

Surat Yaasin verses 6 - 7

Learning objectives:

- To provide an understanding of verses 6 & 7 of Surat Yaasin
- To memorise Surat Yaasin up to verse 7

Verse 6:

لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ

that you may warn a people whose fathers were not warned, so they are oblivious.

The role of a prophet can be summarised as being a bearer of glad tidings (*bashir*) and a warner (*nadhir*), as per the following verse:

...فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ...

...then Allah sent the prophets as bearers of good news and warners... [2:213]

The basic elements of faith, such as the belief in Allah (SWT), is already hard-wired within each human being in the form of the *fitrah*. The Qur'an describes its own role, as well as the role of the Prophet (S), to remind mankind of the knowledge already contained in the *fitrah*:

The Qur'an:

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

It is just a reminder for all the nations

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ

for those of you who wish to walk straight [81:27-8]

The Holy Prophet (S):

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ

Therefore do remind, for you are only a reminder [88:21]

In the beginning of verse 6 of Surat Yaasin, emphasis is placed on the Holy Prophet (S)'s role as a reminder of the advent of the Resurrection in the form of warning.

The verse continues by describing the Quraysh at the time of the Prophet (S) as "a people whose fathers were not warned, so they are oblivious." This refers to the time between Prophet Isa (A) and the Holy Prophet (S), known as the "period of interval", where no messengers had been sent by Allah (SWT) and hence, the Holy Prophet (S) was sent to a nation whose fathers were not warned.

There were many Arab prophets in history, such as Hud (A), Saalih (A) and Shu'ayb (A), who had warned their communities. However, these prophets were alive before the time of Isa (A).

Furthermore, the teachings of Prophets Musa (A) and Isa (A), were in a different language, so the Arabs could not understand this and hence, the Quraysh couldn't benefit from this either. The Bible was only translated into Arabic in the 2nd century after Islam. The Qur'an says:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

And We did not send any apostle but with the language of his people, so that he might explain to them clearly; [14:4]

Verse 7:

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ

Certainly the word has proved true of most of them, so they do not believe.

The word "Qawl" can be translated as a "word" or a "statement". This verse refers to a statement made by Allah (SWT) at the beginning of the creation of the human being, due to which many people will reject the message of the prophets, disbelieve in Allah (SWT) and thus, end up in Hell.

However, what exactly is this statement issued by Allah (SWT)? In order to understand this, we need to return to the beginning of the creation of Adam (A), as explained in Surat Saad, *surah* no. 38:

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ، فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ
مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ، فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ، إِلَّا إِبْلِيسَ
اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

When your Lord said to the angels, 'Indeed I am about to create a human being out of clay. (71) So when I have proportioned him and breathed into him of My spirit, then fall down in prostration before him.' (72) Then the angels prostrated, all of them together, (73), But not Iblis: he was proud and he was one of the unbelievers. (74)

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۗ أَأَسْتَكْبِرُتَ أَمْ كُنْتَ
مِنَ الْعَالِينَ ، قَالَ أَنَا خَيْرٌ مِّنْهُ ۗ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ، قَالَ
فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ، وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ الدِّينِ

He said, 'O Iblis! What keeps you from prostrating before that which I have created with My [own] two hands? Are you arrogant, or are you one of the exalted ones?' (75), I am better than him,' he said. 'You created me from fire and You created him from clay.' (76), He said, 'Begone hence, for you are indeed an outcast, (77), and indeed My curse will be on you till the Day of Retribution.' (78)

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ، قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ، قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ، إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

He said, 'My Lord! Respite me till the day they will be resurrected.' (79) He said: Surely you are of the respited ones, (80) until the day of the known time.' (81)

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ ، إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ، قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ، لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

(Iblis) said: "By Your glory, I shall mislead them all (82) Except Your servants from among them, the purified ones. (83) He (i.e. Allah) said: "This is the Truth -- and I only speak the Truth (84) I will certainly fill Hell with you and with all those among them who follow you." (85)

From these verses we learn that from the time of the creation of Adam (A), the inhabitants of the heavens, including angels and Iblis, knew that human beings would all one day die and then there would be a Hereafter.

When Allah (SWT) commanded Iblis to prostrate to Adam, due to his arrogance, Iblis refused and he was thus banished from his lofty status in the heavens and destined for Hell. He thought that he was greater than human beings, so he challenged Allah (SWT) by saying that if He would grant him a long life, he would be able to misguide all human beings apart from the select few purified servants of Allah (SWT), like the prophets and the Imams (A).

Allah (SWT) accepted Iblis's challenge. If indeed Iblis can misguide all human beings except a select few and make them all follow him in this world, then it is fair and just for such people to also join Iblis into the hellfire. Allah (SWT) thus passes the statement that He will fill Hell with Iblis and his followers.

It is interesting to note here that Hell was created for Iblis, not human beings. It is us human beings who choose to join him in Hell, by giving ourselves up to his whisperings in this world.

Hence, in verse 7 of Surat Yaasin, Allah (SWT) informs the Holy Prophet (S) that most of the Quraysh do not believe in his message, because they have submitted their souls to Iblis and his army and hence, they do not believe. Similar was also the case of those who disbelieved in previous prophets:

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ

Iblis proved true his opinion of them, and they followed him, except a party of the believers. [34:20]

In another verse, Allah (SWT) warns us saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوتِ
الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ

O you who have faith! Do not follow the footsteps of Satan. Whoever follows in Satan's steps [should know that] he indeed prompts [you to commit] indecent and wrongful acts.

Allah (SWT) warns us not to follow in the **footsteps** of Shaytaan. This is because he takes us away from Allah (SWT) small steps at a time, until we eventually end up completely rejecting Allah (SWT) and hence, the “statement” would be proven true against us.

Iblis challenged Allah (SWT) by saying that he will misguide all of mankind, except the select few. However, in the Hereafter, he will witness the success of the human race, because the vast majority of human beings will eventually end up in Paradise. Only the few very wretched people will end up in Hell forever.

HOMEWORK:

- 1) Complete the reflections you started in class today.
- 2) Memorise Surat Yaasin up to verse 7.