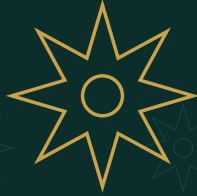


SURAH AS A STORY



Surah Al-Anbiya

The Prophets

The complete journey — a mercy to all the worlds —
told the way a loving elder shares it with a child



Surah No. 21 • 112 Ayahs • Meccan

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The Surah at a Glance

*Iqtaraba lin-naasi hisaabuhum wa hum fee
ghaflatim-mu'ridoon*

1. The people's reckoning has drawn near, while they
turn away in heedlessness.

Wa ja'alnaa minal-maaa'i kulla shay'in hayy

30. And We made from water every living thing.

Laa yus'alu 'ammaa yaf'alu wa hum yus'aloona

23. He is not questioned about what He does, but they
will be questioned.

*Qulnaa yaa naaru koonee bardanw-wa salaaman
'alaaa Ibraaheem*

69. We said: O fire, be coolness and safety upon Ibrahim.

*Laaa ilaaha illaaa Anta Subhaanaka innee kuntu
minaz-zaalimeen*

87. There is no deity except You; exalted are You. Indeed,
I have been of the wrongdoers.

Wa maaa arsalnaaka illaa rahmatal-lil-'aalameen

107. And We have not sent you except as a mercy to the
worlds.



Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
— free on nooraniilm.com (Read & Recite section).

Their Reckoning Has Drawn Near

Beta, this surah opens with a sentence that puts a whole life in perspective in a single line:

'IQTARABA LIN-NASI HISABUHUM WA HUM FEE
GHAFLATIN MU'RIDOON — THE PEOPLE'S
RECKONING HAS DRAWN NEAR FOR THEM, WHILE
THEY, IN HEEDLESSNESS, ARE TURNING AWAY.'

Beta, look at the two halves of that ayah and how they contradict each other. On one side: the reckoning has come CLOSE. On the other: people are 'fee ghaflah' — inside heedlessness, as though inside a fog — and 'mu'ridoon', actively turning away.

Beta, note that 'ghaflah' is not disbelief. A heedless person may believe in the Day of Judgement completely if you ask him. He simply never thinks about it. It is not on his mind when he chooses, speaks, earns, or spends his evening.



And notice something precise, beta: it says their reckoning has drawn near — not the Hour itself only. Because for each person, the reckoning begins the moment his own life ends. And that, for every one of us, is nearer than we assume.

'MA YA'TEEHIM MIN ZIKRIN MIN RABBIHIM
MUHDATHIN ILLASTAMA'OOHU WA HUM
YAL'ABOON — no new reminder comes to them from
their Lord except that they LISTEN TO IT WHILE THEY
ARE AT PLAY — LAHIYATAN QULOBUHUM — their
HEARTS DISTRACTED.'

Beta, that is a description of hearing without receiving: the words enter the ears while the heart is elsewhere. Every one of us knows that state — reciting while planning the day, hearing a khutbah while thinking about work.

The Makkans then repeated their usual objections — that this was a dream, an invention, poetry, and that a real messenger would bring a miracle like earlier



prophets. And Allah answered: 'MA AMANAT QABLAHUM MIN QARYATIN AHLAKNAHA — no city We destroyed before them believed (when the sign came) — A FA-HUM YU'MINOON — so would THESE believe?'

Beta, the point is that miracles never convinced the unwilling. Those who demanded them and then saw them still refused.

Had There Been Other Gods

The surah then presents the case for tawheed with clean, rational arguments, beta — the kind you can use in any conversation.

'LAWIT-TAKHAZNA LAHWAN LATTAKHAZNAHU MIN LADUNNA IN KUNNA FA'ILEEN — had We intended to take a diversion, We could have taken it from Us, if We were to do so.' Beta, meaning: this universe is not a game or an amusement.



'BAL NAQZIFU BIL-HAQQI 'ALAL-BATILI
FA-YADMAGHUHU FA-IZA HUWA ZAHIQ — rather, WE
HURL THE TRUTH AGAINST FALSEHOOD AND IT
DESTROYS IT, AND AT ONCE IT DISAPPEARS.'

Beta, feel the violence of the imagery: truth is HURLED like a stone at falsehood, striking its head, and falsehood simply vanishes. That is why a believer who has the truth does not need to panic about how loud falsehood is.

And then the central argument: 'LAW KANA FEEHIMA ALIHATUN ILLALLAHU LA-FASADATA — HAD THERE BEEN WITHIN THEM (the heavens and earth) GODS BESIDES ALLAH, BOTH WOULD HAVE BEEN RUINED — FA-SUBHANALLAHI RABBIL-'ARSHI 'AMMA YASIFOON — so exalted is Allah, Lord of the Throne, above what they describe.'

Beta, the logic is simple and unanswerable. Two absolute wills cannot govern one system. If there were two, each would want his own arrangement, and either



one would overpower the other — in which case the loser was never a god — or the system would tear itself apart. The perfect order above you is itself the argument.

And then the ayah that establishes His absolute sovereignty: 'LA YUS'ALU 'AMMA YAF'ALU WA HUM YUS'ALOON — HE IS NOT QUESTIONED ABOUT WHAT HE DOES, BUT THEY WILL BE QUESTIONED.'

Beta, this ayah is not saying that His actions have no wisdom — they are full of wisdom, and He is Al-Hakeem. It is saying that no creature has standing to put its Creator on trial. The pot does not summon the potter.

And there is peace in this ayah, beta, for anyone who has ever asked 'why did this happen to me?' You may ask in order to understand and learn. But if you are asking as though a wrong has been done to you and an explanation is owed — this ayah gently corrects the posture. He is not answerable to us; WE are answerable



to Him.

And then Allah states the message every prophet carried: 'WA MA ARSALNA MIN QABLIKA MIN RASOOLIN ILLA NOOHEE ILAYHI ANNAHU LA ILAHA ILLA ANA FA'BUDOON — and We sent not before you any messenger except that We revealed to him that THERE IS NO DEITY EXCEPT ME, SO WORSHIP ME.'

Beta, one message, from the first prophet to the last. The laws differed; the core never did.

And about the angels, whom some claimed were Allah's daughters: 'BAL 'IBADUN MUKRAMOON — rather, they are HONOURED SERVANTS — LA YASBIQOONAHU BIL-QAWLI WA HUM BI-AMRIHI YA'MALOON — they do not precede Him in speech, and they act by His command — WA HUM MIN KHASHYATIHI MUSHFIQOON — AND THEY, FROM FEAR OF HIM, ARE APPREHENSIVE.'

From Water, Every Living Thing



The surah then turns to the signs in creation, beta, and gives an ayah that has astonished readers for centuries:

'A WA LAM YARAL-LAZINA KAFAROO
ANNAS-SAMAWATI WAL-ARDA KANATA RATQAN
FA-FATAQNAHUMA — have those who disbelieved not
considered that the HEAVENS AND THE EARTH WERE
A JOINED ENTITY, and WE SEPARATED THEM — WA
JA'ALNA MINAL-MA'I KULLA SHAY'IN HAYY — AND
WE MADE FROM WATER EVERY LIVING THING — A
FA-LA YU'MINOON — then will they not believe?'

Beta, take the two halves. 'Ratqan fa-fataqnahuma' — they were sewn together, closed up as one, and He tore them apart. And then: every living thing is made from water.

Beta, we do not read the Quran as a science textbook — it is a book of guidance. But a person is entitled to be amazed that a Book recited in a desert city, to people who had no instruments and no laboratories, states these things plainly and has never had to be revised.



'WA JA'ALNA FIL-ARDI RAWASIYA AN TAMEEDA BIHIM — and We placed within the earth FIRM MOUNTAINS, lest it should shift with them — WA JA'ALNA FEEHA FIJAJAN SUBULAN LA'ALLAHUM YAHTADOON — and We made therein BROAD PASSAGEWAYS as roads, that they might be guided.'

Beta, look at that second half — even the passes BETWEEN mountains, the routes travellers use, are named as a favour. Someone had to arrange for there to be a way THROUGH.

'WA JA'ALNAS-SAMA'A SAQFAN MAHFOOZA — and We made the sky a PROTECTED CEILING — WA HUM 'AN AYATIHA MU'RIDOON — but they, from its signs, turn away.'

And then the ayah every person must eventually face, beta: 'KULLU NAFSIN ZA'IQATUL-MAWT — EVERY SOUL WILL TASTE DEATH — WA NABLOOKUM BISH-SHARRI WAL-KHAYRI FITNAH — AND WE TEST YOU WITH EVIL AND WITH GOOD AS A TRIAL — WA



ILAYNA TURJA'OON — and to Us you will be returned.'

Beta, note carefully: 'bish-sharri wal-khayr' — tested with BAD and with GOOD. We understand the first: illness, loss, poverty. We forget the second: health, wealth, success, praise, free time. Those are also test papers — and they are the harder ones, because a person in ease rarely remembers he is being examined.

Ibrahim and the Fire

And now, beta, the surah begins its procession of prophets — and it starts with Ibrahim (alaihis salam).

'WA LAQAD ATAYNA IBRAHEEMA RUSHDAHU MIN QABLU WA KUNNA BIHI 'ALIMEEN — and We had certainly given Ibrahim his SOUND JUDGEMENT before, and We were of him Knowing.'

He asked his father and his people: 'MA HAZIHIT-TAMATHEELUL-LATI ANTUM LAHA 'AKIFOON — what are these STATUES to which you are devoted?' They said: we found our fathers worshipping



them. He said: 'LAQAD KUNTUM ANTUM WA ABA'UKUM FEE DALALIN MUBEEN — you and your fathers have been in clear error.'

And then, beta, he made a plan, and he announced it quietly: 'WA TALLAHI LA-AKEEDANNA ASNAMAKUM BA'DA AN TUWALLOO MUDBIREEN — and BY ALLAH, I WILL SURELY PLAN AGAINST YOUR IDOLS after you have turned and gone away.'

'FA-JA'ALAHUM JUZAZAN ILLA KABEERAN LAHUM LA'ALLAHUM ILAYHI YARJI'OON — so he MADE THEM INTO FRAGMENTS, EXCEPT THE LARGEST OF THEM, that they might return to it (and question it).'

Beta, look at the intelligence of this. He did not destroy them all. He left the biggest one standing and hung the axe on it — so that the argument would build itself.

They returned and were furious. 'A ANTA FA'ALTA HAZA BI-ALIHATINA YA IBRAHEEM — did YOU do this to our gods, O Ibrahim?'



'QALA BAL FA'ALAHU KABEERUHUM HAZA
FAS'ALOOHUM IN KANOO YANTIQOON — HE SAID:
RATHER, THIS ONE — THE BIGGEST OF THEM — DID
IT. SO ASK THEM, IF THEY CAN SPEAK.'

Beta, that answer was not a lie; it was an argument
shaped as a challenge. He was saying: you tell me these
are gods — so go on, ask them.

'FA-RAJA'OO ILA ANFUSIHIM FA-QALOO INNAKUM
ANTUMUZ-ZALIMOON — SO THEY RETURNED TO
THEMSELVES and said (to one another): INDEED, IT IS
YOU WHO ARE THE WRONGDOERS.'

Beta, that is the moment. 'Raja'oo ila anfusihim' — they
came back to their own minds. For one instant, they saw
it clearly: stones cannot protect themselves.

'THUMMA NUKISOO 'ALA RU'OOSIHIM — THEN
THEY WERE TURNED UPSIDE DOWN ON THEIR
HEADS' — beta, meaning their thinking flipped back
over — 'LAQAD 'ALIMTA MA HA'ULA'I YANTIQOON —
you know very well that these do not speak!'



And Ibrahim closed the argument: 'A FA-TA'BUDOONA MIN DOONILLAH MA LA YANFA'UKUM SHAY'AN WA LA YADURRUKUM — do you worship, besides Allah, that which does not benefit you at all nor harm you? UFFIN LAKUM WA LIMA TA'BUDOONA MIN DOONILLAH — SHAME ON YOU and on what you worship besides Allah! A FA-LA TA'QILOON — then will you not use reason?'

Beta, they had no answer left. And when a person has no answer, he reaches for force:

'QALOO HARRIQOOHU WANSUROO ALIHATAKUM IN KUNTUM FA'ILEEN — they said: BURN HIM and support your gods, if you are to act.'

And then, beta, one of the most magnificent ayahs in the Quran:

'QULNA YA NARU KOONEE BARDAN WA SALAMAN 'ALA IBRAHEEM — WE SAID: O FIRE, BE COOLNESS AND SAFETY UPON IBRAHIM.'



Beta, notice: Allah did not extinguish the fire. He did not rescue Ibrahim from it. He commanded the fire itself — and it obeyed instantly, against its own nature.

And notice the second word: 'wa salaman' — AND SAFETY. Some of the salaf observed that had Allah said only 'be cool', the cold itself would have harmed him. So: cool AND safe.

Beta, learn the lesson of this ayah, because it is one of the great comforts of the Quran. The fire in your life — the situation you are certain will burn you — burns only by His permission. He may remove you from it. Or He may leave you standing exactly where you are, and simply tell it not to burn.

'WA ARADOO BIHI KAYDAN

FA-JA'ALNAHUMUL-AKHSAREEN — and they intended for him a PLAN, BUT WE MADE THEM THE GREATEST LOSERS.'

Dawud, Sulayman, and the Field



The surah then moves through prophet after prophet, beta, and each account is short — because the point is the PATTERN.

Lut was given judgement and knowledge and saved from a town that practised wickedness. Nuh was answered when he called, and saved from great distress with his family.

And then Dawud and Sulayman (alaihimas salam), and an incident about judgement: 'WA DAWOODA WA SULAYMANA IZ YAHKUMANI FIL-HARTHI IZ NAFASHAT FEEHI GHANAMUL-QAWM — and Dawud and Sulayman, when they JUDGED CONCERNING THE FIELD when the sheep of a people GRAZED INTO IT at night — WA KUNNA LI-HUKMIHIM SHAHIDEEN — and We were witness to their judgement.'

'FA-FAHAMNAHA SULAYMAN — AND WE GAVE UNDERSTANDING OF IT TO SULAYMAN — WA KULLAN ATAYNA HUKMAN WA 'ILMA — AND TO EACH We gave judgement and knowledge.'



Beta, look carefully at the wording, because there is enormous adab in it. Sulayman's ruling was the more suitable one — and yet Allah immediately says that BOTH were given wisdom and knowledge.

So when a younger person sees a matter more clearly than an elder, the elder is not diminished. And the reports say Dawud (alaihis salam) accepted his son's view without resentment. Beta, that is greatness: to be corrected by your own child and to be glad about it.

And of Dawud: 'WA SAKHKHARNA MA'A
DAWOODAL-JIBALA YUSABBIHNA WAT-TAYR — and
We subjected the mountains to glorify with Dawud, and
the birds — WA KUNNA FA'ILEEN — and We were
doers of it.' And: 'WA 'ALLAMNAHU SAN'ATA
LABOOSIN LAKUM LI-TUHSINAKUM MIN BA'SIKUM
— and We taught him the fashioning of COATS OF
ARMOUR to PROTECT YOU from your (own) violence
— FA-HAL ANTUM SHAKIROON — so are you
grateful?'



Beta, note the phrase: to protect you 'min ba'sikum' — from YOUR OWN violence. The armour was needed because of what human beings do to each other.

Ayyub, Yunus, and Zakariya

And now, beta, the surah gives three of the most important duas in the Quran — three prophets in three different kinds of distress. Learn all three.

FIRST, Ayyub (alaihis salam), in illness and loss: 'WA
AYYOoba IZ NADA RABBAHU ANNI
MASSANIYAD-DURRU WA ANTA
ARHAMUR-RAHIMEEN — and Ayyub, when he called
to his Lord: INDEED, ADVERSITY HAS TOUCHED ME,
AND YOU ARE THE MOST MERCIFUL OF THE
MERCIFUL.'

Beta, study the manners of this dua. Two statements, no request. He describes his condition — 'harm has touched me' — and then he describes his Lord — 'You are the most merciful of the merciful'. He does not say 'so cure me'. He places his need beside His mercy and



stops speaking.

'FASTAJABNA LAHU FA-KASHAFNA MA BIHI MIN Durrin — SO WE RESPONDED TO HIM AND REMOVED WHAT AFFLICTED HIM OF ADVERSITY — WA ATAYNAHU AHLAHU WA MITHLAHUM MA'AHUM — and We gave him back his family and the like of them with them — RAHMATAN MIN 'INDINA WA ZIKRA LIL-'ABIDEEN — as MERCY from Us and a REMINDER for the WORSHIPPERS.'

SECOND, beta — Yunus (alaihi salam), in the darkness: 'WA ZAN-NOONI IZ ZAHABA MUGHADIBAN — and (mention) the man of the whale, when he went off IN ANGER — FA-ZANNA AN LAN NAQDIRA 'ALAYH — and thought that We would not decree (any hardship) upon him — FA-NADA FIZ-ZULUMATI — AND HE CALLED OUT WITHIN THE DARKNESSES.'

Beta, 'fiz-zulumat' — darknessES, plural. The scholars said: the darkness of the night, the darkness of the sea, and the darkness inside the whale. Layer upon layer,



with no way out and nobody to call.

'AN LA ILAHA ILLA ANTA SUBHANAKA INNI KUNTU MINAZ-ZALIMEEN — THERE IS NO DEITY EXCEPT YOU; EXALTED ARE YOU. INDEED, I HAVE BEEN OF THE WRONGDOERS.'

Beta, notice the three parts, and notice what is missing. Tawheed: there is no god but You. Glorification: exalted are You. Confession: I was among the wrongdoers.

And there is NO REQUEST in it. He does not ask to be released. He affirms his Lord, declares Him above all fault, and blames himself.

'FASTAJABNA LAHU WA NAJJAYNAHU MINAL-GHAMM — SO WE RESPONDED TO HIM AND SAVED HIM FROM THE DISTRESS — WA KAZALIKA NUNJIL-MU'MINEEN — AND THUS DO WE SAVE THE BELIEVERS.'

Beta, look at that last phrase: 'and THUS do We save the BELIEVERS' — plural, general, ongoing. This was not a



one-time rescue for one prophet; it is a stated method. The Prophet ﷺ said that no Muslim ever supplicates with the supplication of Yunus for anything except that Allah answers him.

Beta, memorise it tonight: 'La ilaha illa Anta, subhanaka, inni kuntu minaz-zalimeen.'

THIRD, beta — Zakariya (alaihis salam), childless and old: 'WA ZAKARIYYA IZ NADA RABBAHU RABBI LA TAZARNEE FARDAN WA ANTA KHAYRUL-WARITHEEN — and Zakariya, when he called to his Lord: MY LORD, DO NOT LEAVE ME ALONE, AND YOU ARE THE BEST OF INHERITORS.'

Beta, again the same adab: he does not say 'give me a son'. He says 'do not leave me alone' — and then immediately adds that even if He does, He is the best of inheritors. Total submission inside the request itself.

'FASTAJABNA LAHU WA WAHABNA LAHU YAHYA WA ASLAHNA LAHU ZAWJAH — so We responded to him and gave him YAHYA and MADE HIS WIFE FIT for him.'



And then Allah describes what all three had in common, beta — and this is the key to all of it:

'INNAHUM KANOO YUSARI'OONA FIL-KHAYRATI WA YAD'OONANA RAGHABAN WA RAHABA — indeed, they used to HASTEN TO GOOD DEEDS and SUPPLICATE US IN HOPE AND FEAR — WA KANOO LANA KHASHI'EEN — AND THEY WERE HUMBLY SUBMISSIVE TO US.'

Beta, that is the profile of people whose duas are answered: they raced to do good, they called on Allah with both hope and fear, and they were humble before Him.

And of Maryam (alaihas salam): 'WAL-LATI AHSANAT FARJAH FA-NAFAKHNA FEEHA MIN ROOHINA WA JA'ALNAHA WABNAHA AYATAN LIL-'ALAMEEN — and she who GUARDED HER CHASTITY, so We blew into her of Our spirit and made her and her son a SIGN FOR THE WORLDS.'

And then the ayah that gathers every one of them: 'INNA HAZIHI UMMATUKUM UMMATAN



WAHIDATAN WA ANA RABBUKUM FA'BUDOON —
INDEED, THIS COMMUNITY OF YOURS IS ONE
COMMUNITY, AND I AM YOUR LORD, SO WORSHIP
ME.'

Beta, all of them — Ibrahim, Nuh, Lut, Dawud,
Sulayman, Ayyub, Yunus, Zakariya, Yahya, Maryam and
'Isa — one ummah, one Lord, one message.

A Mercy to All the Worlds

The surah then describes the end of things: the barrier
of Ya'juj and Ma'juj released; the true promise
approaching; the sky 'rolled up like a scroll for records';
and creation being repeated as it was begun.

And it states the inheritance: 'WA LAQAD KATABNA
FIZ-ZABOORI MIN BA'DIZ-ZIKRI ANNAL-ARDA
YARITHUHA 'IBADIYAS-SALIHOON — and We have
written in the Zaboor, after the mention (in earlier
scripture), that THE EARTH WILL BE INHERITED BY
MY RIGHTEOUS SERVANTS.'



Beta, whatever the world looks like in any given century, the deed of inheritance has already been written.

And then, beta, comes the ayah for which this surah is most beloved — and it is the description of our Prophet ﷺ:

'WA MA ARSALNAKA ILLA RAHMATAN LIL-'ALAMEEN — AND WE HAVE NOT SENT YOU EXCEPT AS A MERCY TO ALL THE WORLDS.'

Beta, sit with each word.

'Wa ma arsalnaka ILLA' — We did not send you EXCEPT as this. Meaning: this is not one of his qualities; it is his PURPOSE. Mercy is not something he had — it is what he WAS SENT AS.

'RAHMATAN' — indefinite, unqualified: a mercy of a kind beyond description.

'LIL-'ALAMEEN' — for THE WORLDS. Not for the Arabs. Not for the believers. Not even for humanity alone. For the worlds — all of them, including those who rejected



him, and including the animals, whose treatment he legislated with a tenderness the world had not seen.

Beta, and see how this played out in his life. When his own city drove him out and threw stones at him until his sandals filled with blood, and he was offered the destruction of that people, he said no — and prayed that Allah might bring from their descendants those who worship Him alone. Those descendants are the reason much of the ummah exists today.

When Makkah was finally conquered and every man who had tortured his companions stood before him waiting for judgement, he said: go, you are free.

He forbade the killing of women, children and the elderly in war, and the cutting of trees, and the burning of an anthill. He said that a woman entered the Fire over a cat she confined, and that a sinful man was forgiven for giving water to a thirsty dog.

Beta, that is 'rahmatan lil-'alameen' in practice.



And beta, understand the implication for you. If he was sent as a mercy, then the more mercy you carry, the more you resemble him — and the harsher and more contemptuous a person is, the further he has drifted from the Sunnah, however much of it he displays outwardly.

'QUL INNAMA YOOHA ILAYYA ANNAMA ILAHUKUM ILAHUN WAHID — say: it is only revealed to me that your god is ONE GOD — FA-HAL ANTUM MUSLIMOON — SO WILL YOU BE MUSLIMS (in submission)?'

And the surah closes with the Prophet ﷺ taught what to say when people persist in turning away: 'QALA RABBIHKUM BIL-HAQQ — he said: my Lord, JUDGE IN TRUTH — WA RABBUNAR-RAHMANUL-MUSTA'ANU 'ALA MA TASIFOON — AND OUR LORD IS THE MOST MERCIFUL, THE ONE WHOSE HELP IS SOUGHT AGAINST THAT WHICH YOU DESCRIBE.'

Beta, notice how it ends. He does not curse them. He asks for a just judgement and names his Lord as



AR-RAHMAN — the Most Merciful — and as the One whose help he seeks.

The surah that began with heedless people turning away ends with the mercy that was sent to them anyway.

What This Surah Teaches Us

1. 'Ghaflah' is not disbelief — it is believing in the reckoning and never once thinking about it.
2. Truth is HURLED at falsehood and falsehood vanishes: do not panic at how loud falsehood is.
3. 'He is not questioned about what He does' — you may ask to understand, but never as though an explanation is owed to you.
4. You are tested with good as well as with bad — and ease is the harder paper, because nobody feels examined during it.
5. Allah did not put out the fire; He told it not to burn. Your fire burns only by His permission.



6. Learn the three duas: Ayyub's (state your need, praise His mercy), Yunus's (tawheed, glorification, confession — no request), and Zakariya's ('do not leave me alone').

7. He ﷻ was sent AS a mercy, not merely with one — so the harsher a person becomes, the further he has drifted from him.

La ilaha illa Anta, subhanaka, inni kuntu minaz-zalimeen — Ya Allah, save us as You save the believers, and make us people of mercy. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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