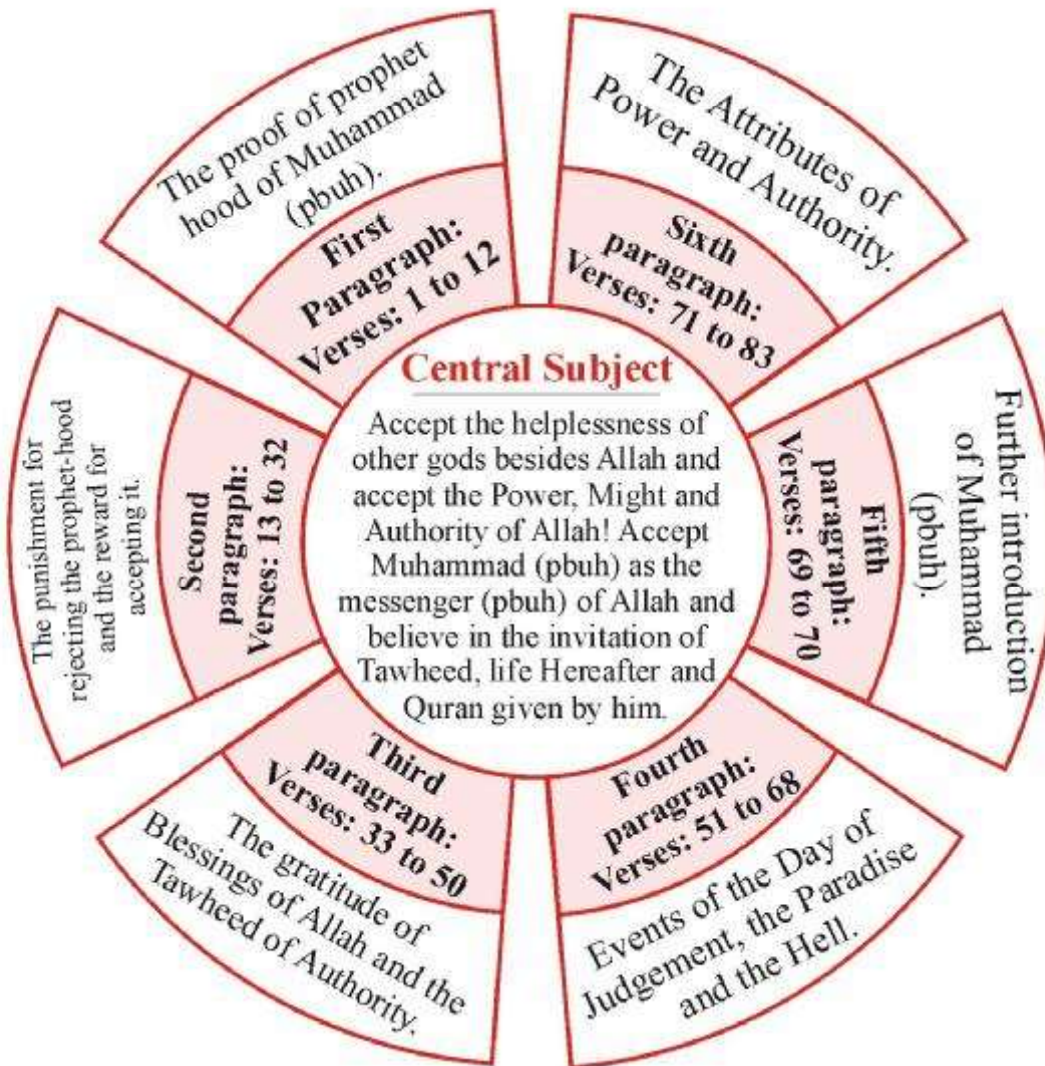


Flow Chart of Macro-Structure of Soorah Yaa-Seen

36 - Soorah Yaa-Seen Makkan

Verses: 83

Paragraphs:6



• Period of revelation:

Soorah Yaa-Seen was revealed during the third phase of prophet's stay in Makkah (6 to 10 prophet-hood) when he (pbuh) was alleged to be a poet. This is a majestic soorah.

1- The pronoun for the first person plural form:

Allah has used the first person plural form (We) for Himself for more than forty five (45) times in this soorah. (It has been used as separated pronoun like, أَنَا “Anaa”, نَحْنُ “Nahno” or as joined pronoun like, جَعَلْنَا “Ja'alnaa”, أَغْشَيْنَا “Aghshainaa”, لَدَيْنَا “Ladainaa”, نُحْيِي “Nuhyee”, نَشَاءُ “Nashaa”, نُغْرِقُ “Nughriq”, etc.)

This mode of expression is used for dignity, grandeur and magnificence. The singular form has been used only at one place:

﴿وَأَنۢ اعْبُدُونِي﴾ “And worship Me.” (Verse: 61)

As the topic was Tawheed, therefore, the singular form of expression was the most suitable mode at this place. Glory be to Allah!

2- The majestic atmosphere of soorah Yaa-Seen

The person who recites it with understanding, finds himself in a majestic atmosphere. His heart and mind is freed from the gods other than Allah and he becomes totally convinced of Allah's Power and Might. Every next verse strengthens this state of mind and when he reaches the end, he touches the peak by the recitation of His Creative Attribute by the command word:

“Be”. He gets zealously active in the preparation for the Hereafter when he recites the last bit: ﴿إِلَيْهِ تُرْجَعُونَ﴾ “To Him you shall all be brought back.”

(Verse: 83)

The excellences of soorah Yaa-Seen

There is no sound and established Hadeeth regarding the excellences of soorah Yaa-Seen. However, some weak traditions are found in this regard. Some traditions in this connection are only fabrications. Most people recite it for reward or fulfilment of some desire.

The relationship of soorah Yaa-Seen with the Book

- 1- In the previous soorah (Faatir) the end of “those who were far superior in strength than these people” was mentioned. Here, in soorah Yaa-Seen, the detail of Tawheed of Power and Authority has been mentioned by describing Allah's Attributes of Power, Might and Creative Command Word “Be”
- 2- Here, in soorah Yaa-Seen, the prophet (pbuh) has been told that he, undoubtedly, is one of those who have been sent by Allah. In the next soorah (As-Saaffaat), all the messengers have been given greetings as the acknowledgement and recognition of their services.

Important Key words and Subjects

1- Use of the word ﴿سُبْحَانَ﴾ “Sub’haan” in soorah Yaa-Seen:

The word ﴿سُبْحَانَ﴾ “Sub’haan” (Glorified) has been used twice in soorah Yaa-Seen.
(Verses: 36, 83)

- (a) The Creator who created all things in pairs is unblemished. He is matchless and has no wife. ﴿سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْفِثُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ﴾ “Glory be to Allah Who created all things in pairs; the plants of the earth, mankind themselves and other living things which they do not know.” (Verse: 36)
- (b) The Great Being Whose Authority is established in every atom of this universe and to Whom everything has to return, is free from every weakness and blemish. ﴿فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ﴾ “Glory be to Him in Whose Hands is the Kingdom of all things; and to Whom you shall all be brought back.” (Verse: 83)

2- Use of the word “Azeez” (Mighty) in soorah Yaa-Seen:

The word “Azeez” (Mighty) has been used twice in this soorah. (Verses: 5, 38)

- (a) The One Who has revealed the holy Quran is Almighty. He has the power to throw those who reject His invitation into the hell.
﴿تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ﴾ “This (Quran) is revealed by the Almighty, the Merciful.” (Verse: 5)
- (b) The sun is moving towards its destination. This System is established by the Almighty Allah. ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ “The sun runs its course which is predetermined for it by the Almighty, the All-Knowing.” (Verse: 38)

3- Use of the word “Raheem” (Merciful) in soorah Yaa-Seen:

The word “Raheem” (Merciful) has also been used twice in this soorah.
(Verses: 5, 58)

- (a) The One Who revealed the holy Quran is Merciful as well. He will enter those who accept His invitation into the Paradise. ﴿تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ﴾ “This (Quran) is revealed by the Almighty, the Merciful.” (Verse: 5)
- (b) The Merciful Allah will issue the order of peace for the residents of Paradise. ﴿سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ﴾ “They will be greeted with the word “Salaam” (peace) from the Lord of Mercy (Allah).” (Verse: 58)

In spite of being a majestic soorah, the words “Rahmat” (Mercy) and “Rahmaan” (Compassionate) have been mentioned many times in soorah Yaa-Seen.

4- Use of the word “Rahmaan” (Compassionate) in soorah Yaa-Seen:

The word “Rahmaan” (Compassionate) and the arguments of His Mercy are mentioned in soorah Yaa-Seen, although, as a whole, it is a majestic soorah.

- (a) The unbelievers said to the messengers that the Compassionate (Allah) did not reveal anything: you are liars.

﴿قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ سَمِيٍّ إِلَّا نُكْدٌ يُؤْتُونَ﴾ “They said: ‘You are but humans like us. The Compassionate (Allah) has revealed nothing; you are surely lying.’” (Verse: 15)

- (b) The stubborn people neither learn a lesson from the past, nor are worried about the future. Consequently, they reject the invitation of the

Compassionate (Allah). ﴿وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ﴾ “When it is said to them: ‘Have fear of that which is before you and that which is behind you, so that you may receive mercy,’ (they pay no heed).” (Verse: 45)

- (c) If Allah wills, He can destroy their ships or give them some more time to live out of His special Mercy. ﴿إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ﴾ “Except through Our Mercy and unless We prolong their lives for a while.” (Verse: 44)

- (d) The believer who deserved paradise confessed the Tawheed and said that if the Compassionate Allah wanted to harm him, the intercession of other so-called gods will not be of any use to him.

﴿أَتَتَّخِذُونَ دُونَهُ آلِهَةً إِنْ يُرِيدِ الرَّحْمَنُ بِضُرٍّ لَّا تُغْنِي عَنْهُمْ شِفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُون﴾ “Should I take other gods besides Him? If the Compassionate (Allah) should intend to harm me, their intercession will avail me nothing, nor will they be able to save me.” (Verse: 23)

- (e) Those who fear the Compassionate (Allah) without seeing Him will have forgiveness and generous reward.

﴿إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنََ الْغَيْبَ فَغُفِرَ لَهُ أَجْرًا كَرِيمًا﴾ “You can only warn those who follow the reminder and fear the Compassionate (Allah), though they cannot see Him. To such people give good news of forgiveness and a generous reward.” (Verse: 11)

5- The gods other than Allah have been degraded in soorah Yaa-Seen:

In soorah Yaa-Seen, the gods other than Allah have been shown contempt in order to establish Tawheed.

- (a) The gods besides Allah cannot save the one who is drowning.

﴿وَإِنْ نَشَاءُ نَغْرِقْهُمْ فَلَا يَصْرِخُ لَهُمْ وَلَا هُمْ يُنْقِذُونَ﴾ “If We want, We can drown them, and they

will have no helper, nor can they be rescued.” (Verse: 43)

(b) The gods besides Allah do not have the ability to help anyone.

﴿لَا يَسْتَطِيعُونَ نَصْرَهُمْ﴾ “They do not have the ability to help them.” (Verse: 75)

(c) If Allah Almighty decides to harm someone, the intercession of the gods besides Allah will be ineffective.

﴿ءَأَتُّوهُم مِّن دُونِهِ إِلَهًا إِنْ يُرِيدُ الرَّحْمَنُ بِصُرِّ لَّا تُغْنِي عَنْهُمْ شَيْئًا وَلَا يَنْقُذُونَ﴾ “Should I take other gods besides Him? If the Compassionate (Allah) should intend to harm me, their intercession will avail me nothing, nor will they be able to save me.” (Verse: 23)

6- The use of the words “Maghfirah” (forgiveness) and “Ajrun Kreem” (generous reward) twice in soorah Yaa-Seen:

The words “Maghfirah” (forgiveness) and “Ajrun Kareem” (the generous reward) have been mentioned twice here; as an introduction and principle and as a practical evidence.

(a) There are two blessings of forgiveness and generous reward for those who believe in the Unseen, fear the Compassionate (Allah) and follow His revelations. ﴿إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْعَلِيمَ فَبَشِيرٌ وَمَنْ كَفَرَ بِهِ فَأُولَئِكَ سَاءَ لِمَنْ كَفَرَ﴾ “You can only warn those who follow the reminder and fear the Compassionate (Allah), though they cannot see Him. To such people give good news of forgiveness and a generous reward.” (Verse: 11)

(b) Allah not only forgave the believer who deserved Paradise, but also gave him the generous reward and included him in those who are honoured.

﴿بِمَا غَفَرْتُ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرِمِينَ﴾ “How my Lord has granted me forgiveness and included me among the honoured ones.” (Verse: 27)

7- Use of the Attributes of Divine and Creative Power of the command “Be” and “it is” to explain the Tawheed of Power and Authority.

The Tawheed of Power and Authority has been explained by the Attributes of the Divine and Creative power of the command “Be” and “it is”.

(a) Allah possesses the Attribute of Creative Command Word “Be”. Whenever He has to do something, He only utters the Command Word “Be” and it happens. ﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ “Whenever He intends a thing, He needs only to say: “Be”, and it is. (Verse: 82)

(b) Allah possesses the Divine attributes. Everything is under His control.

﴿فَسُبْحَانَ الَّذِي فِي يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ﴾ “Glory be to Him in Whose Hands is the Kingdom of all things; and to whom you shall all be brought back.” (Verse:83)
He has the power to bring to life again. We have to return to Him.

Macro-structure of soorah Yaa-Seen

Soorah Yaa-Seen consists of six (6) paragraphs.

Soorah Yaa-Seen consists of six (6) paragraphs and the whole soorah is one unit on the topic of Tawheed of Power and Authority.

1- Verses: 1 to 12: In the first paragraph, there is the proof of the prophet-hood of Muhammad (pbuh).

There is the proof of the prophet-hood of Muhammad (pbuh) and the evidence of the wisdom behind the warnings of Quran has been presented for this purpose. Allah will be Merciful for those who follow the Reminder (Quran) and believe in the Compassionate (Allah) without seeing Him, while He will be Mighty for those who reject His invitation.

There are two good news of forgiveness and reward for the believers. Allah's Might is the proof of His Power and Authority and the Law of Reward and Punishment.

﴿إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَوِيَ الرَّحْمَنَ الْغَيْبِ، فَبَشِّرْهُ مَغْفِرَةً وَأَجْرًا كَرِيمًا﴾

“You can only warn those who follow the reminder and fear the Compassionate (Allah), though they cannot see Him. To such people give good news of forgiveness and a generous reward.”

2- Verses: 13 to 32: The punishment for denying the prophet-hood has been described in the second paragraph.

The tale of a town has been stated in the second paragraph. It was a town that did not pay attention to the invitation of the three prophets and a believer who invited them to Allah. They stoned the believer to death. Allah destroyed that town and blessed the believer with His forgiveness and generous reward and let him enter the Paradise. The annihilation of the town and the forgiveness of the believer are the proofs of Allah's Power and Authority and His Law of Reward and Punishment.

Following are the ten characteristics of the true believer who deserves the paradise.

- (1) The true believer who deserves Paradise is a leader, a preacher and propagator of Islam. ﴿اتَّبِعُوا﴾ "Obey!" (Verse: 21) ﴿اسْمَعُونَ﴾ "listen to me!" (Verse: 25)
- (2) He is active and vigilant. ﴿رَجُلٌ يَسْعَى﴾ "A man came running". (Verse: 20)
- (3) He himself follows. ﴿وَمَا لِي لَا أَعْبُدُ؟﴾ "Why I should not worship?" (Verse: 22)
- (4) He has two important criteria to follow: sincerity and the character.
 - (a) The one who is followed must be sincere. He should not be an opportunist and a slave of wealth. ﴿لَا يَسْأَلُكُمْ أَجْرًا﴾ "He asks no reward of you." (Verse: 21)
 - (b) The one who is followed must be rightly guided and must have a good character. ﴿وَهُمْ مُهْتَدُونَ﴾ "And they are rightly guided." (Verse: 21)
- (5) He should be a prudent person who ponders over things, checks them, examines them, weighs them, analyses them, evaluates them and follows the solid reasons.
 - (a) ﴿وَمَا لِي لَا أَعْبُدَ الَّذِي فَطَرَنِي وَالَّذِي أَنزَلَنِي مِنَ السَّمَاءِ أَنزَلَ نَارَ الْبَقَرَةِ عَلَى الْبَقَرِ وَالَّذِي جَعَلَنِي ذَكَرًا لِلذَّكَرِ﴾ "It would not be justifiable on my part if I do not worship Him Who has created me and to Whom you shall be brought back." (Verse: 22)
 - (b) ﴿أَأَتَّخِذُ مِن دُونِهِ آلِهَةً؟﴾ "Should I take other gods besides Him?" (Verse: 23)
- (6) He is a perfect monotheist. He believes in the Divine Attributes and denies the false intercession. He has a deep understanding of Allah's Attribute of Sovereignty and is convinced of the helplessness of all other gods.

﴿إِن يُرِدِ اللَّهُ الْفِتْرَةَ لَا يَمْلِكُ أَحَدٌ مِّنْ آلِهَةٍ شَيْئًا وَأَن يَتَّقُوا اللَّهَ يَأْتِيَنَّ الْوَيْدَانَ﴾ "If the Compassionate (Allah) should intend to harm me, their intercession will avail me nothing, nor will they be able to save me." (Verse: 23)
- (7) He is worried about his guidance and is afraid of being misled.

﴿إِنِّي إِذًا لَّيُضِلُّونَ﴾ "If I do so, I would indeed be in manifest error." (Verse: 24)
- (8) He uses wisdom while inviting others to Allah. He did not say: ﴿إِنِّي آمَنُتُ بِرَبِّي﴾ "I believe in my Lord". He said: ﴿إِنِّي آمَنُتُ بِرَبِّكُمْ﴾ "I believe in your Lord." (Verse: 25) In other words, he said that he believed in the Lord Who was nourishing and looking after all of them.

- (9) He has a sympathetic heart and cares for everyone. He is not a selfish person who is satisfied with only his own guidance; rather he is worried about the others' guidance, their forgiveness and a generous reward for them. He has an anxious soul. ﴿يَأْتِيكَ قَوْمٌ يَعْلَمُونَ﴾ "Would that my people knew (that what I know)." (Verse: 26)
- (10) He is steadfast and is not afraid of worldly punishment. He is not afraid of the threats and he clashes with the falsehood. He is not afraid of death and accepts this martyrdom with pleasure when he is stoned to death. ﴿لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ﴾ "If you do not stop, we will either stone you to death or you will receive from us a painful punishment." (Verse: 18)

3- Verses: 33 to 50: In the third paragraph, the demand for gratitude has been made and the invitation to accept the Tawheed of Authority has been given.

The causes of Providence have been mentioned and man has been asked to be grateful and accept the Sovereignty of Allah. ﴿وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ﴾ "The dead land may serve as a sign for them." (Verse: 33)

The argument from the earth has been presented that it becomes lush green during the spring. It is the argument for life hereafter. Allah grows the grain, the palm-trees and the grapes on earth for which man should be grateful to Him. The arguments from the night, the sun and the moon have been presented that they are subservient to the Will of Allah. The argument from the ships has been presented that it is in the control of Allah to destroy them or let them reach the destination safely.

The unbelievers asked: "When will be the Last Hour?" They were answered that it will be a sudden explosion and the people will not get time to make a will or return to their homes. ﴿فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ﴾ "Then, neither they will be able to make a will, nor be able to return to their families." (Verse: 50)

4- Verses: 51 to 58: In the fourth paragraph, the events of the Day of Judgement and paradise and hell are mentioned.

The events of the Day of Judgement and the paradise and the hell have been mentioned and thus the arguments for Allah's Sovereignty and His Law of Reward and Punishment have been provided.

The scenes of the Day of Resurrection have been presented that when the

horn will be blown and people will come out of their graves, no injustice will take place on that Day. The people of Paradise and their wives or husbands will be in bliss. They will be given every kind of fruits and Allah's greetings. On the contrary, the criminals will be in Hell because they had rejected the invitation of Allah and the Straight Way. They had followed Iblees. The mouths of criminals will be sealed on the Day of Judgement. However, their hands and feet will speak against them. The Authority of Allah has been established that he can close your eyes if He so Wills.

﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَشْهَدُ أَرْجُلُهُمْ﴾ “On that Day. We shall seal their mouths while their hands will speak to Us and their feet will bear witness to all their misdeeds.” (Verse: 65)

5- Verses: 69 to 75: Further introduction of the holy Quran and Muhammad (pbuh) has been given in the fifth paragraph.

Further introduction of Muhammad (pbuh) and the holy Quran has been given that it is the Word of Allah and not poetry. Shirk has been refuted by providing the arguments of Tawheed of Providence and demand for gratitude has been made.

Those whose conscience is dead cannot accept the invitation of Islam. It can be accepted only by those conscientious people whose hearts are alive. The purpose of revelation of holy Quran is to warn every one whose conscience is alive and complete the argument against the unbelievers.

﴿لِيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ﴾ “To warn those who are alive and to establish the charge against the disbelievers.” (Verse: 70)

The argument from the animals has been presented that Allah has created them for the people to ride them, eat their meat and get many other benefits from them. ﴿وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ﴾ “We have subjected these animals to them, that they may ride on some and eat the meat of others, in them there are other advantages and drinks (milk) for them. Should they not then be grateful?”

6- Verses: 76 to 83: In the sixth and last paragraph, the messenger (pbuh) of Allah was consoled and advised to continue the invitation of Islam.

The messenger (pbuh) of Allah was consoled that he should not grieve on what the unbelievers say and should continue the invitation and propagation of Islam.

The argument from man's self has been given that he has been created from a despicable sperm; but now he has become arrogant. ﴿قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ﴾

He now asks, "Who will bring the rotten bones back to life again?"

﴿أَوَلَمْ يَرَ الْإِنْسَانَ إِذَا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ﴾ "Does not man see that We have created him from a sperm? Yet, he stands up as an open adversary." (Verse: 77)

The rational argument has been presented that the One Who created for the first time will bring back to life again. The Creator of the heavens and the earth has the power to bring to life again. He does not need the resources because He only has to say: "Be" and it happens. In the last verse, it has been demanded that Allah, Who is unblemished and has complete control over everything, must be accepted as the only God, because we have to return to Him.

Central Subject

Accept the helplessness of other gods besides Allah and accept the Power, Might and Authority of Allah! Accept Muhammad (pbuh) as the messenger of Allah and believe in the invitation of Tawheed, life Hereafter and Quran given by him!

