



Glorious Qur'an

English Translation by Abdullah Yusuf Ali

Abdullah Yusuf Ali, (1872 –1953) was an Islamic scholar who translated the Qur'an into English. His translation of the Qur'an is one of the most widely-known and used in the English-speaking world. In his childhood, Ali received a religious education and could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities. Yusuf Ali's best-known work is his book

The Holy Qur'an: Text, Translation and Commentary,

Surah Tawbah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. A (declaration) of immunity from Allah and His Messenger, to those of the pagans with whom ye have contracted mutual alliances.
2. Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye 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 Messenger, to the people (assembled) on the day of the Great Pilgrimage, that Allah and His Messenger dissolve (treaty) obligations with the pagans. If, then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject faith.
4. (But the treaties are) not dissolved with those pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided anyone against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous.
5. But when the forbidden months are past, then fight and slay the pagans wherever ye 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 practice regular charity, then open the way for them: for Allah is Oft-Forgiving, Most Merciful.

6. If one amongst the pagans ask thee 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:
that is because they are men without knowledge.
7. How can there be a league before Allah and His Messenger, with the pagans, except those with whom ye made a treaty near the sacred mosque?
As long as these stand true to you, stand ye true to them:
For Allah doth love the righteous.
8. How (can there be such a league), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant?
With (fair words from) their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked.
9. The signs of Allah have they sold 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 respect not 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 practice regular charity, they are your brethren in faith:
(thus) do We explain signs in detail, for those who understand.
12. But if they violate their oaths after their covenant, and taunt you for your faith, fight ye the chiefs of unfaith: for their oaths are nothing to them:
that thus they may be restrained.
13. Will ye not fight people who violated their oaths, plotted to expel the Messenger, and took the aggressive by being the first (to assault) you?
Do ye fear them?
Nay, it is Allah whom ye should more justly fear, if ye 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 the All-Knowing, All-Wise.
16. Or think ye that ye 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 Messenger, and the (community of) believers?
But Allah is well-acquainted with (all) that ye 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 practice regular charity,
 - and fear none (at all) except Allah.
- It is they who are expected to be on true guidance.
19. Do ye 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 guides not 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 doth give 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 forever.
Verily in Allah's presence is a reward, the greatest (of all).
23. O ye who believe!
take not for protectors your fathers and your brothers if they love infidelity above faith:
if any of you do so, they do wrong.
24. Say:
If it be that your fathers, your sons, your brothers, your mates, or your kindred;
the wealth that ye have gained; the commerce in which ye fear a decline;
or the dwellings in which ye delight,
are dearer to you than Allah, or His Messenger, or the striving in his cause; then wait until Allah brings about His decision:
and Allah guides not the rebellious.
25. Assuredly Allah did help you in many battlefields and on the day of Hunain:
Behold! your great numbers elated you, but they availed you naught:
the land, for all that it is wide, did constrain you, and ye turned back in retreat.

26. But Allah did pour His calm on the Messenger and on the believers and sent down forces which ye saw not:
He punished the unbelievers:
thus doth 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 ye who believe!
truly the pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque.
And if ye 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 believe not in Allah nor the Last Day,
nor hold that forbidden which hath been forbidden by Allah and His Messenger,
nor acknowledge the religion of truth, (even if they are) of the People of the Book, until they pay the Jizyah with willing submission, and feel themselves subdued.
30. The Jews call Uzayr a son of God, and the Christians call Christ the son of God.
That is a saying from their mouths; (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:
there is no god but He.
Praise and glory to Him: (far is He) from having the parents 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 hath sent His Messenger with guidance and religion of truth, to proclaim it over all religions, even though the pagans may detest (it).
34. O ye who believe!
there are indeed many among the priests and anchorites, who in false hood devour the substance of men and hinder (them) from the way of Allah.
And there are those who bury gold and silver and spend it not in the way of Allah:
announce unto them a most grievous penalty.

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 ye buried for yourselves: taste ye, then, the (treasures) ye 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 wrong not yourselves therein,
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 guideth not those who reject faith.
38. O ye who believe!
what is the matter with you, then, when ye are asked to go forth in the Cause of Allah, ye cling heavily to the earth?
Do ye prefer the life of this world to the hereafter?
But little is the comfort of this life, as compared with the hereafter.
39. Unless ye go forth, He will punish you with a grievous penalty, and put others in your place;
but Him ye would not harm in the least. For Allah hath power over all things.
40. If ye 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 two were 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 ye saw not, 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. Go ye 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 ye (but) knew.
42. If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, 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 doth know that they are certainly lying.

43. Allah give thee grace!
Why didst thou grant them exemption until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?
44. Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons.
And Allah knoweth well those who do their duty.
45. Only those ask thee for exemption who believe not 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, "Sit ye among those who sit (inactive)."
47. If they had come out with you, they would not have added to your (strength) but only (made for) disorder, hurrying to and fro in your midst and sowing sedition among you, and there would have been some among you who would have listened to them.
But Allah knoweth well those who do wrong.
48. Indeed they had plotted sedition before, and upset matters for thee, 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 draw me not into trial." Have they not fallen into trial already?
And indeed hell surrounds the unbelievers (on all sides).
50. If good befalls thee, it grieves them; but if a misfortune befalls thee, 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: not from you will it be accepted: for ye are indeed a people rebellious and wicked."

54. The only reasons why their contributions are not accepted are:
- that they reject Allah and His Messenger;
 - that they come to prayer without earnestness;
 - and that they offer contributions unwillingly.
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55. Let not their wealth nor their (following in) sons dazzle thee:
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.
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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 colors).
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57. If they could find a place to flee to, or caves, or a place of concealment, they would turn straightway thereto, with an obstinate rush.
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58. And among them are men who slander thee 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!
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59. If only they had been content with what Allah and His Messenger gave them, and had said,
"Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty:
to Allah do we turn our hopes!"
(That would have been the right course.)
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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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61. Among them are men who molest 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 molest the Prophet will have a grievous penalty.
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62. To you they swear by Allah. In order to please you: but it is more fitting that they should please Allah and His Messenger if they are believers.

63. Know they not that for those who oppose Allah and His Messenger, is the fire of Hell? -- wherein they shall dwell.
That is the supreme disgrace.
64. The Hypocrites are afraid lest a Surah should be sent down about them, showing them what is (really passing) in their hearts.
Say: "Mock ye! but verily Allah will bring to light all that ye fear (should be revealed)."
65. If thou dost question them, they declare (with emphasis): "We were only talking idly and in play."
Say: "Was it at Allah, and His signs, and His Messenger, that ye were mocking?"
66. Make ye no excuses: ye have rejected faith after ye 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 hath forgotten them.
Verily the Hypocrites are rebellious and perverse.
68. Allah hath 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 ye have of yours, as did those before you; and ye 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. Hath not the story reached them of those before them?
The people of Noah, and Ad, and Thamud; the people of Abraham, the men of Madyan, and the cities overthrown.
To them came their Messengers 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,
- practice regular charity,
- and obey Allah and His Messenger.
On them will Allah pour His mercy: for Allah is Exalted in power, Wise.

72. Allah hath 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 in 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 able to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His Messenger 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 penalty 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 fulfillment).
77. So He hath 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. Know they not that Allah doth know their secret (thoughts) and their secret counsels, and that Allah knoweth 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 labor, and throw ridicule on them, Allah will throw back their ridicule on them: and they shall have a grievous penalty.
80. Whether thou ask for their forgiveness or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them:
because they have rejected Allah and His Messenger; and Allah guideth not those who are perversely rebellious.
81. Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah: they hated to strive and fight, with their goods and their persons, in the Cause of Allah:
they said, "Go not 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 thee back to any of them, and they ask thy permission to come out (with thee),
say:
"Never shall ye come out with me, nor fight an enemy with me:
for ye preferred to sit inactive on the first occasion: then sit ye (now) with those who lag behind."
84. Nor do thou ever pray for any of them that dies, nor stand at his grave: for they rejected Allah and His Messenger, and died in a state of perverse rebellion.
85. Nor let their wealth nor their (following in) sons Dazzle thee:
Allah's plan is to punish them with these things in this world, and that their souls may perish in their (very) denial of Allah.
86. When a Surah comes down, enjoining them to believe in Allah and to strive and fight along with his Messenger,
those with wealth and influence among them ask thee 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 understand not.
88. But the Messenger, 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 hath 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 Messenger (merely) sat inactive.
Soon will a grievous penalty 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 Messenger:
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 thee to be provided with mount,
and when thou saidst, "I can find no 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 hath sealed their hearts; so they know not (what they miss).

94. They will present their excuses to you when ye return to them.
Say thou:
"Present no excuses: we shall not believe you: Allah hath already informed us of the true state of matters concerning you: it is your actions that Allah and His Messenger will observe: in the end will ye be brought back to Him who knoweth what is hidden and what is open: then will He show you the truth of all that ye did."
95. They will swear to you by Allah, when ye return to them, that ye 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 ye may be pleased with them but if ye 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 hath sent down to His Messenger: 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 heareth and knoweth (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 Messenger.
Aye, 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 hath He 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: thou knowest them not: We know them:
twice shall We punish them and in addition shall they be sent to a grievous penalty.
102. Others (there are who) have acknowledged their wrongdoings: they have mixed an act that was good with another that was evil.
Perhaps Allah will turn unto them (in mercy):
for Allah is Oft-Forgiving, Most Merciful.
103. Of their goods take alms, that so thou mightest purify and sanctify them; and pray on their behalf.
Verily thy prayers are a source of security for them: and Allah is One who heareth and knoweth.

104. Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity,
and that Allah is verily He, the Oft-Returning, Most-Merciful?

105. And say:
"Work (**righteousness**): soon will Allah observe your work, and His Messenger, and the believers: soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did."

106. There are (**yet**) others, held in suspense for the command of Allah, whether He will punish them, or turn in mercy to them: and Allah is All-Knowing, Wise.

107. And there are those who put up a mosque by way of mischief and infidelity, to disunite the believers, and in preparation for one who warred against Allah and His Messenger aforetime.
They will indeed swear that their intention is nothing but good; but Allah doth declare that they are certainly liars.

108. Never stand thou forth therein.
There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (**for prayer**) therein.
In it are men who love to be purified;
and Allah loveth those who make themselves pure.

109. Which then is best?
he that layeth his foundation on piety to Allah and His good pleasure?
or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces?
And it doth crumble to pieces with him, into the fire of Hell.
And Allah guideth not 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 hath purchased of the believers their persons and their good; 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 Law, the Gospel, and the Qur'án:
and who is more faithful to his Covenant than Allah?
Then rejoice in the bargain which ye have concluded: that is the achievement supreme.

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 hath guided them, in order that He may make clear to them what to fear (and avoid) -- for Allah hath knowledge of all things.
116. Unto Allah belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for Him ye have no protector nor helper.
117. Allah turned with favor 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 unto 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 speciousness 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 ye 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 Messenger, 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 suffereth not 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 might 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 ye 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 cometh down a Surah, some of them say: "Which of you has had his faith increased by it?"
Yea, 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. See they not that they are tried every year once or twice?
Yet they turn not in repentance, and they take no heed.
127. Whenever there cometh down a Surah, they look at each other, (saying), "Doth anyone see you?"
Then they turn aside:
Allah hath turned their hearts (from the light); for they are a people that understand not.
128. Now hath come unto you a Messenger from amongst yourselves:
it grieves him that ye should perish: ardently anxious is he over you:
to the believers is he most kind and merciful.
129. But if they turn away, Say:
"Allah sufficeth me: there is no god but He:
on Him is my trust,
He the Lord of the throne (of Glory) Supreme!"

