The Holy Quran
(Part Fifteen)

سُبْحَانَ الَّذِي

Split Word Translation
(English)
In the name of Allah, Most Gracious, Ever Merciful

Foreword

Under the directions and guidance of Hadhrat Khalifatul Masih V, Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. First Part was published in 2009 under Waleed Ahmad Sahib (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sahib (Sadr Majlis Ansarullah UK 2010-15) in 2015.

I am deeply indebted to my father Ch Ata Ur Rehman Sahib (Rabwah & USA) who painstakingly did the English split word translation and without his dedication & commitment; in all honesty this project may not have been possible.

I am very grateful to Sir Iftekhar Ayaz Sahib (UK) who graciously undertook the review and Additional Wakil-ul-Tasnif London Maulana Munir-ud-Din Shams Sahib for final approval of this translation.

By the Grace of Allah, Part Fifteen 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 Taleem Ul Qura’an Muhammad Ishaq Nasir Sahib, Farhat Hayat Sahib, Hafiz Tayyab Ahmad Sahib, Waseem Ahmad Cheema Sahib Murrabi Silsلا and Hafiz Masood Iqbal Sahib.

May Allah reward all those who have been involved with this blessed project in any way. May Allah accept this humble effort on behalf of Majlis Ansarullah UK and enable us all to learn, understand and follow the teachings of the Holy Qur’an in letter and spirit.

Dr Ch Ijaz Ur Rehman  
Sadr Majlis Ansarullah UK  
June 2017
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 3, both meanings have been included for the benefit of the reader. For example:

1. يَقُولُ means he says / he will say.
2. يَقُلُّي means He guides / He will guide.
3. يُشَاءُ means He desires / He will desire.
| Ruku 12 | Verses 111 | 111 آياتها 13 رُكُوعاتها of مكة in مakkah Revealed | Sura Bani Israil Chapter 17 | 111 آياتها 13 رُكُوعاتها of مكة in مakkah Revealed | Sura Bani Israil Chapter 17 |

| بِ اسم الله الرحمٰن الرحيم | بِ اسم الله الرحمٰن الرحيم |

| Merciful | Gracious | Allah | name | with |

| بَيَسَّمُ اللَّهُ الْرَّحْمَنِ الرَّحِيمِ | بَيَسَّمُ اللَّهُ الْرَّحْمَنِ الرَّحِيمِ |

In the name of Allah, the Gracious, the Merciful.

| سُبْحَانَ الْذِّي أَسَرَى بَعْدَ اللَّيْلَ ۡ إِلَيْهِ الْمَسْجِدُ الْحَرَّامُ | سُبْحَانَ الْذِّي أَسَرَى بَعْدَ اللَّيْلَ ۡ إِلَيْهِ الْمَسْجِدُ الْحَرَّامُ |

Sacred mosque from night His servant with took away Who Glory

Glory be to Him Who took His servant along by night from the Sacred Mosque

| إِلَى الْمَسْجِدِ الْآفِضَا الْذِّي بَرَكَنَا حَوْلَهُ | إِلَى الْمَسْجِدِ الْآفِضَا الْذِّي بَرَكَنَا حَوْلَهُ |

that environ We blessed which distant mosque to

to the Distant Mosque, the environs of which We have blessed,

| لِ نُرِيَ هُوَ بِنَآء الْأَيَّةِ نَا إِنَّ هُوَ السَّمِيعُ | لِ نُرِيَ هُوَ بِنَآء الْأَيَّةِ نَا إِنَّ هُوَ السَّمِيعُ |

Hearing He alone He surely Our signs from him We show so that

that We might show him (some) of Our Signs. Surely, He alone is the Hearing,

| وَ الَّذِي مُؤَسَّسَ الْكِتَابِ وَ جَعَلَهُ | وَ الَّذِي مُؤَسَّسَ الْكِتَابِ وَ جَعَلَهُ |

it We made and the Book Moses We gave and the Seeing

the Seeing. And WE gave Moses the Book, and We made it
He did not take guidance from the children of Israel, saying, 'Take no guardian beside Me. O you the progeny of those whom We carried (in the Ark) with Noah.'

He was indeed a grateful servant. And We revealed to the children of Israel:

In the Book, saying, 'You will surely do mischief in the land, and you will surely become excessively overbearing. So when the time

for the first of the two warnings came (to be fulfilled), We sent against you (some) servants of Ours possessed of
was and houses into they penetrated deep so great might war

great might in war who penetrated deep into (your) houses, and it was

against them power you for gave back then bound to be carried out warning

a warning that was bound to be carried out. Then We gave you back the power against them,

larger you we made and children and wealth with you we aided and

and aided you with wealth and children, and made you larger

in numbers. If you conduct yourselves well, you will do the advantage to your own souls;

and if you misconduct, you will do it to your disadvantage. So when the promised hour of the latter days comes

they should bring you to disgrace, and enter the Mosque the way
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<th>Verse</th>
<th>Arabic Text</th>
<th>English Translation</th>
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<td>8</td>
<td>دخلو أولاً مَرَّةً وَ لَبِينِيْرُوا ما علَّمَا تَبَيَّنُوا</td>
<td>They entered therein the first time and destroy utterly everything they conquered.</td>
</tr>
<tr>
<td>9</td>
<td>عُلِّمْ أَنْ يَرْحَمَكُمْ وَ إِنْ عَادْتُمْ</td>
<td>You return if and on you have mercy that your Lord may be.</td>
</tr>
<tr>
<td></td>
<td>It may be that your Lord will (now) have mercy on you; but if you return (to your previous state),</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>عَدْنَا وَ جَعَلْنَا جَهَنَّمَ لِلنَّكِفِرِينَ حَصِيرًا</td>
<td>We (too) will return, and We have made Hell a prison for the disbelievers.</td>
</tr>
<tr>
<td>9</td>
<td>إنَّ هَذَا الْقُرآنَ يَهْدِي لِلْيَتَّبِعِينَ الْمُؤْمِنِينَ</td>
<td>Surely, this Quran guides to what is most right;</td>
</tr>
<tr>
<td>10</td>
<td>وَ يُبَيِّنُ الْمُؤْمِنِينَ آلِينَ يَعْمَلُونَ الصَّلِيحَتْ</td>
<td>and gives to the believers who do good deeds the glad tidings</td>
</tr>
<tr>
<td></td>
<td>أنَّ لَهُمْ أَجْرًا كَبِيرًا وَ أَنَّ الْذِينَ لا يُؤْمِنُونَ</td>
<td>that they shall have a great reward. And that for those who do not believe</td>
</tr>
</tbody>
</table>
and grievous punishment them for We have prepared later with

And in what is to come later We have prepared a grievous punishment. And

and good with he beg evil with man begs

man begs for evil as though he were begging for good; and

man is hasty. And We have made the night and the day

day night made and hasty man is

two Signs, and We erased the Sign of night (replacing it with day) and the Sign of day We have made

so that you may seek bounty from your Lord, and that you may know

the computation of years and (the science of) reckoning. And everything We have explained
his record of deeds
We fastened man every and detailed explanation

with a detailed explanation. And every man’s record of deeds have We fastened

book resurrection day him for we bring out and his neck in
to his neck, and on the Day of Resurrection We shall bring out for him a book

which he will find wide open. ‘Read your book, Sufficient is your own soul

only then follows the right way who reckoner you against this day

this day as reckoner against you. He who follows the right way

follows it only for (the good of) his (own) soul: and he who goes astray, goes astray only to

his (own) loss. And no bearer of burden shall bear the burden of another.
We intend when and Messenger We send until punishment giver We were not and

We never punish until We have sent a Messenger. And when We intend

they indulge in sin so among them affluent we permit a township we destroy that
to destroy a township, We permit the affluent among them (to do as they please). So they indulge in all manners of sin

utterly destroy it we destroy then decree against them justified then it in

therein, till the decree is justified to befall it. Then We destroy it utterly.

Noah after from generations from we destroyed how many and

How many generations have We destroyed after Noah!

Seer Knower His servants sins with your Lord with suffices and

And your Lord suffices as the Knower and Seer of the sins of His servants.

it in him for We hasten one that comes quickly desire was whoso

Whoso desire the present life, We hasten for him therein
Part - 15

BANI ISRA'IL

Chapter - 17

ما نَشَاءَ لِمَنْ نُرِئْدُ نَمَّ جَعَلْنَاهُ لِجَهَنَّمَ

what We will -- for such (of them) as We please; then have We appointed Hell for him;

يَصِلَّى هَا مَذْمُومًا مَدْحَوْرًا وَ مَنْ أَرَادَ

the shall burn therein, condemned (and) rejected. And whoso desire the

أخرَةُ وَ سَعْيٍ لَهَا سَعِيٌّ هُوَ وَ هُوَ مُؤْمِنٌ

Hereafter and strives for it as it should be striven for, and he is a believer --

فَأَوَلَّبِكَ كَانَ سَعِيٌّ هُمْ مَشْكُورًا كَلاً

these are the ones whose striving shall find favour (with God). To all

نَعِيدُ هَوْلَاءَ وَ هَوْلَاءَ مِنْ عَطَاءٍ رَبِّكَ

We render aid -- both to these and those -- a gift from your Lord,

وَ مَا كَانَ عَطَاءٍ رَبِّكَ مَحْصُورًا أَنْظُرَ

And the gift of your Lord is not restricted. Behold,
After surely and some over of them some We exalted how

how We have exalted some of them over others (in the present life); and surely, the Hereafter

you set up not in excellence greater and degrees greater

shall be greater in degrees (of rank) and greater in excellence. Set not up

forsaken disgraced sit down so another God Allah with

with Allah another God lest you sit down disgraced (and) forsaken.

and Him except you worship not that your Lord commanded and

Your Lord has commanded, "Worship none but Him, and

بِالوَالِدِينِ إِحْسَانًا إِمَّا يَبْلُغُنَّ عِنْدَكَ الْكِبْرَ أَحَدُ هُمَا

of them one old age you with they attain if kindness parents with

بِالوَالِدِينِ إِحْسَانًا إِمَّا يَبْلُغُنَّ عِنْدَكَ الْكِبْرَ أَحَدُ هُمَا

(show) kindness to parents. If one of them or both attain old age with you

أَوْ كَلِهِمْ مَا فَلا تُقُلِّ لَهُمَا أُفِي وَلا تَثْنَهُمَا

them you reproach never and word of disgust them for you say not so they both or

أَوْ كَلِهِمْ مَا فَلا تُقُلِّ لَهُمَا أُفِي وَلا تَثْنَهُمَا

never say unto them any expressive word of disgust nor reproach them,
and to the poor and the wayfarer, and squander not

squander not and wayfarer son of and poor and

والى وفِسْكِين و أَبِن السِّبيِل وَ لا تُبْذَر

Most Forgiving to those who turn (to Him) again and again. And give you to the kinsman his due,

لِلَوَابِئَ غَفُورًا وَابِت ذَالَاقْرَبِي حَقُّهُ

his due kinsman to you give and most forgiving those who turn repeatedly for

لَو أَوْلِي وَسِكَين وَ أَبَن السُّبِيل وَ لا تُبْذَر

Most Forgiving to those who turn (to Him) again and again. And give you to the kinsman his due,

الوَابِئ غَفُورًا وَابَي ذَالَاقْرَبِي حَقُّهُ

and to you give and most forgiving those who turn repeatedly for

وَالوَابِئ غَفُورًا وَابَي ذَالَاقْرَبِي حَقُّهُ

Most Forgiving to those who turn (to Him) again and again. And give you to the kinsman his due,

لُو أَوْلِي وَسِكَين وَ أَبَي ذَالَاقْرَبِي حَقُّهُ

and to you give and most forgiving those who turn repeatedly for

لا تُبْذَر وَالوَابِئ غَفُورًا وَابَي ذَالَاقْرَبِي حَقُّهُ

Most Forgiving to those who turn (to Him) again and again. And give you to the kinsman his due,

والوَابِئ غَفُورًا وَابَي ذَالَاقْرَبِي حَقُّهُ
brothers are extravagant verily extravagantly

extravagantly. Verily, the extravagant are brothers

ungrateful his Lord for Satan is and satans

of satans, and Satan is ungrateful to his Lord.

your Lord from mercy seek them from you turn away if and

And if you have to turn away from them while seeking your Lord's mercy

gentle word them to you say then for which you hope

for which you hope, (even then) speak to them a gentle word.

not and your neck to chained your hands you keep not and

And keep not your hand chained to your neck (in utter stinginess) nor

condemned you will sit then extended fully them extend

extend it in extravagance to the full; or you will end up roundly condemned
for whom provisions he enlarges your Lord surely destitute

(and) rendered ineffectual. Surely, your Lord enlarges (His) provision for whom

He sees He knows His servants with is He verily He straitens and He pleases

He pleases, and straitens (it for whom He pleases). Verily, He knows (and) sees His servants full well.

poverty fear your children kill not and

Kill not your children for fear of poverty.

surely you to and them provide for We

It is We Who provide for them and for you. Surely,

you go near not and great sin is them killing

the killing of them is a great sin. And come not near

way evil and foul thing is it surely adultry

adultery; surely, it is a foul thing and an evil way.
And kill not the soul which Allah has forbidden save for just cause. And whoso is killed wrongfully, We have surely given his heir authority (to demand retaliation), but let him not exceed the (prescribed) bounds in slaying; for (therein) he is helped (by law). And come not near the property of the orphan,
الكبيل إذا كنت وزنوا بالقيسطس المسطقيم

measure when you measure, and weight with a right balance;

ذلَكَ خيرَ وَ أحسنُ تأويلاً وَ لا تقبل مَا

that follow not and end most commendable and best that

ذلَكَ خيرَ وَ أحسنُ تأويلاً وَ لا تقبل مَا

that is best and most commendable in the end. And follow not that

لِيَسَ لَكَ بِعلَمِ أن السمعُ وَ البصرُ وَ الفواد

heart and eyes and ear surely knowledge with it you for no

لِيَسَ لَكَ بِعلَمِ أن السمعُ وَ البصرُ وَ الفواد

of which you have no knowledge. Verily, the ear and the eye and the heart --

كُلُّ أولمك كان عن ه مسؤولاً وَ لا تمش

you walk not and called to account it about was those all

كُلُّ أولمك كان عن ه مسؤولاً وَ لا تمش

all these shall be called to account. And walk not

في الأرض مرحاناً إنك لن تخرج الأرض

the earth rend never you surely haughtily earth in

في الأرض مرحاناً إنك لن تخرج الأرض

in the earth haughtily, for you cannot rend the earth,

وَ لَن تبلغ الجبال طولَاً كُل ذلَك كان سيئاً

these evil is this all height mountains you reach never and

وَ لَن تبلغ الجبال طولَاً كُل ذلَك كان سيئاً

nor can you reach the mountains in height. The evil of all these
what from this hateful your Lord near

is hateful in the sight of your Lord. This is part of that

set up not and the wisdom from your Lord you to revealed

wisdom which your Lord has revealed to you. And set not up

condemned Hell in you be cast so other God Allah with

with Allah any other God, lest you be cast into Hell, condemned

taken for Himself and sons with your Lord you chose then has rejected

(and) rejected. Has then, your Lord honoured you with sons, and taken for Himself

grievous saying you say surely you surely female angels from

females from among the angels? Surely, you say a grievous saying.

be admonished so that Quran this in explained sure for and

We have explained (the truth) in this Quran in various ways that they may be admonished
Wāma yarīdhum ala nufūra? Qul lura kana mūta la ilaha illa huwa
Gods Him with was if you say aversion except them increases not and

but it only increases them in aversion. Say, had there been other gods with Him,

kama yafquloun ida l' abtawal a ilii dī alursh sibīla
way Throne Owner towards they sought out surely then they say just as

as they say, then they (idolators) would have surely sought out a way to the Owner of the Throne.

sabūn wa tawalla umma yafquloun ulwa kibira
far above exalted they say from what exalted and He Holy

Holy is He, and exalted far above that which they say.

tasbih la 'as wāsma alursh wa alard wa min furna
there in that and earth and seven heavens Him for Glorifies

The seven heavens and the earth and those that are therein extol His Glory;

wa in 'in shi'a ala yasbih b hamid M
Him praise with glorifies but a thing from not and

and there is not a thing but glorifies Him with His praise;

wa lakan la tafighun yasbih hamid Him
Forbearing is He verily their glorification you understand not but

but you understand not their glorification. Verily, He is Forbearing
Most Forgiving. And when you recite the Quran, We put between you and those who believe not in the Hereafter a hidden veil.

And upon their hearts We have drawn cover so that they do not understand it and inflicted their ears with deafness. And when you make mention in the Quran of your Lord

alone, they turn their backs in aversion. We know best what they listen for, when they listen to you, and when they

BANI ISRA'IL

Part - 15

Chapter - 17

وَإِذَا قَرَآتِ الْقُرآنِ جَعَلْنَاكَ بِهِ مَسْتَوَارًا

What they listen for, when they listen to you, and when they
a man but you follow not wrongdoers he says when confer in private

confer in private, when the wrongdoers say, 'You follow none but a man

gone astray so similitude you for they coin how you see one bewitched

who is a victim of deception'. See, how they coin similitudes for you, and have thus gone astray

bones we become when do they say and way they are able not so

so that they cannot find a way. And they say, 'When we shall have become bones

you say new creation be raised surely we is broken particles and

and broken particles, shall we be really raised up as a new creation? Say,

appear hardest what from created matter or iron or stones be you

'Be you stones or iron, Or created matter of (any kind) which appears hardest

you say us restore who they say soon then your minds in

in your minds, (even then shall you be raised up). Then will they ask,'Who shall restore us to life?' Say,
He Who created you the first time. They will then shake their heads at you.

and say,' When will it be? Say, 'May be it is nigh,

on the day when He will call you; then will you respond praising Him and you will think

that you have tarried but a little while.' And say to My servants that they should speak that

which is best. Surely, Satan stirs up discord among them. Surely,
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| إن يُشاءَ | يرَحُمُكُمْ | أَوْ إن يُشاءَ | يعذِّبُكُمْ | كُمْ | أَوْ إن يُشاءَ | يعذِّبُكُمْ | كُمْ | وَ ماَ |
| not and you | He punish | He pleases if | or you | have mercy | He pleases if | |

If He please, He will have mercy on you, or, if He please, He will punish you. And we have not sent you to be keeper over them. And your Lord know best those that are in the heavens and the earth. And We exalted some of the Prophets:

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<th>كَ عَلَيْهِمْ وُكْيَالاً وَ رَبِّكَ أَعْلَمْ بِمَنْ فِيٍ</th>
<th>أَرْسَلْنَا لُكُ الْأَرْضِ وَ السَّمَوَاتِ</th>
<th>in who</th>
<th>with</th>
<th>know best</th>
<th>your Lord</th>
<th>and</th>
<th>keeper</th>
<th>over them</th>
<th>you</th>
<th>We sent</th>
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<th>عَلَيٍّ بَعْضٍ وَ أَنتَانَا دَاوْدَ زَبُورًا قَلِ اذْعَوْا الْذِّلِينَ</th>
<th>prophets</th>
<th>some</th>
<th>We exalted</th>
<th>sure</th>
<th>for</th>
<th>and</th>
<th>earth</th>
<th>and</th>
<th>heavens</th>
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<th>those whom</th>
<th>call</th>
<th>you say</th>
<th>Zabur</th>
<th>David</th>
<th>We gave</th>
<th>and</th>
<th>others</th>
<th>over</th>
</tr>
</thead>
</table>

over the others and to David We gave the Zabur. Say, 'Call on those whom you think (to be gods) beside Him; then (you will know that) they have no power to remove affliction:

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<tr>
<th>زَعْمُتُمْ ٰبِنٍ دُؤُونَ حَلَّهُمْ لَ يَمِلْكُونَ كُشْفَ الْضُحْرِ</th>
<th>زَعْمُتُمْ ٰبِنٍ دُؤُونَ حَلَّهُمْ لَ يَمِلْكُونَ كُشْفَ الْضُحْرِ</th>
<th>affliction</th>
<th>remove</th>
<th>power</th>
<th>no</th>
<th>then</th>
<th>Him</th>
<th>beside</th>
<th>from</th>
<th>you think</th>
</tr>
</thead>
</table>

you think (to be gods) beside Him; then (you will know that) they have no power to remove affliction:

<table>
<thead>
<tr>
<th>عَنْ كُمْ وَ لَّا نَخْوَيْلًا أَوْلَيْكَ الْذِّينَ يُذْعَوْنُ يَبْغُونَ</th>
<th>عَنْ كُمْ وَ لَّا نَخْوَيْلًا أَوْلَيْكَ الْذِّينَ يُذْعَوْنُ يَبْغُونَ</th>
<th>they seek</th>
<th>they call</th>
<th>whom</th>
<th>those</th>
<th>avert it</th>
<th>not</th>
<th>and</th>
<th>you</th>
<th>from</th>
</tr>
</thead>
</table>

from you or avert (it). Those whom they call on (themselves) seek
الى رَبٍّ هُمُ الوَسِيْلَةُ أَيْهُمُ أَقْرَبُ وَ يَرْجُونَ
nearness to their Lord -- (even) those of them who are nearest -- and hope

رَحْمَةٌ وَ يَحْفَافُونَ عَذَابَهُ وَ إن عَذَابَ رَبِّكَ
for His mercy, and fear His punishment. Surely, the punishment of your Lord

قُلْ يَوْمَ الْقِيَامَةِ أَوْ مَعْذَبَهُ هَا عَذَابًا شَدِيدًا
before the Day of Resurrection, or punish it with a severe punishment.

قُلْ ذُلِّكَ فِي الْكِتَابِ مَسْطُورًا وَ مَا مَنَعَنَا
That is written down in the Book. And nothing could hinder Us

آَنْ تُرْسِلَ بِالآوِلِينَ الَّذِينَ أَحْبَبَ بِهَا الآوِلِينَ
from sending Signs, except that the former people rejected them,
and We gave Thamud the she-camel as a clear Sign, but they unjustly rejected it.

And We send not Signs but to warn. And (remember the time) when We said to you:

And We showed you but as a trial for men, as also the tree cursed in the Quran. And We warn them, but it only increases them in great transgression.

And (remember the time) when WE said to the angels, 'Submit to Adam,' and they (all) submitted,
except Iblis. He said, 'Shall I submit to one whom You have created of clay?

(Question) What think You? (Can) this whom You have honoured above me (be my superior)? If You will grant me respite

until the Day of Resurrection, I will most surely bring his descendants under my sway except a few.'

He said, 'Begone! and whoso shall follow you from among them, Hell shall surely

be the recompense of you all -- an ample recompense.' And entice whomsoever of them you can,

with your voice, and urge against them your horsemen.
And Satan promises them naught but deceit. (As to) My servants, you shall certainly have no power over them, and sufficient is Your Lord as a Guardian. Your Lord is He Who drives for you the ships in the sea, that you may seek of His bounty. Surely, He is merciful towards you.

And when harm touches you on the sea, (all) those whom you call upon, except Him, become lost (to you).
But when He brings you safe to land, you turn aside; and man is very ungrateful.

Do you then feel secure that He will (not) cause you to sink in the side of the land or send against you a violent sand storm (and) then you will find no guardian for yourselves? Or do you feel secure that He will (not) send you back therein second time, (and) then send against you as a storm-blast, and drown you because of your disbelief? You will then
We honoured you find no helper with it against yourself for you find no

find therein no helper for yourselves against Us. Indeed, We have honoured

them provided and sea and land in them We carried and Adam children of

the children of Adam, and carried them by land and sea, and given them

We created those from many above them We exalted and pure things from

of good things and exalted them far above many of those whom We

whoso then their leader with people every We call day exalted above others

have created. (Remember) the day when We shall summon every people with their leaders. Then whoso

their book read those so his right hand in his book given

shall be given his book in his right hand — such will read their book,

blind this world in is whoso and a whit be wronged not and

and they will not be wronged a whit. But whoso is blind in this world
indeed and the way more astray and will be blind Hereafter in he so
will be blind in the Hereafter, and even more astray from the way. And they had
you to We revealed what from you they will put in trial surely well nigh

well-nigh caused you (severest) affliction on the account of what We have revealed to you,
friend you taken certainly when and it other than Us against you invent so that

that you might invent against Us something other than that; and then they would have certainly taken you for a (special) friend.
them to inclined you might have sure for you We strengthened that not if and

And if We have not strengthened you (with the Quran), you might have inclined to them
double and of life double you taste indeed when a little some

a little. In that case We would have made you taste similar (afflictions) of life and similar (afflictions)
indeed and helper Us against you yourself for you find not then of death

of death, (and) then you would not have found for yourself any helper against Us. And indeed
they are near to unsettling you from the land that they might expel you therefrom;

وَإِذَا لَأَنَّ يَلَبِّيْنَ اللَّهُ َبِنَاتِ َسُرُّكَحَلَفَ اِنَّمَا قَلِيلًا

but in that case they (themselves) would not have stayed after you save a little. (This has been Our) way

أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنْتَهُ تَحَوَّيْنَا

with Our Messengers whom We sent before you; and you will not find any change in Our way.

أَقِمُ الصَّلَاةَ وَقُتِّلِ الْقُرْآنَ

recitation and of night the darkness to sun declining for Prayer observe

أَقِمُ الصَّلَاةَ لِذَلِكَ الْقُرْآنَ الْمُسْتَخْصِصُ إِلَى غَسِّقِ الْيَلِىَ وَقُرْآنَ

Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation (of the Quran in Prayer)

الفَجْرِ إِنَّ فُرْأَانَ الفَجْرِ كَانَ مَشْهُودًا وَبَنَ الْيَلِى

night from and specially acceptable is at dawn recitation surely at dawn

الفَجْرِ إِنَّ فُرْأَانَ الفَجْرِ كَانَ مَشْهُودًا وَبَنَ الْيَلِى

at dawn. Verily, the recitation (of the Quran) at dawn is (specially) acceptable (to Go)d. And wake up for

فَتُهْجَدُ بِهِ نَافِئَةٍ لَّكَ عَسَى أَنْ يُعْتَكَ رَبُّكَ

your Lord raise you that it is near you for supererogatory service with it wake up at night so

† (the Quran) in (the later part of) the night as a supererogatory service for you. It may be that your Lord will raise
and go aside; and when evil touches him, he gives (himself) up to despair.

Say, 'Everyone acts according to his own way, and your Lord knows full well

who is best guided. And they ask you concerning the soul.

Say,' The soul is by command of my Lord; and of the knowledge (thereof) you have been given

but little'. And if We pleased, We could certainly take away that which We have revealed

to you (and) then you would find in (the matter) no guardian for you against Us. Except mercy
BANI ISRA'il

Chapter 17

The friends of your Lord. Surely, His grace towards you is great. Say, 'If it is like the they bring that to mankind and the Jinn gathered together

mankind and the Jinn gathered together to produce the like of this

Quran, they could not produce the like thereof, even though they should help one another.'

And surely, We have set forth for mankind in various ways all kinds of similitudes in this Quran, but most men would reject everything but disbelief. And they say,
grapes and date-palm of garden you for you have or

Or you have a garden of date-palms and vines,

heaven you cause to fall or gushing forth it midst streams you cause to gush so

and cause streams to gush forth in the midst thereof in abundance; Or you cause the heaven to fall

face to face angels and Allah with bring or in pieces us on you have claimed as

upon us in pieces, as you have claimed, or you bring Allah and angels before us face to face;

heaven into you ascend or gold of house you for you have or

Or you have a house of gold or you ascend up into heaven;

a book us to you send down until your ascension for we believe never and

and we will not believe in your ascension until you send down to us a book

a man but I am not my Lord Holy you say it we read

tqro hul sabhan rabbi hel kunta ella bshara
tqro hul sabhan rabbi hel kunta ella bshara

that we can read'. Say, 'Holy is My Lord! I am not but a man
sent as a) Messenger'. And nothing has prevented men from believing when the guidance came to them save that they said, 'Has Allah sent a man (as a) Messenger? Say,

\[
\text{لَّوَ كَانَ فِي الْأَرْضِ مُلْكَةٌ وَمُهْمِمَاتٌ}
\]

in complete peace walking angels earth in was if

' Had there been in the earth angels walking about in peace and quiet,

\[
\text{لَّكِنْ نُزُلْنَا عَلَيْهِمْ مِنَ السَّمَاوَاتِ مَلَكَةٌ رَسُولٌ}
\]

you say messenger angel heaven from to them We have sent down certainly

We should have certainly sent down to them from heaven an angel (as a) Messenger. Say,

\[
\text{كَفَى بِاللهِ شَهِيدًا بَيْنِي وَبَيْنِكُمْ إِنَّهُ كَانَ}
\]

is He surely you between and between me witness Allah is sufficient

' Sufficient is Allah for a Witness between me and you; surely He

\[
\text{بِعَبَادِهِ خَبِيرًا بَصِيرًا وَمِنْ يَهِيدٍ اللَّهُ فَهْوُ}
\]

he so Allah guides whom and sees full well knows best His servants with

knows and sees His servants full well '. And he whom Allah guides is the (only) one
from helpers him for you find never so He allows to go astray whom and rightly guided

rightly guided; but (as for) those whom He allows to perish, you will find for them no helpers

down and we shall gather them on the Day of Resurrection beside Him. And on the Day of Resurrection We shall gather them together on their faces,

whenever Hell their abode deaf and dumb and blind

blind, dumb and deaf. Their abode will be Hell; every time

it abates, We shall increase for them the flame. That is their recompense, because they

rejected Our Signs and said, 'What! when we are reduced to bones and broken particles,

shall we really be raised up as a new creation?' Have they not seen that
<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>الله الذي خلق السماوات والارض قادر</td>
<td>Allah Who created the heavens and the earth has power</td>
</tr>
<tr>
<td>لله أن يخلق بهم وجعل لهم أجلا</td>
<td>He has appointed for them a term;</td>
</tr>
<tr>
<td>لا ريب فيه ولا الكفروا قل لوط</td>
<td>There is no doubt about it. But the wrongdoers would reject everything but disbelief. Say, 'Even if</td>
</tr>
<tr>
<td>أنتم تملكون خزائن رحمة ربى إذًا لأسكنكم</td>
<td>you possessed the treasures of the mercy of my Lord, you would surely hold them back</td>
</tr>
<tr>
<td>إن كنت عائفا و كان الإنسان قتورا و لقد</td>
<td>for fear of spending, for man is niggardly.' And of a truth</td>
</tr>
</tbody>
</table>

Children of Israel ask so manifest Signs. We gave Moses nine manifest Signs. So ask (then) the children of Israel.
When he came to them, Pharaoh said to him, I do think you, O Moses,
but these sent down not you know sure for he said bewitched
to be a victim of deception.' He said,' You know well (that) none has sent down these (Signs) but
the Lord of the heavens and the earth as (so many) evidences; and I certainly think you,
O Pharaoh, to be (a) ruined (man).' So he resolved to remove them from the land;
but We drowned him and those who were with him, all together. And after him We said
later days promise came when so the land you dwell children of Israel to
to the children of Israel,' Dwell you in the land, and when the (time of) the promise of the
And We sent down truth with and together you with We bring later days promise
together comes, We shall bring you once again. And in truth have We sent it down and
a Warner and bearer of glad tidings but you We sent not and it descended truth with
with truth has it descended. And We have sent you only as a bearer of good tidings and a Warner.
intervals at mankind to it you read that so divided Quran and
And We divided the Quran into parts that you may read it to mankind at intervals,
you believe not or with it you believe you say gradually it We have sent down and
and We have sent it down gradually. Say, 'Whether you believe therein or believe not,
recited when it before from knowledge given those who surely
those to whom knowledge has been given before it,
they say and prostrate faces on they fall down to them
do fall down prostrate on their faces when it is recited to them, 'And say,
Surely our Lord’s promise is surely our Lord’s Holy

Holy is our Lord, Surely, the promise of our Lord is bound to be fulfilled.

They fall down on their faces weeping, and it increases humility in them.

Say, Call Allah or call Rahman; (by) whichever name you pray (to Him),

His are the most beautiful names, and utter not your prayer aloud,

nor utter it (too) low, but seek a way between.

And say, All praise belongs to Allah Who has taken to Himself no son, and has no
All praise belongs to Allah Who sent down the Book to His servant and gave warning so that a guardian of crookedness may make it clear to warn. He employed no crookedness in his or in its making. (He has made it) a guardian that it may give warning.
who of a grievous chastisement from Him, that it may give the believers who

it in one abiding good reward them for surely good deeds they do
do good deeds the glad tidings that they shall have a good reward. Wherein they shall abide

for ever. And that it may warn those who say, 'Allah has taken to Himself a son.' No

knowledge have they thereof, nor (had) their fathers. Grievous is the word that comes from

their mouths. They speak not but a lie. So haply you will grieve yourself to death

for sorrow after them if they believe not in this discourse.
Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct. And We shall make all that is thereon a barren soil.

Do you think that the People of the Cave and the Inscription

were a wonder among Our Signs? When the young men betook themselves for refuge to the Cave

and said, 'Our Lord, bestow on us mercy from Yourself, and provide for us

right guidance in our affair.' So We prevented them from hearing in the Cave (the news of the outside world)
of two parties which We know so that them We raised then few years
for a few years. Then We raised them up that We might know which of the two parties
you to relate We time they tarried that for better reckon
would better reckon the time that they had tarried. We will relate to you
their Lord in believed young men they surely truth with their story
their story with truth. They were young men who believed in their Lord,
when their hearts upon We strengthened and guidance them We increased and
and We increased them in guidance. And We strengthened their hearts, when
never earth and of heavens Lord our Lord said then they stood
they stood up and said, 'Our Lord is the Lord of the heavens and the earth. Never
these uttered an enormity when we said indeed surely god Him beside from we call upon
shall we call upon any god beside Him; (if we did), we should indeed have uttered an enormity. These,
Al-Kahf

Part 15

Verse 18

**Verse Text**

18. They bring not to God their people, have taken (for worship other) gods beside Him. Wherefore do they not bring their people, have taken (for worship other) gods beside Him. Wherefore do they not bring all of them, who then clear authority with for them, who invents more unjust who then clear authority with for them. A clear authority for them? And who is more unjust than he who invents a lie concerning Allah? 'And (now) when you have withdrawn from them and from that which they worship, then Allah, except beside Allah, then seek refuge in the Cave; your Lord will unfold for you. His mercy and will provide for you comfort in (this) affair of yours. And you could see the sun, as it rose, move away from their Cave on the
left to the them move across sets when and right

right, and when it set, move across them to the left,

he whom Allah Signs among this it of spacious hollow in they and

and they were in the spacious hollow thereof. This is among the Signs of Allah. He whom

you find never then He adjudges astray whom and rightly guided he then Allah guides

Allah guides is rightly guided; but he whom He adjudges astray, for him you will find no

they and awake them you deem and guide helper him for

helper or guide. You might deem them awake, while they are

left to the and right to the them We turn over and asleep

asleep; and We shall cause them to turn over to the right and to the left,

you had a look if threshold with his forelegs stretching their dog and

their dog stretching out his forelegs on the threshold. If you had had a look
and from you turn away surely at them

at them, you would surely have turned away from them in fright and would surely have been filled


them between they question so that them we raised like it and awe

with awe of them. And so we raised them up that they might question one another.

a day we tarried they said you tarried how long them from one who says said

one of them said,'how long have you tarried? they said,'we have tarried a day

you tarried that knows best your lord they said day part of or

or part of a day.' (Others) said,'your lord knows best (the time) you have tarried.

he see let so city to this your silver coin with of you one send so

now send one of you with these silver coins of yours to the city; and let him see

which of its (inhabitants) has the purest food, and let him bring you provisions thereof. And let him be courteous
20. and let him not inform anyone about you. For, 'if they overcome

their religion in you make return or you stone upon you

you, they would stone you or make you return to their religion

on them We disclose thus and ever then you prosper never and

and then will you never prosper. And thus did We disclose them (to the people)

that they might know that the promise of Allah was true, and that, as to the Hour, there was no doubt

their affair among they disputed when it in

about it. (And remember the time) when people disputed among themselves concerning them,

them with know best their Lord building over them you erect they said then

and(some) said, 'Erect a building over them.' Their Lord knew them best.
Those who won their point said, 'We will surely, build a place of worship over them.'

five they say and their dog of them the fourth three they say soon

some say,'They were three, the fourth was their dog,' and others say,'They were five,

seven they say and unseen with guessing their dog of them sixth

the sixth was their dog,' guessing at random. And (yet others) say,'They were seven,

their number with know best my Lord say their dog of them eighth and

the eighth was their dog.' Say,'My Lord knows best what their real number was.

Very few are those who know regarding them. So do not argue concerning them except

except them in argue not so few but them they know not

for a casual discussion, nor seek information about them from anyone of them.
And say not of any thing, 'I am going to do it tomorrow,' Unless Allah should will.

And remember your Lord when you forget, and say,'I hope my Lord will guide me to what is even nearer than this to the right path.' And they stayed in their Cave three hundred years, and added nine more. Say,'Allah knows best

how long they tarried (therein).' To Him belongs the unseen of the heavens and the earth. What a sight He has
And recite what has been revealed to you of the Book. 

There is none who can change His words, and you will find no refuge beside Him. 

And keep yourself attached to those who call on their Lord, 

morning and evening, seeking His pleasure; and let not your eyes pass beyond them, seeking adornment of the life of the world; and obey not him whose heart We have made heedless of Our remembrance and who follows his evil inclinations, and his case...
29. فّرِّطًا وَقُلُوا الْحَقَّ بِنَفْسِكُمْ وَبَنِي إِسْرَائِيلَ. فَمَنْ شَآءُ فِي هَٰذِهِ الْقَلَمَاتِ فَلْيُبْلُغْهُمْ وَمَنْ أَغْلَبَ بِهِمْ سَرَادِقَهُمَا.

30. its canopy them with enclose fire wrongdoers for We have prepared verily disbelieve so then will will, disbelieve'. Verily, We have prepared for the wrong doers a fire whose (flaming) canopy shall enclose them.

وَإِنْ يُسَيَّعُونَ يُعَانُوا يُشَوُى

which will burn molten lead like with water they will be helped cry for help if and

وَإِنْ يُسَيَّعُونَ يُعَانُوا يُشَوُى كَالْمُهْلِ يُشَوُى

And if they cry for help, they will be helped with water like molten lead which will burn

٣٠. النَّوْجُوْةُ بِئْسَ النَّشَرَبُ وَسَاءَتْ مَرَتَّفًا إنَّ الْأَذِينَ

those who surely resting place how evil and the drink how dreadful the faces

٣٠. النَّوْجُوْةُ بِئْسَ النَّشَرَبُ وَسَاءَتْ مَرَتَّفًا إنَّ الْأَذِينَ

the faces. How dreadful the drink, and how evil is (the Fire as) a resting place. Verily, those who

أَمَّنَّا وَعَمِلُوا الصَّلِحَتْ إِنَّا لَا نُضِيعُ أَجْرَ مِنْ أَحَسَّنَ عَمَلًا

works good who reward We let go waste not surely good works do and believe

أَمَّنَّا وَعَمِلُوا الصَّلِحَتْ إِنَّا لَا نُضِيعُ أَجْرَ مِنْ أَحَسَّنَ عَمَلًا

believe and do good works -- surely, We suffer not the reward of those who do good works to be lost.

٣١. أُولِئِكَ لِهُمُ جَنَّتُ عَدَنٍ تَجَرَّى بَيْنَ نَحْيِهِمَا الْأَلْهَمُ

streams them beneath from flow of Eternity Gardens them for it is these

٣١. أُولِئِكَ لِهُمُ جَنَّتُ عَدَنٍ تَجَرَّى بَيْنَ نَحْيِهِمَا الْأَلْهَمُ

It is these who will have Gardens of Eternity beneath which streams shall flow.
They will be adorned therein with bracelets of gold and heavy brocade, and fine silk of green garments they wear.

will wear green garments of fine silk and heavy brocade, reclining therein upon raised couches. How good the reward and how excellent

We provided two men parable them for put forth and place of rest

the place of rest! And set forth to them the parable of two men:

one of them We provided two gardens of grapes, and surrounded them with date-palms,

and between the two We placed corn fields. Each of the gardens yielded its fruits (in abundance),
And he had fruit (in abundance). And he said to his companions, arguing (boastfully) with him,

'İ am richer than you in wealth and stronger in respect of men'. And he entered his garden

While he was wronging his soul. He said, 'I do not think this will

ever perish; 'And I do not think the Hour will (ever) come. And even if I am brought back to

my Lord, I shall, surely, find a better resort than this.' His companion said to him,
And He converses with you, while He is the One Who created you from dust then fashioned you from a sperm-drop then fashioned you into a (perfect) man? But (as for me), I believe that Allah alone is my Lord, and I will not associate anyone with my Lord. And why did you not say when you entered when not why and any my Lord of I associate not and my Lord my Lord, and perhaps so offspring and in riches you than less I me you see you see me as less than you in riches and offspring. Perhaps my Lord he send and your garden than better me give that will give me something better than your garden, and will send on it (your garden)
a thunderbolt from heaven so that it will become a bare slippery ground.

And his fruit was (actually) destroyed, and he began to wring his hands for what he had spent on it, and it had (all) fallen down on its trellises. And he said,

'Would that I had not associated anyone with my Lord!' And he had no party to help him against Allah, nor was
**Part 15**

**AL-KAHF**

**Chapter 18**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
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<td>44.</td>
<td><strong>Muntasir</strong>a ُهُنَالِكَ إِلَّا اللَّهُ الْحَقَّ ﻋُوْرَ .** He was able to defend himself. At such times the support (comes only) from Allah, the true. He is the Best.</td>
</tr>
<tr>
<td>45.</td>
<td><strong>Nawab</strong>a وَ حَيْرُ عِقْبَانِ وَ اضْرِبْ لَهُمْ مَتَّلَلَ .** best and better and reward</td>
</tr>
<tr>
<td>46.</td>
<td><strong>Kamaa</strong>a أَنْزَلْنَا هُمْ مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ the life of this world: it is like the water which We send down from sky, the vegetation of</td>
</tr>
<tr>
<td>47.</td>
<td><strong>Nabat</strong>o نَبَاتٌ الْأَرْضِ فَأَصْحَبُ هُمْ عِشْيَمَانِ تَذَرُوْهُ الرَّيْحُ .** the earth is mingled with it, and then it becomes dry grass broken into pieces which the winds scatter.</td>
</tr>
<tr>
<td>48.</td>
<td><strong>Waab</strong>a وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُفْتَدِرًا وَ أَلْمَالٌ .** And Allah has power over all things. Wealth</td>
</tr>
<tr>
<td>49.</td>
<td><strong>Waab</strong>a وَ أَنْبَنَى زَيْنَةً الْحَيْوَةِ الْدُنيَا وَ النَّبِيَّةَ الصَّلِحَتُ .** and children are an adornment of the life of this world. But enduring good works</td>
</tr>
</tbody>
</table>
We remove day and hope better and reward your Lord in the sight of better

are better in the sight of your Lord in respect of (immediate) reward, and better in respect of (future) hope. And (bethink of) the day

when We shall remove the mountains, and you will see the (nations of) the earth march forth (against one another)

and We shall gather them together and shall not leave any one of them behind.

And they will be presented to your Lord, (standing) in rows: 'Now have you come to Us as We created you at first.'

But you thought that We would fix no time for the fulfillment of (Our) promise to you. And the Book will be placed (before them),
What kind of a Book is this! It leaves out nothing small or great but

What kind of a Book is this! It leaves out nothing small or great but

has recorded it,' And they will find all that they did confronting (them). and your Lord does

not wrong anyone. And (remember the time) when We said to the angels,' Submit to Adam,'
I did not make them witness the creation of the heavens and the earth, nor their own creation; nor could I take as helpers those who lead (people) astray. And (remember) the day when He will say: 'Call those whom you deemed to be My partners.' Then they will call on them; but they will not answer them; and We shall place a barrier between them. And the guilty shall see the Fire and realize that they are going to fall therein; and they shall find no way of escape therefrom. And, surely, We have explained in various ways in this Quran,
for (the good of) mankind, all (kinds of) similitudes, but of all things man is most contentious. And nothing prevented people from believing and seeking forgiveness of their Lord, when guidance came to them, except (that they) chose to follow the course of the earlier people (with the same consequences) or awaited the punishment (of Allah) to take them head on. And We send not those who contend and Warners and one with glad tidings but Messengers the Messengers but as bearers of glad tidings and as Warners. And those who disbelieve contend by means of falsehood so that they may rebut the truth thereby. And they take
57. reminded he who from more unjust who and as jest they are warned what and My Signs

My Signs and what they are warned of (only) as a jest nd who is more unjust than he who is reminded

58. his hands sent forward what forgets and them from he turns away then Lord his Signs of

of the Signs of his Lord, but turns away from them, and forgets what his hands have sent forward?

59. in and it they understand lest veils their hearts over We placed verily

Verily, We have placed veils over their hearts that they understand it not, and in

60. never then guidance to them you call if and deafness their ears

their ears a deafness. And if you call them to guidance, they will never

61. mercy owner Most Forgiving your Lord and ever then they accept guidance

accept it. And your Lord is Most Forgiving, full of mercy

62. punishment them for He would have hastened surely they earned of what them He were to seize if

If He were to seize them for what they have earned, then surely He would have hastened the punishment for them.
But they have an appointed time from which they will find no refuge.

And these towns -- We destroyed them when they committed iniquities. And We appointed a fixed time for their destruction. And (remember the time) when Moses said to his young companions,

'I will not stop until I reach the junction of the two seas, or I will journey on for ages.'

But when they reached the junction of the two seas, they forgot their fish, and it made its way into the sea (going away) swiftly. And when they had gone further, he said to his young companion,
Bring us our morning meal. Surely, we have suffered much fatigue on account of this journey of ours.'

He replied, 'Did you see, when we betook ourselves to the rock for rest, I forgot it to mention that Satan but it caused me to forget not and fish the fish -- and none but Satan caused me to forget to mention it (to you) --

It took its way to the sea in a strange manner. He said, 'That is what we have been seeking.' So they both returned, retracing their footsteps. Then found they one of Our servants upon whom We had bestowed Our mercy, and whom We had taught...
Al-Kahf

Part 15

Chapter 18

66. You may follow me, O Moses, from Ourself. Moses said to him, 'May I follow you on the condition that you teach me of the guidance which you have been taught? He replied, 'You cannot keep company with me in patience. 'And how can you be patient about things the knowledge of which you comprehend not? He said, 'You will find me, if Allah pleases, patient and I shall, not disobey you in anything.' He said, 'Well, if you would follow me, then ask me no questions about anything till I myself speak to you concerning it.'
he said, "it he staved a boat in they embarked when till they both set out so

So they both set out till, when they embarked in a boat, he staved it in. (Moses) said,

'Have you staved it in to drown those who are in it? Surely, you have done an evil thing.' He replied,

'Not I said in patience me with be able to never you surely I tell not did

Did I not tell (you) that you would not be able to keep company with me in patience? (Moses) said,

'Take me not to task at my forgetting and be not hard on me for this (lapse) of me'.

you slain have he said him he slew so young boy they met when till they journeyed so

So they journeyed on till, when they met a young boy, he slew him. (Moses) said,' Have you slain

an innocent person without (his having slain) anyone? Surely, you have done a hideous thing!
‘Subhanallazi’

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