Tauba (Repentance) or Bara’at (Immunity)

1. A (declaration) of immunity from Allah and His Apostle, to those of the Pagans with whom you have contracted mutual alliances.

2. You go, then, for four months, backwards and forwards, (as you will), throughout the land, but know that you cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him.

3. And an announcement from Allah and His Apostle, to the people (assembled) on the day of the Great Pilgrimage,—that Allah and His Apostle dissolve (treaty) obligations with the Pagans. If then, you repent, it will be best for you; but if you turn away, (you should) know that you cannot frustrate Allah. And proclaim a grievous Chastisement to those who reject Faith.

4. (But the treaties are) not dissolved with those Pagans with whom you have entered into alliance and who have not subsequently failed you in anything, nor aided any one against you. So fulfil your agreements with them to the end of their term: for Allah loves the righteous.

5. But when the forbidden months are past, then fight and slay the Pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful.

6. If one amongst the Pagans ask you for asylum, grant it to him, so that he may hear the Word of Allah; and then escort him to where he can be secure. This is because they are men without knowledge.

AT-TAUBAH-9

1. Baraa’at minal-laahi wa Rasoolihee ilal-lazeena ‘aahattum minal-mushrikeen.

2. Fasechoo fil-arqhi arba’ata ashhuuuriy-wa lamoomo annakum ghayru mu’jizil-laahi wa annal-laaha mukhzil-kaafireen.


4. Illal-lazeena ‘aahattum minal-mushrikeenaa summa lam yangiisookum shay’ in w-a lam yuzaahiroo ‘alaykum ahaaan fa-timmoo o ilayhim ’ahdahum ilaa muddaththihim; innal-laaha yuhibbul-muttaqeen.

5. Fa-izansalakhil Ashhurul Hurum faqitul-mushrikeena haysu wajattumoohum wa khuwoohum wahsuroohum waqo’udoo lahum kulla mardaam fa-in taaboo wa qaaamus Salaata wa atawwuz-Zakaata fakhalloo sabeelalhum; innal-laaha Ghafoorur-Raheem.

7. How can there be a league before Allah and His Apostle, with the Pagans, except those with whom you made a treaty near the Sacred Mosque? As long as these stand true to you, you stand true to them: for Allah loves the righteous.

8. How (can there be such a league), seeing that if they get an advantage over you, they do not respect in you the ties either of kinship or of covenant? With (fair words from) their mouths they please you, but their hearts are averse from you; and most of them are rebellious and wicked.

9. They have sold the Signs of Allah for a miserable price, and (many) have they hindered from His Way: evil indeed are the deeds they have done.

10. In a Believer they do not respect the ties either of kinship or of covenant! It is they who have transgressed all bounds.

11. But (even so), if they repent, establish regular prayers, and practise regular charity: then they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand.

12. But if they violate their oaths after their covenant, and taunt you for your Faith, you fight the chiefs of Unfaith: for their oaths are nothing to them: that thus they may be restrained.

13. Will you not fight people who violated their oaths, plotted to expel the Apostle, and took the aggressive by being the first (to assault) you? Do you fear them? Nay, it is Allah Whom you should more justly fear, if you believe!
14. Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers.

15. And still the indignation of their hearts. For Allah will turn (in mercy) to whom He will; and Allah is All-Knowing, All-Wise.

16. Or do you think that you shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friends and protectors except Allah, His Apostle, and the (community of) Believers? But Allah is well-acquainted with (all) that you do.

17. It is not for such as join gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: In Fire shall they dwell.

18. The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance.

19. Do you make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah does not guide those who do wrong.
20. Those who believe, and suffer exile and strive with might and main, in Allah’s cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation).

21. Their Lord gives them glad tidings of a Mercy from Himself, of His good pleasure, and of Gardens for them, wherein are delights that endure:

22. They will dwell therein for ever: Verily in Allah’s presence is a reward, the greatest (of all).

23. O you who believe! Do not take for protectors your fathers, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline: or the dwellings in which you delight are dearer to you than Allah, or His Apostle, or the striving in His cause; then wait until Allah brings about His Decision: and Allah does not guide the rebellious.

24. Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline: or the dwellings in which you delight are dearer to you than Allah, or His Apostle, or the striving in His cause; then wait until Allah brings about His Decision: and Allah does not guide the rebellious.

25. Assuredly Allah did help you in many battle-fields and on the day of Hunain: behold! your great numbers elated you, but they availed you nothing: the land, for all that it is wide,
did constrain you, and you turned back in retreat.
26. But Allah poured His calm on the Apostle and on the Believers, and sent down forces which you did not see: He punished the Unbelievers; thus does He reward those without Faith.
27. Again will Allah, after this, turn (in mercy) to whom He will: for Allah is Oft-forgiving, Most Merciful.
28. O you who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if you fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-Knowing, All-Wise.

29. Fight those who do not believe in Allah nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His Apostle, nor acknowledge the Religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.
30. The Jews call ‘Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the Unbelievers of old used to say. Allah’s curse be on them: how they are deluded away from the Truth!
31. They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of
Mary; yet they were commanded to worship but One God (Allah): there is no god but He. Praise and glory to Him: (far is He) from having the partners they associate (with Him).

32. Fain would they extinguish Allah’s light with their mouths, but Allah will not allow but that His Light should be perfected, even though the Unbelievers may detest (it).

33. It is He Who has sent His Apostle with Guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).

34. O you who believe! there are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the Way of Allah. And there are those who bury gold and silver and do not spend it in the Way of Allah: announce to them a most grievous Chastisement—

35. On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs—“This is the (treasure) which you buried for yourselves: you then taste the (treasures) you buried!”

36. The number of months in the sight of Allah is twelve (in a year)—so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So do not wrong yourselves therein,

Maryama wa maa a umroon illaa liya’budoo ilaahin-waahidan laa ilaaha illaa Hoo; Subhaanaahoo ‘ammaa yushri-koon.

32. Yureedoona aay-yuffi’oo nooral-laahei bi-afwaabihim wa ya-ballaahu illaa aay-yutimma noorahoo la waw karihal-kaafiroon.


34. Yaa ayyuhal-lazeena aamanoo inna kaseerammiin-il-aabbaari warruhbaani layakuloona amwaalan-naasi bil-baatilii wa yasuddoona faal sabeelil-lah; wallaazeena yak-nizoon-zahaba walfiiddata wa laa yunhooqonaahaa fee sabeelil-lahi fabashhirhum bi’azaabin aleem.


36. Inna ‘iddatatash-shuhoori indal-laahees-naa ashara shahran fee Kitaabil-laahi kaymaa khalaaqas-samaawaaati wal-arada minnaa arba’atun hurum; zaalikad-deenul-qayyim; falaa tazlimoo fee inna anfiisakum;
and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves.

37. Verily the transposing (of a prohibited month) is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah does not guide those who reject Faith.

38. O you who believe! what is the matter with you, that, when you are asked to go forth in the Cause of Allah, you cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.

39. Unless you go forth, He will punish you with a grievous Chastisement, and put others in your place; but Him you would not harm in the least. For Allah has power over all things.

40. If you help not (your leader), it is no matter: for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they were two in the Cave, and he said to his companion, ‘Have no fear, for Allah is with us’: then Allah sent down His peace upon him, and strengthened him with forces which you did not see, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise.
41. If you go forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the Cause of Allah. That is best for you, if you (but) knew.

42. If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed you, but the distance was long, (and weighed) on them. They would indeed swear by Allah, “If we only could, we should certainly have come out with you”: they would destroy their own souls; for Allah knows that they are certainly lying.

43. Allah gave you grace! Why did you grant them exemption until those who told the truth were seen by you in a clear light, and you had proved the liars?

44. Those who believe in Allah and the Last Day ask you for no exemption from fighting with their goods and persons. And Allah knows well those who do their duty.

45. Only those ask you for exemption who do not believe in Allah and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro.

46. If they had intended to come out, they would certainly have made some preparation therefor; but Allah was averse to their being sent forth; so He made them lag behind, and they were told, “You sit among those who sit (inactive).”

47. Law kharajoo fee kuma zaadookum illaa...
only (made for) disorder, hurrying here and there in your midst and sowing sedition among you, and there would have been some among you who would have listened to them. But Allah knows well those who do wrong.

48. Indeed they had plotted sedition before, and upset matters for you, until, the Truth arrived, and the Decree of Allah became manifest, much to their disgust.

49. Among them is (many) a man who says: "Grant me exemption and do not draw me into trial." Have they not fallen into trial already? and indeed Hell surrounds the Unbelievers (on all sides).

50. If good befalls you, it grieves them; but if a misfortune befalls you, they say, "We took indeed our precautions beforehand," and they turn away rejoicing.

51. Say: "Nothing will happen to us except what Allah has decreed for us: He is our Protector"; and on Allah let the Believers put their trust.

52. Say: "Can you expect for us (any fate) other than one of two glorious things- (martyrdom or victory)? But we can expect for you either that Allah will send His punishment from Himself, or by our hands. So wait (expectant); we too will wait with you."

53. Say: "Spend (for the Cause) willingly or unwillingly: from you it will not be accepted: for you are indeed a people rebellious and wicked."

54. The only reasons why their contributions are not
accepted are: that they reject Allah and His Apostle; that they come to prayer without earnestness; and that they offer contributions unwillingly.

55. Let not their wealth nor their (following in) sons dazzle you; in reality Allah’s plan is to punish them with these things in this life, and that their souls may perish in their (very) denial of Allah.

56. They swear by Allah that they are indeed of you; but they are not of you: yet they are afraid (to appear in their true colours).

57. If they could find a place to flee to, or caves, or a place of concealment, they would turn straightway thereto, with obstinate rush.

58. And among them are men who slander you in the matter of the (distribution of) the alms: if they are given part thereof, they are pleased; but if not, behold! they are indignant.

59. If only they had been content with what Allah and His Apostle gave them, and had said, “Sufficient unto us is Allah! Allah and His Apostle will soon give us of His bounty: to Allah do we turn our hopes!” (that would have been the right course).

60. Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.

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nafaqatuhum illaa annahum kafaroo billaahi wa bi-Rasoolihee wa laa ya-toonas-Salaata illaa wa hum kusaalaa wa laa zuurfi’oon illaa wa hum kaarihoon.  

55. Falaah tu’u’jibka amwaaluhum wa laaa awlaaduhum; inna maa yureedul-laahu liyu’az-zibahum bihaa fil-hayaatid-dunyaaw wa tazhaqa an tusuhum wa hum kaafiroon.

56. Wa yahlifoona billaahi inna hum laminkum; wa maa hum minkum wa laakinnaahum qawmuny-yafiraqoon.

57. Law yajidoona malja’an aw maghaaraatin aw muddakhalal-lawlaw ilayhi wa hum ya’mboon.

58. Wa minhun maan-yammi-zuka fis-sadaqaati fa-in u’tho minhaa radoo wa illam Yu’taw minhaaa izaa hum yashkhatoon.

59. Wa law annahum radoo maa aataahumul-laahu wa Rasooluho wa qaloo hasbunnal-laahu sayu’teenalalaa hu min faqdihee wa Rasooluhoon innaal alaa raaghiboon.

61. Among them are men who slander the Prophet and say, "He is (all) ear." Say, "He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe." But those who slander the Apostle will have a grievous Chastisement.

62. To you they swear by Allah, In order to please you: But it is more fitting that they should please Allah and His Apostle, if they are Believers.

63. Do they not know that for those who oppose Allah and His Apostle, is the Fire of Hell?—wherein they shall dwell. That is the supreme disgrace.

64. The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts. Say: "Mock you! But verily Allah will bring to light all that you fear (should be revealed).

65. If you question them, they declare (with emphasis): "We were only talking idly and in play." Say: "Was it at Allah, and His Signs, and His Apostle, that you were mocking?"

66. You do not make any excuses: you have rejected Faith after you had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin.

67. The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close
with their hands. They have forgotten Allah; so He has forgotten them. Verily the Hypocrites are rebellious and perverse.

68. Allah has promised the Hypocrites men and women, and the rejecters, of Faith, the fire of Hell: therein shall they dwell: sufficient is it for them: for them is the curse of Allah, and an enduring punishment.

69. As in the case of those before you: they were mightier than you in power, and more flourishing in wealth and children. They had their enjoyment of their portion: and you have of yours, as did those before you; and you indulge in idle talk as they did. They! - their works are fruitless in this world and in the Hereafter, and they will lose (all spiritual good).

70. Has not the story reached them of those before them? - the People of Noah, and ‘Ad, and Thamud; the People of Abraham, the men of Midian, and the cities overthrown. To them came their Apostles with Clear Signs. It is not Allah Who wrongs them, but they wrong their own souls.

71. The Believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Apostle. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.
72. Allah has promised to Believers, men and women, Gardens under which rivers flow, to dwell therein, and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the Good pleasure of Allah: that is the supreme felicity.

73. O Prophet! strive hard against the Unbelievers and the Hypocrites, and be firm against them, their abode is Hell,- an evil refuge indeed.

74. They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His Apostle had enriched them! If they repent, it will be best for them; but if they turn back (to their evil ways), Allah will punish them with a grievous Chastisement in this life and in the Hereafter: they shall have none on earth to protect or help them.

75. Amongst them are men who made a Covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous.

76. But when He did bestow of His bounty, they became covetous, and turned back (from their Covenant), averse (from its fulfilment).

77. So He has put as a consequence Hypocrisy into their hearts, (to last) till the Day, whereon they shall meet Him: because they broke their
Covenant with Allah, and because they lied (again and again). 78. Do they not know that Allah knows their secret thoughts and their secret counsels, and that Allah knows well all things unseen? 79. Those who slander such of the Believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour,- and throw ridicule on them,- Allah will throw back their ridicule on them: and they shall have a grievous Chastisement. 80. Whether you ask for their forgiveness, or not, (their sin is unforgivable): if you ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Apostle: and Allah does not guide those who are perversely rebellious. 81. Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Apostle of Allah: they hated to strive and fight, with their goods and their persons, in the Cause of Allah: they said, “Do not go forth in the heat.” Say, “The fire of Hell is fiercer in heat.” If only they could understand! 82. Let them laugh a little: much will they weep: a recompense for the (evil) that they do. 83. If, then, Allah bring you back to any of them, and they ask your permission to come out (with you), say: “Never shall you come out with me, nor fight an enemy with me: for you preferred to sit inactive on the first occasion: then you sit (now) with those who lag behind.” 84. Nor do you ever pray for any of them that dies, wa‘adoohu wa bimaa kaanoo yakgiboon. 78. Alam ya‘lamooy anna-laaaha ya‘lamu sirrahuhum wa najwaahum wa anna-laaaha ‘Allaamul-Ghuyoor. 79. Allazeena yalmizoonal-mut-‘tawwi’eenaa minalmu’minneena fis-sadaqaati wallazeena laa yajidoonaa illaa juhdhum fayaskharoona minhum sakhril-laahu minhum wa lahum ‘azaabun aleem. 80. Istaghfir lahum aw laa tastaaghfir lahum in twistaghfir lahum sab‘teena marraatana falañy-yaghfiral-laahu lahum; zaalika bi-an-nahum kafaroo billaahi wa Rasoolih; wallaala laa yahdil-qawmal-faaqiqeen. 81. Farihal-mukhallafoona bimaafadhihmu khilaafa Rasoolil-laahi wa karihoo añy-yujaahidoo bi-anwaalhüm wa anfu-sihim fee sabeelil-laahi wa qalooo laa jaathra fil-harr; qu Naaru Jannahama ashaddu harraa; laaw kaanoo yafqahoon. 82. Falyadhakoo qaleelawand-walayakoo kasheetan jazaa‘am bimaa kaanoo yaksiboon. 83. Fa-ir-raajat-akal-lahlu ilaa taa‘iifatim-minhum fasta-zanooka lilkhuooji qafal-‘an takkhrjoo ma‘iya abadañw-wa lan tuqaatiloo ma‘iya aduw-wan inna’nakum ra’detum-bilqu‘ooodi awwalawa marraatina fa’tudoo ma‘al-khaalifeen. 84. Wa laa tusallii ‘alaa ahaadim-minhum maata
nor stand at his grave; for they rejected Allah and His Apostle, and died in a state of perverse rebellion.

85. Nor let their wealth nor their children dazzle you: Allah’s plan is to punish them with these things in this world, and that their souls may perish in (their) denial of Allah.

86. When a Sura comes down, enjoining them to believe in Allah and to strive and fight along with His Apostle, those with wealth and influence among them ask you for exemption, and say: “Leave us (behind): we would be with those who sit (at home).”

87. They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they do not understand.

88. But the Apostle, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper.

89. Allah has prepared for them Gardens under which rivers flow, to dwell therein: that is the supreme felicity.

90. And there were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to Allah and His Apostle (merely) sat inactive. Soon will a grievous Chastisement seize the Unbelievers among them.

91. There is no blame on those who are infirm, or ill, or who find no resources to spend (on the Cause), if they are sincere (in duty) to Allah and
His Apostle: no ground of complaint can there be against such as do right: and Allah is Oft-forgiving, Most Merciful.

92. Nor (is there blame) on those who came to you to be provided with mounts, and when you said, "I can not find any mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.

93. The ground (of complaint) is against such as claim exemption while they are rich. They prefer to stay with the (women) who remain behind: Allah has sealed their hearts; so they do not know (what they miss).

94. They will present their excuses to you when you return to them. You say: "Present no excuses: we shall not believe you: Allah has already informed us of the true state of matters concerning you: It is your actions that Allah and His Apostle will observe: in the end you will be brought back to Him. Who knows what is hidden and what is open: then He will show you the truth of all that you did."

95. They will swear to you by Allah, when you return to them, that you may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling-place, a fitting recompense for the (evil) that they did.

96. They will swear unto you, that you may be pleased with them, but if you are pleased with them, Allah is not pleased with those who disobey.

97. The Arabs of the desert are the worst in unbelief and hypocrisy, and most fitted
to be in ignorance of the command which Allah has sent down to His Apostle: But Allah is All-knowing, All-Wise.

98. Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them be the disaster of evil: for Allah is He that hears and knows (all things).

99. But some of the desert Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Apostle. Yes, indeed they bring them nearer (to Him): soon will Allah admit them to His Mercy: for Allah is Oft-forgiving, Most Merciful.

100. The vanguard (of Islam)—the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,—well-pleased is Allah with them, as are they with Him: for them He has prepared Gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity.

101. Certain of the desert Arabs round about you are Hypocrites, as well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: you do not know them: We know them: twice shall We punish them: and in addition they shall be sent to a grievous Chastisement.

102. Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn to them (in Mercy): for Allah is Oft-forgiving, Most Merciful.
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Repentance—9

that lays his foundation on an undermined sand-cliff ready to crumble to pieces? And it crumbles to pieces with him, into the fire of Hell. And Allah does not guide people that do wrong.

110. The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And Allah is All-Knowing, Wise.

111. Allah has purchased of the Believers their persons and their goods, for theirs (in return) is the Garden (of Paradise): they fight in His Cause, and slay and are slain: a promise binding on Him in Truth, through the Torah, the Gospel, and the Qur’an: and who is more faithful to His Covenant than Allah? Then rejoice in the bargain which you have concluded: that is the supreme achievement.

112. Those that turn (to Allah) in repentance; that serve Him, and praise Him; that wander in devotion to the Cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah;- these do rejoice. So proclaim the glad tidings to the Believers.

113. It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.

114. And Abraham prayed for his father’s forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him:
for Abraham was most tender-hearted, forbearing.

115. And Allah will not mislead a people after He has guided them, in order that He may make clear to them what to fear (and avoid)- for Allah has knowledge of all things.

116. To Allah belongs the dominion of the heavens and the earth. He gives life and He takes it. Except for Him you have no protector nor deaf.

117. Allah turned with favour to the Prophet, the Muhajirs, and the Ansar, - who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is to them Most Kind, Most Merciful.

118. (He turned in mercy also) to the three who were left behind, (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them,- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful.

119. O you who believe! Fear Allah and be with those who are true (in word and deed).

120. It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah’s Apostle, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness, whether they suffered thirst, or fatigue, or hunger, in the Cause of Allah, or trod paths to raise the ire of
the Unbelievers, or received any injury whatever from an enemy: for Allah does not suffer the reward to be lost of those who do good.

121. Nor could they spend anything (for the Cause) - small or great - nor cut across a valley, but the deed is inscribed to their credit: that Allah may requite their deed with the best (possible reward).

122. Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, - that thus they (may learn) to guard themselves (against evil).

123. O you who believe! Fight the Unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.

124. Whenever there comes down a Sura, some of them say: “Which of you has had his faith increased by it?” Yes, those who believe, - their faith is increased and they do rejoice.

125. But those in whose hearts is a disease, - it will add doubt to their doubt, and they will die in a state of Unbelief.

126. Don’t they see that they are tried every year once or twice? Yet they do not turn in repentance, and they take no heed.

kuffaara walaa yanaaloona min ‘aduwwin naylan illa kutiba lahum bihee ‘amalun saalih; innal-laa laka laa yudee’u a’rjal-muhisineen.

121. Wa laa yunfiqoona nafa-qatan sagbeerataw-wa laa kabeerataw-wa laa yaqta’oon waadiyan illa kutiba lahum liyad ziya humul-lahu ahsana maa kaanoo ya’maloon.

122. Wa maa kaanal mu’minoona liyanfiroo kaaaffah f proposal laa nafara min kulli firqaatin-minhum taa’iifatul-liyatafaqqahoo fiddeen wi liyunziroo qawmahum izaa raja’oo ilayhim la’allahum yahzaroon.

123. Yaaa ayyuhal-lazeena aamanoo qaatilul-lazeena yaloona num min kuffaat wa lamoo annal laa laa maal-muttaaqeen.

124. Wa iiza maa maunzilat Sooratun fasinun min hay yaqoolu ayyukum zaadathu haazheec eemaand; fa’ammal-lazeena aamanoo fazaa-dathum eemanaanw-wa hum yastaal shiroon.

125. Wa annal-lazeena fee qulooebihim maradun fazaaadathum risan ilaa rishihim wa maato waa hum kaafiroon.

126. Awalaa yarawna annahum yuftanoona fee kulli a’amin maratana w marratayni summa laa yatoobra waa laa hum yaz-zakkaroon.
127. Whenever there comes down a Sura, they look at each other, (saying), "Does anyone see you?" Then they turn aside: Allah has turned their hearts (from the light); for they are a people that do not understand.

128. Now has come to you an Apostle from amongst yourselves: it grieves him that you should perish: he is ardently anxious over you: to the Believers he is most kind and merciful.

129. But if they turn away, say: "Allah is sufficient for me: there is no god but He: on Him is my trust; He the Lord of the Throne (of Glory) Supreme!"

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**Yunus, or Jonah**

In the name of Allah, Most Gracious, Most Merciful.

1. Alif-Lam-Raa. These are the Ayats of the Book of Wisdom.
2. Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves? that he should warn mankind (of their danger), and give the good news to the Believers that they have before their Lord, the lofty rank of Truth. (But) the Unbelievers say: "This is indeed an evident sorcerer!"
3. Verily your Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (has been obtained). This is Allah your Lord; you therefore serve Him: will you not receive admonition?
4. To Him will be your return of all of you. The promise of Allah is true and sure. It is He Who begins the process of creation, and repeats it, that He may reward with justice those who believe and work righteousness;

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**Yoonus-10**

Bismillaahir-Rahmaanir Raajeem.

2. A kaana innasasi ajaban an awhaynaa ilaa rajul-minhum an anzirin-naasa wa bashshirlil-lazeena aamanoo anna lahun qadama sittin inna Rabbihim; qaalai-kaaffiroona inna haazzaa lasaahirum nubeen.
3. Inna Rabbakumul-laahul-lazzee khalaqas-samaawaati wal-arad fee sittata ayyamin summas-tawwa alal-'Arshi yudabirul-amra maa min shafee'in ilaa minin ba'di iznihi; zaalikumul-laahu Rabbukum fa'budooh; afalaal tazakkaroon.
4. Ilayhi marji'ukum jamee-an wali-dal-athi haaqqaa; inna-hoo ya'da'ulkalhaq summa yu'e-duhu liyyaatiyil-lazeena aamanoo wa 'amisul-saalihaati