


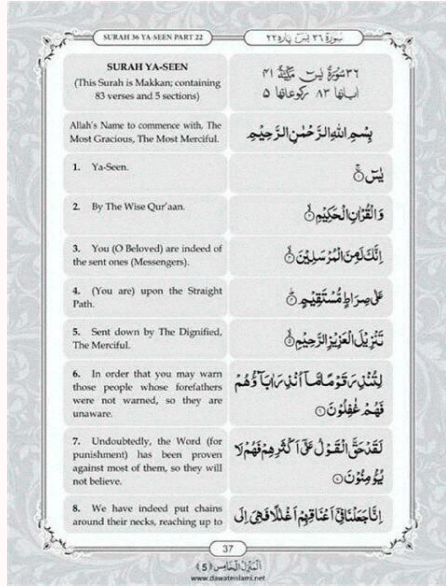
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What does yaseen mean in english. Importance of yaseen. Surah yaseen meaning in roman english. Yaseen english words. Yaseen sharif in roman english pdf. What is yaseen in english.

(Recitation by Abdul Hadi Kanaker) Bismillaahir Rahmaanir Raheem By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan bin Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which, according to this interpretation, would be an address to the Prophet (peace be upon him). To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say this in order to reassure him of it. But the reason is that the disbelieving Quraysh at that time were most vehemently refusing to believe in his Prophethood. Therefore, Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the Quran and the word "wise" has been used as an epithet of the Quran, which means this: An obvious proof of your being a Prophet is this Quran, which is full of wisdom. This itself testifies that the person who is presenting such wise revelations is most surely a Messenger of God. No man has the power to compose such revelations. The people who know Muhammad (peace be upon him) can never be involved in the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation, see Surah Yunus, Ayats 16-17, 37-39; Surah Bani-Israil, Ayat 88; Surah An-Naml, Ayat 75; Surah Al-Qasas, Ayats 44-46, 85-87; Surah Al-Ankabut, Ayats 49-51; Surah Ar-Rum, Ayats 1-5 and the relevant E.Ns. Here, two of the attributes of the Sender of the Quran have been mentioned. First, that He is All-Mighty; second, that He, is All-Merciful. The first attribute is meant to impress the reality that the Quran is not the counsel of a powerless preacher, which if you overlook or ignore, will not bring any harm to you; but this is the Edict of that Owner of the Universe, Who is All-Mighty. Whose decrees cannot be withheld from being enforced by any power, and Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has sent His Messenger for your guidance and instruction and sent down this great Book so that you may avoid errors and follow the right path which may lead you to the successes of the world and the Hereafter. Another translation can be: You should warn the people of the same of which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is taken, the forefathers would imply the forefathers of the immediate past, for in the ancient time several Prophets had appeared in Arabia. And if the second meaning is adopted, it would imply this: Revive and refresh the message that had been conveyed to the forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the past, be held responsible for their deviation at that time?

The answer is: When Allah sends a Prophet in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to the other. As long as this influence remains and there continue arising among the followers of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet's teaching dies out, or the teaching is tampered with, the appointment of another Prophet becomes inevitable. Before the advent of the Prophet (peace be upon him) the influence of the teachings of the Prophets Abraham, Ishmael, Shuaib and Moses and Jesus (peace be upon all of them) could be seen everywhere in Arabia and from time to time there had been arising among the Arabs, or coming from outside, men, who revived their teachings. When the influence was about to die out, and the real teaching was also distorted, Allah raised the Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and stubborn with regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have already deserved the torment; therefore, they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more clearly in verse 11 below: You can only warn him who follows the admonition and fears the Merciful God though he cannot see Him. "Shackles" in this verse implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and "so they are made stiff-necked" implies the stiffness of the neck which is caused by pride and haughtiness. Allah means to impress this: We have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier behind them, means that the natural result of their stubbornness and pride is that they neither learn any lesson from their past history nor ever consider the consequences of the future. Their prejudices have so covered them from every side and their misconceptions have so blinded them that they cannot see even those glaring realities which are visible to every right-thinking and unbiased person. This does not mean that it is futile to preach, but it means: Your preaching reaches every kind of people. Some of them are the ones mentioned above, and some others those who are being mentioned in the next verse. When you come across the people of the first kind and you see that they continue to persist in their denial, pride and antagonism, you should leave them alone, but at the same time you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people are those sincere servants of God, who would heed your admonition and fear God and turn to the right path. The real object of your preaching, therefore, should be to search out and collect this second kind of the people. You should ignore the stubborn people and gather this precious element of the society about you. This shows that three kinds of the entries are made in the conduct-book of men. First, whatever a person does, good or bad is entered in the divine register.



Therefore, Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the Quran and the word "wise" has been used as an epithet of the Quran, which means this: An obvious proof of your being a Prophet is this Quran, which is full of wisdom. This itself testifies that the person who is presenting such wise revelations is most surely a Messenger of God.

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1. Sureh Faatiha

سورة الفاتحة ١

1. Sureh Faatiha

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Shuru karta hoon Allah ta'ala ke naam se jo bada meherbaan nihayath rahem wala hai

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

1. shuro karta hoon Allah ke naam se jo bada meherbaan nihaayath¹ rahem wala hai

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ١

2. sub taarif Allah ta'ala ke liye hai jo tamaam jahaano ka paalne wala hai

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ ٢

3. bada meherbaan nihaayath rahem kame wala

الرَّحْمٰنِ الرَّحِیْمِ ٣

4. badhle ke din (yaani) qayaamath ka maalik

مَلِیْكَ یَوْمِ الدِّیْنِ ٤

5. hum sirf teri hee ibaadath karte hai aur sirf tuj hee se madad chaahte hai

اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ ٥

6. hamein sidhi (aur sacchi) raah dikha

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ ٦

7. un logo ki raah jin par tu ne in'aam kiya, un ki nahi jin par ghazab kiya gaya (yani wo log jinhone haq ko pehchaana magar us par amal paira nahi hoye) aur na gumraaho ki (yaani wo log jo jihaalath ke sabab raathe haq se bargashta² ho gaye)

صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَيْهِمْ ٧
الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الْغَالِیْبِ ٧

Asaan Alfaaz - 1. bahuth 2. sarkash, baaghi, muqaalif



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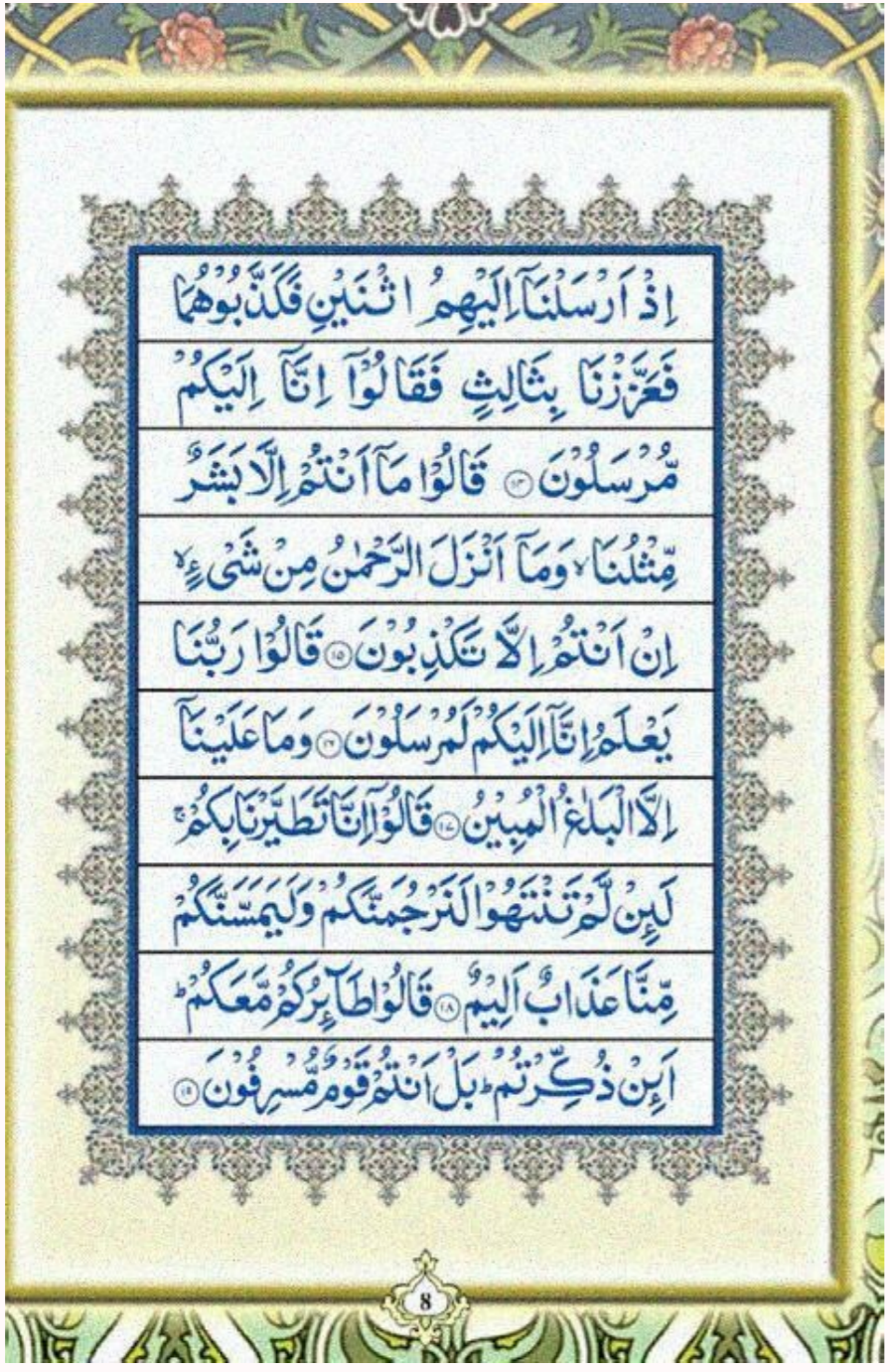


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It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more clearly in verse 11 below: You can only warn him who follows the admonition and fears the Merciful God though he cannot see Him. 'Shackles' in this verse implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and "so they are made stiff-necked" implies the stiffness of the neck which is caused by pride and haughtiness. Allah means to impress this: We have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. 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Second, whatever impressions a man makes on the objects of his environment and on the limbs of his own body itself, become recorded, and all these impressions will at one time become so conspicuous that man's own voice will become audible and the whole history of his ideas and intentions and aims and objects and the pictures of all of his good and bad acts and deeds will appear before him. Third, whatever impressions he has left behind of his good and bad actions as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world.The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and the messengers mentioned here were the ones sent by the Prophet Jesus for the preaching of his message there. Another thing that has been mentioned in this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless.



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"Reaching to chins" and "so they are made stiff-necked" implies the stiffness of the neck which is caused by pride and haughtiness. Allah means to impress this: We have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier behind them, means that the natural result of their stubbornness and pride is that they neither learn any lesson from their past history nor ever consider the consequences of the future. Their prejudices have so covered them from every side and their misconceptions have so blinded them that they cannot see even those glaring realities which are visible to every right-thinking and unbiased person.This does not mean that it is futile to preach, but it means: Your preaching reaches every kind of people. Some of them are the ones mentioned above, and some others those who are being mentioned in the next verse. When you come across the people of the first kind and you see that they continue to persist in their denial, pride and antagonism, you should leave them alone, but at the same time you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people are those sincere servants of God, who would heed your admonition and fear God and turn to the right path. The real object of your preaching, therefore, should be to search out and collect this second kind of the people. You should ignore the stubborn people and gather this precious element of the society about you.This shows that three kinds of the entres are made in the conduct-book of men. First, whatever a person does, good or bad is entered in the divine register. Second, whatever impressions a man makes on the objects of his environment and on the limbs of his own body itself, become recorded, and all these impressions will at one time become so conspicuous that man's own voice will become audible and the whole history of his ideas and intentions and aims and objects and the pictures of all of his good and bad acts and deeds will appear before him. Third, whatever impressions he has left behind of his good and bad actions as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world.The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and the messengers mentioned here were the ones sent by the Prophet Jesus for the preaching of his message there. Another thing that has been mentioned in this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antioch, and the rule of the last king of this name, rather the rule of this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. There, no proof is forthcoming from any authentic tradition of the Christians that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Christian preachers had reached Antioch for the first time a few years after the event of the crucifixion. Now, evidently the Syria and Palestine were neither appointed messengers by Allah nor sent by His Messenger cannot be regarded as messengers of Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the invitation of the messengers, and was consequently punished with a divine torment. History also does not bear any evidence that Antioch was ever afflicted with a destruction, which might be regarded, as the result of denying the Prophethood.On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any authentic Hadith. The identity of the messengers also is not known through any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is narrating this story here, it is not necessary to know the names of the habitation and the messengers. The object is to warn the Quraish, as if to say: You are following the same path of stubbornness, prejudice and denial of the truth as had been followed by the people of that habitation, and are preparing yourselves to meet the same doom as was met by them. In other words, what they wanted to say was: Since you are human beings, you cannot be the messengers of God. The same was the view of the disbelievers of Makkah. They also said: Muhammad cannot be a messenger because he is a man. They say: What sort of a Messenger is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people whisper to one another, saying: This man is no more than a human being like yourselves. What, will you then be enticed by this sorcery while you perceive it. (Surah Al-Anbiya, Ayat 3).The Quran refutes this erroneous notion of the people of Makkah and says that it is not any new kind of ignorance which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger and a Messenger cannot be a human being. When the chiefs of the people of the Prophet Noah (peace be upon him) had rejected his Prophethood, they had said the same thing: This person is no more than a human being like yourselves. (Surah Al-Mominoun, Ayats 33-34). The people of Thamud also said the same about the Prophet Salih (peace be upon him): Shall we follow a man from among ourselves? (Surah Al-Qamar, Ayat 24). And the same thing happened with almost every Prophet that the disbelievers said: You are no more than a human being like ourselves, and the Prophets always replied: It is true that we are no more than human beings like you, but Allah shows His favor to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing the people from accepting guidance in every age, and the same has been the cause of every nation's downfall.Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah Al-Taghabun, Ayats 5-6) Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse); they said: Has Allah sent a human being as His messenger? (Surah Bani Israil, Ayat 94). Then the Quran says explicitly that Allah has always sent human beings as the Messengers and a human being alone can be a Messenger for the guidance for mankind and not an angel, or a supernatural being.And we sent before you also human beings as Messengers to whom We revealed (Our message). If you (O objects) have no knowledge of this, you may ask those who have the

Several of these places in the Qur'an are a little bit like a red flag or a yellow flag, indicating to the disbelievers to look against the Qur'an. They regarded the Holy Prophet as a sorcerer and asserted that he was being purged with the Word by the jinn and satans. An answer to it has been given in several places in the Qur'an. For instance, Surah Shuara, where it has been said: "This did not bring them down but what they had been brought down by satans, nor does that move them, but they are angry only to do it. The same word has been explained in Surah Ya-Sayin. None but the purified soul can touch it. That is to say "No to speak of being brought down by the jinns or, its being tampered in any way when it is being revealed, nor by the pure angels can come anywhere near it when it is being revealed to the well-guarded Tablet (Lauh-mahfur), to the Prophet." The word mutakhirin has been used for the angels in the sense that Allah has kept them free of every kind of impure feeling and desire. This same commentary of this verse has been given by Anas bin Malik, Ibn 'Abbas, Sa' id bin Jubair, 'Ikrimah, Mujahid, Qatadah, Abul 'Alayyah, Sulidi, Dahhak and Ibn Zaid, and the same also fits in with the context. For the context itself shows that the Makkah disbelievers about Taha and the Hereafter, now their false accusations about the Qur'an are being answered, and by swearing an oath by the positions of the stars, it is being stated that the Qur'an is an unadulterated revelation. The words "And the angels to whom Allah has entrusted the Qur'an" are being used to show that the Qur'an is not a human invention, nor is it being tampered with. The words "And the angels to whom Allah has entrusted the Qur'an" are being used to show that the Qur'an is not a human invention, nor is it being tampered with.

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