The Holy Quran
(Second Part)

Split Word Translation
(English)
Foreword:

In 2004, while addressing the Majlis Ansarullah UK Ijtema, Hadrat Khalifatul Masih V reminded the Majlis of the need to fulfill their responsibilities relating to Taleem-ul-Qur’an, as explained by Hadrat Khalifatul Masih III. Accordingly, regular Taleem-ul-Qur’an classes were started, but the need was felt for a split word translation of the Holy Quran to be made widely available. Work began on this in earnest with the approval of Hadrat Khalifatul Masih V, and the split word English translation of the First Part was published by Majlis Ansarullah UK in 2009, the Urdu split word translation of the first 15 parts was recently completed and published.

The painstaking work continues for the English split word translation of the remaining parts. I am grateful for the dedication and hard work of Ch Ata Ur Rehman Sb (USA) who completed the initial split word translation based on the English translation by Hadrat Maulvi Sher Ali Sb, as amended by Hadrat Khalifatul Masih IV, and Dr Sir Iftikhar Ayaz Sb (UK) for its first review. Maulana Munir-ud-Din Shamas Sb, Additional Wakil-ul-Tasnif London, was appointed by Hazoor-e-Aqdas for its final review and approval. I am deeply indebted to him for his ongoing patience, help and support in guiding us through this task.

By the Grace of Allah, the Second Part with English split word translation is presented here; Inshallah more parts will be ready for publication this year.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Qaid Talim-ul-Quran, Muhammad Ishaq Nasir Sb, Farhat Hayat Sb and Hafiz Masood Iqbal Sb.

I pray that Allah blesses all those who have been involved with this project and accepts these humble efforts of Majlis Ansarullah UK. I also pray that may Allah enable us all to learn, understand and follow the teachings of the Holy Qur’an. 

أمين

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Important Note

Readers should note that in Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses. Therefore, in the English split-word translation of part 2, both meanings have been included for the benefit of the reader. For example:

1. يَقُولُ means he says / he will say.
2. يُعْمَرُ means He guides / He will guide.
3. يَشَاء means He desires / He will desire.
The foolish among the people will say: What has turned them away from their Qiblah which they followed? Say: 'To Allah belong the East and the West. He guides whom He pleases to the right path.

And thus have We made you an exalted nation, that you may be guardians over men, and the Messenger (of God) may be a guardian over you.
except that We might know him who follows the Messenger (of God) from him

who turns upon his heels. And this is indeed hard,

except for those whom Allah has guided. And it does not behove Allah


to let your faith go in vain; surely, Allah is Compassionate (and) Merciful

to the people. Verily, We see you turning your face often


to heaven; surely, then, will We make you turn to the Qiblah which you like.
So, turn your face towards the Sacred Mosque;

وَ حَيْبُ مَا كُنتُمْ فِي وُجُوهِ كُمْ شَطْرُ هَا

it towards your faces you (all) turn so you (all) were ever where and

وَ حَيْبُ مَا كُنتُمْ فِي وُجُوهِ كُمْ شَطْرُ هَا and wheresoever you be, turn your faces towards it.

وَ إنَّ اللَّهَ أُوْتَى الْكَتِبَ لِيَعْلَمُونَ أَنْ هُوَ

it that they (all) know / they (all) will know surely the Book they were given to whom surely and

وَ إنَّ اللَّهَ أُوْتَى الْكَتِبَ لِيَعْلَمُونَ أَنْ هُوَ And they to whom the Book has been given know that

الْحَقُّ مِنْ رَبِّ هُمْ وَ مَا اللَّهُ يَعَافِي عَمَّا that from unmindful Allah not and their Lord from the truth

الْحَقُّ مِنْ رَبِّ هُمْ وَ مَا اللَّهُ يَعَافِي عَمَّا this is the truth from their Lord; And Allah is not unmindful of what they do.

يَعْمَلُونَ وَ لَ إنَّ أُتِيْتَ اللَّدِينَ أُوْتَنَّ الْكَتِبَ the Book they were given (to) those who you brought if surely and they (all) do / they (all) will do

يَعْمَلُونَ وَ لَإنَّ أُتِيْتَ اللَّدِينَ أُوْتَنَّ الْكَتِبَ And even if you should bring every Sign to those who have been given the Book,

بِ كُلِّ آيَةٍ مَا نَبِعُوا قِبْلَةً لُّكَ وَ مَا nor and your Qiblah they (all) followed not Sign every with

بِ كُلِّ آيَةٍ مَا نَبِعُوا قِبْلَةً لُّكَ وَ مَا they would never follow your Qiblah; nor would you.
And if you should follow their desires after the knowledge that has come to you, then you shall surely be of the transgressors.

Those to whom We have given the Book recognize it as the truth even as they recognize their sons, but surely some of them conceal the truth knowingly. (It is) the truth the Book they recognise / they will recognise them We gave those

And if you followed their desires if some of them followed the Qiblah of others, nor would some of them follow the Qiblah; their Qiblah.
from your Lord; be not therefore of those who doubt. And every one

has a goal which dominates him; vie, then, with one another in good works.

Wherever you be, Allah will bring you all together. Surely,

Allah has the power to do all that He wills. And from wheresoever

you come forth, turn your face towards the Sacred Mosque;

for that is indeed the truth from your Lord.
And Allah is not unmindful of what you do. And from

wheresoever you come forth, turn your face towards the Sacred Mosque;

and wherever you be, turn your faces towards it

that people may have no argument against you,
Allah's Messenger to you, you are rightly guided. Even as We have sent to you a Messenger from among yourselves who recites Our Signs to you, and purifies you, and teaches you the Book and Wisdom, and teaches you that which you did not know.

Therefore, remember Me, and I will remember you; and be thankful to Me and do not be ungrateful to Me. O you who believe! seek help with patience and prayer;

وَالصَّلَوةُ إِنَّ اللَّهَ مَعَ الصَّرِيفِينَ وَلَا تَقُولُواَ وَالصَّلَوةُ إِنَّ اللَّهَ مَعَ الصَّرِيفِينَ لوَلَا تَقُولُواَ
living no dead Allah way/cause in he is killed who for

who are killed in the cause of Allah that they are dead; no, they are living;

only you perceive not. And We will try you with something

lives and wealth of loss and hunger and fear

of fear and hunger, and loss of wealth and lives,

when those the patient ones you give glad tidings and fruits and

and fruits; but give glad tidings to the patient, Who when

a misfortune overtakes them, say, ‘Surely, to Allah we belong and to Him shall we return’.

It is these on whom are blessings from their Lord and mercy, and
Part 2

AL-BAQARAH

Chapter 2

So, there are those who are rightly guided. Surely, Al-Safaa and Al-Marwa are the Signs of Allah. It is, therefore, no sin for him who is on pilgrimage to the House, or who performed Umrah, to go round the two. And whoso performs Umrah, to go round the two. And whoso does good beyond what is obligatory, surely then, Allah is Appreciating, All-Knowing.

Those who conceal what We have sent down of signs and guidance after We have made clear for the people in the Book, it is these whom Allah curses;
And curse them who curse. But they who repent and amend and openly declare (the truth), it is these to whom I turn with forgiveness, and I am Oft-Returning (with compassion and) Merciful. Those who disbelieve and die while they are disbelievers, on them shall be the curse of Allah and of Angels.

and they repented those except those who curse them he curses/he will curse and Allah

And (so) curse them those who curse. But they who repent and amend and openly declare the truth, it is these to whom I turn with forgiveness, and

I am Oft-Returning (with compassion and) Merciful. Those who disbelieve and die while they are disbelievers, on them shall be the curse of Allah and of Angels.

and they repented those except those who curse them he curses/he will curse and Allah

and they are granted respite they not and the punishment them from

lightened for them, nor shall they be granted respite.
And your God is One God; there is no God but He, the Gracious, the Merciful.

Verily, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which Allah sends down from the sky and the water which He brings to life and death and wherein all kinds of beasts are scattered and in the winds and the clouds.
Part 2

AL-BAQARAH

Chapter 2

the heaven between pressed into service

Indeed the earth and the heaven between pressed into service between the heaven and the earth - are indeed Signs for the people

who understand. And there are some among men who take for themselves objects of worship other than Allah, loving them as they should love Allah. But those who believe

are stronger in (their) love for Allah. And if those who transgress could now see the time

when they shall see the punishment, (they would realize) that all power belongs to Allah

and that Allah is severe in punishing. (Truly they would certainly realize if they could see
Part 2

AL-BAQARAH

Chapter 2

اتبُعُوا بين الذين أتَبَغَوا وَرَأَوا العَذَابَ وَقَطَعَتُ

it cut asunder and the punishment they saw and they followed those from they were followed

when those who were followed shall disown their followers and shall see the

بِهِمُ الآسِبَابُ وَقَالَ الأَهْلُ أَتَبَغَوا لَوْ أنَّ surley if they followed those he said and ties them with

punishment, and all the means of escape shall be cut asunder. And those who followed

لَنَا كَرَةٌ فَتَسْتَبْرَأُمُونَهُمْ كَمَا تَبَرَّءَ وَا they disowned as them from we will disown/we disown then return us for

shall say: 'If we could only return, we would disown them as they have disowned us'.

بِنِنَّا كَذَلِكَ يُهْيَئُهُمُ اللَّهُ أَعْمَالَهُمْ thier deeds Allah them He shows/He will show likewise us from

Thus will Allah show them their works as anguish for them,

خَسَرُبِ عَلَى هُمْ وَ ما هُم بِخَارِجِينَ those who get out with they not and them on anguish

and they shall not get out of the Fire.

أَيُّهَا النَّاسَ كُلُوا مِنْ النَّارِ َ O the fire from that from you eat people you O you people! eat of what is lawful (and) wholesome
in the earth; and follow not the footsteps of Satan;

with evil you he enjoins that surely open enemy you for he surely

surely, he is to you an open enemy. He only enjoins upon you what is evil and what is foul, and that you say of Allah what you do not know.

And when it is said to them, 'Follow that which Allah has sent down', they say: 'No,
not that with he will shout/he shouts who case like they disbelieved those case

the case of those who disbelieve is like the case of one who shouts to that which hears

they so blind dumb deaf cry and call but he hears/he will hear

nothing but a call and a cry. (They are) deaf, dumb, (and) blind—so

good things from you eat they believed those you O they understand/the will understand not

they do not understand. O you who believe! eat of the good things

you worship Him only you were if for Allah you render thanks and you we provided that

We have provided for you, and render thanks to Allah, if it is He whom you worship.

flesh and blood and dead you on he made unlawful only

He has made unlawful to you only that which dies of itself, and blood, and the flesh of

who so Allah other than for it with it was invoked that and swine

swine, and that on which the name of any other than Allah has been invoked. But he who
Part 2

AL-BAQARAH

Chapter 2

بَغٍّ، وَلَا عَادٍ، فَلَا إِنَّمَا عَلَىٰ هُمْ عَذَابُ الْآخِرَةِ

them on sin no then one who exceeds limit not or disobedient not he was compelled

is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin

مَا يُكْسَمُونَ

that they will conceal/they conceal those surely Merciful Most Forgiving Allah surely

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

for him. Surely, Allah is Most Forgiving, Merciful. Those who conceal that which

بِمَا تُقَدِّرُونَ

paltry price it with they will exchange/they exchange and the Book from Allah he sent down

أَنْزَلَ اللَّهُ مِنْ الْكِتَابِ وَيُصِيرُونَ فِيٌّ بُطُونَهُمْ إِلَّا النَّارَ وَلَا

Allah has sent down of the Book and take in exchange for that a paltry price,

أُوْلَٰئِكَ مَا يَكُونُونَ فِيٌّ بُطُونَهُمْ إِلَّا النَّارَ وَلَا

not and the fire except their bellies in they will eat/they eat not these

they fill their bellies with nothing but fire. Allah will not

مَا يَكُونُونَ

them he purifies/he will purify not and the Resurrection day Allah them he will speak/he speaks

يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يَرْكِزُهُمْ

speak to them on the Day of Resurrection, nor will He purify them.

أُوْلَٰئِكَ الْذِّينَ أَشْتَرَوْا

they exchanged those these are grievous punishment them for and

وَلَ لَهُمْ عَذَابُ الْآخِرَةِ وَأُوْلَٰئِكَ الْذِّينَ أَسْتَرَوْا

And for them is a grievous punishment. It is they who have taken error in exchange

16
The punishment and the error with forgiveness and guidance for guidance and punishment for forgiveness. How great is the Book he sent down Allah because of this the fire on their he endured their endurance of the Fire! That is because Allah has sent down the Book in indeed the Book in they disagreed those surely and the truth with with the truth; and surely, they who disagree concerning the Book are gone far in enmity. and the East towards your faces you turn that righteousness not far It is not righteousness that you turn your faces to the East or the West, the Last day and Allah in(with) he believed who righteous but the West but (truly) righteous is he who believes in Allah and Last Day for(on) wealth he gave and the Prophets and the Book and the Angels and and the angels and the Book and the Prophets, and spends his money for love of Him,
Part 2  AL-BAQARAH  Chapter 2

and the wayfarer and the needy and the orphans and the kindred His love

on the kindred and the orphans and the needy and wayfarer and those

the Zakat he paid and the prayer he observed and the captives in and those who ask

who ask (for charity), and for (ransoming) the captives; and who observe Prayer and pay

in those who are patient and they made a promise when their promise with those who fulfil

the Zakat; and those who fulfil their promise when they have made one, and the patient in

they were truthful those these war time and afflictions and poverty

poverty and afflictions and (the steadfast) in time of war; it is these who have proved

it was prescribed they believed those you O God-fearing they these and

truthful and it is these who are the God-fearing. O you who believe! (equitable) retaliation in

slave and free man with free man slain in retaliation you on

( the matter of) the slain is prescribed for you: the free man for the free man, and the slave for
Part 2

AL-BAQARAH

Chapter 2

بِالْعِبَادِ وَالْأُنثى بِالأُنثى فَمْ نْ غَفُِي لُهُ

him for he was granted remission who so female with female and slave with the slave, and the female for the female. But if one is granted any remission by

بِمَنْ أَخْبِهِ شَيْءٌ فَأَتَبَاعٌ بِالْمَعْرُوفِ وَأَدْاءَ

paying and realisation with pursue then something his brother from one's brother, then pursuing (the matter for the realisation of the blood money) shall be

إِلَّا وَبِإِحْسَانٍ ذَلِكَ تَخْفِيَتْ بَيْنِ رَبِّكَ وَأُمَّتِكَ

and your Lord from alleviation this fairness with it towards done with fairness and (the murderer) shall pay him the blood money in a handsome

رَحْمَةٌ فَمْ نْ أَغْتَدِى بَعْدَ ذلِكَ فَلَهُ عَذَابٌ

punishment him for then this after he transgressed who so Mercy manner. This is an alleviation from your Lord and a mercy. And whoso transgresses

أَلْيِمْ وَلَ كُمُ في القصاص حياة٩٠١٠ أَوْلِي الأِلْبَابِ

those with understanding O life retaliation in you for and grievous thereafter, for him there shall be a grievous punishment. And there is life for you in (the

لَعْلَ كُمْ تَطْقُونَ كُبْبٌ حَيْثُ كُمْ إِذَا حَضَرَ أَحَدُ كُمْ

you one of he came when you upon it was prescribed you be protected you so that law of) retaliation, O men of understanding, that you may enjoy security. It is prescribed for
you, when death comes to any one of you, if he leave much wealth, (that he makes) a Will

it, he altered who so those who fear God on obligation fairness with

God. And he who alters it after he has heard it, the sin thereof shall surely lie on those who

Most-Forgiving Allah surely him on sin no then them between he made peace so

partiality or a wrong, and makes peace between them (the parties affected), it shall be no sin for him. Surely,

that as fasting you to it was prescribed they believed those you O Merciful

Allah is Most Forgiving , Merciful. O you who believe! fasting is prescribed for you, as it
was prescribed for those before you, so that you may become righteous. (The prescribed fasting) is for a fixed
number of days, but whoso among you is sick or is on a journey (shall fast) the same number
of other days; and for those who are able to fast (only) with great difficulty is an expiation - the
feeding of a poor man. And whoso performs a good work with willing obedience, it is
better for him. And fasting is good for you, if you only knew. The month of Ramadan is that
in which the Quran was sent down as a guidance for mankind with clear proofs of
Wal Lakhirum Tashkouran wa Idas Salak Ubadi

And you may be grateful. And when My servants ask you about Me,

Uggini Faiyi Qurb

Say: I am near. I answer the prayer of the supplicant when he prays to Me. So they should...
Part 2  AL-BAQARAH  Chapter 2

الحَيْطُ الْأَبْيَضُ مِنْ الحَيْطِ الأَسْوَدٍ بِنَ لِلْفَجْرِ لَمْ تَأْتِمَ الصَّيَامُ

the fast you complete then dawn from black thread from white thread

dawn is distinguishable from the dark thread of night. Then complete the fast till nightfall

إِلَيْ الْمَسْجِدِ َوَلَا تَتَقَربُوا بِهَا كَذَلِكَ تَأْتِمُ الصَّيَامَ

the mosques in those who sit in devotion you while them you go unto not and night till

and do not go in to them while you remain in the mosques for devotion.

تَلُكَ حُدُودُ اللَّهِ فَلَا تَقْرِبُوا هَٰذَا كَذَلِكَ تَأْتِمُ الصَّيَامَ

he will mention clearly/ he mentions clearly likewise them you will approach/ you approach not so Allah limits these are

These are the limits (fixed) by Allah, so approach them not. Thus does Allah

اللَّهُ اِيَّاكَ بِالنَّاسِ لَعَلَّهُمْ يَتَقَلَّبُوا وَلَا تَأْتِمُوا

you eat/you consume not and they will become secure/ they become secure they so that mankind for His commandments Allah

make His commandments clear to men that they may become secure against evil.

أَمَوَاتُ كَمِّ الْبَاطِلِ وَتَدْلُوا بِهَا إِلَى الْحُكْمَانِ لِتَأْتِمُوا قَرْنًا مِّنْ أَمَوَاتِ النَّاسِ بِاللَّهِ

to it with you (all) offer as a bribe and falsehood with you among yours wealth

And do not devour your wealth among your-selves through falsehood and offer it not (as bribe)

أَمَوَاتُ كَمِّ الْبَاطِلِ يَدْلُوا بِهَا إِلَى الْحُكْمَانِ لِتَأْتِمُوا قَرْنًا مِّنْ أَمَوَاتِ النَّاسِ بِاللَّهِ

sin with the people wealth from part you will consume/ you consume so that the authorities

to the authorities that you may knowingly devour a part of the wealth of (other) people with
means of times it you say the new moons about you they will ask they know you and injustice. They ask you about the new moons. Say, ‘They are means for measuring time for


from houses you come that righteousness not and the Pilgrimage and the people for


(The general good of) mankind and for the Pilgrimage’. And it is not righteousness that you


from houses you come and he feared God who righteous but its backs


come into houses by the backs thereof; but (truly) righteous is he who fears God. And you


way in you fight and you will prosper/you prosper you so that Allah you fear and its doors


should come into houses by the doors thereof; and fear Allah that you may prosper. And


he loves not Allah surely you will transgress/you transgress not and you they will fight/they fight those Allah


fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah


them you drive out and them you met wherever them you kill and the transgressors


loves not the transgressors. And kill them wherever you meet them and drive them out
Part 2  AL-BAQARAH  Chapter 2  

and killing than worse persecution and you they drove out wherever from

from where they have driven you out; for persecution is worse than killing. And fight them

it in you they fight until Sacred Mosque in them you fight not

not (in, and) near the Sacred Mosque until they fight you therein.

requisite is such them you fight then you they fought if so

But if they fight you, then fight them: such is the requisite for the disbelievers.

and Merciful Most Forgiving Allah surely then they desisted if so the disbelievers

But if they desist, then surely Allah is Most Forgiving, Merciful.

religion it becomes and persecution it exists not until them you fight

And fight them until there is no persecution, and religion is (freely professed) for Allah.

on except hostility no then they desisted if so Allah for

But if they desist, then (remember) that no hostility is allowed except against the aggressors.
The (violation of a) Sacred Month (should be retaliated) in the Sacred Month; and for (all) sacred things there is (the law of) retaliation. So, whoso transgresses against you, punish him for his transgression to the extent to which he has transgressed against you. And fear Allah, and know that Allah is with those who fear Him. And spend for the sake of Allah, and cast not yourselves into ruin with your own hands, and do good; surely, Allah loves those who do good.
its destination offering it reaches/it will reach yours heads you shave/you will shave not and offering from back, then (make) whatever offering is easily available; and do not shave your head until his head from ailment it with or sick you among he was whoever so

the offering reaches its destination. And whoever among you is sick or has an ailment of

you became safe when then sacrifice or almsgiving or fasting from expiation then

head, (should make) an expiation either by fasting or almsgiving or a sacrifice. But when

from it was easily obtainable whatever then the Hajj together the Umrah with he availed who then

you are safe, then, he who would avail himself of the Umrah together with Hajj, (should make)

the Hajj in days three fasting then he finds/he will finds not whoso so offering

whatever offering is easily obtainable. But such (of you) as cannot find (an offering) should

whoso for this is complete ten these you returned when seven and

fast three days during the Pilgrimage, and seven when you return home; these are
And fear Me, O men of understanding.

And whatever good you do, Allah knows it. And furnish yourselves with (necssary) provisions, and surely, the best provision is righteousness. And fear Me (alone), O men of understanding.
if you pour forth then your Lord's bounty.

understanding. It is no sin for you that you seek the bounty of your Lord. But when you pour forth

the Sacred 'Mashar' near Allah you remember then Arafat

from Arafat, remember Allah at Mashar al-Haram;

and remember Him as He has guided you, although,

you pour forth then those who have gone astray among were this before from

before this, you were of those gone astray. Then pour forth from

surely Allah you seek forgiveness and the people he poured forth where from

where the people pour forth, and seek forgiveness from Allah; surely, Allah

your acts of worship you performed when So Merciful Most Forgiving Allah

is Most Forgiving, Merciful. And when you have performed the acts of worship prescribed
for you, celebrate the praises of Allah as you celebrated the praises of your fathers, or

even more than that. And of men there are some who say, ‘Our Lord, grant us (good things) in this world, and such a one shall have no share in the Hereafter. And of them there are some who say:

Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire’. For these there shall be a (goodly) share

because of what they have earned. And Allah is swift at reckoning. And remember Allah
who for him on sin no then he stayed behind whoso and no sin for him; and whoso stays behind, it shall be no sin for him. (This is) for him who fears Him towards you that you know and Allah you (all) fear and he feared God. And fear Allah and know that you shall be brought together before Him.

And for men there is he whose talk on his life would please you,

and he would call Allah to witness as to that which is in his heart,

and yet he is the most contentious of quarrellers. And when he is in authority, he runs

32
The Land is ruined, crops he ruins and it in he creates disorder to
about in the land to create disorder in it and destroy the crops and the progeny (of man);

لا يُحبُّ الفِسَادَةَ وَإِذَا قَبَلَ لَّهُ أَقَلَّتْهُ أَلَّا يُحبُّ الفِسَادَةَ أَلَّا يُحبُّ الفِسَادَةَ

and Allah loves not disorder. And when it is said to him, ‘Fear Allah’; pride incites him

العَزَةُ بِالنَّاسِ فِي حِسَابِهِ وَلَسْتُمْ بِالَّذِينَ يُنفِّضُونَ

evil surely and Hell him sufficient so sin with pride
to (further) sin. So Hell shall be his sufficient reward; and surely it is an evil place of rest.

المَهَادُ وَمَنَ النَّاسِ مَنْ يَشَّرِى نَفْسَهُ الْبَعْثَةَ

seeking his soul he sells/he would sell who the people among and place of rest

And of men there is he who would sell himself to seek the pleasure of Allah;

مرَضَاتِ اللَّهِ وَالْلَّهُ رَءُوفُ بِالْعِبَادَ أَلِيهَا الْمَلِكَ

those you O servants to (with) compassionate Allah and Allah pleasure

And Allah is Compassionate to (His) servants. O you who believe!

اِسْتُعْبَوا أُدخِلُوا فِي السَّلَمَ كَأَنَّهَا وَلَا تُتَعْبَوا

you follow not and wholly submission into you enter they believed

come into submission wholly and follow not the footsteps of Satan;
so / then he surely Satan footsteps open enemy you for he

surely, he is your open enemy. But if you slip after the clear Signs

you (all) know so / then the clear signs you it came that after this you slipped

that have come to you, then know that Allah is Mighty, Wise.

to them He comes that but they wait / they will wait do Wise Mighty Allah that

Are they waiting for anything but that Allah should come to them in the coverings

the matter it was decided and the Angels and clouds from coverings in Allah

of the clouds with angels, and the matter be decided? And to Allah do all things

how many Israel children you ask the matters it is returned Allah to and

return. Ask of the children of Israel how many clear Signs We gave them.

Allah bounty / gift he will change / he changes whoso and clear Sign from them we gave

But whoso changes the gift of Allah after it has come to him, surely, then
Allah is severe in punishing.

The life of this world is made (to appear) attractive to those who disbelieve; and they scoff at those who believe. But those who fear God shall be above them on the Day of Resurrection; and Allah bestows (His gift) on whomsoever He pleases without reckoning.

Mankind were one community, (then they differed among themselves), so Allah raised the people among/between him the truth with the Book He sent down and Prophets as bearers of glad tidings and as warners, and sent down with them the Book
part 2

al-baqarah

chapter 2

those except it in he differed not and it in they differed that in

فيما اختلفوا فيه وما اختلفت فيه إلا الدينين

containing the truth that He might judge between the people wherein they differed. (But

أو نتوه من بعد ما جاءت بهم البينات بعيانا بينهم

they between out of envy clear they it came that after this it they were given

now they began to differ about the Book), and none differed about it except those to whom it

فهدي الذين أستوا لما اختلفوا فيه

it in they differed that for they believed those Allah he guided so

فهدي الذين أستوا لما اختلفوا فيه

was given, after clear Signs had come to them, out of envy towards one another. Now

بين الحق ب إذن الله يهدي من يشاء

He desires/he will desire whoso he guides/he will guide Allah and His command with the truth from

سين الحق بإذن الله لله يهدي من يشاء

has Allah, by His command, guided the believers to the truth in regard to which they

الجنة إلى صراط مستقيم أم حسبي أن تدخلوا

Garden/Heaven/paradise you enter/you will enter that you thought do right path towards

إلى صراط مستقيم أم حسبي أن تدخلواالجنة

(the unbelievers) differed; and Allah guides whomsoever He pleases to the right path.

و لم يأت كم من قبل خلوى الذين

you before among they passed away those condition (on) you it comes while not and

ولم يأتكم مثل الذين خلوا بين قبلكم

Do you think that you will enter Heaven while there has not come over you the condition of

36
he says/he will say until they were shaken and affliction and poverty them it befell

those who passed away before you? Poverty and affliction befell them, and they were

beware Allah help when him with they believed those and the Messenger

violently shaken until the Messenger and those who believed along with him said: ‘When (will

they spend/they will spend that what you they ask/they will ask near Allah help surely

إنّ نصر الله قريب يسعلون ك ما ذا يفيقون

come) the help of Allah? Yes, surely, the help of Allah is near. They ask you what they shall

قل ما أنفقتم بين خير ف ل الوالدين و الأقربيين

say spend. Say: ‘Whatever of good and abundant wealth you spend should be for parents and

و الابن السبيلي و وأن المسكيين و

you (all) do/you (all) will do that and wayfarer and needy and orphans and

والابن السبيلي و وأن المسكيين و

near relatives and orphans and the needy and the wayfarer. And whatever good you do,

من خير ف إن الله ب عليم كتب عليكم

surely Allah knows it well’. Fighting is ordained for you, though it is repugnant to you;
you (all) will dislike you (all) dislike that it may be and you to repugnant that and fighting

but it may be that you dislike a thing while it is good for you, and it may be that you like a thing you (all) will like you (all) like that it may be and you for better that and a thing

a thing while it is bad for you.

you know you will know not you and he knows he will know Allah and you for bad that and

Allah knows (all things) and you know not.

fighting you say it in fighting the Sacred the Month about you they ask they will ask

They ask you about fighting in the Sacred Month. Say: ‘Fighting therein is a great transgression), but to hinder (men) from the way of Allah, and to be ungrateful to Him and (to
greater it from its inhabitants to turn out and the Sacred the Mosque and

hinder men from) the Sacred Mosque, and to turn out its people therefrom is a greater (sin)
they cease they will cease not and killing from greater persecution and Allah with with Allah, and persecution is worse than killing'. And they will not cease fighting you until cls had the capacity/ capability if your faith from you they will turn/ they turn until you they fight/ they will fight

they turn you back from your faith, if they can. And whoso from among you turns back from his

and he dies/ he will die then his faith from you among he turns back/ he will turn back who and

faith and dies while he is a disbeliever,

the world in their works it was vain these are then/ so disbeliever he

it is they whose works shall be vain in this world and the next.

those who live forever it in they Fire inmates these are and the last/ Hereafter and

These are the inmates of the Fire and therein shall they abide.

Allah way in they strived and they emigrated those and they believed those surely

Those who believe and those who emigrate and strive hard in the cause of Allah,
Merciful, Most Forgiving Allah, and Allah, Mercy: they (all) hope, they (all) will hope these.

أوَلَيْكَ يُرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ

it is these who hope for Allah's Mercy; and Allah is Most Forgiving, Merciful.

يَسْتَلَوْنَ لَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قَلْ فَيَهْمَا إِنَّمَا أَنْتُمْ

They ask you concerning wine and the game of hazard. Say: 'In both there is great sin

قَبْلَ وَ مَنِينَ لِلنَّاسِ وَ إِنَّمَا أَكْبَرُ مِنْ فَعْلِهَا إِنَّمَا

and also (some) advantages for men; but their sin (harm) is greater than their advantage.'

فَقُولُ كَمَذَا يُنْفِقُونَ قَلِ الْعَفُوُّ كَذَٰلِكَ

And they ask you what they should spend. Say: 'What you can spare'. Thus does Allah

يُبِينُ اللَّهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ فِي الْدُّنِيَا

make His commandments clear to you, that you may reflect. Upon this world

وَالأَخَرَةَ وَيَسْتَلَوْنَ لَكَ عَنِ الْيَتِيمِ قَلْ إِسْتَلَائِحَ لَهُمْ

and the next. And they ask you concerning the orphans. Say: 'Promotion of their welfare is
Part 2  AL-BAQARAH  Chapter 2

توافقهم فأخوانكم

he knows/he will know  Allah  and your  brothers  so them  you intermix  if  and  better

(an act of) great goodness. And if you intermix with them, they are your brethren. And Allah

كُمْ

you  he put to hardship  surely  Allah  he willed  if  and reformer from mischief-maker

المفسِد بن المصلح و لو شاء الله لاغنتم

knows the mischief-maker from the reformer. And if Allah had so willed, He would have

كنوا المشركين

until  idolatrous women you (all) marry not and Wise  Mighty  Allah  surely

إن الله عزيز حكيم

put you to hardship, Surely, Allah is Mighty, Wise. And marry not idolatrous women until

يؤمن ويؤمنن

you  she pleased even and  idolatrous woman than better  believing woman bond-woman not and they believe

لا تكبحوا المشركين

they believe; even a believing bond-woman is better than an idolatress, although she may

يردو

believer  slave  surely  and  they believe  until  idolators you give in marriage not and

ولاتكبحوا المشركين

highly please you. And give not believing women in marriage to idolaters until they believe;

يا أنت بني مشركون لعنة

to  they call/they will call those  you  he pleased even and  idolator than better

(ever) a believing slave is better than an idolater, although he may (highly) please you.
His command with forgiveness and paradise/heaven/garden to he calls/ he will call Allah and the Fire

These call to the Fire, but Allah calls to Heaven and to forgiveness by His command.

And He makes His Signs clear to the people that they may remember.

And they ask you concerning menstruation. Say: 'It is indisposition, so keep away from you keep away so indisposition that say menstruation about you they ask/they will ask and

And women during menstruation, and go not to them until they are clean. But when they

have cleansed themselves, go to them as Allah has commanded you. Allah loves your wives those who keep themselves clean he loves and who turn to Him he loves Allah

those who turn to Him and loves those who keep themselves clean'. Your wives are
a tilth for you; so approach your tilth when and how you like and send ahead (some)

you that you (all) know and Allah you (all) fear and your selves for you send ahead

quantum la-nafsikum wa-antawa allah wa-‘aqlumau an-kum
good) for yourselves; and fear Allah and know that you shall meet Him; and give good

Allah you (all) make/you (all) will make not and the believers you give glad tidings and Him those who will meet

mulqooha wa-bishr al-mumuniin wala tujulwaa allah
tidings to those who obey. And make not Allah a target for your oaths

ur’assa la ‘ayyamaan kum an tibrao wa-tqwa wa-tstiljwa
that you may (thereby) abstain from doing good and acting righteously and making peace

kum

benin al-nas wa al-lahi sumiyya ‘alim la yawakh
you he calls to account/he will call to account not All-Knowing All-Hearing Allah and the people between

benin al-nas wa al-lahi sumiyya ‘alim la yawakh kum
between men. And Allah is All-Hearing, All-Knowing. Allah will not call you to account

kum

ur lahoo fi’ ‘ayyam kum w laqin yuawkh kum
your he calls to account/he will call to account but and your oaths in vain for Allah

ur lahoo fi’ ‘ayyam kum w laqin yuawkh kum
for such of your oaths as are vain. But He will call you to account for what
Part 2

AL-BAQARAH

Chapter 2

Forbearing Most Forgiving Allah and yours hearts it earned what for

by what your hearts have earned. And Allah is Most Forgiving, Forbearing.

four waiting their wives/women from they vow/they will vow those for

for those who vow (abstinence) from their wives, the (maximum) period of waiting is four

and Merciful Most Forgiving Allah surely then they went back if so months

and Mercedul Most Forgiving Allah surely then they went back if so months

months; then if they go back from the vow, surely, Allah is Most Forgiving, Merciful. And

and All-Knowing All-Hearing Allah surely then divorce they decided if

if they decide upon divorce, then surely, Allah is All-Hearing, All Knowing. And

and courses three them selves for they wait /they will wait divorced women

the divorced women shall wait concerning themselves for three courses; and it is

what they conceal/they will conceal that them for it is lawful not

not lawful for them that they conceal what Allah has created in their wombs,
if they believe in Allah and the Last Day;

and their husbands have the greater right to take them back during that period,

provided they desire reconciliation. And they (the women) have rights similar to

those (of men) over them in equity; but men have a rank above them. And

Allah is Mighty, Wise. Such divorce may be (pronounced) twice; then either retain (them) in a

becoming manner or send (them) away with kindness. And it is not lawful for you that you

becoming manner with retaining twice the divorce The Wise The Mighty Allah
take anything of what you have given them (your wives) unless both fear that they cannot

observe the limits (prescribed) by Allah. But, if you fear that they cannot observe the limits

(public) by Allah, then it shall be no sin for either of them in what she gives to get her

freedom. These are the limits (prescribed) by Allah, so transgress them not; and whoso

transgresses the limits (prescribed) by Allah, it is they that are the wrongdoers.

And if he divorce her (the third time), then she is not lawful for him thereafter, until she

46
Part 2

**AL-BAQARAH**

### Verse 228

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَنْكَحُ اِنْ فَ اِنْ طَلَقَ هَا حَا ثُمَّ ثُمَّ</td>
<td>no then her he divorced if then him other than husband she marries/she will marry until</td>
</tr>
<tr>
<td>حَتَّى تَنْكَحُ زَوْجَةٌ غَيْرَهَا اِنْ فَ اِنْ طَلَقَهَا فَلا</td>
<td>marries another husband; and, if he (also) divorce her, then it shall be no sin for them to</td>
</tr>
<tr>
<td>يُتَرَاجَعَا يُتَرَاجَعَا</td>
<td>they both observe that they both think if they both return to each other/they will both return to each other that both upon sin</td>
</tr>
<tr>
<td>جَنَاحٌ عَلَيْهِمَا أَنْ يُتَرَاجَعَا إِنْ طَلَّانَ أَنْ يُقِيَّمَا</td>
<td>return to each other, provided they are sure that they would be able to observe the limits</td>
</tr>
<tr>
<td>حَدُودُ اللّهِ وَ تُلْكَ حَدُودُ اللّهِ يُبِينَهَا</td>
<td>it He makes clear Allah limits these are and Allah limits</td>
</tr>
</tbody>
</table>

*(prescribed)* by Allah. And these are the limits *(prescribed)* by Allah which He makes clear to

### Verse 229

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لِقَوْمٍ يَعْلَمُونَ وَ إِذَا طَلَقُتُمُ النِّسَاءَ فَبَلْغُنَّ</td>
<td>they approached then wives/women you divorced when and they know people for</td>
</tr>
<tr>
<td>لَقَوْمٍ يَعْلَمُونَ وَ إِذَا طَلَقُتُمُ النِّسَاءَ فَبَلْغُنَّ</td>
<td>the people who have knowledge. And when you divorce your wives and they approach</td>
</tr>
</tbody>
</table>

### Verse 230

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَجْلَ هُمُ فَ اِنْ تُسَيَّكُوهُنَّ بِمَغْرَوْفٍ أَوْ سَرْحَوْهُنَّ</td>
<td>them you send or becoming manner in them you retain then their period/limit</td>
</tr>
<tr>
<td>أَجْلَ هُمُ فَ اِنْ تُسَيَّكُوهُنَّ بِمَغْرَوْفٍ أَوْ سَرْحَوْهُنَّ</td>
<td>the end of their <em>(appointed)</em> period, then either retain them in a becoming manner; or send</td>
</tr>
<tr>
<td>بِمَغْرَوْفٍ وَ لَا تُسَيَّكُوهُنَّ ضَرَارًا لِّيَتَغَدَّدَوْانَ</td>
<td>you transgress so that wrongfully them you retain not and becoming manner in</td>
</tr>
<tr>
<td>بِمَغْرَوْفٍ وَ لَا تُسَيَّكُوهُنَّ ضَرَارًا لِّيَتَغَدَّدَوْانَ</td>
<td>them away in a becoming manner; but retain them not wrongfully so that you may</td>
</tr>
</tbody>
</table>

47
and his soul he wronged surely then this he does/he will do whoso and

transgress. And whoso does that, surely wrongs his own soul. And

favour you (all) remember and a jest Allah commandments/signs you (all) make/you (all) make not
do not make a jest of the commandments of Allah, and remember the favour of Allah

the Book from you upon He sent down what and you over Allah

upon you and the Book and the Wisdom which He has sent down to you,

and Allah you (all) fear and it with you He exhorts/He will exhort Wisdom and

whereby He exhorts you. And fear Allah and know that

you divorced when and All-Knowing things all with Allah that you (all) know

Allah knows all things well. And when you divorce women and

them you prevent/you will prevent not then their end of period they reached then women

they reach the end of their period, prevent them not from marrying their husbands,
If they agree between themselves in a decent manner.

This is an admonition for him among you who believes in Allah.

And you for the Last Day. It is more blessed for you and purer; and

Allah knows but you do not know. And mothers

shall give suck to their children for two whole years; (this is) for those who desire to complete the

suckling. And the man to whom the child belongs shall be responsible for their
Wَ كَسَوْتُهُنَّ بَيْنَ الْمَغْرُوفِ وَ الْمَغْرُوفُ إِلَّا تَكَلَّفَ نَفْسٍ إِلَّا (the mother's) food and clothing according to usage. No soul is burdened beyond its capacity.

Wَ سُعُ هَا لَا تَضَارَّ وَالِدًةُ بَ وَلْدٌ هَا وَ لَا مُولُودٌ child not and her child by mother she is made to suffer not its capacity

Wَ سُعُهَا لَا تَضَارَّ وَالِدًةُ يَوْلِدُهَا وَ لَا مُولُودُ the mother shall not make (the father) suffer on account of her child, nor shall he to whom the child belongs make (the mother) suffer on account of his child, and

Lَ بَ وَلْدٌ مَّ وَ عَلَى الْوَارِبِ بِشِئٍ ذَلِكَ فَ إِنَّ if so is like wise the heir upon and his child by to whom belongs

فِضْلاً عَنْ تِراضٍ بِنَهْما وَ تَشَاوِرٍ فَلَا the same is incumbent on the heir. If they both decide upon weaning (the child)

أَرَادَ فِضْلاً عَنْ تِراضٍ بِنَهْما وَ تَشَاوِرٍ فَلَا no then consultation and both from mutual consent about weaning they both decided

by mutual consent and consultation, there is no blame on them.

جُنَاحٌ عَلَيْهِمَا وَ إِنَّ أَرَدْتُمُ أَنْ تَسْتَرْضِعُوا أُوْلَادُكُمْ your children you engage a wet nurse that you desired if and both upon sin/blame

جُنَاحٌ عَلَيْهِمَا وَ إِنَّ أَرَدْتُمُ أَنْ تَسْتَرْضِعُوا أُوْلَادُكُمْ And if you desire to engage a wetnurse for your children,

فَ لَا جُنَاحٌ عَلَيْكُمْ إِذَا سَلَّمُتمُ مَا أَنْتِمُ you gave that you paid when you upon sin/blame no then

فَ لَا جُنَاحٌ عَلَيْكُمْ إِذَا سَلَّمُتمُ مَا أَنْتِمُ there shall be no blame on you, provided you pay what you have agreed to pay.
And fear Allah and know that Allah sees what you do.

And those of you who die and leave wives behind, these (wives) shall wait concerning themselves four months and ten (days). And when they did what in you upon sin no then their end period they reached they have reached the end of their period, no sin shall lie on you in anything that they do

with regard to themselves according to what is fair. And Allah is aware of what you do.

And there shall be no blame on you in throwing out a hint regarding a proposal of marriage
he has come to know your selves in you kept hidden or women marriage of

to (these) women or in keeping the (desire) hidden in your minds. Allah knows

not but them you think will/certainly you surely Allah

that you will think of them (in this connection). But make not a contract with them

fair word you (all) say you (all) will say that except secret them you (all) contract you (all) will contract

in secret, except that you say a fair word. And

prescribed period/the book it reaches until marriage knot you (all) determine you (all) will determine not and

resolve not on the marriage tie until the prescribed period reaches its end.

And know that Allah knows what is in your mind; so beware of it.

Forbearing Most Forgiving Allah surely you (all) know and it you (all) beware so

And know that Allah is Most Forgiving, Forbearing.
It shall be no sin for you if you divorce women while you have not touched them,

nor settled for them a dowry. But provide for them-- the rich man according to his means,

and the poor man according to his means-- a provision in a becoming manner,

an obligation upon the virtuous. And if you divorce them before you have touched them,

but have settled for them a dowry, then half of what you have settled (shall be due from you), unless they remit, or he, in whose hand is the tie of marriage, should remit,
And that you should remit is nearer to righteousness.

And do not forget to do good to one another. Surely, Allah sees what you do.

Watch over Prayers, and the middle Prayer, and stand before Allah submissively. If you are in (a state of fear), then (say your Prayer)

on foot, or riding; but when you are safe, remember Allah as He has taught you that which you did not know.
And those of you who die and leave behind wives shall bequeath to their wives provision for a year without (their) being turned out. But if they (themselves) go out,

then there shall be no blame upon you in regard to any proper thing which they do concerning themselves. And Allah is Mighty, Wise.

And for the divorced women (also) there should be a provision according to what is fair—; an obligation on the God-fearing. Thus does Allah make His Commandments clear to you.
that you may understand. Do you not know of those who went forth from their homes, and they were thousands, fearing death? And Allah said to them:

\[
\text{"Die";} \text{ then He brought them to life. Surely, Allah is Munificent to men,}
\]

\[
\text{but most men are not grateful.}
\]

And fight in the cause of Allah and know that Allah is All-Hearing, All-knowing. Who is it that will lend Allah a goodly loan
Manifold increase him for it. He increases; He will increase then good loan.

That He may multiply it for him manifold? And Allah receives and enlarges, and

do you not see you will be made to return to Him and he enlarges and he receives Allah and

and the Lord will multiply and He will enlarge and He will return to have you not heard

to Him shall you be made to return. Have you not heard

Moses after Israel children of the chiefs towards

of the chiefs of the children of Israel after Moses,

we fight king us for you appoint them for prophet to they said when

when they said to a Prophet of theirs: ‘Appoint for us a king that we may fight in the

if it was prescribed if you were likely he said Allah cause/way in

cause of Allah’? He said: ‘Is it not likely that you will not fight, if fighting is prescribed for

we fight that not us for what and they said you fight then not the fighting

you?’ They said: ‘What reason have we to abstain from fighting in the cause of Allah
when we have been driven forth from our homes and our sons?

But when fighting was ordained for them, they turned back except a small number of them. And Allah knows the transgressors well. And their Prophet said to them:

'The Prophet (PBUH) said, 'Allah has appointed for you Taalut as a king.'
He said: 'Surely, Allah has chosen him above you and has increased him abundantly in sovereignty and body. And Allah gives sovereignty to whom He pleases.

and Allah is Bountiful, All-Knowing. And their Prophet said to them: The sign of his sovereignty is that there shall be given you a heart wherein there will be tranquillity.

from your Lord and a legacy (of good) left by the family of Moses and the family of Aaron-- the angels bearing it. Surely, in this is...
Part 2  AL-BAQARAH  Chapter 2

La ayt a lamina kum man kumumun fa lama fasal talonut

Taalut he set out when so believers you were if you for Sign certainly

a Sign for you if you are believers’. And when Taalut set out with the forces,

Bi aljunoode quw la ala ala mabtiye kum bin nehir

river with you the one who tries Allah surely he said forces with

he said: ‘Surely, Allah will try you with a river.

Faman sharb mina quelis min f

me of not so it from he drank whoso so

So he who drinks therefrom is not of me;

Waman lam yitmaina Fahana mina ala

except from me he surely so it he tastes/he will taste not whoso and

And he who tastes it not is assuredly of me, except him

Mun aqerwa urefa bi yid bin sharwaw bin h

it from they drank so his hand of palm he dipped whoso

who takes a handful of water with his hand’. But, they drank of it,

Ala qalila minhem fa lamajawat haww

and he it he crossed when so them from few except

except a few of them. And when they crossed it--he and those

60
Jalut with today us for power no they said him with they (all) believed those

who believed along with him— they said: ‘We have no power today against Jalut

and his forces’. But those who knew for certain that they would (one day) meet Allah said:

and Allah command with large party it triumphed small party from

‘How many a small party has triumphed over a large party by Allah’s command’! and

Allah is with the steadfast’. And when they issued forth to (encounter) Jalut and his forces,

you help us and our steps you make firm and steadfastness on us you pour forth our Lord they said

they said: ‘O our Lord, pour forth steadfastness upon us, and make our steps firm, and

help us against the disbeliefing people’. So they routed them by the command of Allah;
and David slew Ja'ul, and Allah gave him sovereignty and wisdom,

and taught him of what He pleased. And had it not been for Allah's repelling men, some of them by the others,

the earth would have become filled with disorder. But Allah is Munificent to (all)

peoples. These are the Signs of Allah; We recite them to you with truth.
‘Sayaqool’

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