



SURA YASEEN

83 AYAAT - MAKKI

YASEEN

036

DIVINE GUIDANCE IS A MEANS OF REACHING ONE'S FULL POTENTIAL AND A WARNING TO THE UNJUST
REFLECTION ON CREATION
INEVITABILITY OF THE DAY OF JUDGEMENT

7 **أَيَّاتٌ ۝ ۸۲-۸۳**
كُنْ فَيَكُونُ
BE AND IT IS
An affirmation of He in Whose hands is possession and control over everything and He only has to say "Be" and it is (KUN FAYAKUN)

6 **أَيَّاتٌ ۝ ۶۸-۸۱**
REFLECTION ON THE CREATION OF THE HUMAN BEING AND ANIMALS
Refutation of Divine Powers attributed to angels

5 **أَيَّاتٌ ۝ ۵۹-۶۷**
COMPARISON OF THE FATE OF THE BELIEVERS TO THOSE WHO DEFIANTLY REJECTED DIVINE GUIDANCE IN THE HEREAFTER
Peace versus constant turmoil and burning.

4 **أَيَّاتٌ ۝ ۴۵-۵۰**
EXHORTATION TO BE GOD CONSCIOUS AND TO SERVE HUMANITY MET WITH DEFIANCE AND ARROGANCE

3 **أَيَّاتٌ ۝ ۳۳-۴۴**
REFLECTION ON CREATION
1. The earth
2. Gardens of palms and grapevines
3. Pairs / Duality
4. Day and Night
5. The Sun
6. Stages of the moon
7. Determined course of the sun and moon
8. The ships sailing

2 **أَيَّاتٌ ۝ ۱۳-۳۲**
HISTORICAL EXAMPLE OF THOSE WHO REJECTED GUIDANCE
A reference to the city of Antioch where Prophet Isa sends three of his disciples who were rejected and running urging his people to obey the messengers. They kill him and Allah records the sentiments of his soul when he is asked to enter Janna - he remembers his people wishing that they would achieve forgiveness and recognise the knowledge of entry to Janna.

1 **أَيَّاتٌ ۝ ۱-۱۲**
MANDATE OF THE PROPHET
Sent by Divinity to warn a people and show them how to reach their full potential

NIDAA STREET
Beginning with a direct address to the Prophet

33 Al Ahzaab The Coalition
65 Al Talaq The Divorce
66 Al Tahreem The Forbidden
73 Al Muzzamil The Wrapped One
74 Al Mudaththir The Covered One

47 Muhammad Muhammad
48 Al Fath The Victory
49 Al Hujuraat The Rooms

20 Taahaa Taahaa

36 Yaseen Yaseen

26 Al Shu'ara The Poet
27 Al Naml The Ant
28 Al Qasas The Story

سُورَاتٌ بِأَوَّلِ حَاةٍ
SINGLES
Beginning with a single letter

38 Saad Saad
50 Qaaf Qaaf
68 Al Qalam The Pen

أَلِفٌ لَامٌ مِيمٌ
MEEMAAT PLACE
Beginning with Alif Laam Meem

2 Al Baqara The Cow
3 Aali Imraan The Family of Imran
7 Al A'raaf The Heights
29 Al Ankabut The Spider

FOCUS



- Divine guidance is a means of reaching one's full potential and a warning to the unjust
- Reflection on creation
- Inevitability of the Day of Judgement



DID YOU KNOW?



There is a heart for everything and Suratu Yasin is the heart of the Qur'an -Qalbul Qur'an for it addresses the central teachings regarding Allah, Divine guidance and the hereafter.

It is usually a chapter recited for those close to death, who have just died and at the graves of loved ones, therefore it is a sura of great importance to the living for if we want to know the meaning of life we have to experience death.

BENEFITS OF RECITATION



- Cure for 200 illnesses
- Drinking mixture of rose water and saffron – for excellent memory
- Increase in breast milk
- Equivalent to 12 complete Qur'ans
- Thawaab of 20 Hajj
- Forgiveness on deathbed – angels accompany janaza and easy sakaraat
- Fulfilment of hajaat
- Safety from squeezing of the grave

SECTION 1 AYAAT 1 - 12



MANDATE OF THE PROPHET

Sent by Divinity to warn a people and show them how to reach their full



SECTION 2 AYAAT 13 - 32



HISTORICAL EXAMPLE OF THOSE WHO REJECTED GUIDANCE

A reference to the city of Antioch where Prophet Isa sends three of his disciples who were rejected and mocked. Habib An-Najjar (Habib the Carpenter) who is popularly known as Momin e Aale Yasin came running urging his people to obey the messengers. They kill him and Allah records the sentiments of his soul when he is asked to enter Janna - he remembers his people wishing that they would achieve forgiveness and recognise the knowledge of entry to Janna.



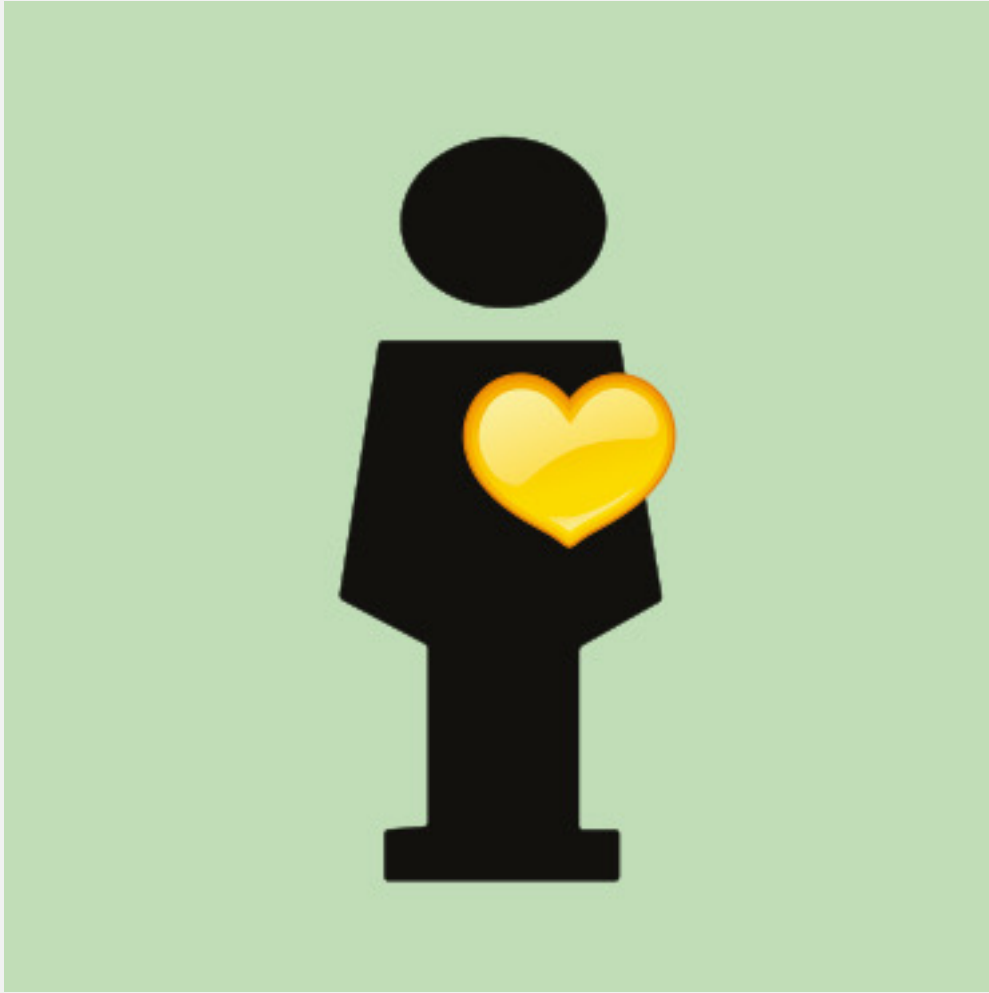
SECTION 3 AYAAT 33 - 44



REFLECTION ON CREATION

1. The Earth
2. Gardens of palms and grapevines
3. Pairs / Duality
4. Day and Night
5. the Sun
6. Stages of the moon
7. Determined course of the sun and moon
8. The ships sailing

SECTION 4 AYAAT 45 - 50



EXHORTATION TO BE GOD CONCIOUS AND
TO SERVE HUMANITY MET WITH DEFIANCE
AND ARROGANCE

SECTION 5 AYAAT 51 - 67

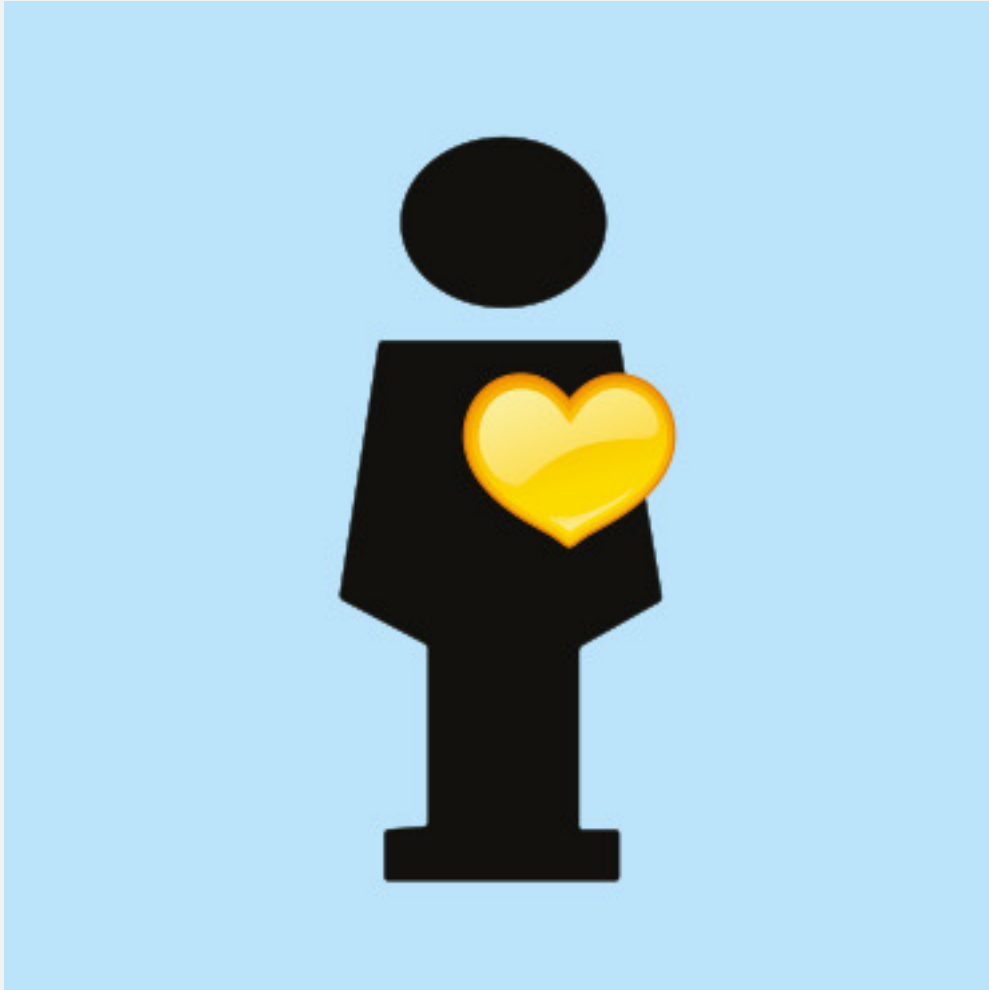


COMPARISON OF THE FATE OF THE BELIEVERS TO THOSE WHO DEFIANTLY REJECTED DIVINE GUIDANCE IN THE HEREAFTER

Peace versus constant turmoil and burning.



SECTION 6 AYAAT 68 - 81



REFLECTION ON THE CREATION OF THE
HUMAN BEING AND ANIMALS

SECTION 7 AYAAT 82 - 83

كُنْ فَيَكُونُ

BE AND IT IS

An affirmation of He in Whose hands is possession and control over everything and He only has to say "Be" and it is (KUN FAYAKUN)



SECTION 1 AYAAT 1 - 12



MANDATE OF THE PROPHET

Sent by Divinity to warn a people and show them how to reach their full



SECTION 1 AYA 1

يَسَّ

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 known as Aale Yaseen .

SECTION 1 AYA 2

وَالْقُرْآنِ الْحَكِيمِ

I swear by the Qur'an, full of wisdom;

Yasin is one of the names given to the Holy Prophet (pbuh) Some commentators When Allah swears it is not to prove the truthfulness of His words but to illustrate the importance of that which He swears by. Corroborating witness - object of oath evidence - proves witness of subject - evidence of subject ors 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 known as Aale Yaseen .



SECTION 1 AYA 3

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

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.

SECTION 1 AYA 4

عَلَى صِرَاطٍ مُسْتَقِيمٍ

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.



SECTION 1 AYA 5

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ

Sent down by the All Mighty , the All Merciful.



SECTION 1 AYA 6

لِنُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ

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

Heedlessness (Ghaflat) arises because of:

- (i) 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.
- (ii) Habits

SECTION 1 AYA 7

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ

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.

SECTION 1 AYA 8

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

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

Azhqana - beard from chin - face pushed up because of collar

Muqmah - camel to raise head but eyes down - human being - neck up but trying to look down -

Revelation right in front of them - but necks locked in arrogance



SECTION 1 AYA 9

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ
فَهُمْ لَا يُبْصِرُونَ

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.

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.

SECTION 1 AYA 10

وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

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.



SECTION 1 AYA 11

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

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".



SECTION 1 AYA 12

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ
أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

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.

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



SECTION 2 AYAAT 13 - 32



HISTORICAL EXAMPLE OF THOSE WHO REJECTED GUIDANCE

A reference to the city of Antioch where Prophet Isa sends three of his disciples who were rejected and mocked. Habib An-Najjar (Habib the Carpenter) who is popularly known as Momin e Aale Yasin came running urging his people to obey the messengers. They kill him and Allah records the sentiments of his soul when he is asked to enter Janna - he remembers his people wishing that they would achieve forgiveness and recognise the knowledge of entry to Janna.

SECTION 2 AYA 13

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

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

SECTION 2 AYA 14

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ
فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ

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!"



SECTION 2 AYA 15

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

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.



SECTION 2 AYA 16

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

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

SECTION 2 AYA 17

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

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.

SECTION 2 AYA 18

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا النَّارَ جُمْنَكُمْ وَلِيَمَسَّنَا مِنَّا
عَذَابٌ أَلِيمٌ

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.

SECTION 2 AYA 19

قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِنِّنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

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'.

SECTION 2 AYA 20

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

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

SECTION 2 AYA 21

اتَّبِعُوا مَن لَّا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ

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

Definition of a true messenger

SECTION 2 AYA 22

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ

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.
Fataraniy - made me



SECTION 2 AYA 23

أَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِيدَنْ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ
شَيْئًا وَلَا يُنْقِذُونِ

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.

SECTION 2 AYA 24

إِنِّي إِذَا أَتَيْتُ ضَلَالٍ مُّبِينٍ

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.

SECTION 2 AYA 25

إِنِّي أَمِنْتُ بِرَبِّكُمْ فَاسْمَعُونِ

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!"



SECTION 2 AYA 26

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ

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

SECTION 2 AYA 27

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

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.



SECTION 2 AYA 28

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

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



SECTION 2 AYA 29

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ

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.

SECTION 2 AYA 30

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

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

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

SECTION 2 AYA 31

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ

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

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

SECTION 2 AYA 32

وَإِنَّ كُلَّ مِمَّا جَمَعْنَا لَدَيْنَا لَمُحْضَرُونَ

But all of them shall certainly be brought before Us!

SECTION 3 AYAAT 33 - 44



REFLECTION ON CREATION

1. The Earth
2. Gardens of palms and grapevines
3. Pairs / Duality
4. Day and Night
5. the Sun
6. Stages of the moon
7. Determined course of the sun and moon
8. The ships sailing

SECTION 3 AYA 33

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

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.

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....



SECTION 3 AYA 34

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنْ
الْعُيُونِ

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



SECTION 3 AYA 35

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ

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

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.



SECTION 3 AYA 36

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِمَّنْ
أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

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.

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



SECTION 3 AYA 37

وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

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

SECTION 3 AYA 38

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

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.

SECTION 3 AYA 39

وَالْقَمَرَ قَدْ رَنَا هَمَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

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



SECTION 3 AYA 40

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

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.



SECTION 3 AYA 41

وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ

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....

SECTION 3 AYA 42

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ

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.



SECTION 3 AYA 43

وَإِنْ نَشَاءُ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ

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

SECTION 3 AYA 44

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ

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

SECTION 4 AYAAT 45 - 50



EXHORTATION TO BE GOD CONCIOUS AND
TO SERVE HUMANITY MET WITH DEFIANCE
AND ARROGANCE

SECTION 4 AYA 45

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ

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.



SECTION 4 AYA 46

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

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

SECTION 4 AYA 47

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

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.



SECTION 4 AYA 48

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

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.



SECTION 4 AYA 49

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ

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.



SECTION 4 AYA 50

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ

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.

SECTION 5 AYAAT 51 - 67



COMPARISON OF THE FATE OF THE BELIEVERS TO THOSE WHO DEFIANTLY REJECTED DIVINE GUIDANCE IN THE HEREAFTER

Peace versus constant turmoil and burning.



SECTION 5 AYA 51

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

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.

SECTION 5 AYA 52

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ^{سَقَل} هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ
الْمُرْسَلُونَ

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.



SECTION 5 AYA 53

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

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.



SECTION 5 AYA 54

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ

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.

SECTION 5 AYA 55

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ

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

SECTION 5 AYA 56

هُمُ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِبُونَ

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

SECTION 5 AYA 57

لَهُمْ فِيهَا فَاكِهَةٌ وَاللَّهُمَّ مَا يَدَّعُونَ

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

SECTION 5 AYA 58

سَلَامٌ قَوْلًا مِّن رَّبِّ الرَّحِيمِ

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.



SECTION 5 AYA 59

وَأَمْتَاذُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

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!

SECTION 5 AYA 60

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

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



SECTION 5 AYA 61

وَأَنِ اعْبُدُونِي ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ

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

SECTION 5 AYA 62

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ

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.

SECTION 5 AYA 63

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ

This is the hell you were promised.

SECTION 5 AYA 64

إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ

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.



SECTION 5 AYA 65

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ
بِمَا كَانُوا يَكْسِبُونَ

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.

Every cell in our body contains within its chromosomes the imprint of our entire story. The DNA molecule contains in it our weaknesses, strengths.....



SECTION 5 AYA 66

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ

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.



SECTION 5 AYA 67

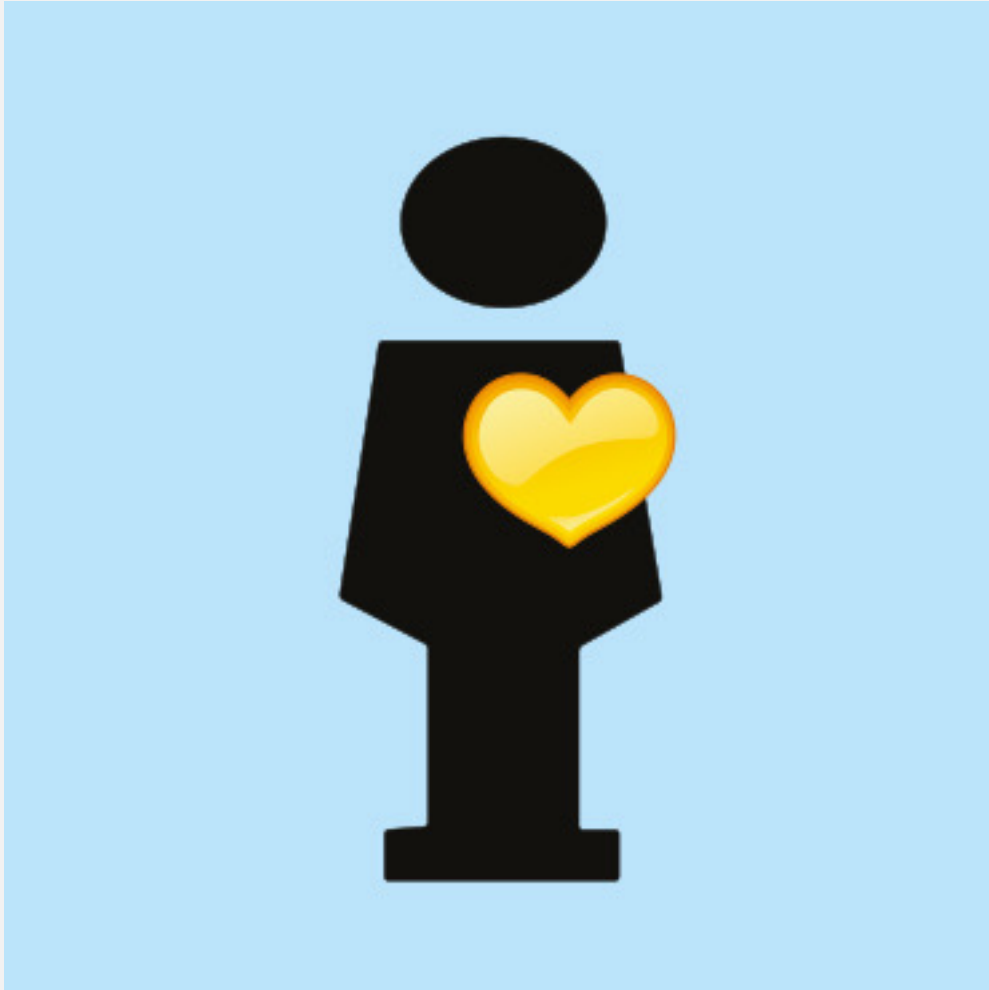
وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ

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.



SECTION 6 AYAAT 68 - 81



REFLECTION ON THE CREATION OF THE
HUMAN BEING AND ANIMALS

SECTION 6 AYA 68

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

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 ??



SECTION 6 AYA 69

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ

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

SECTION 6 AYA 70

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ

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 to 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.



SECTION 6 AYA 71

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ

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



SECTION 6 AYA 72

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

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



SECTION 6 AYA 73

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ

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.

SECTION 6 AYA 74

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ

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

SECTION 6 AYA 75

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُونَ

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.



SECTION 6 AYA 76

فَلَا يَحْزُنُكَ قَوْلُهُمْ إِنََّّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

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

SECTION 6 AYA 77

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

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



SECTION 6 AYA 78

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ^{صَلِّ} قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ

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?

SECTION 6 AYA 79

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ^{صَلِّ} وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

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

SECTION 6 AYA 80

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ

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.



SECTION 7 AYA 81

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ
مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

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.



SECTION 7 AYAAT 82 - 83

كُنْ فَيَكُونُ

BE AND IT IS

An affirmation of He in Whose hands is possession and control over everything and He only has to say "Be" and it is (KUN FAYAKUN)



SECTION 7 AYA 82

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

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

SECTION 7 AYA 83

فَسُبْحَانَ الَّذِي فِي يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

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.



NARRATIVE



Addressing the Prophet as Yaseen which could mean 'O Perfect Human Being', the chapter begins by clarifying both his mission and the nature of revelation.

This is followed by a historical example of the people of Antioch who rejected Divine messengers and killed their own who exhorted them to believe.

NARRATIVE



It continues to a directive to reflect on the signs of nature followed by addressing the objections of those who rejected guidance when asked to be God conscious and to feed those in need. The comparison of the fate of the believers and the defiantly ungrateful ones in the hereafter is portrayed. The chapter ends with a return to a discussion on the signs of creation that demonstrate Allah's creative power and ability to resurrect concluding with an affirmation of He who has control over everything.

NARRATIVE



The chapter in shows how we dictate our own destinies and it also depicts how we tie ourselves in the chains of arrogance, expectations and desires 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 and Jahannam is made clear.

In essence it teaches graphically how to keep the heart turning.



SELECTED AYAAT



- 36:1 Yaseen
- 36:12 Record of actions and effect
- 36:20 Habib Najjar
- 36:40 Solar system
- 36:51 Call of resurrection
- 36:65 Limbs to bear witness
- 36:82 Be! And it is

