

## Surah 9. At-Tauba

Asad: And yet, [it would be but for their own good] if they were to content themselves with what God has given them and [caused] His Apostle [to give them],<sup>82</sup> and would say, "God is enough for us! God will give us [whatever He wills] out of His bounty, and [will cause] His Apostle [to give us, too]: verily, unto God alone do we turn with hope!"

Malik: It would have been better for them, if they had only been pleased with what Allah and His Rasool had given them and said: "Allah is all-sufficient to us! Soon Allah will give us of His bounty, and so will His Rasool. Indeed to Allah do we turn our hopes."

Pickthall: (How much more seemly) had they been content with that which Allah and His messenger had given them and had said: Allah sufficeth us. Allah will give us of His bounty, and (also) His messenger. Unto Allah we are suppliants.

Yusuf Ali: 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).<sup>1319</sup>

Transliteration: Walaw annahum raḍoo ma aṭahumu Allāhu warasooluhu waqaḷoo ḥasbunā Allāhu sayuteenā Allāhu min fadlihi warasooluhu innā ilā Allāhi raghiboona

Khatab:

If only they had been content with what Allah and His Messenger had given them and said, "Allah is sufficient for us! Allah will grant us out of His bounty, and so will His Messenger. To Allah ?alone? we turn with hope."

### Author Comments

82 - Lit., "what God has given them, and His Apostle": a typically Qur'anic construction meant to bring out the fact that the real giver is God, and that the Apostle is His instrument. Although this passage relates, primarily, to the hypocrites at Medina and the historical situation obtaining at the time of the expedition to Tabuk, the import of these verses goes beyond the historical occasion of their revelation, describing as it does "the attitude and mentality of hypocrites of all times, and everywhere" (Manar X, 567). Consequently, we may assume that the reference, in this context, to "God's Apostle" is not confined to the person of the Prophet Muhammad but implies, metonymically, the Law of Islam as revealed through him - and, thus, to every government that holds authority by virtue of that Law and rules in accordance with it.

1319 - Selfish men think that charitable funds are fair game for raids, but the Islamic standards on this subject are very high. The enforcement of such standards is always unpopular, and even the Holy Prophet was subjected to obloquy and slander for his strictness to principle. In doubtful cases, claimants who are disappointed should not blame the principles or those who enforce them, but put their trust in Allah, whose bounties are unbounded, and are given to all, whether rich or poor, according to their needs and their

deserts. For every one it is excellent advice to say: deserve before you desire.

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