

Tenth Para

The tenth Para or Juz of the Quran is

Wa A'lamu (وَاعْلَمُوا)

which has 2 Surahs the first one is Surah Al-Anfal 8 (Ayat 41-75) and second is Surah At-taubah 9 (Ayat 1-93) Total No. of Ayat in this para (128)

Highlights of Para 10 (Part ten of) Holy Quran

Surah at-Tawbah is a Madani Surah revealed in the 9th year of Hijrah. The basic subjects of the Surah are: The non-believers who broke their treaties, Muslims have no obligation to honour treaties with them. Muslims must protect themselves from hypocrisy, weak faith and negligence. Battle of Tabuk and its lessons.

The purpose of war and the rules about the distribution of the spoils of war., Be firm and united in the combat against the enemy., Victory of the Believers against the unbelievers. Allah does not change His blessings unless people change themselves., Be prepared always to defend yourself and your people. Make peace if the enemy is inclined towards peace., Allah's promise to help the Believers., Treatment of the prisoners of war and obligations towards Muslims living among non-Muslims., Proclamation that the Treaty of Hudaibiyah is cancelled., Honour the treaties with those who honour them. Fight with those who have broken the treaty., Mushrikin (polytheists) are forbidden to be the caretakers of the Masjid al-Haram., Muslims should trust Allah, not just their numbers and Jews and Christians also committed Shirk.

Command to spend in the path of Allah. The correct number of months.

Bidding of booty, Conditions of Ghawza Badr, Four blessings from Alla, Almighty, Battle Guidelines and The virtues of migration and Nasr

Distribution of spoils of war:

The wealth was divided into four parts. one part For Holy Prophet (Blessing of Allah and Peace be upon him) his relatives, one for the needy and destitute, one for travellers and remaining fourth part was for mujhaheddin depending upon the situation.

Effect of Battle of Badr:

Ghazwa badr seriously damaged Meccan prestige while strengthening the political position of muslims in medina and establishing islam as viable force in the arabian peninsula. Muslims were 313 in number while non-muslims were 1000. Allah helped muslims. On the battlefield Satan was with Kufaar helping them and in order to help His followers Allah sent down angels and defeated Kufaar. The victory at badr was an important milestone in the establishment of islam.

Blessings of Allah Almighty:

*The perseverance in battlefield,
Remembering Allah in abundance, Keeping
away from dispute and fighting and remain
Patience in disputed matters*

Battle Guidelines:

*In order to defeat enemies preparations for
material and spiritual combat must be carried*

The virtues of migration and Nisar:

*Refugees and Ansar are true believers. They
are promised of wealth and forgiveness from
sins.*

*There are two things mentioned in the starting
part of Surah Tauba:*

*Jihad (war) with polytheists and non-believers
And Forbidding polytheists from Hajj.*

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وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ
 لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
 وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ
 آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ
 الْفُرْقَانِ يَوْمَ التَّنْفِيهِ الْجَمْعَانِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

8:41 And know that to Allah, the Apostle, the Apostle's kinsfolk, the orphans, the needy, and the wayfarers, shall belong one fifth of whatever you take as spoils: if you truly believe in Allah and what We revealed to Our servant on the day of victory, the day when the

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ
 الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ۚ وَلَوْ تَوَاعَدْتُمْ
 لَا خِلَافُتُمْ فِي الْمِيعَادِ ۖ وَلَكِن لِّيَقْضِيَ اللَّهُ أَمْرًا
 كَانَ مَفْعُولًا لِّيَهْلِكَ مَن هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ
 مَن حَيَّ عَن بَيِّنَةٍ ۖ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

8:42 two armies met. Allah has power over all things. And remember when you were encamped on this side of the valley) and the unbelievers on the farther side, with the caravan below.

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Had you made an appointment with them, you would have surely failed to keep it; but Allah sought to accomplish what He had ordained, so that, by clear evidence, he that was destined to perish might perish, and he that was destined to live might live. And surely Allah is Hearing, Knowing.

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ
أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ
وَلَكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

8:43 And remember when Allah made them appear to you in a dream as a small band. Had He showed them to you as a great army, your courage would have failed you and you would have quarrelled over the affair. But this Allah spared you. He knows what is in the hearts.

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وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَيُّتُمْ فِي أَعْيُنِكُمْ
 قَلِيلًا وَيَقَلُّكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا
 كَانَ مَفْعُولًا ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

8:44 And when you met them, He made each appear to the other few in number, that He might accomplish what He had ordained. To Allah shall all things return.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا
 وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

8:45 O believers, when you meet their army stand firm and pray fervently to Allah, so that you may triumph.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا
 فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ
 مَعَ الصَّابِرِينَ

8:46 Obey Allah and His Apostle and do not dispute with one another, lest you should lose courage and your resolve weaken. Have patience: Allah is with those that are patient.

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وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ
دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ
سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

8:47 Do not be like those who left their homes elated with insolence and vainglory. They debar others from the path of Allah: but Allah has knowledge of all their actions.

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ
لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌّ لَكُمْ
فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ
إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي
أَخَافُ اللَّهََ وَاللَّهُ شَدِيدُ الْعِقَابِ

8:48 And (remember when the devil made their foul deeds seem fair to them. He said: "No man shall conquer you this day. I shall be your protector. But when the two armies came within sight of each other, he took to his heels, saying: 'I am done with you, for I can see what you cannot. I fear Allah. His punishment is stern.

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إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
غَرَّ هَؤُلَاءِ دِينُهُمْ ۖ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ

8:49 And when the hypocrites and the cowards said: 'Their religion has deceived them. But he that puts his trust in Allah (shall find) Allah Mighty, Wise.

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا
الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ
وَذُوقُوا عَذَابَ الْحَرِيقِ

8:50 If you could see the angels when they carry off the souls of the unbelievers! They shall strike them on their faces and their backs, saying: 'Taste the torment of Fire!

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَلَّامٍ لِّلْعَبِيدِ

8:51 This is your punishment for what your hands committed.' Allah is not unjust to His servants.

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كَذَّابٍ آلٍ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ
كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۚ إِنَّ
اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ

8:52 Like Pharaoh's people and those that have gone before them, they disbelieved Allah's revelations. Therefore, Allah will smite them in their sinfulness. Mighty is Allah and stern His retribution.

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً
أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ
وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

8:53 This is because Allah does not withhold His favours from men until they change what is in their hearts. Allah is Hearing, Knowing.

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كَذَّابِ آلِ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ
كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا
آلَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا ظَالِمِينَ

8:54 Like Pharaoh's people and those that have gone before them, they denied the revelations of their Lord, and so We destroyed them for their sins and drowned Pharaoh's people. They were all evil-doers.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا
فَهُمْ لَا يُؤْمِنُونَ

8:55 The basest creatures in the sight of Allah are the faithless who will not believe;

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ
عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ

8:56 those who, time after time, violate their treaties with you and have no fear of Allah.

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فَإِمَّا تَنْفَقَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَّنْ
خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ

8:57 If you meet them in battle, deal with them so as to strike fear in those that follow them, perchance those followers will take warning.

وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ
عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

8:58 If you fear treachery from any of your allies, you may throw back to them (their treaty) fairly. Allah does not love the treacherous.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۚ إِنَّهُمْ
لَا يُعْجِزُونَ

8:59 Let the unbelievers not think that they will escape (Us). They have not the power to do so.

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وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ
رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ
وَأَخْرَيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ
إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

8:60 Muster against them all the men and cavalry at your disposal, so that you may strike terror into the enemies of Allah and your enemy, and others besides them whom you do not know but Allah does. All that you give for the cause of Allah shall be repaid you. You shall not be wronged.

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ
عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

8:61 If they incline to peace, make peace with them, and put your trust in Allah. Surely He is the Hearing, the Knowing.

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وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ
اللَّهُ ۚ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ

8:62 Should they seek to deceive you, Allah is all-sufficient for you. He has made you strong with His help and rallied the faithful round you,

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنْفَقْتَ مَا فِي
الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ
اللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ

8:63 making their hearts one. If you had given away all the riches of the earth, you could not have so united them; but Allah has united them. He is Mighty, Wise.

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ
مِنَ الْمُؤْمِنِينَ

8:64 O Prophet, Allah is your strength and the faithful who follow you.

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يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى
الْقِتَالِ ۚ إِن يَكُن مِّنْكُمْ عِشْرُونَ صَابِرُونَ
يَغْلِبُوا مِائَتَيْنِ ۚ وَإِن يَكُن مِّنْكُمْ مِّائَةٌ يَغْلِبُوا أَلْفًا
مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

8:65 Prophet, rouse the faithful to arms. If there are twenty steadfast men among you, you shall vanquish two hundred; and if there are a hundred, they shall rout a thousand unbelievers, for they are devoid of understanding.

الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ
ضَعْفًا ۚ فَإِن يَكُن مِّنْكُمْ مِّائَةٌ صَابِرَةٌ يَغْلِبُوا
مِائَتَيْنِ ۚ وَإِن يَكُن مِّنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ
اللَّهِ ۚ وَاللَّهُ مَعَ الصَّابِرِينَ

8:66 Allah has now lightened your burden, for He knows that you are weak. If there are a hundred steadfast men among you, they shall vanquish two hundred; and if there are a thousand, they shall, by Allah's will, defeat two thousand. Allah is with those that are steadfast.

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مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ
فِي الْأَرْضِ ۚ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ
يُرِيدُ الْآخِرَةَ ۖ وَاللَّهُ عَزِيزٌ حَكِيمٌ

8:67 A prophet may not take captives until he has destroyed many disbelievers in his land. You seek the chance gain of this world, but Allah desires for you the world to come. And Allah is Mighty, Wise.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا
أَخَذْتُمْ عَذَابٌ عَظِيمٌ

8:68 Had there not been a previous sanction from Allah, you would have been sternly punished for what you have taken.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا
اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

8:69 Enjoy, therefore, the good and lawful things which you have gained in war, and fear Allah. He is Forgiving, Merciful.

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يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ مِّنَ
الْأَسْرِ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ
خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَعْفُوكُمْ ۖ وَاللَّهُ غَفُورٌ
رَّحِيمٌ

8:70 O Prophet, say to those you have taken captive: 'If Allah finds goodness in your hearts, He will give you that which is better than what has been taken from you, and He will forgive you. Allah is Forgiving, Merciful.

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ
قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

8:71 But if they seek to betray you, know that they had already betrayed Allah. Therefore, he has made you triumph over them. Allah is Wise and All-knowing.

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إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَا
وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ وَلَايَتِهِم
مِّنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ
فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُم مِّيثَاقٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

8:72 Those that have embraced the faith and migrated (from Makkah), and fought for the cause of Allah with their wealth and their persons; and those that sheltered them and helped them, shall be friends to each other. And those that have embraced the faith but have not migrated from their homes shall in no way become your responsibility until they do that. But if they seek your help in the cause of your religion, it is your duty to aid them, except against a people you have a treaty with. Allah is cognizant of all your actions.

SURAH 8:

"Al-Anfal"

وَالَّذِينَ كَفَرُوا بِعَصَائِهِمْ أَوْلِيَاءُ بَعْضٌ
إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

8:73 The unbelievers give aid to one another. If you do not do the same, there will be persecution in the Land and great corruption.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي
سَبِيلِ اللَّهِ وَالَّذِينَ آوَا وَنَصَرُوا أُولَئِكَ هُمُ
الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

8:74 Those that have embraced the faith and migrated from their homes and fought for the cause of Allah, and those that have sheltered them and helped them-they are the true believers. They shall receive mercy and a generous provision.

SURAH 8:

"Al-Anfal"

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا
 مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ
 أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۚ إِنَّ اللَّهَ بِكُلِّ
 شَيْءٍ عَلِيمٌ

8:75 Those that have since embraced the faith and fled their homes and fought with you-they too are of you. And according to the Book of Allah, those who are bound by ties of blood are nearest to one another. Allah has knowledge of all things.

SURAH 9:

"Al-Tawba"

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ
عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ

9:1 A declaration of immunity by Allah and His Apostle to the idolaters with whom you have made agreements:

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ
وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ
مُخْزِي الْكَافِرِينَ

9:2 For four months you shall go unmolested in the land. But know that you shall not escape the judgement of Allah, and that Allah will humble the unbelievers.

SURAH 9:

"Al-Tawba"

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ
يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ
الْمُشْرِكِينَ ۚ وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ
وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۗ
وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ

- 9:3** A proclamation to the people by Allah and His Apostle on the day of the great pilgrimage: Allah and His Apostle are free from obligation to the idolaters. If you repent, it will be well with you; but if you give no heed, know that you shall not escape His judgement.

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

- 9:4** Proclaim a woeful punishment to the unbelievers. except those idolaters who have fully honoured their treaties with you and aided none against you. With these keep faith, until their treaties have run their term. Allah loves the righteous.

SURAH 9:

"Al-Tawba"

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا
 الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ
 وَأَحْصُرُوهُمْ وَأَفْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِنْ
 تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا
 سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

- 9:5** When the sacred months are over, slay the idolaters wherever you find them. Arrest them, besiege them, and lie in ambush everywhere for them. If they repent and take to prayer and pay the alms-tax, let them go their way. Allah is Forgiving and Merciful.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ
 فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ
 ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

- 9:6** If an idolater seeks asylum with you, give him protection so that he may hear the Word of Allah, and then convey him to safety. For they are ignorant men.

SURAH 9:

"Al-Tawba"

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ
رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ
الْحَرَامِ ۖ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ
اللَّهَ يُحِبُّ الْمُتَّقِينَ

- 9:7** How can the idolaters have any treaty with Allah and His Apostle, save those with whom you have made treaties at the Sacred Mosque? So long as they keep faith with you, keep faith with them. Allah loves the righteous.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا
فَيْكُمْ إِلَّا وَلَا ذِمَّةً ۚ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى
قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ

- 9:8** How can you trust them)? If they prevail against you, they will respect neither agreements nor ties of kindred. They flatter you with their tongues, but their hearts refuse. Most of them are evil-doers.

SURAH 9:

"Al-Tawba"

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا
عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

9:9 They sell Allah's revelations for a small price and debar others from His path. Evil is what they do.

لَا يَرْفُقُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةَ ۚ
وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ

9:10 They honour with the believers neither treaties nor ties of kindred. Such are the transgressors.

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

9:11 If they repent and take to prayer and pay the alms--tax, they shall become your brothers in the faith. Thus We make plain Our revelations for men of understanding.

SURAH 9:

"Al-Tawba"

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا
فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ ۚ إِنَّهُمْ لَا أَيْمَانَ
لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

9:12 But if, after coming to terms with you, they break their oaths and revile your faith, make war on the leaders of unbelief-for no oaths are binding with them-so that they may desist.

أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا
بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَّءُوكُمْ أَوَّلَ مَرَّةٍ ۚ
أَتَخْشَوْنَهُمْ ۚ قَالَ لَهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ
مُؤْمِنِينَ

9:13 Will you not fight against those who have broken their oaths and conspired to banish the Apostle? They were the first to attack you. Do you fear them? Surely Allah is more deserving of your fear, if you are true believers.

SURAH 9:

"Al-Tawba"

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ
وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ
مُؤْمِنِينَ

9:14 Make war on them: Allah will chastise them through you and humble them. He will grant you victory over them and heal the spirit of the faithful.

وَيَذْهَبُ غَيْظُ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ
يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

9:15 He will take away all anger from their hearts: He shows mercy to whom He pleases. He is Wise, Knowing.

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1. This is the only chapter in the Quran which does not begin with the invocation 'In the Name of Allah, etc. Traditional commentators regard it as a continuation of 'The Spoils.

SURAH 9:

"Al-Tawba"

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

9:16 Did you imagine that you would be abandoned before Allah has had time to know those of you who have fought valiantly and served none but Him and His Apostle and the faithful? Allah is cognizant of all your actions.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ
اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكَفْرِ أُولَئِكَ
حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ

9:17 The idolaters should not visit the mosques of Allah, for they are self-confessed unbelievers. Vain shall be their works, and in the Fire they shall abide for ever.

SURAH 9:

"Al-Tawba"

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ
يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ
الْمُهْتَدِينَ

9:18 None should visit the mosques of Allah except those who believe in Allah and the Last Day, attend to their prayers and pay the alms-tax and fear none but Allah. These shall be rightly guided.

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

9:19 Do you pretend that he who gives a drink to the pilgrims and pays a visit to the Sacred Mosque is as worthy as the man who believes in Allah and the Last Day and fights for Allah's cause? These are not held equal by Allah. He does not guide the wrongdoers.

SURAH 9:

"Al-Tawba"

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي
سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمُ دَرَجَةً
عِنْدَ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ

9:20 Those that have embraced the faith and migrated from their homes and fought for Allah's cause with their wealth and their persons are held in higher regard by Allah. It is they who shall triumph.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ
وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

9:21 Their Lord has promised them joy and mercy, and gardens of eternal bliss

خَالِدِينَ فِيهَا أَبَدًا ۚ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ
عَظِيمٌ

9:22 where they shall dwell forever. Allah's reward is great indeed.

SURAH 9:

"Al-Tawba"

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ
وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى
الْإِيمَانِ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ

9:23 Believers do not befriend your fathers or your brothers if they choose unbelief in preference to faith. Wrongdoers are those that befriend them.

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا
وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي
سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

9:24 Say: 'If your fathers, your sons, your brothers, your wives, your tribes, the property you have acquired, the merchandise you fear may not be sold, and the homes you love, are dearer to you than Allah, His Apostle and the striving for His cause, then wait until

SURAH 9:

"Al-Tawba"

Allah shall fulfil His decree. Allah does not guide the evil-doers.'

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ
وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ
عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا
رَحَبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ

9:25 Allah has helped you on many a battle-field. In the Battle of Hunain, you set great store by your numbers, but they availed you nothing: the earth, for all its vastness, seemed to close in upon you and you turned your backs and fled.

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

9:26 Then Allah caused His tranquility to descend upon His Apostle and the faithful: He sent to your aid invisible warriors and sternly punished the unbelievers. Thus were the infidels rewarded.

SURAH 9:

"Al-Tawba"

ثُمَّ يَتُوبُ اللَّهُ مَن بَعَدَ ذَلِكَ عَلَى مَن
يَشَاءُ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ

9:27 Yet Allah will show mercy to whom He will. He is Forgiving, Merciful.

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

9:28 O believers, know that the idolaters are unclean. Let them not approach the Sacred Mosque after this year is ended. If you fear poverty, Allah, if He pleases, will enrich you through His bounty. He is Knowing, Wise.

SURAH 9:

"Al-Tawba"

قَاتِلُوا 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
صَاغِرُونَ

9:29 Fight against such of those to whom the Book was given as believe neither in Allah nor the Last Day, who do not forbid what Allah and His Apostle have forbidden, and do not embrace the true faith, until they pay tribute out of hand and are utterly subdued.

وَقَالَتِ الْيَهُودُ عِزَّى ابْنُ اللَّهِ وَقَالَتِ
النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ﷺ ذَلِكَ قَوْلُهُمْ
بِأَفْوَاهِهِمْ ﷻ يُضَاهِيُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ
قَبْلُ ﷻ قَاتَلَهُمُ اللَّهُ ﷻ أَنَّى يُؤْفَكُونَ

9:30 The Jews say Uzayr is the son of Allah, while the Christians say al-Masih is the son of Allah. Such are their assertions, by which they imitate those who disbelieved before. Allah's curse be on them! How they are turned away (from the truth)!

SURAH 9:

"Al-Tawba"

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

9:31 They take their rabbis and monks as Lords besides Allah, and also al-Masih, son of Mariam, though they were ordered to serve one God only. There is no god but Him. Exalted be He above those whom they associate with Him!

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ
بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ
كَرِهَ الْكَافِرُونَ

9:32 They desire to extinguish the light of Allah with their mouths: but Allah seeks only to perfect His light, though the infidels abhor it.

SURAH 9:

"Al-Tawba"

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

9:33 It is He who has sent forth His Apostle with guidance and the true faith to make it triumphant over all religions, however much the polytheists may dislike it.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ
الْأَخْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ
بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ
يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي
سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

9:34 Believers, many are the rabbis and the monks who defraud men of their possessions and debar people from the path of Allah. Those that hoard up gold and silver and do not spend it in Allah's cause-proclaim to them a woeful punishment.

SURAH 9:

"Al-Tawba"

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتْكُوىٰ بِهَا
جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ
لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

9:35 On (that) day their treasures will be heated in the fire of Hell, and their foreheads, sides, and backs branded with them. They will be told: 'These are the riches which you hoarded. Taste then that which you were hoarding.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ
شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ
فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ ۚ وَقَاتِلُوا الْمُشْرِكِينَ
كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ

9:36 Allah ordained the months twelve in number when He created the heavens and the earth. Of these, four are sacred, according to the true faith. Therefore, do not wrong yourselves in them and fight against the idolaters all together as they themselves fight

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against you all together. Know that Allah is with the righteous.

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ
بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا
لِّيُؤْاطُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ
اللَّهُ زُرِين لَّهُمْ سُوءٌ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ

9:37 The postponement of sacred months is a grossly impious practice, in which the unbelievers are misguided. They allow it one year and forbid it the next, so that they may make up for the months which Allah has sanctified, thus making lawful what Allah has forbidden. Their foul acts seem fair to them: Allah does not guide the unbelievers.

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"Al-Tawba"

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ
انفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتِلُتُمْ إِلَى الْأَرْضِ
أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ
الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

9:38 Believers, why is it that when it is said to you: 'March in the cause of Allah,' you linger slothfully in the land? Are you content with this life in preference to the life to come? Few indeed are the blessings of this life, compared to those of the life to come.

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

9:39 If you do not fight, He will punish you sternly and replace you by other men. You will in no way harm Him: for Allah has power over all things.

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"Al-Tawba"

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 الْغَلِيَّةُ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ

9:40 If you do not help him, Allah will help him as He helped him when he was driven out (from Makkah) by the unbelievers with one other. In the cave, he said to his companion: Do not despair. Allah is with us.' Allah caused His tranquility to descend upon him and sent to his aid invisible warriors, so that he routed the unbelievers and exalted the Word of Allah. Allah is Mighty, Wise.

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"Al-Tawba"

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ
وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن
كُنْتُمْ تَعْلَمُونَ

9:41 Whether unarmed or well-equipped, march on and fight for the cause of Allah, with your wealth and your persons. This will be best for you, if you but knew it.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا
لَّاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ۚ
وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ
يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

9:42 Had the gain been immediate or the journey easy, they would have followed you: but the distance seemed too far to them. Yet they will swear by Allah: 'Had we been able, we would have marched with you.' They bring ruin upon themselves. Allah knows that they are lying.

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عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى
يَتَّبِعَنَّ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ

9:43 Allah forgive you! Why did you give them leave to stay behind before you knew those who spoke the truth from those who invented false excuses?

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ^{فِي}
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

9:44 Those that believe in Allah and the Last Day will not beg you to exempt them from fighting with their wealth and their persons. Allah best knows the righteous.

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ
يَتَرَدَّدُونَ

9:45 Only those seek exemption who disbelieve in Allah and the Last Day and whose hearts are filled with doubt. And in their doubt, they waver.

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"Al-Tawba"

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً
وَلَكِنْ كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا
مَعَ الْقَاعِدِينَ

9:46 Had they intended to set forth with you, they would have prepared themselves for war. But Allah did not like their going forth and held them back, and it was said: Stay back with those who stay back.'

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا
وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ
سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

9:47 Had they taken the field with you, they would have only added to your burden. They would have wormed their way through your ranks, seeking to sow discord among you: and amongst you there were some who would have gladly listened to them. Allah knows the evil-doers.

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"Al-Tawba"

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ
الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ
كَارِهُونَ

9:48 They had sought before this to sow dissension, and thought out plots against you. But in the end justice was done and the will of Allah triumphed, much as they disliked it.

وَمِنْهُمْ مَّنْ يَقُولُ ائْذَنْ لِّي وَلَا تَفْتِنِّي ۚ
أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكَافِرِينَ

9:49 Some of them say: 'Give us leave (to stay behind) and do not expose us to temptation. Surely they have already succumbed to temptation. Hell shall engulf the unbelievers.

1. Muhammad.

2. Abu Bakr, the first of the caliphs.

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"Al-Tawba"

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ
مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ
وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ

9:50 If you meet with success, it grieves them; but if a disaster befalls you, they say: 'We have taken our precautions. And they turn away, rejoicing.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ
مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

9:51 Say: "Nothing will befall us except what Allah has ordained. He is our Guardian. In Allah, let the faithful put their trust."

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى
الْحُسْنَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ
اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوا إِنَّا
مَعَكُمْ مُّتَرَبِّصُونَ

9:52 Say: "Are you waiting for anything to befall us except one of the two excellent things: (victory or

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martyrdom)? We are waiting for Allah's scourge to overtake you, direct from Him or at our hands. Wait if you will; we too are waiting.'

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ
مِنْكُمْ إِلَّا أَنْكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ

9:53 Say: 'Whether you give willingly or with reluctance, your offerings shall not be accepted from you; for you are wicked men.'

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا
أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ
الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ
كَارْهُونَ

9:54 Nothing prevents their offerings from being accepted except that they have denied Allah and His apostle. They pray half-heartedly and grudge their contributions.

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فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ۚ إِنَّمَا
يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا
وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ

9:55 Let neither their riches nor their children rouse your envy. Through these Allah seeks to punish them in this life, so that they shall be unbelievers.

وَيَخْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ
مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ

9:56 They swear by Allah that they are (believers) like you. Yet they are not. They are afraid of you.

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدْخَلًا
لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ

9:57 If they could find a shelter or cave, or any hiding-place, they would run in frantic haste to seek refuge in it.

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وَمِنْهُمْ مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا
مِنْهَا رَضُوا وَإِنْ لَّمْ يُعْطُوا مِنْهَا إِذَا هُمْ
يَسْخَطُونَ

9:58 There are some among them who speak ill of you concerning the distribution of alms. If a share is given them, they are contented: but if they receive nothing, they grow resentful.

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

9:59 Would that they were satisfied with what Allah and His Apostle have given them, and would say: 'Allah is all-sufficient for us. He will provide for us from His own abundance, and so will His Apostle. To Allah, we will turn.'

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إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ
وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي
الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ
السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

9:60 Alms shall be only for the poor and the needy and for those employed to administer alms, and for those attracted to the faith, and for captives and debtors and for the cause of Allah and the wayfarer. That is a duty enjoined by Allah. He is Wise, Knowing.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ
أُذُنٌ ۚ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ وَرَحْمَةً لِّلَّذِينَ آمَنُوا مِنْكُمْ ۚ وَالَّذِينَ
يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

9:61 And there are others among them who molest the Prophet, saying: 'He believes everything he hears.' Say: 'He hears only what is good for you. He believes in Allah and puts his trust in the faithful. He is a blessing to the true believers among you. Those that

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wrong the Apostle of Allah shall be sternly punished.'

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

9:62 They swear in the name of Allah in order to please you. But it is more just that they should please Allah and His Apostle, if they are true believers.

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ
نَارَ جَهَنَّمَ خَالِدًا فِيهَا ۚ ذَٰلِكَ الْخِزْيُ الْعَظِيمُ

9:63 Are they not aware that the man who defies Allah and His apostle shall abide forever in the fire of Hell? That surely is the supreme humiliation.

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ
تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَثْهَرُوا إِنَّ اللَّهَ
مُخْرِجٌ مَّا تَحْذَرُونَ

9:64 The hypocrites are afraid lest a Surah be revealed to them, telling them what is in their hearts. Say: 'Scoff if you will;

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Allah will surely bring to light what you are dreading.

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ
وَنَلْعَبُ ۖ قُلْ أِبَالَهُ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ
تَسْتَهْزِئُونَ

9:65 If you question them, they will say: 'We were only jesting and making merry.' Say: "Would you mock at Allah, His revelations, and His Apostle?"

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنْ
نُعْفِ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ
كَانُوا مُجْرِمِينَ

9:66 Make no excuses. You disbelieved after your belief. If we forgive some of you, We will punish others, for they are guilty men.'

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الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ
بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ
فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

9:67 Be they men or women, the hypocrites are all alike. They enjoin what is evil, forbid what is just, and tighten their purse-strings. They forsook Allah, so Allah forsook them. Surely the hypocrites are evil-doers.

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ
وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ

9:68 Allah has promised the hypocrites, both men and women, and the unbelievers, the fire of Hell. They shall abide in it for ever. It is sufficient for them. The curse of Allah is upon them; theirs shall be a lasting torment.

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كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً
وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ
فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ
قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا^٦
أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ^٧
وَأُولَئِكَ هُمُ الْخَاسِرُونَ

9:69 (You are) like those before you. They were mightier than you, and had greater riches and more children. Like them, you have enjoyed your earthly lot and, like them, you have engaged in idle talk. But vain were their works in this life, and vain they shall be in the life to come. They shall assuredly be lost.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ
وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ
وَالْمُؤْتَفِكَاتِ^٨ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ^٩ فَمَا كَانَ
اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

9:70 Have they not heard the story of those who have gone before them? The fate of Nuh's people and of Thamoud and

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Aad; of Ibrahim's people and the people of Madian and the Ruined Cities? Their messengers showed them clear signs. Allah did not wrong them, but they wronged themselves.

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

9:71 The true believers, both men and women, are friends to each other. They enjoin what is just and forbid what is evil; they attend to their prayers and pay the alms-tax and obey Allah and His Apostle. On these Allah will have mercy. He is Mighty, Wise.

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وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَمَسَاكِينَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ وَرِضْوَانٌ
مِّنَ اللَّهِ أَكْبَرُ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

9:72 Allah has promised the men and women who believe in Him gardens watered by running streams, in which they shall abide forever. He has promised them goodly mansions in the gardens of Eden. And what is more, they shall have a greater favour from Allah. That is the supreme triumph.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ
وَأَغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمُ جَهَنَّمُ ۖ وَبِئْسَ
الْمَصِيرُ

9:73 O Prophet, make war on the unbelievers and the hypocrites and deal rigorously with them. Hell shall be their home: an evil fate.

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يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةً
 الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ بِمَا لَمْ
 يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ
 مِنْ فَضْلِهِ ۖ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۗ وَإِنْ
 يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا
 وَالْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا
 نَصِيرٍ

9:74 They swear by Allah that they said nothing. Yet they did utter the word of unbelief and renounced Islam after embracing it. They sought to do what they could not attain. Yet they had no reason to be spiteful; except perhaps

because Allah and His Apostle had enriched them through His bounty. If they repent, it will indeed be better for them; but if they give no heed, Allah will sternly punish them both in this world and in the world to come. They have none on earth to protect or help them.

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وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ
فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ

9:75 Some of them make a covenant with Allah (saying): 'If Allah is bountiful to us, we will give alms and live like righteous men.'

فَلَمَّا آتَاهُمْ مِّنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا
وَهُمْ مُّعْرِضُونَ

9:76 But when Allah had bestowed His favours on them, they grew niggardly and, turning their backs, hurried away.

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

9:77 He has caused hypocrisy to be in their hearts till the day they meet Him, because they have been untrue to the promise they made Him and because they have invented falsehoods.

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أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ
اللَّهَ عَلَّامُ الْغُيُوبِ

9:78 Are they not aware that Allah knows what they conceal and what they talk about in secret? Are they not aware that Allah knows what is hidden?

الَّذِينَ يُلْمِزُونَ الْمُطَّوِّعِينَ مِنَ
الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا
جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ^١ سَخِرَ اللَّهُ مِنْهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ

9:79 As for those that taunt the believers who give freely, and scoff at those who give according to their means, may Allah scoff at them. Theirs shall be a woeful punishment.

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اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ
تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ
ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْفَاسِقِينَ

9:80 (It is the same) whether or not you beg forgiveness for them. If seventy times you beg forgiveness for them Allah will not forgive them, for they have denied Allah and His Apostle. Allah does not guide the evil-doers.

فَرَحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ
اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ
نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ

9:81 Those who were left behind were glad that they were left behind Allah's Apostle, for they had no wish to fight for the cause of Allah with their wealth and their persons. They said to each other): 'Do not go to war, the heat is fierce.' Say to them: 'More fierce is the heat of Hell-fire!' Would that they understood!

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فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً
بِمَا كَانُوا يَكْسِبُونَ

9:82 They shall laugh but little and shed many tears. Thus shall they be rewarded for their misdeeds.

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ
فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَّنْ تَخْرُجُوا مَعِيَ
أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ
بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ

9:83 If Allah brings you back to a party of them and they ask leave to march with you, say: 'You shall not march with me, nor shall you fight with me against my enemies. You chose to remain at home on the first occasion; therefore you shall now stay with those who remain behind.'

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وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا
تَقُمْ عَلَى قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ
وَمَاتُوا وَهُمْ فَاسِقُونَ

9:84 You shall not pray for any of their dead, nor shall you attend their burial. For they denied Allah and His Apostle and remained sinners to the last.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۚ إِنَّمَا
يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ
أَنْفُسُهُمْ وَهُمْ كَافِرُونَ

9:85 Let neither their riches nor their children rouse your envy. Through these Allah seeks to punish them in this life, so that they shall die unbelievers.

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ
وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذِنَكَ أُولُو الطَّوْلِ
مِنْهُمْ وَقَالُوا دَرْنَا نَكُن مَعَ الْقَاعِدِينَ

9:86 Whenever a Sura was revealed, saying: "Believe in Allah and fight with

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His Apostle,' the rich among them asked you to excuse them, saying: 'Leave us with those who are to stay behind.'

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ
وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

9:87 They were content to be with those who stayed behind: a seal was set upon their hearts, leaving them bereft of understanding.

لَكِنَّ الرُّسُلَ وَالَّذِينَ آمَنُوا مَعَهُ
جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ
الْخَيْرَاتُ ۖ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

9:88 But the Apostle and the men who shared his faith fought with their goods and their persons. Those shall be rewarded with good things. Those shall surely prosper.

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

9:89 Allah has prepared for them gardens watered by running streams, in which they shall abide for ever. That is the supreme triumph.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ
لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ ۚ
سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

9:90 Some Arabs of the desert who had an excuse came begging leave to stay behind; whilst those who denied Allah and His Apostle remained idle at home. A woeful scourge shall fall on those of them that disbelieved.

SURAH 9:

"Al-Tawba"

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا
 عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا
 نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ
 سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ

9:91 It shall be no offence for the disabled, the sick, and those lacking the means to spend, to stay behind, if they are true to Allah and His Apostle. The righteous shall not be blamed: Allah is Forgiving, Merciful.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ
 قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ
 تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يَنْفِقُونَ

9:92 Nor shall those (be blamed) who, when they came to you demanding conveyances to the battle-front) and you said: 'I can find none to carry you,' went away in tears grieving that they could not find the means to Spend.

SURAH 9:

"Al-Tawba"

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ
وَهُمْ أَغْنِيَاءٌ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ
وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ

9:93 But the blame is to be laid on those that seek exemption although they are men of wealth. They are content to remain with those who stay behind. Allah has set a seal upon their hearts; so they are devoid of understanding.

Historic Background

Surah At-Tawbah

Ayahs
129

Revelation Place
Madinah

Name

This Surah is known by two names -- At-Taubah and Al-Bara'at. It is called At-Taubah because it enunciates the nature of *taubah* (repentance) and mentions the conditions of its acceptance.(vv. 102. 118). The second name Bara'at (Release) is taken from the first word of the Surah.

Omission of Bismillah

This is the only Surah of the Quran to which *Bismillah* is not prefixed. Though the commentators have given different reasons for this, the correct one that which has been given by Imam Razi: namely, this is because (may Allah bless him and grant him peace).himself did not dictate it at the beginning of the Surah. Therefore the Companions did not prefix it and their successors followed them., This is a further proof of the fact that utmost care has been taken to keep the Quran intact so that it should remain in its complete and original form.

Discourses and Periods of Revelation

This Surah comprises three discourses:-The first discourse (**vv. 1-37**), was revealed in Zil-Qa'adah A.H. 9 or thereabout. As the importance of the subject of the discourse required its declaration on the occasion of *Haj* dispatched Hadrat Ali to follow Hadrat Abu Bakr, who had already left for Makkah as leader of the Pilgrims to the Ka'abah. He instructed Hadrat Ali to deliver the discourse before the representatives of the different clans of Arabia so as to inform them of the new policy towards the *mushriks*. The second discourse (**vv. 38-72**) was sent down in Rajab A.H. 9 or a little before this, when was engaged in making preparations for the Campaign, of Tabuk. In this discourse, the Believers were urged to take active part in *Jihad*, and the shirkers were severely rebuked for holding back their wealth and for hesitation to sacrifice their lives in the way of Allah because of their hypocrisy, weak faith or negligence. The third discourse (**vv. 73-129**) was revealed on his return from the Campaign of Tabuk. There are some pieces in this discourse that were sent down on different occasions during the same period and were afterwards consolidated by into the Surah in accordance with inspiration from

Allah. But this caused no interruption in its continuity because they dealt with the same subject and formed part of the same series of events. This discourse warns the hypocrites of their evil deeds and rebukes those Believers who had stayed behind in the Campaign of Tabuk. Then after taking them to task, Allah pardons those true Believers who had not taken part in the *Jihad* in the Way of Allah for one reason or the other. Chronologically, the first discourse should have come last; but being the most important of the three in regard to its subject matter, it was placed first in the order of compilation

Historical Background

Now let us consider the historical background of the Surah. The series of events that have been discussed in this Surah took place after the Peace Treaty of Hudaibiyah. By that time, one-third of Arabia had come under the sway of Islam which had established itself as a powerful, well organized and civilized Islamic State. This Treaty afforded further opportunities to Islam to spread its influence in the comparatively peaceful atmosphere created by it. After this Treaty, two events took place, which led to very important results:

Conquest of Arabia

The first was the Conquest of Arabia was able to send missions among different clans for the propagation of Islam. The result was that during the short period of two years, it became such a great power that it made the old order of 'ignorance' feel helpless before it. So much so that the zealous elements from among the Quraish were so exasperated that they broke the Treaty in order to encounter Islam in a decisive combat. But took prompt action after the breach so as not to allow them any opportunity to gather enough force for this. He made a sudden invasion on Makkah in the month of Ramadan in A. H. 8 and conquered it. Though this conquest broke the backbone of the order of ignorance, it made still another attack on Islam in the battle-field of Hunain, which proved to be its death-knell. The clans of Hawazin, Thaqif, Naur, Jushm and others gathered their entire forces in the battle field in order to crush the reformative Revolution, but they utterly failed in their evil designs. The defeat of 'ignorance' at Hunain paved the way for making the whole of Arabia the 'Abode of Islam' (*Dar-ul-Islam*). The result was that hardly a year had Passed after the Battle of Hunain, when the major portion of Arabia

came within the fold of Islam and only a few upholders of the old order remained

scattered over some corners of the country. The second event that contributed towards making Islam a formidable power was the Campaign of Tabuk, which was necessitated by the provocative activities of the Christians living within or near the boundaries of the Roman Empire to the north of Arabia. Accordingly, with an army of thirty thousand marched boldly towards the Roman Empire but the Romans evaded the encounter. The result was that the power of Islam increased manifold and deputations from all corners of Arabia began to wait upon him on his return from Tabuk in order to offer their allegiance to Islam and obedience to him. The Holy Quran has described this triumph in Surah An-Nasr: "When the succor of Allah came and victory was attained and you saw people entering the fold of Islam in large numbers...

Campaign to Tabuk

The Campaign to Tabuk was the result of conflict with the Roman Empire, that had started even before the conquest of Makkah. One of the missions sent after the Treaty of Hudaibiyah to different parts of Arabia visited

the clans which lived in the northern areas adjacent to Syria. The majority of these

people were Christians, who were under the influence of the Roman Empire. Contrary to all the principles of the commonly accepted international law, they killed fifteen members of the delegation near a place known as Zatu-Talah (or Zat-i-Itlah). Only Ka'ab bin Umair Ghifari, the head of the delegation, succeeded in escaping and reporting the sad incident. Besides this, Shurahbil bin Amr, the Christian governor of Busra, who was directly under the Roman Caesar, had also put to death Haritli bin Umair, the ambassador of who had been sent to him on a similar mission. These events convinced that a strong action should be taken in order to make the territory adjacent to the Roman Empire safe and secure for the Muslims. Accordingly, in the month of Jamadi-ul-Ula A. H. 8, he sent an army of three thousand towards the Syrian border. When this army reached near Ma'an, the Muslims learned that Shurahbil was marching with an army of one hundred thousand to fight with them and that the Caesar, who himself was at Hims, had sent another army consisting of one hundred thousand soldiers under his brother Theodore. But in spite of such fearful news, the brave small band of the Muslims marched on fearlessly and

encountered the big army of Shurahbil at M'utah. And the result of the encounter in

which the Muslims were fighting against fearful odds (the ratio of the two armies was 1:33), as very favorable, for the enemy utterly failed to defeat them. This proved very helpful for the propagation of Islam. As a result, those Arabs who were living in a state of semi independence in Syria and near Syria and the clans of Najd near Iraq, who were under the influence of the Iranian Empire, turned towards Islam and embraced it in thousands. For example, the people of Bani Sulaim (whose chief was Abbas bin Mirdas Sulaimi), Ashja'a, Ghatafan, Zubyan, Fazarah, etc., came into the fold of Islam at the same time. Above all, Farvah bin 'Amral Juzami, who was the commander of the Arab armies of the Roman Empire, embraced Islam during that time, and underwent the trial of his Faith in a way that filled the whole territory with wonder. When the Caesar came to know that Farvah had embraced Islam, he ordered that he should be arrested and brought to his court. Then the Caesar said to him, "You will have to choose one of the two things. Either give up your Islam and win your liberty and your former rank, or remain a Muslim and face death." He calmly chose Islam and sacrificed his life in the way of the Truth. No wonder that such

events as these made the Caesar realize the nature of the danger that was threatening his

Empire from Arabia. Accordingly, in 9 A.H. he began to make military preparations to avenge the insult he had suffered at M'utah. The Ghassanid and other Arab chiefs also began to muster armies under him. who always kept himself well-informed even of the minutest things that could affect the Islamic Movement favorably or adversely, came to know of these preparations, he at once understood their meaning. Therefore, without the least hesitation he decided to fight against the great power of the Caesar. He knew that the show of the slightest weakness would result in the utter failure of the Movement which was facing three great dangers at that time. First the dying power of 'ignorance' that had almost been crushed in the battle-field of Hunain might revive again. Secondly, the Hypocrites of Al-Madinah, who were always on the look-out for such an opportunity, might make full use of this to do the greatest possible harm to it. For they had already made preparations for this and had, through a monk called Abu Amir, sent secret messages of their evil designs to the Christian king of Ghassan and the Caesar himself. Besides this, they had also built a mosque near Al-Madinah for holding secret meetings

for this purpose. The third danger was of an attack by the Caesar himself, who had already

defeated Iran, the other great power of that period, and filled with awe the adjacent territories. It is obvious that if all these three elements had been given an opportunity of taking a concerted action against the Muslims, Islam would have lost the fight it had almost won. That is why in this case made an open declaration for making preparations for the Campaign against the Roman Empire, which was one of the two greatest empires of the world of that period. The declaration was made though all the apparent circumstances were against such a decision: for there was famine in the country and the long awaited crops were about to ripen: the burning heat of the scorching summer season of Arabia was at its height and there was not enough money for preparations in general, and for equipment and conveyance in particular. But in spite of these handicaps, when the Messenger of Allah realized the urgency of the occasion, he took this step which was to decide whether the Mission of the Truth was going to survive or perish. The very fact that he made an open declaration for making preparations for such a campaign to Syria against the Roman Empire showed how important it was, for this was contrary to his

previous practice. Usually he took every precaution not to reveal beforehand the

direction to which he was going nor the name of the enemy whom he was going to attack; nay, he did not move out of Al-Madinah even in the direction of the campaign. All the parties in Arabia fully realized the grave consequences of this critical decision. The remnants of the lovers of the old order of 'ignorance' were anxiously waiting for the result of the Campaign, for they had pinned all their hopes on the defeat of Islam by the Romans. The 'hypocrites' also considered it to be their last chance of crushing the power of Islam by internal rebellion, if the Muslims suffered a defeat in Syria. They had, therefore, made full use of the Mosque built by them for hatching plots and had employed all their devices to render the Campaign a failure. On the other side, the true Believers also realized fully that the fate of the Movement for which they had been exerting their utmost for the last 22 years was now hanging in the balance. If they showed courage on that critical occasion, the doors of the whole outer world would be thrown open for the Movement to spread. But if they showed weakness or cowardice, then all the work they had done in Arabia would -end in smoke. That is why these lovers of Islam began to make enthusiastic

preparations for the Campaign. Everyone of them tried to surpass the other in making

contributions for the provision of equipment for it. Hadrat Uthman and Hadrat Abdur Rehman bin Auf presented large sums of money for this purpose. Hadrat Umar contributed half of the earnings of his life and Hadrat Abu Bakr the entire earnings of his life. The indigent Companions did not lag behind and presented whatever they could earn by the sweat of their labor and the women parted with their ornaments. Thousands of volunteers, who were filled with the desire of sacrificing their lives for Islam, came to and requested that arrangements for weapons and conveyance be made for them so that they should join the expedition. Those who could not be provided with these shed tears of sorrow; the scene was so pathetic that it made sad because of his inability to arm them. In short, the occasion became the touchstone for discriminating a true believer from a hypocrite. For, to lag behind in the Campaign meant that the very relationship of a person to Islam was doubtful. Accordingly, whenever a person lagged behind during the journey to Tabuk, on being informed, would spontaneously say, "Leave him alone. If there be any good in him, Allah will again join him with you, and if there be no good in him, then

thank Allah that He relieved you of his evil company".In short,marched out towards Syria

in Rajab A. H. 9, with thirty thousand fighters for the cause of Islam. The conditions in which the expedition was undertaken may be judged from the fact that the number of camels with them was so small that many of them were obliged to walk on foot and to wait for their turns for several had to ride at a time on each camel. To add to this, there was the burning heat of the desert and the acute shortage of water. But they were richly rewarded for their firm resolve and sincere adherence to the cause and for their perseverance in the face of those great difficulties and obstacles.When they arrived at Tabuk, they learned that the Caesar and his allies had withdrawn their troops from the frontier and there was no enemy to fight with. Thus they won a moral victory that increased their prestige manifold and, that too, without shedding a drop of blood.In this connection, it is pertinent to point out that the general impression given by the historians of the campaigns of about the Campaign of Tabuk is not correct. They relate the event in a way as if the news of the mustering of the Roman armies near the Arabian frontier was itself false. The fact is that the Caesar had begun to muster his armies, but forestalled him and

arrived on the scene before he could make full preparations for the invasion. Therefore,

believing that "discretion is the better part of valor," he withdrew his armies from the frontier. For he had not forgotten that the three thousand fighters for the cause of Islam had rendered helpless his army one hundred thousand strong at M'utah. He could not, therefore, even with an army of two hundred thousand, dare to fight against an army of thirty thousand, and that, too, under the leadership of himself. When found that the Caesar had withdrawn his forces from the frontier, he considered the question whether it would be worthwhile to march into the Syrian territory or to halt at Tabuk and turn his moral victory to political and strategical advantage. He decided on the latter course and made a halt for twenty days at Tabuk. During this time, he brought pressure on the small states that lay between the Roman Empire and the Islamic State and were at that time under the influence of the Romans, and subdued and made them the tributaries of the Islamic State. For instance, some Christian chiefs Ukaidir bin Abdul Malik Kindi of Dumatul Jaiidal, Yuhanna bin D'obah of Allah, and the chiefs of Maqna, Jarba' and Azruh also submitted and agreed to pay *Jizyah* to the Islamic State of Al- Madinah. As a result of

this, the boundaries of the Islamic State were extended right up to the Roman Empire, and

the majority of the Arab clans, who were being used by the Caesar against Arabia, became the allies of the Muslims against the Romans. Above all, this moral victory of Tabuk afforded a golden opportunity to the Muslims to strengthen their hold on Arabia before entering into a long conflict with the Romans. For it broke the back of those who had still been expecting that the old order of 'ignorance' might revive in the near future, whether they were the open upholders of *shirk* or the hypocrites who were hiding their *shirk* under the garb of Islam. The majority of such people were compelled by the force of circumstances to enter into the fold of Islam and, at least, make it possible for their descendants to become true Muslims. After this a mere impotent minority of the upholders of the old order was left in the field, but it could not stand in the way of the Islamic Revolution for the perfection of which Allah had sent His Messenger.

Problems of the Period

If we keep in view the preceding background, we can easily find out the problems that were confronting the Community at that time. They

were:to make the whole of Arabia a perfect *Dar-ul-Islam*,to extend the influence of Islam to the adjoining countries,to crush the mischiefs of the hypocrites, andto prepare the Muslims for *Jihad* against the non- Muslim world.Now that the administration of the whole of Arabia had come in the hands of the Believers, and all the opposing powers had become helpless, it was necessary to make a clear declaration of that policy which was to be adopted to make her a perfect *Dar-ul-Islam*. Therefore the following measures were adopted:A clear declaration was made that all the treaties with the *mushriks* were abolished and the Muslims would be released from the treaty obligations with them after a respite of four months.**(vv. 1-3)**. This declaration was necessary for uprooting completely the system of life based on *shirk* and to make Arabia exclusively the center of Islam so that it should not in any way interfere with the spirit of Islam nor become an internal danger for it.A decree was issued that the guardianship of the Kaabah, which held central position in all the affairs of Arabia, should be wrested from the *mushriks* and placed permanently in the hands of the Believers, **(vv. 12-18)** that all the customs and practices of the *shirk* of the era of 'ignorance' should be forcibly abolished: that the *mushriks* should not be allowed even to come near the "House" **(v.**

28). This was to eradicate every trace of *shirk* from the "House" that was dedicated

exclusively to the worship of Allah. The evil practice of *Nasi*, by which they used to tamper with the sacred months in the days of 'ignorance', was forbidden as an act of *kufir* (**v. 37**). This was also to serve as an example to the Muslims for eradicating every vestige of the customs of ignorance from the life of Arabia (and afterwards from the lives of the Muslims everywhere). In order to enable the Muslims to extend the influence of Islam outside Arabia, they were enjoined to crush with sword the non-Muslim powers and to force them to accept the sovereignty of the Islamic State. As the great Roman and Iranian Empires were the biggest hindrances in the way, a conflict with them was inevitable. The object of *Jihad* was not to coerce them to accept Islam they were free to accept or not to accept it-but to prevent them from thrusting forcibly their deviations upon others and the coming generations. The Muslims were enjoined to tolerate their misguidance only to the extent that they might have the freedom to remain misguided, if they chose to be so, provided that they paid *Jizyah* (**v. 29**) as a sign of their subjugation to the Islamic State. The third important problem was to crush the mischiefs of the hypocrites, who

had hitherto been tolerated in spite of their flagrant crimes. Now that there was practically

no pressure upon them from outside, the Muslims were enjoined to treat them openly as disbelievers (**v. 73**). Accordingly, set on fire the house of Swailim, where the hypocrites used to gather for consultations in order to dissuade the people from joining the expedition to Tabuk. Likewise on his return from Tabuk, he ordered to pull down and burn the 'Mosque' that had been built to serve as a cover for the hypocrites for hatching plots against the true Believers. In order to prepare the Muslims for *Jihad* against the whole non-Muslim world, it was necessary to cure them even of that slight weakness of faith from which they were still suffering. For there could be no greater internal danger to the Islamic Community than the weakness of faith, especially where it was going to engage itself single-handed in a conflict with the whole non-Muslim world. That is why those people who had lagged behind in the Campaign to Tabuk or had shown the least negligence were severely taken to task, and were considered as hypocrites if they had no plausible excuse for not fulfilling that obligation. Moreover, a clear declaration was made that in future the sole criterion of a Muslim's faith shall be the exertions he makes

for the uplift of the Word of Allah and the role he plays in the conflict between Islam

and *kufr*. Therefore, if anyone will show any hesitation in sacrificing his life, money, time and energies, his faith shall not be regarded as genuine. **(vv. 81-96)**. If the above-mentioned important points are kept in view during the study of this Surah, it will facilitate the understanding of its contents.

Subject: Problems of Peace and War

In continuation of Surah Al-Anfal, this Surah also deals with the problems of peace and war and bases the theme on the Tabuk Expedition.

Topics and their Interconnection

This portion deals with the sanctity of treaties and lays down principles, rules and regulations which must be kept in view before breaking them, in case the other party does not observe them sincerely. **vv. 1-12** In this portion the Muslims have been urged to fight in the Way of Allah with the *mushrik* Arabs, the Jews and the Christians, who were duly warned of the consequences of their mischievous and inimical behavior. **13-37** In this discourse, the Muslims have been told clearly and explicitly that they will inherit the rewards promised by Allah only if they take

active part in the conflict with *kufr*, for that is the criterion which distinguishes true Muslims from hypocrites. Therefore true Muslims should take active part in *Jihad*, without minding dangers, obstacles, difficulties, temptations and the like. **38-72** This portion deals with the problems of hypocrites and lays down rules and regulations governing the treatment that should be meted out to them and points out their distinctive marks from true Muslims. **73-90** This portion deals with the case of those who remained behind and did not accompany for *Jihad* to Tabuk. For this purpose they have been separated in different categories, that is, the disabled, the sick, the indigent, the hypocrites, the believers who realized their guilt and punished themselves before the return of from Tabuk and those who confessed their error. Their cases have been dealt with in accordance with the nature and extent of their offense. **91-110** In order to make their noble qualities look all the more conspicuous and dignified by contrast, the characteristics of the Believers have been mentioned, and they have been reassured that Allah, the Sovereign of the Universe, is their helper and guardian. Accordingly, because of their sincerity, He has forgiven the Three Believers who did not take part in the expedition. **111-118**. In the

concluding portion, general instructions have been given to the Believers for their guidance. **119-127**. This is the conclusion: "Follow the Messenger who is gentle and compassionate and your greatest well-wisher, and trust in Allah, the Lord of the Universe". **128-129**