

# RADIATING DIVINITY

## LESSONS FROM SURATU YASEEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَسْ ۝ وَالْقُرْآنِ الْحَكِيمِ ۝  
إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝  
عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝

## SURATU YASIN

There is a heart for everything and Suratu Yasin is the heart of the Qur'an - **QALBUL QUR'AN**.

The word **QALB** is from the Arabic word **Qalaba** which literally means to turn. It is the entity whose nature is to turn. It should turn towards Allah and not get attached to anything or anyone. For if it is attached, it will get broken by death no matter what it is set on. A heart is not a **QALB** if it is not turning solely towards Allah.

Suratu Yasin teaches graphically how to keep the heart turning.

It is usually a sura which we recite for the deceased, therefore it is a sura of great importance to the living.

If we want to know the meaning of life we have to experience death.

The Prophet (pbuh) has said "**DIE BEFORE YOU DIE**".

Suratu Yasin was revealed in Makka and contains **83 ayaat** in **5 rukuat**.

## **Benefits of reciting Surat Yasin**

It is recommended to recite this sura to seek Allah's blessing and happiness preferably after Fajr salaa.

It should also be recited in illness and at the death bed.

The thawab of reciting Surat Yasin is that of reciting the whole Qur'an 12x, and of forgiveness of sins.

If the sura is recited over one who is sick, then for every word recited Allah sends 10 angels seeking forgiveness for the patient and if death is ordained then all the angels will remain for the funeral prayers and burial.

It is a means of safeguarding against calamity and a means of fulfillment of desires.

Whosoever listens to Surat Yasin being recited gets the thawab of 20 Hajj.

The Prophet (pbuh) has said that if this sura is recited in the graveyard Allah reduces the punishment (if any) on the person in the grave replacing it with goodness.

Imam Ja'fer As-Sadiq (pbuh) has said that if it is recited during the day it keeps the reciter safe for the day and if recited at night before going to bed Allah sends angels to watch over the one who recites it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the name of Allah, the Most Kind, the Most Merciful.**

يَسَّ

### **1. Ya Seen**

Yasin is one of the names given to the Holy Prophet (pbuh) Some commentators have taken it to be a shortened form of 'Ya Insaan' which means 'O Human Being'. Taking this interpretation it would address the Prophet (pbuh) as 'O Perfect Human Being' (the model for all others).

The Ahlul Bayt are Aale Yaseen .

وَالْقُرْآنِ الْحَكِيمِ

### **2. I swear by the Qur'an, full of wisdom;**

When Allah swears it is not to prove the truthfulness of His words but to illustrate the importance of that which He swears by.

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

### 3. Most surely you are one of the messengers;

We are told from ahadith that there were 124,000 Messengers each bringing the message of **Tawheed**. The same message was brought and practiced according to the society and the environment.

Prophet Muhammad (pbuh) is from amongst these messengers but being the last it indicates he is the Master and the seal of Prophets with none after him.

عَلَى صِرَاطٍ مُسْتَقِيمٍ

### 4. On the straight (right) path.

The straight path is the shortest distance between two points, between a subject and his/her objectives; between man and Allah....

In Suratul Fatiha we ask... '**Ihdinas siraat al mustaqeem'** (guide us on the straight path). Here we are told the Prophet is on 'Sirat al-mustaqeem'- Therefore the answer to our request (dua) for a role model has been sent.

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ

5. Sent down by the All Mighty, the All Merciful.

لِنُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ

6. That you may warn a people whose fathers were not warned, so they are heedless.

The people of Makka had not received any messengers of God for a long time (since Prophet Ibrahim (pbuh) no prophet had visited them).

People who are not warned become heedless (forgetful, and distracted). The people referred to in this aya were moving in a wrong direction and going towards the wrong target (goal). They were worshipping habits and traditions (which their fathers and forefathers used to do). For around six to seven hundred years the culture in Arabia had remained fixed & stable.

One of man's biggest enemies is habits and traditions.

**Heedlessness (Ghaflat)** arises because of:

- a. **Ignorance:** Knowledge brings security making the heart content, eg. Many a trouble is blown away once one knows why it occurred in the first place.
- b. **Habits**

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ

**7. Certainly the word has proven true to most of them, so (even then) they do not believe.**

The people referred to here have no faith (eiman) because of their heedlessness. Therefore even when they **knew** that the word of Allah communicated by the Prophet (pbuh) was the **truth** their heedlessness prevented them from believing.



إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ

مُقَمَّحُونَ

- 8. We have placed chains on their necks reaching up to their chins, so they hold their heads up high.**

Generally speaking, it refers to the chains of desires and expectations. The more selfish these expectations and desires the more one gets stuck in a rigid position. Just like a caterpillar we weave ourselves into suffocating cocoons with selfishness, arrogance, etc....

When Allah created Adam (pbuh), Shaitan thought 'I am better than him ', and lifted his chin which resulted in his downfall. Whenever arrogance raises its head it hides insecurity.

Historically...

Abu Jahl had vowed that if he saw the Prophet (pbuh) praying he would drop a big stone on him. Once when he saw the Prophet (pbuh) engaged in prayer, he brought a stone and raised his hands to

drop it on the Prophet (pbuh). His hands got stuck and the stone fell on his own head.....

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا

فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

**9. And We have put a barrier in front of them and a barrier behind them, then We have covered them over so they do not see.**

Continuing the description of the people in chains, following their old habits, desires, and selfish expectations their hands too are enslaved to 'themselves' and are not free to act and open up to the 'message' of Allah.

As a result of their self-enslavement they have made themselves blind. All the visible signs are available but they do not see them. They blame everything on someone or something else.... They do not see that one gets exactly what one deserves and not what one desires.

Historically...

A man from the tribe of Banu Makhzoom made a vow to kill the Prophet (pbuh). When he came

near the Prophet (pbuh) however, he became blind unable to see him although the Prophet (pbuh) was in front of him praying.

وَسَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

**10. It is the same to them whether you warn them or you do not warn them, they do not believe.**

If one is engrossed in one's own selfishness and self-imposed limitations, then even a clear message of warning that one is at a loss will not get through.

Physical idols are easy to destroy but it is the subtle idols of position, power, reputation... that are difficult to do away with.

These people cannot be warned, they remain unmoved but the Messengers continue to convey their message regardless whether it was heeded or not even under the threat of death...

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبِ فَبَشِّرْهُ

بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ

- 11. Indeed you (can) only warn someone who follows the reminder and fears the All-Merciful (Allah) even though He is Unseen, so give him the good news of forgiveness and a generous reward.**

The reminder here means the Qur'an.

Remembrance means the knowledge of something that we already know.

The Prophet (pbuh) has said:

"Every child is born on the 'fitrah' of ISLAM".

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلُّ شَيْءٍ

أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

- 12. We bring the dead to life, and We write down what they have sent ahead, and their footprints (the marks which they leave behind), and We have recorded everything in a clear register.**

In Surah Al-Anfal: 24 Allah says:

"O you who believe! Respond to Allah and His Messenger when he calls you so that you may live ...."

The aya is addressed to the living but it implies to the conscious.

Through our actions we leave behind its effects. If we have left a good 'track' behind us it will facilitate the journey of life for those after us but if we leave a 'crooked' track then whoever comes after will have to cope with it. It is the track of light that a 'martyr' leaves behind which gives him/her life - Qur'an 2:154

Everything in the existence of each one of us is counted, measured, and recorded in a register. Nothing can escape!!!

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

**13. And set out a likeness (example) for them - the people of the town when the messenger came to it.**

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَاٰهُكُمْ مُّرْسَلُونَ

**14. When We sent to them two, but they rejected both of them, so We strengthened them with a third, then they said: "Indeed we are messengers sent to you!"**

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ

**15. They said: "You are nothing but humans like us, nor has the All Merciful revealed anything - you are only lying!"**

The reference is said to be to the people of Antioch, one of the most important cities of Northern Syria. It was a Greek city founded by one called Seleuces Nicator (a successor of Alexander) in memory of his father Antiochus.

Prophet Isa(pbuh) had sent his disciples John & Jonah to deliver the message of Tawheed.

As they approached the city they asked a shepherd who asked them who they were. They introduced themselves and the shepherd asked them to prove their identity. They told him of the miracles that Prophet Isa (pbuh) performed. The shepherd took them to his sick son whom no physician could cure. The disciples prayed to Allah and the shepherd's son was cured. The shepherd accepted their message.

A lot of sick people in the city of Antioch were cured. The king who was an idol worshipper imprisoned the two disciples when he heard of their message of Tawheed. Prophet Isa (pbuh) when hearing about the imprisonment sent another of his disciples -Simon As-Safi. Simon came to city and befriended the king hiding his faith.

When he had enough confidence of the king he asked about John and Jonah. He told the king to ask them about their beliefs. This the king did and

when related about Prophet Isa (pbuh) and the miracles that he performed.

Simon asked the king whether the gods he worshipped could perform the same miracles like curing the sick. The king laughed and said: "Simon! How do you expect these things from idols that neither speak nor hear?"

Simon then asked the king why he did not accept the faith of John & Jonah whose God had great powers. The king accepted but his people still rejected the messengers saying that they were mere human beings like them and were lying.

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

**16. They said: "Our Lord knows that we are truly messengers sent to you."**



وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

**17. And on us is only the clear deliverance (of the message).**

They were so firm in their faith that it was enough for them to have God as a witness to their fulfilling their duty.

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا النَّارَ جَمَعْنَاكُمْ

وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ

**18. They said: "We see the bird of evil omen with you - if you do not stop we will stone you, and we will afflict you with a painful punishment."**

The Arabs, because they lived in the desert had little ecology and the appearance of various animals especially birds was regarded as an omen.

قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِنذَرْتُمْ بَلْ أَنْتُمْ قَوْمٌ

مُتَسْرِفُونَ

**19. They said: "Your bird of evil omen is with you. What! Even if you are reminded? Nay! But you are a wasteful (extravagant) people!"**

They were told by the messengers that **they were** the cause of 'their evil omen'.

This is one of the corner stones of Yasin - You are your own doom; you are the dictator of your own future by your intentions, thoughts, & actions.

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا

الْمُرْسَلِينَ

**20. And from the farthest part of the city came a man running; He said: "O my people! Follow the messengers!"**

When the people of the city rejected the message of Tawheed, Habib An-Najjar (Habib the

Carpenter) who is popularly known as Momin e Aale Yasin came running urging the people to obey the messengers.

Each one of us has his/her own Habib - a voice which comes from the heart which says: "Listen! The message is true!"

A hadith from the Prophet (pbuh) says that there are three people who responded to the call of three Prophets without any hesitation:

- Momine Aale Firaun
- Momine Aale Yasin
- Ali ibn Abi Talib (pbuh)

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ

**21. Follow him who does not ask any reward from you, and they are rightly guided.**

Here there is the definition of a true messenger.

There are two conditions:

1. The first is that he does not ask nor expect any reward for it.
2. The second is that they are rightly guided.

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ

**22. And why should I not serve Him who brought me into existence - and to Him will you all be brought back.**

As Habib, the voice in our heart says how could it be possible to serve anyone other than the one who brought us into existence and to Whom we will return.

أَتَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي

شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ

**23. Should I take gods besides Him whose intercession could not help me in any way if the All Merciful wants to afflict me with harm, nor could they deliver me?**

What is the point of worshipping any other god who in no way can assist us if Allah wished to afflict us neither could they harm us if we were in Allah's protection.

إِنِّي إِذْ أَلْفِي ضَلَالٍ مُّبِينٍ

**24. Indeed then I would be in clear error.**

If we were to worship anything or anybody however attractive or seemingly powerful other than Allah we would clearly be at a loss.

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ

**25. Certainly I believe in your Lord, so hear me!**

This refers to what Habib An Najjar said to the messengers whom his people refused to follow. The inner voice in everyone calls out "Hear me!"

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ<sup>ط</sup>

**26. It was said: "Enter Janna!" He said: "O (I wish) that my people would have known**

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

**27. With what my Lord has forgiven me, and placed me amongst the honoured ones.**

Habib e Najjar was stoned and killed by his people and then buried in the market place of Antioch. His soul was asked to enter Janna but even then he remembered his people wishing that they would recognise the knowledge of entry to Janna.

وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا

مُنزِلِينَ

**28. And We did not send down upon his people after him armies from heaven, nor do We ever send them down.**

إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ

**29. It was nothing but a single shout, and behold! They were extinct.**

A sudden calamity befell the people who killed Habib An Najjar.

When the end comes, it is a sudden jolt and everything stops and it is no longer possible to take any action.

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ

يَسْتَهْزِئُونَ

**30. Alas for the slaves! A messenger does not come to them but that they mock him.**

Allah here calls everyone slaves. We are all His slaves. Here it is Alas for those who refuse to recognise their slavery to Allah and are the slaves of their desires. They cheat themselves for every time a messenger comes from Him they abuse & mock him and his message.

If we reflect we must not belittle anything - the tiniest of creatures - germs are our strongest enemies.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا

يَرْجِعُونَ

**31. Have they not seen how many generations We destroyed before them? They will not return to them.**

وَأِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُخَضَّرُونَ

32. But all of them shall certainly be brought before Us!

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا

فَمِنْهُ يَأْكُلُونَ

33. And a sign to them is the dead earth - We give life to it and bring forth grain from it so they eat of it.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مَنَّ

الْعُيُونِ

34. And We make gardens of palm trees and grapevines in it ; and We make springs flow forth .



لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ

**35. So they may eat the fruit of it, and their hands did not make it - so will they not be grateful?**

Now we are given different signs- one after the other. Everything in reality is a sign of Allah.

The earth which for all intent and purposes seems to be dead in one season suddenly produces life in another; a sign to those who disbelieve in the resurrection....

However much man may prepare the soil and sow the seed or plant the tree; but only with God's help does he succeed in obtaining ANY produce from the earth.

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ  
أَنْفُسِهِمْ وَإِمْأَلَا يَعْلَمُونَ

**36. Glory be to Him who created pairs of all things of what the earth grows, and of their kind and of what they do not know.**

Glorification comes after thankfulness (previous ayah). If we are in gratitude then only can we exalt...

Everything created is based on pairs. The ayah points out the existence of pairs even beyond the realm of the plant and animal kingdom...

وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

**37. And a sign to them is the night - We draw from it the day. Then behold! They are in the dark.**

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

**38. And the sun runs on a term appointed for it - that is the measured decree of the Mighty, the All Knowing.**

Everything is according to a pattern. There is no haphazard chaos, but according to a programmed pattern.

وَالْقَمَرَ قَدْ رَزَّأْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

**39. And the moon; We have appointed stages (phases) for it until it returns like an old shrivelled palm branch.**

The moon has an enormous effect on the balance of things in the world - plants and their cycles, ocean tides, mankind.....

It rises and sheds its power and usefulness, then ends up like a shrivelled branch.

Everything has a cycle by nature, including man. He moves from the stage of weakness to that of physical strength, and then back to weakness.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ  
النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

**40. It is not for the sun to overtake the moon,  
nor does the night outstrip the day; They  
each float in an orbit.**

Every system works according to its laws. It  
interacts with another system without  
overcoming it or confusing it.

وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ

**41. And it is a sign for them that We carry their  
offspring in the laden ship.**

Man's own experience in his personal life is  
appealed to. We are invited to reflect upon  
travelling in the seas; the safety of the inhabitants  
of the ark of Prophet Nuh (pbuh), the carrying of  
a child in the womb....

وَحَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ

**42. And We have created the like of it for them, which they ride upon.**

In the same way we are asked to reflect on things we ride on which support and sustain us.

Muhiddin bin Arabi in his interpretation of 'like it' says that it is the Ark belonging to Muhammad (pbuh) hinting to the famous hadith of the Prophet (pbuh):

"The like of my Ahlul Bayt is that of the ark of Nuh (pbuh), he who gets into it is saved and he who turns away from it is drowned and lost."

وَإِنْ نَشَاءُ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ

يُنْقَذُونَ

**43. And if We will, We can drown them, then there will be no helper for them nor shall they be rescued.'**

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ

**44. But by the mercy from Us, and as a comfort for a while.**

وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ

تُذَكَّرُونَ

**45. And when it is said to them: 'Safeguard yourselves against what is in front of you and what is behind you, so that you may receive mercy '.**

We are being admonished to reflect upon our past, know its consequences and beware of the future guarding ourselves (having TAQWA) against sins.

If we sincerely do this then Allah turns mercifully towards us; forgiving our sins and giving us the strength to amend our life for the future.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا

مُعْرِضِينَ

**46. And there does not come to them a sign from the signs of their Lord but that they turn aside from it.**

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا  
لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعَمَهُ إِنَّ أَنْتُمْ إِلَّا

فِي ضَلَالٍ مُبِينٍ

**47. And when it is said to them -Spend out of what Allah has given you; Those who disbelieve say to those who believe - Shall we feed him whom if Allah willed He could feed?**

**You are in nothing but clear error!!!**

This is a general argument from the rich when it comes to helping the needy.

"Why does Allah not give them provision ?"

"Why should we do it ?"

They see themselves as separate beings.  
It is the arrogance of "I"ness.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ

**48. And they say - When will the promise come to pass, if you are being truthful?**

They are at such a loss that they do not reflect that physically at the end of the whole journey of life, we end up under six feet of soil.

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ

**49. They wait for nothing but a single shout which will overtake them while they are disputing.**

The implication here may be the impact of death on an individual. From our individual point of view, the creation ends when we die.

We are now what we left behind. We are now in the next life and we have as capital whatever we invested in our previous life.



فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ

**50. Then they will not be able to make a will, nor shall they return to their families.**

Then they will not be able to stick to the arrangements they had in their lives... They will be stopped in their tracks helpless.

They cannot return to their families or what they are familiar with. The world has ended for them and there is no further possibility of action....

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

**51. And the trumpet will be blown, and behold! From their graves they will hurry to their Lord!**

This is the second call. The call to resurrection to relive our actions and our intentions all over again.

It is the call to be accounted for. Everything is revealed and nothing can be kept in the grave of one's chest.

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ

وَصَدَقَ الْمُرْسَلُونَ

**52. They will say - O woe to us! Who has raised us up from our sleeping place?**

**This is what was promised by the Merciful God, and the messengers (He sent) told the truth.**

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

**53. There would be nothing but a single shout when behold! They shall all be brought to Us.**

**This is the third shout which brings us before the Divine Presence.**

فَالْيَوْمَ لَا تَظْلَمُ نَفْسٌ شَيْئًا وَلَا يُجْزَوْنَ إِلَّا مَا كُنتُمْ

تَعْمَلُونَ

**54. So this day no soul shall be dealt with unjustly in the least, and you will not be rewarded with anything but for what you did.**

The reward or punishment will be the result of one's own action.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ

**55. Surely the companions of Janna in that day will be happily occupied.**

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَّكِنُونَ

**56. They and their partners will be in shade, reclining on raised couches.**

لَهُمْ فِيهَا فَاكِهَةٌ وَهُمْ مَا يَدَّعُونَ

**57. They shall have fruits in it, and they shall have whatever they wish.**

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

**58. Peace! a word from the All Merciful Lord.**

This is a description of Janna. They are at peace with no further affliction of heat or unpleasantness. They are in the 'shadow' of reality - In the perfect refuge and in perfect contentment- Whatever they wish is theirs.

وَأْمَتَّارُوا الْيَوْمَ أَئِهَا الْمُجْرِمُونَ

**59. And separate yourselves today, O guilty ones.**

The guilty ones are those who have denied the truth. They are asked to stand apart from the others!

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ

لَكُمْ عَدُوٌّ مُبِينٌ

**60. Did I not enjoin you, O children of Adam! Not to worship Shaytan?  
Indeed he is your open enemy!**

وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ

**61. And that you should worship Me! This is the straight path.**

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ

**62. And certainly he led a lot from among you astray - What! Could you not then understand?**

It is an admonition from our Lord reminding us to reflect and take heed.

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ

**63. This is the hell you were promised.**

أَصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ

**64. Burn in it this day, for what you were disbelieving (covering up).**

Jahannam means a bottomless pit where there is not a moment's peace and where there is a state of endless falling.

Man desires stability but Jahannam has none of that. It is constant turmoil and burning.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ

أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

**65. On this day We set a seal upon their mouths, and their hands speak to Us, and their feet testify to what they have earned.**

Their tongues are silenced but their limbs - every cell in our hands and feet will announce and bear witness to what has been earned.

Every cell in our body contains within its chromosomes the imprint of our entire story. The

DNA molecule contains in it our weaknesses, strengths.....

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ

يُبْصِرُونَ

**66. And if We wished, We could certainly put their eyes out, that they would run about, groping for the way, but how could they see?**

This means that they have no insight for they see but yet deny the truth. Allah is saying that if He wished they would not even have physical sight. Outer vision just provides an instrument for insight - the outward serves the inward.

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا

وَلَا يَرْجِعُونَ

**67. And if We wished, We could certainly transform them in their place, then they would not be able to go forward nor turn back.**

For those who lose their human form by displaying an animalistic character there is no way forward nor is there a retreat.

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

**68. And whosoever We lengthen in age, We reverse him in creation.**

**What! Do they not understand?**

Life is a cycle. Whatever in the creation has begun, eventually must become old.

Since everything has a return, we must also have a return.

Should we not consider what and who we are returning to??



وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ

مُبِينٌ

**69. And We have not taught him poetry, nor is it fitting for him. It is nothing but a reminder and a clear Qur'an.**

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَجْعَلَ الْقَوْلَ عَلَى الْكَافِرِينَ

**70. To warn he who is alive, and so the word may be proved true against those who disbelieve.**

'Poetry' here means something based on imagination that excites human emotion. This refers to the Qur'an which may have the style of good poetry but is not whimsical and does not have the free reign of poetry. E.g. poets might use the following statement do describe beauty ... 'face like the shining moon'... Qur'an is the truth and will never use such... It is that which reminds us of our own reality.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا

مَالِكُونَ

**71. Do they not see that We have created cattle for them out of what Our hands have made? So that they are the masters?**

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

**72. And We have subjected them (the cattle) to them; so some of them they ride and some they eat!**

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ

**73. And they have (other) benefits and drinks from them - so will they not be grateful?**

Animals have been subjected to man's dominance.

Man benefits in more ways than one from animals.

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُم يُنصَرُونَ

**74. And they have taken gods besides Allah so that they might be helped.**

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمُ جُنْدٌ مُّحْضَرُونَ

**75. They will not be able to help them, but they are presented as an army before them!**

All the mental idols that we think may help us like wealth, position, whatever ... cannot save us or help us here nor in the hereafter.

We have to realise that we are from Allah and to Him we will return and in between we are to recognise His Oneness.

فَلَا يَحْزُنُكَ قَوْلُهُمْ إِنََّّا نَعْلَمُ مَا يَسْرُونَ وَمَا يُعْلِنُونَ

**76. So do not let their speech grieve you. Certainly, We know what they do in secret and what they do in public.**

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ

مُبِينٌ

**77. Does man not see that We have created him from a drop of sperm? Behold! Then he becomes an open enemy!**

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ

رَمِيمٌ

**78. And he coins a likeness for Us, but forgets his own creation.**

**He says - Who will give life to these bones after they have rotted away?**

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

**79. Say - He will give life to them Who brought them into existence in the first place; And He is the Knower of all creation.**

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ

تُوقِدُونَ

**80. He who has made fire from the green tree for you; And look! You kindle with it!**

Here it refers to the two opposite forms. The 'green tree' which represents earth, sunlight and water dries and enters another phase from which comes fire - from water.

They remain opposites yet are connected.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ

يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

**81. Is He who created the heavens and the earth not able to create the like of them?**

**Yes Indeed! And He is the Creator, The Knower.**

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

**82. His command, when He intends anything is just to say to it BE! So it is.**

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

**83. So glory be to Him in whose hands is the kingdom of everything. And you will be brought back to Him.**

How can we not glorify? What else is there but the glorification of He in whose hands is possession and control over EVERYTHING.

## **SUMMARY**

Suratu Yasin is a full picture of TAWHEED. It portrays the nature of Reality, the laws that govern existence and the extent of man's freedom in that he is the product of his actions which are only as good as his intentions.

The surah shows how we dictate our own destinies and it also depicts how we ourselves tie the chains of arrogance, expectations and desires... around us... which make us forget reality and our purpose of existence.

The sudden calls of death, resurrection and coming before the divine presence are also vividly portrayed.

The meaning of Janna is made clear



























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