

SURAH AS A STORY



Surah Ya-Sin

Ya Sin

The complete journey — the heart of the Quran —
told the way a loving elder shares it with a child



Surah No. 36 • 83 Ayahs • Meccan

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The Surah at a Glance

*Yaa-Seen. Wal-Qur'aanil-Hakeem. Innaka
lamin-l-mursaleen*

1-3. Ya Sin. By the wise Quran, indeed you are among the
messengers,

*Wa ja'alnaa min bayni aydeehim saddanw-wa min
khalfihim saddaa*

9. And We have put before them a barrier and behind
them a barrier...

Yaa qawmit-tabi'ul-mursaleen

20. O my people, follow the messengers!

*Qeelad-khulil-Jannah; qaala yaa layta qawmee
ya'lamoona*

26. It was said: enter Paradise. He said: if only my people
knew...

Wa kullun fee falakiny-yasbahoona

40. And each, in an orbit, is swimming.

Salaamun qawlam-mir-Rabbir-Raheem

58. Peace — a word from a Merciful Lord.

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The Heart of the Quran

Beta, this surah has a place in the hearts of Muslims that few others hold. It is recited over the sick, in gatherings, in homes on Friday nights, across every land where Muslims live.

It opens: 'YA-SEEN. WAL-QUR'ANIL-HAKEEM — Ya Sin. BY THE WISE QURAN — INNAKA LA-MINAL-MURSALEEN — INDEED, YOU ARE AMONG THE MESSENGERS — 'ALA SIRATIN MUSTAQEEM — on a STRAIGHT PATH.'

Beta, feel what these ayahs meant to him ☒. Makkah was calling him a poet, a madman, a liar. And Allah swore an oath — by the Quran itself — that he was a messenger, upon a straight path. Sometimes a person needs to hear from the One who matters that he is on the right road.

'TANZEELAL-'AZEEZIR-RAHEEM — a revelation of the ALMIGHTY, the MERCIFUL — LI-TUNZIRA QAWMAN MA UNZIRA ABA'UHUM FA-HUM GHAFILOON — that



you may WARN a people whose forefathers were not warned, SO THEY ARE UNAWARE.'

Beta, notice the reason for the warning: mercy. They were 'ghafiloon' — unaware — because generations had passed without a messenger among them. Allah did not punish them for the silence; He sent someone to break it.

'LAQAD HAQQAL-QAWLU 'ALA AKTHARIHIM FA-HUM LA YU'MINOON — the word has come into effect upon most of them, so they do not believe — INNA JA'ALNA FEE A'NAQIHIM AGHLALAN FA-HIYA ILAL-AZQANI FA-HUM MUQMAHOON — indeed, We have placed IRON COLLARS on their necks, reaching to their chins, so their heads are FORCED UP — WA JA'ALNA MIN BAYNI AYDEEHIM SADDAN WA MIN KHALFIHIM SADDAN FA-AGHSHAYNAHUM FA-HUM LA YUBSIROON — and We placed a BARRIER BEFORE THEM and a BARRIER BEHIND THEM and covered them, so they do not see.'



Beta, what a picture of stubbornness: a man whose chin is locked upward so he cannot look down at the evidence, walled in front and behind, and covered over. And this state came AFTER their persistent refusal — Allah describes the result of a choice, not an injustice done to them.

'INNAMA TUNZIRU MANIT-TABA'AZ-ZIKRA WA KHASHIYAR-RAHMANA BIL-GHAYB — you can only warn one who FOLLOWS THE MESSAGE and FEARS AR-RAHMAN UNSEEN — FA-BASHSHIRHU BI-MAGHFIRATIN WA AJRIN KAREEM — so give him good tidings of forgiveness and a noble reward.'

And then, beta, an ayah for every person who feels his life leaves no mark: 'INNA NAHNU NUHYIL-MAWTA WA NAKTUBU MA QADDAMOO WA ATHARAHUM — indeed, WE GIVE LIFE TO THE DEAD AND RECORD WHAT THEY HAVE PUT FORTH AND THEIR TRACES — WA KULLA SHAY'IN AHSAYNAHU FEE IMAMIN MUBEEN — and all things We have enumerated in a clear register.'



Beta, 'atharahum' — their TRACES, their footprints, the effects they leave behind. Not only what you did, but what CONTINUED after you: the child you taught, the knowledge you passed on, the habit you started in someone, the path you walked to the masjid. All recorded.

The Man Who Came Running

And now, beta, the surah tells a story — and it is one of the most moving short stories in the Quran.

'WADRIB LAHUM MATHALAN AS-HABAL-QARYAH IZ JA'AHAL-MURSALOON — and present to them an example: the COMPANIONS OF THE CITY, when the messengers came to it.'

Two were sent, and rejected; then a third reinforced them. And the people replied with the standard answer: 'MA ANTUM ILLA BASHARUN MITHLUNA — you are only human beings like us — WA MA ANZALAR-RAHMANU MIN SHAY' — and Ar-Rahman has not revealed a thing — IN ANTUM ILLA



TAKZIBOON — you are only lying.'

And then: 'INNA TATAYYARNA BIKUM — indeed, we see you as a BAD OMEN — LA'IN LAM TANTAHOO LA-NARJUMANNAKUM WA LA-YAMASSANNAKUM MINNA 'AZABUN ALEEM — if you do not stop, we will surely stone you and a painful punishment will touch you from us.'

Beta, the messengers answered: 'TA'IRUKUM MA'AKUM — YOUR OMEN IS WITH YOURSELVES.'
What a reply. You call US the bad luck? Your misfortune is your own conduct, carried inside you.

'A IN ZUKKIRTUM — is it because YOU WERE REMINDED? BAL ANTUM QAWMUN MUSRIFOON — rather, you are a transgressing people.'

And now, beta, the moment: 'WA JA'A MIN AQSAL-MADEENATI RAJULUN YAS'A — and there came from the FARTHEST END OF THE CITY a MAN, RUNNING.'



Beta, everything about that sentence matters. He was not from the centre of power. He was from the far edge — an ordinary man, unknown, with no position. And he was RUNNING. Not strolling to see what the fuss was. Running, because men who were calling to Allah were about to be killed.

'QALA YA QAWMIT-TABI'UL-MURSALEEN — he said:
O MY PEOPLE, FOLLOW THE MESSENGERS!'

And look at how he argues, beta — with pure, disarming logic: 'IT TABI'OO MAN LA YAS'ALUKUM AJRAN WA HUM MUHTADOON — FOLLOW THOSE WHO ASK OF YOU NO PAYMENT, and they are rightly guided.'

Beta, that is the test he offers his people: look at who benefits. These men want nothing from you — no money, no position, no power. What could their motive possibly be except the truth?

'WA MA LIYA LA A'BUDUL-LAZI FATARANEE WA ILAYHI TURJA'OON — and WHY SHOULD I NOT WORSHIP THE ONE WHO CREATED ME, and to Him



you will be returned?'

Beta, notice how he turns his own faith into an invitation. He does not say 'you should worship Him' — he says 'why would I NOT worship the One who made me?' It is gentler, and far harder to argue with.

'A ATTAKHIZU MIN DOONIHI ALIHATAN IN YURIDNIR-RAHMANU BI-DURRIN LA TUGHNI 'ANNI SHAFATUHUM SHAY'AN WA LA YUNQIZOON — should I take gods besides Him? If Ar-Rahman intends harm for me, their intercession would avail me nothing, nor could they rescue me. INNI IZAN LA-FEE DALALIN MUBEEN — indeed, I would then be in clear error.'

'INNI AMANTU BI-RABBIKUM FASMA'OON — INDEED, I HAVE BELIEVED IN YOUR LORD, SO LISTEN TO ME.'

Beta, he declared it openly, in front of a mob that had just threatened to stone people for exactly this. And the reports say they killed him for it.



'QEELAD-KHULIL-JANNAH — IT WAS SAID: ENTER PARADISE.'

Beta, four words — and everything between his death and Jannah is skipped. He said 'I have believed', and the next thing recorded is the invitation to enter.

And now, beta, the most beautiful line in the story — and it tells you what kind of man he was:

'QALA YA LAYTA QAWMEE YA'LAMOON — HE SAID: IF ONLY MY PEOPLE KNEW! — BIMA GHAFARA LEE RABBEE WA JA'ALANEE MINAL-MUKRAMEEN — of how my Lord has FORGIVEN me and placed me among the HONOURED.'

Beta, they had just killed him. And his first thought in Paradise was about THEM — not revenge, not satisfaction at their coming punishment. He wished they could see what he had found, so they would want it too.

Beta, that is what real iman does to a heart. Ibn Abbas (radiyallahu anhum) said of him: he advised his people



in his life, and he advised them after his death.

And that is the standard for anyone who carries this message: you want good for people even when they have given you every reason to want the opposite.

Each Swimming in an Orbit

The surah then turns to signs in creation, beta, and gives us some of the most striking ayahs in the Quran.

'WA AYATUN LAHUMUL-ARDUL-MAYTATU
AHYAYNAHA WA AKHRAJNA MINHA HABBAN
FA-MINHU YA'KULON — and a sign for them is the
DEAD EARTH: We revive it and bring out grain from it,
and from it they eat.'

'A WA LAM YARAWA ANNA KHALAQNA LAHUM
MIMMA 'AMILAT AYDEENA AN'AMAN FA-HUM LAHA
MALIKON — have they not seen that We created for
them, from what OUR HANDS HAVE MADE, grazing
livestock, and they are their owners?'



'WA AYATUN LAHUMUL-LAYLU NASLAKHU
MINHUN-NAHARA FA-IZA HUM MUZLIMOON — and
a sign for them is the NIGHT: We WITHDRAW from it
the DAY, and at once they are in darkness.'

Beta, 'naslakhu' — we strip it away, peel it off, the way
skin is drawn off. What an image for dusk: the daylight
being peeled back from the world.

'WASH-SHAMSU TAJREE LI-MUSTAQARRIN LAHA —
and the SUN RUNS toward a resting place FOR IT —
ZALIKA TAQDEERUL-'AZEEZIL-'ALEEM — that is the
determination of the Almighty, the Knowing.'

'WAL-QAMARA QADDARNAHU MANAZILA HATTA
'ADA KAL-'URJOONIL-QADEEM — and the MOON, We
have determined for it PHASES, until it returns like the
OLD, DRIED, CURVED DATE STALK.'

Beta, what a comparison. The thin crescent at the end of
the month is compared to an old date-palm stalk —
pale, thin, curved. Anyone who has seen both knows
how exact that is.



And then the ayah that has amazed readers for centuries: 'LASH-SHAMSU YANBAGHEE LAHA AN TUDRIKAL-QAMARA WA LAL-LAYLU SABIQUN-NAHAR — it is not for the SUN to OVERTAKE the MOON, nor does the NIGHT OUTSTRIP the DAY — WA KULLUN FEE FALAKIN YASBAHOON — AND EACH, IN AN ORBIT, IS SWIMMING.'

Beta, 'kullun fee falakin yasbahoon' — each in a 'falak', an orbit, and the verb is 'yasbahoon': SWIMMING. Not rolling, not dragged — swimming, the way something moves freely through a medium.

And note two more things. First, the ayah says each is in its OWN orbit, and that they do not collide or overtake one another — a description of a system in perfect order. Second, the verb 'yasbahoon' is the form used in Arabic for intelligent beings, which the scholars connected to the Quran's statements that all creation glorifies its Lord.



Beta, this was recited in a desert city fourteen centuries ago, to people who could not have described it, and it has never had to be corrected.

Peace — a Word From a Merciful Lord

The surah then describes the Day: the single blast, people rising from their graves saying 'who has raised us from our sleeping place?' — and the answer: 'HAZA MA WA'ADAR-RAHMANU WA SADAQAL-MURSALOON — this is what Ar-Rahman promised, and the messengers told the truth.'

'AL-YAWMA LA TUZLAMU NAFSUN SHAY'AN WA LA TUJZAWNA ILLA MA KUNTUM TA'MALOON — TODAY no soul will be wronged in the least, and you will not be recompensed except for what you used to do.'

And then Paradise: 'INNA AS-HABAL-JANNATIL-YAWMA FEE SHUGHULIN FAKIHOON — indeed, the companions of Paradise, that Day, will be JOYFULLY OCCUPIED.' Beta, note: 'fee shughul' — busy, occupied. Jannah is not idleness; it is



delightful occupation.

'HUM WA AZWAJUHUM FEE ZILALIN 'ALAL-ARA'IKI MUTTAKI'OON — they and their spouses, in SHADE, on ADORNED COUCHES, RECLINING — LAHUM FEEHA FAKIHATUN WA LAHUM MA YADDA'OON — for them therein is fruit, and for them is WHATEVER THEY CALL FOR.'

And then, beta, the summit of the entire surah — five words that many scholars considered the most beautiful ayah in it:

'SALAMUN QAWLAN MIN RABBIN RAHEEM — PEACE — A WORD FROM A MERCIFUL LORD.'

Beta, sit with this. After every delight has been listed — the shade, the couches, the fruit, whatever they ask for — Allah mentions one more thing, and it outweighs all of it: HE HIMSELF SPEAKS TO THEM. And His word is SALAM.



Not a rebuke. Not a reckoning. Peace, spoken directly, from 'Rabbin Raheem' — a Lord who is Merciful.

Beta, imagine what that will be. Every anxiety you ever carried, every regret, every night you lay awake wondering whether you would be forgiven — and then the Lord of the worlds addresses you personally and the word is: PEACE.

The surah then warns of the alternative — that shaytan was an open enemy, that limbs will speak on that Day: 'AL-YAWMA NAKHTIMU 'ALA AFWAHIHIM WA TUKALLIMUNA AYDEEHIM WA TASH-HADU ARJULUHUM BIMA KANOO YAKSIBOON — today We seal their mouths, and their HANDS will SPEAK to Us, and their FEET will TESTIFY about what they used to earn.'

Beta, the mouth — the organ of excuses — is sealed first.

Who Will Give Life to Bones?



And the surah closes, beta, with an argument so simple that it silences everything.

'A WA LAM YARAL-INSANU ANNA KHALAQNAHU
MIN NUTFATIN FA-IZA HUWA KHASEEMUN
MUBEEN — does man not see that We created him from
a SPERM-DROP — and then at once HE IS A CLEAR
ADVERSARY, an open arguer?'

Beta, feel the irony: he began as a drop that could be washed away with water — and he grew into someone who stands and argues with his Creator.

'WA DARABA LANA MATHALAN WA NASIYA
KHALQAH — and he presents for Us an example while
FORGETTING HIS OWN CREATION — QALA MAN
YUHYIL-'IZAMA WA HIYA RAMEEM — he says: WHO
WILL GIVE LIFE TO BONES WHEN THEY HAVE
DISINTEGRATED?'

The reports say a man came to the Prophet ﷺ holding an old, crumbling bone, crushed it in his hand, blew the dust into the air, and asked this question mockingly.



And Allah's answer came: 'QUL YUHYEEHAL-LAZI ANSHA'AHA AWWALA MARRAH — SAY: HE WILL GIVE THEM LIFE WHO PRODUCED THEM THE FIRST TIME — WA HUWA BI-KULLI KHALQIN 'ALEEM — and He is Knowing of all creation.'

Beta, the whole objection collapses in one sentence: you are standing there, made from nothing, ASKING who could remake you from something.

'ALLAZI JA'ALA LAKUM MINASH-SHAJARIL-AKHDARI NARAN FA-IZA ANTUM MINHU TOOQIDOON — He who made for you FIRE FROM THE GREEN TREE, and then from it you IGNITE.'

Beta, look at this sign: fire, the driest thing, produced from a GREEN, living, moist tree. He brings opposites out of each other. So bringing life out of dust is nothing new for Him.

'A WA LAYSAL-LAZI KHALAQAS-SAMAWATI WAL-ARDA BI-QADIRIN 'ALA AN YAKHLUQA MITHLAHUM — is not the One who created the



heavens and the earth ABLE to create the like of them?
BALA WA HUWAL-KHALLAQUL-'ALEEM — YES, and
He is the Supreme Creator, the Knowing.'

'INNAMA AMRUHU IZA ARADA SHAY'AN AN
YAQOOLA LAHU KUN FA-YAKOON — HIS COMMAND,
WHEN HE INTENDS A THING, IS ONLY THAT HE SAYS
TO IT: BE — AND IT IS.'

Beta, that is the answer to everything you consider
impossible in your life. Not a process. Not a struggle. One
word.

'FA-SUBHANAL-LAZI BI-YADIHI MALAKOOTU KULLI
SHAY'IN WA ILAYHI TURJA'OON — so EXALTED is He
in whose HAND is the DOMINION of ALL THINGS, and
TO HIM YOU WILL BE RETURNED.'

Beta, that is the last ayah of Surah Ya-Sin, and it is
where the whole surah has been leading: everything is
in His hand, and everything is going back to Him. Live
knowing both.



What This Surah Teaches Us

- 1.** Allah records not only your deeds but your TRACES — what continues after you is still being written.
- 2.** Be the man who came running from the farthest end of the city: ordinary, unknown, and unwilling to stay silent.
- 3.** Judge a caller by what he asks of you: 'follow those who ask of you no payment.'
- 4.** 'If only my people knew' — real iman makes you want good even for those who harmed you.
- 5.** Each in its own orbit, swimming, never colliding — the order above you is not an accident.
- 6.** The greatest pleasure of Paradise is one word spoken directly to you: 'Salam' — from a Merciful Lord.
- 7.** He brings fire from a green tree and life from dust: whatever you think impossible needs only 'Kun'.



Ya Allah, make us of those who follow the reminder and fear You unseen, and let us hear 'Salamun qawlan min Rabbin Raheem'. 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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