

# TAFSIR SURAH YA-SIN

## SHAYKH ABDUL-NASIR JANGDA

*Allaah ta'aala says in the Qur'aan,*



وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

*{And We have certainly made the Qur'aan easy for remembrance, so is there any who will remember? (54, 17)}*

The *Qur'aan* is easy, *Allaah* has made it easy. There is no doubt. The only requirement placed is *li dhikri* - whoever reads/listens/learns the *Qur'aan* to come closer to *Allaah* for him it is made easier. Then, it is placed on a silver platter - who will come forward to remember it?

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## INTRODUCTION

This is a Makkan surah, revealed during the time the Messenger of *Allaah* ﷺ lived in Makkah.

The Makkan *suwar* focus upon three main aspects in *imaan*:

- *tawhid* (the Oneness of *Allaah*)
- *risalah* (Messengership of Muhammad ﷺ, that he is a messenger sent by Allaah to guide all of creation and he receives divine revelation)
- and the reality of the *al-aakhirah* and what will be encountered therein.

*Surah Ya-Sin's* (36) placement within the *mus-haf*: it follows *Saba* (34) and *Faatir* (35) which are also Makkan *suwar*. *Saba* and *Faatir* are also Makkan *suwar* so there focus is to discuss *tawhid*, *risalah*, and *al-aakhirah*. *Ya-Sin* continues with these themes, but it takes a different tone. It starts by focusing more heavily on the prophethood of Muhammad ﷺ. *Faatir* did discuss the prophethood and the importance of believing in the Messenger of *Allaah* ﷺ, but it more heavily focuses on *tawhid*. *Ya-Sin* places a heavy emphasis on the prophethood of Muhammad ﷺ.

There are few *ahadith* which discuss the virtue of *Ya-Sin* as mentioned by the Messenger of *Allaah*. There is discussion regarding the authenticity of these narrations, but the two that exist are

### **(1) Everything has a heart and *Ya-Sin* is the heart of the *Qur'aan*.**

What this exactly means is heavily discussed by the scholars. The most apparent understanding, however, is the beauty with which *Ya-Sin* constructs this argument and the beauty with which it flows discussing themes and concepts. It is so comprehensive and coherent that it is a perfect example of the miracle of the *Qur'aan*. Second, it is so universally loved, admired, revered, and respected by Muslims. The most renowned scholar and the average Muslim who may not be able to recite with proper *tajwid* will hold in common their reverence and love for this *surah*. They still know it is something amazing and mindblowing. It is its acceptability in the hearts of people that alludes to it being the heart of the *Qur'aan*.

Another narration with this idea is "I wish for Surah Ya-Sin to be in the heart of every single believing person." This is the focus behind this study: to memorize the *surah* as in the wish of the Messenger of *Allaah* ﷺ.

### **(2) Recite *Surah Ya-Sin* upon your dead.**

Meaning when somebody is at the door of death, experiencing the pangs of death, the Messenger of *Allaah* ﷺ is advising us to recite it to ease their transition to the afterlife and make it easier for that person to leave this world.

This is a prevalent practice in the Muslim community, but it has been more into a ritual. They are the words of Allaah so they do have soothing, calming affect on people, but so do other *suwar*. Why this *surah*? It talks about *imaan*, it reaffirms *tawhid*, *risalah*, *al-aakhirah*. It talks about everything of great importance.

What the Messenger of *Allaah* ﷺ is actually alluding to is that when there is mass education in our communities of *Qur'aan* and the meaning and understanding, the recitation will reaffirm

the faith of that person. It will reconnect him to *Allaah*. It will remind him of the fundamental principles of *imaan* leading him to a better death and place in the Hereafter.

## VERSE 1

*Faatir* ended on a powerful note

(35, 42) They take oaths upon *Allaah* and they would exhaust taking oaths e.g. they swear by each and everything they can image. Their oaths are that if somebody was to come to them and warn them, they would be one of the most guided amongst the people. Yet, when a prophet did arrive to them, it did not increase them in any way except they began to run away from him even more.



### Huruf al-muqatt'aat (the disjointed letters)

These are repeated throughout the *Qur'aan*. What do they mean?

The most authentic and majority position of the *ulema* is that only *Allaah* knows the true meaning.

In this case, however, there is more discussion regarding what they mean. Some claim it means "O human being" others that it is a name of the Messenger of *Allaah* ﷺ. The reality of the matter, however, is that we have no confirmation of these facts. Nothing to establish these hypotheses exist. The most authentic and safest understanding is still that *Allaah* knows best what they mean.

They can also be seen from the miracle of the *Qur'aan*. These are the letters of the Arabic language. The Arabs of that time were some of the most poetic and eloquent people this earth has seen, the masters of this language. They had never before seen, however, the letters being used in this manner.

When the Arabs put together the letters *alif-laam-mim* they always assumed it meant *alam*; *Ha-mim* was *ham*; *ya-sin* was *yas*. It shocked and amazed them.

That is the purpose of these *suwar* beginnings. It catches the attention immediately. It captivates the listener as if it is an announcement. The fact that we don't know what it means humbles the person. It humbles even the scholar of the language.

An interesting point regarding the *suwar* that begin with these letters is that the very next *aayah* is about the *Qur'aan*. Oftentimes, there is an oath involved as well. The word *kitaab* or *Qur'aan* occurs in this next verse. The point of these letters is to call your attention to the *Qur'aan*.

### The Framework | What can we expect from *Surah Ya-Sin*?

The three main themes of *imaan*: *tawhid*, *risalah*, *al-aakhirah*.

This *surah* is very philosophical and will focus upon the fundamental ideas of our life and its purpose.

It will focus heavily upon gratefulness and what it requires of a person.

- a. Why should we be grateful?
- b. How should we express our gratitude?
- c. Now that we are grateful, what is expected of us if we are grateful?

1. The first part of the *surah* is a consolation to the Messenger of *Allaah* ﷺ that what he is doing is correct. He ﷺ should not pay heed to these people who slander him, curse him, abuse him, lie against him.
2. The second part of the *surah* is giving a lesson to the *Quraysh* by referring to people of previous nations who were sent messengers but they rejected them just like the *Quraysh*. What happened to those people in return?
3. The third part of the *surah* will talk to us about the beauty of *Allaah*'s creation. How we can look all around us and appreciate that *Allaah* is our Creator, Sustainer, and how Magnificent He must be if His creation is this magnificent.
4. The fourth part of the *surah* will discuss that when the message is delivered, when the disbelievers are shown these magnificences and told to believe in *Allaah*, but they refuse and reject its truth, what happens to them.
5. The fifth part of the *surah* will discuss the Hereafter. What will happen on the Day of Judgment with these two groups of people? The group that believed and the group that disbelieved.
6. Finally, *Allaah* will issue a warning to people who have intelligence, faculties, money, assets, resources and talent. They are fully functioning human beings, but they refuse to believe in *Allaah*. To use their abilities to understand the Oneness in *Allaah*. This is a final warning to those people.
7. The *surah* concludes by again providing consolation to the Messenger of *Allaah* ﷺ : by reminding him that he was given a task. His responsibility is to deliver the message. Some people will believe and he is to teach them, others will disbelieve and he is not to worry about them.



## VERSE 2



This is an oath. The *waaw* here means an oath (as opposed to its usual 'and'). By the *Qur'aan* that is full of wisdom.

### The Word *Qur'aan* Itself

This is the given name by *Allaah* to His Book. We call it the *Qur'aan*.

It comes from the root of the word meaning 'to read something'.

The ending on the word (*aan* - ءان) it means "abundance". That pattern alludes to abundance.

So *Qur'aan* is **that which is read in abundance**.

It is not a coincidence that *Allaah* begins this *surah* with the term *Qur'aan* - for *Ya-Sin* is one of the most frequently recited parts of it.

### *Al-Hakim*

It can have two possible meanings.

1. We know that it means 'Wise'. It comes from *Hikmah* (wisdom) and *Hakim* is someone who is full of wisdom.

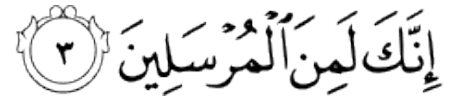
There is a profound message in calling the *Qur'aan* wise. It is miraculous for many reasons. The science, the prophecies, the unmatched language. Its most prominent miracle, however, is its wisdom, profundity, depth. It tells us how to lead our life, exactly what to do to lead a successful, meaning life. It is the cure for whatever problem creation has. It is that deep in its wisdom.

2. It can also come from the word *Hukm* (authority) and *Hakim* would be someone who is full of authority (authoritative). It tells you what to do. It is decisive in delivering a message to you.

Which one does it mean? The reality of the matter is that it means both. This is part of the beauty of the *Qur'aan* that one word can have multiple meanings. This is called *al-tawasu fi'l-ma'na fi'l-Qur'aan al-Karim*. This creates depth in the meaning of the *Qur'aan*.

Thus, the *Qur'aan* is both full of wisdom and it is authoritative (e.g. it tells us what to do).

## VERSE 3



*Indeed you, [O Muhammad], are from among the messengers,*

*Allaah* has sworn by the *Qur'aan* that this is true.

In the *Qur'aan*, the singular, second person (you = *kaaf*) refers to the Messenger of *Allaah* ﷺ.

*Inna* is to provide emphasis, to remove doubt. *Allaah* is saying there should remain no doubt about the fact that You are most definitely (*laam* is for emphasis) from (*min*) *al-mursalin*.

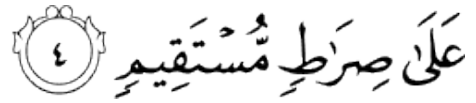
*Al-Mursalin* is from the root of *irsal* (someone who has been sent by a higher authority). *Mursal* is someone who has been sent by a higher authority. *Rasul* is someone who has been sent to convey by a higher authority. Thus, if someone is a *rasul* or a *mursal* it doesn't just mean he is a messenger. It's connecting the word back to *Allaah*. The ultimate authority is *Allaah*. The word is connecting the people back to *Allaah*.

Thus, the verse means: there should remain no doubt that you are from the group of people who have been sent by *Allaah* to convey the message to the people.

A few matters that need to be understood here:

1. *Allaah* swore by the *Qur'aan* that Muhammad ﷺ is a messenger of *Allaah*. This is another part of the wisdom of the *Qur'aan*. *Allaah* is creating that connection here. *Allaah* knew the situation would arise where people would be comfortable accepting the *Qur'aan*, but having difficulty accepting the Messenger of *Allaah* ﷺ. Meaning if you are accepting the *Qur'aan* you must accept the Messenger of it. One is the *kasam* (oath) and the other is the *jawab al-kasam* (reason for the oath).
2. *Allaah* does not say *innaka mursal* or *innaka rasul*. *Allaah* says that "you are from" those people. Once again, it is a consolation. He ﷺ is not the first person to be communicated to by *Allaah*, to convey a message from *Allaah*, to be rejected by his people for delivering the message. There were many before you ﷺ and you belong to this fraternity of people. This makes dealing with the difficulty easier. To know that someone has experienced it before. Makkah is tough and you are experiencing a lot, but you are connected to *Allaah* and there have been others who have been through this before.

## VERSE 4



upon a straight path.

'Alaa means "upon", "on top of".

Siraat means "path".

Another word meaning path is *sabil*. *Siraat* has no plural, but *sabil* has a plural (*subul*).

When *Allaah* talks about guidance, *imaan*, *din*, *hidayah*, He *ta'aala* uses *siraat* becomes there is a single path to guidance. When He *ta'aala* discusses charity, however, He uses *sabil* (e.g. *fi sabil lillah*) because there are multiple ways for giving in the sake of *Allaah*.

You have been sent to people to set them upon this path.

*Mustaqim* means to stand upright. It comes from the root "to make stand". When something is sitting, the body is crooked at an angle. When it is standing, however, it is straight and upright.

It is the quickest (direct) shortest path to the pleasure of *Allaah*.

It is noble because it is upright. There is nothing humiliating, disgusting within the *din*.

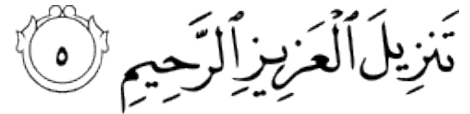
'Alaa is a beautiful *harf al-jarr* (preposition). It provides imagery of being atop. It's like one is inclining upon the straight path. The *ulema* describe it like getting on a train. Once you are on the track, you don't have anything to do afterwards except recline to have it take you to your destination. It is a smooth, easy ride. There is effort in attaining the ticket and catching the train, but once you're on it, life becomes easy, smooth sailing. There must be some effort put in to get there, but from there *Allaah* will take us the rest of the way.

Notice the *tanwin* (*siraatin mustaqimin*). It is in its common form. Other places it is in its proper form (1, 5).



Why is it in its common form? When something is in this form there is versatility and diversity in the meaning. There is multi-layered meaning. It is telling the Messenger of *Allaah* ﷺ that he is inviting to a straight path, the *Qur'aan* is laying out a straight path, *Allaah* is calling people to a straight path. Believing in *Allaah* is part of the straight path, the *Qur'aan* is inviting to the straight path, the Messenger of *Allaah* ﷺ is on the straight path. They are all calling us, bringing us to the straight path. There is broad meaning in what the terms are alluding to.

## VERSE 5

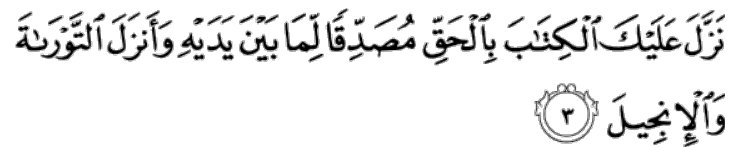


[This is] a revelation of the Exalted in Might, the Especially Merciful,

{It has been sent (that which has been sent) from that One that is Aziz and Rahim.}

### Tanzil | Word Analysis

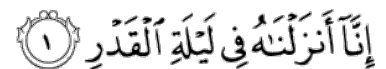
*Tanzil* comes from the root meaning to “send something down” or even further “to descend”. In the Arabic language, specifically within the *Qur’aan*, there is another form of this word “to send something down”; it is *anzal* as in (3, 3).



About the *Qur’aan*, the word *nazala* is used (meaning “He sent down”). About the *tawrah* and *injl* the word *anzala* is used (meaning “He sent down”). The *Qur’aan* is divine and precise; these words are not interchangeable. What then is the difference?

*Anzala* means to send something down all at once. The previous divine scriptures were sent down as complete books from *Allaah ta’aala*. The *Qur’aan*, however, was revealed little by little (*tadhreejan*) which is what *tanzil* means.

Even about the *Qur’aan* though, in some places *Allaah* says *anzala* and others He says *tanzala*. For example, (97, 1) *Allaah* uses *anzala*



*We most definitely sent it down in the Night of Power.*

Here, *Allaah* is mentioning that He sent down the *Qur’aan* from *lawh al-mahfuz* (the Preserved Tablet) where the *Qur’aan* was preserved, to *bayt al-izza* in the lowest heavens, the sky closest to the earth. In this revelation, it was sent down in its entirety.

Then in (2, 185), *Allaah* uses *anzala*

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ  
 وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ  
 فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ  
 أُخَرٍ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ  
 وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ  
 وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

*The month of Ramadhaan [is that] in which was revealed the Qur'aan ...*

The *Qur'aan* was revealed in its entirety in this month. Yet, we know *Allaah* sent it down little by little. Again, here *Allaah* is mentioning the revelation from *lawh al-mahfuz* to *bayt al-izza*. This is demonstrating from the above verse in *Surat'l-Qadr* that the Night of Power is in *Ramadhaan*.

Everywhere else when discussing the revelation of the *Qur'aan*, *Allaah* uses *tanzil* because it was gradual and He is referring to the revelation to the Messenger of *Allaah* ﷺ.

What's the significance of sending the *Qur'aan* little by little?

*Allaah* is giving the *Qur'aan* importance. He *ta'aala* is teaching us that the *Qur'aan* is meant to be digested, approached, understood, absorbed, internalized LITTLE BY LITTLE. Just like it was sent down. We may have the entirety, but we should still learn it in a portion of a time.

Now, from whom was it that the *Qur'aan* was coming down?

Remember, the purposes of *Ya-Sin* are to establish the truth of the *Qur'aan* and the validity of the prophethood of Muhammad ﷺ. Establishing that he ﷺ is the Messenger of *Allaah*.

This isn't coming down from any random place. It is coming down from *al-Aziz ar-Rahim* referring to *Allaah*.

#### *Al-Aziz* | Word Analysis

It means the One Who dominates, but cannot be dominated. Powerful, firm, strong, dominating.

#### *Ar-Rahim* | Word Analysis

It comes from the root word meaning mercy (*raHmah*). It means the One Who is constantly merciful.

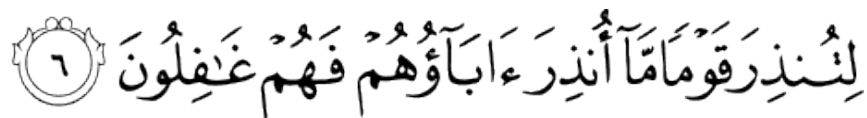
These two Names being mentioned is of importance because in the next few *aayaat* *Allaah* will discuss the people who reject the *Qur'aan*. They who don't listen to it, they who choose not to believe in it. For them, *Allaah* is *Aziz* - firm, strong, powerful and dominating. His warning is being given - that His punishment will dominate these people.

Then in *aayah* 11,

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ  
بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

*Allaah* talks about people who do take the message of the *Qur'aan*. They accept it, they listen to it, they reflect upon it, they live it. For them, *Allaah* is mentioning the attribute of *ar-Rahim* - to them, *Allaah* will be constantly merciful.

## VERSE 6



*That you may warn a people whose forefathers were not warned, so they are unaware.*

*{So that you may warn a people that their forefathers were not warned, therefore they are completely in (in a state of) heedlessness.}*

### Historical Explanation

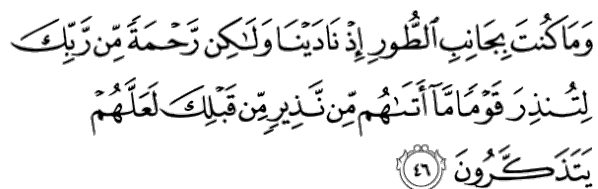
Ibrahim *'alayhi as-salaam*, considered the forefather of the prophets and messengers. It is from him that the two major chains of prophets came - *Bani Isra'il* and the Arabs. We know there was the conflict there. He had two sons and their tribes: *Banu Ishaq* and *Banu Isma'il*.

The progeny of Ishaq *'alayhi as-salaam* were people amongst whom many of the prophets mentioned in the *Qur'aan* came: Zakariyyah, Yahya, Sulayman, Daw'ud, 'Isa, Musa, etc. *'alahum as-salaam*.

The progeny of Isma'il *'alayhi as-salaam* did not get any messengers until Muhammad ﷺ. So for these Arabs, the divine revelation did not come to them for at least 100s and 100s if not 1000s of years. *Allaah* says this book has been revealed to them from *Aziz* and *Rahim* whose forefathers were not warned. As a result of their forefathers not being warned *ghafilun*. *Allaah* did not say *ghafalu*, *yaghfilu*. *Allaah* uses the nominal form. These people were drowning in heedlessness. Heedlessness is simply people who are unaware, oblivious to reality, completely lost. They have complete lack of awareness of what is going on. Some of the scholars mention there are multiple forms of *ghafila* - some are accidental, others are intentional. These people had an intentional branding. They chose to be heedless. They liked the way things were for them.

Guidance has not come to these people for a very long time so it will take longer for the message to be absorbed, for them to take from it. At the same time, *Allaah* is hinting that amongst them, there are some who have the element of choosing to be heedless. They know about their situation and they like the way things are, they are content with the situation. *Fahum ghafilun*.

*Allaah* is reminding them of this. He is telling the Messenger of *Allaah* ﷺ that this is the purpose of the revelation of the *Qur'aan*. In (28, 46), He *ta'aala* makes mention of this in (28, 46)



*(...litundhira → qabluka...) to warn a people to whom no warner had come before you  
{So that you can use this Qur'aan to warn a people that no warner had come to them before you  
- nobody had come to warn them before you}*

*Allaah* is saying what the purpose of the *Qur'aan* is. When we completely treat the *Qur'aan* as functioning to decoration and formality or opening of auspicious occasions we run into a problem. Its main purpose is to wake people up. We need to develop this relationship with the *Qur'aan* for ourselves and for our communities. It wakes us from being lost.



## VERSE 7

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

*Already the word has come into effect upon most of them, so they do not believe. {Most definitely, the word has been confirmed upon the majority of them. Therefore they will not believe.}*

We know the Messenger of *Allaah* ﷺ was sent for all of humanity, but the first recipients of his message were the Quraysh, the Arabs. So *Allaah* is talking about them specifically. In the previous *aayah*, *Allaah* has mentioned that he ﷻ has the job to warn them, to awake them from this deep sleep. Now in this *aayah*, *Allaah* is saying most definitely (*laam* is emphasis and *qad* is further emphasis = like pounding fist on table).

### Haqq | Word Analysis

*Haqq* is from the root meaning “that which is stable/constant/solid” but it also carries the meaning of “that which is reality/confirmed/happens/no doubt about it”. The word or saying or decision has been confirmed upon you. What is this *qawl*?

### Qawl | Word Analysis

In the *Qur’aan*, *Allaah* tells us the story about Adam ‘*alayhi as-salaam* and Iblis. When *Allaah* created Adam ‘*alayhi as-salaam* He commanded the angels to make *sujud* to him, but Iblis refused. He was arrogant, arguing with *Allaah*, denying, refusing, and disobeying. So *Allaah* casted him off, sent him away from His mercy.

Iblis requests time until the Day of Judgment to lead all of these human beings astray. These human beings to whom he had been commanded to prostrate, he commits his life to taking them astray. Coming at them from in front, behind, left, right, doing whatever it takes to lead them astray and You will say the majority of the will not be grateful. He swore by *Allaah*’s power (*wa bi izzatihim*) that he would lead them astray. Look at the arrogance (38, 82)!

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

*[Iblis] said, “By Your might, I will surely mislead them all,*

*Allaah* ended up cursing Iblis and saying the reality (38, 84-85)

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

*[Allaah] said, ‘The truth [is My oath], and the truth I say -*

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

*[that] I will surely fill the Hellfire with you and those of them that follow you all together.*

The story of Adam and Iblis occurs in seven places in the *Qur'aan*, *Baqarah* (2), *A'araaf* (7), *Hijr* (15), *Israa* (17), *Kahf* (18), *Ta-Ha* (20), *Sad* (38). Even at the end of *Ya-Sin* (36, 70) *Allaah* says that the punished has been decided and decreed upon those people who are ungrateful and disbelieve in *Allaah*.

*To warn whoever is alive and justify the word against the disbelievers.*

## In Conclusion

The reason for telling the Messenger of *Allaah* ﷺ not to expect these people to believe was because the Messenger of *Allaah* embodied an amazing quality. To blame himself for what goes wrong. Some people automatically look to others when matters go wrong. A special person, however, blames himself in this selfless way. It is empathetic, sympathetic, and compassionate to blame one's own self. He ﷺ embodied this quality like no other person. *Allaah* had to tell him (18, 6) to take it easy!

*Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.*

At the jarring and powerful moment in the situation of *Ta'if*, the Messenger of *Allaah* ﷺ after being ridiculed, stoned, humiliated, made to bleed from his body to the point of falling

unconscious, he was given a moment of rest and made *du'aa* to *Allaah*. His ﷺ supplication is unbelievable!

*O Allaah I complain to you of my own weakness, and my lack of effort, and I complain to you of my lack of respect in the eyes of people.*

As if saying that these people didn't reject the message because of *Allaah* or of what it contains or even because of themselves. Their rejection was associated with my own weaknesses and faults. Please forgive me.

*Allaah* would have to console the Messenger of *Allaah* ﷺ because of this quality. To prevent him ﷺ from destroying himself for the sake of people.

**AAYAAT 8-10 ELABORATE UPON AAYAH 7**

## VERSE 8

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾

*Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft.*

*{Most definitely we have placed in their necks collars (or shackles) and it is all the way up to their chins so their heads are slightly raised (stuck in that one position)}*

### Word Analysis

Here *Allaah* is attributing the action to Himself *inna ja'alnaa*. There is repetition of the first person plural subject to say that it is definitely *Allaah*, and only *Allaah*. There is exclusivity.

*A'anaaq* is the plural of *unuq* (neck). In their necks.

*Aghlaal* is the plural of *ghul* (shackle e.g. like shackline a prisoner). It is a very general term so it could be shackles put on any area (handcuffs, ankles, neck), but here it is specified to around their necks.

*Ilaa al-adhqaan* up to their chins so that it is elongating their necks. In this position, one no longer has any room to move. They have no ability to move, they are frozen in this position.

The result is *fahum muqmaHun*. *MuqmaHun* comes from the root *qamaHa* refers to when a camel comes to drink water. The camel then raises its head, just standing before the water, gazing at it. This would be called *aqmaHal ba'i* that the camel drank the water and has its head raised to stand over the water, perhaps gazing down at it. Another explanation in the lexicon is that the neck of the camel was sometimes tied to its back in such a way that its neck would stay erect to keep it alert. They would do this when they did not want the camel to walk or stand in a particular position and not have flexibility to move from the position.

So *muqmaHun* means the people have been tied into such a position that their head can neither be further up nor further down - especially lowering the head.

### Why would their heads be raised?

**1. It is in reference to their arrogance.** They were provided the message, a messenger, the *Qur'aan* was recited to them. They were rude, they were extremely arrogant. It is as if *Allaah* set this curse of arrogance upon them: they wanted to be arrogant, so they not must deal with it. They were allowed to further indulge in their arrogance.

The *Qur'aan* defines to us very clearly (especially in *Surat'l-Baqarah*) that arrogance is the number one obstacle to guidance. The leaders of Quraysh could not speak ill of the Messenger of *Allaah* ﷺ, the *Qur'aan* was so attractive to them that they would go to hear it. Yet, they still did not accept.

Abu Jahl was asked why he didn't believe.

Is Muhammad a liar? No.

What about the *Qur'aan*. It's amazing.

Then why won't you believe? We are Banu Makhzum and they are Banu Haashim. We have a rivalry, when they do something we do better than them. If we accept it, we cannot duplicate it. We cannot beat them at this, so we'll just refuse and resist. Arrogance.

Allaah has fixed them in their own arrogance.

**2. It is for their denial of the signs around them.** As we'll see later in *Ya-Sin* and have seen in *Fussilat* (41, 53),

سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ  
الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

*We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?*

and in *Nabaa* and in *Mulk* which speak of the miracles of *Allaah* in our surroundings, in these miraculous things are signs for people of intelligence, people who think. If these people looked around them, it would humble them. If their necks are in such a position, they can't gaze around at the wonders. They can never see the beauty of the magnificence of *Allaah's* signs. It is further drowning themselves in their own arrogance. They've made a choice and must not live with it.

### Tense

All of this has been said in the past tense. *Inna ja'alnaa* = We have already put.

1. Some scholars are of the opinion that this is giving a metaphor for their spiritual condition in the *dunya*.
2. Other scholars say it will transpire with these people on the Day of Judgment. They will no longer be able to prostrate themselves, humble themselves. It is in the past tense because it is confirmed. There is such assurity in its occurrence that its as if it has already happened, thus the past tense is being used.

The coming verses, however, support the first opinion and make it clear that this is with reference to their arrogance in this world. It is a metaphor for their spiritual situation.

## VERSE 9

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ  
فَهُمْ لَا يَبْصُرُونَ ﴿٩﴾

*And We have put before them a barrier and behind them a barrier and covered them, so they do not see.*

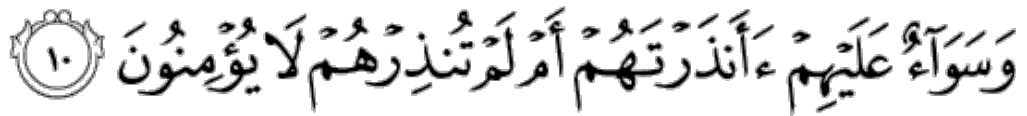
*{And We have made all the way from in front of them a barrier and all the way from behind them a barrier and we have covered them and they can no longer see.}*

*Allaah* is further continuing that analogy of how pitiful their situation is and how cursed these people are. There is repetition of the word *ja'alnaa* in verses 8 and 9. The scholars say that this is because it is now discussing a different barrier. The first was their internal obstacle to seeing the truth - their arrogance which trapped them in a position. Now, it's discussing the internal barrier. So even if they were able to overcome the internal barrier, they would not be able to believe because there is an external barrier.

*Sad* is a barrier between two things. Something preventing two things from coming together - between them and guidance, them and *imaan*. *Allaah* further says *min bayni* meaning that it is all the way from them, it is touching them. They are squeezed between two walls so tightly that they cannot move. There is such powerful imagery here. Imagine the suffocation. This is not a comfortable lifestyle they lead. Behind them there is another wall that is locking them in, trapping them.

*Fa-aghshaynaahum* there is even something on top covering them completely so that they cannot even see daylight. They are completely trapped that they cannot even see.

## VERSE 10



*And it is all the same for them whether you warn them or do not warn them - will not believe.  
{And it is equal, absolutely the same, whether you warn them or you do not warn them - they  
will not believe.}*

Remember, *andhar* is to warn some of imminent danger out of care and concern for them. It doesn't matter how much concern you warn them with or not.

What's the point of giving *da'wah* then?  
*Allaah* addresses this question in (7, 164)



*And when a community among them said, "Why do you advise [or warn] a people whom Allaah is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him."*

So that when they stand before *Allaah* on the Day of Judgment, they have no excuses. The messenger will be able to stand before them and say that they did preach to them as best as possible. It completes the argument. Yet, at the same time to never give up because they may possibly becomes conscious of *Allaah*. We never know. Abu Sufyan accepted *Islam* 20 years after it was revealed, after engaging in campaigns and battles against the message.

Why is *Allaah* attributing this to Himself?

This horrible situation that they are in, trapped and suffocating, *Allaah* is saying that "We have put them in it". Why is *Allaah* doing it to them? Doesn't *Allaah* want them to believe?

When you study the *Qur'aan* and its themes overall, and its discussion on guidance you understand this.

1. *Allaah* has sent guidance clear as day, mercy, messengers, prophets, signs around us. He has put indicators to lead us back to Him all around us and even within ourselves. It is very clear and accessible.
2. If these signs were all around us, but we didn't have the faculties to access them it would be pointless. So *Allaah* has given us the faculties (76, 2)

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا  
بَصِيرًا ﴿٢﴾

*Indeed, We created human from a sperm-drop mixture so that We may test him and We made him hearing and seeing.*

In order to test the human being, We gave him the ability to hear and see. In other places we are told we were given intelligence, ability to comprehend, ponder, think, walk around, feel, understand. We were given all the faculties we would need.

3. *Allaah* gave the human being a clear choice (76, 3)

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

*Indeed, We guided him to the way, be he grateful or be he ungrateful.*

We were given a clear choice whether we choose to believe or disbelieve. Everything was made clear, we were given faculties to comprehend the signs, and then we have the choice.

Once someone makes the choice to not be grateful, to disbelieve, after being given all of these signs and opportunities, now *Allaah* says that He has put them into this situation. They walked until here and are now asking for the result. It's like a person walking to the edge of a cliff and asking to suffer the consequences.

**THEN, WHO WILL THE MESSAGE BENEFIT?**



## VERSE 11

إِنَّمَا نُنذِرُ مَنْ أَتَبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ  
بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

*You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.*

One very profound message here is that *da'wah* is a responsibility from *Allaah* and it must be discharged. It is not just to benefit the person being invited (*mad'u*), but also for the inviter (*da'i*) regardless if someone is listening or not. We do not slacken in our efforts and accept failure. We strive because we are benefiting from this struggle. At the end of the day, the Messenger of *Allaah* ﷺ wanted to see some results, to see some validation, some vindication, to see that what he's doing means something and it brings some change.

*Innamaa* in this form serves the purpose of restriction and specification, "in actuality, you are only".

### Attaba'a adh-dhikr | Word Analysis

*Adh-dhikr* points to the *Qur'aan* as time and time again it has been described as that (54, 40)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤٠﴾

*And We have indeed made the Qur'aan easy to understand and remember...*

The fact that it's in its proper form *adh-dhikr* is even more evidence of the fact that it points specifically to the *Qur'aan*.

So the one who will *ittaba'* (literally meaning "to follow") the *Qur'aan*. What does it mean to follow the *Qur'aan*?

In other places, we are told (39, 18)

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَيْنَاهُمْ  
وَأُولَٰئِكَ هُمُ الْوَالُونَ الْأَلْبَابِ ﴿١٨﴾

*Who listen to speech (very attentively, carefully) and follow it (in its most excellent fashion). Those are the ones Allaah has guided and those are people of understanding.*

Thus, following the *Qur'aan* means to listen, understand it, internalize it, act upon it, and even spend themselves in further spreading it. This is the real following of the *Qur'aan*. That is the one whom the Messenger of *Allaah* ﷺ is warning.

#### *Khashiya ar-Rahman* | Word Analysis

But that's not all. This person has a second quality as well. *Khashiya* he fears, is overwhelmed by *ar-Rahman*. This is an interesting combination, to fear the Most Merciful.

Why not say *Allaah*? By saying *Ar-Rahman* the reader or listener thinks of all the blessings in his life and feels a sense of obligation to turn to and worship *Allaah*. The title, relationship, status is mentioned to make one feel a sense of obligation. He *ta'aala* has blessed you with everything you have.

Also, by mentioning *Ar-Rahman* it's His right upon us to be worshipped and for us to fear disappointing Him. There is no contradiction.

*Ghayb* meaning in absence. When they are away from everyone, in the privacy of their homes. This person would have truly internalized the meaning of the *Qur'aan*. He is never heedless of *Allaah*, the One Who has given him everything, is watching him.

#### The Result

Give these people the good news of *maghfirah*. *Maghfirah* is the larger form of the word, meaning "complete forgiveness".

And give them news of a *ajrin karim* - a most generous, noble word.

So these people had two qualities and were guaranteed two promises.

1. **For living a life following the *Qur'aan* they receive *maghfirah*.** When we lead such a life we are cleansing and washing away all the sins we have committed in this life.
2. **For being fearful of *Ar-Rahman* even in private they receive a noble, generous reward (the life of Paradise).**

## VERSE 12

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلُّ شَيْءٍ  
أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

*Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.*

As in verses 8 and 9, there is exclusivity here by repetition of the first person plural subject (most definitely We and only We).

### NuHyi al-mawtaa | Reviving the dead

This may be referring to either

1. Reaffirming the life of the hereafter. On the Day of Judgment these people will be resurrected. This was the number one objection of the *mushrikeen* from the believers.
2. The life of *imaan* (6, 122)

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ  
كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ  
مَا كَانُوا يَعْمَلُونَ

*And is one who was dead and We gave him life and made for him light with which to walk among the people like one who is in darkness, never to emerge therefrom? ...*

*{The one who remembers Allaah and the one who does not, their example is like the living and the dead. [Tirmidhi]}*

Allaah brings people to life by blessing them with *imaan*. Previously, there was reference to people who would not believe. Now He *ta'aala* is speaking of those who will accept it. Again, we continue to put forth our *da'wah* because we do not know whom Allaah will bless to come forward from death into life. Look to the examples of Abu Sufyan, Khaalid b. Walid, Ikrimah b. Abi Jahl.

### Naktubu | The Recording

This focuses upon accountability. This was another objection of the disbelievers. They could not fathom how anyone could take everyone to account for what they have done. We are writing that which they have sent forward or invested for themselves.

### Aathaarahum | Word Analysis

And their lasting effects or their remaining effects. But what does that mean?

1. **maa qaddamu** (= that which they have sent forward) is referring to **the good intention that one sends forward**.

When a believer makes the intention to do a good deed, *Allaah* tells the Angel to write. The Angel responds that the person has not done anything yet.

*Allaah* says that the person has made the intent to do some good so it should be written for him as a reward.

Then, when the person acts upon the good deed, *Allaah* again commands the Angel to write it.

In comparison: when the person intends for sin, the Angel asks *Allaah* if it should be written. *Allaah* says no do not write it. Then when the person commits the sin, *Allaah* tells the Angel to write it once. If the person does not commit it, though, *Allaah* tells the Angel to write down a good deed for the person because he fought his intention and resisted.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ  
حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

*Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share. (42, 20)*

*Allaah* did not say *man kaana 'amila*, but He said *man kaana yuridu*. The one who would intend, not actually did. *Iradah*. Just a good intention is a profound good deed upon the believer.

*The intention of the believer is better than his action.*

Then the **aathaar** are the actual good deeds upon those intentions.

2. **maa qaddamu** are the actual good deeds the person does and **aathaar** are what it encouraged others to do

*Whosoever starts a good practice, he will get the reward of it and the reward of anyone who continues to act upon it.*

When the human being dies, his actions are cut off except for three things (1) perpetual charity (2) knowledge the people continue to benefit from (3) a righteous child who continues to make *du'aa* for the deceased parent.

So they not only get credit of that which they themselves have done, but the after effects of what they have done.

3. **maa qaddamu** are the good deeds being written and **aathaar** are everything that goes into making the deeds reality and comes about because of it

The scholars quote an incident from the life of the Messenger of *Allaah* ﷺ. There were a people living on the outskirts of Madinah, Banu Salimah, who accepted *Islaam* when the message first arrived and supported *Islaam*.

Their neighbourhood was some distance from the *masjid* so they made intentions to move into the plot near it (today it is *jannat'l-baqi'*). He ﷺ heard this and went to them. He ﷺ said, “*Ya Bani Salimah, diyaarakum* (stay where you are now). *Tubtabu aathaarakum* (every little footstep you take to the *masjid* are written as reward for you).

When a person walks to the *masjid*, for every step he takes he gets a reward and one sin is wiped away from his slate.

This is like guarding the boundaries of the land of Islaam. Meaning the farther you live from the *masjid* and yet you still go, it is like preserving the Islaamic state.

Give good news to the people who walk, but walk frequently to the *masjid* in the darkness of night. They will have the most complete light on the Day of Judgment.

The principle is that when you do a good deed, the effort, time, investment, and intention, everything that goes into making the deed a reality are written for you.

#### Final Confirmation

Each and every single thing (abnormal sentence structure) (*iHsaan*) is already taken into account and has been preserved. There are books with the proof, with confirmation.

*Imaam* here means (according to Ibn Abbaas) the book of deeds, your record. This is because it will be presented before people and people will follow it (e.g. right hand to Paradise, left hand to Hellfire). This again creates that sense of accountability. What we do in this life will determine what happens to us in the Hereafter.

This life is an allusion, but it is significant because our result in the Hereafter depends upon what we've done here. What we do in this life will be our *imaam* in the Hereafter.

This ends passage one of *Ya-Sin*.

We've now discussed the validity of the *Qur'aan*, of the Messenger of *Allaah* ﷺ, and of the concept of their being messengers sent by *Allaah* to deliver His message to the people. Then there are two groups people divide into when they are delivered this message. One choose to denounce it and *Allaah* discusses their situation and condition. The other choose to accepts it and *Allaah* discusses the reward set aside for them.

## VERSE 13

This begins the second passage of *Ya-Sin*. We need to understand the historical context for its revelation before proceeding further.

This was revealed to the Messenger of *Allaah* ﷺ during the Makkan period and at the height of the opposition from the Makkans. A lot of time in the city had passed, so this was nearing his final days in Makkah. He ﷺ has delivered the message to the people in several ways like Nuh ‘alayhi as-salaam to his people (71, 5-15) publicly, privately, individually, giving them incentives. Yet, even with all of these efforts (71, 6)

فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ﴿٦﴾

*But my invitation increased them not except in flight.*

They would put their fingers in their ears, cover their faces when he would come to them, they would be insistent and arrogant and brush off Nuh ‘alayhi as-salaam. This situation was similar to that of the Messenger of *Allaah* ﷺ when these verses were to be revealed. The Makkans wanted nothing to do with him ﷺ and his message. They had complete apathy and became engaged in anti-*da'wah*; they were violent and aggressive towards those who were giving heed to the message. It was like *Allaah* tell us (41, 26)

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْفِ بِهِ لَعَلَّكُمْ  
تَغْلِبُونَ ﴿٢٦﴾

*And those who disbelieve say, "Do not listen to this Qur'aan and speak noisily during [the recitation of] it that perhaps you will overcome."*

They've made it personal to defeat the Messenger of *Allaah* ﷺ in his message.

At this point, *Allaah* is giving them a powerful reminder. To make someone realize the errors of their ways when they have been numbed by the warnings and advice, direct them to the situations of real examples. The horrific consequences that others have faced when they did not pay heed. Give these people the example of a people of a town that came before. The same thing may happen to these people as well if they do not correct their corrupt ways.

وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

*And present to them an example: the people of the city, when the messengers came to it -*

*Strike for them an example* - give an example for them (the Quraysh). *Lahum* means make this story of a people of a town previously relevant to these people. This is an implicit evidence that

even when *Allaah* speak of disbelievers in the *Qur'aan*, even the Muslims should take heed. Ibn Abbaas said that in the *aayaat* directed to the disbelievers there is relevance for the believers. They ought to recognize these traits and tendencies and search for them within themselves. If they find them, it is a sign of disbelief and a sign to correct their ways.

*Of the people of a town when messengers have come to them.* There's much discussion in *tafasir* about this "town". Many mention the town of *Intaqiyyah*. It was an ancient city. These messengers, in their opinion, were not prophets but the disciples of 'Isa 'alayhi as-salaam. Ibn Kathir has a detailed discussion about the authenticity of these narrations. We don't really need to get into this discussion. It is more important to see what message we can draw from these *aayaat*.

## VERSE 14

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَاٰهُكُمْ  
مُرْسَلُونَ ﴿١٤﴾

*When we sent to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are messengers to you."*

*Idh* is like saying "remember way back when". First, *Allaah* sent two messengers to them. They rejected them. *Takdhib* means they called them liars. Everything they were given was called bogus.

*Ta'ziz* literally means to strengthen, to firm. *Allaah* says He reaffirmed the messengers with a third to reaffirm and strengthen their confidence and the message being delivered.

Their primary message was that most definitely we have been sent specifically to you. There is abnormal sentence structure here indicating that there is exclusivity.



## VERSE 15

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا  
تَكْذِبُونَ ﴿١٥﴾

*They said, "You are not but human beings like us, and the Most Merciful has not revealed a thing. You are only tellings lies."*

You people are nothing but people just like us. This has always been the primary criticism of all messengers throughout time when they've come to deliver the message to people. Like the Quraysh when they said (25, 7)

وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ  
لَوْلَا أَنْزَلَ إِلَهُهُ مَلَكٌ فَيَكُونُ مَعَهُ، نَذِيرًا ﴿٧﴾

*And they say, "What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?"*

This is the natural pride, ego of the human being: the aversion to authority. Even if *Allaah* would have sent an Angel down with the message, they would not have believed. According to them, the Angel would be a supernatural being unable to understand the situation of the human being. That is there situation.

There very first objection was: the messengers are people just like us.

And this *Ar-Rahman* you speak of (remember the name was mentioned in verse 11), He has not sent down anything. You (all three of you) are nothing but lying to us.

## VERSE 16

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

*They said, "Our Lord knows that we are messengers to you,*

The messengers now speak in response to the people of the town: Our Lord, He knows that most definitely we have been sent specifically for you people.

Their statement here is very profound. What did they use as evidence?

We know that messengers would receive miracles as evidence as well. They, however, did not respond with miracles. Just like how the Messenger of *Allaah* ﷺ did not respond to people with miracles. Remember when 'Utbah bin Walid came to the Messenger of *Allaah* ﷺ and asked him what he wanted (wealth? fame? women?). In response the Messenger of *Allaah* ﷺ recited the verses of *Surat'l-Fussilat*. Until he reached the point of *sajdah* performed it and then walked away from 'Utbah who was left gobsmacked. The people saw him when he returned and said that he is not coming back with the face he left with. He advised them to leave the way because this would be a powerful storm.

We shouldn't rely upon supernatural things to prove our point. Our message is enough evidence for us.

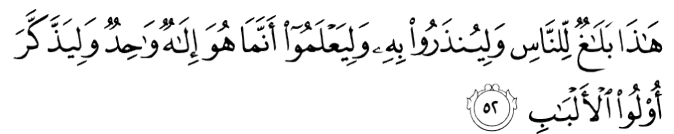
## VERSE 17



*And we are not responsible except for clear notification."*

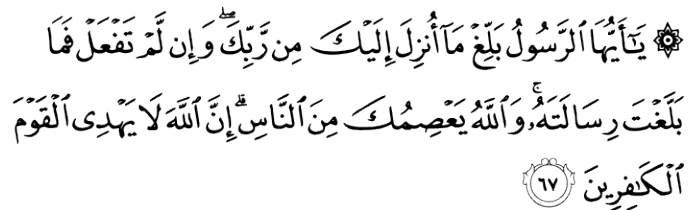
Now, there is the situation with the people. It is becoming difficult because they are being rude, abrasive, offensive. What's the point to continue speaking with them? They know they are not obligated to do anything except *balagh*.

*Balaagh* is literally "to reach from one place to another". The *Qur'aan* has been described as *balaagh* (14, 52)



*This [Qur'aan] is balaagh for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.*

At the same time the Messenger of Allaah has been commanded in the *Qur'aan* "*balligh* = convey, make it reach" (5, 67)



*O Messenger, balligh that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allaah will protect you from the people. Indeed, Allaah does not guide the disbelieving people.*

The *Qur'aan* is that which needs to reach people. Nothing affects people in *da'wah* like the *Qur'aan*. It needs to be the main vehicle of our *da'wah*.

*Mubin* means so clear that it is self-clarifying. So deliver a very clear, precise, pristine, understandable message to people. That is our task. It is not just to deliver the message, but to make sure the way of delivery is clear and pristine. For this purpose, we do not need to create any means - we have it in the *Qur'aan* itself.

In summary of verses 13-17, we see two things.

First, the beauty in the language

1. At the end of *aayah* 14 the first time these messengers introduce themselves to these people as *inna ilaykum mursulun* - most definitely we have been sent to you people as messengers.
2. At the end of *aayah* 16 they respond to the peoples accusations as *rabbuna inna ilaykum lamursulun*. There is an extra *laam*. Why? When they first introduced themselves, there was no exchange, argument, or refutation. It was just an introduction. When they rejected and placed accusations, the response is with emphasis.

Second, the biggest purpose of these *aayaat* was to be consolation to the Messenger of *Allaah* ﷺ and the believers as well. The Quraysh may be becoming more aggressive and offensive, but you are not the first (people or messenger) to experience this. Not one, but three messengers standing side-by-side were refused in this way by people. It is also consolation of the accountability (the task) of the Messenger of *Allaah* ﷺ. It is only upon him to deliver it clearly. He ﷺ delivered the message rightfully, above and beyond what was required for him.

## VERSE 18

This continues the discussion about the town's people and their rejection of the messengers who came to them.

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا  
عَذَابٌ أَلِيمٌ ﴿١٨﴾

*They said, "Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment."*

Now, *Allaah* is discussing what the response of these people is after the primary response of the messengers. This is showing the progression of the refusal and denial of the message. This passage, remember, is not just about this specific town, but about such events transpiring for every messenger sent by *Allaah*.

*They say now, "We most definitely feel evil or misfortune from you..."*

### TaTayyar | Word Analysis

It comes from *Tayr* meaning "bird". It also refers to making birds fly (e.g. throwing pigeons in the air to make them fly). In history, to test whether situations were good or bad, the people would throw birds in the air and based upon the direction and length of flight, they would make their decisions. It was superstition. So this word in this context means a bad omen, some misfortune coming one's way. They sensed something bad would happen to them because of these messengers.

Is this statement substantiated or not? We look through the *Qur'aan* and find (6, 42)

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ  
يَضُرَّعُونَ ﴿٤٢﴾

*And We have already sent [messengers] to nations before you, [O Muhammad]; then We instantly grabbed them with poverty and hardship that perhaps they might humble themselves [to Us].*

These people were befallen by something. What were they stricken with?

- *Ba`sa* = difficult economic situations (e.g. poverty, famine, drought, starvation, crop failure)
- *Darraa* = other difficult situations (e.g. of social nature, conflict, war, external other difficulties and problems)

So there were nations to whom messengers were sent and then there were difficulties sent upon these people but it was in order for them to humble themselves. It would crack that shell of ego they had placed around themselves.

This is repeated (7, 94) and made more explicit

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ  
وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾

*And we sent to no city a prophet [who was denied] except that We seized its people with ba`sa and Darraa so that they may humble themselves.*

They would come down from their delusions, from their high pedestal just a little. So when a messenger is sent and people refuse and deny the message, some difficulty comes their way. This is to reinforce the message of the messenger and serve as a wake-up call. This is after the messengers have given the first warning, been denied, presented a miracle, been denied, and now are on to the next step. This is the loud, blaring alarm clock to awake them from their apathy, insistence upon ignorance, stubbornness.

We know about the story of Musa *'alayhi as-salaam* who called the people of *Firawn*, then showed them miracles, and they still denied. Then *Allaah* sent upon them (7, 134)

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ  
مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

*So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were ignorant and were a criminal people.*

One after another in waves, these adversities came to wake them up, snap them out of their deep sleep. This is a *sunnah* of *Allaah*, if you will, to bring hardships upon people who deny the messengers sent to them so that they may humble themselves.

Therefore, this statement of the townspeople does have some significance in that difficulty came upon for not believing. Their mistake, however, is attributing the misfortune and misfortune to come (*taTayyar* holds that future connotation of an omen) to the messengers as opposed to their own arrogance.

The Next Step of their *kufir* → Aggression, Violence, Threats

*If you don't stop, we most definitely will stone you and most definitely you will feel from us (experience from us) a most painful, tormenting punishment.*

*Rajam* literally refers to "throwing rocks at something" and it can also mean "to cast something away, like garbage". They say it with emphasis (*laam*) to say they will most definitely do it.

They have escalated to a high level.

Switch over very quickly to the life of the Messenger of *Allaah* ﷺ. Did not the believers experience similar torments? The *mushrikin* came to them Abu Taalib saying that he ﷺ had torn apart their homes and they were willing to give him whatever it took to make him stop. They even got to the point where the negotiation was for him ﷺ to continue practicing his religion, but stop preaching it. Abu Taalib called his nephew, told him what the people had said and asked if it made any sense to him. He ﷺ responded tearfully (even his own uncle did not support him?), if they put the sun in my left hand and moon in my left (even if they could do the impossible), I would not stop to do what I've been sent to do. Abu Taalib, in order to reassure the Messenger of *Allaah* ﷺ of his support, told him to proceed and he would continue to do what he had to do.

So the Quraysh had experienced similar hardships and they attributed them to their messenger ﷺ. Just like these people who attributed it to their messengers.

Then it progressed to violence. They killed Sumayyah and Yaasir ﷺ and several others were tortured mercilessly. Even women were not spared. All of this was the escalated aggression.

## VERSE 19

So what is the response of the messengers to these people?

قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِن ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

*They [the messengers] said, "Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing people."*

These evils which they sense, feel, are alluding to - these are their own problem. The messengers are not substantiating the fact that their are evil omens. If there is anything bad happening to them, it is from themselves. They ought to look at themselves in long and hard in the mirror. *Taairukum* - it is their own problem.

Where did all of these complaints come from? From the simple fact that they were reminded and given a message telling them what is right and what is wrong. *Dhukirtum*. Rather than internalizing the message and seeing how it could benefit them they would turn it into something so negative and attribute any hardships to their warners.

### Musrifun | Word Analysis

Rather you are a people *musrifun*. *Musrifun* comes from *israaf* meaning "crossing the line". So they are people who cross the line. *Allaah* has not specified what line they are crossing because they are crossing several lines.

- They crossed the line of not believing in *Allaah*.
- They crossed the line of the messengers by rejecting them, slandering them, refusing them, accusing them of things.
- They crossed the line against themselves that when they are afflicted with difficulties they turn the blame upon others. They don't see within themselves.
- Someone had come to them, sweating, bleeding, sacrificing, putting themselves on the line to benefit them. Rather than understand and appreciate the message and efforts, they turn the blame upon them. The messengers are actually the best thing to have happened to them!

This had occurred with all the messengers previous. For example, Musa 'alayhi as-salaam (7, 130-131)

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ

*And We certainly seized the people of Firawn with years of drought and a deficiency in fruits that perhaps they would be reminded.*



فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا  
بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا  
يَعْلَمُونَ ﴿١٣١﴾

*But when good came to them, they said, "This is exclusively for us [by right]." And if a bad [condition] struck them, they saw an evil omen (Tayar) in Musa and those with him. Unquestionably, their fortune is with Allaah, but most of them do not know.*

Even about the people of Makkah, Allaah tells us (4, 78)

أَيُّنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِيبْهُمْ  
حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ  
عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ۚ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ  
حَدِيثًا ﴿٧٨﴾

*(...wain tuSibhum → 'indik ...) And if evil befalls them, they say, "This is from you."*

When they began to act in this way, blaming the messengers for their own problems and eventually escalating to aggression, how are the messengers to respond? Allaah is teaching His Messenger ﷺ that the previous messengers told them rightfully what needed to be said - that it was the peoples own faults for crossing lines that should not be crossed. It was *tarbiyah* for the Messenger of Allaah ﷺ to not fall to their level, but to be firm.

### The Concern of the Messengers

Finally, by speaking about what the Messenger of Allaah ﷺ is experiencing and the experiences of messengers past, Allaah provides him ﷺ with consolation. He ﷺ is deserving of this consolation because he spent himself for the betterment of creation.

Allaah mentions that the greatest mercy and blessing sent to creation and to the Muslim *ummah* in particular was that this messenger was sent to us (9, 128)

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا  
عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ  
رَّحِيمٌ ﴿١٢٨﴾

*There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.*

This is a beautiful *aayah* in the *Qur'aan*. He ﷺ came from amongst you so he could understand you, he could relate to you. He was empathetic to you. It was rough on him, what you were going through. When he ﷺ saw others suffering or in pain, it would hurt him. He would cry for people, pray for them, stay awake at night in worry for them.

*HariS* comes from *HirS* which we usually associate with wealth, greed. We are greedy for money, cars, houses, fame, luxury, reputation, power, influence. He ﷺ desired something as well. It wasn't, however, any of these things. It was the well-being of creation. This was the dedication of his entire life.

My example and then your example is like a man who lit a big fire.  
All these bugs and fire comes to it. I'm trying to shoo them away from the fire.  
You are like those bugs, not realizing what you are doing.  
I try to save you, pushing you away, but you keep slipping by.  
I try harder, but you pass right before my eyes.

He ﷺ is *rauf* very soft and gentle and *raHim* most merciful to the people who do believe. Look at how he ﷺ acted with the bedouin who urinated in the *masjid* and with the young man seeking permission to engage in *zina*. He intelligently spoke with them and treated them respectfully. He ﷺ reasoned with them at their level to make them understand, to show love and compassion, build a bond, to show that he loved them. He placed his hand on the young man's chest and made *du'aa* that *Allaah* guide and purify him. All this showed to them how much he ﷺ cared. Even the young boy whose bird died (*ya abba 'umayr, maa fa`alan nughayr?*). He ﷺ still took out the time to go sit with this boy and ask about his bird.

This is how much he ﷺ would do for us. The greatest thing we can do is try to live up to that standard, empathizing with people, sharing the message of Islaam with our compassion, care, and character.

## VERSE 20

This passage is essentially the core of this *surah*, the central theme. It is one of the most powerful messages of this *surah* in *ayaat* 20-25.

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْقَوْمِ اتَّبِعُوا  
الْمُرْسَلِينَ

*And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers.*

Now the confrontation or situation has reached a very critical point (the townspeople are accusing, slandering, and becoming violent and the messengers will not stoop down, but will hold firm to their responsibility).

### Yas'aa | Word Analysis

The messengers are delivering the message to a disbelieving people, but there is a man. He is not even from the same vicinity. In fact, he is from the farthest end of town and he is coming from there if that's what it takes to get to the message. Not only that, but he's rushing.

*Yas'aa* is from *sa'i* meaning to rush towards something when you have a target or a goal. He's a man on a mission.

### Itabi'u | Word Analysis

The said, "O my people, follow those who have been sent."

*Itaba'* means to listen attentively with an open mind and heart, to internalize the message, and then to spread it to others. This is the word used whenever we are told to "follow the messengers" like when *Allaah* commands His Messenger ﷺ to say (3, 31)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ  
غَفُورٌ رَحِيمٌ

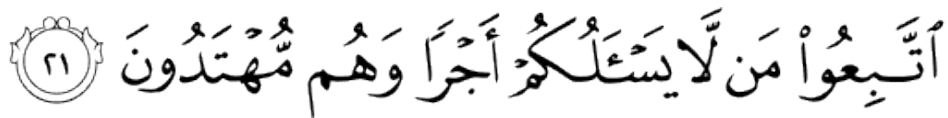
*Say, [O Muhammad], "If you should love Allaah, then ittab'iuni (= follow me) so that Allaah will love you and forgive you your sins. And Allaah is Ghafurun Rahimun.*

Following the messengers is what is key. *Islaam*, *din*, the core, basic tenets of it came to us from the *Qur'aan*. But the practical structure, the framework, practice of, implementation of *Islaam* comes from the Messenger of *Allaah* ﷺ. Otherwise, it all remains theory.

This man has not just said to follow them, but he has presented evidence. The *mufasssirin* say he is providing three pieces of information.

1. They are *al-mursalin*. Meaning they've been sent to us by *Allaah*. They are not ordinary people, they've come from a higher authority, the ultimate authority. Refer to Verse 3 for more information regarding this term.
2. & 3. may be found in Verse 21

## VERSE 21



*Follow those who do not ask of you [any] payment, and they are [rightly] guided.*

This man has not just said to follow them, but he has presented evidence. The *mufasssirun* say he is providing three pieces of evidence to follow them.

**1. (From Verse 20) They are *al-mursalin*.** Meaning they've been sent to us by *Allaah*. They are not ordinary people, they've come from a higher authority, the ultimate authority. Refer to Verse 3 for more information regarding this term.

**2. They do not want any retribution from you.**

*Ajr* means reward for some work having been done by you. This is someone's entitlement, someone's right. It is not a favour to someone. It is an exchange. These messengers are providing their services, sacrificing time, energy, money, resources, investing their own talents and intellects into bettering you and your situation. Even if you were to pay them for it, it would be completely justified and deserved. So these messengers are not asking for a justified return and this is from their own nobility and the nobility of the message they are delivering.

This is like when Hud *'alayhi as-salaam* said to the people of 'Aad (11, 51):



*O my people, I do not ask you for it any reward. My reward is only from the One Who created me. Then will you not understand?*

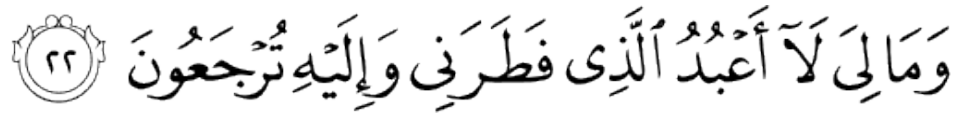
Their reward is due on the One Who created them. This is their nobility. They will do everything for the people, sacrifice for them and expect nothing in return from them.

The Messenger of *Allaah* ﷺ asked people for nothing. The people wanted to give him something and they felt their own honour in giving him a gift. He ﷺ would use a little from it to satisfy the people and please them and then he would distribute the rest to others. This is the nobility of the messengers.

**3. And they most definitely are guided.** They live a life of guidance. Their manner of living life shows that they are guided. When you look at them, watch them, observe them you will see they are guided. Their personal lives, family lives, and public lives always show guidance. Everything about them is amazing, it is exemplary. It is the most amazing way to do everything. The Messenger of *Allaah* ﷺ was the best at everything and in every relationship.

## VERSE 22

This man has provided the people with evidences for why they should follow the messengers. Now, he will try to rationalize with them regarding the message itself. Notice a point in *da'wah*: mentions the righteousness of the messengers and then follow up with the message. Make them understand what is at stake and that it is for their own good.



*And why should I not worship He who created me and to whom you will be returned?*

He takes a very interesting point in giving them *da'wah*. He speaks about himself, but not in an arrogant way. In a way to make it seem real, but non-accusatory.

### FaTara | Word Analysis

What's wrong with me? Why wouldn't I worship the One Who has originated me? The One Who has given me existence in the first place?

Ibn 'Abbaas رضي الله عنه once said that he was trying to understand the difference between the words *faTara* and *khalaqa*. He was travelling and came across bedouins who had a dispute over a well's possession. He asked them for their evidence.

One man said, "الذي هو فطرته" meaning "I am the one who originated this well". So he was the one who had dug it up in the first place.

What would be wrong with me if I did not worship the One Who gave me existence in the first place?

Then he kindly has them reflect by changing the subject from first person to second person. He is the One to Whom you all have to return. He has engaged them into the conversation, he has provided food for thought.

## VERSE 23

ءَاتَّخِذْ مِنْ دُونِهِ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي  
شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُون (٢٣)

*Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?*

Now, he goes back to the message. He's asking a rhetorical question for how foolish it would be for him to take other objects of veneration. How ungrateful, foolish would that be? Is that what they are suggesting?

Now, he uses a very interesting example. If my Lord, the One Who is Abundantly Merciful intended for me some difficulty, it would not help me in any way, the intercession, the intervention of those others gods whom I venerated.

If the One Who has blessed me with everything I have, if He has afflicted me with some difficulty, the intercession of other things I worshipped would not help me in the least bit!

*Inqaadh* is like someone is falling into something and you grab them and pull them out from there. It is like someone falling off the edge into something and you saving them. These deities would not be able to save him in the least bit.

Why does he mention adversity?

Why does he give the example? It is discussed in the *Qur'aan* a lot as in (10, 21)

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرَاءٍ مَّسَّتْهُمْ إِذَا لَّهُم مَّكْرٌ فِى ءَايَاتِنَا  
قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِن رُّسُلَنَا يَكْتُوبُونَ مَا تَمْكُرُونَ (٢١)

*And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say, "Allaah is swifter in strategy." Indeed, Our messengers record that which you conspire.*

When people are tested with difficult situations, they immediately turn to *Allaah* (10, 22)

هُوَ الَّذِى يُسَيِّرُكُمُ فِى الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِى الْفُلِكِ وَجَرَبَ بِهَم  
بَرِيحٍ طَيْبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ  
كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُم أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ  
أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (٢٢)

*It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded, supplicating Allaah, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful."*

In such a horrible situation they start making sincere *du'aa* to *Allaah* and promise that if they are saved they will always be grateful. Yet, when they are removed from the adversity, they go right back to their heedlessness. This is the nature of people. Adversity reminds them of *Allaah*, but in *khayr* they think it is all from themselves. They forget (6, 17)

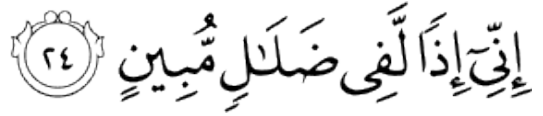
وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ  
بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

*And if Allaah should touch you with adversity, there is no remover of it except Him. And if He touches you with good, then He is over all things competent.*

He gives them the example of difficulty because in that even these townspeople can comprehend turning to the true Lord. We must give relatable examples to people.



## VERSE 24



*Indeed, I would then be in manifest error.*

If he were to do this (Verse 23), then most definitely he would be in that situation would be in very serious, open, clear misguidance.

### Fi | Word Analysis

*Fi* means to be inside something. When *Allaah* speaks about misguidance, He uses this preposition *fi*. It connotes being inside something, as in a bubble that does not permit them to see outside of it. Everywhere he looks, he will only see more misguidance. Thus, it is as if he is drowning in misguidance.

### Mubin | Word Analysis

*Mubin* was previously used in Verse 17 to mean the self-clarifying message. This man is telling them that if he himself refused, resisted, and was arrogant and stubborn against the message then he would be in a very clear misguidance. There is sharp contrast between there being self-clarifying message and clear, distinct misguidance.

## VERSE 25



*Indeed, I have believed in your Lord, so listen to me."*

In this final verse, the man says something very powerful. He makes a proclamation to the people with confidence and firm stance. He openly declares his support for these messengers and their message.

### Aamantu | Word Analysis

*I have already believed.* It is in the past tense. Meaning it is so certain and true that has he brought belief before now.

### Birabbikum | Word Analysis

*In your Lord.* This is directed at the townspeople. Why would he use the second person possessive pronoun? You are not willing to believe in him, you are being arrogant and ungrateful, but regardless He is your Lord. I have believed in him so listen to what I am telling you. This is for your own good. He is not speaking to them for any personal benefit, but only for their own good.

### Instrumental Lesson

The messengers were preaching the message. The townspeople were disregarding and desisting the message and behaving violently with the messengers. A man from, not there nor a witness feeling empathy for the messengers, but from the farthest regions of town comes forth. He hears about the message, understands it, believes in it, and understands his own responsibility. He mobilizes himself and takes it upon himself to rush to voice his support and provide his backing to the messengers.

This is speaking to us about our roles. This is Makkan *Qur'aan*. This is especially for us who are living in a Muslim minority area where we see more and more scrutinization and criticism.

*Islaam* is not just there for amusement and pleasantries. Part of our obligation, the blessing of *Islaam*, and being grateful for the blessing of *Islaam* is to become supporters of the Messenger of *Allaah* ﷺ and the message of *Islaam*.

We have nothing to be ashamed about. We are telling people to follow the most amazing person to step foot on this earth. Muhammad ﷺ.

### Laa yasalukum ajran

The Messenger of *Allaah* ﷺ did not have any ulterior motives or agenda. For example, he ﷺ would give away personal gifts. We should help people for the sake of helping them. For the sake of pleasing *Allaah*.

### Muhtadun

Next, we should be proper, good, effective presenters of *Islaam*. Our lives should show that we have guidance. We can't just keep speaking or writing, we have to live it eventually. The primary means of *da'wah* will always be our behaviour and interactions with people. One of the biggest problems today for those coming into religion is seeing religiously active individuals saying one thing, claiming to represent one thing, but their personal life, business life, and self-conductance are not lived in accordance.

### Speak about one's own self

Come down to speak to people at their level. Don't speak downwards to people. Empathize with people. The best one in speech is the one who relates himself to people (41, 33)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

*And who is better in speech than one who invites to Allaah and does righteousness and says, "Indeed, I am only one among the Muslims."*

The *khatib*, *imaam*, and scholar are just muslims at the end of the day.

### Reflection

Give people something real to think about. Where will we return after this life?

### Relevance to the recipients

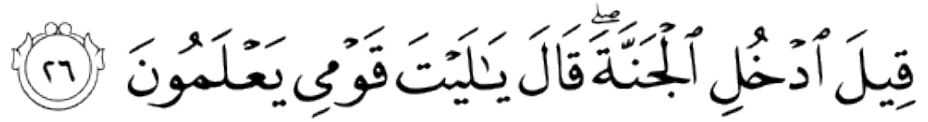
Talk to people about something they understand and can relate to.

### Firm in faith

At the end of the day, our *da'wah* requires us to be very clear and confident in what we believe in.

These are the major guidances from this *surah*. The messengers have come and done their job. This man could have thought what more he could have done if the townspeople were not listening to messengers? Did he, though? Of course not! What about the Companions ﷺ? They were carriers of the message and spread it to people with the etiquettes and guidance taught to them by the Messenger of *Allaah* ﷺ and presented to us in this passage.

## VERSE 26



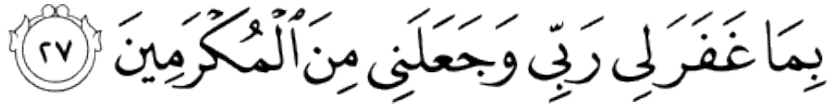
*It was said, "Enter Paradise." he said, "I wish my people could know*

There is a consensus among the *mufasssirun*. When the *Qur'aan* describes to us a situation, tells us a narrative, it doesn't tell us step by step everything that has occurred. When this man spoke up and stated his faith to his own people, it seemed to them as if one of their own had confronted them. These townspeople responded as people in such a situation usually do. The scholars agree that the transition is that they killed this man. Now, we will learn what happened to this man after his death.

*Qil* meaning it was announced, proclaimed to him *udkhuli al-jannah* enter into the gardens of Paradise. He's being commanded! There is no reckoning, no questioning, no *hisaab*, no *kitaab*. This is that ultimate status of specific groups of people who will be entered into Paradise without any reckoning.

At that time, that man says that he wishes his people could have known this. This shows his sincerity of this individual. His true concern for his people is apparent even in his afterlife. When we give *da'wah* we take a lesson from this man. Its not done to establish *hujja* against people. Its done with sincere care for the people, to improve their condition.

## VERSE 27



*Of how my Lord has forgiven me and placed me among the honoured.”*

What does he wish his people would know? How his Lord has (past tense) forgiven him. His slate was wiped clean! Whatever he might have done, we don't know. That's the whole point, he could have been anything (a thief, liar, crook, *mutaqil*), but it doesn't matter because of what he has engaged in.

*Ghafara* literally means to cover something up. So this means not just to forgive, but to have it hidden such that nobody ever knows about it. We don't know anything about this man before this situation. *Allaah* has hidden that from us in this narrative!

*Wa ja'alni* and he made me *min* from among *al-mukramin*.

*Mukramin* comes from *ikram* meaning to honour someone. *Mukramin* are those who are honoured.

This is an interesting sentence structure. He doesn't say, *mukramani* (= He honoured me) where *ikram* is in the verbal form. Instead he used the nominal form (*mukramin* = the honoured people). The significance of the noun over the verb is that the **verb is bound by time, but nouns are eternal**. So it is as if *Allaah* has granted him this honour for all of eternity.

In the life of the hereafter, honour is eternal. In this world, honour today could be disgrace tomorrow.

What's even more in the sentence structure is that he is min *al-mukramin*. He's honoured, but he's not alone. He's among a group of people. He's among others who are also equally honoured. The company we keep reflects upon who we are. We feel distinction and honour based upon with whom we associate. This person is among the most amazing, awesome people.

## VERSE 28

وَمَا أُنْزِلْنَا عَلَىٰ قَوْمِهِ مِن بَعْدِهِ مِن جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا

مُنْزِلِينَ ﴿٢٨﴾

*And We did not send down upon his people right after him any soldiers from the heaven, nor would We have ever done so.*

Now, *Allaah* the Exalted and Most High speaks. The man was speaking before because *Allaah* had given him that honour to speak from the Hereafter. *Allaah* allowed him to speak of his situation, but now He will speak of the townspeople who rejected and harmed His messengers and killed even the one man who came forth to support them.

*Ba'dihi* would mean "after him", but the additional *mim* adds immediate action. Meaning the punishment of *Allaah* and his decision upon this people was not for much later even after this egregious act they have done - persecuting and killing a man who spoke on behalf of truth.

*Allaah* uses *min* again for *jundin* (= army). He could have simply said *jundan*, but by adding the *min* it means *Allaah* did not send upon them any type of army. No type of army (people, Angels, etc.) was sent to these people.

*Allaah* uses the word *jundin* (=army) because when the Angels would be sent down to people they would resemble armies in their organization, like a battalion. Think of the Battle of Badr (3, 125) and (8, 9)

بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

*Yes, if you remain patient and conscious of Allaah and the enemy comes upon you [attacking] in rage, your Lord will reinforce you with five thousand angels musawwimin (having marks of distinction).*

إِذ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِآلَافٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾

*[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels murdifin (following one another).*

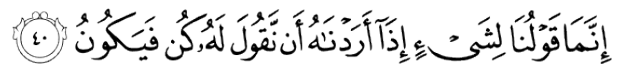
They came down in the form of an army, organized like a battalion. When *Allaah* sometimes gives them a punishment at the hands of others (e.g. defeat), we can still say that it arises *mina as-sama* (from the sky) because the command originated in the skies.

Nor would we ever said down

What does this mean? It is a phrase in Arabic and can be understood in a few ways:

1. We did not send an army upon them nor are we ever going to
2. We did not send an army upon them and it wasn't even appropriate to do so because these people aren't even deserving of such attention.

When *Allaah* decides just punishment for a group of people, He is not required to do so by sending an army upon them. *Allaah's* will is not restricted in any way (16, 40)



*Indeed, Our word to a thing when We intend it is but that We say to it "Be" and it is.*

3. We did not send an army upon them and there was no benefit in sending down an army. Sending down an army or Angels is to send a message, teach a lesson, make a point. There was no point to do that with these people.

## VERSE 29

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾

*It was nothing except for one shout and immediately they were extinguished.*

### SiHah | Word Analysis

It means a very, very loud sound like a scream (e.g. he's lying his head off). Such a loud scream that it is disturbing to people. When it is used to describe a punishment of *Allaah* it refers to such a huge piercing sound that it would literally make people's heads explode.

Just a single sound! One screaming, piercing sound was enough to make their heads explode.

Then immediately (without warning) they became *khaamidun*.

### Khamad | Word Analysis

It refers to putting out a fire, extinguishing a fire. As if they had been put out like a fire completely and suddenly extinguished.

This could refer to their arrogance, pride, boastfulness.

It could also refer to how they died; walking around one minute and suddenly fallen dead.

### Profound Lesson

This lesson is being given to the Muslims being persecuted in Makkah and the Quraysh persecuting them. When somebody stands for what is right, he may not see the fruits of his labour in this world. These townspeople became more arrogant and ended up killing him. Yet, there is return on the investment - it may be the best long-term profit. *Jannah*, honour, being given distinction. The townspeople may have scoffed at the end of this person, but *Allaah* is telling them that there is more than they can see! Much more (4, 69)!

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ  
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ  
رَفِيقًا ﴿٦٩﴾

*And whoever obeys Allaah and the Messenger - those will be the ones upon whom Allaah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.*

To be in the company of these people! That is where this man ended.

People who oppose the truth should not be deluded by what they perceive to be an immediate, short-term victory. Sometimes it is just another trap, another part of their errors. They would



have used this as a lesson against other followers and people. They were increasing their arrogance upon arrogance (24, 40).

أَوْ كُظُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ  
سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْدِيرْهَا وَمَنْ  
لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

*Or [they are] like darkneses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darkneses, some of them upon others. When one puts out his hand [therein], he cna hardly see it. And he to whom Allaah has not granted light - for him there is no light.*

Look at what happened to them. *Allaah* did not even trouble His armies to bring the punishment upon them. A single, one, loud piercing sound was enough to bring them into destruction.

## VERSE 30

يَحْسَرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ  
يَسْتَهْزِءُونَ ﴿٣٠﴾

*How regretful (hopeless) for the servants. There did not come to them any messenger except that they used to ridicule him.*

Previously, *Allaah* spoke directly of His wrath and anger upon these people and the plight of them.

### Hasrah | Word Analysis

This is a very, very strong word. It even sounds strong when one says it. Its even stronger than *ندم* (meaning remorse or regret). *Hasrah* literally means when a person becomes completely hopeless (67, 4)

ثُمَّ أَرْجِعْ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

*Then return [your] vision twice again. [Your] vision will return to you humbled while it is Hasir (fatigued).*

There's no light left at the end of the tunnel. These people have experienced that *Sihah* and are *khamad*, now lying on the ground dead instantly.

These slaves

interesting to note that *'ibaad* is specific to slaves of *Allaah*. When one refers to a group of slaves, the word used is العبيد.

are in a hopeless situation. Why is it hopeless? Not because *Allaah* cursed them or did not want any good for them, but because no messenger came to them except that they would mock him, make fun of him, treat him inappropriately.

### Istihza | Word Analysis

It means to make fun of someone, but even more it means to make fun of someone in a very foolish manner. Making fun of anyone is inappropriate. This is humiliation. It is as if one is making things up just to get a few laughs and kicks out of it. They would come up with senseless things. How uncomfortable would it be to say something like that about a messenger?!

This is a template of what happened repeatedly in history. Every single time these people were sent a messenger, they would mock them. No matter how bleak the situation becomes, however, it always works out in the end. This is the message to the Messenger of *Allaah* ﷺ and the Muslims in Makkah.

As well, this passage is shown elsewhere (43, 6-7), but the *Qur'aan* is never supfluous

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ﴿٦﴾

*And how many a prophet We sent among the former peoples,*

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٧﴾

*But there would not come to them a prophet except that they used to ridicule him.*

Here *Allaah* uses the word *nabi*, but in *Ya-Sin* *Allaah* uses *rasul* because He has been using it from the beginning of the *surah*! It is, thus, more appropriate to use the word *surah* and keep consistency in the *surah*.

## VERSE 31

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا  
يَرْجِعُونَ ﴿٣١﴾

*Have they not considered (understood) how many generations We destroyed before them - that they (who have been destroyed) will not return to them?*

This is now addressing the people of Quraysh.

*La yarji'un* it is in the present and future tense meaning that these people are not and will not ever come back to them. Don't wait up late at night for them. They're gone, wiped clean from the face of the earth. They were eradicated, erased.

To the point that there were sometimes no remnants of these people.

## VERSE 32

وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

*And indeed, all of them will yet be brought present before Us.*

History is repeating itself. It has happened time and time again, previously, and now again to these people. Even though they were eradicated, all of them will most definitely be gathered together near *Allaah*.

In the Hereafter, they will eventually all be presented and placed before *Allaah*. It is a reminder of accountability for their actions. It is not so easy that it is over once they have died after their egregious actions.

MuHDarun | Word Analysis

*Allaah* does not say حضرون (they will present themselves). He the Exalted uses the passive form, meaning “they will be presented”.

They will be forced. *Allaah* speaks about this elsewhere (41, 19) and (39, 71)

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾

*And [mention, O Muhammad], the Day when the enemies of Allaah will be gathered to the Fire while they are [driven] assembled in rows*

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ فِئًا فِئًا ۖ إِذَا جَاءُوهَا فَتَحَتْ  
أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ  
آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَٰكِن  
حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

*And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say, "yes, but the word of punishment has come into effect upon the disbelievers."*

They will be herded like wild beasts and animals, cuffed and chained and collared, to stand before their Lord. And this will be in the truest form of justice because they will be shown what they have done to see for themselves (17, 14)

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

*[It will be said], "Read your own record. Sufficient is yourself against you this Day as an accountant."*

It is as if *Allaah* is saying to you, "You tell me what I should do with you?". This is the reality of the reckoning before *Allaah* on the Day of Judgment.

### Underlying Lessons

We've seen this issue and lessons of *da'wah*. The progression of *da'wah* has been clear. There was aggression requiring people to speak up and support the message. The results may not be immediately seen, but the reward is with *Allaah*.

As a consolation and to build conviction for living by the truth, the truth is never eradicated and diminished. It never happens.

In Madinah, things became very difficult, but *Allaah* brought *Fath'l-Makkah*.

*Allaah* says (37, 171-173)

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾

*And Our word has already preceded for Our servants, the messengers,*

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾

*Indeed, they would be those given victory*

وَأَنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾

*And [that] indeed, Our soldiers will be those who overcome.*

As well, Nuh 'alayhi as-salaam was presented with distress from his people so (54, 10)

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ﴿١٠﴾

*So he invoked his Lord, "Indeed, I am overpowered, so help me"*

*Allaah* wiped out the people against him and kept only him and his followers, those who were upon truth. Thus, the *da'wah* will never go away (17, 81)

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

*And say, "Truth has come, and falsehood has departed. Indeed is falsehood [by nature], ever bound to depart."*

Injustice, falsehood, evil is meant to go away. Its purpose in life is to be temporary! A beautiful parable is given by *Allaah* (13, 17)

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا  
رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ  
يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ  
النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

*He sends down from the sky rain and valleys flow according to their capacity and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus, Allaah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus, does Allaah present examples.*

That foam will eventually dry up and the debris in it will fall to the bottom. And that which benefits people stays there in the earth. This is the example of truth and falsehood. Truth comes, falsehood rises to the top, but it is temporary until it falls away.

Our intent and purpose is truly to help humanity. The Messenger of *Allaah* ﷺ just wanted to better peoples' situation. If that is our heart we need to continue to do good for people to better their quality of life. Bring them peace, tranquility and fulfillment in life by finding *Allaah*. That will overcome in every and all obstacles and difficulties. *Allaah* has presented this to us in the example of the messengers and previous people.

At the end of the day, whose right and wrong is not our decision. All of us, everybody, will stand before *Allaah* on the Day of Judgment whether he wants to or not and *Allaah* will make the decision.

## VERSE 33

A new passage begins. This is the middle part of the *surah* and it serves a pivotal role in the theme and concept of the *surah*. In the introduction we discussed the three main topics of Makkan *suwar* (*tawhid*, *risalah*, *aakhirah*). *Ya-Sin* very powerfully and emphatically speaks of all these three topics.

The first part of the *surah* focused heavily upon prophethood and messengership.

The end part of the *surah* will focus heavily upon the life of the hereafter and the reckoning.

The middle part, starting now, will discuss *tawhid*. This is a very fitting manner of presentation because messengers bring the message and the hereafter is the result of how that message is taken. What, however, is the crux of the message? What determines the faith of people? It is how well they accepted and founded *tawhid*. Their commitment to *Allaah*. How they were able to live by this creed.

Before beginning the *tafsir*, we must discuss some basic concepts by which the *Qur'aan* discusses the Oneness of *Allaah*.

Normally, especially today, in the Muslim community, the discussion of *tawhid* is very philosophical and logical to prove the presence of a Higher Being. That has become the tone of this conversation. Even Muslims are infatuated and enamoured by using this philosophical and scientific perspective.

The *Qur'aan*, however, teaches the existence of a Divine Being differently. It does not use philosophical terms. It uses **deductive reasoning** and deductive logic. There are certain observations to be made which lead us to a particular conclusion. Look to these verses (88, 17-20) and (67, 15)

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

*Then do they not look at the camels - how they are created?*

وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

*And at the sky - how it is raised?*

وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

*And at the mountains - how they are erected?*

وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

*And at the earth - how it is spread out?*



هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ  
وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

*It is He who made the earth tame for you - so walk among its slopes and eat of His provision -  
and to Him is the resurrection.*

This so powerfully summarizes the concept. The earth is here for us to trample all over it! We can walk all over it and eat from everything it grows and we will still be gathered exclusively before *Allaah*.

It is almost elementary how the *Qur'aan* teaches *imaan*, but that is the way it strikes us best that *Allaah* is One and He Alone deserves to be worshipped.

We will see this same introduction to *Allaah* in this verse.

وَأَيُّ آيَةٍ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ  
يَأْكُلُونَ ﴿٣٣﴾

*And a sign for them is the dead earth. We have brought it to life and brought forth from it grain,  
and from it they eat.*

#### Aayah | Word Analysis

*Allaah* points to *ayat* to explain to us, to clarify to us (2, 242):

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

*Thus does Allaah make clear to you His verses that you might use reason.*

It means sign; a very obvious, apparent, unavoidable, immutable sign. You have to be trying to miss it in order to miss it. It is also such a sign that it does not engage or absorb you into looking at the sign itself. Rather it immediately points you to something else. You are not required to make a conscious effort. When someone gives you a gift - a plaque or card - you won't think of its make. You will think immediately of the memories associated with it, the person who gave it to you.

These signs should immediately make us think of *Allaah*. If we look at these things and we don't think of *Allaah* immediately then that means one of three things.

1. There is a lack of intellect, mental awareness or consciousness
2. Deficiency in the *fitrah* of that person, the core of that person.

Thus, all *aayaat* will lead one to immediately think of *Allaah* when there is intellect (mind is awake and open) and the *fitrah* is clean.

An Arab poet has said:

وفي كل شيء له آية تدل على أنه واحد

In each and every thing there is a miraculous sign pointing you to the fact that He (*Allaah*) is one.

The bedouins have beautiful and eloquent statements in this regard. There was once a bedouin man who was challenged by somebody. For every claim there is evidence, what is your evidence and proof for believing in *Allaah*? He said,

Camel droppings tell you that a camel was here.

Footprints in the sand tell you someone walked by here.

The earth is full of trees, the sky full of stars,  
and the ocean full of waves, doesn't that tell you *Allaah* is there?

*Allaah* uses a beautiful example in the *Qur'aan* (6, 59)

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ  
وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَةٍ  
أَلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

And with Him are the keys of the unseen; none knows them except Him. And He knows what it is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there written within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

This is a beautiful example. Why a leaf? It is something so small and insignificant that we don't even consider it. Every single leaf falling from a tree is by the knowledge and command of *Allaah*.

There is a narration in *Tabaraani* (graded *hasan*) that says the Messenger of *Allaah* ﷺ was passing by a bedouin man who was making *du'aa* in his prayer. The Messenger of *Allaah* ﷺ stopped to listen for a minute. The man was saying

"O You Who eyes cannot see in this world, minds cannot comprehend You! People cannot praise You as You deserve to be praised, and Who changes the incidences and occurrences which occur, but does not change Himself, He does not fear the trials and tribulations of time. He knows the exact weight of mountains on the earth, He knows the exact volume of water on the earth, He knows the exact number of rain drops that fall from the sky. He knows the exact number of leaves on every tree on the earth. He knows the exact number and details of everything that the darknesses of the night hide

and the light of the day illuminates with its light. One sky cannot hide or shield another sky from *Allaah*. One ground cannot hide or shield another ground from *Allaah*. And a mountain in its deepest darkest caves cannot hide anything from *Allaah* and the ocean in its deepest depths cannot hide anything from *Allaah*.

This is how these people would believe in *Allaah* and this is how *Allaah* has taught us to believe in Him in the *Qur'aan*.

Second, the *Qur'aan* has a progression for how it brings change and enlightenment to the human being.

1. *Aayaat* to direct attention. They are not just here to inspire awe in us. They are to lead us somewhere else (88, 21). It is for reflection, it is to remind. It is a wake-up call.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾

*So remind, [O Muhammad]; you are only a reminder.*

And what is a reminder? A reminder does not present new information. It is bringing to attention information that we already have and already know and realize (30, 30)

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا  
بَدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

*So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allaah upon which He has created [all] people. No change should there be in the creation of Allaah. That is the correct religion, but most of the people do not know.*

We are all created upon this innate nature to turn to *Allaah*. to believe in *Allaah*, to dedicate and devote in worship to *Allaah*. The *Qur'aan* even tells us that when we were created we all testified to His Lordship (7, 172)

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى  
أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا  
كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

*And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the Day of Resurrection, "Indeed, we were of this unaware."*

That realization is hidden within each of us. These miraculous signs are to remind us. They lead us to the reminder.

When a person heeds the reminder, remembering his purpose in existence, he is at a very important stage. *Shukr*, gratefulness, thanks to *Allaah* for everything he has been given. The *Qur'aan* opens with the very verse to proclaim this gratefulness (1, 1)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

*The very best praise is to Allaah, Lord of the worlds*

The opposite of *shukr* is *kufr*. It means to be ungratefulness and disbelief because we know *shukr* is the basis of *imaan*. Once that person becomes grateful, the manifestation of that gratitude is not just lip-service. It leads to *ibaadah* - enslaving one's self to *Allaah* voluntarily. The most obvious form of this slavery is worship.

A person who takes heed of the reminders and signs does not need anything more to direct him to *Allaah* in worship. He feels compelled.

Now, let's get back to the verse at hand.

وَأَيُّ آيَةٍ لَهُمْ أَنَّ الْأَرْضَ الْمَيِّتَةَ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ  
يَأْكُلُونَ ﴿٣٣﴾

*And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.*

*Aayatun* this is in its common form (*nakira*). This is either

1. to magnify that this is something of importance being discussed لتفخيم
2. to diversity that there are multiple ways of reflecting upon what is to be discussed لتنويع

A miraculous sign for these people who aren't realizing the truth is the dead earth which We have revived. This is not difficult for *Allaah*, it simply rains. We bring out from it *habban* a grain, a seed. That is what they are living off of. Not only that, but what is the progression of that? See Verse 34.

## VERSE 34

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ

الْعُيُونِ

*And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs -*

The progression of that seed from which the people eat is that it evolves into many, many gardens in this earth. They are full of date palms and grapes. These are amazing forms of sustenance provided on this earth.

For the Arabs, *nakhil* is how they provided for themselves and sustained and grapes were a form of luxury. Not only does *Allaah* creates gardens of sustenance, but even luxuries!

And We have made gush forth in this earth from springs.

So first this earth was barren, there was nothing there. Not only did *Allaah* revive it, but he put forth fruit from it and even luxurious fruits. Then even water is gushing forth from it. Water is coming down from top (rain) and bottom (springs).

## VERSE 35

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

*That they may eat of His fruit. And their hands have not produced it, so will they not be grateful?*

And why was all this done? So that the people may eat from His fruit. But if you have forgotten, note, that their hands haven't done any of this. *Allaah* makes this happen, don't you forget (67, 30)

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾

*Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"*

If *Allaah* made the water recede back into the earth, nobody could bring it back up for us.

There are two ways to understand this ما

1. As negation e.g. their hands did not produce it
2. *Maa mansula* e.g. and that which their hands have done

Meaning *Allaah* has provided all of this so they may eat the fruit from *Allaah* or even that which they do with their own hands - it is also only due to what *Allaah* has made possible. Nothing we do is possible without the facilitation of *Allaah*. A farmer requires the the temperatures and soil and water and conditions that *Allaah* provides. Without them, his crops are nonexistent.

So will they not be grateful? This is a conclusion. Don't these people realize? Don't they show gratitude? Why don't they live a life of gratefulness if they can't live without these provisions (the verse mentions food and water) provided to them by *Allaah*?

This was the physical understanding of Verses 33-35. There is also a spiritual understanding, a spiritual reflection. Verse 32 ended upon each and every single person being presented before *Allaah* at resurrection. We know the *mushrikun* of Makkah and all the other disbelievers always questioned being brought back to life once they have died and the bodies have decomposed.

They had doubts about humans being brought back to life, yet, they didn't even look at the earth. This barren earth was brought back to life and then it was sprawling with lush gardens and vegetations. The same ground which was barren is flowing with water and people are benefiting from it, eating from it, making more out of it. Why don't you realize? Why can't you be grateful? If *Allaah* can bring it back to life, then He can do the same to you.

Even further, this shows how a person can be spiritually revived. A person without the understanding of *tawhid* is like a dead person.

*AHyaynaha* - When Allaah grants him the understanding of *tawhid*, *imaan* he is brought back to life.

*wa akhrajna minha Habban* - some good comes out of him

*faminhu yakulun* - he starts to benefit from it, people start to benefit from him

*wa ja'alna fiha jannaatin min nakhilin wa a'naabin* - if he continues to walk on this path, he can continue to climb the steps of *taqwa*, *shukr*, *birr*, *tawakkul*. He can become like the lush garden which has benefits in society, family, business, etc. Everywhere he goes, people benefit from him.

*wa fajjarna fiha mina al-'uyun* - the Messenger of Allaah ﷺ has often used the example of water for knowledge.

"My example and the example which Allaah has sent me with is like abundant rain falling from the sky."

What brings life to things? Water! What will spiritually revive society and people? Good people! So this person can then be a source of knowledge, teaching others about that source of good.

*liya kulu min thamarihi* - everyone will be able to live a good life

*wa maa 'amalathu aydihim* - and he will be rewarded for this good he is doing

*afalaa yashkurun* - so will he not given thanks?

This spiritual understanding is not new to the *Qur'aan*? Look at these verses (14, 24-25)

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ  
أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

Have you not considered how Allaah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ  
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

It produces its fruit all the time, by permission of its Lord. And Allaah presents examples for the people perhaps that they will be reminded.

That good word is *imaan*. That same *dhikr* is mentioned. It is to remind people of their purpose, goal, and objective in life.

## VERSE 36

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ  
أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

*Exalted is He who created all pairs - from what the earth grows and from themselves and from  
that which they do not know.*

### SubHaan | Word Analysis

This is an exclamation of the perfection of *Allaah*. It comes from *tasbiH* meaning to glorify *Allaah*. It means how amazingly glorious, how amazingly perfect is *Allaah*.

The root of this word as we'll see in Verse 40, comes from the root (*sa-ba-Ha*) meaning to swim.

How do the root and word connect?

There is a process in the Arabic language that a word which is conjugated from a root word takes on a life and meaning of its own. *TasbiH* is one such word which means to speak of *Allaah's* perfection.

There are, however, logical and spiritual connections. *sa-ba-Ha* means to swim with one's head above water (e.g. not diving). *Subhaana* and *tasbiH* is like that head, meaning that *Allaah* is above creation.

Swimming is a very interesting action. When a person is swimming, in order to remain afloat he requires calculated, regular movements. Similarly, *tasbiH* is what keeps us spiritually afloat in this world otherwise we are surrounded by so many items which pull us down.

A companion once asked the Messenger of *Allaah* ﷺ "The different *ahkam* are various, but I ask you for something that will constantly keep me latched to *Allaah*." He ﷺ told him to keep his tongue moist with the remembrance of *Allaah*.

*Dhikr* is not formal. The etiquette of the Muslim is to remember *Allaah* whenever something, anything occurs in his life. Sometimes in communities people find it awkward to make mention of these terms, but this is how the believer speaks.

*Allaah* is attributing glory and perfection to the One Who created pairs in everything. Slowly, we begin to realize how many pairs there are. The things we do not know, *Allaah* knows best.

Cross-pollination is a method of agriculture to increase the harvest.



## VERSE 37

Now, *Allaah* will point out some pairs He has created in particular.

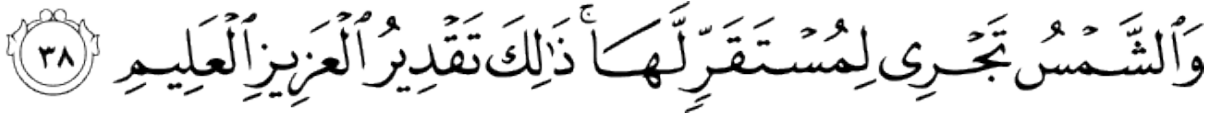


*And a sign for them is the night. We remove from it [the light of] day, so they are [left] in darkness.*

### Naslakhu | Word Analysis

It comes from the root *sa-la-kha* meaning to peel the skin off an animal. So from the night we peel away from it the day. The day comes in to cover the night, but when the sun sets the daylight recedes so that it becomes darker and darker. Until all of a sudden we are in complete darkness.

## VERSE 38



*And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.*

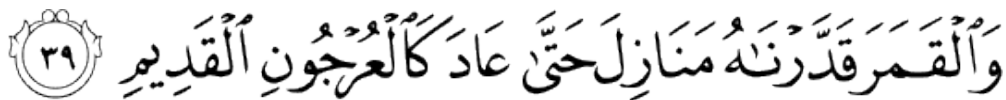
The sun is moving for a set course that has been fixed for it. *Mustaqar* typically means for something to be placed in a fixed place. The permanent fixture or setting of something. This, however, is obviously discussing the course and life cycle of the sun. So why use this term? Even if the sun moves and it has growth and movement, it is as if it is fixed in a place because *Allaah* has set it on its course and it cannot be moved from it.

That is the determination, that is what has been fixed, set and sent down. Done by *Al-'Aziz* the One Who is Dominating and cannot be dominated. He has put everything into its place and nothing can move from its course or divert away from its set path.

And He is *al-'Alim*. He is constantly aware of everything. He is in full knowledge of everything. If that thing were to move from its place, He would know.

## VERSE 39

Now, because we are talking about pairs, it seems appropriate to mention the moon after the sun.



*And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk.*

The moon has been fixed with *manazil* - stages, the 28 or 29 days we have.

### 'Urjun | Word Analysis

It refers to a date stalk or date palm's trunk. When it was alive and abundant and fruitful, it had dates hanging from it. This makes the trunk curve and bend over.

When it has become *qadim*, however, it is old, dry, and fruitless. It is standing there, fruitless, but frozen in that curved shape.

Look at the pair *Allaah* has made in this comparison - the moon in the sky, above the earth and the date stalk seated on the earth. Nobody else can create such a universal, such a flawless, symmetrical creation that has everything tied together. Day and night also have an effect upon everything that grows from the earth.

## VERSE 40

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي  
فَلَكَ يَسْبَحُونَ ﴿٤٠﴾

*It is not appropriate for the sun to catch up to the moon, nor does the night overtake the day,  
but each, in an orbit, is swimming.*

The sun has its time and the moon has its time. Everything has its set time and it's not appropriate for one to overpower the other.

Why mention the sun catching up to the moon and not the moon catching up to the sun? The sun is the more dominating figure. We know that from what we see. Astronomically speaking, the moon is there, but the sun is the centre of this solar system. Yet, even as powerful as that sun may be, it cannot catch up to the moon. Everything stays in its place and follows the orders it has been given.

### Saabiq | Word Analysis

It means not just to precede, but to run away from it. As in the night becoming crazy and rabid until it speeds ahead until the night is for the entire day. Remember, He has just mentioned that the day is peeled back. This is from the blessing of *Allaah* (28, 71)

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ  
غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾

*Say, "Have you considered: if Allaah should make for you the night continuous until the Day of Resurrection, what deity other than Allaah could bring you light? Then will you not hear?"*

Likewise, what if *Allaah* were to make it day forever (28, 72)

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ  
الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا  
تُبْصِرُونَ ﴿٧٢﴾

*Say, "Have you considered: if Allaah should make for you the day continuous until the Day of Resurrection, what deity other than Allaah could bring you a night in which you may rest? Then will you not see?"*

Finally, *Allaah* concludes all of this by mentioning that each thing is in an orbit, swimming.

### Falaq | Word Analysis

It is like a pattern or a system, like an orbital path. It comes from the word referring to ships sailing in the ocean - they are set on a route, a path.

Each one of these things are *yasbaHun* (present and future form). They are constantly swimming. Once again, the swimming is that regular and constant action. They are on their set path, swimming like a ship on its set route.

### Spiritual Reflection

Previously, the discussion was about the person who has died from the inside and how *Allaah* can revive his heart to make him a source of good for an entire community!

Now, *Allaah* has mentioned that things are in pairs. There is the life of the *dunya* , but there is also the life of *aakhirah*. *Allaah* has told us (87, 17)

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾

*While the Hereafter is better and more enduring.*

The Messenger of *Allaah* ﷺ tells us that the life of this world is sweet and lush green (meaning it is attractive). Sweet things, however, spoil faster than bitter things. So even though it is very sweet, it spoils very quickly. A plant which is green and lush, however, dies sooner.

So it is better to sow the seeds for the Hereafter now because it will be better and eternal.

Other opposites also exist: *imaan* and *kufr*, *khayr* and *shar*, *haqq* and *baatil*, *shukr* and *kufr*, humility and arrogance. We must constantly make the choice of which is better between the two. *Allaah* has shown us the two paths and we must choose (90, 10)

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

*And have shown him the two ways?*

And we've also been told (18, 29)

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّآ  
أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا  
بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ  
مُرْتَفَقًا ﴿٢٩﴾

*And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.*

Allaah has given us the faculties and capacity and laid out all the signs, now it is his choice. There are physical and spiritual pairs. Paradise and the Hellfire.

### Darkness and Light

It is easy to take for granted being born Muslim. Look at the darkness in peoples lives. The lack of peace and tranquility brought from the lack of connection with Allaah. The light is like guidance. Just like peeling the day away, Allaah can peel the guidance away.

Look at something as beautiful and glorious as the sun - it follows its path, non-diverging. Why cannot the human be like this?

Look at the moon going through its cycles. Look at the human being going through its cycles. Zygote, fetus, baby. Then becoming physically able, intellectual, ages, marries, grows old until there is no benefit from him just like the dry date stalk. The moon goes through this cycle every month, we as humans are going through a cycle.

The Messenger of Allaah ﷺ said to take the value of five things before five come. Youth before old age, health before sickness, wealth before poverty, free-time before preoccupation, life before death. (Haakim)

Make the most of what you have. Nothing will break this cycle of Allaah (48, 23)

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

*[This is] the established way of Allaah which has occurred before. And never will you find in the way of Allaah any change.*

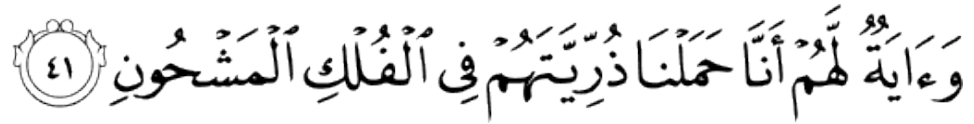
This is what Allaah has decreed for His creation. Just like the sun and moon, we will not be able to escape this cycle (7, 34)

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

*And to every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].*

When the fixed appointment comes for us to leave the earth it will not be alterable. One cannot take a step away from this world until he has taken all the breaths decreed for him and not a single less or a single more. Just like everything else is swimming in orbit, so are we.

## VERSE 41



*And a sign for them is that We carried their progeny in a laden ship.*

We had mention of the dead earth and the night and day pair. Now, this is the third major sign of reflection *Allaah* is indicating for these people.

### MashHun | Word Analysis

It comes from *sha-Ha-na* which means to fill up something, specifically a boat. This is a boat that has been completely filled to capacity.

So a miraculous sign for them is that *Allaah* carried their progeny in a maximum capacity ship.

*Allaah* has directed our attention in different directions for His signs. First, we looked down at the ground, at the barren earth which becomes lush and fruitful. Then, we looked up at the sky, to the night filled with the moon and the day with the sun. Now, we look to the water, at the ship coasting on the water with people inside.

These are all facilities *Allaah* has provided for us to move around on this earth. We have been provided with transportation means. The most difficult type of travel is often considered crossing waters and *Allaah* is showing us that He has permitted that and there is a marvelous sign for us in it.

Who is this progeny? This is the progeny of humankind, of humanity. Human beings have been carried, allowed to travel in the ship that was filled to capacity.

This reference may be to one of two situations

### **1. (Majority of Classical tafsir) The Ark of Nuh 'alayhi as-salaam**

One very important area of *tafsir* that is neglected in recent times (which was the first point for the classical scholars) is *tafsir al-Qur'aan bi al-Qur'aan*. Many secrets of the *Qur'aan* are unlocked by looking at other passages in other areas of the *Qur'aan*. It is a comprehensive discourse in its entirety and it is very cohesive.

A similar verse is found in (26, 119)



*So We saved him and those with him in the laden ship.*

this same wording (*al-fulk al-mashHun*) has been used to describe the Ark of Nuh 'alayhi as-salaam.

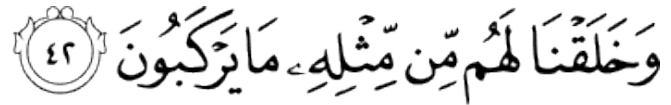
**2. (Minority) *Allaah* is just discussing travelling in ships in general.**

There is no harm in such an opinion because the *Qur'aan* is so deep, it has many layers of understanding.

This carrying on a ship permitted the survival of these humans (or humankind in general if referring to the people of Nuh '*alayhi as-salaam*).



## VERSE 42



*And We created for them the likes of that that which they are also able to use for ride.*

There have been other modes of transportation created by *Allaah*.

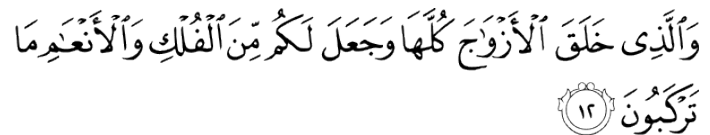
What is this referring to?

### 1. **Other modes of water transport**

If Verse 41 was referring to the Ark of Nuh *'alayhi as-salaam* then this may be referring to all other ships, boats, and canoes - whatever else is used to move around in the water.

### 2. **Any other modes of transport**

If Verse 41 was referring to boats in general, then this may be referring to other modes of transport on the earth. As *Allaah* has said (43, 12)



*And who created the species, all of them, and has made for you of ships and animals those which you mount.*

And following it *Allaah* educates us about the *du'aa* for transportation (43, 13-14). Whenever we board anything as a mode of transport, we ought to recite this supplication.

These other modes of transport may be other than ships; animals, carts, vehicles, planes, etc. *Allaah* has created it, facilitated for us, and permitted it for us. This is a huge sign and moment of reflection. How easy and facilitated are our lives with these modes of transportation?

## VERSE 43



*And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved*

How often have we seen such an amazing mode of transport, but the people drown? We may think of the mode as colossal, but they can so easily be damaged. A little bit of ice on the road to make a car slip.

### Sarigh | Word Analysis

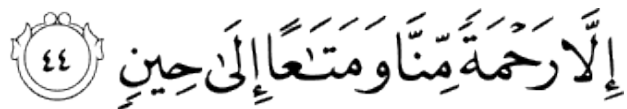
It comes from the root of the word meaning to scream for help. It not only means the scream for help, but the one who hears the scream, and the one who rushes to the aid of the one screaming for help.

There would be no aid and no one coming to alleviate these peoples' situation. Nobody would hear their screams in the darkness of night in the depths of the ocean. Look at that perspective! We've taken from a zoom in at the ships to the bigger picture.

Recall *inqadh* means to save someone who is akin to falling off a cliff, someone who is in very grave danger. So no one will come to these peoples' rescue.

*Allaah* has placed emphasis by adding the pronoun (*hum*) and by placing the verb in the present/future tense in order to show that no one will ever come, nobody could ever come to these peoples' rescue.

## VERSE 44



*Except as a mercy from Us and provision for a time.*

All of this - the facilitation of transport without people dying - would not be possible except by the mercy of *Allaah*.

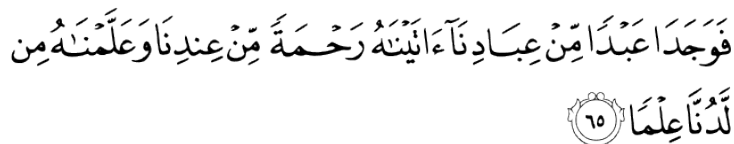
*Allaah* has said *raHmatan*, it is in its common form. A mercy, not the mercy. This is one display of *Allaah's* mercy. If all the transportation we have and our survival in this travel is only attributed to a mercy, then how abundant is that mercy and how much do we have to be grateful for? How vastly is transportation used and it is just from a drop of the mercy of *Allaah*. Things we don't even know or realize are from His mercy.

This is a facilitation to be used and it is to be used for a *Hinin*. This is again the common form, meaning that time is fixed when we must leave this world, but nobody knows that time or how it will come. It is facilitated for us to benefit, but there is the reminder that it is for a short time.

Primarily, this discourse has been a reprehension for these people who don't believe. A reference to these great travels is to tell these people to not be so engaged or lost in these temporary benefits. To realize that they are only for a limited time. Use these facilities to gain some benefit for what awaits from the greatest mercy of *Allaah*.

### Linguistic Beauty

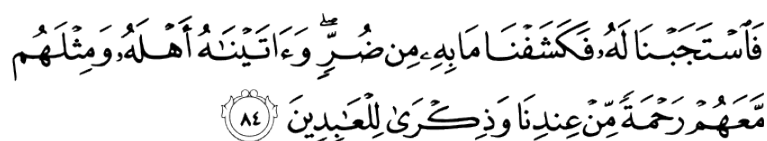
Here, *Allaah* has said *raHmatan minnaa*. In other places, *Allaah* says *raHmatan min 'indinaa*. For example, in referring to Khidr '*alayhi as-salaam* (18, 65)



*And they both found a servant among Our servants to whom we had given mercy from Us and had taught him from Us a [certain] knowledge.*

The latter means a mercy especially from Us, as in a mercy as a gift from Us, as a favour from Us.

Also in discussing Ayub '*alayhi as-salaam* and what was bestowed upon him (21, 84)



*So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allaah].*

What is the difference?

The latter is a larger construction so its meaning is greater as well - as mercy that is a special gift from Us. Whenever *Allaah* discusses believers, prophets, messengers, pious individuals, then He uses this more powerful construction. When, however, *Allaah* is discussing the mercy He has bestowed upon general people (including disbelievers), then He uses the simple construction.

This also happens with *ni'matan minnaa* and *ni'matan min 'indinaa*.

The simple construct is used for ordinary or unexceptional people (39, 49)

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيْتُهَا عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

*And when adversity touches man, he calls upon Us; then when We bestow on him a favour from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but most of them do not know.*

This person has arrogance within him. For this person the blessing is not special.

The elaborate construct is used for praiseworthy people, the family of Lut *'alayhi as-salaam* (54, 35)

نِعْمَةً مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٥﴾

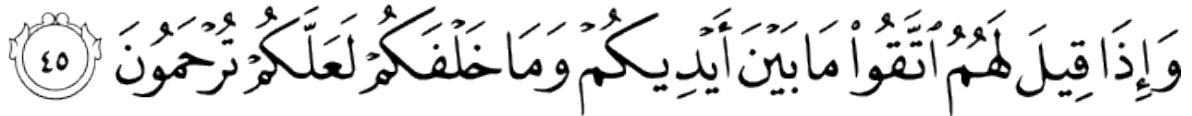
*As favour from us. Thus do we reward he who is grateful.*

The promiscuity and shamelessness of societies are struggles for the people grasping *imaan*. Sexual perversion is exceptionally difficult because it is becoming an accepted practice. The people of Lut *'alayhi as-salaam* didn't just have it accepted, but it was majority. These people dealt with threats and violence from people who lived this lifestyle, yet they stood firm with their faith and their messenger.

## VERSE 45

As a conclusion to the middle passage of *Ya-Sin* (regarding *tawhid*), Verses 45-50 proceed.

These people have signs all around them and these signs are being pointed out to them. They are being told to reflect upon these signs and to see the obedience that all of creation has to *Allaah*. Then, to sit and reflect as to why they are so disobedient to *Allaah*. Everything around them is a sign pointing to the oneness, power, magnificence and greatness of *Allaah*.



*But when it is said to them, "Beware of what is before you and what is behind you; perhaps you will receive mercy..."*

This verse begins with an interesting construction.

These people are not being told

But when a messenger/the *Qur'aan*/*Allaah* said to them - وإذا قال لهم رسول/قرءان/الله -

Those would have been active constructs. Instead, the passive construct (*majbul*) is used. One of the benefits of using the passive in this manner is that it does pinpoint or elaborate who is the doer - who is the one saying this to them. This serves two purposes

1. **It makes the focal point of that address and *ayah* the one who is addressed and not the one who is addressing.** These people are being told to consider themselves, to take a long, hard look in the mirror. Look at their own situation and condition. Nothing else needs to be looked at here except for these people.
2. **It creates variety, versatility in the meaning and interpretation.** They were told time and time again from different angles, by different people. *Allaah* spoke to them, the divine scripture advised them, the messenger was tirelessly preaching to them, the other believers came to advise them. Everyone is telling them. From multiple angles, from multiple people.

### *Ittaqu* | Word Analysis

They are being told to have *taqwa*. *Taqwa* does not just mean to be afraid or to have fear. It means to be aware, to be conscious, protect yourself, guard yourself, take precautions.

Take these precautions from what? From that which is in front of you and from that which is behind you. What does this refer to?

1. In front of you is the result of your actions, their consequences. Behind you are the actions you have already performed.
2. In front of you is *al-akhirah* and behind you is *ad-dunya*. The next passage will discuss the Hereafter and the first passage discussed these peoples' rejection of the messengers in the *dunya*.
3. In front of you is what is about to happen to you, your own situation. What is behind you is what happened to previous peoples. This message was for the Quraysh. They ought to look

to 'Aad and Thamud - their locations were known to them within Hejaz. The Arabs knew where these nations had existed and what had transpired with them. They ought to look at them and then see if they are headed along the same path or if they will differ.

4. This is found in (34, 9). This is a collection of *suwar* that have similar themes and are like continuations of each other. *Fatir* and *Saba'* both start with *al-hamdu lillah al-ladhi*. Then there is *Ya-Sin* in the middle after which there are *Sad* and *Saffat* which are also similar and have address like themes. *Ya-Sin* is like the centrepiece of these *suwar*. So in (34, 9) *Allaah* says

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ إِنَّ  
نَشَأَ نَخْصِفُ بِهِمُ الْأَرْضَ أَوْ نَسْقِطُ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ إِنَّ  
فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾

*Then, do they not look at what is before them and what is behind them of the heaven and earth? If We should will, We could cause the earth to swallow them or [could] let fall upon them fragments from the sky. Indeed in that is a sign for every servant turning back [to Allaah].*

This is talking about the punishment of *Allaah*. So one interpretation is that punishment of *Allaah* which could come from the sky, from beneath your feet, from the left, from the right. It could come anywhere at any time. So come to the obedience of *Allaah*. Grasp the understanding of being a slave of *Allaah*.

The *Qur'aan* is not simple in having a single meaning. It is sophisticated. We are simple minded. There is a concept called *at-tawasu fi'l-ma'na fi'l-Qur'aan al-Karim* that the meaning of the *Qur'aan* is very broad and to allow the meaning to be broad and not narrow it down. Sometimes one verse will have multiple meanings and understandings. We consider someone speaking with double meanings (double entendre) to be clever, but this is the *kalaam* of *Allaah*. It is an endless ocean that will never be completely understood.

#### La'alla | Word Analysis

Why should they be cautious of these? So that you may receive mercy. A correction is needed here. *La'alla* is translated in the Arabic language as "so that", but it doesn't actually mean this. It actually means "maybe, hopefully, possibly". So if they lead a life of cautiousness, maybe they'll receive the mercy of *Allaah*. It is also placed in the present/future tense to drive the incentive home. Strive for this mercy, the only thing that will protect anyone.

Nobody will enter *jannah* because of his deeds. Everyone will only enter *jannah* because of the mercy of *Allaah*.

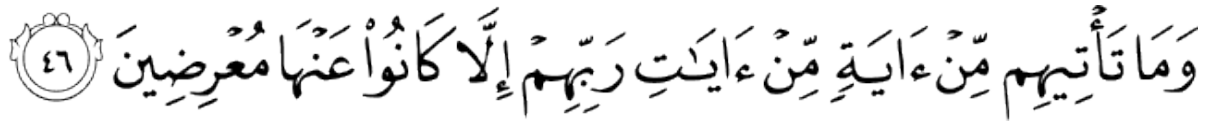
*Allaah* has placed it there to make us alert, to become aware, to be conscious and aware and to lead a life in this way so that one day, hopefully in the future, we will qualify for the mercy of *Allaah*. As *Allaah* says in (17, 8)

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ ۖ وَإِنْ عُثِرْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ  
حَصِيرًا ﴿٨﴾

*[Then Allaah said], "It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made the Hellfire, for the disbelievers, a prison-bed."*

It is very near, it is a strong possibility that your Lord will have mercy upon you. If you return back, then We will also return back. Think of this like two people having a strife. If one comes back, the other comes back. *Allaah* has created, provided and protected us. If we turn back and make *tawbah*, just make effort by turning around, then the mercy of *Allaah* will rush towards us (e.g. with even more mercy than what we have received).

## VERSE 46



*And no sign comes to them from the signs of their Lord except that they are from it turning away.*

They end up willingly, intentionally turning away from the sign. This is apathy, arrogance, stubbornness. *Allaah* has said “whenever” from the many, many signs of *Allaah*. This tells us that *Allaah* continues to send these signs. These type of people, however, have *‘iraaD*. They are arrogant, choosing not to notice.

This is like in Verse 30, when the townspeople would ridicule and mock the messengers who would come to them. Here, *Allaah* is mentioning that their standard operating procedure with the *aayaat* is just like it is with the messengers.

### *Imaan* leads to Morality

Here we begin to see something about the character of these people. They display arrogance and stubbornness. Next, *Allaah* will refute their behaviour. He will mention how arrogant and sarcastic and stubborn they have literally become. In reality, they are mocking and jeering at the message which has come to them.

There is such poor conduct from these people. They threatened their messengers, killed an innocent man. They possessed no morals. *Imaan*, however, brings about morality. This is a profound connection.

Many will argue today that faith has nothing to do with morals, but morality is an independent entity. People who have the facade of religion, but no true spirituality, their horrendous actions are sensationalized. *Allaah*, however, makes a constant connection about a moral compass arising from having *imaan*. *Imaan* is the basis of morality.

For example, in (83, 1-6) *Allaah* is addressing the people who do not measure out the right due amounts when giving to people. When measures are due to themselves, however, they take the full measure from people. They don’t realize that they will be resurrected and brought to stand before *Allaah*. It is a direct connection being made between their morals and their lack of *imaan*.

Also, (107, 1-7) begins by pinpointing the one who denies the Recompense (e.g. the accountability of the Resurrection). Then it mentions that is the person who drives away the orphan, who does not encourage feeding the poor, who are heedless of prayer, who flaunt their dedds, but withhold simple assistance. Woe to these people.

This person doesn’t just avoid supporting it himself, but he degrades what others are doing. This comes around as a lack of *imaan*.



*Imaan* brings about the ultimate conduct and good character.

There's a beautiful story mentioned by Ibn Kathir. True order in society can only come about as a result of *imaan*. Even if all the laws and best police force has been established, there will not be morality.

There was one man from Banu Isra'il who needed to borrow money. He went to another man and asked for a loan. This person then asked who can vouch for him. He said, "*Allaah* is enough as a *wakil*." The man did not argue.

He said, let us at least get a witness. The man said, "*Allaah* is enough as a witness." The man did not argue.

There was a river that separated their homes. The borrower promised to meet the man at a certain day and time at this place to return the money to the lender.

The time passed. When the man arrives at the river, the river is over-flowing. The people who normally run the ferries to cross the river are not there. The borrower is sitting there with the money, frustrated that he had given his word and now was in this predicament. He stands and waits, but gets more frustrated. He takes a log, carves a hole in it and puts the money in it. He writes a note to the man that this is the money he owed him and if it reaches him, then it is done.

He throws the log into the river and makes *du'aa* to *Allaah* that it reaches the lender. This was out of his frustration from the idea of cheating the man.

On the other side of the river, the man was waiting. He sees the condition and realizes the man cannot come. The time passes so he decides to go home. Before going home though, he wants to pick up some wood. He sees a log floating into the water. He takes it home. When he begins to chop it, he sees the money and the note. His loan is completed.

The borrower, however, is not comfortable in his position. He thinks he should have returned the money as it had been given to him. So he waits some days, the water subsides. He gets some more money and crosses the river to the lender's home. He tells the man that he has returned to pay him back and how he could not make it previously. The lender could be thinking that he has already received the money, but he could be getting more from him. He told him that he received the log. Their *imaan* was firm. One man's *imaan* wouldn't let him rest and the other's wouldn't let him cheat.

## VERSE 47

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا  
أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾

*And when it is said to them, "Spend from that which Allaah has provided for you," Those who disbelieve say to those who believe, "Should we feed one whom, if Allaah, had willed, He would have fed? You are not but in clear error."*

This is the same passive construction.

Spend from that which *Allaah* has provided for you. This amount is not even yours to begin with! *Allaah* has provided you with everything. Keep most of it and spend from it a little in this sake. Just to show your devotion and dedication. Its just a gesture.

How do these ungrateful, disbelieving people respond to the people who are believing and advising them?

They have told them to give in charity to those who are poor and needy in difficult situations. Yet, they over-rationalize to mock the command of religion. If *Allaah* had wanted that person to have something, wouldn't He have provided for him?

### How to answer these questions?

Sometimes, some people are just saying things for the sake of saying them. Some people are just trying to make trouble. They have no interest in truth. Look to (25, 7)

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ  
لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ، نَذِيرًا ﴿٧﴾

*And they say, "What is this messenger that eats food and walks in the markets? Why was there not send down to him an angel so he would be with him a warner?"*

If *Allaah* had sent an angel they would have still argued that it does not understand their situation. Again, they are complaining for the sake of complaining

### In antum fi Dalaalin mubinin| Analysis

You are in nothing but in very clear, open misguidance. *Fi* is as if they are drowning in their delusions. They are completely lost and astray. There are two ways this can be understood.

1. This is the same *kuffar* saying it to the believers.

They are merely continuing with their complaining and ridiculing.

2. This is an answer to the *kuffar* from *Allaah*. When they say something as foolish, stubborn, arrogant, and disrespectful as to say this, *Allaah* will tell them they are completely drowning in their delusions.

This is a powerful lesson in *da'wah*. People will make confusing and senseless arguments. We should not have a lapse in our *imaan* at that moment. Philosophical objections have existed from the beginning of time. Not only did the Messenger of *Allaah* ﷺ deal with this, but messengers before him dealt with the same. We are no different. This no new phenomenon.

We can only be that strong, however, if we have read the *Qur'aan*.

The counter is exactly what this *surah* has done. Remind them of the Oneness of *Allaah*. And if that doesn't work, then remind them of the Hereafter when they will be returned to their Lord and then they will be woeful of their own situation (36, 51-52). Are they willing to sacrifice everything they have with this choice they have made? For all of eternity? Think about that before carrying on this light of discussion.

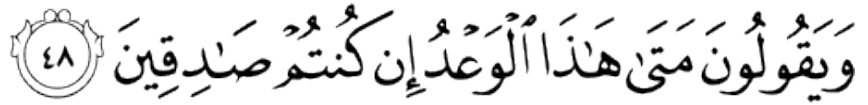
If the person continues to persist, remember there has been a Firawn, a Nimrod, a Haamaan, an Abu Jahl. These people have existed and *Allaah* and His Messenger ﷺ have informed us about them for a reason. Some people just aren't interested in the truth. *Allaah* has given us a very powerful conclusion to this issue (41, 44)

وَلَوْ جَعَلْنَاهُ قُرْءَانًا عَجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَإِنِّهٖ نَجْمٌ مِّنْ نُّجُومٍ ۖ وَعَرَبِيٌّ مُّذَرًّى ۚ  
قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۚ وَالَّذِينَ لَا يُؤْمِنُونَ فِي  
ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ  
بَعِيدٍ

*And if We had made it a non-Arabic Qur'aan, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?" Say, "It is for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.*

It is guidance and a solution to the problems of the believers. Those who do not want to believe are confrontational. They have an obstruction in their ears. They say they are listening, they have ears physically, but spiritually they are unaware of the truth - as if it is invisible to them.

## VERSE 48



*And they say, "When is this promise, if you should be truthful?"*

For these people who are told to lead a life of *taqwa*, but reacted with *'iraaD* and spoke in inappropriate manners where they went to the depths of stupidity, *Allaah* does not discuss the faculty nature of their logic. He lets it speak for itself, its stupidity, disobedience, and disrespect speaks for itself.

When they've reached this arrogance where they are reminded continuously in different ways, but react with ignorance, eventually a warning is issued to them. They need to realize the error of their ways otherwise the punishment of *Allaah* could befall them, as a consequence of their actions.

Their arrogance and *kufir* does not allow them to heed the warning. They respond with even more arrogance, with even more mockery. In this verse, *Allaah* is saying that these people would continue to say (present and future verb), "When will this promise come?" This warning that they are being given is being mocked.

They are questioning this morality and truthfulness of these people. Recall that morality arises from *imaan*. Look at their conceit.

## VERSE 49

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

*They do not await except one blast which will seize them while they are disputing.*

Then *Allaah* says a very stern warning. *SiHah* is that large, piercing sound. A single blast could take them in their refusing and rejecting states.

In the previous passage, a similar conclusion was seen (36, 29)

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾

*It was not but one shout, and immediately they were extinguished.*

They had conceitedly disregarded the messengers and murdered the believer who advised them. As a result, *Allaah* punished them with this single, piercing sound. He did not make a huge, elaborate arrangement for their destruction.

This same note is used here. They may continue to reject the clear, evident signs of *Allaah*, but they are waiting for nothing but that one sound to extinguish them.

Their mockery will continue and at once they will be taken.

### YanZuruna | Word Analysis

In this construction, *Allaah* does not say:

ما ينتظرون

Instead, He says:

ما ينظرون

These both come from the same root and *intiZar* means to wait for something.

*YanZuruna* comes for *naZr* which means to look. It can also be used to wait for something, but it is moreso waiting for something as watching it approach. This is like waiting for a train which you see coming. So these people will be standing there, it will be there before their faces. It will be a result of their own actions.

## VERSE 50

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

*And they will not be able [to give] any instruction, nor to their people can they return.*

They will not have the ability to *tawSiyatan*.

### TawSiyah | Word Analysis

It means to will something, a last will, a last testament. Your last words, your last wish, your dying wish. They won't even have the ability to make a dying will. Nothing. They won't have the chance to say anything.

This has several ramifications.

1. **It shows how unfulfilled their lives were.** They refused, rejected, and didn't believe because they wanted to live this life. Yet, in this life they weren't even able to make a last wish, something they desired to do.
2. A known convicted criminal on death row may be a serial rapist or killer, but still receives a last wish. He is permitted to say something, to get a last meal, to visit a clergyman, to visit family - but these people will get nothing.

They won't even be allowed to return to their families. This is the outcome of these people and what will transpire of them. It is very similar to the people who rejected the messengers (36, 30-31). It will still be regretful for them to have done themselves in. It was a result of their own actions, their own rejection.

يَحْزَنُونَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾

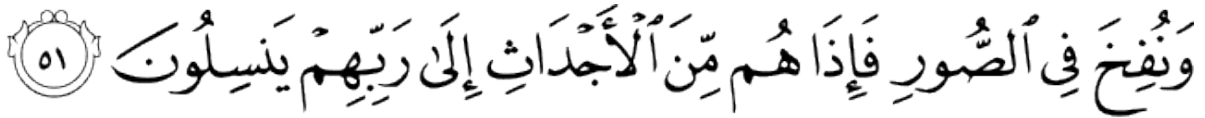
*How regretful for the servants. There did not come to them any messenger except that they used to ridicule him.*

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

*Have they not considered how many generations We destroyed before them - that they to them will not return?*

## VERSE 51

Now we begin the third passage of *Ya-Sin* which will focus upon the Hereafter. This first part, like in the previous two passages, is an introduction to this theme. Then, we will proceed into the nuances of the life of the Hereafter.



*And the Horn will be blown; and at once from the graves to their Lord they will hasten.*

Literally, the Horn was blown into - meaning that someone was sounding the Horn. It is in the past tense, although this is yet to occur. This is to show that this is a confirmed fact - it's such a done deal to happen that it can already be considered to have happened. Nothing will change this fact.

All of a sudden they. Who is this they? These are the same people whom the *surah* has addressed until now. The same people who denied the messengers. The same people who rejected the concept of the Oneness of *Allaah*. The same people who mocked this concept.

### Ajadaath | Word Analysis

All of a sudden they from *ajdaath*. This is the plural of *jadath*, meaning grave. This is a specific type of grave. (Grave is literally *kabar* and the plural is *kubur*). Here, *jadath* is used because it carries the meaning of graves that have disappeared. They are so old, that it is forgotten where they existed. The signs of those graves have disappeared. They were forgotten.

This is profound. The previous two passages (regarding *risalah* and *tawhid*) ended with one warning to these people. That it would only take one piercing sound to get rid of these people. The first passage (Verse 29) ended with *fa idha hum khaamidun* - then all of a sudden they will be put out like a fire. Part of the understanding of this is that all signs of these people would disappear. It would be as if these people never even existed. This is a whole new level of humiliation for these people. People are normally buried respectfully and people visit them and make *du'aa* for them. It is a sign of dignity. These people, however, are completely forgotten and, as such, are humiliated.

They were so arrogant that they weren't able to give *sadaqah* out of what *Allaah* has given them and mocked such behaviour. In return, not only were they wiped away, but all signs of them were wiped away.

So these people are crawling out of graves that people didn't even know existed and they are going straight to Allaah on the Day of Judgment.

### Yansilun | Word Analysis

This comes from *nasal*. At the core of it, it means to walk quickly towards something. More specifically, it is used for someone who is walking or running downhill. They are moving so

quickly as if they are running downhill, they are speeding faster and cannot be stopped. They will naturally be forced to go in that direction and cannot impede themselves.

These are the people who would have been pleading *Allaah* to let them return so that they may make amends. They will have experienced the torment of the life of *al-barzakh*. They know exactly what is in store for them. They don't want to go in that direction, but they will be compelled to go forth and will be made to present themselves before *Allaah* (Verse 32).



## VERSE 52

قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ  
الْمُرْسَلُونَ ﴿٥٢﴾

*They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be],  
"This is what the Most Merciful had promised and the messengers told the truth."*

### Wael| Word Analysis

They will curse themselves. This is an expression of remorse, regret, like having pity upon someone.

### Ba'ath| Word Analysis

Who has *ba'athna*? It means to bring back to life and to push along. They have not only been brought back to life, but are being pushed along to be made to stand before *Allaah*. It's like they will be herded together like cattle.

### Raqada| Word Analysis

From our *raqada*. It means to take a nap. Not like deep sleep, but just laying down and resting in light sleep. This is a very relaxing rest. When you've been awakened, you don't want to leave the position. This is so relieving. It is disturbing when someone bothers you, even if it is for your own good.

These were a bad group of people. It is a confirmed fact that such people will be punished in their graves. Why then would they refer to their graves as that comfortable place? Because what they will see for themselves on the Day of Judgment to be so horrific and terrifying, that what they experienced in the grave will have been like taking a nap in comparison. These are the same people who were screaming when being put into the graves that they be given another chance (23, 99)

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾

*Until, when death comes to one of them, he says, "My Lord, send me back!"*

The image before their eyes will be terrifying (89, 23)

وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَنْذِكُرُ الْإِنْسَانَ وَاتِّقَىٰ لَهُ  
الذِّكْرَىٰ ﴿٢٣﴾

*And brought [within view], that Day is Hell - that Day, man will remember, but what good to him will be the remembrance?*

The Hellfire will react upon seeing them (25, 12)

إِذَا رَأَتْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْطًا وَزَفِيرًا ﴿١٢﴾

*When the Hellfire sees them from a distant place, they will hear its fury and roaring.*

It will be tied up in 70 000 chains held by 70 000 Angels hold the chains. Yet, it will still be growling like a wild beast at its prey. Seeing this, they will look back at their graves and ask to return to them.

Then, comes the response. Who is speaking these words?

1. **The people are speaking to themselves**, realizing that what they denied was true and the messengers they rejected were speaking only the truth. This is affirmed in (32, 12)

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

*If you could but see when the criminals are hanging their heads before their Lord, [saying], “Our Lord, we have seen and heard, so return us [to the world]; we will work a (any) righteousness. Indeed, we are [now] certain.”*

They are not saying this is that which *Allaah* had promised, but rather they are saying this is that which *Ar-Rahman* had promised. Why would they use this name of *Allaah*?

This name is constantly used in the *surah* to inspire the emotions of obligation to *Allaah*. It reminds us of everything *Allaah* has given to us. He has given us so much that we truly cannot comprehend it. This is the depth of their realization, but it will be too late.

2. ***Allaah* or the Angels are speaking to the people.** That this is what *Allaah* warned you of and told you to prepare for. The messengers who came to you were speaking the truth. This *ayah* shows how the *akhirah* is the culmination of belief in *Allaah* and belief in the message delivered by messengers. If one believes in both, then he will have a good outcome; if one disbelieves in them, the outcome is bleak.

## VERSE 53

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا  
مُحْضَرُونَ ﴿٥٣﴾

*It will not be but one blast and at once they are all brought present before Us.*

This same statement was made at the ends of passage 1 (Verse 29) and passage 2 (Verse 49). That one loud, piercing sound literally extinguished the people and then would be used to collect the people on the Day of Recompense.

*Allaah* does not need to make any elaborate preparations or processes to take their lives, to bring them back to life.

Now, all of a sudden (*idhaa*) they will be brought back. There is repetition of *hum* and *jami'un* to show that they will ALL be brought back - no matter if they were rich or poor, pious or sinful, believing or disbelieving, old or young, male or female. They will ALL be made to stand before *Allaah* and be held accountable.

Accountability is a very powerful idea. It helps people manage themselves, conduct themselves. It is how we live our lives, pay our bills, get an education, make money, balance cheque books. Everything has accountability built into it. This stimulates productivity. *Din* makes us accountable by speaking of the Hereafter. *Imaan* inspires people to live properly.

The famous story about 'Umar رضي الله عنه and the mother and daughter and the mixing of milk with water - that was accountability. *Allaah* is watching so it doesn't matter if no one else is aware (36, 11)

إِنَّمَا نُنذِرُ مَنْ أَتْبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ  
بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

*You can only warn one who follows the message and fears the Most Merciful unseen. [...]*

## VERSE 54

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ  
تَعْمَلُونَ ﴿٥٤﴾

*So today no soul will be wronged at all and you will not be recompensed except for what you used to do.*

Now, *Allaah* is using imagery to set the tone for the next *ayaat*.

It is as if *Allaah* is having us image we are standing in the field, in the gathering of the Day of Judgment. Then today! Don't consider it a fairy tale or far away galaxy. It is here, it is now. This is reiterated throughout the *Qur'aan* (70, 6-7)

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾

*Indeed, they see it [as] distant,*

وَنَرْنَاهُ قَرِيبًا ﴿٧﴾

*But We see it [as] near.*

The time is so very close (21, 1)

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

*[The time of] their account has come very close for the people, while they are in heedlessness turning away.*

*Allaah* has said *iqtaraba* - this is in the exaggerated form - meaning that the time is very, very, very near. It's right there under their noses, yet they are completely oblivious to this reality and truth.

*Nafsun* is in its common form, meaning not a single soul will be wronged in the least bit. *Zulm* is to misappropriate, to wrong someone and to violate his rights. Not a single person will be wronged in the least bit (*shayan*). Their book of deeds will be placed open for them to check (18, 49)

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ  
يَوَيْلُنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا  
أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

*And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.*

And you will not be recompensed, rewarded, you will not find as a return except what you did to yourself. This is the epitome of justice. You will reap what you've sown. There will be no additions, no subtractions. Nobody can argue against that - they can beg and plead. This is the reason for seeking *istighfar*, for performing *tawbah*. As Allaah says (19, 60)

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ  
شَيْئًا ﴿٦٠﴾

*Except those who repent, believe and do righteousness, for those will enter Paradise and will not be wronged at all.*

For then (25, 70)

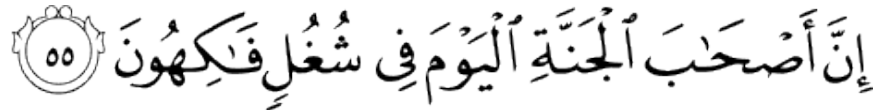
إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ  
سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

*Except for those who repent, believe and do righteous work. For them Allaah will replace their evil deeds with good. And ever is Allaah Forgiving and Merciful.*

This passage is letting people know that they must deal with the consequences of their actions. They may have rejected and mocked the message and its messengers and even Allaah, but they will have to deal with what they have earned.

## VERSE 55

The beginning of the *surah* discussed two groups of people. One group will not benefit from the message, whether you warn them or not and *Allaah's* decision has been confirmed for the majority of them (Verse 10). The other group were those that benefited from this message and remembrance (Verse 11). This was the objective of *risalah*. Now, we move on to discussing *akhirah* for this believing group of people.



*Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation -*

### ASHaab| Word Analysis

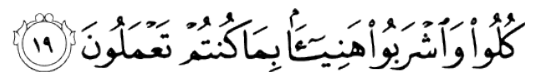
Most definitely - without any doubt - the companions of *Jannah*. *Allaah* does not say *ahl* of *Jannah*, but says *aSHaab* of *Jannah*. This shows the belonging of these people to *Jannah*. They are the inhabitants, the dwellers. Also, they will be a group of people together. They are not isolated.

*Al-yawm* is providing the imagery to make people aware of the descriptions.

### Shughlin| Word Analysis

This is something that one engages in, one indulges in. Something that when one is involved in it, he forgets about everything else. Think of when people are playing video games and they are oblivious to everything around them. They are so engaged or absorbed in it. This is also in the common form to give it versatility, diversity in the meaning. For everyone there will be a different indulgence - hence it has not been specified.

In the life of this world, we are told to limit our indulgences so that we may be more spiritually dedicated. In *jannah*, however, we will be told that for what was given up in the *dunya* (52, 19)



*[They will be told], "Eat and drink in satisfaction for what you used to do."*

The *baa* here means in exchange for they had done in the days had passed. They were so focused in the life of the world, so now they can do whatever they want. They will indulge for however long in whatever in they wish to do.

There was a bedouin man who came to the Messenger of *Allaah* ﷺ and asked if they would be able to farm in *jannah*. That is what these people do and what they enjoy. Of course they will be able to do whatever they wish.

Faakihun | Word Analysis

Someone is really happy, joyful. As if giddy and jolly. There is so much energy in their happiness that they almost don't know what to do with it. They don't know how to contain themselves. So engaging in their indulgences they will be so completely absorbed (*fi*) in happiness because there will be no other responsibilities or distractions for them.

## VERSE 56

هُم وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِئُونَ ﴿٥٦﴾

*They and their spouses - in shade, reclining on adorned couches.*

Their happiness is even greater because they are doing it with others - with their spouses! Their is no loneliness for them. They will be surrounded by shade - as if they are sitting outdoors in a beautiful scenery (the gardens of *jannah*). They are gardens beneath which rivers flow and these rivers are (47, 15)

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ  
لَمْ يَنْغَيِّرْ طَعْمَهُ، وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى  
وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا  
مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

*Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered (never to stench), rivers of milk the taste of which never changes, rivers of wine delicious to those who drink (from them), and rivers of purified honey in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?*

The gardens in *jannah* will have blades of grass that are literally like diamonds, pearls, rubies and gems and stone. And the trees in *jannah*: if a person was to ride a horse, he would not be able to cross the shadow for 100 years (Bukhari).

This is the scenery for these people.

Usually when we are seated outdoors under the shade of a tree, we use something to recline in but it's usually not comfortable. These people will have *araaik* (sing. *arik*) is like something between a bed and couch - a recliner. This is unbelievable and so wonderful.



## VERSE 57

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَّا يَدْعُونَ ﴿٥٧﴾

*For them therein is fruit and for them is whatever they request [or wish]*

What happens when one is indulging in an activity? They want some snacks. They will have fruits waiting for them. And how will this person eat the fruits? (69, 23)

قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

*Its [fruit] to be picked hanging near.*

This person is sitting back in the recliner and will see the shade casting the tree above them and see this ripe, juicy fruit hanging over them. They will think that it looks delicious and the fruit itself will come closer. This person won't even have to get up to get it! The tree will literally bend to the person's mouth so he can eat it and then it will go back up and return when he wants more.

The luxury we've seen in this world does not even compare to what is awaiting for these people in Paradise.

And this is only a preview, the reality is that it is exclusively for them - for the people of *jannah*. Exclusively for them is whatever they could ask for.

### Yadda'un | Word Analysis

*Du'aa* is to call out for something. This is in the exaggerated form. It means whatever they could ever ask for.

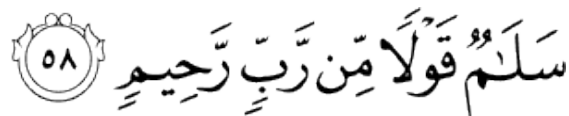
A minority opinion is that it comes from the root of the verb meaning to claim something. This would refer to them not even having to verbalize what they want. They won't even have to do that much. They will have whatever they have merely desired (41, 31)

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

*We [angels] were your allies in wordly life and [are so] in the Hereafter. And you will have therein whatever your souls desire and you will have therein whatever you request [or wish].*

He will merely think it and it will be there for him. Anything, everything. It will be made available exclusively for them.

## VERSE 58



[And] "Peace," a word from a Merciful Lord.

### Salaamun | Word Analysis

They will be given *salaam* - peace and safety. A proclamation is being made like a congratulations. It is showered down upon them. It is in the common form so it is peace and safety of every type for all of eternity.

And this is a word (*salaamun*) given to them from *Rabbi Ar-Rahmaan*.

### Rabb | Word Analysis

It is the one who created, provides, sustains, maintains, guides, and protects. He has done all of these for you. He has guided you to this path, had mercy upon you, forgiven you, and given you this luxurious place of abiding for all of eternity. It is self-descriptive.

And they will say (7, 43)

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ  
لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ  
رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ  
تَعْمَلُونَ

*And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allaah, Who has guided us to this and we would never have been guided if Allaah had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."*

They have proclaimed that they could not have gotten here if they had not received this guidance from their Lord. Their Lord who is *Ar-Rahmaan*. The One Who is merciful to you from before you are created until now when you are in *jannah*. He has been and is ultimately and continuously merciful to you.

## VERSE 59



[Then He will say], "But stand apart today, you criminals."

Now, we switch for the people of the left-hand, the people of Hellfire. We are introduced to them in a very powerful way. There are remarkable stories regarding this *ayah* that the scholars have mentioned. In their night prayers, they would come to it and recite it all night long, weeping as they are reciting until morning time has come.

The transition from speaking regarding the people of *jannah* to the people of *naar* is remarkable.

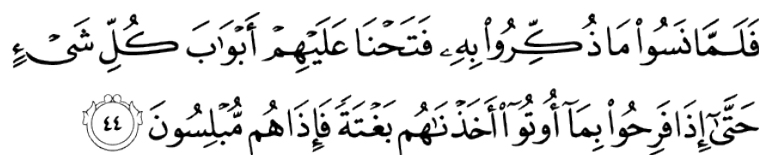
### Wamtaazu | Word Analysis

This is in the imperative, the command form. It comes from *imtiyaz* meaning to separate something that was mixed. Like picking out a particular nut from trail mix.

People in the world are mixed up. Everyone is crossing paths, living in the same neighbourhoods, going to the same schools, and attending the same parties. There was no distinction between right and wrong, but there were some who were living a conscious lifestyle. They were crossing paths, but at the same time, they had a different lifestyle.

Sometimes the punishment of *Allaah* doesn't come immediately. People who are ungrateful and disobedient are living life without a harsh, open punishment. This should not deceive them. It should not serve as validation of their ways.

The blessing of *Allaah* is of two types: quantity and quality. They forget (6, 44)



*So when they forget that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly and they were [then] in despair.*

The message came again and again to remind them that they should be grateful and obedient to their Lord, realize their real purpose in life. Their end, however, is completely bankrupt and hopeless. They are held accountable and should not live in delusions.

They may have had time and blessing in the *dunya*, but now they must separate.

This is the third time that *al-yawm* (today) has been mentioned in this passage. this is very rare. The reason why it is used is to make us picture the situation as if it is happening right here, right now. Imagine yourself in a group of people, seeing the gates of Paradise and the gates of Hellfire before you now. It all comes down to this moment, this day. Now, criminals separate yourselves from the others. Imagine thinking that you are one of those people. You'll try to hide yourself and be among the others. But it will be to no avail because *Allaah* knows what's even in the hearts of man.

#### Mujrim | Word Analysis

Not just a criminal, but a convicted, sentenced criminal. The one who has done something wrong and now must serve the consequences.

And now *Allaah* will tell us why this is happening. This is the blessing of the *Qur'aan*. Sometimes when someone does something wrong and is told to pay the penalty. That person often thinks, "If I knew it was going to be this bad, I wouldn't have done it." *Subhana Allaah*, *Allaah* is telling us how bad it is going to be out of His mercy. To warn us.

There is no vengeance. Our Lord is so merciful, He has given us every opportunity. At the end of the day there must be some responsibility on our part. It can be analogous to a person being told he has a test in seven days and given the answer key to memorize in six days. No one can call that teacher merciless at the end. It would be ridiculous to say such a thing. *Allaah* has given us all the answers and told us everything in advance to read, understand and implement.

If we don't take the wisdom, then there is no one to blame but ourselves.

## VERSE 60

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ  
عَدُوٌّ مُّبِينٌ﴾

*Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy -*

*Allaah addresses the criminals now. "Had I not entrusted to you (given to you the responsibility), O children of Adam?"*

What was entrusted? What was the responsibility?  
To not worship *Shaytaan*.

### 'Ibadaah | Word Analysis

It is translated as worship, but it literally means to willingly become a slave of something. So don't become a slave or devotee of *Shaytaan* and his system. This is a path based upon arrogance, defiance, disobedience. *Shaytaan* refused to bow down because (7, 12)

﴿قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْنِي مِن نَّارٍ وَخَلَقْتَهُ  
مِنْ طِينٍ﴾

*[Allaah] said, "What prevented you from prostrating when I commanded you?" [Shaytaan] said, "I am better than him. You created me from fire and created him from clay."*

He was unapologetic, not remorseful for what he had done. Then, even further (38, 82)

﴿قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾

*[Iblis] said, "By Your might, I will surely mislead them all"*  
and (7, 17)

﴿ثُمَّ لَا يَنبَغُهُم مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا  
تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾

*Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."*

The *Qur'aan* develops obedience within us. *Shukr* is a direct result of the reminder of the *Qur'aan* and becoming grateful makes us obedient. It makes it easy for us to devote ourselves. *Shaytaan's* problem was that he was not grateful and falling into his schemes and deception is to become ungrateful.

Why should we be wary of *Shaytaan*?

He is for us (especially for us because *lakum* is early in the phrase) a clear, known, open enemy. *Shaytaan* is not hiding his animosity towards us. He will have a discussion with the people of Hellfire (14, 22)

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ  
وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ  
دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا  
بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي إِنْ كَفَرْتُمْ بِمَا  
أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

*And Shaytaan will say when the matter has been concluded, "Indeed, Allaah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allaah] before. Indeed, for the wrongdoers is a painful punishment."*

Hasan al-Basri described this scene as if *Shaytaan* is the *khatib* in the Hellfire and the people are all surrounding him. When everything is said and done and they have all been doomed to *Jahannam*. He merely made recommendations. You bought into his marketing. Don't blame him, but blame yourselves.

The Prophets told us that *Shaytaan* is our enemy. Look around us, the people who are following the life *Shaytaan* is pedaling are miserable. They have small, temporary moments of pleasure. Overwhelming, however, they lack contentment, peace, and tranquility.

The happiness and peace we feel when fasting and standing in *tarawih*, they don't feel it.

So what had *Allaah* wanted us to do?

## VERSE 61



*Allaah* wanted for us to devote and dedicate ourselves in worship to Him. To completely live to please *Allaah*.

What does that entail?

Humility. Realizing that we know nothing and we have nothing, but *Allaah* knows everything and has given us everything.

Gratitude. To show *Allaah* that we are grateful for everything He has given us.

This is a straight path.

### Hadha | Word Analysis

This is *ism'l-ishara* - it is a pointing word. It is for that which is near (*dhalika* is for that which is far). The implication of it being near is that it's so near and attainable. It's so easy to reach forward and grab.

It is a straight path. It is so natural. Our *fitrah* tells us to be obedient to *Allaah*. It is easy. To leave the easy and go for that which is disobedient is difficult and less accessible. It is rough and has more consequences.

## VERSE 62

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾

*And he had already led astray from among you much of creation, so did you not use reason?*

Despite all of this, how sad is the condition of humankind. Despite everything being so obvious and simple, we are so pathetic. The reality of the situation is that most definitely he has led astray much of us.

### Jibillan | Word Analysis

It comes from the same root as *jabal* meaning a mountain. It means something that is huge and reaching high into the sky. So it is a huge group of people that is so crowded it is as if people are sitting on top of each other.

Didn't we think for a moment? If we had thought for just a minute, we would have considered what we were doing and the consequences of these choices. A sane and rational person would not have done this because those (39, 18)

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ  
اللَّهُ وَأُولَئِكَ هُمُ أَتْلُوهَا أَلْبَبِ ﴿١٨﴾

*Who listen to speech and follow the best of it. Those are the ones Allaah has guided, and those are people of understanding.*

That is the tragedy. They are intelligent people, very successful and educated in their work and careers. They are exemplary in investments, social navigation, social status, etc. They are brilliant and exceptional, so good at everything. Their brains, however, shut down when they come here.

If Islam is so logical, then why didn't these brilliant people take it? Were they not as smart as we think they are or is there something wrong?

1. **Guidance is in the hands of Allaah.** Allaah chooses whom to guide and whom to misguide. This is not based on qualification, but is a gift from Allaah.
2. **The people do not show the same dedication in spirituality as in other areas.** They do not bring the same fervor, dedication, and commitment to this matter while they carry it in others. We need to bring our A-game to *din*. It is not ritual! It requires intelligence and understanding to be fully impactful. Bring *ihsaan*, bring your best abilities. Allaah will give further guidance to those people (39, 18 - above).

This passage has served to separate the people of Paradise from the people of Hellfire. To conclude, Allaah has said (40, 10)



إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ  
أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾

*Indeed, those who disbelieve will be addressed, "The hatred of Allaah for you was [even] greater than your hatred of yourselves [on this Day in Hell] when you were invited to faith, but you refused."*

You may be frustrated with yourselves today, *Allaah* was more frustrated with you when you were called to *imaan* but you disbelieved.

How can you treat *Shaytaan* as your friend when he is taking advantage of you and is your clear enemy? *Allaah* is your true friend, your Protector, your *Mawla*.

## VERSE 63

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾

*This is the Hellfire which you were promised.*

Now, we get to the sentencing being issued to these criminals. At this point and time, *Allaah* is directly addressing these people. This is the most appropriate matter for the occasion.

Again, *ism'l-ishara* is used and it emphasizes that the Hellfire is so close and near. It's close enough to touch and take them. It will be right there. Just like *jannah* was right there for the obedient to smell, now *jahannam* is right there for the disobedient to feel.

### Jahannam | Word Analysis

It is the actual, given name of the fire of Hell.

*Allaah* has said (46, 34)

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا  
قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾

*And the Day those who disbelieved will be made to stand, presented before upon the fire ...*

This is the scene of the Hellfire and punishment. Imagine somebody taken and hung over the fire so that only that which is holding on to him is keeping him from falling into it. We were warned about this and promised that if we continued doing what we're doing, this would be the outcome. This, this fire before our eyes, is what we were warned about.

## VERSE 64



[Enter to] burn therein today for what you used to deny.”

### ISlaw| Word Analysis

This is the command form from *sad-laam-ya* meaning to enter into fire. It is specified to entering into fire. It is sometimes used in its transitive form (*tasliya*) “to enter something into fire”. It depends upon the discourse in the *Qur’aan*.

1. Sometimes, criminals are told to enter themselves into the Fire even if they know what happens in it.
2. Other times, *Allaah* enters the criminals into the Fire or commands the Angels to enter them into it.

Either way, it’s very scary.

### Al-yawm| Word Analysis

It is mentioned again (now, the fourth time) to show the imperative nature of these consequences. These people would say to the messengers to bring the punishment. They would be arrogant in this manner. Now, they are told to go and walk ahead into it because it is here.

### Bimaa| Word Analysis

*Baa* is the most versatile letters in the language. In classical works of grammar there are 12-13 uses. One is the causative *baa* : what comes before it is a result of what comes after it. {Result - *baa* - cause}.

They are told to enter because of that which they used to deny - they were disobedient and ungrateful which made them disbelieve. The first reaction as they are pushed into this punishment will be, “Why are you doing this to me?” They will be defensive, but no one is pushing them in. They chose this for themselves repeatedly. That is why this is happening to them.

*Kuntum* is there to show the persistence of their actions. Their ungratefulness was persisting and did not end.

### Takfurun| Word Analysis

This *surah* has repeatedly highlighted the role of *shukr* in obedience. The *aayaat* of *Allaah* remind us (*dhikr*) which makes us grateful (*shukr*) which manifests itself in *ibadaah* (worship, devotion, dedication).

The opposite is true as well. When you don’t pay attention to the *aayaat* you are not reminded. When you are not reminded, you are heedless, oblivious and unaware. So you are not grateful because you have not given yourself the opportunity to think This will then manifest itself in the form of disobedience and eventually disbelief. And this is the result of it today - *jahannam*.

## VERSE 65

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ  
بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

*That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.*

From the literary marvel of the *Qur'aan*, something changes here. *Allaah* was speaking to them (*kuntum*) in the second person, to speaking about them (-*him*) because they have been sentenced and were entered into the Hellfire. They will continue to cry out from there, pleading and begging, but will be told (23, 108)

قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

*He will say, "Remain despised therein and do not speak to Me."*

*Ikhsau fiha* is like shooing a dog away. They had their chance and now ought not speak or make noise.

### 'Alaa | Word Analysis

It is on top of something. So here it is like sealing over top of something so that the seal is complete and cannot be broken. This propagates the graphic and vivid nature of the verse.

Their hands will start to speak because they will try to lie with their mouths. We know from other places that even with 'Isa 'alayhi as-salaam they will try to lie.

They belied the messengers repeatedly in the beginning of the *surah*. They belied *Allaah* and mocked the idea of giving what *Allaah* had given them. They said so much nonsense and garbage. All of that was in the *dunya*. They had every opportunity to say something good, just like that man from the edge of the town who said something. They made their choice, but today no one wants to hear their trash.

Their legs will testify. They will literally be witnesses to what the person has done, just like other parts of their bodies (41, 20)

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا  
يَعْمَلُونَ ﴿٢٠﴾

*Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do.*

They will complain to their skin, “Why are you testifying against us?” Their sight and skin will complain, but when they retort it will only be to the skin. That is because the skin will feel the punishment. And they use the plural because all of that person is in it together (41, 21)

وَقَالُوا لِيُجْلُوهُمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ  
كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

*And they will say to their skins, “Why have you testified against us?” They will say, “We were made to speak by Allaah, who has made everything speak; and He created you the first time and to Him you are returned.*

What are they testifying to? They are testifying to that which these people used to do. They are only answering to what they did. *Allaah* makes them testify because it cannot be denied by another person. This is the helpless nature of these people. The people of *jannah* had pure luxury, but these people have pure desertion in their condition.

They caused emotional distress to the messengers. They taunted them over the deaths of their wives, uncles, and sons. They had no mercy, no humanity. They made opportunities out of everything. That’s how ruthless they were. Today, they are being tormented.

## VERSE 66

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى

يُبْصِرُونَ ﴿٦٦﴾

*And if We willed, We could have obliterated their eyes, and they would race to [find] the path,  
and how could they see?*

### Tams| Word Analysis

It literally means to rub something out. Think of an eraser on very hard writing. There will still be some mark to show existence. So something would have been remained of their eyes, but they would be disfigured. Then they would be running around looking for that path.

But how could they ever see again?

## VERSE 67

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا

مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

*And if We willed, We could have deformed them, [paralyzing them] in their places so they would not be able to proceed, nor could they return.*

Similarly, *Allaah* says that He could have disfigured them themselves. They would have been completely mutilated, destroyed where they stood. They wouldn't be able to go forward. They wouldn't have the ability to move on, nor could they ever go back.

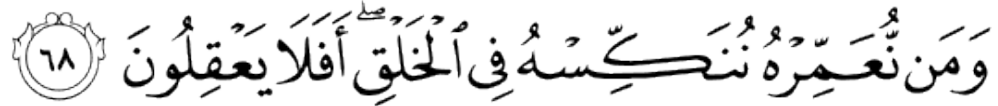
All their faculties were completely taken away to leave raw pieces of meat. That is very powerful. It's a graphic and disturbing image. That's the point - at the end of the day, it's not fun and games. They played with their own situations. They put themselves in harm's way.

The mercy in this, however, is that it is being told to us now. This is no surprise. It's right here, right now. Read it and fix it. Change things for yourselves.

The scholars point out that *Allaah* says *law nashaa* - if We wished. These people actually get opportunity and chance after chance. They have the opportunity to turn back and realize their purpose in life. If they, however, continue to ignore the signs around and even within them and the message relayed to them, they are digging their own pits in the Hellfire. If this came to pass, this would happen. Yet, on that Day they will be taken to recompense for their choices.

## VERSE 68

This is somewhat a conclusion for this passage. It also serves as a transition to the following passage.



*And he to whom We grant long life We reverse in creation; so will they not understand? {And whomsoever We grant extended life to, We cause him to regress in his overall condition; so don't they process this?}*

These are very sophisticated words.

### Wa man | Word Analysis

This presents a hypothetical situation.

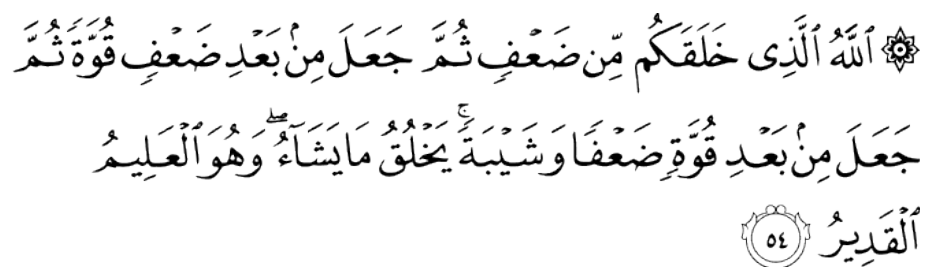
### Nu'ammirhu | Word Analysis

'Umar means age and the verb category means to grant extended age. The verb pattern here has the implication of something happening little-by-little, step-by-step, stage-by-stage. This is like *anzal* (all at once) or *tanzil* (little-by-little).

### Nunakkishu | Word Analysis

This comes from *naks* literally means to flip something over from head to tail. It is used metaphorically to speak of something regressing backwards. This person is turned backwards, his faculties are flipped, in creation.

As the people begin to age, their bodies begin to slow down; their minds slow down; emotionally, they slow down. This is also pointed out in (30, 54)



*Allaah is the one Who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.*

*Da'af* (weakness) refers to infancy. Then from it comes strength - you get older and become competent until you are independent. Then from it comes weakness and eventually old age. As a person ages, he regresses. To the point where it becomes so detrimental (22, 5)



يَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ  
ثُمَّ مِّنْ نُطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ  
لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ  
نُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلِّغُوهُنَّ أَشَدَّكُمْ وَمِنْكُمْ مَّنْ  
يُنَوِّقُ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْلَا يَعْلَمَ مِنْ  
بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ  
أَهْتَزَّتْ وَرَبَتْ وَأُنَبِّتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥٠﴾

*O people, if you should be in doubt about the resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.*

He is returned to the worst period of life - from knowing something to knowing nothing at all. Think of Alzheimer's Disease - they wake up and don't even recognize people.

In and of itself, this verse is powerfully reminding us of the blessings we have. The people denied and rejected *risalah*, then *tawhid*, then *akhirah*. So what allows a person to continue being arrogant in this manner? It is the capability this person has. Their strength and faculties can cloud their judgment. So realize and understand that this delusion is temporary. Time is what we all crave. As time goes on, however, life's challenges come with it. You may have more time, but everything you pride yourself for is withering away.

So won't you wake up? This isn't hypothetical anymore. This is very real and around us all. Everyone sees that age.

The *mufasssirun* have much discussion over how this ties in with the previous discourse (Verses 65-67). There are a few opinions.

**1. The two hypotheticals (*law nashaa* ...) were supported with evidence with this example.**

The diminishing is happening at a lower level around us all. These people do fall to the stage

of being mere flesh seated before us. *Allaah* could speed the process and make it happen faster.

2. ***Allaah* can flip the situation for people (*nunakkis*).** They may have all that pomp and glory which is providing them with the arrogance to deny and belie the message and warnings, but their situation can so easily be turned around. And it will be so easily turned around.
3. **This is an evidence for being resurrected.** The person can go from being helpless to strong to helpless again just like *Allaah* can bring about the situation of life to death and to life again.
4. **In the last two verses, *Allaah* said *law nashaa* (if We had willed), but He didn't do it to them. Why didn't He do that? Rather, what did He do to them?** That would have brought a quick end to things and only suffered in the hereafter. They will also, however, pay for their crime in this world. For their arrogance and crime. They will be humiliated in this life. They will grow old, they won't be as loud or smart as they once were. Not only are they now lacking that upper hand, but they are old and feeble.

Abu Lahab was very arrogant. There were some who met a quick end like Abu Jahl, but Abu Lahab had a very ill end where his body was almost rotting. His family literally locked him up and cast him to the side. His last days were spent far from being that handsome man, but being a deteriorated person. They didn't even realize he was dead until days had passed. Eventually, they had to pay slaves to dispose of his body. He wasn't even buried properly, but was left for some birds or animals to eat. Look at the torture they experience for the boastfulness they have.

So won't they wake up and use their minds for the reality that is presented before them?

## VERSE 69

We begin a new passage here. The *surah* concludes with the same issues with which it opened. It began by swearing by the profound wisdom of the *Qur'aan*; it will end by emphasizing the power, validity and substance of the *Qur'aan*. It is not like poetry which loses substance if it focuses upon style and loses style if it focuses upon substance.

Then it will focus upon that substance being the greatest proof for the validity of the messengership of the Messenger of *Allaah* ﷺ. It then focuses upon telling the Messenger of *Allaah* ﷺ that only a person whose decency is still intact will express any interest in the message being spread. Those who reject it are only doing it because of a problem lying within themselves and not a problem with the message itself. Then it will focus on the signs around us. Next, it will conclude by focusing upon *shukr* as reflection upon the *aayaat*.

Finally, it will give consolation to the Messenger of *Allaah* ﷺ for his frustration with the people who continue to reject, refuse and deny the message and criticize him. *Allaah* tells him that these people have the audacity to talk ill of *Allaah* Himself; they are so blatantly disobedient, arrogant and even stupid, so why would you be surprised that they speak ill of you? They have no decency left in them. So leave them to *Allaah* for He can handle them most appropriately.

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾

*And We did not give him [Prophet Muhammad] knowledge of poetry, nor is it befitting for him.  
It is not but a message and a clear Qur'aan.*

*Allaah* is refuting the very obvious go-to criticism of anyone refusing the Messenger of *Allaah* ﷺ. Their easiest cop out was (21, 5)

بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ ۚ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ  
كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾

*But they say, "[The revelation is but] a mixture of false dreams; rather, he has invented it; rather he is a poet. So let him bring us a sign just as the previous [messengers] were sent [with miracles]."*

*Allaah* refutes this in a very intelligent and comprehensive manner. *Allaah* did not say that "he does not speak in poetry", but rather he connects the source of the knowledge to Himself. If he were to learn poetry, he would have learned it from Us, but We did not teach him poetry. The only source of knowledge for him ﷺ was *Allaah* Himself. He does not deliver from someone or something else. The claims of academic research papers that he ﷺ learned from others and

then came up with the *Qur'aan* - yet, if only they read the *sirah*, they would see the errors of their claims.

### Yanbaghi | Word Analysis

And it was not befitting for him. It was not fit for him to be a poet or to engage in poetry. It is literally just not right.

In *Surat'l-Shu'araa* (26), *Allaah* tells us three problems with poetry or poets. This is not to condemn poetry, but when comparing it to divine revelation.

1. **Poets are more concerned with style and adoration of people.** It is important to them, how their entertainment and art is critiqued and received. Divine revelation, however, is more concerned with the substance and living up to what they are presenting.
2. **Poetry can contradict itself;** it can say one thing and defy it in the next line. The *Qur'aan* issues this challenge for itself.
3. **People who usually become obsessed with poets and their work and poetry are those who lack focus in life.** A lot of people who follow their poetry very closely don't really know what they're doing. Today, they are usually the musicians and may even be stoners. Divine revelation, prophets and messengers and their followers, however, are people of great intelligence and purpose. They are integral contributors to humanity. You'd be embarrassed to look back at it years from now, but never will that happen for divine revelation.

The Messenger of *Allaah* ﷺ for this reason had a dislike for pushing patterns unnaturally. His ﷺ statements were natural, they were inspiration. He ﷺ condemned to sit and make up supplications which had patterns (e.g. rhythm) within them. Be sincere, substance is what matters. What will add acceptability to your prayers? To humble yourself, as if groveling, before *Allaah*. If you are so humbled that you are stumbling over yourself and cannot even be coherent, that is heavier than the most eloquent and practiced supplication.

Even when speaking to people, don't speak over a teleprompter. Be sincere in your communication because it will hit home harder. It will be more effective.

So if it's not poetry and it's not even befitting for him to be carrying poetry to people, then what is it? It is nothing but *dhikrun* (a reminder).

### Dhikrun | Word Analysis

It is a reminder, in the common form to emphasize that it is a reminder of many, many things.

1. The reality of life
2. *Fitrah* - their true innate nature
3. The history of humanity. What's happened to the people of before, the messengers and prophets, those who denied them, those who followed them.
4. The outcome, the consequences of their choices in this life and in the hereafter.

It's remarkable that we are told to look to these *aayaat* to find the evidences for *Allaah*, yet proclaimed academics like Hawking's new work say that they point to evidence against God. There are, however, other academics who make such profound statements against this

argument. They say it is because Hawking is obsessed with the question “How?”, but he cannot ask himself nor answer the question “Why?” If he were to ask, “Why?”, then he would never arise at this conclusion. So that we may come to *shukr*.

### Mubin | Word Analysis

This is nothing but a reminder and *mubin*. It is a clear, self-evident *Qur’aan*. This word has repeated itself throughout *Ya-Sin* - the message of the prophets, the open error of the townspeople, the animosity of *Shaytaan*. It proves itself. It doesn’t require any philosopher to explain it.

It can mean that thing in and of itself is clear (intransitive), but that it verifies, is a verifying force (transitive). Like glasses that are foggy which you clean. We have a lot of distraction around us, but the *Qur’aan* brings that clarity. Just build it into your life and everything will begin to make sense.

This is not new information, it is reminding us of something we may have merely lost focus about. It is reminding us of that reality all around us.

But if the Messenger ﷺ is not a poet, then what is his job?

## VERSE 70

لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾

*To warn whoever is alive and justify the word against the disbelievers.*

His ﷻ job is to warn.

### Indhar | Word Analysis

It is to warn someone of the imminent danger they are in, and he is only doing it out of concern for them. His ﷻ job is to remind so that he may warn the one who is alive.

It sounds obvious. We don't remind dead people. It's not speaking about physically living, but spiritually living people. Those who still have some humanity in them. It will make a difference if you warn them because they will follow it, fearing *Allaah* in absence. This is just like in the introduction of *Ya-Sin* and (35, 22)

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ  
مَنْ فِي الْقُبُورِ ﴿٢٢﴾

*And not equal are the living and the dead. Indeed, Allaah causes to hear whom He wills, but you cannot make hear those in the graves.*

Somebody who has lost all decency and is covered with darkness, he cannot be made to hear. So his ﷻ job is only to warn those who has a living heart. The others will have their organs speak for their choices. They are building the case against themselves.

And *al-qawl* is the decision from Verse 7. This is for those who are ungrateful to *Allaah*, enjoying all the pleasures *Allaah* has given them, but not realizing the gratitude or obedience owed by them to *Allaah*.

## VERSE 71

Now, *Allaah* is reiterating the blessings and signs around people to instill gratefulness in them. Yet, what is their reaction and what will be its conclusion.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا  
مَالِكُونَ ﴿٧١﴾

*Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?*

Have these people not seen, then thought about, then reflected and realized something profound from it?

There is an interesting sequence here which will be repeated. *Allaah* is attributing these blessings to Himself and He created it exclusively for them, as if for their benefit. For them to use, for them to enjoy. It is a facility he has provided for them. This is a powerful method of reminding people by means of reminding them of what He has done for them. This is a very natural way of convincing someone. When someone wants you to show them some level of respect and you are not showing it, they will mention all those things they have done for you. That is how our minds work. We need reminders of these things sometimes and it makes a difference for us.

*Allaah* is showing us the lengths to which He went to facilitate this for us - He made it with His own hands. He did it for us Himself *jalla wa 'alaa*. These verses are very similar to 33-35; *Allaah* mentioned that they did not make these things they enjoy with their own hands. The flipside of this argument is that *Allaah* has made it all for them from His own hands.

From amongst the things He has made are *an'aaman* - livestock (four-legged things). So many of our basic needs and necessities are fulfilled through these creatures. For example, (88, 17)

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

*Then do they not look at the camels - how they are created?*

Even when trying to make the human being realize to live up to the standard of being a human being, *Allaah* uses this comparison (7, 179)

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

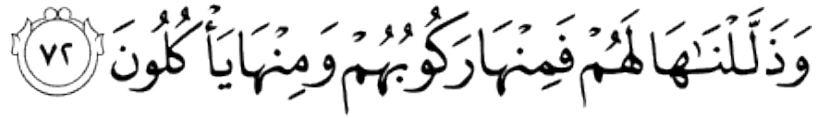
*And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do nor hear. Those are like livestock; rather, they are more astray. It is they who are heedless.*

They are even more lost than livestock which brings benefit to others.

And then those human beings are exclusively in ownership of these animals. *Allaah* created these animals and then gave full ownership to us. But why discuss ownership?



## VERSE 72



*And We have tamed them for them, so some of them they ride, and some of them they eat.*

### Dhalalnaahaa | Word Analysis

It comes from the opposite of *'izza* - strength or the ability to dominate something or someone.

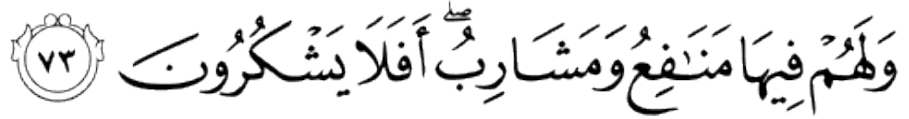
*Dhulal* is to be helpless and completely at someone's mercy. These animals are at our mercy.

We can tie them, herd them, milk them, eat them, ride them, etc. We can do whatever we need with them.

This requires reflection. Why is it a blessing? There are lots of creatures of *Allaah*, but not as much at our mercy as livestock. Others cannot be dominated and may even be sources of danger for us. These animals, however, meet our needs.

Some of them serve as transporation. Some of them are forms of nutrition, plentiful and endless supplies of food.

## VERSE 73



*And for them therein are [other] benefits and drinks, so will they not be grateful?*

And exclusively for human beings, in these animals are benefits.

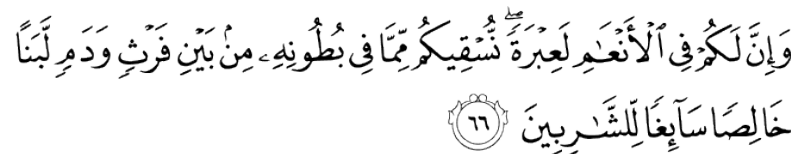
### Manaafi'u | Word Analysis

This is a form of the plural which is exaggerated. There are lots and lots and lots of benefits from these animals. We use their skin and hide, their bones, their bodies themselves and what come from them.

Even our basic need of drink can be provided for by them!

Now finally, the culmination of all this should be that we are grateful. Yet, why aren't we?

Another example where *Allaah* uses the cow to invoke our gratitude (16, 66)



*And indeed for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.*

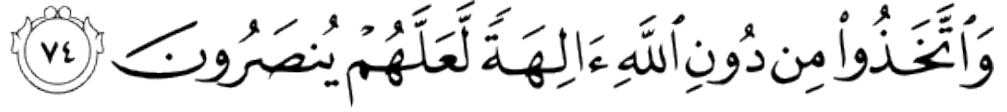
This animal in and of itself is so fascinating. It is pure milk, but also very satisfying and nutritious for the human. This is in the conclusion of *Ya-Sin*. *Allaah* has spoken about *risalah*, *tawhid*, *akhirah*, and to invoke our gratitude for His blessings He points to what we take for granted.

### Yashkurun | Word Analysis

It is in the present/future tense. Why don't they become grateful? Will they never become grateful? We will see these blessings constantly and make use of them repeatedly. Will we not realize at some time or another just this one blessing?

When they don't become grateful or realize, what is the outcome? What is the choice they have made? When somebody rejects such a basic argument it is almost as if stupidity manifests itself within him.

## VERSE 74



*But they have taken besides Allaah [false] deities that perhaps they would be helped.*

They have taken false objects of worship. They were obviously not grateful. They've then committed themselves to other things and paths.

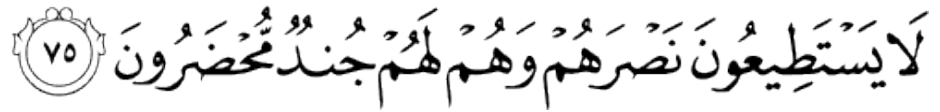
### Aalihah | Word Analysis

It is not just an idol. It is anything, any person or object that someone dedicates himself to and give priority to it over *Allaah*. It could be money, pleasure. an idea/notion/concept.

What is their motive? So that maybe, they hope, that this notion will help them. It will come to their aide and rescue when they find themselves in a difficult situation.

Yet, that is not the reality.

## VERSE 75



*They are not able to help them, and they [themselves] are for them soldiers in attendance.*

Those things to which they devoted and dedicated themselves will not be able to help them in the least bit. They won't even have the ability to help them.

And they (these idols) for them (the people) will be present for them in the form an army.

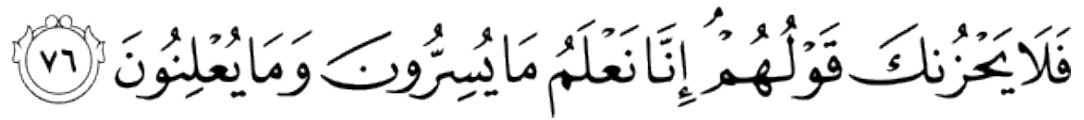
### *Jundun* | Word Analysis

It is like an army lined up. The impressiveness is in the sheer number of people. It is an endless row of false deities and objects of devotion. They will be there, right there, right by them watching them.

This is talking about when these people are punished in the Hellfire. As another form of torment and torture for them and to show them their stupidity in decision making and choices, their false deities will stand right by them watching their punishments without any interference.

Imagine the anguish, pain, and remorse that will bring. It'll be an army watching over them.

## VERSE 76



*So let not their speech grieve you. Indeed, We know what they conceal and what they declare.*

Finally, *Allaah* consoles the Messenger of *Allaah* ﷺ. What they say should not cause him any grief. *Allaah* is aware of everything they conspire and contract against him in private and what they do in public when attempting to disgrace him ﷺ.

*Allaah* is keeping tabs on these people. He is letting them dig their own graves and will then taken them to account for it. The foolish choices they are making gave become beastly so leave them be. Everything is being recorded and they will be taken to recompense.

Embedded within this message is also honour and distinction for the Messenger of *Allaah* ﷺ. He ﷺ ought not bother himself with them because the most influential of anyone and everyone will take care of him. You just keep doing what you're doing because you're doing a phenomenal job.

In Verses 71-73, *Allaah* spoke in the first person. In Verses 74-75, *Allaah* spoke in the third person. Why the difference in transition?

Western academics point to this as inconsistency, but they fail to see the literary marvel. The reason for this transition is that the first three verses discuss the blessings of *Allaah* upon the people. It is His way of reaching out to these people in order to make them realize. Then, the third person is when they've disappointed Him and disobeyed. A sign for showing this displeasure is turning away from the person so as not to speak to him directly. That is what *Allaah* has done here.

*Allaah* is constantly consoling the Messenger of *Allaah* ﷺ throughout the *Qur'aan*. Someone could ask why this is so? Was he ﷺ such a sensitive person requiring this consolation repeatedly?

## VERSE 77

أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

*Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary?*

Has the human being not seen, comprehended, reflected, and then understood?

In the beginning of the passage, *Allaah* spoke to these people directly in order to mention His blessings upon them. Yet, they still rejected everything and took other objects of devotion. *Allaah* then speaks to them in the third person. Now, *Allaah* is not even addressing them. It is “the human being”. He is not even acknowledging their existence.

Who is this *insaan*? There are various persons narrated

1. Ubayy b. Khalaf
2. Abu Jahl
3. al-‘Aas ibn a

all of whom were leaders of the polytheists who were very arrogant, abusive, confrontational, and disrespectful.

At the same time, it could be general and broad. As *Allaah* says in (64, 2)

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ يَمَاتَعُ الْمُؤْمِنِينَ ﴿٢﴾

*It is He who created you, and among you is the disbeliever, and among you is the believer. And Allaah, of what you do, is Seeing.*

*Allaah* mentions the *kaafir* first because despite everything being obvious, the majority of people will not believe. It’s a sad reality that the majority of people will not come to *imaan*. This, however, should make us that much more grateful to *Allaah* that we are part of a small group of people upon whom *Allaah* has bestowed this guidance.

### Idhaa | Word Analysis

It expresses surprise, shock, amazement at something sudden. It can imply that something happened suddenly or amazement and baffleness.

So this same human being to whom *Allaah* granted existence is from what we consider *najasa*. Everything this person prides himself upon (his appearance and body) is based upon filth. It’s a bitter pill to swallow. Why is he so proud and boastful if those are his beginnings?

Not only is his beginning so pathetic, but he is *khaSim*.

### KhaSim | Word Analysis

It means a loud, shouting argument where a person is adamant, arrogant and insistent. He is confrontational and stubborn. He speaks over you and yells at you. Every time you try to calm him, he shouts back. There is hyperbole in the form of this word.

Not only that, but his argumentation is *mubin*. It is so clear that everyone can see and hear it. It is a public affair. He is causing a scene. So this human being becomes argumentative and confrontational, publicly against the truth and realities of life.

Thus, the *aayah* means: doesn't the human being realize where he came from - basically filth - and, yet, he still makes a scene and argues against his responsibility to being grateful?

## VERSE 78

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ

رَمِيمٌ ۝ ٧٨

*And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?"*

This human being's arrogance clouds his judgment. He doesn't realize what he's doing. He gives Us, to *Allaah* and His Messenger ﷺ and the *Qur'aan*, an example. It's ridiculous and preposterous. *Allaah* has given us examples throughout the *Qur'aan*. To teach us and explain to us. For Mr. Genius to come around and attempt this is so stupid.

He must have forgotten that he himself was created and how he was created. Now, *Allaah* is explaining to us. The reader is amazed that a person will offer to give an example. *Allaah* is telling us that such a person is so arrogant that he must have forgotten his beginnings.

And what is this example he gives?

### Man | Word Analysis

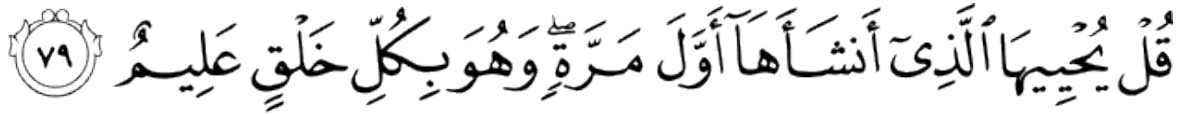
He is presenting dismay and doubt at the idea. Who could possibly do it?

### Ramim | Word Analysis

When the skeleton is literally falling to parts in your hands. The leaders from the *Quraysh* would actually dig up old remains and shove them before the face of the Messenger of *Allaah* ﷺ and mockingly question the veracity of resurrection.



## VERSE 79



*Say, "He will give them life Who produced them the first time; and He is, of all creation, Knowing."*

Now, *Allaah* answers their stupidity and teaches the Messenger of *Allaah*, and by extension us, how to answer them. Not only that, but *Allaah* goes further to completely shut their mouths.

### Anshaa | Word Analysis

Not to create, but to raise something. As if a seed is planted, watered, sunned, protected, until it is raised. This bone they were holding in their hands is after it had grown and reached its adult stage. If this is a human bone or of any creature, it wasn't that size at first creation. It was tiny. It was permitted to grow by *Allaah*. Not only that, but look at the miraculous proportion and coordination of growth and development in the body. The whole body grows with the bone so that it can all flourish.

So this Creator is so much more amazing than you can fathom. You just don't realize this.

He is most definitely completely informed of everything He has ever created at all times and situations.

Who knows what He has created better than the Creator Himself? You came to argue with *Allaah* with your evidences and proofs to tell *Allaah* about that which He has created?!

They just asked one question. *Allaah* answered them and specified who that someone is with proof and evidence.

Now, *Allaah* will provide two lines of reason to substantiate this answer.

## VERSE 80

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ  
تُوقِدُونَ ﴿٨٠﴾

[It is] He Who made for you from the green tree, fire, and then from it you ignite.

It shouldn't be so hard for them to understand that *Allaah* will return them to life because He is the One Who made for them from the green tree, fire.

### Shajari al-akhDar| Word Analysis

This is an idiom. It refers to a tree that is still very moist, full of life, and capable of growing. It is not like the tree which is cut down or withered. Leaves are still budding out of that tree so it is full of life.

How does fire come from that? There are several understandings which may co-exist

1. **Accepting the *aayaat* in opposites. There were two types of trees famous in *hejaz*: *markh* and *'afaar*.** Their branches would be rubbed together and, even when moist, would spark to create fire. This was convenient for the Arabs. But why point it out? For this person, it is a contradiction for life to come out of dead. *Allaah* then tells him that when he lights a fire using these moist branches, what is typically not used as fuel for fire, he should realize that is two opposites which are co-existing. Most scholars point to this reading.
2. These same branches and leaves which are moist in the spring, dry to become the best fuel in the winter when they have dried.
3. They also change from the colour green to the colour of fire.

Then from it you light fire. Why has *Allaah* repeated the fire? Hasn't He already told us that from it comes a fire?

Remember, the *idhaa* shows shock and surprise. It is amazing that us as human beings knew to go from one tree to the other and use it to build a fire. Who taught us to do that? *Allaah* programmed us to know how to survive (20, 50)

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾

He said, "Our Lord is He Who gave each thing its form and then guided [it]."

This is not spiritual guidance, but basic programming for existence and living. Who teaches the child to suckle or to cry? Nobody does. It's as if it's in the *fitrah* (30, 30)

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا  
بُدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

*So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allaah upon which He has created [all] people. No change should there be in the creation of Allaah. That is the correct religion, but most of the people do not know.*

It is part of the greatest blessings of *Allaah* to not leave us as wild beasts to learn things ourselves, but to give us guidance.

This is also alluded to in (56, 71-72)

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

*And have you seen the fire that you ignite?*

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾

*Is it you who produced its tree or are We the producer?*

A tree is a representation of life. It is green, it provides food. It is used as a metaphor for *imaan*, but is also used for fire which is a sign of death. Don't let this confuse you. It should be simple and easy to understand that *Allaah* can bring people back.

## VERSE 81

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ  
بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

*Is not He Who created the heavens and earth Fully Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator.*

And this is the second proof to that human being.

This has already been spoken of in the *surah* in the passage about *tawhid*. *Allaah* has already told us in so much detail about His creations which should serve as *aayaat* to Him.

The One Who created this sky and earth and everything in and between it, isn't He able to create the likes of these people again?

These people are fully functioning and able, but when they come to their spirituality, their brains shut down.

### Mithlahum | Word Analysis

It's like the mirror image of something. Something of similitude or resemblance. It can be reflected upon to see similarities. In other places (75, 3-4)

أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ، ﴿٣﴾

*Does man think that We will not assemble his bones?*

بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ، ﴿٤﴾

*Yes. [We are] Able [even] to proportion his fingertips.*

Does human being really think that We can't collect his bones back together? Most definitely, he is wrong! We can go to the extent of putting even his fingerprints back together.

Now, *Allaah* will respond. This is a discussion of rhetoric. You don't answer a rhetorical question, but *Allaah* is answering so that there isn't even the slightest room for confusion remaining.

### Al-Khalaag al-'Alim | Word Analysis

No doubt, He is fully capable of recreating them. In fact, He is *al-Khalaag*. It is *mubalagha* of *al-Khaliq*. The One Who creates everything and creates things beyond your imagination and He

has been creating since the beginning, is still creating and will continue creating at such a scope that you can't imagine.

Not only that, but He is *al-'Alim*. He creates each and every single thing and then is fully informed about it. Everything He has created is in need of Him and it cannot do anything without His permission. This is a stronger tone of the argument in Verse 79.

## VERSE 82



إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

*His command is only when He intends a thing that He says to it, "Be," and it is.*

*Allaah* told them how easy it is for Him to recreate them. He doesn't need anything to create anything. No raw materials, no factory line, no nothing.

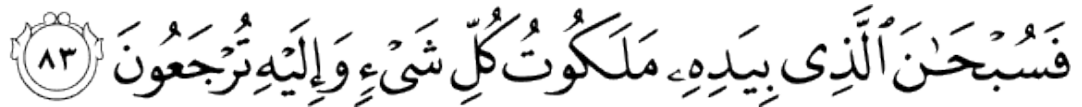
His way, His affair, the system of *Allaah* is such that whenever He wants anything to happen, He simply says *Kun! Fayakun*.

### Shayan | Word Analysis

It is in the common form to show the diversity of it being ANYTHING whatsoever. *Allaah* has wrapped the entire argument in this simple statement. Everything has been explained in details because human beings are just that dense and thick-skulled. Yet, it is so simple. He doesn't need anyone, anything, any facilitation, any circumstances, anything at all.

Then *Allaah* summarizes everything.

## VERSE 83



*So exalted is He in Whose hand is the realm of all things, and to Him you will be returned.*

### FasubHaan | Word Analysis

The *fa* is telling us that this is the conclusion, the take-home message from *Ya-Sin*.

*SubHaan* is a proclamation of how absolutely perfect and mindblowing.

Who is so amazing? The One in whose hand ...

The *ba* shows connection as if it is tightly gripped and firm in His hand. It shows strength, confidence, total control, total ownership.

What is in the hand of *Allaah* that no one can even think about taking?

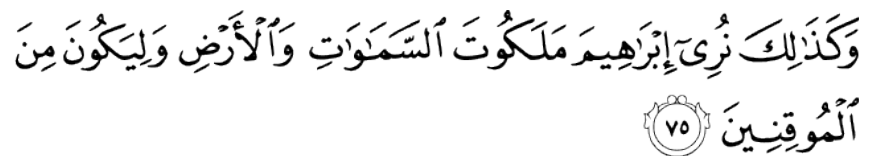
### Malakutu | Word Analysis

This is another form of *mubalagha* (hyperbole, exaggerated form of word). There is a rule in Arabic: when the letters within a word are increased, the meaning of that word increases as well.

The base is *mulk* means dominion or kingdom or ownership. The realm of one's power or control. So this would be total and absolute control. Not just having ownership that can be tampered with, but such that no one can even look at it the wrong way. It is sacred, very exclusive ownership.

Somebody could raise a coup against a king or hate him, but the kingdom of *Allaah* is where He has total control and no one can even suppose to squeeze past His control. You can do that to the kings of this world, but no one can do that with the Kingship of *Allaah*.

*Allaah* has also used the word in this sense here (6, 75)



*And thus did We show Ibrahim the realm of the heavens and the earth that he would be among the certain [in faith].*

Another understanding of using this form exists. There is an external and internal to everything. There is the tangible and measurable, but there is also the intangible which don't have physical natures. If someone owns a slave, he owns the body. He can order the slave to be happy, but cannot really control it. He doesn't own the intangible to make him think or feel.

*Allaah* is such an owner, however, that He controls that which the person himself cannot control. Just as Ibrahim *alayhi as-salaam* proclaimed (26, 78-82)

وَالَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾

*Who created me, and He guides me.*

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾

*And it is He Who feeds me and gives me drink.*

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

*And when I am ill, it is He Who cures me*

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾

*And Who will cause me to die and then bring me to life*

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾

*And Who I aspire that He will forgive me my sin on the Day of Recompense.”*

He owns everything, even the conditions and emotions which seem to delicate. Our world can go crashing with a simple statement. Yet, He has control over every single thing (*kulli shayin* is in the common form to show diversity).

Everyone likes to be on the side of the person who has authority and influence. Who has more power and influence than *Allaah*? In His hand is the control of everything. He has knowledge about anything for everything. How much to our advantage would it be to be on His good side, to have His pleasure. This fed the *imaan* and *taqwa* of the predecessors. Nothing fazed them. They would immediately turn to *salaah*. *Allaahu akbar!*

We won't need anything else. 'Abdullah ibn Salaam ؓ was reported to have said

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ رَسُولًا وَنَبِيًّا

*I am pleased with Allaah as my Rabb and with Islam as my din and ith Muhammad ﷺ as my Messenger and Prophet.*

Outside of this, I don't need anything else. This is a consolation to the Messenger of *Allaah* ﷺ that he has *Allaah* on his side. Even to the believers and that man who came from the far end of the town in *Ya-Sin*.

How pathetic then is the situation of those who did not realize this connection with *Allaah* and benefit from it.



The *surah* ends with a very powerful message that is very practical, tangible and relevant advice in only a few words. It is an action item, if you will. If we don't take anything else from this *surah*, learn this one line.

And to Him along are all of us going to return. The One Who is absolutely perfect and holds control of everything in His hand. To Him, we will all eventually return. There is no option B or door two. There is only one option.

If it doesn't happen today it will happen tomorrow. That's why it is in the present/future tense. It is not an unkept promise. It will eventually happen. It will come to be.

This is all a person needs to know. The most basic reality everyone must come to terms with it. There is no denying this reality. It reminds us of the temporary, transient nature of this life. The accountability to *Allaah* of everything we have done. This is that reminder and realization.

May *Allaah* give us the *tawfiq* and realization to practice everything that has been said and heard - *aamin*!