

SURAH AS A STORY



Surah Yunus

Jonah

The complete journey — the nation that believed in time —
told the way a loving elder shares it with a child



Surah No. 10 • 109 Ayahs • Meccan

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The Surah at a Glance

*Huwal-lazee ja'alah-shamsa
diyaaa'anw-wal-qamara nooranw-wa qaddarahoo
manaazila*

5. It is He who made the sun a shining light and the moon a derived light and determined for it phases.

*Wa aakhiru da'waahum anil-hamdu lillaahi
Rabbil-'aalameen*

10. And the last of their call will be: praise to Allah, Lord of the worlds.

*Qul bifadlil-laahi wa birahmatihee fabizaalika
falyafrahoo*

58. Say: in the bounty of Allah and in His mercy — in that let them rejoice.

*Alaaa inna awliyaaa'al-laahi laa khawfun
'alayhim wa laa hum yahzanoon*

62. Unquestionably, the allies of Allah — no fear will there be upon them, nor will they grieve.

*Aaal'aana wa qad 'asayta qablu wa kunta
minal-mufsideen*

91. Now? And you had disobeyed before and were of the corrupters.



*Falyawma nunajjeeka bibadanika litakoona liman
khalfaka Aayah*

92. So today We will save you in your body, that you may
be to those who succeed you a sign.

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Is It a Wonder?

Beta, this surah opens by answering an objection that people found genuinely strange:

'A KANA LIN-NASI 'AJABAN AN AWHAYNA ILA
RAJULIN MINHUM AN ANZIRIN-NASA — HAS IT
BEEN A WONDER TO THE PEOPLE THAT WE
REVEALED TO A MAN FROM AMONG THEM: WARN
MANKIND — WA BASHSHIRIL-LAZINA AMANOO
ANNA LAHUM QADAMA SIDQIN 'INDA RABBIHIM —
and give good tidings to those who believe that they will
have a SURE FOOTING with their Lord?'

Beta, they found it astonishing that a message would come through an ordinary man rather than through an



angel or a king. And Allah answers: why would that be strange? Who else would a message for human beings come through?

'INNA RABBAKUMULLAHUL-LAZI
KHALAQAS-SAMAWATI WAL-ARDA FEE SITTATI
AYYAMIN THUMMAS-TAWA 'ALAL-'ARSHI
YUDABBIRUL-AMR — indeed, your Lord is Allah, who
created the heavens and the earth in six days, then rose
above the Throne, ARRANGING THE MATTER — MA
MIN SHAFEE'IN ILLA MIN BA'DI IZNIH — there is no
intercessor except after His permission.'

And then, beta, a beautiful ayah about the two lights
above you:

'HUWAL-LAZI JA'ALASH-SHAMSA DIYA'AN
WAL-QAMARA NOORAN WA QADDARAHU MANAZILA
— IT IS HE WHO MADE THE SUN A SHINING LIGHT
(DIYA') AND THE MOON A REFLECTED LIGHT (NOOR),
AND DETERMINED FOR IT PHASES — LI-TA'LAMOO
'ADADAS-SINEENA WAL-HISAB — THAT YOU MAY



KNOW THE NUMBER OF YEARS AND THE ACCOUNT
(of time).'

Beta, the scholars have long noted the precision here. The sun is called 'diya' — a light that burns and radiates from itself. The moon is called 'noor' — a gentler light, and the word is used for light that is given rather than generated.

And notice why the moon's phases were made: so people could count time. Beta, an unlettered shepherd in any century, with no calendar and no instrument, can look up and know roughly what day of the month it is. That is a mercy built into the sky.

'MA KHALAQALLAHU ZALIKHA ILLA BIL-HAQQ — Allah did not create this except in truth.'

The Last of Their Call

The surah then describes the people of Paradise, beta, and gives us a glimpse of what they say there:



'DA'WAHUM FEEHA SUBHANAKA ALLAHUMMA —
THEIR CALL THEREIN WILL BE: EXALTED ARE YOU, O
ALLAH — WA TAHIYYATUHUM FEEHA SALAM —
AND THEIR GREETING THEREIN WILL BE: PEACE —
WA AKHIRU DA'WAHUM ANIL-HAMDU LILLAHI
RABBIL-'ALAMEEN — AND THE LAST OF THEIR CALL
WILL BE: PRAISE TO ALLAH, LORD OF THE WORLDS.'

Beta, look at the three things spoken in Paradise:
tasbeeh, salaam, and hamd. Glorification, peace, and
praise.

And 'akhiru da'wahum' — the LAST of their call is
'alhamdulillah Rabbil-'alameen'. Beta, that is the final
sentence in the whole story of creation. Everything that
ever happened — every trial, every loss, every question
we could not answer — resolves into those four words.

'WA LAW YU'AJJILULLAHU
LIN-NASISH-SHARRAS-TI'JALAHUM BIL-KHAYRI
LA-QUDIYA ILAYHIM AJALUHUM — AND IF ALLAH
WERE TO HASTEN FOR THE PEOPLE THE EVIL (they



invoke) AS THEY WOULD HASTEN THE GOOD, THEIR TERM WOULD HAVE BEEN ENDED FOR THEM.'

Beta, this is a mercy we never think about. In moments of anger, people curse themselves, their children, their own lives. If those words were answered as quickly as our prayers for good, we would all have been finished long ago. He delays the harmful requests.

'WA IZA MASSAL-INSANAD-DURRU DA'ANA
LI-JANBIHI AW QA'IDAN AW QA'IMA — AND WHEN
AFFLICTION TOUCHES MAN, HE CALLS UPON US
LYING ON HIS SIDE, OR SITTING, OR STANDING —
FA-LAMMA KASHAFNA 'ANHU DURRAHU MARRA
KA-AN LAM YAD'UNA ILA DURRIN MASSAH — BUT
WHEN WE REMOVE HIS AFFLICTION, HE GOES ON AS
IF HE HAD NEVER CALLED UPON US FOR AN
AFFLICTION THAT TOUCHED HIM.'

Beta, 'marra' — he PASSES ON, walks away, as if nothing had happened. Every posture of desperation while it hurt; complete amnesia once it stopped.



Beta, ask yourself honestly about the last difficulty you were saved from. Are you still as close to Him as you were in the middle of it?

Like Water Sent Down

And then, beta, comes the Quran's most vivid description of what this world actually is:

'INNAMA MATHALUL-HAYATID-DUNYA KA-MA'IN ANZALNAHU MINAS-SAMA' — THE EXAMPLE OF WORLDLY LIFE IS BUT LIKE RAIN WHICH WE HAVE SENT DOWN FROM THE SKY — FAKHTALATA BIHI NABATUL-ARDI MIMMA YA'KULUN-NASU WAL-AN'AM — and the vegetation of the earth mingles with it, from which men and livestock eat.'

'HATTA IZA AKHAZATIL-ARDU ZUKHRUFAHA WAZ-ZAYYANAT — UNTIL, WHEN THE EARTH HAS TAKEN ON ITS ADORNMENT AND IS BEAUTIFIED — WA ZANNA AHLUHA ANNAHUM QADIROONA 'ALAYHA — AND ITS PEOPLE SUPPOSE THAT THEY HAVE POWER OVER IT — ATAHA AMRUNA LAYLAN



AW NAHARAN FA-JA'ALNAHA HASEEDAN KA-AN LAM
TAGHNA BIL-AMS — THERE COMES TO IT OUR
COMMAND BY NIGHT OR BY DAY, AND WE MAKE IT
LIKE A HARVEST FIELD MOWN DOWN, AS THOUGH IT
HAD NOT FLOURISHED YESTERDAY.'

Beta, feel the sequence. Rain falls, everything turns
green, the fields are at their most beautiful, and the
farmers stand at the edge feeling in control — 'we have
managed it, it is ours'. And then, overnight, it is stubble.

'KA-AN LAM TAGHNA BIL-AMS' — as though it had
never flourished YESTERDAY. Beta, not a century ago.
YESTERDAY.

Beta, that is this world. Everything you see around you
that seems permanent — a business, a household, a
body in its prime, a position — is at some point in that
cycle. And the ayah is not telling you to abandon it; it is
telling you not to be deceived into thinking you have
power over it.



'WALLAHU YAD'OO ILA DARIS-SALAM — AND ALLAH INVITES TO THE HOME OF PEACE — WA YAHDEE MAN YASHA'U ILA SIRATIN MUSTAQEEM — and guides whom He wills to a straight path.'

Beta, note the contrast: the field is mown down, and in the very next breath He calls you to 'Dar as-Salam' — the abode of peace — where nothing is harvested away.

'LILLAZINA AHSANUL-HUSNA WA ZIYADAH — FOR THOSE WHO DO GOOD IS THE BEST REWARD — AND EXTRA.' Beta, the Prophet ﷺ explained 'az-ziyadah' — the EXTRA — as looking at the Face of Allah. That is the addition beyond Paradise itself.

The Allies of Allah

And now, beta, one of the most beloved ayahs in the entire Quran — and one of the most misunderstood:

'ALA INNA AWLIYA'ALLAHI LA KHAWFUN 'ALAYHIM WA LA HUM YAHZANOON — UNQUESTIONABLY, THE ALLIES OF ALLAH — NO FEAR WILL THERE BE UPON



THEM, NOR WILL THEY GRIEVE.'

And Allah does not leave you guessing who they are. The very next ayah defines them:

'ALLAZINA AMANOO WA KANOO YATTAQOON —
THOSE WHO BELIEVED AND USED TO FEAR ALLAH.'

Beta, that is the whole definition. Iman, and taqwa. No miracles required, no titles, no shrine, no lineage. Any believer who is conscious of Allah is included in that word 'awliya'.

'LAHUMUL-BUSHRA FIL-HAYATID-DUNYA WA
FIL-AKHIRAH — FOR THEM ARE GOOD TIDINGS IN
THIS WORLDLY LIFE AND IN THE HEREAFTER — LA
TABDEELA LI-KALIMATILLAH — there is no change in
the words of Allah — ZALIKA
HUWAL-FAWZUL-'AZEEM — THAT IS THE GREAT
ATTAINMENT.'

Beta, and note the two things removed from them:
KHAWF and HUZN — fear and grief.



The scholars pointed out the precision: 'khawf' is anxiety about the FUTURE — what might happen, what could go wrong. 'Huzn' is sorrow about the PAST — what was lost, what cannot be undone.

Beta, those two cover almost all human suffering. We are either afraid of tomorrow or grieving about yesterday. And Allah says of His allies: neither.

Beta, it does not mean nothing painful happens to them. It means the pain does not own them, because a person who knows Who is arranging his affairs is not terrified of the future, and a person who knows everything was decreed does not tear himself apart over the past.

'WA LA YAHZUNKA QAWLUHUM INNAL-'IZZATA LILLAHI JAMEE'A — AND LET NOT THEIR SPEECH GRIEVE YOU. INDEED, HONOUR AND POWER BELONG ENTIRELY TO ALLAH.'

Beta, learn that when people's words hurt you: 'innal-'izzata lillahi jamee'a' — all honour is His. Nobody can give you honour He did not give, and



nobody can take honour He has given.

And then, beta, the ayah about what a believer should actually be happy about:

'QUL BI-FADLILLAH WA BI-RAHMATIHI
FA-BI-ZALIK FA LYAFRAHOO — SAY: IN THE BOUNTY
OF ALLAH AND IN HIS MERCY — IN THAT LET THEM
REJOICE — HUWA KHAYRUN MIMMA YAJMA'OON —
IT IS BETTER THAN WHAT THEY ACCUMULATE.'

Beta, the salaf explained 'the bounty and the mercy' as the Quran and Islam. So: be happy about THAT. Rejoice that you were given guidance.

Beta, think about how we measure a good day. Money came in, news was good, plans worked out. And Allah says: the thing worth rejoicing over is something you already have, every day, whatever else happened — that He guided you.

'HUWA KHAYRUN MIMMA YAJMA'OON' — better than everything they are piling up.



Nothing You Do Is Unwitnessed

The surah then addresses those who invented rulings — declaring things lawful and unlawful without authority — and asks: 'QUL ALLAHU AZINA LAKUM AM 'ALALLAHI TAFTAROON — say: HAS ALLAH PERMITTED YOU, OR DO YOU INVENT ABOUT ALLAH?'

And then, beta, an ayah that describes how completely you are seen:

'WA MA TAKOONU FEE SHA'NIN WA MA TATLOO MINHU MIN QUR'ANIN WA LA TA'MALOONA MIN 'AMALIN ILLA KUNNA 'ALAYKUM SHUHOODAN IZ TUFEEDOONA FEEH — AND YOU ARE NOT IN ANY SITUATION, NOR DO YOU RECITE ANY PORTION OF THE QURAN, NOR DO YOU DO ANY DEED — EXCEPT THAT WE ARE WITNESSES OVER YOU WHEN YOU ARE INVOLVED IN IT.'

'WA MA YA'ZUBU 'AN RABBIKA MIN MITHQALI ZARRATIN FIL-ARDI WA LA FIS-SAMA'I WA LA ASGHARA MIN ZALIKA WA LA AKBARA ILLA FEE



KITABIN MUBEEN — and not absent from your Lord is an atom's weight within the earth or the heaven, nor smaller than that nor greater, but that it is in a clear register.'

Beta, 'iz tufeedoona feeh' — at the very moment you are pouring yourself into it, absorbed in it, He is witnessing.

Beta, understand this as comfort as much as warning. Every private kindness you have ever done that nobody noticed — He was a witness. Every night you cried alone and nobody knew — He was a witness. Every time you held your tongue when you had every right to speak — He saw it.

The surah then challenges them again to produce a surah like it, and warns of the Day when the wrongdoer would give everything on earth as ransom. And it describes those who are truly lost: 'WA MINHUM MAN YASTAMI'OONA ILAYKA A FA-ANTA TUSMI'US-SUMMA WA LAW KANOO LA YA'QILOON — and among them are those who LISTEN to you. But can



you cause the deaf to hear, even though they will not use reason?'

Beta, note: they LISTEN and remain deaf. The problem was never the volume.

Now? At This Moment?

The surah then tells the story of Musa (alaihi salam) and Firaun, beta, and it gives one detail that no other surah gives.

Musa and Harun were sent, and the magicians were defeated, and only a few of the young people among his own community believed, out of fear of Firaun and his chiefs.

And Musa taught them a du'a, beta — one for anyone living under pressure: 'RABBANA LA TAJ'ALNA FITNATAN LIL-QAWMIZ-ZALIMEEN — OUR LORD, DO NOT MAKE US A TRIAL FOR THE WRONGDOING PEOPLE — WA NAJJINA BI-RAHMATIKA MINAL-QAWMIL-KAFIREEN — and save us by Your



mercy from the disbelieving people.'

And they were commanded to make their houses places of prayer — 'WAJ'ALOO BUYOOTAKUM QIBLATAN WA AQEEMUS-SALAH' — beta, when the masjid is unsafe, the home becomes the masjid.

And Musa made a du'a against Firaun's persistence — and Allah said: 'QAD UJEEBAT DA'WATUKUMA FASTAQEEMA — YOUR SUPPLICATION HAS BEEN ANSWERED, SO REMAIN ON A STRAIGHT COURSE.'

Beta, note the reports mention that between that answer and its fulfilment, many years passed. The du'a was accepted immediately; the delivery took decades. So never assume a delayed answer is a refused one.

And then the sea, and the pursuit. And here, beta, comes the passage found only in this surah:

'HATTA IZA ADRAKAHUL-GHARAQU QALA AMANTU ANNAHU LA ILAHA ILLAL-LAZI AMANAT BIHI BANOOSRA'EELA WA ANA MINAL-MUSLIMEEN — UNTIL,



WHEN DROWNING OVERTOOK HIM, HE SAID: I BELIEVE THAT THERE IS NO DEITY EXCEPT THAT IN WHOM THE CHILDREN OF ISRAEL BELIEVE, AND I AM OF THE MUSLIMS.'

And the reply, beta — four words in Arabic that close a door forever:

'AAL'ANA WA QAD 'ASAYTA QABLU WA KUNTA MINAL-MUFSIDEEN — NOW? AND YOU HAD DISOBEYED BEFORE AND WERE OF THE CORRUPTERS.'

Beta, 'AAL'ANA' — NOW? At THIS moment? After a lifetime of claiming divinity, after murdering infants, after enslaving a nation — now that the water is at your throat?

Beta, this is the most important warning in the surah. Faith declared at the moment of certain death is not accepted, because it is not a choice any more. It is surrender to what is already visible. Belief has value only while doubt is still possible and disobedience is still



an option.

So beta, do not plan to repent 'later'. Later has a hard edge, and nobody knows where it is.

'FAL-YAWMA NUNAJJEEKA BI-BADANIKA
LI-TAKOONA LI-MAN KHALFAKA AYAH — SO TODAY
WE WILL SAVE YOU IN YOUR BODY, THAT YOU MAY
BE TO THOSE WHO SUCCEED YOU A SIGN.'

Beta, note the terrible irony: 'nunajjeeka' — WE WILL
SAVE YOU. The only thing saved was the body, and it
was saved as an EXHIBIT.

'WA INNA KATHEERAN MINAN-NASI 'AN AYATINA
LA-GHAFILOON — and indeed, many among the people
are heedless of Our signs.'

The Nation That Believed in Time

And now, beta, the ayah that gives this surah its name
— and it is a single ayah about a whole nation.



'FA-LAWLA KANAT QARYATUN AMANAT
FA-NAFA'AHA IMANUHA ILLA QAWMA YOONUS —
THEN HAS THERE NOT BEEN A CITY THAT BELIEVED,
SO ITS FAITH BENEFITED IT — EXCEPT THE PEOPLE
OF YUNUS? LAMMA AMANOO KASHAFNA 'ANHUM
'AZABAL-KHIZYI FIL-HAYATID-DUNYA WA
MATTA'NAHUM ILA HEEN — WHEN THEY BELIEVED,
WE REMOVED FROM THEM THE PUNISHMENT OF
DISGRACE IN WORLDLY LIFE AND GAVE THEM
ENJOYMENT FOR A TIME.'

Beta, look at what is being said. In all the accounts of destroyed nations, there is ONE exception — one city that turned back before the punishment landed, and was spared.

Yunus (alaihis salam) had left his people in frustration. The punishment was approaching. And they — the whole city — turned to Allah, and it was lifted.

Beta, and notice the placement of this ayah. It comes immediately after Firaun's rejected declaration. Two



scenes side by side: one man who spoke too late, and one nation that spoke in time.

That is the choice this surah is placing in front of you.

And beta, there is an enormous encouragement here for any community. A society can turn. It is not inevitable that a people continue their decline. The people of Yunus were on the edge of destruction and they changed direction — collectively — and Allah accepted it.

'WA LAW SHA'A RABBUKA LA-AMANA MAN FIL-ARDI KULLUHUM JAMEE'A — AND IF YOUR LORD HAD WILLED, ALL WHO ARE ON THE EARTH WOULD HAVE BELIEVED, ALL OF THEM ENTIRELY — A FA-ANTA TUKRIHUN-NASA HATTA YAKOONOO MU'MINEEN — THEN WOULD YOU COMPEL THE PEOPLE UNTIL THEY BECOME BELIEVERS?'

Beta, this is one of the clearest ayahs in the Quran on this point. Allah could have made every human being a believer with a word. He did not. So no human being has the right to force faith on another. You may invite, argue



beautifully, be an example, and pray — and that is the extent of your authority.

Follow What Is Revealed, and Be Patient

And the surah closes, beta, with a series of instructions.

'QUL YA AYYUHAN-NASU IN KUNTUM FEE SHAKKIN MIN DEENEE — say: O people, if you are in doubt about my religion — FA-LA A'BUDUL-LAZINA TA'BUDOONA MIN DOONILLAH — then I do not worship those you worship besides Allah — WA LAKIN A'BUDULLAHAL-LAZI YATAWAFFAKUM — but I worship Allah, who causes your death.'

'WA AQIM WAJHAKA LID-DEENI HANEEFAN WA LA TAKOONANNA MINAL-MUSHRIKEEN — and direct your face toward the religion, inclining to truth, and never be of those who associate others with Allah.'

'WA IN YAMSASKALLAHU BI-DURRIN FA-LA KASHIFALAHU ILLA HUWA — AND IF ALLAH SHOULD TOUCH YOU WITH ADVERSITY, THERE IS NO REMOVER OF IT



EXCEPT HIM — WA IN YURIDKA BI-KHAYRIN FA-LA
RADDA LI-FADLIH — AND IF HE INTENDS FOR YOU
GOOD, THERE IS NO REPELLER OF HIS BOUNTY.'

Beta, memorise this. It is the same truth as the ayah in
Surah Fatir: only one Hand opens and closes. So there is
no one else to be afraid of, and no one else to beg from.

'QUL YA AYYUHAN-NASU QAD JA'AKUMUL-HAQQU
MIN RABBIKUM — say: O people, THE TRUTH HAS
COME TO YOU FROM YOUR LORD — FA-MANIH-TADA
FA-INNAMA YAHTADEE LI-NAFSIH — so whoever is
guided is only guided for himself — WA MAN DALLA
FA-INNAMA YADILLU 'ALAYHA — and whoever strays
only strays against himself — WA MA ANA 'ALAYKUM
BI-WAKEEL — AND I AM NOT OVER YOU A
MANAGER.'

And the final ayah of the surah, beta:

'WATTABI' MA YOOHA ILAYKA WASBIR HATTA
YAHKUMALLAH — AND FOLLOW WHAT IS REVEALED
TO YOU, AND BE PATIENT UNTIL ALLAH WILL JUDGE



— WA HUWA KHAYRUL-HAKIMEEN — AND HE IS THE BEST OF JUDGES.'

Beta, look at how simple the closing instruction is. Two things, and nothing else.

ONE — 'wattabi' ma yooaha ilayk': FOLLOW what has been revealed. Not what is popular, not what is convenient, not what everyone else has decided is reasonable this decade. Follow the revelation.

TWO — 'wasbir hatta yahkumallah': BE PATIENT UNTIL ALLAH JUDGES. Not until people acknowledge you. Not until the situation improves. Not until you see the outcome. Until HE judges.

Beta, that is the whole life of a believer in one ayah: hold to what was revealed, and wait for the verdict of the best of judges.

And so this surah, which began by asking whether it is a wonder that a message came through a man, ends by telling that man's followers exactly what to do with it:



follow it, and be patient.

And in between, it showed you the field mown down overnight, the allies of Allah with no fear and no grief, the ransom that will not be accepted, the word 'NOW?' spoken to a drowning tyrant — and one city that turned back in time.

What This Surah Teaches Us

1. The last words spoken in Paradise are 'alhamdulillah Rabbil-'alameen' — everything resolves into praise.
2. He delays the harmful things we ask for in anger; if He answered those as fast as our good du'as, we would be finished.
3. This world is a field at its greenest, mown down overnight — 'as though it had not flourished YESTERDAY'.
4. The 'awliya' of Allah are simply those who believe and have taqwa — and what is removed from them is



fear of the future and grief over the past.

5. Rejoice in His bounty and mercy — the guidance you already have is better than everything being accumulated.

6. 'NOW?' — faith declared when the water reaches your throat is not a choice; do not schedule your repentance.

7. One city turned back in time and was spared — a people CAN change direction; and nobody may be forced to believe.

Ya Allah, make us of Your awliya who have no fear and no grief, and let us follow what You revealed and be patient until You judge. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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