

## Surah 9 . At-Tauba (Repentance) or Baraat (Immunity)

(١)

1 . Immunity by **Allah** and His *Rasool* (apostle) towards those of the idolaters with whom you made an agreement.

(٢)

2 . So go about in the land for four months and know that you cannot weaken **Allah** and that **Allah** will bring disgrace to the unbelievers.

(٣)

3 . And an announcement from **Allah** and His *Rasool* (apostle) to the people on the day of the greater *Hajj* (pilgrimage) that **Allah** and His *Rasool* (apostle) are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken **Allah**; and announce painful punishment to those who disbelieve.

(٤)

4 . Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely **Allah** loves those who ward off evil.

(٥)

5 . So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the (*Zakat*), leave their way free to them; surely **Allah** is **Ghafoor-rur Raheem** (The Forgiving, The Merciful).

(٦)

6 . And if one of the idolaters seek protection from you, grant him protection till he hears the word of **Allah**, then make him attain his place of safety; that is because they are a people who do not know.

(٧)

7 . How can there be an agreement for the idolaters with Allah and with His *Rasool* (apostle); except those with whom you made an agreement at the *Masjid Al-Haram* (Sacred Mosque)? So as long as they are true to you, be true to them; surely Allah loves those who ward off evil.

(٨)

8 . How! while if they prevail against you, they would not pay regard in your case to ties of relationship, nor those of covenant; they please you with their mouths while their hearts do not consent; and most of them are transgressors.

(٩)

9 . They have taken a small price for the communications of Allah, so they turn away from His way; surely evil is it that they do.

(١٠)

10 . They do not pay regard to ties of relationship nor those of covenant in the case of a believer; and these are they who go beyond the limits.

(١١)

11 . But if they repent and keep up prayer and pay the (*Zakat*), they are your brethren in faith; and We make the communications clear for a people who know.

(١٢)

12 . And if they break their oaths after their agreement and revile your religion, then fight the leaders of unbelief; surely their oaths are nothing; so that they may desist.

(١٣)

13 . What! will you not fight a people who broke their oaths and aimed at the expulsion of the *Rasool* (apostle), and they attacked you first; do you fear them? But Allah is most deserving that you should fear Him, if you are believers.

(١٤)

14 . Fight them, **Allah** will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people.

(١٥)

15 . And remove the rage of their hearts; and **Allah** turns to whom He pleases, and **Allah** is *Aleem-mun Hakeem* (The Knower, The Wise).

(١٦)

16 . What! do you think that you will be left alone while **Allah** has not yet known those of you who have struggled hard and have not taken any one as an adherent besides **Allah** and His *Rasool* (apostle) and the believers; and **Allah** is aware of what you do.

(١٧)

17 . The idolaters have no right to visit the *Masjids* (mosques) of **Allah** while bearing witness to unbelief against themselves, these it is whose doings are null, and in the fire shall they abide.

(١٨)

18 . Only he shall visit the *Masjids* (mosques) of **Allah** who believes in **Allah** and the latter day, and keeps up prayer and pays the *Zakat* (Charity) and fears none but **Allah**; so these, it may be that they are of the followers of the right course.

(١٩)

19 . What! do you make the giving of drink to the pilgrims and the guarding of the *Masjid Al-Haraam* (Sacred Mosque) like him who believes in **Allah** and the latter day and strives hard in **Allah's** way? They are not equal with **Allah**; and **Allah** does not guide the unjust people.

(٢٠)

20 . Those who believed and fled (their homes), and strove hard in **Allah's** way with their property and their souls, are much higher in rank with **Allah**; and those are they who are the achievers.

(٢١)

21 . Their '*Rabb*' gives them good news of mercy from Himself and good pleasure and *Jannat* (garden), wherein lasting blessings shall be theirs;

(٢٢)

22 . Abiding therein for ever; surely **Allah** has a Mighty reward with Him.

(۲۳)

23 . *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! do not take your fathers and your brothers for guardians if they love unbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust.

(۲۴)

24 . Say: "If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than **Allah** and His *Rasool* (apostle) and striving in His way, then wait till **Allah** brings about His command: and **Allah** does not guide the transgressing people.

(۲۵)

25 . Certainly **Allah** helped you in many battlefields and on the day of *Hunain*, when your great numbers made you vain, but they availed you nothing and the earth became strait to you not withstanding its spaciousness, then you turned back retreating.

(۲۶)

26 . Then **Allah** sent down His tranquillity upon His *Rasool* (apostle) and upon the believers, and sent down hosts which you did not see, and punished those who disbelieved, and that is the reward of the unbelievers.

(۲۷)

27 . Then will **Allah** after that turn to whom He pleases, and **Allah** is *Ghafoor-rur Raheem* (The Forgiving, The Merciful).

(۲۸)

28 . *Ya Ayohal-Lazeena* (O you who believe)! the idolaters are nothing but unclean, so they shall not approach the *Masjid Al-Haraam* (Sacred Mosque) after this year; and if you fear poverty then **Allah** will enrich you out of His grace if He pleases; surely **Allah** is *Aleem-mun Hakeem* (The Knower, The Wise)

(۲۹)

29 . Fight those who do not believe in **Allah**, nor in the latter day, nor do they prohibit what **Allah** and His *Rasool* (apostle) have prohibited, nor follow the religion of truth, out of those who have been given The Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.

(۳۰)

30 . And the Jews say: “*Uzair* (Ezra) is the son of **Allah**; and the Christians say: “The Messiah is the son of **Allah**; that is the words of their mouths; they imitate the saying of those who disbelieved before; may **Allah** destroy them; how they are turned away!

(۳۱)

31 . They have taken their doctors of law and their monks for ‘*Rabb*’s besides **Allah**, and the Messiah son of *Marium* (Mary) and they were enjoined that they should serve one *god* only, there is no god but He; far from His glory be what they set up.

(۳۲)

32 . They desire to put out the light of **Allah** with their mouths, and **Allah** will not consent save to perfect His light, though the unbelievers are averse.

(۳۳)

33 . He it is Who sent His *Rasool* (apostle) with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.

(۳۴)

34 . *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! most surely many of the doctors of law and the monks eat away the property of men falsely, and turn from **Allah**'s way; and those who hoard up gold and silver and do not spend it in **Allah**'s way, announce to them a painful punishment,

(۳۵)

35 . On the day when it shall be heated in the fire of *Jahannam* (Hell), then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded.

(۳۶)

36 . Surely the number of months with **Allah** is twelve months in **Allah's** ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right reckoning; therefore be not unjust to yourselves regarding them, and fight the polytheists all together as they fight you all together; and know that **Allah** is with those who ward off evil.

(۳۷)

37 . Postponing is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number that **Allah** has made sacred, and thus violate what **Allah** has made sacred; the evil of their doings is made fairseeming to them; and **Allah** does not guide the unbelieving people.

(۳۸)

38 . *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! What have you that when it is said to you: Go forth in **Allah's** way, you should incline heavily to earth; are you contented with this world's life instead of the hereafter? But the provision of this world's life compared with the hereafter is but little.

(۳۹)

39 . If you do not go forth, He will punish you with a painful punishment and bring in your place a people other than you, and you will do Him no harm; and **Allah** has power over all things.

(٤٠)

40 . If you will not aid him, **Allah** certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely **Allah** is with us. So **Allah** sent down His tranquillity upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of **Allah**, that is the highest; and **Allah** is *Azeez-zun Hakeem* (The Mighty, The Wise).

(٤١)

41. Go forth light and heavy, and strive hard in **Allah's** way with your property and your persons; this is better for you, if you know.

(٤٢)

42. Had it been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they swear by **Allah**: If we had been able, we would certainly have gone forth with you; they cause their own souls to perish, and **Allah** knows that they are most surely liars.

(٤٣)

43. **Allah** pardon you! Why did you give them leave until those who spoke the truth had become manifest to you and you had known the liars?

(٤٤)

44. They do not ask leave of you who believe in **Allah** and the latter day from striving hard with their property and their persons, and **Allah** knows those who ward off evil.

(٤٥)

45. They only ask leave of you who do not believe in **Allah** and the latter day and their hearts are in doubt, so in their doubt do they waver.

(٤٦)

46. And if they had intended to go forth, they would certainly have provided equipment for it, but Allah did not like their going forth, so He withheld them, and it was said: "Hold back with those who hold back.

(٤٧)

47. Had they gone forth with you, they would not have added to you anything save corruption, and they would certainly have hurried about among you seeking dissension among you, and among you there are those who hearken for their sake; and Allah knows the unjust.

(٤٨)

48. Certainly they sought dissension before, and they meditated plots against you until the truth came, and Allah's commandment prevailed although they were averse.

(٤٩)

49. And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely *Jahannam* (Hell) encompasses the unbelievers.

(٥٠)

50. If good befalls you, it grieves them, and if hardship afflicts you, they say: "Indeed we had taken care of our affair before; and they turn back and are glad.

(٥١)

51 . Say: "Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely.

(٥٢)

52 . Say: "Do you await for us but one of two most excellent things? And we await for you that Allah will afflict you with punishment from Himself or by our hands. So wait; we too will wait with you.

(٥٣)

53 . Say: "Spend willingly or unwillingly, it shall not be accepted from you; surely you are a transgressing people.

(٥٤)

54 . And nothing hinders their spendings being accepted from them, except that they disbelieve in **Allah** and in His *Rasool* (apostle) and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling.

(٥٥)

55 . Let not then their property and their children excite your admiration; **Allah** only wishes to punish them with these in this world's life and their souls may depart while they are unbelievers.

(٥٦)

56 . And they swear by **Allah** that they are most surely of you, and they are not of you, but they are a people who are afraid.

(٥٧)

57 . If they could find a refuge or cave or a place to enter into, they would certainly have turned thereto, running away in all haste.

(٥٨)

58 . And of them there are those who blame you with respect to the alms; so if they are given from it they are pleased, and if they are not given from it, lo! they are full of rage.

(٥٩)

59 . And if they were content with what **Allah** and His *Rasool* (apostle) gave them, and had said: "**Allah** is sufficient for us; **Allah** will soon give us out of His grace and His *Rasool* (apostle) too; surely to **Allah** do we make our petition.

(٦٠)

60 . Alms are only for the poor and the needy, and the officials over them, and those whose hearts are made to incline and the captives and those in debts and in the way of **Allah** and the wayfarer; an ordinance from **Allah**; and **Allah** is *Aleem-mun Hakeem* (The Knower, The Wise).

(٦١)

61 . And there are some of them who molest the *Nabi* (Prophet) and say: “He is one who believes every thing that he hears; say: “A hearer of good for you believes in **Allah** and believes the faithful and a mercy for those of you who believe; and those who molest the *Rasool* (apostle) of **Allah**, they shall have a painful punishment.

(٦٢)

62 . They swear to you by **Allah** that they might please you and, **Allah**, as well as His *Rasool* (apostle), has a greater right that they should please Him, if they are believers.

(٦٣)

63 . Do they not know that whoever acts in opposition to **Allah** and His *Rasool* (apostle), he shall surely have the fire of *Jahannam* (Hell) to abide in it? That is the grievous abasement.

(٦٤)

64 . The hypocrites fear in case a chapter should be sent down to them telling them plainly of what is in their hearts. Say: “Go on mocking, surely **Allah** will bring forth what you fear.

(٦٥)

65 . And if you should question them, they would certainly say: “We were only idly discoursing and sporting. Say: “Was it at **Allah** and His communications and His *Rasool* (apostle) that you mocked?

(٦٦)

66 . Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will punish (another) party because they are guilty.

(٦٧)

67 . The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good and withhold their hands; they have forsaken **Allah**, so He has forsaken them; surely the hypocrites are the transgressors.

(٦٨)

68 . **Allah** has promised the hypocritical men and the hypocritical women and the unbelievers the fire of *Jahannam* (Hell) to abide therein; it is enough for them; and **Allah** has cursed them and they shall have lasting punishment.

(٦٩)

69 . Like those before you; they were stronger than you in power and more abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses in which entered those before you. These are they whose works are null in this world and the hereafter, and these are they who are the losers.

(٧٠)

70 . Has not the news of those before them come to them; of the people of *Nuh* (Noah) and *Ad* and *Samood*, and the people of *Ibraheem* (Abraham) and the dwellers of *Madyan* and the overthrown cities; their *Rasools* (apostles) came to them with clear arguments; so it was not **Allah** Who should do them injustice, but they were unjust to themselves.

(٧١)

71 . And the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil they are steadfast in prayer and pay the *Zakat*, and obey **Allah** and His *Rasool* (apostle); these, **Allah** will show mercy to them; surely **Allah** is *Azeez-zun Hakeem* (The Mighty, The Wise).

(٧٢)

72 . **Allah** has promised to the believing men and the believing women *Jannat* (garden), beneath which rivers flow, to abide in them, and goodly dwellings in *Jannat* (garden) of perpetual abode; and best of all is **Allah's** goodly pleasure; that is the grand achievement.

(٧٣)

73 . *Ya Ayou Han-Nabi* (Prophet)! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is *Jahannam* (Hell), and evil is the destination.

(٧٤)

74 . They swear by **Allah** that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because **Allah** and His *Rasool* (apostle) enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, **Allah** will punish them with a painful punishment in this world and the hereafter, and they shall not have in the land any guardian or a helper.

(٧٥)

75 . And there are those of them who made a covenant with **Allah**: If He give us out of His grace, we will certainly give alms and we will certainly be of the good.

(٧٦)

76 . But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew.

(٧٧)

77 . So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards **Allah** what they had promised with Him and because they tell a lie.

(٧٨)

78 . Do they not know that **Allah** knows their hidden thoughts and their secret counsels, and that **Allah** is the great Knower of the unseen things?

(٧٩)

79 . They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings and scoff at them; **Allah** will pay them back their scoffing, and they shall have a painful punishment.

(٨٠)

80 . Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, **Allah** will not forgive them; that is because they disbelieve in **Allah** and His *Rasool* (apostle), and **Allah** does not guide the transgressing people.

(٨١)

81 . Those who were left behind were glad on account of their sitting behind **Allah's** *Rasool* (apostle) and they were averse from striving in **Allah's** way with their property and their persons, and said: "Do not go forth in the heat. Say: "The fire of *Jahannam* (Hell) is much severe in heat. Would that they understood.

(٨٢)

82 . Therefore they shall laugh little and weep much as a recompense for what they earned.

(٨٣)

83 . Therefore if **Allah** brings you back to a party of them and then they ask your permission to go forth, say: "By no means shall you ever go forth with me and by no means shall you fight an enemy with me; surely you chose to sit the first time, therefore sit with those who remain behind.

(٨٤)

84 . And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in **Allah** and His *Rasool* (apostle) and they shall die in transgression.

(٨٥)

85 . And let not their property and their children excite your admiration; **Allah** only wishes to punish them with these in this world and their souls may depart while they are unbelievers

(٨٦)

86 . And whenever a chapter is revealed, saying: Believe in **Allah** and strive hard along with His *Rasool* (apostle), those having ampleness of means ask permission of you and say: "Leave us, that we may be with those who sit.

(٨٧)

87 . They preferred to be with those who remained behind, and a seal is set on their hearts so they do not understand.

(٨٨)

88. But the *Rasool* (apostle) and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.

(٨٩)

89 . **Allah** has prepared for them *Jannat* (garden) beneath which rivers flow, to abide in them; that is the great achievement.

(٩٠)

90. And the defaulters from among the dwellers of the desert came that permission may be given to them and they sat (at home) who lied to **Allah** and His *Rasool* (apostle); a painful punishment shall afflict those of them who disbelieved.

(٩١)

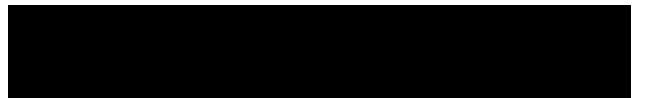
91 . It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend, so long as they are sincere to **Allah** and His *Rasool* (apostle); there is no way against the doers of good; and **Allah** is *Ghafoor-rur Raheem* (The Forgiving, The Merciful);

(٩٢)

92 . Nor in those who when they came to you that you might carry them, you said: "I cannot find that on which to carry you; they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend.

(٩٣)

93 . The way is only against those who ask permission of you though they are rich; they have chosen to be with those who remained behind, and **Allah** has set a seal upon their hearts so they do not know.



(٩٤)

94 . **They will excuse themselves to you when you go back to them. Say:** “Urge no excuse, by no means will we believe you; indeed **Allah** has informed us of matters relating to you; and now **Allah** and His *Rasool* (apostle) will see your doings, then you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

(٩٥)

95 . They will swear to you by **Allah** when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is *Jahannam (Hell)*; a recompense for what they earned.

(٩٦)

96. They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely **Allah** is not pleased with the transgressing people.

(٩٧)

97. The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what **Allah** has revealed to His *Rasool* (apostle); and **Allah** is *Aleem-mun Hakeem* (The Knower, The Wise).

(٩٨)

98. And of the dwellers of the desert are those who take what they spend to be a fine, and they wait calamities to you; on them (will be) the evil calamity; and **Allah** is *Samee-un Aleem* (The Hearer, The Knower).

(٩٩)

99. And of the dwellers of the desert are those who believe in **Allah** and the latter day and take what they spend to be the nearness of **Allah** and the *Rasool* (apostle)'s prayers; surely it shall be means of nearness for them; **Allah** will make them enter into His mercy; surely **Allah** is *Ghafoor-rur Raheem* (The Forgiving, The Merciful).

(١٠٠)

100. And the foremost, the first of the *Muhajirs* and the *Ansars*, and those who followed them in goodness, **Allah** is well pleased with them and they are well pleased with Him, and He has prepared for them *Jannat* (garden) beneath which rivers flow, to abide in them forever; that is the mighty achievement.

(١٠١)

101. And from among those who are round about you of the dwellers of the desert there are hypocrites, and from among the people of *Medina*; they are stubborn in hypocrisy; you do not know them; We know them; We will punish them twice then shall they be turned back to a grievous punishment

(١٠٢)

102. And others have confessed their faults, they have mingled a good deed and an evil one; may be **Allah** will turn to them; surely **Allah** is *Ghafoor-rur Raheem* (The Forgiving, The Merciful).

(١٠٣)

103. Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and **Allah** is *Samee-un Al-Aleem* (The Hearer, The Knower).

(١٠٤)

104. Do they not know that **Allah** accepts repentance from His servants and takes the alms, and that **Allah** is the Oft-returning, *Raheem* (The Merciful).?

(١٠٥)

105. And say: "Work; so **Allah** will see your work and His *Rasool* (apostle) and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

(١٠٦)

106. And others are made to await **Allah**'s command, whether He punish them or whether He turn to them, and **Allah** is *Aleem-mun Hakeem* (The Knower, The Wise).

(١٠٧)

107. And those who built a *Masjid* (Mosque) to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against **Allah** and His *Rasool* (apostle) before; and they will certainly swear: We did not desire anything but good; and **Allah** bears witness that they are most surely liars.

(١٠٨)

108. Never stand in it; certainly a *Masjid* (Mosque) founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and **Allah** loves those who purify themselves.

(١٠٩)

109. Is he, therefore, better who lays his foundation on fear of **Allah** and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of *Jahannam* (Hell); and **Allah** does not guide the unjust people.

(١١٠)

110. The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and **Allah** is *Aleem-mun Hakeem* (The Knower, The Wise).

(١١١)

111. Surely **Allah** has bought of the believers their persons and their property for this, that they shall have the *Jannat* (garden); they fight in **Allah**'s way, so they slay and are slain; a promise which is binding on Him in the *Taurat* (Law) and the *Injeel* (Gospel) and the *Quran*; and who is more faithful to his covenant than **Allah**? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.

(١١٢)

112. They who turn, who serve, who praise, who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of **Allah**; and give good news to the believers.

(۱۱۳)

113. It is not for the *Nabi* (Prophet) and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire.

(۱۱۴)

114. And *Ibraheem* (*Abraham*) asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of **Allah**, he declared himself to be clear of him; most surely *Ibraheem* (*Abraham*) was very tender-hearted forbearing.

(۱۱۵)

115. It is not (attributable to) **Allah** that He should lead a people astray after He has guided them; He even makes clear to them what they should guard against; surely **Allah** knows all things.

(۱۱۶)

116. Surely **Allah's** is the kingdom of the heavens and the earth; He brings to life and causes to die; and there is not for you besides **Allah** any Guardian or Helper.

(۱۱۷)

117. Certainly **Allah** has turned to the *Nabi* (Prophet) and those who fled and the helpers who followed him in the hour of straitness after the hearts of a part of them were about to deviate, then He turned to them; surely to them He is *Rauf-fur Raheem* (The Kind, The Merciful)

(۱۱۸)

118. And to the three who were left behind, until the earth became strait to them not withstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from **Allah** but in Him; then He turned to them that they might turn; surely **Allah** is the Oft-returning, *Raheem* (The Merciful)

(۱۱۹)

119. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! be careful of (your duty to) **Allah** and be with the true ones.

(۱۲۰)

120. It did not beseem the people of *Medina* and those round about them of the dwellers of the desert to remain behind the *Rasool* (apostle) of **Allah**, nor should they desire for themselves in preference to him; this is because there afflicts them not thirst or fatigue or hunger in **Allah's** way, nor do they tread a path which enrages the unbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it; surely **Allah** does not waste the reward of the doers of good;

(۱۲۱)

121. Nor do they spend anything that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that **Allah** may reward them with the best of what they have done.

(۱۲۲)

122. And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?

(۱۲۳)

123. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! fight those of the unbelievers who are near to you and let them find in you hardness; and know that **Allah** is with those who ward off evil.

(۱۲۴)

124. And whenever a chapter is revealed, there are some of them who say: "Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice.

(۱۲۵)

125. And those in whose hearts is a disease, it adds uncleanness to their uncleanness and they die while they are unbelievers.

(۱۲۶)

126. Do they not see that they are tried once or twice in every year, yet they do not turn nor do they mind.

(۱۲۷)

127. And whenever a chapter is revealed, they cast glances at one another: Does any one see you? Then they turn away: **Allah** has turned away their hearts because they are a people who do not understand.

(۱۲۸)

128. Certainly a *Rasool* (apostle) has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers he is *Rauf-fur Raheem* (The Kind, The Merciful)

(۱۲۹)

129. But if they turn back, say: "**Allah** is sufficient for me, there is no god but He; on Him do I rely, and He is the '*Rabb*' of mighty power.