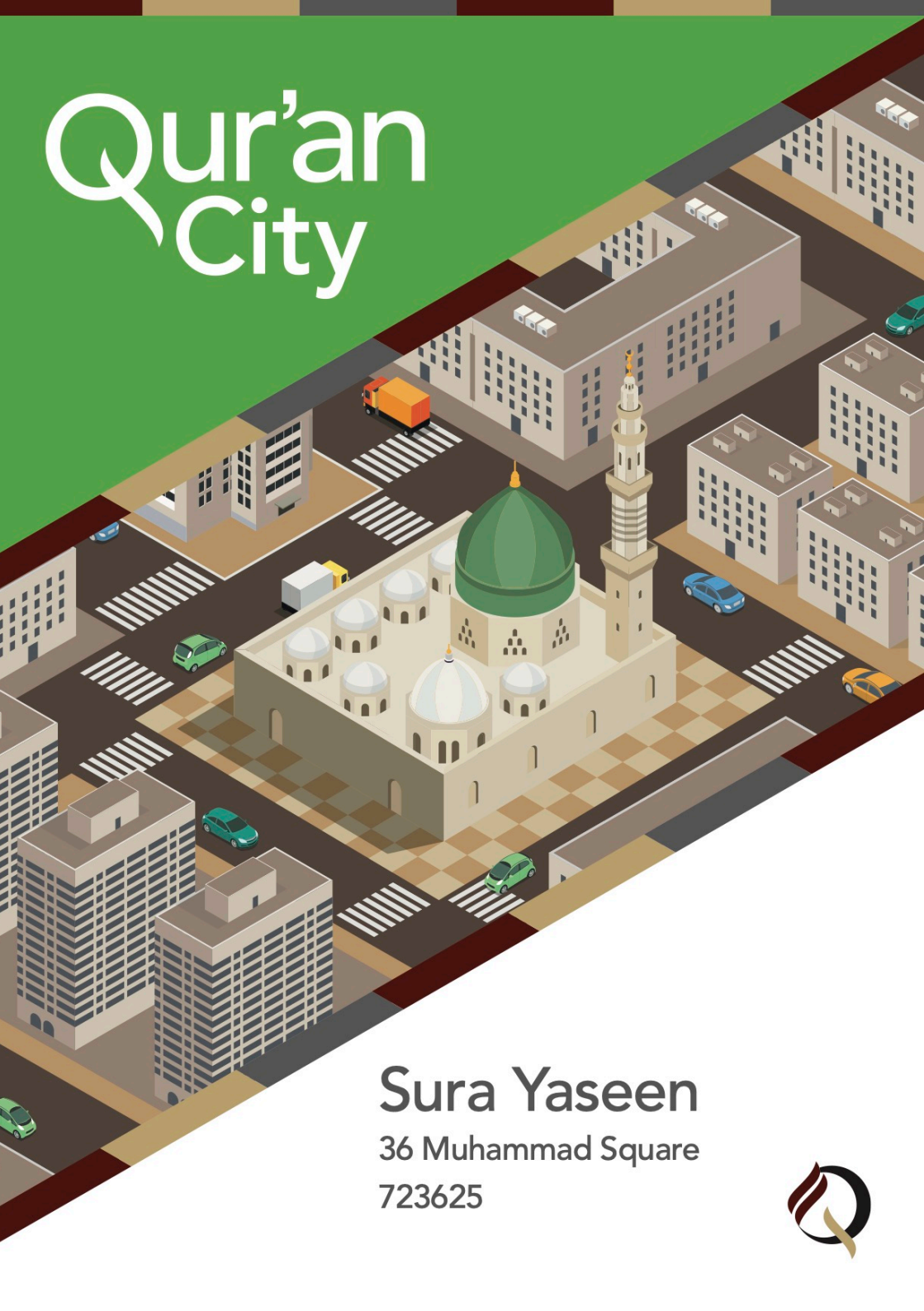


Qur'an City



Sura Yaseen

36 Muhammad Square

723625



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QUR'AN CITY

The inspiration to construct Qur'an City came from verse 66:11 where Allah quotes the dua of Sayyida Aasiya when she said: "Rabb! Build for me a house with You in Janna".

The Arabic word sura used for a chapter of the Qur'an is derived from a verbal root which means to enclose or surround and was used in reference to the outer bounds of the wall of an ancient city. It is also used with reference to the stages in the construction of a building. A city is made up of many different elements that are working with each other. Together, they form the city's personality, organically work together, and are interlocked together. Similarly, the buildings within Qur'an City have similarities and differences but ultimately have their own distinct personality.

Qur'an City is therefore a depiction of the groupings of the suwer of Qur'an into a city (made out of building bricks), where each sura (chapter) of the Qur'an is represented by a building, whose height is determined by the number of verses in that sura. The 114 chapters are distinguished as Makki or Madani through their rooftop colours - yellow for the 86 Makki chapters and green for the 28 Madani chapters. The chapters are grouped into suburbs surrounding the City Centre.

A network of roads called M14* links all the suburbs to each other.

*Representing the 14 Ma'sumeen who are the necessary guidance to navigate Qur'an City.





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The Moon

QAMAR
The Moon

Qur'an

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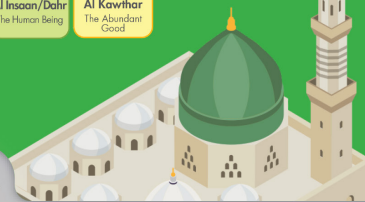
5
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M14

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- 73 Al Muzammil The Wrapped One

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M14

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- 67 Al Mulk The Kingdom

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- 61 Al Saff The Rows/Ranks
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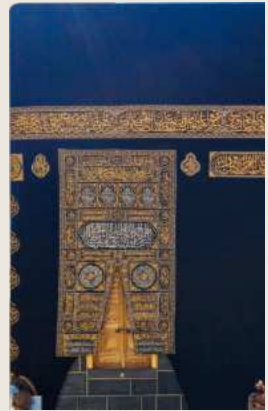


DIFFERENCE BETWEEN MAKKI AND MADANI SUWER

The chapters (suwer) revealed in Makka are known as Makki and the chapters revealed in Madina known as Madani. There are 86 Makkan suwer and 28 Madani suwer. The distinction between them can be described as the journey from the why? (the nature of belief) to the how? (the manifestation of belief into a way of life which leads towards one's personal best). The presence of Makkan ayaat (verses) in Madani suwer and vice versa shows that why and how are interwoven throughout the journey of life.

MAKKAN CHAPTERS (WHY OF RELIGION)

- The verses (ayaat) are brief and short.
- Invitation to submit to Divinity and follow Divine Guidance.
- Accountability emphasised on the day of Judgement and consequences of actions
- Janna & Jahannam
- Prophet Adam and Shaytan mentioned
- All the obligatory sajadaat in Makkan chapters
- Verses addressing humanity (O humankind) in Makkan chapters
- Kallaa (never ever) used only in Makkan chapters.
- Of the 29 chapters beginning with Huruful Muqatta'aat 26 are Makkan (exceptions being 2,3 and 13)



MADANI CHAPTERS (HOW OF RELIGION)

- The verses (ayaat) are longer and formal.
- Focus on social responsibilities and law
- Hypocrisy mentioned
- Address to 'O you who believe' in Madani chapter (except for Suratul Hijr)
- Address to people of the book in Madani chapters
- Verses about warfare as permission to defend given



MUHAMMAD SQUARE



MUHAMMAD SQUARE

A focus on the most awesome man who walked the earth.

When planning Madina, the Prophet (pbuh) had the mosque (Masjidun Nabi) as the focal point of religious, intellectual and socio-political life.

Muhammad Square consists of 3 chapters which revolve around respect to the Prophet.

(47) MUHAMMAD

(48) AL FATH

(49) AL HUJURAAT

Also within Muhammad Square are areas called:

- **AHLULBAYT CIRCLE** – the chapters in this area focus on the family of the Prophet (pbuh)

(76) INSAAN/DAHR

(108) KAWTHAR

- **NIDAA STREET** – The chapters begin with a direct address to the Prophet (pbuh)

(33) AHZAAB

(65) TALAAQ

(66) TAHREEM

(73) MUZZAMMIL

(74) MUDDATHIR

The remaining 2 chapters that also begin with a direct address to the Prophet share the boundary between Muhammad Square and Huruful Muqatta'at Area.

(20) TAAHAA

(36) YASEEN



SURA YASEEN - 83 AYAAT MAKKI

There is a heart for everything, and Sura Yaseen 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.

It presents a broad understanding of Tawheed (monotheism), explaining the nature of reality, the laws that govern existence, and the scope of human freedom. It shows that a person is shaped by their actions, and that the value of those actions depends on their intentions. It also reminds us that we influence our own destiny, yet can bind ourselves with arrogance, expectations, and desires that distract us from reality and the true purpose of our existence.

The sudden calls of death, resurrection and coming before Divine presence are also vividly portrayed. The meaning of Heaven is made clear.

It graphically teaches how to keep the heart turning.

This sura is often recited for the deceased, which makes it profoundly significant for the living as well. If we wish to understand the meaning of life, we must first reflect deeply on death.





YASEEN

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

036

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)

كُنْ فَيَكُونُ

7

Ayaat 82-83

REFLECTION ON THE CREATION OF THE HUMAN BEING AND ANIMALS
REFUTATION OF DIVINE POWERS ATTRIBUTED TO ANGELS



6

Ayaat 68-81

COMPARISON OF THE FATE OF THE BELIEVERS TO THOSE WHO DEFIANTLY REJECTED DIVINE GUIDANCE IN THE HEREAFTER
PEACE VERSUS CONSTANT TURMOIL AND BURNING.

Ayaat 59-67

5

Ayaat 51-58

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

4

Ayaat 45-50

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



3

Ayaat 33-44

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.

2

Ayaat 13-32

MANDATE OF THE PROPHET

SENT BY DIVINITY TO WARN A PEOPLE AND SHOW THEM HOW TO REACH THEIR FULL POTENTIAL

يس

1

Ayaat 1-12



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

BENEFITS

Cure for 100 illnesses

Drinking a mixture of rose water
and saffron – for excellent
memory

Increase in breast milk

Equivalent to 12 complete
Qur'ans

Thawaab of 20 Hajj

Forgiveness for one on
deathbed – angels accompany
janaza and easy sakaraat

Fulfilment of hajat

Safety from Squeezing of the
grave

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.

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 one 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.

The chapter 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.



SECTION 1 AYAAT 1 - 12

MANDATE OF THE PROPHET

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يَس

1. Ya Seen

Yaseen 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.

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) was one of these messengers, and as the final prophet, he is the Master and Seal of the Prophets, with none to come 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 their objectives...
- Man, and Allah....

In Sura Al Faatiha 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 a messenger of Allah for a long time; since Prophet Ibraheem (pbuh), no prophet had come to them.

Without warning, people can become heedless—forgetful and distracted. In this aya, the people were heading in the wrong direction and pursuing the wrong goal. They clung to the habits and traditions of their fathers and forefathers, and Arabian culture had remained largely unchanged for six to seven hundred years.

Habits and traditions can be among a person's greatest obstacles.

Heedlessness (ghafalat) can arise from:

- (i) **Ignorance:** Knowledge brings reassurance and settles the heart. Many difficulties feel lighter once we understand why they happened.
- (ii) **Habit:** Repeated patterns and inherited customs can dull awareness and make change difficult.



لَقَدْ حَقَّ الْقَوْلُ عَلَى 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 مُقْمَقُونَ

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

This refers to the chains of desire and expectation. The more selfish they become, the more a person is trapped in rigidity. Like a caterpillar, we can weave ourselves into suffocating cocoons of selfishness and arrogance. When Allah created Adam (pbuh), Shaytan thought, "I am better than him," and raised his chin, which led to his downfall. Whenever arrogance lifts its head, it often conceals insecurity.

Historically, this is reflected in the story of Abu Jahl.

Abu Jahl had vowed that if he saw the Prophet (pbuh) praying, he would drop a large stone on him. But when he found the Prophet (pbuh) in prayer and lifted the stone, his hands became stuck, and it fell back onto his own head.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ 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 image of people in chains, this verse shows how old habits, desires, and selfish expectations enslave them to themselves, leaving them unable to act freely or open themselves to Allah's message.

Through this self-enslavement, they blind themselves. The signs are plain before them, yet they fail to see them. Instead, they shift blame to others



and overlook the truth that a person receives what they deserve, not simply what they desire.

Historically, this is illustrated by the story of a man from Banu Makhzoom. A man from the tribe of Banu Makhzoom vowed to kill the Prophet (pbuh). But when he approached him, he was struck blind and could not see the Prophet (pbuh), even though he was praying directly in front of him.

وَسَوَاءٌ عَلَيْهِمْ أَلذُّرْتَهُمْ 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.

When a person is consumed by selfishness and self-imposed limits, even a clear warning that they are on a losing path cannot reach them.

Physical idols may be easy to break, but the hidden idols of status, power, and reputation are far harder to overcome.

Such people remain unmoved by warning, yet the Messengers continue to deliver the message whether it is accepted or not, even under threat of death.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبِ فَبَشِّرْهُ مَغْفِرَةً وَأَجْرًا كَرِيمًا

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.

Here, the reminder refers to the Qur'an.

Remembrance is the recollection of a truth we already know.

The Prophet (pbuh) said, "Every child is born upon the fitra of Islam."



إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ 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 Sura Al-Anfal, verse 24, Allah says: "O you who believe! Respond to Allah and His Messenger when he calls you to that which gives you life."

Although this aya addresses the living, it points more deeply to those who are truly conscious.

Our actions leave lasting effects. If we leave behind a good path, it eases the journey for those who follow; if we leave a crooked one, others must struggle with its consequences.

The path of light a martyr leaves behind is what gives them life (Qur'an 2:154).

Everything in our existence is counted, measured, and recorded in a register. Nothing escapes it.



SECTION 2 AYAAT 13 - 32

HISTORICAL EXAMPLE OF THOSE WHO REJECTED GUIDANCE

وَاصْرِبْ 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 إِلَيْكُمْ 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 مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذُوبُونَ

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

This refers to the people of Antioch, an important city in northern Syria. It was a Greek city founded by Seleucus Nicator, a successor of Alexander, in memory of his father Antiochus.

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

As they approached the city, they met a shepherd who asked who they were. After they introduced themselves, he asked for proof. They spoke of the miracles of Prophet Isa (pbuh), and the shepherd brought them his son, who was gravely ill and beyond the help of physicians. The disciples prayed to Allah, the boy was cured, and the shepherd accepted their message.



Many sick people in Antioch were then cured. When the idol-worshipping king heard their message of Tawheed, he imprisoned the two disciples. On hearing of this, Prophet Isa (pbuh) sent another disciple, Simon As-Safi. Simon came to the city and befriended the king while concealing his faith.

Once he had gained the king's trust, Simon asked about John and Jonah and urged the king to question them about their beliefs. The king did so, and they spoke about Prophet Isa (pbuh) and the miracles he performed.

Simon then asked whether the king's idols could perform such miracles, such as healing the sick. The king laughed and replied, "Simon! How can you expect this from idols that neither speak nor hear?"

Simon then asked why the king did not accept the faith of John and Jonah, whose Lord possessed such power. The king accepted, but his people still rejected the messengers, saying they were only human beings like themselves 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 نَطِيرِنَا بِكُمْ لَعْنًا لَمْ تَنْتَهُوا النَّزْجُمَّتْكُمْ وَلَيْمَسَّكُمْ مِنَّا 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."

Because the Arabs lived in the desert with limited ecological variety, the appearance of certain animals—especially birds—was often seen as an omen.

قَالُوا اطَّأْتِرُكُمْ مَعَكُمْ أَإِنِّ دُكْرُكُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

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!"

The messengers told them that they themselves were the source of their misfortune.

This is one of the central themes of Sura Yaseen: your intentions, thoughts, and actions shape your future.

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 Al Najjar, a carpenter known as Momin-e-Aale Yaseen, came running and urged them to follow the messengers.

Each of us has our own Habib—a voice from the heart that says, "Listen! The message is true!"

A hadith from the Prophet (pbuh) says that three people responded immediately to the call of three Prophets:

1. Momin-e-Aale Firawn
2. Momin-e-Aale Yaseen
3. 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.

This aya gives the definition of a true messenger.

There are two conditions:

1. They do not ask nor expect any reward.
2. 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.

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

أَلَا نَحْنُ مِنْ دُونِهِ أَهْتَةٌ إِنْ يُرِيدَنْ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي 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 could assist us if Allah wished to afflict us neither could they harm us if we were in Allah's protection.

إِنِّي إِذًا لَفِي 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 أَمُنْتُ بِرَبِّكُمْ فَاسْمِعُونِ

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

This refers to what Habib Al 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

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 Al Najjar was stoned and killed by his people and then buried in the marketplace 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 عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ

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

إِنْ 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 Al 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 all people His slaves. The warning is for those who refuse to acknowledge this and instead become enslaved by their own desires. In doing so, they wrong themselves, mocking and abusing every messenger and the message he brings.

If we reflect carefully, we should not belittle anything. Even the smallest creatures, such as germs, can be among 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 مَلَأَّا جَمِيعٍ لَدَيْنَا مُحْضَرُونَ

32. 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

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ 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 نَحِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ 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?

We are now shown one sign after another. In truth, everything in creation is a sign of Allah.

The earth may seem lifeless in one season, then suddenly bring forth life in another—a sign for those who deny resurrection.

However much a person may prepare the soil, sow the seed, or plant the tree, no produce comes forth without Allah's help.



سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا 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 aya). If we are in gratitude, then only can we exalt...

Everything created is based on pairs. The aya 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 فِي مَسْجَرٍ مَّعْدُودٍ ۚ ذَٰلِكَ 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 follows an ordered pattern; nothing is random or chaotic.

وَالْقَمَرَ قَدَرْنَا 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 greatly affects the balance of life on earth, including plant cycles, ocean tides, and human life.

It appears, reaches its full strength and benefit, then fades like a shrivelled branch.

Everything in nature moves through a cycle, including human life: from weakness to 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 operates by its own laws while interacting with others without overriding or disrupting them.

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.

This verse appeals to human experience, inviting us to reflect on journeys across the sea, the safety of those aboard Prophet Nuh's (pbuh) Ark, and the carrying of a child in the womb.

وَخَلَقْنَا 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 what carries us and supports our lives.

In his interpretation of "the like of it," Muhyiddin Ibn Arabi says it refers to the Ark of Muhammad (pbuh), alluding to the well-known hadith of the Prophet (pbuh): "The example of my Ahlul Bayt is like the Ark of Nuh (pbuh): whoever boards it is saved, and whoever turns away from it is drowned and lost."

وَإِنْ نَشَاءُ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ 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.



SECTION 4 AYAAT 45 - 50

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

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ

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 urged to reflect on our past, learn from its consequences, and guard ourselves against future sins with taqwa.

If we do this sincerely, Allah turns to us in mercy, forgives our sins, and gives us the strength to improve our lives.

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 لَهُمُ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَنْطَعِمَهُ إِنْ 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 common argument used by the wealthy when asked to help those in need:

"Why does Allah not provide for them?"

"Why should we?"

They see themselves as separate from others—an expression of the arrogance of "I"-ness.



وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

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

They are so lost that they fail to reflect on the physical end of life: we all return to the earth.

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.

This may refer to the impact of death on the individual. From that perspective, creation seems to end when we die.

We become what we leave behind. In the next life, our only capital is what we invested in this one.

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.

They will no longer be able to carry out the plans and arrangements of their worldly lives. They will be halted in their tracks, helpless.

They cannot return to their families or to the life they once knew. Their worldly life has ended, and no further action is possible.



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.

وَنُفِخَ فِي الصُّورِ فَأَذَاهُمْ 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, when our actions and intentions are brought back before us.

It is the call to account, when everything is revealed and nothing remains buried in the heart.

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 فَأَذَاهُمْ 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 call, which brings us before Divine presence.



فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا يُجْزَوْنَ إِلَّا مَا كُنْتُمْ 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 our own actions.

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 الْأَعْرَابِ مُتَّكِنُونَ

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

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ

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

سَلَامٌ قَوْلًا مِنْ رَبِّ الرَّحِيمِ

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

This describes Janna as a place of peace, free from heat and all discomfort. Its people dwell in the true shelter of reality, in perfect refuge and contentment, with whatever they desire granted to them.

وَامْتَاوْا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

59. And separate yourselves today, O guilty ones.

The guilty are those who denied the truth, and they are told to separate themselves 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^ج

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

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ^ط

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

This is a reminder from our Lord, calling us to reflect and take heed.

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ

63. This is the hell you were promised.

إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ

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

Jahannam is a bottomless pit with no peace, only endless falling. Human beings long for stability, but Jahannam offers none—only 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 sealed, but their limbs—even the cells of their hands and feet—will testify to what they have done.

Every cell in the body carries a record of our make-up within its chromosomes. DNA contains the traces of both our strengths and our weaknesses.



وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى 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 they lack insight: they can see, yet still deny the truth. Allah is saying that, if He willed, they would not even have physical sight. Outward vision is only a tool for insight; the outer serves the inner.

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.

Those who forfeit their human dignity through animalistic behavior can neither move forward nor turn back.



SECTION 6 AYAAT 68 - 81

REFLECTION ON THE CREATION OF THE HUMAN BEING AND ANIMALS

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

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

What! Do they not understand?

Life moves in cycles. Everything that begins eventually grows old.

Since all things return, we too must return.

Should we not reflect on what we are returning to—and to Whom?

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 وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ

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

Here, "poetry" refers to language shaped by imagination and emotion.

The Qur'an may share the beauty of fine poetry, but it is neither fanciful

nor unconstrained. A poet might describe beauty by saying, "a face like

the shining moon," but the Qur'an speaks only truth. It reminds us of our own reality.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا عَمَلَتْ 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!

وَهُمْ فِيهَا مَنَافِعٌ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ

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

Animals have been placed under human care and control.
Human beings benefit from animals in many ways.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ

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

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُخَضَّرُونَ

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

The mental idols we rely on—such as wealth, status, or power—cannot save or help us, either here or in the hereafter.

We must remember that we come from Allah and will return to Him, and that our task in this life is to recognise His Oneness.

فَلَا يَحْزُنُكَ قَوْلُهُمْ إِنََّّا نَعْلَمُ مَا يُسْرُونَ 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 مِثْلًا وَنَسِيَ خَلْقَهُ ^ط 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 أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ^ط

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 points to two opposite forms. The "green tree," representing earth, sunlight, and water, dries and enters another phase from which fire emerges.

They remain opposites, yet they are still connected.

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

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.



SECTION 7 AYAAT 82 - 83

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)

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 do anything but glorify the One in whose hands rests the possession and control of everything?





