

JUZ 23

Synopsis of
**Selected
Verses**

Published By:



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HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

Surah Yaseen - The Heart of the Qur'an

According to the hadith, Surah Yaseen is the heart of the Qur'an and some words of this Hadith tell us that a person who recites Surah Yaseen exclusively for the sake of Allah and reward of the Hereafter is forgiven, and that it should be recited over the dead among us (reported by Ahmad, Abu Dawood and Ibn Hibban, Hakim and others - as in Ruh-ul-Ma'ani and Mazhari)

Imam al-Ghazzali (Rahimahullah) said that one reason for calling Surah Yaseen the heart of the Qur'an could be that, in this Surah, themes relating to the Day of Judgment and the Resurrection have appeared with particular details and eloquent presentation. The fear of the Hereafter makes one zealous for good deeds and this is what stops one from indulging in desires that are impermissible and things that are unlawful. Surah Yaseen is also known as 'Azimah' and the name of this Surah has appeared in Torah as Mu'immah, that is, a Surah that universalises its blessings in worldly life and in the Hereafter for its readers, and the name of its reader has been given as Ash-Sharif. In some narrations, its name has also been cited as 'Mudafi'ah' that is, it removes misfortunes from its readers, while some others mention it by the name 'Qadiyah' that is, the caretaker of needs. (Ruhul Ma'ani)

Yahya Ibn Kathir (Rahimahullah) said: "Whoever recites Surah Yaseen in the morning will remain happy until evening and whoever recites it in the evening will be happy until morning and he said that this thing was mentioned to him by a person who had experienced it." (reported by Ibn al-Faris – Mazhari - Adapted from Ma'ariful Qur'an)

The Theme of the Hereafter

“And a sign for them is the dead land. We gave it life and brought forth grain from it; so from it they eat.” (36:33)

Most of the discussion taken up in Surah Yaseen relates to the signs of Divine power and the rewards and favours bestowed on human beings. These have been harnessed to prove that there is a life in the hereafter and that people need to be firm in their belief in being raised again and having to face the Day of Judgment. In the verse cited above, the Divine signs pointed to are, on one hand, clear proofs of His perfect power, while on the other, they serve as mirrors of particular rewards and favours of Allah Ta’ala bestowed on human beings and the rest of creatures. In this, lie amazing lessons of wisdom.

When the Hands and Legs will Speak

“This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.” (36:65)

This will be the state of the disbelievers and hypocrites on the Day of Resurrection, when they deny the sins they committed in this world and swear that they did not do that. Allah will seal their mouths and cause their limbs to speak about what they did.

The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds, just between him and His Lord. He will admit it and

will say, 'Yes, O Lord, I did do that.' Then Allah will forgive him his sins and conceal them, and no creature on earth will see any of those sins, but his good deeds will be seen, and he will want all the people to see them.

Then the disbeliever and the hypocrite will be brought to account, and his Lord will show him his deeds and he will deny them, saying, 'O Lord, by Your glory, this angel has written down things that I did not do.'

The angel will say to him, 'Did you not do such and such on such a day and in such a place?'

He will say, 'No, by Your glory, I did not do that.' When he says this, Allah will seal his mouth."

Abu Musa Al-Ash`ari, may Allah be pleased with him, said, "I think that the first part of his body to speak will be his right thigh." (Ma'arifur Qur'an)

Surah As-Safat (Those who set the ranks)

Father and Son in total Submission

"Thereafter, when he (Ismaeel) reached an age in which he could work with him, he said, "O my little son, I have seen in a dream that I am slaughtering you, so consider, what do you think?" He said, "O my dear father, do what you have been ordered to do. You will find me, (if Allah wills) one of those who endure patiently."

(37:102)

When Ismaeel عليه السلام reached an age in which he could work with his father Ebraheem عليه السلام, he said, O my little son, I have seen in a dream that I am slaughtering you, so consider, what do you think? Ismaeel عليه السلام really had no hesitation about carrying out the Divine command. The dream of a Messenger is Wahi (revelation), so this dream meant that Allah Ta'ala was asking Ebraheem عليه السلام to slaughter his firstborn son. The purpose here was not to have Ismaeel عليه السلام slaughtered, instead, the purpose was to give the command that he should, on his part, do everything necessary to slaughter him and take all steps leading to his slaughter.

In other words, it could be said that he was commanded to sacrifice his son he had so ardently prayed for at a time when this son was old enough to walk by the side of his father, and the days when he could become the right arm of his father were not far. Commentators say that the age of Ismaeel عليه السلام was thirteen years at that time. Some others say that he had past the age of puberty. (Tafsir Mazhari)

Distress is removed by Ayate Kareema – Tasbih of Yunus عليه السلام

Yunus عليه السلام while in the belly of the fish, used to recite the following Tasbih: 'There is no diety but You - Pure are You - Indeed I was among the wrongdoers' (Al-Anbiya', 21:87)

By the Barakah of this Tasbih, Allah Ta'ala had him delivered from this trial, and he came out safe and sound from the belly of the fish. Therefore, it has been reported from pious elders to recite this Tasbih one hundred and twenty-five thousand times (125 000) when faced by any individual or collective distress

and, by virtue of its blessings, Allah Ta'ala would have this distress removed from them.

Any Muslim who recites the prayer Yunus ﷺ had made while in the belly of the fish, that is: La ilaha illa anta Subhanaka inni Kuntu Minaz Zalimin: There is no diety but You - Pure are You - Indeed I was among the wrongdoers - 21:87) for any (permissible) objective, his du'a will be answered. (Tafsir Qurtubi)

Dua for a Grand Ending

“Pure is your Lord, the Lord of all might and honor, from what they describe.”

(37:180)

Surah As-Saffat has been concluded on these verses, and the truth of the matter is that it would take volumes to explain this beautiful finale. In summary, Allah Ta'ala has compressed all subjects of this Surah in these three verses. The Surah began with a description of tauhid, the theme of the Oneness of Allah, the essence of which was that Allah Ta'ala is free from everything the idolaters attribute to Him.

Abu Said al-Khudri ؓ reports, "I have heard many times from Nabi ﷺ recite these verses after Salah:

"Pure is your Lord, Lord of great might and honour, from what they describe and salam be on the messengers and all praise belongs to Allah, Lord of the worlds." (Verse: 180 – Qurtubi)

In addition to that, there are several commentaries in which the following saying of Ali ؑ has been reported with reference to Imam al-Baghawi: "Whoever wishes to have the best of return filled to the brim on the Day of Judgment should recite this at the end of every sitting attended. (Ma'ariful Qur'an)





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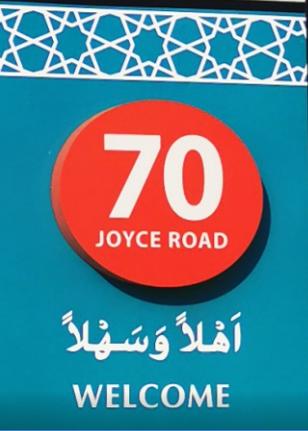
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About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

