

Surat Yaasin verses 11 - 12

Learning objectives:

- To provide an understanding of verses 11-12 of Surat Yaasin
- To memorise Surat Yaasin up to verse 12

Verse 11:

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ

You can only warn him who follows the reminder and fears the Beneficent Allah in secret; so announce to him forgiveness and an honorable reward. [36:11]

“...fears the Beneficent Allah” (khashiya al-Rahman): why would you fear *al-Rahman*? This refers to the twofold balanced perspective of the believer towards Allah (SWT). On the one hand, acknowledging to the Greatness and Majesty of Allah (SWT), leads to fear and awe. On the other hand, acknowledging His great Mercy leads on to have hope.

“...fears...in secret” (khashiya..bil-ghayb): The believers nurture the *khashiya* of Allah (SWT) whilst living in this world, where the truth of the spiritual realities is not manifest. After death, the veils will be removed from the spiritual eyes of every human being, allowing them to see the spiritual realms. The test of this world is to develop this *khashiya* of Allah (SWT), whilst these realities are hidden.

“...so announce to him forgiveness and an honorable reward.”: Often in the Qur’an, we find that the mention of Paradise (*jannah*) is preceded by the mention of Divine forgiveness. Often people question how we will end up in Paradise when we commit so many sins. This is possible because for those believe in Allah (SWT) and follow His guidance, He is Oft-Forgiving and thus, most people will end up in Paradise.

Verse 12:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

Indeed it is We who revive the dead and write what they have sent ahead and their effects [which they left behind], and We have figured everything in a manifest Imam. [36:12]

“Indeed it is We who revive the dead” – this will be discussed in detail later on when other such verses appear describing the various signs of Allah (SWT).

“and We write what they have sent ahead and their effects [which they left behind]”: All our good and bad deeds are being recorded on a continuous basis by the two angels dedicated to each human being. However, this recording is not like the way we record things using a camera. This recording captures all aspects of each action – the apparent action, the intention behind it, the causes, the consequences, etc. The two angels themselves are the vessels of the recording – *they* are the recorders as well as the records themselves. The nature of good deeds and bad deeds are very different and hence, two different angels are required – one as a record of our good actions and the other as the record of our bad actions.

After a person dies, his/her book of deeds (which are actually his/her two angels) are stored as individual “chapters” in an even greater more comprehensive “book” (an even greater angel). The greater book that

keeps the records of the good-doers is called 'Illiyyeen and the greater book which keeps the records of the evil-doers is called Sijjeen.

'Illiyyeen:

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ

Nay! Most surely the record of the righteous shall be in the Iliyin.

وَمَا أَدْرَاكَ مَا عَلِيُونَ

And what will show you what is Illeeyun?

كِتَابٌ مَّرْقُومٌ

It is a written record,

يَشْهَدُهُ الْمُقَرَّبُونَ

Those who are drawn near (to Allah) shall witness it. [83:18-21]

Sijjeen:

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ

Indeed, the record of the vicious is in Sijjeen.

وَمَا أَدْرَاكَ مَا سِجِّينُ

And what will show you what is Sijjeen?

كِتَابٌ مَّرْقُومٌ [٨٣:٩]

It is a written record. [83:7-9]

Verse 12 In Depth:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي

إِمَامٍ مُّبِينٍ

Indeed it is We who revive the dead and write what they have sent ahead and their effects [which they left behind], and We have figured everything in a manifest Imam. [36:12]

This verse follows upon the counsel to the Prophet to deliver the warning and leave the disbelievers to their own devices, because they will be given their recompense for their wrongdoing by Allah (SWT) on the Day of Judgement.

“Indeed it is We who revive the dead”: This can be understood as referring to various concepts:

- 1) As reference to the Resurrection
- 2) To God’s bringing the earth back to life, such as:

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ
تَعْقِلُونَ

Know that Allah revives the earth after its death. We have certainly made the signs clear for you, so that you may exercise your reason. [57:17]

- 3) To bringing people from polytheism to faith
- 4) To the revivification, through knowledge and truth, of hearts made dead through heedlessness and ignorance

“...and write what they have sent ahead and their effects [which they left behind]”: In the last lesson, we saw the grand system of the meticulous recording of all our deeds and the storing of each human being’s deeds as a chapter in either the ‘Illiyeen or the Sijjeen.

“What they have sent ahead” refers to the deeds that will testify for or against each human being on the Day of Judgement. “Their effects” literally means “their footsteps” or “their traces.” It can be understood as a reference to the traces of good or bad deeds that one leaves behind after their death known as “*thawāb jaariya*” and “*adhaab jaariya*”. For example, if a father dies leaving behind a child who grows up to become a servant of humanity, the father will also be rewarded for the good deeds of his child, since the father had a big part to play in the nurturing of his child. As we have in a famous hadith of the Holy Prophet (S):

“When the son of Adam dies, all his deeds come to an end except three: knowledge that is beneficial, a righteous child who prays for him, or ongoing charity that he leaves behind.”

The same is also true for the opposite. If a person contributes in the building of a place of *haram* gathering, he will be part responsible for all the people who come to this place and commit sin, even after his death.

This concept is also alluded to in other verses of the Qur’an, such as:

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ

That day man will be informed about what [works] he had sent ahead [to the scene of judgement] and [the legacy that he had] left behind. [75:13]

“And We have figured everything in a manifest Imam”: This refers to the inscription of all things from the beginning of time to its end on the Preserved Tablet (*al-lawh al-mahfudh*) which is the *imam* (leader) of all other “books” and which comprises all of God’s Decrees. The knowledge of all things is contained in this book before anything transpires in this world:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا
تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ
إِلَّا فِي كِتَابٍ مُبِينٍ

With Him are the treasures of the Unseen; no one knows them except Him. He knows whatever there is in land and sea. No leaf falls without His knowing it, nor is there a grain in the darkness of the earth, nor anything fresh or withered but it is in a manifest Book. [6:59]

وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ
ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ

Not an atom's weight escapes your Lord in the earth or in the sky, nor [is there] anything smaller than that nor bigger, but it is in a manifest Book. [10:61]

Just as each human being's DNA contains information regarding each minute aspect of his/her physical makeup, the Preserved Tablet can be understood as the DNA of all creation – it contains all of the information.

HOMEWORK:

- 1) Complete the reflections you started in class today.
- 2) Memorise Surat Yaasin up to verse 12.