The Holy Quran
(Part Five)

_split_word_translation_(English)
In the name of Allah, Most Gracious, Ever Merciful

Foreword

In 2004, while addressing the Majlis Ansarullah UK Ijtema, Hadrat Khalifatul Masih V ālī Rabī’ al-Āshārī, reminded the Majlis of the need to fulfil their responsibilities relating to Taleem-ul-Qur’an, as explained by Hadrat Khalifatul Masih III ālī al-Taqābāl bi-ṣerīr ālī. 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 ālī Rabī’ al-Āshārī, 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 ālī ‘l-ṣaḥāba al-māhir ʿl-ḥadīth, as amended by Hadrat Khalifatul Masih IV ālī l-ṣaḥāba al-māhir ʿl-ḥadīth, 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 ālī ra’b al-ḥaqq ‘l-ṣaḥīḥ, and was tasked with 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, Part Five with English split word translation is presented here; Inshallah more parts will be ready for publication soon.

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

Ch Waseem Ahmed
Sadr Majlis Ansarullah UK
November 2015
Important Note

In Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses, so both meanings were included in split word translation of Part 2 & 3 for learning purposes,
For example:

يَقُولُ means he says / he will say,

يَقُدِّرُ means He guides / He will guide,

يُشَاءُ means He desires / He will desire.

We have not included both meanings in this Part and reader should keep the above rule in mind while learning the split word translation.
And (forbidden to you are) married women, except such as it was made lawful and on you Allah decree your right hands it possessed

your right hands possess. This has Allah enjoined on you. And allowed

you seek that that beyond that to you

to you are those beyond that, that you seek (them)

those that commit fornication not married men your property with

by means of your property, marrying them properly and not committing fornication.

you give them so from them with it you benefited and for

And for the benefit you receive from them, give them

their dowries, as fixed, and there shall be no sin for you in anything
Allah surely fixing after from it you mutually agreed

you mutually agree upon, after the fixing (of the downy). Surely, Allah

wealth among you he affords not who and Wise All-Knowing He was

is All-Knowing, Wise. And whoso of you cannot afford

what from then believing women free / chaste women he marries that

to marry free, believing women, (let him) marry

the believing your handmaids from you right hands it possessed

what your right hands possess, namely, your believing handmaids.

And Allah knows your faith best; you are (all) one from

and their masters with permission so you marry them some

another; so marry them with the leave of their masters and
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</table>

And give them their dowries according to what is fair,

ones that take not and those that commit fornication not those women that are chaste

they being chaste, not committing fornication, nor taking

they committed and if they were married when and secret paramours

secret paramours. And if, after they are married, they are

what half then upon them lewdness with

guilty of lewdness, they shall have half

this the punishment from free women upon

the punishment prescribed for free women. This is

that and from you committing sin he feared who for

for him among you who fears lest he should commit sin. And that
Merciful Most Forgiving Allah and better for you you restrain

you restrain yourselves is better for you; and Allah is Most Forgiving, Merciful.

He guides you and to you He makes it clear to Allah He desires

Allah desires to make clear to you, and guide you to,

He turns with mercy and before you from those who path

the paths of those before you, and to turn to you in mercy.

Allah and Wise All-Knowing Allah and to you

And Allah is All-Knowing, Wise. And Allah

He turns in mercy that He wishes

wishes to turn to you in mercy, but

great inclination you incline that the desire they follow those who he wishes

those who follow their low desires wish that you should stray far away.
and your He lightens to Allah He desires

Allah desires to lighten your burden,

you devour not they believed those who O you weak man it was created

for man has been created weak. O you who believe! devour not

it be that except by unlawful means between you your wealth

your property among yourselves by unlawful means, except that (you earn)

yourselves you kill not and you from mutual consent with trade

by trade with mutual consent. And kill not yourselves.

this he does whoso and Merciful to you He was Allah surely

Surely, Allah is Merciful to you. And whosoever does that

in Fire We cast him surely then unjustly and transgression

by way of transgression and injustice, We shall cast him into Fire;
Part - 5

Chapter - 4

AL-IMRAN

"وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا" ۚ إن تَجْنَبَوا

you keep away if easy Allah on this He was and

وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۚ إن تَجْنَبَوا

and that is easy with Allah. If you keep away

كَبَآَرُ مَا تَتَهْونَ عَنْهُ تَكْفِيرَ عَنْكُمْ سَيَانِكُمْ

eyour evils from you we remove from them you are forbidden that major sins from the more grievous of the things which are forbidden you, We will remove from you your (minor) evils

وَ تَدْخِلُكُمْ مُدَخَّلًا كَرِيمًا وَ لَا تَتَمِّنَوا مَا that you desire / envy not and honour admitting place we admit you and

وَ تَدْخِلُكُمْ مُدَخَّلًا كَرِيمًا ۚ وَ لَا تَتَمِّنَوا مَا and admit you to a place of great honour. And covet not that whereby

فَضْلُ اللَّهِ يَهِيَ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ men for some over some of you with it Allah He excelled

فَضْلُ اللَّهِ يَهِيَ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ

Allah has made some of you excel others. Men shall have

نصِيبَ بَيْنَ مَا أَكْتَسبَوْا وَ لِلِّنِسَاءِ نَصِيبَ بَيْنَا that of a share for women and they earned that of a share

نصِيبَ بَيْنَ مَا أَكْتَسبَوْا وَ لِلِّنِسَاءِ نَصِيبَ بَيْنَا

a share of that which they have earned, and women a share of that which they have

أَكْتَسَبُوا وَ سَعَلُوا اللَّهُ بِنَفْسِهِ ۖ إِنَّ اللَّهُ أَكْتَسَبُوا وَ سَعَلُوا اللَّهُ بِنَفْسِهِ ۖ إِنَّ اللَّهَ

Allah surely His bounty of Allah you ask and they earned earned. And ask Allah of His bounty. Surely, Allah
Has perfect knowledge of all things. And to every one We have appointed relations and parents he left what from heirs heirs to what the parents and the relations leave, and

also those with whom your oaths have ratified a contract. So give them their portion.

Surely, Allah watches over all things. Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth.
فَالْسَّلِيمَاتُ فَيْنَّى حَفِظَتْ لِلْعَيْبِ يَمَا
So virtuous women (are those who) are obedient, and guard the secrets (of their husbands) with

حَفِظَتْ مِنْهُنَّ نَشُورًا
your fear those (women) and Allah He protected

اللهُ وَ الَّذِي تَحَافُقُونَ
their disobedience

وَ حَفِظَتْ اللَّهُ وَ الَّذِي تَحَافُقُونَ نَشُورُهُنَّ
Allah's protection. And (as for) those on whose part you fear disobedience,

فَ وَ عُظُوُوُهُنَّ
and the beds in you leave them alone and you admonish them then

وَ فَ عُظُوُوُهُنَّ وَ اهْجِرُوهُنَّ فِي المَصَاصِعِ
and admonish them and leave them alone in their beds, and

فَ اضْرِبْوُهُنَّ فَإِنَّ أَطْعَنَكُمْ فَلا تَبَغُّوا
then if you chastise them. Then if they obey you, seek not

فَأَطْعَنَكُمْ فَلَا تَبَغُّوا
you seek not then they obeyed you

اضْرِبْوُهُنَّ وَ اهْجِرُوهُنَّ فِي المَصَاصِعِ
then you chastise them. Then if they obey you, seek not

عَلَّيْنَ سَبِيلًا فَإِنَّ اللَّهَ كَانَ عَلِيًا
Surely, Allah is High,

مَا بَيْنَهُمَا وَ وَ بَيْنَكُمْ شِقَاقٌ
between them (both) breach / hostility you feared

كَبِيرًا ﴿وَآَنَ خَفَتْمُ شِقَاقَ بَيْنِهِمَا﴾
Great. And if you fear a breach between them,
فَإِذَّنَّ بِهِمَا حَكْمًا بَنِّي أُهُلِهَا وَ حَكْمًا بَنِّي أُهُلِهَا،

her folk from an arbiter and his folk from an arbiter then appoint

then appoint an arbiter from his folk and an arbiter from her folk.

فَإِذَا اسْتَطَعُّا يُوَفِّقُ اللَّهُ بَنِي أُهُلِهَا أَنَّ

surely between them Allah He reconciles reconciliation they both desire if

إِنْ يُرِيدَا إِسْلَامًا يُوَفِّقِ اللَّهُ بَنِي أُهُلِهَا أَنَّ

If they (the arbiters) desire reconciliation, Allah will effect it between them. Surely,

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا وَ اغْتَبَدَوا اللَّهَ وَ

and Allah you worship and All-Aware All-Knowing He was Allah

اللَّهَ كَانَ عَلِيمًا حَكِيمًا وَ اغْتَبَدَوا اللَّهَ وَ

Allah is All-Knowing, All-Aware. And worship Allah and

لَا تَشْرِكُوا بِهِ شِئًا وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ

and kindness parents with and anything with him you associate not

لَا تَشْرِكُوا بِهِ شِئًا وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ

associate naught with Him, and (show) kindness to parents, and

بِذِي الْقُرْبَى وَ الْمَسْكِينِ وَ الْجَارِ ذِي الْقُرْبَى

kinsman one who is neighbour and the needy and the orphan and kindred who is with

بِذِي الْقُرْبَى وَ الْمَسْكِينِ وَ الْجَارِ ذِي الْقُرْبَى

to kindred, and orphans, and the needy, and to the neighbour that is a kinsman

وَالْجَارِ الْجَنْبِ وَ الصَّاحِبِ بِالْجَنْبِ وَ الْجَنْبِ وَ الصَّاحِبِ بِالْجَنْبِ وَ الْجَنْبِ وَ الصَّاحِبِ

man wayfarer and by the side of companion and stranger neighbour

وَالْجَارِ الْجَنْبِ وَ الصَّاحِبِ بِالْجَنْبِ وَ الْجَنْبِ وَ الصَّاحِبِ

and the neighbour that is a stranger, and the companion by (your) side, and the wayfarer,
who loves not Allah surely your right hands it possesses that and

and those whom your right hands possess. Surely, Allah loves not

cowardly with people they enjoin and they are cowardly those boastful proud

the proud (and) the boastful, Who are cowardly and enjoin people to be cowardly,

His bounty from Allah He gave them that they conceal and

and conceal that which Allah has given them of His bounty.

those who and humiliating punishment disbelievers for We prepared and

And We have prepared for the disbelievers an humiliating punishment, And for those

they believe not and people showing their wealth they spend

who spend their wealth to be seen of men, and believe not

he has who and the Last the Day in/not and Allah in

in Allah nor the Last Day. And whoso has
الشَّيْطَانُ لَهُ قَرْيَةٌ فَسَاءَةً قَرْيَةٌ وَمَتًا
what and companion it was evil so companion for him Satan

Satan for his companion, (let him remember that) an evil companion is he. And what

عَلَيْهِمْ لَوْ امْتَنُوا بَيَالَهِ وَالْيَوْمِ الْأَخَرِ
The Last the Day and in Allah they believed if over them

( sómething) would have befallen them, if they had believed in Allah and the Last Day

وَ أَنْفَقُوا بِمَا رَزَقَهُمُ اللَّهُ وَ كَانَ
He was and Allah provided them what from they spent and

and spent out of what Allah has given them? And

اللَّهُ يُظْلِمُ عَلَيْمَا إِنَّ اللَّهَ لَا يُظْلِمُ
He wrongs not Allah surely one who Knows well with them Allah

Allah knows them full well. Surely, Allah wrongs not

بَتَّةَلِّلَّهِ دُرْوَةً وَ إِنْ تَكُ حَسَنَةً يُضِعِفْهَا وَ
and He multiplies it good deed it be if and atom weight

(any one even) by the weight of an atom. And if there be a good deed, He multiplies it and

لَدَنْ بِنْ كَيْفَ ُهُ أُجْرَا عَظِيمًا فَ كَيْفَ
how so great reward Him by from He gives

from Himself a great reward. And how
We brought a witness with every people and We brought when (will it fare with them) when We shall bring a witness from every people, and shall bring that day witness those on / against you with you as a witness against these! On that day those who disbelieved and disobeyed the Messenger will wish that the earth were made level with them, who O you any thing Allah they conceal not and and they shall not (be able to) conceal anything from Allah. O you who believe! approach not Prayer while you are mentally dazed till you clearly know what you say, nor when you are unclean, except when you are travelling along a way,
السَّاءِ فَلَمۡ تَجَلَّدُوا مَآءً فَتَيَمَّمۡوا صَعِيدًا
dust then perform tayammum water you find not and women

women and you find no water, then betake yourselves to

طَيِّبًا فَآمَسَحُوا بِۖ وُجُوهَهُمۡ وَأَيْدِيَۢكُمۡ
your hands and your faces with then wipe pure

pure dust and wipe therewith your faces and your hands.

إنَّ اللَّهُ كَانَ غَفُورًا أَلِمَ تَرۡيَ
to you see not do most forgiving effacer of sin He was Allah surely

إنَّ اللَّهَ كَانَ غَفُورًا ۖ آلِمَ تَرۡيَ

Surely, Allah is Most Indulgent, Most Forgiving. Do you not know of

الْذِينَ أُوتُوا نِسْبًا بَنَّ الْكِتَابِ يُشْتَرَونَ الصَّلَلَةَ
those who were given a portion of the Book? They buy error
اللهُ وَ نُرِيدُونَ أُن تَضِلُّوا السَّبِيلَ وَاللهُ

And desire that you (too) may lose the way. And Allah knows your enemies full well. And sufficient is Allah

ألْعَمُ بِاِذْعَادَتَكُمْ وَ كُفْيَ بِاللَّهِ

Allah with it was sufficient and your enemies with Most Knowing

وَ نَسِيرًا مِنَ اللَّهِ وَ كُفْيَ بِاللَّهِ

from Helper Allah with it was sufficient and friend

وَ لِيَأْيُوَدْ كُفْيَ بِاللَّهِ نَصِيرًا مِنَ

as a Friend, and sufficient is Allah as a Helper.

الْذِينَ هَادَوْا يُحَرِّفُونَ الْكُلِّمَ عَنْ مَوَاضِيِّعِهِ

those who became Jews those who perverted the words

There are some among the Jews who pervert words from their (proper) places,

وَ وَ يَقُولُونَ سَمَعْنا وَ عَصِينَا وَ أَسْمَعْ عَيْنَ

they say, 'We hear and we disobey,' and 'hear (you) without

وَ وَ تَقُولُونَ سَمَعْنا وَ عَصِينَا وَ أَسْمَعْ عَيْنَ

without you hear and we disobeyed and we heared they say and

And they say, 'We hear and we disobey,' and 'hear (you) without

وَ وَ رَأَعَنا لَبَسْتِهِمْ وَ طَعِنًا

injuring and with their tongues twisting 'Ra'ina' and being heard

وَ وَ رَأَعَنا لَبَسْتِهِمْ وَ طَعِنًا

being heard,' and 'Ra'ina,' screening with their tongues (what is in their minds) and (seeking to injure
we obeyed and we heared they said they indeed if and religion in

the Faith. And if they had said,' We hear and we obey,'

for them better it was indeed you look at us and you hear and

and ' hear(you)'; and look at us (with kindness), it would have been better for them

for their disbelief Allah them he cursed but more upright and

and more upright. But Allah has cursed them for their disbelief;

they were given those who O you little except they believe not so

so they believe but little. O you People of

with you that which one that fulfil We sent down with it you believe the Book

the Book! Believe in what We have sent down, fulfilling that which is with you,

then we turn them faces (leaders) we humiliate that before from

before We inflict humiliation on some (of) your leaders causing them
We cursed as we curse them or their backs on to turn their backs and take to their heels, or curse them as We cursed

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<th>English</th>
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<td>عَلَى أَذَابَهُمْ</td>
<td>upon their backs</td>
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<tr>
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<td>upon the first authors</td>
</tr>
<tr>
<td>كَمَا لَعَنَّا</td>
<td>as we cursed them</td>
</tr>
</tbody>
</table>

Surely something that was done Allah decree it was and Sabbath people

لَهُمْ مَفْعُولًا

安全事故

 أنَّ أَلْهَ الْمَعْلُومَ

He forgives and with him partner be associated that He forgives not Allah

لَيْغُفِّرُ أَنَّ يُشُرَکَ بِهِ وَيُغَفِّرُ

Allah will not forgive that any partner be associated with Him; but He will forgive

لَيْغُفِّرُ

whatsoever is short of that to whomsoever He pleases. And whoso associates partners

بِاللهِ فَقَدْ أَفْتَرَى إِنَّمَا عَظِيمًا أَلَّم

not do great sin he devised indeed then Allah with

بِاللهِ فَقَدْ أَفْتَرَى إِنَّمَا عَظِيمًا أَلَّم

with Allah has indeed devised a very great sin. Do

تَرَأَى إِلَى الْأَرْضِ يُزِكِّيُّونَ أَنفَسَهُمْ بِلِلِّهِ يَزِكُّيُّ

He purifies Allah no themselves they hold pure those who to you see

تَرَأَى إِلَى الْأَرْضِ يُزِكِّيُّونَ أَنفَسَهُمْ بِلِلِّهِ يَزِكُّيُّ

you not know of those who hold themselves to be pure? No, it is Allah Who purifies
they forge how you behold a whit they be wronged not and He pleases whom

whomsoever He pleases, and they will not be wronged a whit. Behold, how they forge

manifest sin that as he was sufficient and the lie Allah on

a lie against Allah! And sufficient is that as a manifest sin.

the Book of portion they were given those who towards you see not do

Do you not know of those who were given a portion of the Book?

They believe in evil things and (follow) those who transgress, and they say

better guided these are they disbelieved those who to

of the disbelievers, ‘These are better guided

Allah He cursed them those who they way they believed those who from

in religion than those who believe.’ They it is whom Allah has cursed;
and he whom Allah curses, you shall not find for him a helper.

Have they a share in the kingdom? Then would they not give men (even so much as) the little hollow in the back of a date-stone. Or do they envy men for what Allah has given them out of His bounty? (If that is so), surely, We gave the Book and Wisdom to the children of Abraham also and We (also) gave them a great kingdom. And of them were some who believed in him;
and of them were others who turned away from him. And sufficient

they disbelieved those who surely blazing one hell with

is Hell as a blazing fire. Those who disbelieve

whenever Fire We admit them soon in our Signs

in Our Signs, We shall soon cause them to enter Fire. As often as

it other skins We changed them their skins it was fully burnt

their skins are burnt up, We shall give them in exchange other skins

that they may taste the punishment. Surely, Allah is Mighty,

good works they worked and they believed those and Wise

Wise. And those who believe and do good works,
underneath it from it flows gardens We admit them soon

سنَدْخِلُهُمُ ٱلنَّهَرُ ٱلخَيْلِينَ ۛ فِيهَا أُبَدًا ۛ لَنُنْسَى ۚ فِيهَا

We shall make them enter Gardens through which in it for them for ever in it those that abide streams

سَنَدْخِلُهُمُ ٱلنَّهَرُ ٱلخَيْلِينَ ۛ فِيهَا أُبَدًا ۛ لَنُنْسَى ۚ فِيهَا

streams flow, to abide therein for ever; therein shall they have

آَزْوَاجٌ مُطَهَّرَةٌ وَ نُدْخِلُهُمُ ظَلَّةٌ مَطْلَبًا ۛ إِنَّ ٱللَّهَ قَدْ عَفَوَ عَنكُمْ بِغَفَآئِرٍ

Allah verily plenteous shades We admit them and one that is purified spouses

آَزْوَاجٌ مُطَهَّرَةٌ وَ نُدْخِلُهُمُ ظَلَّةٌ مَطْلَبًا ۛ إِنَّ ٱللَّهَ قَدْ عَفَوَ عَنكُمْ بِغَفَآئِرٍ

spouses purified by Us; and We shall admit them to a (place of) pleasant and plenteous shade. Verily, Allah

يَا مُرْكُومُ ۛ أَن تُؤْدِّوا ٱلَّذِي آمَنَتُقَدْ عَلَى أَهْلِهَا

entitled to it to trusts you make over that commands you

يَا مُرْكُومُ ۛ أَن تُؤْدِّوا ٱلَّذِي آمَنَتُ قَدْ عَلَى أَهْلِهَا

commands you to make over the trusts to those entitled to them,

وَ إِذَا ۡحَكَمْتُمْ بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا بِٱلْۡعَدْلِ

with justice you judge that people between you judge when and

وَ إِذَا ۡحَكَمْتُمْ بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا بِٱلْۡعَدْلِ

and that, when you judge between men, you judge with justice.

إِنَّ ٱللَّهَ يُعَمَّرُ ۡيُعْظَمُ ۚ إِنَّ ٱللَّهَ كَانَ

is Allah surely with it he admonishes you excellent Allah surely

إِنَّ ٱللَّهَ يُعَمَّرُ ۡيُعْظَمُ ۜ إِنَّ ٱللَّهَ كَانَ

And surely excellent is that with which Allah admonishes you! Allah is
Allah you obey they believed who O you All-Seeing All-Hearing

All-Hearing, All-Seeing. O you who believe! obey Alllah,

and obey (His) Messenger and those who are in authority over you.

And if you differ in anything among yourselves, refer it

to Allah and (His) Messenger if you are believers in Allah

and the Last Day. That is best and most commendable in the end.

Do you not know of those who pretend that they

that they they pretend those to you see not do
it was revealed what and to you it was revealed with that they believed

believe in what has been revealed to you and what has been revealed

from they seek judgement to they desire before you from

before you? They desire to seek judgement from

with it they disobey that they were commanded surely and rebellious

the rebellious, although they were commanded not to obey them.

far away astray he leads them astray that Satan he desires and

And Satan desires to lead them far astray.

what to you come to them it was said when and

And when it is said to them, 'Come you to what

hypocrites you saw Messenger to and Allah He sent down

Allah has sent down and to (His) Messenger,' you see the hypocrites
When they turn away from you with aversion, then how is it that when an affliction befalls them because of what their hands have sent on before them, they come to you swearing by Allah, (saying), 'We meant nothing but an act of kindness and conciliation? These are they, the secrets of whose hearts Allah knows well.

So turn away from them and admonish them and speak to them an effective word concerning their own selves. And
We have sent no Messenger but that he should be obeyed by the command of Allah.

if and

and if they had come to you when they had wronged their souls,

and asked forgiveness of Allah, and (if) the Messenger (also) had asked forgiveness for them,

they would have surely found Allah Oft-Returning with compassion and Merciful. But no,

by your Lord, they are not believers until they make you judge in all that is

in dispute between them and then find not in their hearts
and submission they submit and you decided that from demur

any demur concerning that which you decide and submit with full submission. And

you slay that upon them he commanded We if

if We had commanded them,' Slay

your homes from you leave or yourselves

yourselves or leave your homes,'

if and them from a few except they had done it not

they would not have done it except a few of them; and if

it was surely with it they are exhorted what they had done they that

they had done what they are exhorted to do, it would surely have been

then and strength greater and for them better

better for them and conducive to greater strength. And then
and great reward us by / with from We gave them surely

We would have surely given them a great reward from Ourself; And

whoso and right path We guided them surely

We would surely have guided them in the right path. And whoso

with / among these then Messenger and Allah he obeys

obeys Allah and this Messenger (of His) shall be among

the Prophets among on whom Allah He bestowed those

those on whom Allah has bestowed His blessings, namely, the Prophets,

and the Righteous and the Martyrs and the Truthful and

the Truthful, the Martyrs, and the Righteous. And

Allah from the grace this is companion these are it was excellent

excellent companions are these. This grace is from Allah,
believed who O you All-Knowing Allah with it was sufficient and

and sufficient is Allah, the All-Knowing. O you who believe!

you go forth or groups then you go forth your means of defence / your precautions you take

take your precautions; then either go forth in separate parties or go forth

he lags behind indeed who surely among you surely and together

all together. And among you there is he who will tarry behind,

Allah he graced indeed he said misfortune it befell you and if

and if a misfortune befall you, he says, 'Surely Allah has been gracious

and present with them I was not when upon me

to me, since I was not present with them.' But

Allah from good fortune you it came to pass if indeed

if there comes to you some good fortune from Allah,
he says, as if there were no love between you and him,

I had been me I wished

Would that I had been with them,

he fights let so great success I would have achieved then

then should I have indeed achieved a great success!' Let those then fight in

this world the life they would sell those Allah way

the cause of Allah who would sell the present life

Allah way in he fights whoso and for the Hereafter

for the Hereafter. And whoso fights in the cause of Allah,

be he slain or be he victorious, We shall soon give him a great reward.
وَمَا لَكُمُ ِلاَّ تُقاَبِلُونَ فِي سَبِيلِ

And what is the matter with you (that) you fight not in the cause of

اللهَ وَ ِالمُسْتَضْعَفِينَ بِنَِّ الرَّجَالِ وَ ِ النِّسَاءِ

Allah and of the weak - men, women

وَّالْوَلِيدَانِ ِ اللَّذِينَ يُقُولُونَ رَبَّنَا

and children- who say, 'Our Lord,

وَّالْوَلِيدَانِ ِ اللَّذِينَ يُقُولُونَ رَبَّنَا

and children- who say, 'Our Lord,

أَخْرَجْنَا بِنْ هَذِهِ ِ القُرْرِيَةِ ِ التَّلَّامِيمِ أَهْلَهَا

take us out of this town, whose people are oppressors,

وَ اِجْعَلْ لَنَا بِنَِّ ِ الدُّنْيَا وَلِيًا

and make for us some friend from yourself,

وَ اِجْعَلْ لَنَا بِنَِّ ِ الدُّنْيَا وَلِيًا

and make for us from yourself some helper?
Those who believe fight in the cause of Allah, and those who believe not. Fight those who believe not in Allah, till it is said, 'There is not Allah but He,' and the cause of Allah is true against the cause of the Evil One. Fight you therefore, the Evil one, in the way He fought against you, believing Allah. He was the weak, surely, Satan's strategy was weak. Do you not know of those to whom was said: 'Restrain your hands, observe Prayer and pay the Zakat, a section when the fighting was upon him, it was prescribed and when fighting has been prescribed for them, behold! a section'
that they fear of them.

They fear men as they should fear Allah, or with still greater fear; and they say, 'Our Lord, why has You prescribed fighting for us? Would You not grant us respite for a while?'

Say, 'The benefit of this world is little and the Hereafter will be better. Where a whit you shall be wronged not and he feared God who for him who fears (God); and you shall not be wronged a whit.' Wheresoever you were if and death it overtakes you you are ever you may be, death will overtake you, even if you be
some good it befalls them if and strongly built towers in
in strongly built towers. And if some good befalls them,
evil it befalls them if and Allah from from this is they say
they say, 'This is from Allah;' and if evil befalls them,
from all you say from you from this is they say
they say, 'This is from you.' Say, 'All is
people these happened what so Allah from
from Allah.' What has happened to these people
whatever any saying they understand they come near not
that they come not near understanding anything? Whatever
whatever and Allah from good from it came to you
of good comes to you is from Allah; and whatever
And We have sent you as a Messenger to mankind. And sufficient is Allah as a Witness. Whoso obeys the Messenger obeys Allah indeed; and whoso turns away, then We have not sent you as a keeper over them. And they say: 'Obedience (is our guiding principle);' but when of them a group he spent the night scheming from you they went forth they go forth from your presence, a section of them spends the night scheming.
they scheme by night whatever He records Allah and you say what against

against what you say. Allah records whatever they scheme by night.

with Allah it was sufficient and Allah on you put your trust and from them you turn away so

So turn away from them, and put (your) trust in Allah. And sufficient is Allah

as a Disposer of affairs. Will they not, then, meditate upon the Qur'an? Had it been from

much disagreement in it they found surely Allah other than from

anyone other than Allah, they would surely have found therein much disagreement.

When they conceive (rumours concerning) a matter of peace or alarm

they had referred it if and it they spread the fear or

they spread it about. Whereas if they had referred the matter
to the Messenger and those in authority among them
from them they critically examine the matter surely
surely of them those who had critically examined the matter could know the truth.

And had it not been for the grace of Allah on you and
His mercy, you would have followed Satan, save a few.

Fight, therefore, in the cause of Allah- you are not made responsible except
for yourself- and urge on the believers. It may be that Allah
An yakef baas al-dineen kafara wa al-lahi asad

will restrain the might of those that disbelieve; and Allah is stronger

basa wa asad taykila min yishfuu shaafaah hasana

in might and stronger in inflicting punishment. Whoso makes a righteous intercession

istikna laa nasib bi-shefa wa min

whoso and from it a share for him he shall have

istikna laa nasib bi-shefa wa min

shall have a share thereof, and whoso

istikna laa nasib bi-shefa wa min

makes an evil intercession, shall have a like portion (of evil consequences) thereof;

wa kana allahu ala kull shay' muqitana wa 'ada hiyim

you were greeted when and Powerful thing every upon Allah it was and

wa kana allahu ala kull shay' muqitana wa 'ada hiyim

and Allah is Powerful over everything. And when you are greeted

fa hijwa baqhasan ba-shefa wa rdhuwa

you return it or that than a better with you greet then with a greeting

fa hijwa baqhasan ba-shefa wa rdhuwa

with a prayer, greet you with a better prayer or at least return it.
Surely, Allah takes account of all things. Allah is except worthy of worship no

He beside Whom there is none worthy of worship. He will certainly (continue) to assemble you till the Day of Resurrection,

And who is more truthful in his word than Allah?

What has happened to you that you are divided into two parties regarding the hypocrites?

And Allah has overthrown them because of what they earned. Do you desire to guide him whom Allah has caused to perish? And for him whom Allah causes to perish
فَلَنْ تَجِدُ لَهُ سَبِيلًا وَدُوَّاً لَوْ

you shall not find a way. They wish that

كَمَا كَفَرُونَ تَكْفُرُونَ

you should disbelieve as they have disbelieved, so that you may become all alike.

فَ لَا تَتَخْذُوا بَينْهُمْ أَوَلِيَاءً حَتَى يَهْاجِرُوا

take not, therefore, friends from among them, until they emigrate

فِي سَبِيلِ اللَّهِ فَإِنْ تُوَلَّوْا فَحَذَّرُوهُمْ

in the way of Allah. And if they turn away, then seize them

وَافْتَلْوَهُمْ حَيْثُ وَجَدْتُوهُمْ وَ لَا تَتَخْذُوا

and kill them wherever you find them; and take no

بَنُوْهُمْ وَلَيْبًا وَلَا نَصِيرًا إِلَّآ الْذِّنَينَ يَصُلُونَ

friend nor helper from among them; Except those who are connected
or a pack between them and between you people with

with a people between whom and you there is a pact, or

they fight you that their bosom became straitened they came to you

those who come to you, while their hearts shrink from fighting you

then he gave them power Allah He pleased if and their own people they fight or

or fighting their own people. And if Allah had so pleased, He would have given them power

you they kept aloof then if you they fought surely then over you

over you, then they would have surely fought you. So, if they keep aloof from you

the peace to you they offered and you they fight not then

and fight you not, and make you an offer of peace, then

way over them for you Allah he made not then

(remember that) Allah has allowed you no way (of aggression) against them.

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You will find others who desire to be secure from you and to be secure from their own people. Whenever they are made to revert to hostility, they fall headlong into it. Therefore, if they do not keep aloof from you nor offer you peace nor restrain their hands, then seize them and kill them, wherever you find them. 

against these we have given you clear authority.
It does not become a believer to kill a believer

unless it be by mistake. And he who kills a believer by mistake shall free

a believing slave, and (pay) blood money to be handed over to his heirs,

unless they remit it as charity. But if (the person slain) be of a people hostile

to you, and be a believer, then (the offender) shall free a believing slave;

and if he be of a people between whom and you
is a pact, then *(the offender shall pay)* blood money to be handed over to his heirs, and free fasting then he finds not whoso so a believer a slave
for two consecutive months - a means of seeking forgiveness prescribed by Allah. And Allah is
Allah He was and Allah from mercy two consecutive two months

All-Knowing, Wise. And whoso kills a believer intentionally,
Allah He was angry and in it abide Hell his reward so
his reward shall be Hell wherein he shall abide. And Allah will be wroth

with him and will curse him and will prepare for him a great punishment.
O you who believe! when you go forth in the cause of Allah,
you towards he offered anyone who you say not and you investigate so

make proper investigation and say not to anyone who greets you

world life goods you seek a believer you were not the peace

with the greeting of peace, ‘You are not a believer.’ You seek the goods of this life,

you were such plenty spoils / good things Allah with so

but with Allah are good things in plenty. Such were you

you investigate so upon you Allah so He conferred favour before from

before this, but Allah conferred His (special) favour on you; so do make proper investigation.

he is equal not aware you do with what He was Allah surely

Surely, Allah is well aware of what you do. Those of
the believers who sit (still), excepting the disabled ones,

and with their wealth and in those who strive and

and those who strive in the cause of Allah with their wealth and

their persons are not equal. Allah has exalted in rank those who strive with their wealth

And to each

Allah has promised good. And Allah has exalted those who strive above those who sit (still),

by a great reward, (Namely, by) degrees of excellence (bestowed) by Him, and (by special) forgiveness and mercy.
And Allah is Most Forgiving, Merciful. Verily, those whom the angels cause to die

while they are wronging their own souls, they (the angels) will say (to them); 'What were you after?'

They will reply: 'We were treated as weak in the land.' They will say, 'Was not Allah's earth vast enough for you to emigrate therein?' It is these

whose abode shall be Hell, and an evil destination it is; Except such weak ones

among men, women and children, as are incapable of adopting any plan
and they are guided not and it may be these so way or of finding any way. As to these, may be

Effacer of sins Allah He was and them from He effaces sins that Allah

Allah will efface their sins; for Allah is the Effacer of sins, (and is)

He finds Allah way in he emigrates whoso and Most Forgiving

Most Forgiving. And whoso emigrates from his country in the cause of Allah will find

in the earth an abundant place of refuge and plentifulliness. And whoso

and Allah towards an emigrant his home from he goes forth

goes forth from his home,emigrating in the cause of Allah and

His Messenger, and death overtakes him, his reward lies on Allah,
Merciful Most Forgiving Allah He was and Allah on his reward

And Allah is Most Forgiving, Most Merciful.

And when you journey in the land, it shall be no sin on you

you feared if the Prayer from you shorten that

to shorten the Prayer, if you fear

they were disbelievers verily they disbelieved who he gives you trouble that

that those who disbelieve may give you trouble. Verily, the disbelievers are

in them you were when and open an enemy to you

an open enemy to you. And when you are among them,

from them a party so you stand the Prayer for them then you led

and lead the Prayer for them, let a party of them stand
And when they have performed their prostrations, let them go to your rear,

and let another party, who have not yet prayed, come forward

and pray with you; and let them take their means of defence and

The disbelievers wish that you be neglectful of

your arms and your baggage that they may fall upon you
it was if upon you sin no and at once falling

at once. And it shall be no sin on you, if

that sick you were or rain from trouble with you

you are in trouble on account of rain or if you are sick, that

Allah surely your means of defence you take and your arms you lay aside

you lay aside your arms. But you should (always) take your means of defence. Surely, Allah

you finished and when one that is humiliating punishment for disbelievers He prepared

has prepared an humiliating punishment for the disbelievers. And when you have finished

on and sitting and standing Allah you remember then the Prayer

the Prayer, remember Allah while standing, and sitting, and

the Prayer you observe then you were in peace and when your sides

(lying) on your sides. And when you are secure (from danger), then observe Prayer (in the prescribed form);
Prayer is enjoined on the believers (to be performed) at prescribed times.

And slacken not in seeking these people. If you suffer, they too suffer even as you suffer.

But you hope from Allah what they hope not. And Allah is All-Knowing, Wise. We have surely sent down to you the Book comprising the truth, so that you may judge between men by that truth.
And ask forgiveness of Allah. Surely, Allah is Most Forgiven, Merciful.

And plead not on behalf of those who are dishonest to themselves. Surely,

Allah loves not one who is pernicious (and) a great sinner. They seek to hide

from men, but they cannot hide from Allah; and He is

with them when they spend the night plotting about matters of which He does not approve.
And Allah encompasses what they do. Behold! you are in the world for them in the present life. you pleaded they who and guardians over them he be who or

But who will plead with Allah for them on the Day of Resurrection, who and guardian over them he be who or

or who will be a guardian over them? And whoso does evil or wrongs his soul, and then asks forgiveness of Allah, who and Merciful Most Forgiving Allah he finds

will (surely) find Allah Most Forgiving, Merciful. And whoso commits
He was and his soul on he earns it surely so sin a sin commits it only against his own soul.

And Allah is All-Knowing, Wise. And whoso commits a fault he bore certainly so an innocent with it he imputes then sin or or a sin, then imputes it to an innocent person, certainly bears (the burden of)

a calumny and a manifest sin. And but for the grace of Allah upon you and His mercy, a party of them had resolved to lead you astray (but He frustrated their designs). In fact they lead none but themselves astray and they cannot
And He sent down on you anything from the heavens that they harm you at all. Allah has sent down to you the Book and the Wisdom and has taught you what you did not know.

great on you Allah grace it was and you know

knew not, and great is Allah's grace on you.

No good comes out of their secret consultations except when they decide to spend in the cause of the poor or to do works of public welfare or to effect reconciliation and reformation among people. And whoso does that, seeking
And (as to) him who opposes the Messenger after

and follows a way other than that of the believers,

We shall let him pursue the way he is pursuing and shall cast him into Hell; and an evil

destination it is. Allah will not forgive that anything be associated with Him as partner,

He will forgive what is short of that to whomsoever He pleases. And
whoso associates anything as partner with Allah has indeed strayed

inanimate things except Him besides from they call if far away

far away. They invoke beside Him none but false goddesses, while (in truth);

they invoke none but Satan, the rebellious, Whom Allah has cursed.

And he (Satan) said, 'I will assuredly take a fixed portion from your servants;

'And assuredly I will lead them astray and assuredly I will excite in them vain desires, and

assuredly I will command them so that they will incise the ears of camels (and other cattle)
and assuredly I will bid them and they will alter Allah's creations.' And

he who takes Satan for a friend beside Allah has certainly

suffered a manifest loss. He holds out promises to them and raises vain desires in them, and

Satan promises them nothing but vain things. These are they whose abode shall be

Hell and they shall find no way of escape from it. But (as to) those

who believe and do good works, We will admit them into Gardens,
in it those that abide streams it beneath from it flows

beneath which streams flow, abiding therein

آبَدًا وَعَدَ اللَّهُ حَقًا وَمِنَ أَصِدَاقِ يَمِينَ

from more truthful who and truthful Allah promise for ever

آبَدًا وَعَدَ اللَّهُ حَقًا وَمِنَ أَصِدَاقِ يَمِينَ for ever. (it is) Allah's unfailling promise; and who can be more truthful than

اللَّهُ قِيَلاً لَّيْسَ بِآمانيِّ ٍ وَ لَا آمانيِّ

desires not and your desires with it is not in word Allah

لللَّهُ قِيَلاً لَّيْسَ بِآمانيِّ ٍ وَ لَا آمانيِّ Allah in word? It shall not be according to your desires, nor according to the desires of

أَهْلِ الْكِتَابِ مَن يَعْمِل سَوَاءٌ يُجَزَّ ٍ بِهِ

with it he shall be rewarded evil he does whoso the Book people

أَهْلِ الْكِتَابِ مَن يَعْمِل سَوَاءٌ يُجَزَّ ٍ بِهِ the People of the Book. Whoso does evil shall be rewarded for it;

وَ لَا يُجِدَ ْلَهُ مِنَ دُونِ اللَّهِ وَلِيًا وَ لَا نَصِيرًا

helper not and friend Allah beside from for him he shall find not and

وَ لَا يُجِدَ ْلَهُ مِنَ دُونِ اللَّهِ وَلِيًا وَ لَا نَصِيرًا and he shall find for himself no friend or helper beside Allah.

وَ مَن يَعْمِلُ مِنَ الصَّلَيْحَتِ مَن ذَكَرْ أُو أَنثى

female or male from good works from he does whoso and

وَ مَن يَعْمِلُ مِنَ الصَّلَيْحَتِ مَن ذَكَرْ أُو أَنثى But whoso does good works, whether male or female,
and Heaven they shall enter these are so a believer he is and

and is a believer, such shall enter Heaven, and

who from faith is better who and hollow in a date stone they are wronged not

shall not be wronged even (as much as) the little hollow in the back of a date-stone. And who is better in faith than

and doer of good he is and to Allah his face he submitted

he who submits himself to Allah, and he is a doer of good, and

Abraham Allah he took and inclined to Allah Abraham religion he followed

follows the religion of Abraham, the upright? And Allah took Abraham

in that and the heavens in that Allah for and friend

for a special friend. And to Allah belongs all that is in the heavens and all that is in

one that encompasses things all with Allah He was and the earth

the earth; and Allah encompasses all things.
And they seek of you the decision (of the law) with regard to women. Say, Allah gives you His decision.

And so does that which is recited to you in the Book concerning the orphan girls.

whom you give not what is prescribed for them and whom you desire

He enjoins you to) observe equity towards the orphans. And whatever good you do,
a woman fear ill treatment or indifference on the part of her husband,

they reconcile that both on sin no so

it shall be no sin on them that they be suitably reconciled

and better reconciliation and reconciliation both between

to each other; and reconciliation is the best. And

you be righteous and you do good if and misertiness souls it was to presented

people are prone to covetousness. If you do good and are righteous,

aware you do with what He was Allah surely so

surely Allah is aware of what you do.

women (wives) between you do justice that you are able never and

And you cannot keep perfect balance between wives,
Incline you incline not so you desired if and however much you may desire it. But incline not wholly (to one)

you be righteous and you amend if and like suspended so you leave her

so that you leave the other like a thing suspended. And if you amend and act righteously,

if and Merciful Most Forgiving He was Allah surely so

 sûly Allah is Most Forgiving,Merciful. And if

and His abundance from each one Allah He makes independent they both separate

they separate, Allah will make both independent out of His abundance; And

what Allah for and Wise Bountiful Allah He was

Allah is Bountiful,Wise. And to Allah belongs whatever is

We commanded assuredly and the earth in what and the heavens in

in the heavens and whatever is in the earth. And We have assuredly commanded
alone you and before you from The Book they are given those

those who were given the Book before you, and (commanded) you also,

for certainly so you disbelieve if and Allah you fear that

to fear Allah. But if you disbelieve, then (remember that) to Allah belongs

He was and the earth in what and the heavens in what

whatever is in the heavens and whatever is in the earth, and

the heavens in what to Allah and Praiseworthy Self-Sufficient Allah

Allah is Self-Sufficient, Praiseworthy. And to Allah belongs whatever is in the heavens

He desires if Guardian Allah with it was sufficient and the earth in what and

and whatever is in the earth, and sufficient is Allah as a Guardian. If He please,

and others with He comes and people O you He takes you away

He can take you away, O people, and bring others (in your stead); and
he desires he was whoso one who has full power this on Allah He was

Allah has full power to do that. Whoso desires

and the world reward Allah with so the world reward

the reward of this world, then (let him remember that) with Allah is the reward of this world and

O you All-Seeing All-Hearing Allah He was and the hereafter

of the next; and Allah is All-Hearing, All-Seeing. O you

witnesses justice with those that stand firm you be they believed those

who believe be strict in observing justice, (and be) witnesses

and parents or yourselves against if and for Allah

for Allah, even though it be against yourselves or (against) parents and

Allah so poor or rich he be if the kindred

kindred. Whether he be rich or poor, Allah
the desire you follow not so them both with more regardful

is more regardful of them both (than you are). Therefore, follow not low desires

surely so you evade or you conceal/distort if and you do justice that

so that you may (be able to) act equitably. And if you conceal (the truth) or evade it, then (remember that)

O you aware you do with that He was Allah

Allah is well aware of what you do. O you

and His Messenger and in Allah you believe they believed who

who believe! believe in Allah and His Messenger, and

the Book and His Messenger on He sent down which / he the Book

in the Book which He has revealed to His Messenger, and the Book

in Allah he disbelieves who and before from He sent down which / he

which He revealed before (it). And whoso disbelieves in Allah
and His Messengers and His Books and His Angels and

and His angels, and His Books, and His Messengers, and

far away misguidance he strayed surely so the Last the Day

the Last Day, has surely strayed far away.

then they believed then they disbelieved then they believed those surely

Those who believe, then disbelieve, then (again) believe, then

Allah he be not disbelieve they increased then they disbelieved
disbelieve, (and) then increase in disbelief, Allah will never

way He guides them for not and them for He forgive for

forgive them nor will He guide them to the way.

grievous punishment for them that with the hypocrites you give tiding

Give to the hypocrites the tidings that for them is a grievous punishment,
Those who take disbelievers for friends rather than the believers. Do they seek honour at their hands? Then (let them remember that)

All honour belongs to Allah. And He has already revealed to you in the Book that, when you hear the Signs

of Allah being denied and mocked at,

sit not with them until they engage
If at that time you surely it other than a talk in in a talk other than that; for in that case the hypocrites assemble Allah surely like them you would be like them. Surely, Allah will assemble the hypocrites and the disbelievers in Hell all together; Those who he was so if with you they wait wait (for news) concerning you. If they said Allah from victory for you you have a victory from Allah, they say, he was if and with you we are not do ‘Were we not with you?’ And if
we overcome do not they said a share the disbelievers for

the disbelievers have a share (of it), they say (to them), 'Did we not get the better of

from we protect you and on you

you, and protect you against

between you He judges Allah so the believers

the believers?' Allah will judge between you

Allah He makes never and Ressurection Day

on the Day of Ressurection; and Allah will not grant

way the believers on the disbelievers for

the disbelievers a way (to prevail) against the believers.

and Allah they deceive the hypocrites surely

The hypocrites seek to deceive Allah, but
he will cause them to be deceived themselves. And when they stand up for prayers, they stand lazily (and) to be seen of men,

and they remember Allah but little,

waver between (this and) that, (belonging) neither to these nor to those. And he whom Allah causes to perish, for him you shall not find a way
O you who believe! take not disbelievers for friends, in preference to believers. Do you mean to manifest a proof on you Allah for you find that give Allah a manifest proof against yourselves? The hypocrites shall surely be in the lowest depth of the Fire; and you shall find no helper for them, except those who repented and amended

 إلا الله الَّذينَ تابوا و أَصحَحوا

Except those who repent and amend

Yā`labah al-dīnīn amnaw la tājizzaw al-kuffārīn

Yā`labah al-dīnīn amnaw la tājizzaw al-kuffārīn

O you take not disbelievers those who believed not they believed you
and hold fast to Allah and are sincere in their obedience to Allah. These are among the believers. And Allah will soon bestow a great reward upon the believers.

Why should Allah punish you,

if you are thankful and if you believe? and Allah is All-Knowing and Appreciating.

Part 5
Chapter 4
AL-IMRAN

they were sincere and to Allah they held fast and

and these are so to Allah them / their religion

dīnān hām ʿullā yak mū with

great reward believers Allah He gives soon and believers

al-muwīmīn wān sûūf yūbīlūn līlāh al-muwīmīn ājra ʿuttīmā believers.

mā yūfūl līlāh yūdābik mū you punishment with Allah He does not

mā yūfūl līlāh yūdābik mū

En skārīna wā astonīm wā kān līlāh Allah He was and you believed and you were thankful if

En skārīna wā astonīm wā kān līlāh
‘Wal Mohsanat’

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