will be (prove to be a source of) calm for them and Allah hears, knows (everything).

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا
وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

104. Do they not know that (it is) Allah Who accepts repentance from His servants (rendering Him obedience devoutly) and takes alms and that (it is) Allah Who turns most forgivingly, (being) the Most Merciful?

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ
وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ
الرَّحِيمُ ﴿١٠٤﴾

105. And say, "Act (behave as you will) and Allah and His Messenger and the believers shall watch your behaviour (moral conduct) and you shall, soon, be returned to (the Being Who) knows the unseen and the seen and then, He shall tell you

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ
وَسُرُّدُونَ إِلَىٰ عَلِيمٍ الْغَيْبِ وَالشَّهَادَةِ فَيُنشِئُكُمْ
بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

what you have been doing" (in this world).

106. And there are others whose cases are deferred till Allah's decree — either He will punish them or He will turn to them forgivingly — and Allah has knowledge, wisdom.

وَأَخْرُوتُ مُرَجَّونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ
وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

107. And (there are other hypocrites) who have made a mosque (for the sake of) harming (Islam) and (supporting) disbelief and causing divisiveness among the believers and providing an ambush for those (enemies of Islam) who had waged a war against Allah and His Messenger before; and they shall swear (to you), "We intend nothing but contemplation" (in Allah) and Allah bears witness that they are, certainly, liars.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا
وَتَفَرِّقَابَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّلْمَن
حَارِبِ اللَّهِ وَرَسُولِهِ مِنْ قَبْلُ وَلِيَحْلِفُنَّ إِنْ أَرَدْنَا
إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾

108. You must never stand (for prayer) in it; the mosque founded on fearing Him from the first day is most entitled that you should stand (for prayer) in it; in it, there are men who hold dear that they should be cleansed (of sins), and Allah loves the cleansed.

لَا نَقُفُّ فِيهِ أَبَدًا الْمَسْجِدُ أَشْسَ عَلَى التَّقْوَىٰ
مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ
يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ
الْمُطَهَّرِينَ ﴿١٠٨﴾

109. Is, then, he who founds his structure on Allah's fear and pleasure better or he who founds his structure on the brink of a collapsible bank undermined by water and then, it collapses with him into the fire of the Hell? And Allah does not guide a wrongdoing people.

أَفَمَنْ أَشْسَ بُنِيَ كُنْهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ
وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَشْسَ بُنِيَ كُنْهُ عَلَى شَفَا
جُرْفٍ هَارٍ فَأَتَاهَا بَرِي فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

110. Their structure which they have built shall, always, be a (source of) doubt in their hearts except that their hearts are cut up and Allah has knowledge, wisdom.

SECTION 14

111. Indeed, Allah has bought their persons and their possessions (properties) from the believers in return that they shall have the Paradise __ they fight in the cause of Allah and consequently, they kill and are martyred, a pledge binding on Him, in the Torah and the *Injeel* and the *Quraan*; and who is more faithful in fulfilling his pledge than Allah? And hence, you must rejoice at the bargain that you have struck with Him, and such (a reward as promised above) is the supreme success.

112. The repentant, those serving (rendering Him exclusive obedience), those who give glory (abiding praise and thanksgiving) to Him, those who journey through the Earth exerting themselves for Him, those who bow down before Him, those who prostrate themselves to Him, those who (strive to) enjoin what is universally known to be good and those who (strive to) prohibit what is universally known to be evil and those who guard Allah's bounds (are the true believers) and announce good news to (such) believers.

113. It does not become the Prophet and (those people) who believe that they should seek forgiveness for

لَا يَزَالُ بُنِيَ لَهُمُ الَّذِي بَوَّابَةً فِي قُلُوبِهِمْ
إِلَّا أَنْ تَقْطَعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ
وَأَمْوَالَهُمْ بِآبِ لَهُمُ الْجَنَّةُ يُقْنِلُون
فِي سَبِيلِ اللَّهِ فَيَقْنِلُونَ وَيُقْنِلُونَ وَعَدَّ عَلَيْهِ
حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ
وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِيعْتِكُمُ الَّذِي بَايَعْتُمْ بِهِ. وَذَلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ

التَّائِبُونَ الْعَمِيدُونَ الْحَنِيدُونَ
السَّاجِدُونَ الرَّكِعُونَ السَّجِدُونَ
الْآمُرُونَ بِالْمَعْرُوفِ وَالنَّهْيِ
عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ
وَنَشِيرُ الْمُؤْمِنِينَ

مَا كَانُ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا

polytheists, even if they are relatives, after it has become clear to them that they are the inhabitants of the blazing fire (of the Hell).

114. And Abraham's seeking forgiveness for his father was nothing but owing to (because of) a promise which he had made to him: but, when it became clear to him that he was Allah's enemy, he exempted himself from him; indeed, Abraham was, certainly, a tender-hearted, forbearing man.

115. And it does not become Allah that He should misguide a people after guiding them till He makes them clear what they must guard themselves against; indeed, Allah has the knowledge of everything.

116. Indeed, (it is) Allah who has the sovereignty of the heavens and the Earth: He gives life and causes death; and you do not have any friend or helper other than Allah.

117. Allah has, already, turned forgivingly to the Prophet and the emigrants and the Helpers who had followed him during a trying period (of time), after the hearts of a group of them were about to deviate and then, Allah turned to them forgivingly; indeed, He is compassionate, merciful with them.

118. And (He has forgiven and turned mercifully) to the three (believers) who had (whose cases had) been left over and adjourned; till, when the Earth narrowed against them with all the width she has and their

لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِن بَعْدِ
مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

وَمَا كَانَتْ أَسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن
مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ
لِّلَّهِ تَبَرَّأَ مِنْهُ إِنِّ ابْنَ هَيْمَةَ لَا وَهَّ حَلِيمٌ ﴿١١٤﴾

وَمَا كَانَتْ أَللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ
حَتَّىٰ يَبَيَّنَ لَهُمْ مَا يَتَّقُونَ إِنَّا اللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١١٥﴾

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالأَرْضِ يُحْيِي وَيُمِيتُ
وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ
وَلَا نَصِيرٍ ﴿١١٦﴾

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ
وَالْأَنْصَارِ الَّذِينَ أَتْبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ
مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ
ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رءُوفٌ
رَّحِيمٌ ﴿١١٧﴾

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّىٰ إِذَا صَافَتْ عَلَيْهِمُ
الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ

own hearts were in dire straits, being against themselves, and they thought that there was no shelter against Allah but to Him, (they mellowed into repentance) and then, Allah turned to them forgivingly so that they should repent; (it is), indeed, Allah Who turns most forgivingly, (being) the Most Merciful.

SECTION 15

119. O (the people) who believe! You must fear disobeying Allah and be with the truthful.

120. It was neither proper for the people of Medina and some of the desert dwellers who are around them that they should have stayed behind Allah's Messenger nor should they have preferred their lives to his life; such is (the case) because neither thirst nor fatigue nor hunger afflicts them in the cause of Allah nor do they tread (any ground) under (their) feet, which angers the disbelievers nor do they achieve any desired success against the enemy, but a righteous deed is recorded for them; indeed, Allah does not nullify the reward of the beneficent (those who do good).

121. And neither do they spend any amount small or big nor do they traverse any valley but it is noted down for them so that Allah may reward them, for what they have been doing, in the best manner.

122. And it does not look well on the believers that all of them should proceed to struggle for Allah's

وَقَطُّوْا اَنْ لَا مَلْجَا مِنْ اِلٰهٍ اِلَّآ اِلٰهِيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوْا اِنَّ اِلٰهَهُوَ التَّوَّابُ الرَّحِيْمُ ﴿١١٩﴾

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ﴿١٢٠﴾

مَا كَانَ لِاَهْلِ الْمَدِيْنَةِ وَمَنْ حَوْلَهُمْ مِنَ الْاَعْرَابِ اَنْ يَتَخَلَّفُوْا عَنْ رَّسُوْلِ اللّٰهِ وَلَا يَرْغَبُوْا بِاَنْفُسِهِمْ عَنْ نَفْسِهِ ؕ ذٰلِكَ بِاَنْهُمْ لَا يُصِيبُهُمْ ظَمًا وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِى سَبِيْلِ اللّٰهِ وَلَا يَطْشُوْنَ مَوْطِئًا يَغِيْظُ الْكُفْرَانَ وَلَا يَنَالُوْنَ مِنْ عَدُوٍّ نَّيْلًا ؕ اِلَّا اَكْتَبَ لَهُمْ بِهٖ عَمَلٌ صٰلِحٌ اِنَّ اللّٰهَ لَا يَضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿١٢١﴾

وَلَا يُنْفِقُوْنَ نَفَقَةً صَغِيْرَةً وَلَا كَبِيْرَةً وَلَا يَقْطَعُوْنَ وَادِيًا ؕ اِلَّا اَكْتَبَ لَهُمْ لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٢٢﴾

وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَافَّةً

cause; why is it, then, not so, that a group (of men) from every section of them (the people) proceeds (to the Messenger) to devote themselves to gain insight into the Islamic way of life and (they must do it) so that, when they go back to them (their people), they may warn (inform and admonish) their people so that they (the people) may be on their guard (against evil ways)?

SECTION 16

123.O (the people) who believe! You must fight against the disbelievers who border on you and they must find toughness in dealing with you; and you must know that Allah is with the fearing.

124.And whenever a chapter is revealed, among them (the hypocrites), then, there are (some persons) who say, "Which of you has this (new chapter) intensified him in belief?" As for (those people) who believe, it does intensify them in belief and they rejoice (at it).

125.And as for those (people) in whose hearts, there is a disease, it intensifies them in filth upon filth and they die while they are disbelievers.

126.And do they not consider that they are put to trial during every year, once or twice, and even then, they neither repent nor learn their lesson?

فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا
فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ
لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اقْبِلُوا إِلَيْ الَّذِينَ يَلُونَكُمْ
مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٤﴾

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ
زَادَتْ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا
فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٥﴾

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ
رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ
كَافِرُونَ ﴿١٢٦﴾

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ
مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ
يَذْكُرُونَ ﴿١٢٧﴾

127. And whenever a chapter is revealed, they eye one another (express with gestures), "Is anyone among (the believers) looking at you?" And then, they slip off; Allah has deluded (misled) their hearts because they are a people who do not comprehend (anything).

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ
هَلْ يَرَيْنَكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا
صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

128. There has come a messenger to you from yourselves: what distresses you, is hard on him: he longs for and strives for you (your good): he is compassionate, merciful with the believers.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾

129. But, if they turn away, you must, then, say, "Suffices me Allah other than Whom there is no god (worth rendering obedience to): in Him do I trust and He is the *Rabb* of the sublime throne" (the Sole Sovereign of the cosmos).

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

**(kalimatullaahi) is the kalimatan tayyibatan occurring in 14:24, ahead. It is the password of Islam, the solemn pronouncement of which is essential, to embrace Islam, being its motto or watchword (a phrase summarizing the guiding principle of Islam) — there is no deity but Allah, — Muhammed (s.a.w.s) being Allah's messenger.*

**wherever 'sit' or 'sitters' or 'stay back' has been used connote those who abstain from taking part in military service.*