ENGLISH TRANSLATION
OF
THE HOLY QUR'AN

WITH
ARABIC TEXT
AND
TRANSLITERATION

PART II

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DEDICATION

To the evergreen loving memory
of our
sister and aunt
Hamidan Bakridan
who has passed away

From:
Hafiza, Nazim, Zobidah,
Jameela, Aklima, Akela,
Rabbiah, Nasir, Naswir,
Nahaul and Fareeda,
also all her
Nieces & Nephews
and their Family.


SECTION 17: The Ka’bah as the Spiritual Centre

142. The fools among the people will say: “What has turned them from their qiblah which they had?” Say: The East and the West belong only to Allah; He guides whom He pleases to the right path. 143. And thus We have made you an exalted nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you. And We did not make that which Thou hast as the qiblah but that We might distinguish him who follows the Messenger from him who turns back upon his heels. And it was indeed a hard test except for those whom Allah has guided. Nor was Allah going to make your faith to be fruitless. Surely Allah is Compassionate, Merciful, to the people. 144. Indeed We see the turning of thy face to heaven, so We shall surely make thee master of the qiblah which thou likest; turn then thy face towards the Sacred Mosque. And wherever you are turn your faces towards it. And those who have been given the book certainly know that it is the truth from their Lord. And Allah is not heedless of what they do. 145. And even if thou shouldst bring to those who have been given the Book every sign they would not follow thy qiblah, nor canst thou be a follower of their qiblah, neither are they the followers of each other's qiblah. And if thou shouldst follow their desires after the knowledge that has come to thee, then thou wouldst indeed be of the wrongdoers.
146. Al-lā-zīn-nā aā-tāy-nā-hu-mul ki-tāa-ba ya'-rī-foo-nā-hoo ka-maa ya'-rī-foo-nā ab-
nāa-a-hum, wa in-na fa-ree-gam min-hum la-yak-tu-moo-nal ḥaq-qā wa hum ya'-la-
moon.

147. Al-ḥaq-qu mir rab-bi-ka fa-lāa ta-koo-nan-
na ni-nal mum-ta-reen.

148. Wa li-kul-līn-w wīj-ha-tun hu-wa mu-wal-
lee-ha fas-ta-bi-ql khāy-raat, ay-nā-aa maa
ta-koo-noo ya'-ti bi-ku-mul laa-hu ja-meec-
'aa, in-nal laa-ḥa 'a-ḥa-aa kul-li ṣhay-in qa-
deer.

149. Wa min ḥāy-su kha-raj-ta fa-wal-li waj-ha-
ka ẓār-rāl mas-jī-dīl ḥa-raam, wa in-nā-
hoo lāl-ḥaq-qu mir rab-bik, wa mal laa-hu
di-ghāa-fi-līn 'am-maa ta'-ma-loon.

150. Wa min ḥāy-su kha-raj-ta fa-wal-li waj-ha-
ka ẓār-rāl mas-jī-dīl ḥa-raam, wa ḥāy-su
maa kun-tum fa-wal-loo wūjōo-ha-kum
ẓār-ḥah, li-al-līa ya-koo-no li-nāa-si 'a-
lay-kum ḥi-jah, li-lī la-zee-nā ḥa-lī-moo
min-hum, fa-lāa takh-shaw-hum ṣak-
shaw-ne, wa li-u-tim-ma ni'-ma-tce 'al-
lay-kum wa lā'-al-la-kum tah-ta-doon.

151. Ka-maa ar-sal-nāa fee-kum ra-soo-lam
min-kum yat-loo 'a-lay-kum aā-yaa-ti-nā
wa yu-zak-kēe-kum wa yu-'al-li-mu-ku-mul
ki-taa-ba wāl-hīk-ma-ta wa yu-'al-li-mu-
kum maal ta-koo-noo ta'-la-moon.

152. Faz-ku-roo-ne az-kur-kum wash-ku-roo-
lee wa laa tak-fu-роon.

146 Those whom We have given the book recognise him as they recognise their sons. And a party of them surely conceal the truth while they know. 147 The truth is from thy Lord, so be thou not of the doubters.

SECTION 18: Honour given to the Sacred Mosque

148 And every one has a goal to which he turns (himself), so vie with one another in
good works. Wherever you are, Allah will bring you all together. Surely Allah is
Possessor of power over all things. 149 And from whatsoever place thou comest forth,
turn thy face towards the Sacred Mosque. And surely it is the truth from thy Lord.
And Allah is not heedless of what you do. 150 And from whatsoever place thou comest
forth turn thy face towards the Sacred Mosque. And wherever you are turn your faces
towards it, so that people may have no plea against you except such of them as are
unjust — so fear them not and fear Me — and that I may complete My favour to you and
that you may go aright. 151 Even as We have sent among you a Messenger from among
you, who recites to you Our messages and purifies you and teaches you the Book and
the Wisdom and teaches you that which you did not know. 152 Therefore glorify Me, I
will make you eminent, and give thanks to Me and be not ungrateful to Me.


155. Wa la-nab-ru-wan-na-kum bi-shay-im mi-nal khaw-fi wal-jooy-i wa naq-sim mi-nal am-waa-li wal-an-fu-si was sa-ma-raat, wa bash-shi-ri is saa-bi-reen.

156. Al-la-zaa na i-zaa a-saa-bat-hum mu-see-bah, qaa-loo in-naa lil-laah wa in-naa ilayhi laa-ji loon.


SECTION 19: Hard Trials necessary to establish Truth

153 O you who believe, seek assistance through patience and prayer; surely Allah is with the patient. 154 And speak not of those who are slain in Allah’s way as dead. Nay, (they are) alive, but you perceive not. 155 And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient, 156 who, when a misfortune befalls them say: “Surely we are Allah’s, and to Him we shall return.” 157 Those are they on whom are blessings and mercy from their Lord; and those are the followers of the right course. 158 The Safa and the Marwah are truly among the signs of Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them. And whoever does good spontaneously — surely Allah is Bountiful in rewarding, the Knowing. 159 Those who conceal the clear proofs and the guidance that We revealed after We have made it clear in the Book for men, these it is whom Allah curses, and those who curse, curse them (too).


163. Wa i-laa-hu-kum i-laa-hun-w waa-hid, laa i-laa-ha il-laa hu-war rah-maa-nur ra-heem.


160 Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.

161 Those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men, of all (of them): 162 Abiding therein; their chastisement shall not be lightened nor shall they be given respite. 163 And your God is one God; there is no God but He! He is the Beneficent, the Merciful.

SECTION 20: Unity must Prevail

164 In the creation of the heavens and the earth, and the alternation of night and day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the sky, then gives life therewith to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between heaven and earth, there are surely signs for a people who understand. 165 Yet there are some men who take for themselves objects of worship besides Allah, whom they love as they should love Allah. And those who believe are stronger in (their) love for Allah. And O that the wrongdoers had but seen when (on the day) they see the chastisement, that power belongs wholly to Allah, and that Allah is severe in chastising!


166 When those who were followed renounce those who followed (them), and they see the chastisement and their ties are cut asunder. Who, when a misfortune befalls them say: "Surely we are Allah’s, and to Him we shall return". And those who followed will say: If we could but return, we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they will not escape from the Fire.

**SECTION 21: Prohibited Foods**

168 O men, eat the lawful and good things from what is in the earth and follow not the footsteps of the devil. Surely he is an open enemy to you. He enjoins on you only evil and indecency, and that you speak against Allah what you know not. And when it is said to them, "Follow what Allah has revealed," they say: "Nay, we follow that wherein we found our fathers. What! Even though their fathers had no sense at all, nor did they follow the right way." And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry. Deaf, dumb, blind, so they have no sense.
172. O you who believe, eat of the good things that We have provided you with, and
give thanks to Allah if He it is Whom you serve. 173 He has forbidden you only what
dies of itself, and blood, and the flesh of swine, and that over which any other (name) than
(that of) Allah has been invoked. Then whoever is driven by necessity, not desiring, nor
exceeding the limit, no sin is upon him. Surely Allah is Forgiving, Merciful. 174 Those
who conceal aught of the Book that Allah has revealed and take for it a small price,
they eat nothing but fire into their bellies, and Allah will not speak to them on the day
of Resurrection, nor will He purify them; and for them is a painful chastisement. 175
Those are they who buy error for guidance and chastisement for forgiveness; how bold
they are to challenge the Fire! 176 That is because Allah has revealed the Book with
truth. And surely those who disagree about the Book go far in opposition.
SECTION 22: Retaliation and Bequests


177. It is not righteousness that you turn your faces towards the East and the West, but righteous is the one who believes in Allah, and the Last Day, and the angels and the Book and the prophets, and gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and to those who ask and to set slaves free and keeps up prayer and pays the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in the time of conflict. These are they who are truthful; and these are they who keep their duty. 178. O you who believe, retaliation is prescribed for you in the matter of the slain: the free for the free, and the slave for the slave, and the female for the female. But if remission is made to one by his (aggrieved) brother, prosecution (for blood-wit) should be according to usage, and payment to him in a good manner. This is an alleviation from your Lord and a mercy. Whoever exceeds the limit after this, will have a painful chastisement. 179. And there is life for you in retaliation, O men of understanding, that you may guard yourselves. 180. It is prescribed for you, when death approaches one of you, if he leaves behind wealth for parents and near relatives, to make a bequest in a kindly manner; it is incumbent upon the dutiful.
181. Fa-mam bad-da-lah-hoo ba'da maa sa-mi-
'a-hoo fa-in-na-maa is-mu-hoo 'a-lal la-
gee-na yu-bad-di-loo-na-hoo, in-nal laa-ha
sa-mee-un 'a-leem.

182. Fa-man khaa-fa mim moo-šin ja-na-fan aw
is-man fa-as-la-ha bay-na-hum fa-la-a is-
ma 'a-layh, in-nal laa-ha gha-foo-rur ra-
heem.

183. Yaa ay-yu-hal la-gee-na aa-ma-noo ku-ti-
ba 'a-lay-ku-muš yaa-mu ka-maa ku-ti-
ba 'a-lal-la-gee-na min qab-li-kum la'al-la-
kum tat-ta-qoon.

184. Ay-yaa-mam ma'doo-daat, fa-man kaa-na
in-kum ma-reed-an aw 'a-laa sa-fa-rin
fa'id-da-tum min ay-yaa-min u-khar, wa
'a-lal la-gee-na yu-tee-qoo-na-hoo fid-yat-
tun ta'a-as-mu mis-keen, fa-man ta-taw-wa-
a' khay-ran fa-hu-aa khay-rul-lah, wa an
ta-soo-moo khay-rul la-kum in kun-tum
ta'al-moon.

185. Shah-ru ra-ma-daa-nal la-gee un-zi-la fee-
hil qur-aa-nu hu-dal lin-naa-si wa bay-yin-
naa-tim mi-nal hu-daa wal fur-qaan, fa-
man sha-hi-da min-ku-mush-shah-ra fal-
ya-šum-hu, wa man kaa-na ma-reed-an aw
'a-laa sa-fa-rin fa'id-da-tum min ay-yaa-
min u-khar, yu-ree-du laa-hu bi-ku-mul
yus-ra wa laa yu-ree-du bi-ku-mul 'us-ra,
wa li-tuk-mi-lul 'id-da-ta wa i-t-tuk-bi-
rul laa-ha 'a-laa maa ha-daa-kum wa la-
'al-la-kum tash-koo-ron.

181 Then whoever changes it after he has heard it, the sin of it is only upon those who change it. Surely Allah is Hearing, Knowing. 182 But if one fears a wrong or a sinful course on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.

SECTION 23: Fasting

183 O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil. 184 For a certain number of days. But whoever among you is sick or on a journey, (he shall fast) a (like) number of other days. And those who find it extremely hard may effect redemption by feeding a poor man. So whoever does good spontaneously, it is better for him; and that you fast is better for you if you know. 185 The month of Ramadan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the Criterion. So whoever of you is present in the month, he shall fast therein, and whoever is sick or on a journey, (he shall fast) a (like) number of other days. Allah desires ease for you, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for having guided you and that you may give thanks.
186. Wa i-gaa sa-a-la-ka ‘i-baa-dee ‘an-nee fa- 

in-nee qa-reeb, u-jee-bu da’wa-tad daa’i 

i-gaa da’aa-ni fal-yas-ta-jee-boo-lee wal- 

yu’mi-noo-bee la’al-la-hum yar-shu-

doone.

187. U-hil-la la-kum lay-la-taq si-yaa-mir ra-fa-

su i-laa ni-saa-i-kum, hun-na li-baa-sul la-

kum wa an-tum li-baa-sul la-hun-na, ‘a-li-

mal laa-hu an-na-kum kun-tum takh-ta-

neo-noo-na an-fu-sa-kum fa-taa-ba ‘a-lay-kum 

wa ‘a-faa ‘an-kum, fal-‘aa-na baa-shi-roo-

hun-na wab-ta-ghoo maa ka-ta-bal laa-hu 

la-kum, wa ku-loo wash-ra-boo hat-taa ya-

ta-bay-ya-na la-ku-mul khay-tul ab-ya-du 

mi-nal khay-tul as-wa-di mi-nal fajr, sum-

ma a-tim-mus si-yaa-ma i-lal layl, we laa 

tu-baa-shi-roo-hun-na wa an-tum ‘aa-ki-

fou-no fil ma-saa-jid, til-ka hu-deo-dul laa-

hi fa-laa taq-ra-boo-haa, ka-gaa-li-ka yu-

bay-yi-nul laa-hu aa-yaa-ti-hee lin-naa-si 

la-‘al-la-kum yat-ta-qoon.

188. Wa laa ta’-ku-loo am-waa-la-kum bay-na-

kum bil-baa-i-li wa tud-loo bi-haa i-lal 

huk-kaa-mi li-ta’-ku-loo fa-rce-qam min 

am-waa-lin naa-si bil-is-mi wa an-tum ta-

la-moon.

189. Yas-a-loo-na-ka ‘a-nil a-hil-lah, quh hi-ya 

ma-waa-kee-tu lin-naa-si wal-hajj, wa lay-

sal bir-ru bi-an ta’-tul bu-yoo-ta min zhoo-

hoor-ri-haa wa laa-kin-nal bir-ra ma-nit ta-

qaa, wa’tul bu-yoo-ta min ab-waa-bi-haa, 

wat-ta-quh laa-ha la’al-la-kum tuf-li-noon.

186 And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way. 187 It is made lawful for you to go in to your wives on the night of the fast. They are an apparel for you and you are an apparel for them. Allah knows that you acted unjustly to yourselves, so He turned to you in mercy and removed (the burden) from you. Now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till nightfall, and touch them not while you are aloof in the mosques. These are the limits of Allah, so go not near them. Thus does Allah make clear His messages for men that they may keep their duty. 188 And swallow not up your property among yourselves by false means, nor seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.

SECTION 24: Fighting in Defence

189 They ask thee of the new moons. Say: They are times appointed for men, and (for) the pilgrimage. And it is not righteousness that you enter the houses by their backs, but he is righteous who keeps his duty. And go into the houses by their doors; and keep your duty to Allah, that you may be successful.


190  And fight in the way of Allah against those who fight against you but be not aggressive. Surely Allah loves not the aggressors. 191  And kill them wherever you find them, and drive them out from where they drove you out, and persecution is worse than slaughter. And fight not with them at the Sacred Mosque until they fight with you in it; so if they fight you (in it), slay them. Such is the recompense of the disbelievers. 192  But if they desist, then surely Allah is Forgiving, Merciful. 193  And fight them until there is no persecution, and religion is only for Allah. But if they desist, then there should be no hostility except against the oppressors. 194  The sacred month for the sacred month, and retaliation (is allowed) in sacred things. Whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and keep your duty to Allah, and know that Allah is with those who keep their duty. 195  And spend in the way of Allah and cast not yourselves to perdition with your own hands and do good (to others). Surely Allah loves the doers of good.


199. Sum-ma a-fee-doo min ḥay-su a-faa-dan naa-su was-tagh-fi-rul laah, in-nal laa-ha gha-foo-rur ra-ḥeeem.

And accomplish the pilgrimage and the visit for Allah. But if you are prevented, (send) whatever offering is easy to obtain; and shave not your heads until the offering reaches its destination. Then whoever among you is sick or has an ailment of the head, he (may effect) a compensation by fasting or alms or sacrificing. And when you are secure, whoever profits by combining the visit with the pilgrimage (should take) whatever offering is easy to obtain. But he who cannot find (an offering) should fast for three days during the pilgrimage and for seven days when you return. These are ten (days) complete. This is for him whose family is not present in the Sacred Mosque. And keep your duty to Allah, and know that Allah is severe in requiting (evil).

SECTION 25: The Pilgrimage

The months of the pilgrimage are well known; so whoever determines to perform pilgrimage therein, there shall be no immodest speech, nor abusing, nor altercation in the pilgrimage. And whatever good you do, Allah knows it. And make provision for yourselves, the best provision being to keep one's duty. And keep your duty to Me, O men of understanding. 198 It is no sin for you that you seek the bounty of your Lord. So when you press on from 'Arafat, remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones. 199 Then hasten on from where the people hasten on, and ask the forgiveness of Allah. Surely Allah is Forgiving, Merciful.
200. Fa-i-zaa qa-day-tum ma-naa-si-ka-kum faq-kwur-rul laa-ha ka-zik-ri-kum aabaa-a-

201. Wa min-hum man-y ya-qoo-lu rabba-nnaa aat-rii-nnaa fid-dun-yaa wa maa la-hoo fil aa-khii-ra-ti

202. u-laaw-i ka la-hum na-see-bum mim-maa

203. Wazkuru laa-ha fee ay-yaa-mim ma-
doo-daal, fa-man ta-aj-ja-la fee yaw-may-

204. Wa mi-nan naa-si man-y yu-jii-bu-ka qaw-

205. Wa i-zaa ta-wal-laa sa-aa fil ar-dii li-yuf-

206. Wa i-zaa qee-la la-hut ta-qil laa-ha a-kha-

And when you have performed your devotions, laud Allah as you lauded your fathers,

And when he holds authority, he makes effort in the land to cause mischief in it and destroy
tilth and off-spring; and Allah loves not mischief.

And when it is said to him, Be careful of thy duty to Allah, pride carries him off to sin -- so hell is sufficient for him.

And certainly evil is the resting-place.


And of men is he who sells himself to seek the pleasure of Allah. And Allah is Compassionate to the servants. O you who believe, enter into complete peace and follow not the footsteps of the devil. Surely he is your open enemy. But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise. They wait for naught but that Allah should come to them in the shadows of the clouds with angels and the matter has (already) been decided. And to Allah are (all) matters returned.

SECTION 26: Trials and Tribulations

Ask of the Children of Israel how many a clear sign We gave them! And whoever changes the favour of Allah after it has come to him, then surely Allah is Severe in requiting (evil). The life of this world is made to seem fair to those who disbelieve, and they mock those who believe. And those who keep their duty will be above them on the Day of Resurrection. And Allah gives to whom He pleases without measure.
213. Mankind is a single nation. So Allah raised prophets as bearers of good news and as
warners, and He revealed with them the Book with truth, that it might judge between
people concerning that in which they differed. And none but the very people who were
given it differed about it after clear arguments had come to them, being jealous of one
another. So Allah has guided by His will those who believe the truth about which they
differed. And Allah guides whom He pleases to the right path.214 Or do you think that
you will enter the Garden, while there has not yet befallen you the like of what befell
those who have passed away before you. Distress and affliction befell them and they
were shaken violently, so that the Messenger and those who believed with him said:
When will the help of Allah come? Now surely the help of Allah is nigh! 215 They ask
thee as to what they should spend. Say: Whatever wealth you spend, it is for the
parents and the near of kin and the orphans and the needy and the wayfarer. And
whatever good you do, Allah surely is Knower of it. 216 Fighting is enjoined on you,
though it is disliked by you; and it may be that you dislike a thing while it is good for
you, and it may be that you love a thing while it is evil for you; and Allah knows while
you know not.
SECTION 27: Miscellaneous Questions

217. They ask thee about fighting in the sacred month. Say: Fighting in it is a grave (offence). And hindering (men) from Allah’s way and denying Him and the Sacred Mosque and turning its people out of it, are still graver with Allah; and persecution is graver than slaughter. And they will not cease fighting you until they turn you back from your religion, if they can. And whoever of you turns back from his religion, then he dies while an unbeliever – these is whose works go for nothing in this world and the Hereafter. And they are the companions of the Fire: therein they will abide. 218 Those who believed and those who fled (their homes) and strove hard in Allah’s way -- these surely hope for the mercy of Allah. And Allah is Forgiving, Merciful. 219 They ask thee about intoxicants and games of chance. Say: In both of them is a great sin and (some) advantage for men, and their sin is greater than their advantage. And they ask thee as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the messages that you may ponder


220 on this world and the Hereafter. And they ask thee concerning the orphans. Say: To set right their (affairs) is good; and if you mix with them, they are your brethren. And Allah knows him who makes mischief from him who sets right. And if Allah pleased, He would have made matters difficult for you. Surely Allah is Mighty, Wise. 221 And marry not the idolatresses until they believe; and certainly a believing maid is better than an idolatress even though she please you. Nor give (believing women) in marriage to idolaters until they believe, and certainly a believing slave is better than an idolater, even though he please you. These invite to the Fire and Allah invites to the Garden and to forgiveness by His will and He makes clear His messages to men that they may be mindful.

SECTION 28: Divorce

222 And they ask thee about menstruation. Say: It is harmful; so keep aloof from women during menstrual discharge and go not near them until they are clean. But when they have cleansed themselves, go in to them as Allah has commanded you. Surely Allah loves those who turn much (to Him), and He loves those who purify themselves.

223 Your wives are a tilth for you, so go in to your tilth when you like and send (good) beforehand for yourselves. And keep your duty to Allah, and know that you will meet Him. And give good news to the believers.
224. Wa laa taj-‘a-lul laa-ha ‘ur-qa-tal li-ay-
maa-ni-kum an ta-bar-roo wa tat-ta-qqoo
wa tuṣ-li-ḥoo bay-nan naas, wal-laah-hu sa-
mee-un ‘a-leem.

225. Laa yu-aa-khi-zu-ku-mul laa-hu bil-lagh-wi
fee ay-maa-ni-kum wa laa-kin yu-aa-khi-
zu-kum bi-maa ka-sa-bat qu-loo-bu-kum,
wal-laah-hu gha-foo-run ḥa-leeem.

226. Lil-la-zee-na yu’-loo-na min ni-saa-i-him
ta-rab-бу-su ar-ba-‘a-ti ash-hur, fa-in faa-
oo fa-in-nal laa-ha gha-foo-rur ra-ḥeeem.

227. Wa in ‘a-za-mut ta-laa-qa fa-in-nal laa-ha
sa-mee-un ‘a-leem.

228. Wal-mu-ṭal-la-qa-tu ya-ta-rab-baṣ-na bi-
an-fu-si-hin-na ṣa-laa-ṣa-ta qu-roo’, wa laa
ya-hil-lu la-hun-na an-y yak-tum-na maa
kha-la-qal laa-hu fee ar-ḥaa-mi-hin-na in
kun-na yu’-min-na bil-laah-hi wal-yaw-mil
aa-khir, wa ba-‘oo-la-tu-hun-na a-ḥaq-qu
bi-rad-di-hin-na fee zaa-li-ka in a-raa-doo
iṣ-laah-han, wa-la-hun-na miṣ-lul la-gee ‘a-
lay-hin-na bil ma’-roo-fi wa lir-ri-jaa-li a-
lay-hin-na da-ra-jah, wa-laah-hu ‘a-zee-zun
ha-keeem.

224 And make not your oaths made in the name of Allah a hindrance to your doing
good and keeping your duty and making peace between men. And Allah is Hearing,
Knowing. 225 Allah will not call you to account for what is vain in your oaths, but He
will call you to account for what your hearts have earned. And Allah is Forgiving,
Forbearing. 226 Those who swear that they will not go in to their wives should wait four
months; then if they go back, Allah is surely Forgiving, Merciful. 227 And if they
resolve on a divorce, Allah is surely Hearing, Knowing. 228 And the divorced women
should keep themselves in waiting for three courses. And it is not lawful for them to
conceal that which Allah has created in their wombs, if they believe in Allah and the
Last Day. And their husbands have a better right to take them back in the meanwhile
if they wish for reconciliation. And women have rights similar to those against them
in a just manner, and men are a degree above them. And Allah is Mighty, Wise.


SECTION 29: Irrevocable Divorce

229. Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness. And it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah. Then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so exceed them not; and whoever exceeds the limits of Allah, these are the wrongdoers. 230. So, if he divorces her (the third time), she shall not be lawful to him afterwards until she marries another husband. So if he divorces her, there is no blame on them both if they return to each other (by marriage), if they think they can keep within the limits of Allah. And these are the limits of Allah which He makes clear for a people who know. 231. And when you divorce women and they reach their prescribed time, then retain them in kindness or set them free with kindness and retain them not for injury so that you exceed the limits. And whoever does this, he indeed wrongs his own soul. And take not Allah’s messages for a mockery, and remember Allah’s favour to you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby. And keep your duty to Allah, and know that Allah is the Knower of all things.
232. Wa i-zaa tal-la'q-tu-mun ni-saa-a' fa-ba-
lagh-na a-ja-la-hun-na fa-laa ta'-du-loo-
hun-na an-y yan-ki$h-na az-waa-ju-hun-na i-
zaa ta-raa-daw bay-na-hum bil-ma'-roof,
zaa-ka-ka yoo-'a-zu bi-nee man kaa-na min-
kum yu'-mi-nu bil-kaa-hi wil-yaw-mil a-
khir, zaa-ka-ka az-kaa laa-ka laa waa at-
har, waa-laa-ka ya'-la-mu wa an-tum laa ta'-la-
moon.

233. Wal-waa-li-daa-tu yur-q$-i'-na aw-laa-da-
hun-na haw-lay-ni kaa-mi-lay-mi li-man a-
raa-da an-y yu-tim-mar ra-qa'-a ah, wa 'a-
lal maw-loo-di la-hoo riz-qu-hun-na wa kis-waa-tu-hun-na bil-ma'-roof, laa tu-kal-
la-fu naf-sun il-laa wus'-a-haa, laa la-qa-
rra waa-li-da-tum bi-wa-la-di-haa wa laa 
maw-loo-dul la-hoo bi-wa-la-dih, wa 'a-lal 
waa-r-i-qi mis-lu zaa-li-ka, fa-in a-raa-da fii-
saal-an 'an ta-raa-qdim min-hu-maa wa tu-
shaa-wu-rin fa-laa ju-naa-qa 'a-lay-hi-maa, 
wa in a-rat-tum an tas-tar-q$i'-oo aw-la-
da-kum fa-laa ju-naa-ha 'a-lay-kum i-zaa 
sal-lam-tum maa aat-tay-tum bil-ma'-roof, 
wat-ta-qul laa-ha wa-la-moo an-nal laa-ha 
bi-maa ta'-ma-laa-ka baa-sher.

234. Wal-la-zee-na yu-ta-waf-faw-na min-kum 
waa ya-zaa-boo-na az-waa-jan-y ya-ta-rab-
ba$-na fi-an-fu-si-hin-na ar-ba-'a ta a$s-
hu-ri$n-w wa ash-raq, fa-i-zaa ba-raq-
a-a-ja-la-hun-na fa-laa ju-naa-ha 'a-lay-kum 
fee-maa fa-"al-na fee an-fu-si-hin-na bi-
ma'-roof, waa-laa-ka bi-maa ta'-ma-loo-na 
kaa-beer.

SECTION 30: Remarriage of Divorced Women and Widows

232 And when you divorce women and they end their term, prevent them not from marrying their husbands if they agree among themselves in a lawful manner. With this is admonished he among you who believe in Allah and the Last Day. This is more profitable for you and purer. And Allah knows while you know not. 233 And mothers shall suckle their children for two whole years, for him who desires to complete the time of sucking. And their maintenance and their clothing must be borne by the father according to usage. No soul shall be burdened beyond its capacity. Neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child; and a similar duty (devolves) on the (father’s) heir. But if both desire weaning by mutual consent and counsel, there is no blame on them. And if you wish to engage a wetnurse for your children, there is no blame on you so long as you pay what you promised according to usage. And keep your duty to Allah and know that Allah is Seer of what you do. 234 And (as for) those of you who die and leave wives behind, such women should keep themselves in waiting for four months and ten days; when they reach their term, there is no blame on you for what they do for themselves in a lawful manner. And Allah is Aware of what you do.


And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds. Allah knows that you intend to have them in marriage, but give them not a promise in secret unless you speak in a lawful manner. And confirm not the marriage tie until the prescribed period reaches its end. And know that Allah knows what is in your minds, so beware of Him; and know that Allah is Forgiving, Forbearing.

SECTION 31: Provision for Divorced Women and Widows

There is no blame on you if you divorce women while yet you have not touched them, nor settled a dower upon them. And provide for them, the wealthy according to his means and the strained according to his means, a provision according to usage. (This is) a duty on the doers of good. 237 And if you divorce them before you have touched them and you have settled a dower upon them; then (pay) half of what you have settled unless they forgo or he forgoes in whose hand is the marriage tie. And it is nearer to dutifulness that you forgo. And forget not that you are to act with grace with one another. Surely Allah is Seer of what you do. 238 Guard the prayers and the most excellent prayer, and stand up truly obedient to Allah. 239 But if you are in danger, (say your prayers) on foot or on horseback. And when you are secure, remember Allah as He has taught you what you knew not.
240. And those of you who die and leave wives behind, should make a bequest in favour of their wives of maintenance for a year without turning (them) out. Then if they themselves go away, there is no blame on you for what they do of lawful deeds concerning themselves. And Allah is Mighty, Wise. 241 And for the divorced women, provision (must be made) in kindness. This is incumbent on those who have regard for duty. 242 Allah thus makes clear to you His messages that you may understand.

SECTION: 32 Fighting in the Cause of Truth

243 Hast thou not considered those who went forth from their homes, and they were in thousands, for fear of death. Then Allah said to them, Die. Then He gave them life. Surely Allah is Gracious to people, but most people are not grateful. 244 And fight in the way of Allah, and know that Allah is Hearing, Knowing. 245 Who is it that will offer to Allah a goodly gift, so He multiplies it to him manifold? And Allah receives and amplifies, and to Him you shall be returned.


246 Hast thou not thought of the leaders of the Children of Israel after Moses? When they said to a prophet of theirs: Raise up for us a king, that we may fight in the way of Allah. He said: May it not be that you will not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in Allah’s way and we have indeed been deprived of our homes and our children? But when fighting was ordained for them, they turned back, except a few of them. And Allah is Knower of the wrongdoers. 247 And their prophet said to them: Surely Allah has raised Saul to be a king over you. They said: How can he have kingdom over us while we have a greater right to kingdom than he, and he has not been granted abundance of wealth? He said: Surely Allah has chosen him above you, and has increased him abundantly in knowledge and physique. And Allah grants His kingdom to whom He pleases. And Allah is Ample giving, Knowing. 248 And their prophet said to them: Surely the sign of his kingdom is that there shall come to you the heart in which there is tranquility from your Lord and the best of what the followers of Moses and the followers of Aaron have left, the angels bearing it. Surely there is a sign in this for you if you are believers.


249 So when Saul set out with the forces, he said: Surely Allah will try you with a river. Whomsoever drinks from it, he is not of me, and whoever tastes it not, he is surely of me, except he who takes a handful with his hand. But they drank of it save a few of them. So when he had crossed it, he and those who believed with him, they said: We have today no power against Goliath and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah’s permission! And Allah is with the steadfast. 250 And when they went out against Goliath and his forces, they said: Our Lord, pour out patience on us and make our steps firm and help us against the disbelieving people. 251 So they put them to flight by Allah’s permission. And David slew Goliath, and Allah gave him kingdom and wisdom. And taught him of what He pleased. And were it not for Allah’s repelling some men by others, the earth would certainly be in a state of disorder, but Allah is Full of grace to the worlds. 252 These are the messages of Allah – We recite them to thee with truth; and surely thou art of the messengers.
A MUSLIM'S PRAYER

Allah, Our Lord! Hidden and manifest, Creator Supreme and Fashioner Superb! Thine is the world we know and Thine the worlds we know not. Thy mercy envelops creation and Thy light dispels gloom. Burden us not with what we cannot bear and forgive us when we err.

Let us not squander Thy bounty and lose hope in Thy loving beneficence. Unto Thee we flee and cry in anguish. Hold us close when our feet fail and lead us with the righteous to victory. Why should we grieve and fear when Thou art near and why should we complain against Thy decrees when we know not what Thou hast prepared for us? Ignorant as we are we know not the joy that may lie hidden in sorrow and the sorrow that may lurk in joy.

We pray for those who have gone before us and beseech Thy forgiveness for our parents, in whose loving care we grew. Informed with wisdom let us grow in knowledge that comes of Thee. Suffer us not to envy the pleasures that others have and to languish in grief at the loss of what we have. Guard us against pride and lust and make us not vain and hypocritical. Let not passion make us wild and let not power blind us to the transient state of all that life offers.

Blessed is he who has surrendered his all unto Thee and who has won his peace in Thy pleasure. May our tears in constant remembrance of Thee sustain the heart and bring deliverance! Bless us with the fullness of life on earth and when the time comes make us return unto Thee united in the fellowship of Thy loving ones. Lord! Grant us above all, we pray, the vision of Thy countenance that Thou hast promised for those who are Thine.
The *Qun ut* Prayer

O Allah! we beseech Thee for help, and seek Thy protection and believe in Thee, and trust in Thee and we laud Thee in the best manner, and are thankful to Thee and are not ungrateful to Thee, and we cast off and forsake him who disobeys Thee.

O Allah! Thee do we serve and to Thee do we pray and prostrate ourselves, and to Thee do we betake ourselves and to obey Thee we are quick, and Thy mercy do we hope for and Thy punishment do we fear, for Thy punishment overtakes the unbelievers.

*Ayat al-Kursi* Prayer

Allah – there is no god but He, the Ever-living, the Self-subsisting by Whom all subsist. Slumber overtakes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not. And He is the Most High, the Great." (2:255)