

Surah 9. At-Tauba

Asad: Say: "Are you, perchance, hopefully waiting for something [bad] to happen to us - [the while nothing can happen to us] save one of the two best things?⁷⁴ But as far as you are concerned, we are hopefully waiting for God to inflict chastisement upon you, [either] from Himself⁷⁵ or by our hands! Wait, then, hopefully; behold, we shall hopefully wait with you!"

Malik: Further tell them: "Can you expect for us anything other than two excellent things (victory or martyrdom)? But we are waiting for Allah to afflict you with punishment either from Himself or by our hands. So wait if you will; we too are waiting."

Pickthall: Say: Can ye await for us aught save one of two good things (death or victory in Allah's way)? while we await for you that Allah will afflict you with a doom from Him or at our hands. Await then! Lo! we are awaiting with you.

Yusuf Ali: 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."¹³¹³

Transliteration: Qul hal tarabba_{so}ona bin_a ill_a ihd_a alhusnayayni wan_hnu natarabba_{su} bikum an yuseebakumu All_hu biAAath_{ab}in min AAindihi aw biaydeena_h fatarabba_{soo} inna_h maAAakum mutarabbi_{soona}

Khatab:

Say, "Are you awaiting anything to befall us except one of the two best things: ?victory or martyrdom?? But We are awaiting Allah to afflict you with torment either from Him or at our hands. So keep waiting! We too are waiting with you."

Author Comments

74 - I.e., either victory or martyrdom in God's cause. The verb tarabbasa has usually the connotation of waiting with expectancy, and is, therefore, most suitably rendered as "he hopefully waited".

75 - Sc., in the life to come.

1313 - The waiting of the Unbelievers and that of the Believers are in different senses. The Unbelievers wish for disaster to the Believers, but the Believers will either conquer or die as martyrs in the Cause, in either case happy in the issue. The Believers expect punishment for the Unbelievers for their infidelity, either through their own instrumentality, or in some other way in Allah's Plan, and the Unbelievers would

not like it in either case. Cf. vi. 158.

[View Page](#)

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