

73. But if bounty comes to you from Allāh, he will surely say, as if [i.e., showing that] there had never been between you and him any affection, "Oh, I wish I had been with them so I could have attained a great attainment."<sup>171</sup>
74. So let those fight in the cause of Allāh who sell the life of this world for the Hereafter. And he who fights in the cause of Allāh and is killed or achieves victory – We will bestow upon him a great reward.
75. And what is [the matter] with you that you fight not in the cause of Allāh and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"?
76. Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of ṭāghūt.<sup>172</sup> So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.
77. Have you not seen those who were told, "Restrain your hands [from fighting]<sup>173</sup> and establish prayer and give zakāh"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allāh or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allāh. And injustice will not be done to you, [even] as much as a thread [inside a date seed]."
78. Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from Allāh"; and if evil befalls them, they say,<sup>174</sup> "This is from you." Say, "All [things] are

---

<sup>171</sup>The spoils of war. Although having pretended to befriend the believers in support of Allāh's religion, the hypocrite will not be willing to fight except for material gain.

<sup>172</sup>See footnote to 4:60.

<sup>173</sup>Before permission was given by Allāh.

<sup>174</sup>Addressing the Prophet (ﷺ).

from Allāh." So what is [the matter] with those people that they can hardly understand any statement?

79. What comes to you of good is from Allāh, but what comes to you of evil, [O man], is from yourself.<sup>175</sup> And We have sent you, [O Muḥammad], to the people as a messenger, and sufficient is Allāh as Witness.
80. He who obeys the Messenger has obeyed Allāh; but those who turn away – We have not sent you over them as a guardian.
81. And they say, "[We pledge] obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But Allāh records what they plan by night. So leave them alone and rely upon Allāh. And sufficient is Allāh as Disposer of affairs.
82. Then do they not reflect upon the Qur'ān?<sup>176</sup> If it had been from [any] other than Allāh, they would have found within it much contradiction.
83. And when there comes to them something [i.e., information] about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allāh upon you and His mercy, you would have followed Satan, except for a few.
84. So fight, [O Muḥammad], in the cause of Allāh; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allāh will restrain the [military] might of those who disbelieve. And Allāh is greater in might and stronger in [exemplary] punishment.<sup>177</sup>
85. Whoever intercedes for a good cause will have a share [i.e., reward] therefrom; and whoever intercedes for an evil cause

---

<sup>175</sup> As a result of your mistakes or sins.

<sup>176</sup> i.e., its meanings and its objective.

<sup>177</sup> Allāh is able to defeat them in such a way as to deter others from attempting anything similar.