

Surah Yasin

Meaning and

Tafseer for Kids

Prepared by: Quran for Life

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Surah Yā-Sīn

The Heart of the Qur'an

Basic Information

- **Surah Name:** Yā-Sīn
- **Surah Number:** 36
- **Number of Ayaat:** 83
- **Place of Revelation:** Makkah

 *Tafsir Source:* تفسير نمونه، ج 18، ص 307

Surah Yā-Sīn was revealed in Makkah, at a time when the message of Islam was being challenged and denied. This surah came to **strengthen faith, clarify truth, and shake hearts awake.**

What Does Surah Yā-Sīn Talk About?

Surah Yā-Sīn addresses the **big realities of life:**

- Truth and falsehood
- Faith and denial
- Life and death
- Accountability and the Hereafter

It takes the listener on a powerful journey—moving between **warning and mercy, logic and emotion, this world and the next.**

The Main Structure of Surah Yā-Sīn

According to *Tafsir-e-Namūneh*, the surah is built around **four major sections**, each delivering a clear and essential message.

1 The Truth of the Prophet ﷺ and the Qur'an

(Up to Ayah 11)

The surah opens by:

- Affirming the **truthfulness of Prophet Muhammad** ﷺ
- Explaining the **purpose of the Qur'an**
- Describing who benefits from guidance and who turns away

This section shows that the Qur'an is not lacking in clarity—the **difference lies in people's willingness to accept it**.

2 The Story of the Messengers: Standing Firm for Truth

This section narrates the mission of **three messengers sent by Allah** to invite people to **Tawheed**.

They:

- Faced rejection and hostility
- Continued their mission patiently
- Refused to compromise truth

This story serves as:

- Comfort and reassurance for the Prophet ﷺ
- A lesson in perseverance

- Proof that truth does not depend on numbers or popularity
-

3 Signs of Allah in the Universe

(From Ayah 33 to Ayah 44, and later sections)

This section invites reflection on:

- Dead land brought back to life
- Crops, fruits, and sustenance
- The sun, the moon, and their precise paths
- The rhythm of day and night

Every example points to one reality:

This universe is designed, controlled, and sustained by Allah alone.

Creation itself becomes evidence of Tawheed.

4 Resurrection, Judgment, and the Final Destination

A major portion of Surah Yā-Sīn focuses on **life after death**.

It describes:

- Resurrection from the graves
- The Day of Judgment
- Human accountability
- Conversations between people and their own bodies
- Jannah and Jahannam

These verses are vivid and direct, leaving no doubt that **this life is temporary**, and **every action has consequences**.

A Surah That Awakens the Heart

Between its main topics, Surah Yā-Sīn includes **strong, emotional verses** that:

- Warn the heedless
- Wake the unaware
- Encourage reflection
- Inspire responsibility

The surah continuously moves between:

- Creation and resurrection
- Warning and mercy
- Fear and hope

It creates a complete, powerful picture of human existence.

Why Is Surah Yā-Sīn Called *The Heart of the Qur'an*?

The Prophet Muhammad صلى الله عليه وسلم said:

«إِنَّ لِكُلِّ شَيْءٍ قَلْبًا، وَقَلْبُ الْقُرْآنِ يَس»

Translation:

“Everything has a heart, and the heart of the Qur’an is Yā-Sīn.”

 *Majma‘ al-Bayān, beginning of Surah Yā-Sīn*

This title shows that Surah Yā-Sīn contains the **central message of the Qur’an**: faith in Allah, responsibility in life, and certainty of the Hereafter.

Virtues of Reciting Surah Yā-Sīn

(Arabic text preserved exactly, translation added)

Imam Ja'far al-Sadiq (ع) said:

«فَمَنْ قَرَأَ يَسَّ فِي نَهَارِهِ قَبْلَ أَنْ يُمَسِّيَ كَانَ فِي نَهَارِهِ مِنَ الْمُحْفُوظِينَ وَالْمَرْزُوقِينَ حَتَّى يُمَسِّيَ، وَمَنْ قَرَأَهَا فِي لَيْلِهِ قَبْلَ أَنْ يَنَامَ وَكَلَّ اللَّهُ بِهِ أَلْفَ مَلَكٍ يَحْفَظُونَهُ مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ وَمِنْ كُلِّ آفَةٍ...»

Translation:

“Whoever recites Yā-Sīn during the day before evening will remain protected and provided for until evening. And whoever recites it at night before sleeping, Allah appoints one thousand angels to protect him from every accursed devil and from every harm...”

 *Majma' al-Bayān, beginning of Surah Yā-Sīn*

The Prophet ﷺ also said:

«سُورَةُ يَسَّ تُدْعَى فِي التَّوْرَةِ الْمُعَمَّةِ... تَعْمُ صَاحِبَهَا خَيْرَ الدُّنْيَا وَالْآخِرَةِ»

Translation:

“Surah Yā-Sīn is called *al-Mu'imma* in the Torah.”

It was asked, ‘Why is it called that?’

He said: ‘Because it covers its companion with goodness in this world and the Hereafter.’”

 *Same source*

An Essential Reminder

These virtues are not gained by reciting words alone.

The true greatness of Surah Yā-Sīn lies in:

- Understanding its message
- Reflecting on its meanings
- Allowing it to shape actions and choices

Its content is **faith-building**, **responsibility-creating**, and **life-changing**.

A Central Covenant in Surah Yā-Sīn

Allah reminds all human beings of a promise they made:

(أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ)

Translation:

“Did I not take a covenant from you, O children of Adam, that you should not worship Satan? Indeed, he is a clear enemy to you.”

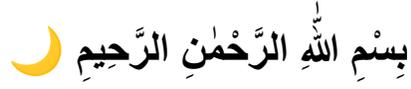
(*Surah Yā-Sīn, Ayah 60*)

This verse summarizes the message of the surah:

Choose truth. Reject falsehood. Remain faithful to Allah.

Surah Yā-Sīn

Ayah-by-Ayah Tafseer (Ayat 1–10)



In the Name of Allah, the Most Merciful, the Most Compassionate

Every message in the Qur'an begins with mercy.

Guidance, warning, accountability, and forgiveness all come from Allah's mercy.

✨ Ayah 1

يس

This surah opens with **disconnected letters**, just like many other surahs of the Qur'an.

These letters:

- Capture attention
- Create curiosity
- Remind us that the Qur'an comes from divine knowledge beyond human reach

Narration from Imam Ja'far al-Şādiq (ع):

“Yā-Sīn is one of the names of the Messenger of Allah. The proof of this is that Allah then says: ‘Indeed, you are among the messengers and you are upon a straight path.’”

The surah begins by directly connecting its opening to the **identity and mission of the Prophet**

صلى الله
عليه وسلم

■ Ayah 2

وَالْقُرْآنِ الْحَكِيمِ

“By the Wise Qur’an.”

Allah swears an oath by the Qur’an itself.

The word **ḥakīm (wise)** tells us that the Qur’an is:

- Full of deep wisdom
- Perfectly balanced
- A guide, not just a book

Allah does not need to swear an oath, but Qur’anic oaths:

- Emphasize an important truth
- Show the greatness of what is sworn by

Here, the Qur’an is introduced as a source of living guidance.

Ayah 3

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

“Indeed, you are truly among the messengers.”

This ayah explains the oath in the previous verse.

Allah confirms clearly:

- The Prophet صلى الله عليه وسلم is truly sent by Him
- His message is divine, not invented
- His mission continues the path of earlier prophets

This verse directly answers denial and doubt.

Ayah 4

عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

“Upon a straight path.”

The Prophet ﷺ is not only a messenger — he is firmly established on the straight path.

This means:

- His belief is correct
- His character is upright
- His guidance leads directly to Allah

The messenger and the message are perfectly aligned.

Ayah 5

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ

“A revelation from the Mighty, the Most Merciful.”

The Qur’an comes from Allah who is:

- **Al-‘Azīz (The Mighty):** His warnings are real and serious
- **Ar-Raḥīm (The Merciful):** His mercy is wide and welcoming

Warning and mercy appear together, showing that guidance is given out of care, not harshness.

Ayah 6

لِيُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ

“So that you may warn a people whose forefathers were not warned, and as a result, they are heedless.”

This ayah explains the main goal of revelation.

Because generations passed without guidance:

- People became careless
- Life lost its sense of accountability
- Awareness of Allah faded

The Qur'an came to wake people up and restore purpose.

Ayah 7

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ

“The decree has already taken effect upon most of them, so they do not believe.”

This does not mean they were forced to disbelieve.

It describes people who:

- Rejected truth repeatedly
- Damaged their inner moral sense
- Allowed arrogance to take over

Eventually, their hearts became sealed by their own choices.

Ayah 8

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

“We have placed chains around their necks reaching to their chins, so their heads are forced upward.”

This powerful image represents people trapped by:

- Blind imitation
- False customs
- Ego and stubbornness

They cannot:

- Bow in humility
- Move freely toward truth
- See reality clearly

This describes their inner state in this world and its visible form in the Hereafter.

Ayah 9

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهْمًا لَا يُبْصِرُونَ

“We placed a barrier in front of them and a barrier behind them, and We covered them, so they do not see.”

They are surrounded:

- No clear path forward
- No way back from falsehood
- Vision completely blocked

This describes those who refuse reflection and humility.

Ayah 10

وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

“It is the same whether you warn them or do not warn them — they will not believe.”

When a heart is fully closed:

- Even the strongest warning has no effect
- Even divine revelation does not enter

Guidance only benefits those who are willing to listen.

Key Takeaway (Ayat 1–10)

- The Qur'an is wise and purposeful
- The Prophet ﷺ is truly sent by Allah
- Guidance is a gift, but acceptance is a choice
- Stubborn rejection leads to spiritual blindness

The Qur'an opens doors — but only hearts can walk through them.

Surah Yā-Sīn

Ayah-by-Ayah Tafseer (Ayat 11–20) — Reviewed & Completed

Ayah 11

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذُّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ

“You can only warn the one who follows the Reminder and fears the Most Merciful unseen. So give him glad tidings of forgiveness and a noble reward.”

In earlier verses, Allah spoke about people who are **completely closed to guidance**.

Here, He introduces the **opposite group**, so the truth becomes clearer through comparison — which is a common Qur’anic method.

The ones who benefit from warning are those who:

- **Follow the Reminder (the Qur’an)**
- **Fear Allah in private**, without needing visible proof

This fear is not blind emotion — it is based on **understanding, reasoning, and awareness**.

Such people:

- Have a listening ear
- Have a prepared heart

For them, Allah promises:

- **Forgiveness**
 - **A noble and valuable reward**
-

Ayah 12

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

“Indeed, We give life to the dead, and We record what they send ahead and their آثار (effects). And everything We have counted in a clear record.”

Because the previous verse mentioned **reward**, Allah now explains **how judgment is possible**.

This verse confirms:

- **Resurrection** — the dead will be brought back to life
- **Recording of deeds** — nothing is ignored

Important clarification from the tafseer:

- Not only actions are written
- **Their آثار (effects)** are also recorded

This includes:

- Good or bad influence on others
- Lasting impact of one’s actions

Nothing is forgotten. Everything is preserved in a **clear and complete register** for the Day of Judgment.

Ayah 13

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

“And present to them an example: the people of the town, when the messengers came to it.”

After discussing Qur’an, prophethood, believers, and deniers, Allah now presents a **historical example** from earlier nations.

This story serves:

- As a **warning** for the rejecters of Makkah
- As **comfort and reassurance** for the Prophet ﷺ and the small group of believers

The Qur'an places this story at the **heart of Surah Yā-Sīn**, because it strongly resembles the situation of Muslims at that time.

The word “**qaryah**” has a broad meaning:

- It includes **towns and cities**, not only villages

★ Many commentators say this town was **Antioch**, which was **one of the cities of the region of Shām (Greater Syria)**.

From the verses, it appears:

- The people were **idol worshippers**
- The messengers came to call them to **Tawheed** and to fight **shirk**

Ayah 14

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ

“When We sent two messengers to them, but they denied them, so We strengthened them with a third. They said: ‘Indeed, we are messengers sent to you.’”

Allah first sent **two messengers**, but they were rejected.

To strengthen the proof and remove excuses, Allah sent a **third**.

All three clearly declared:

- They were sent by Allah
- Their mission was divine

Yet rejection continued, showing that denial was not due to lack of clarity.

Ayah 15

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ

“They said: ‘You are nothing but humans like us. The Most Merciful has not revealed anything. You are only lying.’”

Their argument was familiar and repeated throughout history:

- A messenger should not be human
- Revelation must come through angels

They used this false expectation as a reason to:

- Reject the messengers
- Deny revelation
- Accuse them of lying

Ayah 16

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

“They said: ‘Our Lord knows that we are surely messengers sent to you.’”

The messengers did not lose hope or show weakness.

They:

- Trusted Allah as their witness
- Did not rely on emotional arguments
- Left judgment to Allah

Ayah 17

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

“And our duty is only clear delivery of the message.”

This verse sets an essential rule:

- Messengers deliver the message clearly
- Guidance is from Allah
- Acceptance is not forced

Responsibility ends with **honest, open communication**.

Ayah 18

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ

“They said: ‘We consider you a bad omen. If you do not stop, we will stone you, and a painful punishment will touch you from us.’”

The people:

- Blamed the messengers for their misfortune
- Used superstition as justification

The tafseer clarifies:

- Hardships may have occurred due to their own sins
- Or as a divine warning

They then escalated from denial to **explicit threats**, including:

- Stoning

- A painful punishment, possibly until death
-

Ayah 19

قَالُوا طَائِرُكُمْ مَعَكُمْ أَأَنْبَأَكُمْ أَنْتُمْ مُسْرِفُونَ

“They said: ‘Your misfortune is from yourselves. Is it because you were reminded? Rather, you are a people who exceed all limits.’”

The messengers responded with logic:

- Misfortune comes from corrupt beliefs and actions
- Loss of blessings results from moral decay

They conclude with a clear diagnosis:

- **You are a people who go beyond limits**

Excess in:

- Shirk
- Sin
- Desire

Leads to destruction.

Ayah 20

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

“And a man came running from the farthest part of the city, saying: ‘O my people! Follow the messengers.’”

At this critical moment, a believer appears.

Key points from the tafseer:

- He came **quickly and urgently**
- He came from a **distant part of the city**
- He was an **ordinary man**, not a leader

His name is mentioned as **Ḥabīb al-Najjār**.

Why does the Qur'an call him simply "**a man**"?

To show:

- He had no power or status
- He stood alone
- Yet he still had responsibility

This teaches that **even one believer cannot remain silent** when truth is under attack.

Final Reflection (Ayat 11–20)

- Guidance reaches prepared hearts
- Every deed and its impact is recorded
- Truth may be rejected even when repeated
- Messengers deliver — people choose
- One sincere believer can stand against an entire society

Surah Yā-Sīn

Ayah-by-Ayah Tafseer (Ayat 21–30)

Ayah 21

اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ

“Follow those who ask you for no payment, and who themselves are rightly guided.”

Now let us see **how this believing man argued logically** to awaken his people.

He begins with a powerful and simple point:

- **True messengers do not seek money**
- They do not want wealth, power, status, or even thanks
- Their invitation brings them **no worldly benefit**

This is one of the clearest signs of **truthfulness and sincerity**.

The Qur’an repeatedly emphasizes this point about prophets.

In **Surah Ash-Shu‘arā’**, the statement

“**I do not ask you for any reward**”

is repeated **five times**, highlighting this as a key proof of honesty.

He then adds a second reason:

- These messengers are **guided themselves**
- Their words, message, and behavior show clarity and direction

A guide must first know the path.

Ayah 22

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ

“Why should I not worship the One who created me, and to Him you will all be returned?”

He now moves to the **core of the message: Tawheed.**

His reasoning is simple and natural:

- The One who **created** deserves worship
- Idols create nothing, own nothing, and give nothing

Sound human nature (fitrah) recognizes that:

- The Creator
- The Owner
- The Giver of blessings

alone is worthy of worship.

He then adds a serious reminder:

- **All of you will return to Him**

Not only is Allah in control of this world,
but **your final destiny in the next world is also in His hands.**

Ayah 23

أَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ

“Should I take gods besides Him, who, if the Most Merciful intends harm for me, their intercession would not benefit me at all, nor could they save me?”

In his third argument, he exposes the **powerlessness of idols.**

He explains:

- If Allah wills harm, idols cannot stop it

- Their intercession has no value
- They cannot rescue anyone from Allah's decree

Notice his wisdom:

- He speaks **about himself**, not accusing others directly
- This avoids arrogance and forces people to reflect honestly

False gods offer **no protection**, no rescue, no authority.

! Ayah 24

إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ

“Indeed, then I would be in clear error.”

He makes his conclusion unmistakably clear.

If he were to:

- Worship idols
- Place them beside Allah

That would be **obvious and undeniable misguidance**.

What misguidance is clearer than:

- A thinking human being bowing to lifeless objects
 - Elevating powerless creations to the level of the Creator
-

Ayah 25

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ

“Indeed, I have believed in your Lord, so listen to me.”

After presenting clear logic, he openly declares his faith.

He:

- Publicly announces belief
- Accepts the messengers
- Calls the people to listen and reflect

This was not quiet belief — it was **brave public faith**.

Ayah 26

قِيلَ ادْخُلِ الْجَنَّةَ

“It was said: ‘Enter Paradise.’”

The Qur’an does not describe the people’s reaction explicitly, but the next verses make it clear:

- They attacked him
- They killed him
- He was martyred

His martyrdom and entry into Paradise happened **together**.

The “Paradise” mentioned here refers to **the intermediate (Barzakh) Paradise**, since eternal Paradise is granted on the Day of Judgment.

His pure soul rose into **divine mercy and honor**.

Ayah 27

قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ • بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

“He said: ‘If only my people knew how my Lord forgave me and placed me among the honored.’”

Even after being killed, his heart held **no hatred**.

His only wish:

- That his people could see the truth
- That they would know Allah forgave him
- That they would realize how Allah honored him

This shows the **highest level of faith**:

- Love for guidance
- Pain for others’ misguidance
- Mercy even after injustice

Ayah 28

وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ

“We did not send down upon his people after him any army from the sky, nor was it Our way to do so.”

Allah explains that:

- No heavenly army was needed
- Destruction of arrogant nations does not require effort

Allah needs **no preparation**, no forces, no delay.

Ayah 29

إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ

“It was only one single blast — and suddenly they were extinguished.”

One sound.

One moment.

One command.

That was enough.

A single overwhelming cry:

- Silenced all voices
- Ended all resistance
- Reduced them to lifeless stillness

Arrogance collapses instantly when Allah’s command arrives.

Ayah 30

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

“Alas for the servants! No messenger ever came to them except that they mocked him.”

This verse is not about one town — it is about **all of history**.

Again and again:

- Messengers came with guidance
- People responded with mockery

This verse expresses **deep sorrow**, not anger.

How tragic for people to:

- Reject mercy
- Laugh at guidance

- Lose salvation through arrogance
-

Final Reflection (Ayat 21–30)

- Truth asks for no payment
- Worship belongs only to the Creator
- Idols offer no protection
- One believer can change history
- Martyrdom leads to honor
- Arrogance ends suddenly
- Mockery of truth leads to loss

Guidance may be rejected — but it is never defeated.

Surah Yā-Sīn

Ayah-by-Ayah Tafseer (Ayat 31–40)

Ayah 31 — Continuous Heedlessness

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ

“Have they not seen how many generations We destroyed before them, and that they will never return to them?”

Following the discussion about people repeatedly mocking the messengers, Allah now draws attention to a **tragic pattern throughout history**.

Allah asks a powerful question:

- Have they not reflected on the fate of past nations?
- Have they not learned from earlier rebellious societies?

These were not small or weak groups — they were entire civilizations. Their ruins, destroyed cities, and vanished power still remain as visible reminders.

The great tragedy is not only destruction, but this reality:

- **They can never return**
- There is no second chance
- No opportunity to undo mistakes or repair the past

Once the bridge back to worldly life collapses, return becomes impossible.

Ayah 32 — The Inevitable Gathering

وَأِنْ كُلٌّ لَّمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

“And all of them, without exception, will be brought before Us.”

Destruction in this world does not mean the story ends.

Allah makes it clear:

- Death is **not the end**
- It is the **beginning of accountability**

Every individual, from every generation, will be gathered:

- For questioning
- For judgment
- For recompense

Punishment after resurrection is **continuous and lasting**, unlike worldly destruction.

Ayah 33 — Life from Dead Earth

وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

“And a sign for them is the dead earth: We revive it and bring forth from it grain, and from it they eat.”

After mentioning resurrection, Allah now presents **visible proof** of both:

- **Tawheed (Oneness of Allah)**
- **Resurrection (Ma'ād)**

Dead land comes to life.

From lifeless soil, nourishment appears.

Life itself remains one of the **greatest mysteries**:

- Despite scientific progress, humanity still does not fully understand how life first emerged from lifeless matter.

Reviving the dead earth is a clear sign that **reviving human beings is equally possible**.

Ayah 34 — Gardens and Sustenance

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ

“And We placed within it gardens of date palms and grapevines, and caused springs to flow from it.”

This verse explains **how dead land becomes living land**.

Allah mentions two complete and powerful examples of nourishment:

- **Dates**
- **Grapes**

Both are considered nearly complete foods:

- Nutritious
- Energy-giving
- Easily available

Flowing springs show that provision comes from **hidden sources** beyond human control.

Ayah 35 — A Call to Gratitude

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ

“So that they may eat of its fruit, though their hands did not produce it. Will they not then give thanks?”

Human beings:

- Do not create fruit
- Do not design its taste

- Do not control its growth

Fruits appear:

- Ready to eat
- Without cooking
- Without human effort

The goal of these blessings is not comfort alone — it is to **awaken gratitude**, because:

- 👉 Gratitude is the **first step toward knowing Allah**
- 👉 Thanking the Giver leads to recognizing the Creator

Ayah 36 — Absolute Purity of Allah

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

“Glory be to the One who created all pairs — from what the earth grows, from themselves, and from what they do not know.”

This verse:

- Declares Allah’s absolute purity
- Completely rejects shirk
- Directs humanity to pure monotheism

Allah created **pairing**:

- In plants
- In human beings
- In realities beyond human knowledge

This verse teaches two lessons:

1. Allah is far above any deficiency or partner
2. Human knowledge is **limited**, and many realities remain hidden

Ayah 37 — Night as a Sign

وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسَلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

“And a sign for them is the night: We remove from it the daylight, and suddenly they are in darkness.”

This verse reveals a deep insight:

- Darkness is the **natural state**
- Light is something added

When daylight is removed, night appears instantly — like removing clothing to reveal what lies beneath.

This precise transition reflects **perfect control**, not randomness.

Ayah 38 — The Motion of the Sun

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

“And the sun runs toward its appointed destination. That is the decree of the Mighty, the All-Knowing.”

This verse clearly affirms **continuous motion of the sun**.

Modern understanding confirms:

- The sun moves with the solar system
- Toward a fixed point in the galaxy

The sun is:

- Over one million times larger than Earth
- Moving with precise calculation

Only Allah, whose power and knowledge are unlimited, can maintain such order.

This movement also forms the basis of the **solar year**, giving structure to human life.

Ayah 39 — The Phases of the Moon

وَالْقَمَرَ قَدَرْنَا مِنْ أَنْزَلِ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

“And the moon — We determined its phases until it returns like an old curved date stalk.”

The moon passes through **fixed stages** before reaching darkness.

These phases:

- Form a natural calendar
- Are readable by everyone — educated or not

This system gives humanity:

- Order
- Time awareness
- Monthly structure

It is a universal, divine calendar.

Ayah 40 — Perfect Balance of the Universe

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۗ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

“The sun cannot overtake the moon, nor does the night precede the day. Each floats in its own orbit.”

Allah highlights the **stability and precision** of the universe.

- The sun completes its cycle yearly
- The moon completes its cycle monthly
- Their speeds are perfectly balanced

If this order were disturbed:

- Time would collapse
- Human life would lose structure

Everything moves smoothly, **without collision**, by divine design.

Final Reflection (Ayat 31–40)

- History warns the heedless
- Resurrection is inevitable
- Life emerges from death
- Blessings call for gratitude
- Creation proves unity
- The universe moves with precision

This order did not appear by chance — it is guided by the One, the Mighty, the All-Knowing.

Surah Yā-Sīn

Ayah-by-Ayah Tafseer (Ayat 41–50)



Ayah 41 — Ships on the Sea: Another Sign

وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ

“And a sign for them is that We carried their offspring in the laden ship.”

After the signs in the sun, moon, night, day, and the blessings of the earth, the Qur’an now points to the sea.

One of the great blessings of the sea is **the movement of ships**—commercial and passenger ships that carry people and goods.

This is an astonishing gift because ships are among the greatest means of human transport, able to carry loads far beyond what other vehicles can.

This ability comes from:

- The unique properties of water
- The specific weight and structure of materials ships are made from
- The power of winds (in sail ships)
- And even powerful modern energies used by some ships

All of these forces are created by Allah and made usable for human beings—each one, and their combination, is a sign of Allah.



Ayah 42 — Not Only Ships: Other Vehicles Too

وَخَلَقْنَا لَهُمْ مِّنْ مِّثْلِهِ مَا يَرْكَبُونَ

“And We created for them things similar to it that they ride.”

So no one thinks that the only God-given “ride” is the ship, Allah reminds us:

There are other forms of transport Allah has enabled for people:

- Vehicles on land
- Ways of travel through the air and sky
- Means that carry people and their supplies

The point is not the material itself—it is the **divine enabling** behind all of it.

Ayah 43 — If He Wills, He Can Take It Away

وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ

“And if We will, We can drown them—then they would have no one to respond to their cry, nor would they be saved.”

This verse makes the blessing feel real by showing the opposite situation:

If Allah willed:

- One wave could overturn the ship
- One whirlpool could swallow it
- One storm could toss it like a piece of straw

Allah maintains the system so people benefit from it.

And when such frightening events sometimes happen, it is a reminder so people realize the value of the blessing they are surrounded by.

Ayah 44 — Only Mercy Saves

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ

“Except as a mercy from Us, and an enjoyment until an appointed time.”

No tool or power can guarantee safety at sea.

The only true rescue comes when:

- Allah’s mercy reaches them
- Allah’s kindness supports them

And even then, it is only until a limited time—until the appointed end of life arrives.

Ayah 45 — When They Are Warned, They Turn Away

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ

“And when it is said to them: ‘Fear what is before you and what is behind you, so that you may receive mercy’—they turn away.”

After presenting many signs, the Qur’an describes the reaction of stubborn rejecters.

They are told:

- Protect yourselves from Allah’s punishments so you may receive mercy

Explanation from the tafseer:

- “What is before you” refers to punishments in this world (examples were hinted at earlier)
- “What is behind you” refers to punishments of the Hereafter

Why call the Hereafter “behind”?

Because it has not arrived yet—like something moving behind a person, approaching until it catches them.

To “avoid” these punishments means:

- Do not create the causes of punishment
- Do not do what makes one deserving of it

But instead of reflecting, they turn away.

🚫 Ayah 46 — They Reject Every Sign

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

“No sign comes to them from the signs of their Lord except that they turn away from it.”

The tafseer emphasizes their stubbornness:

Neither kind of signs affect them:

- The signs within themselves
- The signs in the horizons and the world around them

Neither style works:

- Threats and warnings
- Glad tidings and mercy

They are compared to people so blind that they cannot even distinguish:

- The brightness of sunlight
- From the darkness of night

💰 Ayah 47 — Their Excuse Against Charity

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ

“And when it is said to them: ‘Spend from what Allah has provided you,’ those who disbelieve say to those who believe: ‘Should we feed someone whom Allah could have fed if He willed? You are only in clear error.’”

The Qur’an points to one clear example of their rejection: **refusing to give charity**.

They use a shallow excuse:

- “If Allah wanted, He would feed the poor Himself.”

The tafseer explains this mindset appears in every era:

- “If someone is poor, maybe Allah wants them poor.”
- “If we are rich, Allah must be pleased with us.”

But they forget a major truth:

This world is a **test**:

- One person is tested through hardship
- Another is tested through wealth
- Sometimes the same person is tested with both at different times

The question is:

- In poverty: will they remain dignified, honest, patient, grateful?
- In wealth: will they spend for Allah or cling selfishly?

Ayah 48 — Mocking the Promise of Resurrection

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

“And they say: ‘When will this promise be, if you are truthful?’”

After their weak logic about charity, the Qur’an shows their next behavior:

- Mockery of the Day of Judgment

They claim:

- “If you can’t give us an exact date, then you’re not truthful.”

This is not sincere questioning—it is ridicule and denial.

Ayah 49 — One Single Blast Ends Everything

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ

“They are only waiting for one single blast that will seize them while they are disputing.”

The Qur'an answers strongly:

The end of the world is not complicated for Allah.
It does not require effort.

It will take only:

- **One overwhelming blast**
- Suddenly
- While they are busy arguing, fighting, and disputing over worldly matters

Their noisy world will instantly become silent.

A narration mentioned in the tafseer (translated):

It is described as so sudden that:

- Two people may be spreading out cloth to make a deal, and before they can fold it back up, the world ends.
- Someone may lift a bite of food, but before it reaches their mouth, the blast comes and the world ends.
- Someone may be repairing and plastering a water trough for animals, and before the animals drink, the blast comes and the Resurrection begins.

The message is clear:

- It will be sudden
- It will be surprising
- And it will take only one command

⚡ Ayah 50 — No Time for a Will, No Time to Return Home

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ

“Then they will not be able to make a bequest, nor will they return to their families.”

The end will happen so fast that:

- No one can write a will
- No one can leave instructions
- No one can run home to family

Normally, when people sense death approaching, they try to:

- Reach home
- Say goodbye
- Settle unfinished matters
- Leave instructions for loved ones

But this final blast gives no time—and even if there were time, who would remain alive to receive a will?

☀ Key Lessons (Ayat 41–50)

- Blessings of the sea and transport are signs of Allah
- The same system can turn into danger in a moment
- Safety is ultimately mercy from Allah
- Stubborn hearts turn away from every sign
- Wealth is a test, not proof of superiority

- The Day of Judgment arrives suddenly
- It comes too fast for preparation at the last moment

Surah Yā-Sīn

Ayah-by-Ayah Tafseer (Ayat 51–60)

Ayah 51 — The Second Blowing of the Trumpet

وَنُفِّخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

“And the Trumpet will be blown, and suddenly they will come out from the graves, rushing toward their Lord.”

This verse describes the next stage after death: **life after resurrection**.

With the command of Allah:

- Decayed bones
- Scattered dust
- Forgotten graves

are all restored to life.

Just as a single blast ended life, **another single blowing of the Trumpet brings everyone back to life**.

For Allah:

- Death is not difficult
- Resurrection is not difficult

Everyone rises and moves quickly toward the court of divine judgment.

Ayah 52 — Awakening from a Deep Sleep

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۗ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَصَدَقَ الْمُرْسَلُونَ

“They will say: ‘Woe to us! Who has raised us from our sleeping place?’ This is what the Most Merciful promised, and the messengers spoke the truth.”

The deniers of resurrection are completely shocked.

They cry out:

- “Who woke us up?”
- “Who pulled us out of this rest?”

The grave is described as a **sleeping place**, and resurrection as **waking up**.

The scene is so overwhelming and terrifying that:

- False beliefs disappear
- Excuses vanish
- Only truth remains

They finally admit:

- Allah’s promise was real
- The messengers were truthful

A famous meaning reflected here is:

*Just as you fall asleep, you die;
and just as you wake up, you will be raised again.*

Ayah 53 — One Command, Immediate Gathering

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

“It will be nothing but one single blast, and suddenly they will all be brought before Us.”

The resurrection does not take time.

Just as death came with one overwhelming call,
life returns with **one command**.

- The first blast ended worldly life
- The second blast begins eternal accountability

In a single moment:

- All people
- From all times
- From all places

stand before Allah.

Ayah 54 — Absolute Justice

فَالْيَوْمَ لَا نُظْلَمُ نَفْسٌ شَيْئًا وَلَا نُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

“So today no soul will be wronged at all, and you will not be repaid except for what you used to do.”

The Qur’an now reassures that the Day of Judgment is **perfectly just**.

- No reward is reduced
- No punishment is increased
- Not even the weight of a needle is added or removed

The reason there is no injustice is simple:

- Everyone receives exactly what they earned

No favoritism.

No unfairness.

Only truth and justice.

Ayah 55 — The Peace of the People of Paradise

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكْتُمُونَ

“Indeed, the companions of Paradise today are joyfully occupied.”

The focus now shifts to the believers.

Before mentioning physical rewards, the Qur’an highlights something deeper:

- Peace of mind
- Freedom from worry
- Inner happiness

They are fully absorbed in joy, untouched by any anxiety or sorrow.

Ayah 56 — Comfort and Companionship

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ

“They and their spouses will be in pleasant shade, reclining on couches.”

After peace of heart comes physical comfort.

They enjoy:

- Shade that brings comfort, not discomfort
- Rest on elegant couches
- Companionship with their spouses

“Spouses” refers to:

- Their righteous partners from this world

- Or specially created companions in Paradise

The mention of shade shows:

- There is light in Paradise
- But no harshness or suffering

Ayah 57 — Every Desire Fulfilled

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ

“They will have fruits there, and they will have whatever they ask for.”

In Paradise:

- Desires are fulfilled instantly
- Needs are met before being expressed

Everything the human mind can imagine—and more—is available.

Allah’s hospitality toward His guests is at the **highest possible level**.

Reflection Moment

This verse describes **one of the most astonishing realities of Paradise**.

First, Allah mentions **fruit**, which symbolizes:

- Continuous nourishment
- Pleasure without harm
- Enjoyment without effort

But then Allah mentions something far greater:

“And they will have whatever they wish.”

This phrase is intentionally **open and unlimited**.

It does not say:

- Some of what they wish
- What is reasonable
- What is allowed by conditions

It says: **whatever they desire**.

☀ What Does “Whatever They Wish” Mean?

This means that in Paradise:

- No desire is ignored
- No request is delayed
- No wish is denied

Anything that:

- Enters the heart
- Comes to the mind
- Is imagined or not even imagined

is **already prepared**.

The tafseer explains that:

- Even things **beyond human imagination** are included
- Not only physical pleasures, but emotional and spiritual fulfillment

Paradise is not limited by:

- Scarcity
 - Time
 - Effort
 - Competition
-

Desire Without Regret

In this world:

- Desires often bring regret
- Pleasure is mixed with pain
- Enjoyment is followed by loss

In Paradise:

- Desire never leads to harm
- Enjoyment never ends
- Satisfaction never fades

There is:

- No jealousy
- No fear of losing
- No boredom
- No exhaustion

A desire fulfilled does not remove the joy of the next desire.

A World That Responds to You

In Paradise:

- Wishes do not require effort
- Asking does not require words

The moment a thought forms, the gift appears.

Allah's hospitality toward His guests is **perfect and continuous**.

This verse shows that Paradise is not just a place of reward — it is a place of **honor**.

The believer is not treated as a servant there, but as an **honored guest** of Allah.

More Than Material Pleasure

Although food, comfort, beauty, and companionship are included, this verse also covers:

- Emotional peace
- Fulfilled relationships
- Reunions without pain
- Joy without anxiety
- Satisfaction without emptiness

Every longing that was delayed, denied, or painful in the world is healed and fulfilled in Paradise.

Why Is This Given?

The tafseer makes it clear:

These blessings are **not random gifts**.

They are:

- The result of patience
- The reward of faith
- The outcome of resisting sin
- The compensation for sacrifices made for Allah

Every time a believer:

- Controlled a desire
- Said “no” for Allah
- Chose truth over comfort

Allah stored something better — **far better** — for them.



Quiet Question to Think About:

*If Allah promises “whatever you wish” in the Hereafter,
what kind of wishes am I training my heart to have today?*



Connection With the Next Ayah

Immediately after this verse, Allah says:

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ

This shows something crucial:

Even with **all wishes fulfilled**,
the greatest joy of Paradise is **Allah’s greeting of peace**.

Meaning:

- Paradise is not just about getting what you want
- It is about being welcomed by the One you lived for

♥ Ayah 58 — The Greatest Blessing of All

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ

“Peace,’ a word from a Merciful Lord.”

This is the **greatest reward** of Paradise.

More valuable than gardens, shade, or comfort is this moment:

- Allah Himself addresses them with peace

This greeting:

- Fills the soul with joy
- Overwhelms the heart with love
- Makes all other pleasures feel insignificant

Hearing the loving voice of the Beloved is greater than the entire world and everything in it.

🚫 Ayah 59 — Separation of the Criminals

وَامْتَاذُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

“And separate yourselves today, O criminals!”

The scene shifts again.

The criminals are addressed harshly and publicly:

- “Step aside.”
- “Separate yourselves.”

In the world, they:

- Mixed with believers
- Pretended to be like them
- Benefited from their reputation

Today:

- Masks fall
- Lines are clearly drawn
- Everyone stands in their true place

Ayah 60 — The Broken Covenant

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“Did I not command you, O children of Adam, that you not worship Satan? Indeed, he is a clear enemy to you.”

Allah reminds them of a covenant made in multiple ways:

1. Through the words of the prophets
2. Through human intellect, which recognizes an enemy
3. Through natural human disposition (fitrah), inclined toward worship of Allah alone

Shayṭān:

- Declared his enmity openly
- Caused Adam’s fall
- Swore to mislead humanity

Obeying such an enemy was never reasonable.

This covenant was confirmed:

- Not once
- But repeatedly, through many forms

Yet it was broken.

Key Reflections (Ayat 51–60)

- Resurrection is sudden and certain
- The grave is a sleep, awakening is inevitable
- Justice on that Day is absolute
- Paradise begins with peace of heart
- Allah's greeting is the highest reward
- False identities collapse
- Shayṭān was always a known enemy

Surah Yā-Sīn

Ayah-by-Ayah Tafseer (Ayat 61–70)



Ayah 61 — The Clear Covenant

وَأَنْ اعْبُدُونِي ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ

“And that you worship Me—this is the straight path.”

To emphasize human responsibility, Allah reminds the children of Adam of a **clear covenant**:

- Worship Allah alone
- Obey Him
- Walk the straight path

Earlier, Allah warned against obeying Shayṭān, who has shown open hostility from the very beginning.

Here, Allah places the alternative clearly:

- **Obedience to Allah is the straight path**

This is a powerful motivation:

- The straight path leads to purpose, direction, and safety

The wording also carries a deep meaning:

- A path is shown to someone who is **traveling**
 - This world is **not a permanent home**
 - Every human being is moving toward a destination
-

! Ayah 62 — A Proven Enemy

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ

“And he has already led astray a great multitude of you—did you not then use reason?”

Allah reminds people of a painful truth:

Shayṭān has already misled **countless numbers**.

History is full of examples:

- People who followed Shayṭān
- People who ended in humiliation and destruction

Allah asks:

- Did you not reflect?
- Did you not think?
- Did you not learn from the fate of those before you?

Why trust an enemy who has proven his betrayal again and again?

Why:

- Make peace with Shayṭān
- While standing in opposition to the truth?

As the poet says:

*How can I escape shame and disgrace,
When I make peace with falsehood and wage war against truth?*

🔥 Ayah 63 — The Promised Hell

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ

“This is the Hell that you were promised.”

The Qur’an now continues describing the **conversation with the criminals on the Day of Judgment**.

While the blazing fire of Hell stands before their eyes, it is pointed out to them:

- This is not unexpected
- This is not unfair
- This is exactly what was promised

They were warned—again and again.

Ayah 64 — The Result of Denial

اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ

“Enter it today and burn in it for what you used to disbelieve.”

Messengers came one after another:

- Warning
- Advising
- Explaining

But they were mocked and ridiculed.

Now the outcome is clear:

- Today is not a day of argument
- It is a day of consequence

Ayah 65 — When the Body Testifies

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

“Today We will seal their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.”

On that Day:

- Words can no longer lie
- Excuses are useless

The witnesses are **parts of the person themselves**:

- Hands speak
- Feet testify

These same limbs that committed sins now stand before Allah in obedience.

A narration from Imam al-Bāqir (peace be upon him), translated:

“The limbs of a human being do not testify against a believer.

Rather, they testify against the one for whom the punishment has become certain.

As for the believer, their record of deeds is given in their right hand, and they read it themselves, as Allah the Exalted has said:

‘Those who are given their record in their right hand will read their record, and they will not be wronged even slightly.’”

What a courtroom:

- The witness is your own body
- The evidence is undeniable

Ayah 66 — A Worldly Punishment

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ

“And if We willed, We could erase their eyes; then they would race toward the path—but how could they see?”

Allah reminds that punishment does not only belong to the Hereafter.

If Allah willed:

- He could take away their sight

Then:

- They would rush to find the path
- But without vision, they would be completely lost

If one cannot even find the way home,
how could they ever find the straight path?

Ayah 67 — Losing All Movement

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ

“And if We willed, We could transform them in their place, so they would not be able to move forward or return.”

Another possible worldly punishment:

- Turning people into lifeless forms
- Or paralyzed beings unable to move

They could:

- Neither go forward
- Nor return backward

Both Ayah 66 and 67 refer to **punishments in this world**, showing Allah’s absolute power.

Ayah 68 — The Reversal of Strength

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

“And whoever We give long life to, We reverse him in creation. Will they not then understand?”

This verse points to what every human eventually witnesses:

- Strength turns into weakness
- Sharp minds fade
- Bodies return to fragility

This verse serves multiple purposes:

- A warning to those who delay choosing guidance
- A response to those who blame short life for their failures
- A proof of Allah’s power over resurrection

The One who turns strength into weakness can surely:

- Blind the unjust
- Paralyze the arrogant
- Raise the dead again

Ayah 69 — He Is Not a Poet

وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ

“We did not teach him poetry, nor is it fitting for him. It is nothing but a reminder and a clear Qur’an.”

The Qur’an now returns to **Prophethood**.

One of the most common accusations against the Prophet ﷺ was:

- “He is a poet.”

Why?

Because the beauty and power of the Qur’an deeply affected hearts.

Even the disbelievers:

- Were drawn to its sound
- Secretly listened at night to the Prophet’s recitation

To explain this influence, they called it poetry.

The Qur’an responds firmly:

Revelation is **not poetry**, because:

1. Poetry comes from imagination—revelation comes from reality
2. Poetry changes with emotions—revelation presents eternal truths
3. Poetry often uses exaggeration—revelation contains pure truth
4. Poetry rises from earth to sky—revelation descends from sky to earth

These two paths are completely different.

♥ Ayah 70 — A Message for the Living

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ

“So that it may warn whoever is alive, and so that the word may be fulfilled against the disbelievers.”

The Qur’an is:

- A reminder

- A wake-up call
- A source of life

It warns those who are **alive in heart and mind**.

For those who refuse to awaken:

- The proof becomes complete
- Accountability becomes unavoidable

This Qur'an speaks with clarity—without disguise, without confusion.

Core Takeaways (Ayat 61–70)

- Life is a journey, not a destination
- Shayṭān is a proven enemy
- Hell is real and was clearly warned about
- The body itself will testify
- Allah's power surrounds this world and the next
- Revelation is truth, not poetry
- The Qur'an gives life to living hearts

Surah Yā-Sīn

Ayah-by-Ayah Tafseer (Ayat 71–80)

Ayah 71 — The Vast Benefits of Livestock

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ

“Have they not seen that We created for them, from what Our hands have made, livestock—and they are their owners?”

Once again, the Qur’an returns to the issue of **Tawḥīd and shirk**.

Allah points to a powerful comparison:

- On one side: Allah, who provides real needs
- On the other: idols, who provide nothing

Allah reminds people:

- Livestock were created by His power
- Humans did not invent or create them
- Yet humans are given ownership and control over them

This shows:

- Allah’s generosity
 - Human dependence
 - The weakness of false gods
-

Ayah 72 — Animals Made Submissive

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

“And We subdued them for them—so some of them they ride, and from some of them they eat.”

Allah did not just create these powerful animals—He made them **manageable**.

These animals:

- Are strong
- Can become extremely dangerous if they rebel

Yet normally:

- A long line of camels can be led by a rope
- Even a young child can guide them

From them, humans gain:

- Transportation
- Food

This balance of power is not human skill—it is divine control.



Ayah 73 — More Than Food and Transport

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ

“And for them there are other benefits in them, and drinks. Will they not then give thanks?”

The benefits of livestock do not end there.

They also provide:

- Milk

- Nourishment
- Essential foods and by-products

The word “**drinks**” refers especially to milk, which forms a major part of human nutrition.

After listing all these blessings, Allah asks a direct question:

- Will they still not show gratitude?

Gratitude here is more than words—it is:

- Recognition of the Giver
- The first step toward knowing Allah



Ayah 74 — False Hope in False Gods

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ

“Yet they have taken gods besides Allah, hoping that they might be helped.”

Despite all these clear blessings from Allah, the polytheists:

- Turn away from Him
- Seek help from powerless idols

What a false hope:

- Creatures that cannot protect themselves
- Placed beside the Creator of the heavens and the earth

They expect help from beings that have no control, no power, no awareness.

Ayah 75 — Idols Cannot Help, Nor Can Their Followers Escape

لَا يَسْتَنْطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ

“They cannot help them, and they will be brought as soldiers for them.”

These idols:

- Cannot help their worshippers

Instead:

- The worshippers will be gathered as a “force” behind their idols
- All of them will be brought together for judgment

Being “brought” here shows humiliation:

- They are summoned unwillingly
- They stand helpless in Allah’s court

Then all are sent to Hell—without anyone being able to help anyone else.

Ayah 76 — Comfort for the Prophet صلى الله عليه وسلم

فَلَا يَحْزُنكَ قَوْلُهُمْ - إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

“So let not their words grieve you. Indeed, We know what they conceal and what they declare.”

This verse comforts the Prophet صلى الله عليه وسلم.

The insults, accusations, and plots:

- Calling him a poet
- Calling him a magician

- Making false claims

None of this is hidden from Allah.

Allah knows:

- Their secret intentions
- Their open actions

Their account is preserved for the Day of Judgment, and Allah will protect His Messenger.

Ayah 77 — The Occasion of Revelation

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

“Does man not see that We created him from a drop—then suddenly he becomes a clear opponent?”

Occasion of revelation:

A man among the polytheists—reported as:

- Ubayy ibn Khalaf
- or Umayyah ibn Khalaf
- or ‘Āṣ ibn Wā’il

found a decayed bone and came to the Prophet ﷺ.

He said:

- “Who can bring these rotten bones back to life?”

These verses (Ayat 77–83) were revealed as a **powerful, logical response**.

Allah begins by reminding the human being:

- You were created from a worthless drop
- Then you became strong, intelligent, and argumentative

Yet you forgot your own beginning.

Ayah 78 — Forgetting One’s Own Creation

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ

“And he presents an argument for Us and forgets his own creation. He says: ‘Who will give life to bones when they are decayed?’”

The Qur’an exposes the flaw immediately:

- He forgot how he himself was created

If he remembered:

- Being nothing
- Then becoming something
- Then growing step by step

He would never ask such a question.

You passed through:

- Non-existence
- Lifeless matter
- Plant-like growth
- Animal stages
- Human life

You are already experiencing **continuous death and rebirth**.

So how can reviving bones seem impossible?

Ayah 79 — The Clear Answer

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

“Say: He will give them life who produced them the first time—and He knows every creation.”

The answer is simple and decisive:

- The One who created the first time can recreate again
- Allah knows every detail of every creation

Even if bones turn to dust and scatter:

- Allah knows where every particle is

Such knowledge and power make resurrection effortless.

Ayah 80 — Resurrection of Energies

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ

“He who made for you fire from the green tree—and then from it you ignite.”

This verse gives a striking example:

From **green, moist trees**—fire emerges.

Modern knowledge helps us understand this deeply:

Plants absorb carbon from the air and store solar energy within their structure.

That energy:

- Is not destroyed

- It is stored invisibly

When wood is burned:

- Stored solar energy is released again

This is a **resurrection of energy**.

Energy never disappears—it only changes form.

If Allah preserves and restores energy,
then restoring human life is even more certain.

Core Lessons (Ayat 71–80)

- Real blessings expose false gods
- Power and control belong only to Allah
- Gratitude leads to recognition of truth
- Human arrogance comes from forgetting origins
- Creation itself proves resurrection
- Life, matter, and energy all return by Allah's command

Surah Yā-Sīn

Ayah-by-Ayah Tafseer (Ayat 81–83) — Tafseer Nimouneh



Ayah 81 — The Creator of the Universe Can Recreate Us

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

“Is not the One who created the heavens and the earth able to create the likes of them? Yes indeed—He is the All-Creating, the All-Knowing.”

After mentioning proofs of resurrection through:

- remembering the first creation, and
- the example of fire coming from the green tree,

this verse presents a **third proof**: Allah’s limitless power.

If Allah created the heavens and the earth—with their vastness, wonders, and precise systems—then recreating humans who have turned to dust is certainly within His power.

The verse ends with two powerful names:

- **Al-Khallāq (The Constant Creator)**
- **Al-‘Alīm (The All-Knowing)**

Meaning: He creates with perfect knowledge and complete control.

⚡ Ayah 82 — “Be!” and It Happens

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

“His command, when He intends a thing, is only that He says to it: ‘Be!’—and it is.”

This ayah confirms that **every creation is easy for Allah:**

- creating the enormous heavens,
- creating the earth,
- creating a small insect—

all are the same to Him.

Everything depends on His will and command.

The words “command,” “speech,” and “Kun (Be!)” are teaching expressions:

- When Allah’s will attaches to something, it exists immediately.

So there is no reason to doubt resurrection.

Ayah 83 — The Final Conclusion

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

“So glorified is the One in whose hand is the dominion of all things—and to Him you will be returned.”

This final verse closes the discussion of:

- the Beginning (Allah as Creator), and
- the Return (resurrection and judgment)

It declares:

- Allah holds the true dominion and control behind everything
- Every human being will return to Him

A perfect ending:

- **Glorification**
 - **Absolute ownership**
 - **Certain return**
-

Notes on Resurrection (Key Points) — Tafseer Nimouneh

1) Belief in Resurrection Is Natural (Fitrah)

If humans were created only to vanish, they would love “ending” and enjoy death.

But the opposite is true:

- People run from death
- They crave permanence

Human history shows this longing:

- preserving bodies through mummification
- building “eternal” tombs like the pyramids
- searching for the water of life and the elixir of youth

If humans were made only for annihilation, this love for permanence would be pointless.

But Allah is Wise—so this deep desire must have meaning:

- it matches the reality of a life after this one.

Every inner need points to an outer reality:

- thirst → water exists
- attraction → the other exists
So the longing for permanence points to **another life**.

History also supports this:

even ancient humans buried the dead in special ways and sometimes placed items beside them—showing belief in life after death.

A third proof is **conscience**:

- good deeds bring deep inner peace
- major sins bring inner torment

This raises a powerful question:

How can a small world inside us contain a court of justice, but the universe has no final justice?

2) How Belief in Resurrection Changes Life

Belief in the afterlife shapes behavior more powerfully than normal courts because the court of the Hereafter has no:

- bribery
- influence
- fake evidence
- delays

The Qur'an warns of a day when:

- no one can replace anyone else
- no ransom works
- no helper comes

For believers, death becomes:

- a doorway to a greater world
- freedom for the soul

This belief produces courage, sacrifice, and purity.

It creates a person who can face hardship and even death with strength—because they believe it is not the end.

3) Rational Proofs for Resurrection

A) Proof of Wisdom

Without another world, life becomes meaningless—like pregnancy with no birth afterward.

The Qur'an asks:

Did you think you were created without purpose and that you would not return?

This world makes sense when it is seen as:

- a farm for the next world
- a passageway
- a training school
- a marketplace for eternal life

B) Proof of Justice

Many ظلم and crimes are not fully punished here, and many good people are not fully rewarded here.

So complete justice requires a final court.

The Qur'an states that the scales of justice will be set up on the Day of Resurrection.

C) Proof of Purpose

Human creation has a goal: spiritual growth and reaching closeness to Allah.

If death ends everything, the goal is not completed.
So the journey must continue beyond this world.

D) Ending Deep Disputes

Differences and disagreements continue in this world.

The Qur'an shows that final clarity and judgment will happen fully in the Hereafter, where truth becomes undeniable.

4) The Qur'an's Method of Teaching Resurrection

After Tawhīd, resurrection is one of the most repeated topics in the Qur'an.

It uses:

- logical proofs
- powerful warnings that awaken the heart

It often proves resurrection is possible through:

- first creation
 - reviving dead land
 - Allah's power in creating the universe
 - examples like fire from a green tree
 - human development in the womb
 - long sleep stories (like the People of the Cave)
-

5) Bodily Resurrection

Bodily resurrection means:

- soul and body return together

Many scholars explain that the same body—though it became dust—is gathered again by Allah and given new life.

The closing verses of Surah Yā-Sīn clearly support bodily resurrection because the argument begins with:

- “Who can revive these decayed bones?”

MASTER VOCABULARY CHART – SURAH YĀ-SĪN

185+ core vocabulary words (High-frequency, concept-bearing words)

Ayaat 1–10

#	Arabic	Transliteration	Meaning
1	يس	Yā-Sīn	Disconnected letters
2	الْقُرْآن	al-Qur'ān	The Qur'an
3	حَكِيم	ḥakīm	Wise
4	مُرْسَلِينَ	mursalīn	Messengers
5	صِرَاط	ṣirāṭ	Path
6	مُسْتَقِيم	mustaqīm	Straight
7	تَنْزِيل	tanzīl	Revelation
8	الْعَزِيز	al-'Azīz	The Mighty
9	الرَّحِيم	ar-Raḥīm	The Merciful
10	تُنذِر	tundhir	You warn
11	قَوْم	qawm	People
12	عَافِلُونَ	ghāfilūn	Heedless
13	حَقَّ	ḥaqqā	Became true
14	أَغْلَال	aghlāl	Shackles
15	مُقْمَحُونَ	muqmaḥūn	Heads raised
16	سَدَّ	sadd	Barrier
17	أَغْشَيْنَاهُمْ	aghshaynāhum	We covered them

18 لَا يُبْصِرُونَ lā yubṣirūn They do not see

Ayaat 11–20

#	Arabic	Transliteration	Meaning
19	ذِكْرٍ	dhikr	Reminder
20	خَشِيٍّ	khashiya	Feared
21	الرَّحْمَنِ	ar-Raḥmān	The Most Merciful
22	الْغَيْبِ	al-ghayb	Unseen
23	مَغْفِرَةٍ	maghfirah	Forgiveness
24	أَجْرٍ	ajr	Reward
25	كَرِيمٍ	karīm	Noble
26	نُحْيِي	nuḥyī	We give life
27	الْمَوْتَى	al-mawtā	The dead
28	نَكْتُبُ	naktub	We record
29	قَدَّمَوْا	qaddamū	Sent ahead
30	آثَارٍ	āthār	Traces
31	أَحْصَيْنَاهُ	aḥṣaynāhu	We counted
32	إِمَامٍ	imām	Record
33	مُبِينٍ	mubīn	Clear

Ayaat 21–30 (Believer of the City)

#	Arabic	Transliteration	Meaning
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34	اتَّبِعُوا	ittabi' ū	Follow
35	أَجْرًا	ajran	Payment
36	مُهْتَدُونَ	muhtadūn	Guided
37	أَعْبُدُ	a'bud	I worship
38	فَطَرَنِي	faṭaranī	Created me
39	تُرْجَعُونَ	turja' ūn	You return
40	آلِهَةٍ	ālihah	False gods
41	شَفَاعَةَ	shafā'ah	Intercession
42	يُنْقِذُونَ	yunqidhūn	Rescue
43	ضَلَالٍ	ḍalāl	Misguidance
44	آمَنْتُ	āmantu	I believed
45	فَاسْمَعُونَ	fasma' ūn	Listen to me
46	الْجَنَّةِ	al-jannah	Paradise
47	الْمُكْرَمِينَ	al-mukramīn	Honored
48	صَیْحَةٍ	ṣayḥah	Mighty blast
49	خَامِدُونَ	khāmidūn	Extinguished
50	حَسْرَةٍ	ḥasrah	Regret

Ayaat 31–40 (Signs of Allah)

#	Arabic	Transliteration	Meaning
51	الْقُرُونِ	al-qurūn	Generations
52	أَهْلَكْنَا	ahlaknā	We destroyed

53	مَيِّتَةً	maytah	Dead
54	أَحْيَيْنَاهَا	aḥyaynāhā	We revived
55	حَبِّ	ḥabb	Grain
56	جَنَّاتٍ	jannāt	Gardens
57	نَخِيلٍ	nakhīl	Palm trees
58	أَعْنَابٍ	a‘nāb	Grapes
59	عُيُونٍ	‘uyūn	Springs
60	ثَمَرٍ	thamar	Fruit
61	سُبْحَانَ	subḥān	Glory be
62	الْأَزْوَاجِ	al-azwāj	Pairs
63	اللَّيْلِ	al-layl	Night
64	النَّهَارِ	an-nahār	Day
65	الشَّمْسِ	ash-shams	Sun
66	مُسْتَقَرٍّ	mustaqar	Destination
67	الْقَمَرِ	al-qamar	Moon
68	مَنَازِلِ	manāzil	Phases
69	فَلَاقِ	falak	Orbit

Ayaat 41–50 (Ships, Signs, Resurrection)

#	Arabic	Transliteration	Meaning
70	الْفُلْكِ	al-fulk	Ship
71	الْمَشْحُونِ	al-mashḥūn	Loaded

72	نُغْرِقُهُمْ	nughriḡhum	We drown
73	صَرِيحٍ	ṣarīkh	Rescuer
74	رَحْمَةً	raḡmah	Mercy
75	مَتَاعٍ	matā‘	Provision
76	اتَّقُوا	ittaḡū	Be mindful
77	مُعْرِضِينَ	mu‘riḡīn	Turning away
78	أَنْفِقُوا	anfiḡū	Spend
79	يَخْصِمُونَ	yakhṣimūn	Disputing
80	صَيْحَةً وَاحِدَةً	ṣayḡah wāḡidah	Single blast
81	لَا يَسْتَطِيعُونَ	lā yastaṡī‘ūn	Cannot

Ayaat 51–60 (Resurrection & Judgment)

#	Arabic	Transliteration	Meaning
82	الصُّورِ	aṣ-ṣūr	Trumpet
83	الْأَجْدَاثِ	al-ajḡāth	Graves
84	يَنْسِلُونَ	yansilūn	Rushing
85	مَرَاقِدٍ	marḡad	Resting place
86	صَدَقَ	ṣadaḡa	Spoke truth
87	تُظْلَمُ	tuzlam	Be wronged
88	أَصْحَابِ	aṣḡāb	Companions
89	فَأَكْبَهُونَ	fākihūn	Rejoicing
90	أَرَائِكَ	arā‘ik	Couches

91	ظِلَال	zilāl	Shades
92	مَا يَدْعُونَ	mā yadda‘ūn	Whatever they wish
93	سَلَام	salām	Peace
94	رَبِّ رَحِيم	rabb raḥīm	Merciful Lord
95	امْتَأزُوا	imtāzū	Separate

Ayaat 61–70 (Final Warnings)

#	Arabic	Transliteration	Meaning
96	أَعْهَدَ	a‘had	Covenant
97	الشَّيْطَانَ	ash-shayṭān	Satan
98	عَدُوِّ	‘aduww	Enemy
99	جِبِلًّا	jibillan	Large number
100	جَهَنَّمَ	jahannam	Hell
101	اصْلَوْهَا	iṣlawhā	Enter it
102	نَخْتِمُ	nakhtim	We seal
103	أَفْوَاهَ	afwāh	Mouths
104	تَشْهَدُ	tashhad	Testify
105	نُعَمِّرُهُ	nu‘ammirhu	Give long life
106	نُنَكِّسُهُ	nunakkis-hu	Reverse

Ayaat 71–83 (Conclusion)

#	Arabic	Transliteration	Meaning
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107	أَنْعَامَ	an‘ām	Livestock
108	ذَلَّلْنَاهَا	dhallalnāhā	We subdued
109	مَنْفَعٍ	manāfi‘	Benefits
110	مَشَارِبٍ	mashārib	Drinks
111	نُطْفَةٍ	nuṭfah	Drop
112	رَمِيمٍ	ramīm	Decayed
113	أَنْشَأَهَا	ansha‘ahā	Created it
114	الشَّجَرِ	ash-shajar	Tree
115	نَارٍ	nār	Fire
116	السَّمَاوَاتِ	as-samāwāt	Heavens
117	الْأَرْضِ	al-arḍ	Earth
118	بِيَدِهِ	biyadihī	In His hand
119	مَلَكُوتٍ	malakūt	Dominion
120	تُرْجَعُونَ	turja‘ūn	You return

Quiz

Vocabulary Practice

- 1) In **وَالْقُرْآنِ الْحَكِيمِ (Wal-Qur'ānil Ḥakīm)**, what does **الْحَكِيمِ (Al-Ḥakīm)** mean?
A) Powerful B) **Wise** ✓ C) Loud D) Hidden
- 2) In **إِنَّكَ لَمِنَ الْمُرْسَلِينَ (Innaka laminal-mursalīn)**, what does **الْمُرْسَلِينَ** mean?
A) Kings B) Judges C) **Messengers** ✓ D) Writers
- 3) In **عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ('Alā ṣirāṭin mustaqīm)**, what does **صِرَاطٍ (Ṣirāṭ)** mean?
A) Door B) **Path** ✓ C) Rope D) Light
- 4) In **صِرَاطٍ مُسْتَقِيمٍ (Mustaqīm)**, what does **مُسْتَقِيمٍ (Mustaqīm)** mean?
A) Curved B) Long C) **Straight** ✓ D) Narrow
- 5) In **تَنْزِيلِ الْعَزِيزِ الرَّحِيمِ (Tanzīlal-'Azīzir-Raḥīm)**, what does **تَنْزِيلِ (Tanzīl)** mean?
A) Journey B) **Revelation** ✓ C) Writing D) Speech
- 6) In **الرَّحِيمِ (Ar-Raḥīm)**, what does it mean?
A) Severe B) Forgetful C) **Merciful** ✓ D) Angry
- 7) In **لِتُنذِرَ قَوْمًا (Litundhira qawman)**, what does **تُنذِرَ (Tundhira)** mean?
A) Teach B) Guide C) **Warn** ✓ D) Reward
- 8) In **فَهُمْ غَافِلُونَ (Fahum ghāfilūn)**, what does **غَافِلُونَ** mean?
A) Careful B) Strong C) **Headless** ✓ D) Honest
- 9) In **فِي أَعْنَاقِهِمْ أَغْلَالًا (Fī a'nāqihim aghlālan)**, what does **أَغْلَالًا** mean?
A) Doors B) Fruits C) **Chains** ✓ D) Books
- 10) In **فَهُمْ لَا يَبْصُرُونَ (Fahum lā yubṣirūn)**, what does **يَبْصُرُونَ** mean?
A) Hear B) Speak C) **See** ✓ D) Walk
- 11) In **اتَّبِعِ الذِّكْرَ (Ittaba'a adh-dhikr)**, what does **الذِّكْرَ** mean?
A) History B) Song C) **Reminder / Qur'an** ✓ D) Law
- 12) In **وَخَشِيَ الرَّحْمَنَ (Wa-khashiya ar-Raḥmān)**, what does **خَشِيَ (Khashiya)** mean?
A) Loved B) Forgot C) **Feared with awareness** ✓ D) Hated
- 13) In **بِالْغَيْبِ (Bil-ghayb)**, what does **الْغَيْبِ** mean?
A) Past B) Future C) **Unseen** ✓ D) Dream
- 14) In **فَبَشِّرْهُ بِمَغْفِرَةٍ (Fabashshir-hu bimagfirah)**, what does **مَغْفِرَةٍ** mean?
A) Punishment B) Loss C) **Forgiveness** ✓ D) Delay

- 15) In **وَأَجْرٍ كَرِيمٍ (Wa-ajrin karīm)**, what does **أَجْرٍ (Ajr)** mean?
A) Test B) Reward C) Travel D) Food
- 16) In **نُحْيِ الْمَوْتَى (Nuhyil-mawtā)**, what does **الْمَوْتَى** mean?
A) Sick B) Sleeping C) The dead D) Lost
- 17) In **وَنَكْتُبُ مَا قَدَّمُوا (Wa naktubu mā qaddamū)**, what does **نَكْتُبُ** mean?
A) Read B) Count C) Write / Record D) Forget
- 18) In **وَأَثَارَهُمْ (Wa āthārahūm)**, what does **آثار** mean?
A) Words B) Bodies C) Effects / Traces D) Places
- 19) In **إِمَامٍ مُّبِينٍ (Imāmin mubīn)**, what does **مُبِينٍ** mean?
A) Hidden B) Confused C) Clear D) Broken
- 20) In **أَصْحَابَ الْقَرْيَةِ (Aṣḥābal-qaryah)**, what does **الْقَرْيَةِ** mean?
A) Desert B) Mountain C) Town / City D) Tent
- 21) In **إِذْ جَاءَهَا الْمُرْسَلُونَ (Idjā'ahā al-mursalūn)**, what does **جَاءَ (Jā'a)** mean?
A) Left B) Stopped C) Came D) Hid
- 22) In **فَكَذَّبُوهُمَا (Fakadhhabūhumā)**, what does **كَذَّبَ** mean?
A) Supported B) Questioned C) Denied D) Followed
- 23) In **فَعَزَّزْنَا بِثَالِثٍ (Fa'azzaznā bithālith)**, what does **عَزَّزْنَا** mean?
A) Punished B) Tested C) Strengthened D) Ignored
- 24) In **إِنَّا إِلَيْكُمْ مُرْسَلُونَ (Innā ilaykum mursalūn)**, what does **مُرْسَلُونَ** mean?
A) Kings B) Teachers C) Sent ones / Messengers D) Soldiers
- 25) In **مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا (Mā antum illā bashar mithlanā)**, what does **بَشَرٍ** mean?
A) Angel B) Jinn C) Human D) Leader
- 26) In **وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ (Wāma 'alaynā illā al-balāgh)**, what does **الْبَلَاغُ** mean?
A) Victory B) Debate C) Clear delivery D) Silence
- 27) In **قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ (Qālū innā tayyirnā bikum)**, what does **تَطَيَّرْنَا** mean?
A) Trusted you B) Followed you C) Considered you bad luck D) Helped you
- 28) In **لَنَرْجُمَنَّكُمْ (Lanarjumannakum)**, what does **نَرْجُمُ** mean?
A) Warn B) Arrest C) Stone D) Exile
- 29) In **طَائِرُكُمْ مَعَكُمْ (Ṭā'irukum ma'akum)**, what does **طَائِرُكُمْ** refer to?
A) Bird B) Angel C) Your fate / misfortune D) Shadow
- 30) In **بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ (Bal antum qawm musrifūn)**, what does **مُسْرِفُونَ** mean?
A) Careful B) Balanced C) Excessive / Wasteful D) Quiet

- 31) In أَقْصَا الْمَدِينَةِ, وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ, what does أَقْصَا mean?
A) Center B) Near C) **Farthest** ✓ D) Lowest
- 32) In رَجُلٌ يَسْعَى, what does يَسْعَى (Yas'ā) mean?
A) Sleeps B) Walks slowly C) **Runs / Hurries** ✓ D) Waits
- 33) In اتَّبِعُوا الْمُرْسَلِينَ, what does اتَّبِعُوا mean?
A) Reject B) Fight C) **Follow** ✓ D) Question
- 34) In مَنْ لَا يَسْأَلُكُمْ أَجْرًا, what does أَجْرًا mean?
A) Food B) Praise C) **Payment / Reward** ✓ D) Shelter
- 35) In وَهُمْ مُهْتَدُونَ, what does مُهْتَدُونَ mean?
A) Lost B) Blind C) **Guided** ✓ D) Angry
- 36) In فَطَرَنِي (Faṭaranī), what does فَطَرَ mean?
A) Forgave B) Helped C) **Created** ✓ D) Tested
- 37) In تَرْجِعُونَ وَإِلَيْهِ تُرْجَعُونَ, what does تُرْجِعُونَ mean?
A) You forget B) You hide C) **You will return** ✓ D) You argue
- 38) In لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ, what does شَفَاعَةٌ mean?
A) Power B) Wealth C) **Intercession** ✓ D) Knowledge
- 39) In وَإِنِّي إِذًا لَفِي ضَلَالٍ مُبِينٍ, what does ضَلَالٍ mean?
A) Guidance B) Light C) **Misguidance** ✓ D) Hope
- 40) In قِيلَ ادْخُلِ الْجَنَّةَ, what does الْجَنَّةَ mean?
A) World B) Grave C) **Paradise** ✓ D) Sky
- 41) In بِمَا عَفَرَ لِي رَبِّي, what does عَفَرَ mean?
A) Tested B) Punished C) **Forgave** ✓ D) Delayed
- 42) In جَعَلَنِي مِنَ الْمُكْرَمِينَ, what does الْمُكْرَمِينَ mean?
A) Poor B) Strangers C) **Honored ones** ✓ D) Silent ones
- 43) In صَيْحَةً وَاحِدَةً, what does صَيْحَةً mean?
A) Whisper B) Wind C) **Blast / Cry** ✓ D) Step
- 44) In فَإِذَا هُمْ خَامِدُونَ, what does خَامِدُونَ mean?
A) Alive B) Standing C) **Extinguished / Lifeless** ✓ D) Afraid
- 45) In يَا حَسْرَةَ عَلَى الْعِبَادِ, what does حَسْرَةٌ mean?
A) Joy B) Surprise C) **Deep regret** ✓ D) Victory
- 46) In رَسُولٍ مِّنْ رَّسُولٍ, what does رَسُولٍ mean?
A) Leader B) King C) **Messenger** ✓ D) Judge

- 47) In **يَسْتَهْزِؤُونَ** بِكَأَنَّهُمْ بِهِ **يَسْتَهْزِؤُونَ**, what does **يَسْتَهْزِؤُونَ** mean?
A) Follow B) Support C) **Mock** ✓ D) Praise
- 48) In **وَنُفِخَ فِي الصُّورِ**, what does **نُفِخَ** mean?
A) Written B) Broken C) **Blown** ✓ D) Opened
- 49) In **مِنَ الْأَجْدَاثِ**, what does **الْأَجْدَاثِ** mean?
A) Houses B) Fields C) **Graves** ✓ D) Roads
- 50) In **سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ**, what does **سَلَامٌ** mean?
A) Silence B) Fear C) **Peace** ✓ D) Sleep
- 51) In **أَلَمْ يَرَوْا** (Alam yaraw), what does **يَرَوْا** (Yaraw) mean?
A) They heard B) They spoke C) **They saw** ✓ D) They feared
- 52) In **كَمْ أَهْلَكْنَا** (Kam ahlaknā), what does **أَهْلَكْنَا** (Ahlaknā) mean?
A) We guided B) We warned C) **We destroyed** ✓ D) We gathered
- 53) In **مِنَ الْفُرُونِ** (Minal-qurūn), what does **الْفُرُونِ** mean?
A) Days B) Kings C) **Generations** ✓ D) Books
- 54) In **أَنَّهُمْ لَيَرْجِعُونَ**, what does **يَرْجِعُونَ** mean?
A) They speak B) They walk C) **They return** ✓ D) They hide
- 55) In **وَأِنْ كُلٌّ لَّمَّا لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ**, what does **مُحْضَرُونَ** mean?
A) Forgotten B) Scattered C) **Brought forward** ✓ D) Hidden
- 56) In **وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ**, what does **آيَةٌ** mean?
A) Punishment B) Story C) **Sign** ✓ D) Law
- 57) In **الْأَرْضُ الْمَيْتَةُ** (Al-arḍul-maytah), what does **الْمَيْتَةُ** mean?
A) Green B) Clean C) **Dead** ✓ D) Soft
- 58) In **أَحْيَيْنَاهَا** (Ahyaynāhā), what does it mean?
A) We destroyed it
B) We left it
C) **We gave it life** ✓
D) We covered it
- 59) In **وَأَخْرَجْنَا مِنْهَا حَبًّا**, what does **حَبًّا** (Habbā) mean?
A) Water B) Fruit C) **Grain** ✓ D) Leaves
- 60) In **فَمِنْهُ يَأْكُلُونَ**, what does **يَأْكُلُونَ** mean?
A) They drink B) They store C) **They eat** ✓ D) They sell
- 61) In **وَجَعَلْنَا فِيهَا جَنَّاتٍ**, what does **جَنَّاتٍ** mean?
A) Houses B) Mountains C) **Gardens** ✓ D) Rivers

- 62) In **مِن نَّخِيلٍ وَأَعْنَابٍ**, what does **نَّخِيلٍ** mean?
 A) Olives B) Wheat C) **Date palms** ✓ D) Apples
- 63) In **وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ**, what does **الْعُيُونِ** mean?
 A) Eyes B) Clouds C) **Springs (water)** ✓ D) Doors
- 64) In **لِيَأْكُلُوا مِنْ ثَمَرِهِ**, what does **ثَمَرٍ** mean?
 A) Leaves B) Roots C) **Fruit** ✓ D) Bark
- 65) In **أَفَلَا يَشْكُرُونَ**, what does **يَشْكُرُونَ** mean?
 A) They fear B) They forget C) **They give thanks** ✓ D) They argue
- 66) In **سُبْحَانَ الَّذِي خَلَقَ**, what does **سُبْحَانَ** mean?
 A) Forgiveness
 B) Help
 C) **Glory be / Pure is Allah** ✓
 D) Warning
- 67) In **خَلَقَ الْأَزْوَاجَ كُلَّهَا**, what does **الْأَزْوَاجَ** mean?
 A) Angels B) Colors C) **Pairs** ✓ D) Weapons
- 68) In **وَمِمَّا لَا يَعْلَمُونَ**, what does **يَعْلَمُونَ** mean?
 A) They forget B) They deny C) **They know** ✓ D) They hide
- 69) In **وَأَيَّةَ لُحْمٍ نَّظِيرٍ**, what does **النَّظِيرِ** mean?
 A) Day B) Morning C) **Night** ✓ D) Evening
- 70) In **نَسْلَخُ مِنْهُ النَّهَارَ**, what does **نَسْلَخُ** mean?
 A) We push B) We cover C) **We remove** ✓ D) We paint
- 71) In **وَالشَّمْسُ تَجْرِي**, what does **تَجْرِي (Tajrī)** mean?
 A) Sleeps B) Stops C) **Runs / Moves** ✓ D) Falls
- 72) In **لِمُسْتَقَرٍّ لَهَا**, what does **مُسْتَقَرٍّ** mean?
 A) Beginning B) Danger C) **Resting place** ✓ D) Shadow
- 73) In **ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ**, what does **تَقْدِيرٍ** mean?
 A) Mercy B) Trial C) **Precise planning** ✓ D) Delay
- 74) In **وَالْقَمَرَ قَدَرْنَا مَنَازِلَ**, what does **مَنَازِلَ** mean?
 A) Weapons B) Clouds C) **Stages / Phases** ✓ D) Mountains
- 75) In **حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ**, what does **الْقَدِيمِ** mean?
 A) Bright B) Smooth C) **Old** ✓ D) Heavy
- 76) In **لَا الشَّمْسُ يَنْبَغِي لَهَا**, what does **يَنْبَغِي** mean?
 A) Is forced

B) Is allowed

C) **Is fitting / proper** ✓

D) Is forgotten

77) In **وَلَا اللَّيْلُ سَابِقُ النَّهَارِ**, what does **سَابِقُ** mean?

A) Behind B) Equal C) **Overtaking / preceding** ✓ D) Following

78) In **وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ**, what does **فَلَكٌ** mean?

A) River B) Wind C) **Orbit** ✓ D) Path

79) In **يَسْبَحُونَ** (Yasbaḥūn), what does it mean?

A) They fall

B) They sleep

C) **They float / move smoothly** ✓

D) They collide

80) In **وَأَيَّةٌ لَهُمْ أَنَا حَمَلْنَا دُرِّيَّتَهُمْ**, what does **دُرِّيَّةٌ** mean?

A) Leaders B) Servants C) **Offspring / descendants** ✓ D) Neighbors

81) In **وَإِن نَّشَأْ نُغْرِقْهُمْ** (Wa in nasha' nughriḡhum), what does **نُغْرِقْهُمْ** (Nughriḡhum) mean?

A) We guide them

B) We forgive them

C) **We drown them** ✓

D) We warn them

82) In **فَلَا صَرِيحٌ لَهُمْ** (Falā ṣarīkha lahum), what does **صَرِيحٌ** (Ṣarīkh) mean?

A) Helper

B) Witness

C) **One who can rescue** ✓

D) Judge

83) In **إِلَّا رَحْمَةً مِنَّا** (Illā raḡmatan minnā), what does **رَحْمَةٌ** (Raḡmah) mean?

A) Strength

B) Law

C) **Mercy** ✓

D) Fear

84) In **وَمَتَاعًا إِلَىٰ حِينٍ** (Matā'an ilā ḡīn), what does **مَتَاعٌ** (Matā') mean?

A) Punishment

B) Trial

C) **Temporary enjoyment** ✓

D) Warning

85) In **إِلَىٰ حِينٍ** (Ilā ḡīn), what does **حِينٍ** (ḡīn) mean?

A) Forever

B) Instantly

- C) **A limited time** ✓
D) Morning

86) In اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ (Ittaqū mā bayna aydīkum), what does اتَّقُوا (Ittaqū) mean?

- A) Follow
B) Forget
C) **Fear / be mindful** ✓
D) Delay

87) In لَعَلَّكُمْ تُرْحَمُونَ (La'allakum turḥamūn), what does تُرْحَمُونَ (Turḥamūn) mean?

- A) You are punished
B) You are tested
C) **You receive mercy** ✓
D) You are delayed

88) In وَمَا تَأْتِيهِمْ مِنْ آيَةٍ (Wa mā ta'tīhim min āyah), what does تَأْتِيهِمْ (Ta'tīhim) mean?

- A) Leaves them
B) Warns them
C) **Comes to them** ✓
D) Hides from them

89) In إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ (Illā kānū 'anhā mu'riḍīn), what does مُعْرِضِينَ (Mu'riḍīn) mean?

- A) Listening
B) Understanding
C) **Turning away** ✓
D) Accepting

90) In أَنْفَقُوا مِمَّا رَزَقَكُمُ اللَّهُ (Anfiqū mimmā razaqakumullāh), what does أَنْفَقُوا (Anfiqū) mean?

- A) Save
B) Borrow
C) **Spend (in charity)** ✓
D) Hide

91) In مِمَّا رَزَقَكُمُ اللَّهُ (Razaqakum) what does رَزَقَكُمُ (Razaqakum) mean?

- A) Tested you
B) Punished you
C) **Provided for you** ✓
D) Delayed you

92) In أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ (Anuṭ'imu man law yashā' Allāh), what does نُطْعِمُ (Nuṭ'imu) mean?

- A) We clothe
B) We guide
C) **We feed** ✓
D) We shelter

93) In **إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ** (In antum illā fī ḍalāl), what does **ضَلَالٍ** (Ḍalāl) mean?

- A) Truth
- B) Guidance
- C) **Misguidance** ✓
- D) Reward

94) In **مَتَى هَذَا الْوَعْدُ** (Matā hādhā al-wa'd), what does **الْوَعْدُ** (Al-Wa'd) mean?

- A) Threat
- B) Question
- C) **Promise** ✓
- D) Excuse

95) In **إِنْ كُنْتُمْ صَادِقِينَ** (In kuntum ṣādiqīn), what does **صَادِقِينَ** (Ṣādiqīn) mean?

- A) Angry
- B) Patient
- C) **Truthful** ✓
- D) Silent

96) In **مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً** (Mā yanẓurūna illā ṣayḥatan wāḥidah), what does **صَيْحَةً** (Ṣayḥah) mean?

- A) Light
- B) Wind
- C) **A loud blast / cry** ✓
- D) Earthquake

97) In **فَأَخَذْتَهُمْ وَهُمْ يَخِصِّمُونَ**, what does **يَخِصِّمُونَ** (Yakhṣimūn) mean?

- A) They pray
- B) They sleep
- C) **They argue** ✓
- D) They flee

98) In **فَلَا يَسْتَطِيعُونَ تَوْصِيَةً**, what does **تَوْصِيَةً** (Tawṣiyah) mean?

- A) Return
- B) Journey
- C) **Will / final instruction** ✓
- D) Repentance

99) In **وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ**, what does **أَهْلِهِمْ** (Ahlīhim) mean?

- A) Friends
- B) Neighbors
- C) **Their families** ✓
- D) Their leaders

100) In **يَرْجِعُونَ** (Yarji'ūn), what does it mean?

- A) They forget

- B) They wait
- C) **They return**
- D) They hide

Surah Yā-Sīn – Tafseer Practice (Ayat 1–30)

Q1. (Ayah 1 – يس)

In the opening ayah يس, what is one wisdom behind starting the surah with disconnected letters?

- A) To explain grammar
 - B) To replace Bismillah
 - C) **To capture attention and point to divine knowledge beyond humans**
 - D) To tell a story
-

Q2. (Ayah 1 – يس)

According to the narration from Imam Ja'far al-Şādiq (ع), what does يس refer to?

- A) The Qur'an
 - B) An angel
 - C) **One of the names of the Prophet ﷺ**
 - D) The city of Makkah
-

Q3. (Ayah 2 – وَالْقُرْآنِ الْحَكِيمِ)

In وَالْقُرْآنِ الْحَكِيمِ, what does الْحَكِيمِ mean?

- A) Loud
 - B) Hidden
 - C) **Wise**
 - D) Short
-

Q4. (Ayah 2 – وَالْقُرْآنِ الْحَكِيمِ)

Why does Allah swear an oath by the Qur'an in this ayah?

- A) Because the Qur'an is weak
 - B) Because people demanded proof
 - C) **To emphasize an important truth and show the greatness of the Qur'an**
 - D) To begin a story
-

Q5. (Ayah 3 – إِنَّكَ لَمِنَ الْمُرْسَلِينَ)

What truth does Allah confirm in إِنَّكَ لَمِنَ الْمُرْسَلِينَ?

- A) The Prophet ﷺ is a poet
- B) The Prophet ﷺ is a ruler
- C) **The Prophet ﷺ is truly sent by Allah**
- D) The Prophet ﷺ lived in Antioch

Q6. (Ayah 4 – عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

What does صِرَاطٍ مُسْتَقِيمٍ describe about the Prophet ﷺ ?

- A) He walks a physical road
- B) He travels often
- C) **His belief, character, and guidance are perfectly upright**
- D) He avoids people

Q7. (Ayah 5 – تَنزِيلَ الْعَزِيزِ الرَّحِيمِ)

Which two attributes of Allah are mentioned in this ayah?

- A) The Forgiving and the Gentle
- B) The Knowing and the Seeing
- C) **The Mighty (العزیز) and the Merciful (الرحيم)**
- D) The Creator and the Provider

Q8. (Ayah 6 – لَيَسْتَدِرُّ قَوْمًا ... فَهُمْ غَافِلُونَ)

Why were these people described as غَافِلُونَ (heedless)?

- A) They were busy trading
- B) They were uneducated
- C) **They lived for generations without guidance and forgot accountability**
- D) They lived far away

Q9. (Ayah 7 – لَقَدْ حَقَّ الْقَوْلُ ... فَهُمْ لَا يُؤْمِنُونَ)

Why does this ayah NOT mean Allah forced them to disbelieve?

- A) They never heard the Qur'an
- B) They were confused
- C) **They repeatedly rejected truth until their hearts hardened**
- D) They were punished early

Q10. (Ayah 8 – أَعْلَالًا ... فَهُمْ مُّقْمَحُونَ)

What do the "chains reaching the chins" symbolize?

- A) Physical punishment only
- B) Wealth and status
- C) **Pride, stubbornness, blind imitation, and refusal to humble**
- D) Hunger

Q11. (Ayah 9 – سَدًّا ... فَهُمْ لَا يُبْصِرُونَ)

What do the barriers in front and behind represent?

- A) Walls of a city
 - B) Protection from danger
 - C) **Being trapped in falsehood with no vision of truth**
 - D) Sleep
-

Q12. (Ayah 10 – سَوَاءٌ عَلَيْهِمْ ... لَا يُؤْمِنُونَ)

Why does warning no longer affect these people?

- A) The Prophet ﷺ stopped speaking
 - B) The Qur'an is unclear
 - C) **Their hearts are fully closed by their own choices**
 - D) Angels block them
-

Q13. (Ayah 11 – إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ –)

Who truly benefits from warning according to this ayah?

- A) Everyone equally
 - B) The rich
 - C) **Those who follow the Reminder and fear Allah unseen**
 - D) Only scholars
-

Q14. (Ayah 11 – فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ –)

What two rewards are promised here?

- A) Health and wealth
 - B) Power and victory
 - C) **Forgiveness and a noble reward**
 - D) Long life
-

Q15. (Ayah 12 – وَنُكْتَبُ مَا قَدَّمُوا وَآثَارَهُمْ –)

What does آثَارَهُمْ mean in this ayah?

- A) Their faces
 - B) Their wealth
 - C) **Their lasting effects and influence on others**
 - D) Their clothes
-

Q16. (Ayah 12 – إِمَامٌ مُّبِينٌ)

What is meant by إِمَامٌ مُّبِينٌ?

- A) A prophet
 - B) A book of stories
 - C) **A clear record where everything is preserved**
 - D) A mosque
-

Q17. (Ayah 13 – أَصْحَابَ الْقَرْيَةِ –)

Why does Allah present the example of the people of the town?

- A) To teach geography
 - B) To describe architecture
 - C) **To warn rejecters and comfort the Prophet ﷺ**
 - D) To list names
-

Q18. (Ayah 13 – الْقَرْيَةِ)

According to tafseer, what can الْقَرْيَةِ refer to?

- A) Only villages
 - B) Only deserts
 - C) **Towns or cities, not just small villages**
 - D) Mountains
-

Q19. (Ayah 14 – فَعَزَّزْنَا بِثَالِثٍ)

Why was a third messenger sent?

- A) The first two were sinful
 - B) They asked for help
 - C) **To strengthen proof after rejection**
 - D) To bring miracles
-

Q20. (Ayah 15 – مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا)

What false argument did the people make here?

- A) Messengers should be kings
 - B) Messengers should be rich
 - C) **Messengers cannot be human**
 - D) Messengers should stay silent
-

Q21. (Ayah 17 – الْبَلَاغُ الْمُبِينُ)

What is the responsibility of the messengers?

- A) Force belief
 - B) Punish rejecters
 - C) **Deliver the message clearly**
 - D) Change society instantly
-

Q22. (Ayah 18 – لَنُرْجِمَنَّكُمْ)

What threat did the people make to the messengers?

- A) Prison
 - B) Exile
 - C) **Stoning and painful punishment**
 - D) Hunger
-

Q23. (Ayah 19 – طَائِرُكُمْ مَعَكُمْ)

What does this response teach?

- A) Luck controls life
 - B) Messengers bring bad luck
 - C) **Misfortune comes from people's own actions**
 - D) Cities are cursed
-

Q24. (Ayah 19 – قَوْمٌ مُّسْرِفُونَ)

What does مُّسْرِفُونَ describe?

- A) Poor people
 - B) Quiet people
 - C) **People who exceed limits in sin and desire**
 - D) Travelers
-

Q25. (Ayah 20 – وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ)

Why is the believer described simply as “a man”?

- A) His name was unknown
 - B) He was weak
 - C) **To show any ordinary believer has responsibility**
 - D) He was not sincere
-

Q26. (Ayah 20 – يَسْعَىٰ)

What does يَسْعَىٰ show about the believer's action?

- A) He walked slowly
 - B) He was forced
 - C) **He rushed urgently to support truth**
 - D) He hesitated
-

Q27. (Ayah 21 – لَا يَسْتَلْزِمُكُمْ أَجْرًا)

Why is this a sign of truthful messengers?

- A) They are rich
 - B) They fear people
 - C) **They seek no worldly benefit**
 - D) They want followers
-

Q28. (Ayah 22 – فَطَرَنِي)

What argument does the believer make in this ayah?

- A) Society should decide worship
 - B) Idols deserve honor
 - C) **The Creator alone deserves worship**
 - D) Worship is optional
-

Q29. (Ayah 26 – ادْخُلِ الْجَنَّةَ)

What does this ayah show about the believer's end?

- A) He escaped
 - B) He ruled the city
 - C) **He was martyred and honored with Paradise**
 - D) He returned home
-

Q30. (Ayah 30 – يَا حَسْرَةً عَلَى الْعِبَادِ)

What feeling does this ayah express?

- A) Anger
 - B) Victory
 - C) **Deep sorrow for people who mock guidance**
 - D) Surprise
-

■ Surah Yā-Sīn – Tafseer Questions (Ayat 31–60)

Q1 (Ayah 31 – أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ –)

What question does Allah ask to awaken reflection in this ayah?

- A) Why people love the world
 - B) **Why they did not learn from destroyed past civilizations**
 - C) Why prophets were sent
 - D) Why wealth disappears
-

Q2 (Ayah 31 – أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ –)

What tragic reality is emphasized at the end of this ayah?

- A) Nations may rebuild
 - B) People may apologize later
 - C) **There is no return to fix past mistakes**
 - D) History repeats easily
-

Q3 (Ayah 32 – وَإِن كُُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُخْضَرُونَ –)

What does this ayah clarify about life after destruction?

- A) Death ends everything
 - B) Only believers return
 - C) **All people will be gathered before Allah**
 - D) Nations remain forgotten
-

Q4 (Ayah 33 – الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا –)

What major belief does reviving dead earth prove?

- A) Human strength
 - B) Scientific progress
 - C) **Resurrection and Allah's power**
 - D) Climate change
-

Q5 (Ayah 33 – فَمِنْهُ يَأْكُلُونَ –)

Why does Allah mention people eating from revived land?

- A) To describe farming
- B) **To show dependence on Allah for sustenance**
- C) To praise farmers
- D) To explain trade

Q6 (Ayah 34 – جَنَّاتٍ مِّن تَخِيلٍ وَأَعْنَابٍ)

Why are dates and grapes specifically mentioned?

- A) They were rare
- B) They are expensive
- C) **They are nearly complete, nourishing foods**
- D) They grow everywhere

Q7 (Ayah 34 – وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ)

What do flowing springs represent in the tafseer?

- A) Human engineering
- B) Decoration
- C) **Provision from hidden sources beyond human control**
- D) Seasonal rain

Q8 (Ayah 35 – وَمَا عَمِلَتْهُ أَيْدِيهِمْ)

What truth about human effort does this phrase highlight?

- A) Humans create life
- B) Humans design fruit
- C) **Humans do not produce these blessings themselves**
- D) Humans deserve ownership

Q9 (Ayah 35 – أَفَلَا يَشْكُرُونَ)

What is the main goal of mentioning these blessings?

- A) Comfort
- B) Entertainment
- C) **To awaken gratitude toward Allah**
- D) To explain biology

Q10 (Ayah 36 – سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا)

What does this ayah primarily declare?

- A) Equality of creation
- B) Beauty of nature
- C) **Allah's purity and rejection of shirk**
- D) Human relationships

Q11 (Ayah 36 – وَمِمَّا لَا يَعْلَمُونَ)

What lesson does this phrase teach?

- A) Humans know everything
 - B) Knowledge is complete
 - C) **Human knowledge is limited**
 - D) Science is unnecessary
-

Q12 (Ayah 37 – نَسْلَخُ مِنْهُ النَّهَارَ)

What imagery is used to describe the coming of night?

- A) Falling curtain
 - B) Rising smoke
 - C) **Removing clothing to reveal darkness**
 - D) Closing a door
-

Q13 (Ayah 38 – وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا)

What scientific reality does this ayah affirm?

- A) The sun is stationary
 - B) The sun expands only
 - C) **The sun moves toward a fixed destination**
 - D) The sun revolves around Earth
-

Q14 (Ayah 38 – تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

What do these names emphasize?

- A) Mercy only
 - B) Distance
 - C) **Perfect power and precise knowledge**
 - D) Speed
-

Q15 (Ayah 39 – مَنَازِلَ)

What do the moon's phases provide for humanity?

- A) Decoration
 - B) Entertainment
 - C) **A natural, universal calendar**
 - D) Weather changes
-

Q16 (Ayah 40 – وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ)

What does this ayah show about the universe?

- A) Chaos
 - B) Random motion
 - C) **Perfect balance and orderly orbits**
 - D) Constant collision
-

Q17 (Ayah 41 – فِي الْفُلْكِ الْمَشْحُونِ)

What is highlighted as a sign of Allah in this ayah?

- A) Fishing
 - B) Sea storms
 - C) **Ships carrying people and goods**
 - D) Wealth trade
-

Q18 (Ayah 42 – مِمَّا يَرْكَبُونَ)

What does this ayah expand beyond ships?

- A) Animals only
 - B) Walking paths
 - C) **All forms of transport enabled by Allah**
 - D) Ancient tools
-

Q19 (Ayah 43 – نُنْعِرُهُمْ)

What reality does this ayah remind people of?

- A) Humans control nature
 - B) Technology guarantees safety
 - C) **Allah can remove blessings instantly**
 - D) Water is always safe
-

Q20 (Ayah 44 – إِلَّا رَحْمَةً مِّنَّا)

What is the only true source of rescue?

- A) Strength
 - B) Planning
 - C) **Allah's mercy**
 - D) Experience
-

Q21 (Ayah 45 – مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ)

According to tafseer, what do these phrases refer to?

- A) Wealth and poverty
 - B) Youth and old age
 - C) **Punishment in this world and the Hereafter**
 - D) Past and future nations
-

Q22 (Ayah 46 – كَانُوا عَنْهَا مُعْرِضِينَ)

What behavior is repeatedly described here?

- A) Curiosity
 - B) Confusion
 - C) **Turning away from every sign of Allah**
 - D) Seeking guidance
-

Q23 (Ayah 47 – أَنْفَقُوا مِمَّا رَزَقَكُمُ اللَّهُ)

What excuse do the disbelievers give to avoid charity?

- A) Poverty
 - B) Fear
 - C) **“If Allah wanted, He would feed them Himself”**
 - D) Time constraints
-

Q24 (Ayah 47 – إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ)

What attitude do they show toward believers?

- A) Respect
 - B) Curiosity
 - C) **Mockery and arrogance**
 - D) Fear
-

Q25 (Ayah 48 – مَتَىٰ هَذَا الْوَعْدُ)

What is the intention behind this question?

- A) Genuine learning
 - B) Repentance
 - C) **Mocking resurrection**
 - D) Seeking dates
-

Q26 (Ayah 49 – صَيْحَةً وَاجِدَةً –)

How will the end begin according to this ayah?

- A) Gradually
 - B) After warning
 - C) **With one sudden blast**
 - D) Over many days
-

Q27 (Ayah 49 – وَهُمْ يَخْصَمُونَ –)

What are people doing when the blast comes?

- A) Praying
 - B) Sleeping
 - C) **Arguing over worldly matters**
 - D) Traveling
-

Q28 (Ayah 50 – فَلَا يَسْتَطِيعُونَ تَوْصِيَةً –)

What will people be unable to do at that moment?

- A) Repent
 - B) Speak
 - C) **Write a will or give instructions**
 - D) Remember
-

Q29 (Ayah 51 – وَنُفِخَ فِي الصُّورِ –)

What happens at this blowing of the Trumpet?

- A) Death
 - B) Silence
 - C) **Resurrection and rising from graves**
 - D) Judgment begins instantly
-

Q30 (Ayah 52 – هَذَا مَا وَعَدَ الرَّحْمَنُ –)

What do the deniers finally admit?

- A) They were unlucky
- B) Life was unfair
- C) **Allah's promise was true and the messengers were truthful**
- D) Angels caused fear

■ Surah Yā-Sīn – Tafseer Questions (Ayat 61–70)

Q1 (Ayah 61 – وَأَنْ اعْبُدُونِي ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ –)

What is the clear covenant Allah reminds us of in this ayah?

- A) Worship angels
 - B) Follow idols
 - C) **Worship Allah alone and obey Him**
 - D) Collect wealth
-

Q2 (Ayah 61 – هَذَا صِرَاطٌ مُسْتَقِيمٌ –)

What does “the straight path” mean in this ayah’s tafseer?

- A) A road in Makkah
 - B) A hidden secret
 - C) **Obedience to Allah that leads to safety and purpose**
 - D) A path only prophets walk
-

Q3 (Ayah 61 – هَذَا صِرَاطٌ مُسْتَقِيمٌ –)

What deeper meaning is mentioned about “a path” in the tafseer?

- A) People never travel
 - B) This world is permanent
 - C) **Humans are traveling toward a destination (the Hereafter)**
 - D) Only the rich travel
-

Q4 (Ayah 62 – وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا)

What painful truth does Allah remind people about Shayṭān?

- A) Shayṭān helps many people
 - B) Shayṭān is neutral
 - C) **Shayṭān has misled a huge number of people**
 - D) Shayṭān disappears with time
-

Q5 (Ayah 62 – أَفَلَمْ تَكُونُوا تَعْقِلُونَ –)

What does Allah criticize people for not doing?

- A) Reading poetry
- B) Traveling
- C) **Using their minds and reflecting**
- D) Counting blessings

Q6 (Ayah 62 – أَفَلَمْ تَكُونُوا تَعْقِلُونَ)

According to the tafseer, why is trusting Shayṭān illogical?

- A) He is invisible
- B) He is powerful
- C) **He is a proven enemy who betrays again and again**
- D) He only misleads children

Q7 (Ayah 63 – هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ)

What is being pointed out to the criminals in this ayah?

- A) A beautiful garden
- B) A new chance
- C) **This is the Hell you were warned about**
- D) A temporary punishment

Q8 (Ayah 63 – كُنْتُمْ تُوعَدُونَ)

What idea is emphasized in the tafseer about Hell?

- A) It is unexpected
- B) It is unfair
- C) **It was promised and warned about many times**
- D) It is only symbolic

Q9 (Ayah 64 – اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ)

Why are they told to enter Hell “today”?

- A) To scare believers
- B) To teach poetry
- C) **Because today is the day of consequence, not argument**
- D) Because they were tired

Q10 (Ayah 64 – بِمَا كُنْتُمْ تَكْفُرُونَ)

What is the main cause mentioned for their punishment?

- A) Forgetfulness
- B) Poverty
- C) **Disbelief and denial**
- D) Traveling

Q11 (Ayah 65 – أَفْوَاهِهِمْ – نَحْتِمُ عَلَىٰ)

What happens to their mouths on the Day of Judgment?

- A) They shout loudly
 - B) They sing
 - C) **Their mouths are sealed**
 - D) Their mouths become stronger
-

Q12 (Ayah 65 – وَتَكَلَّمْنَا أَيْدِيهِمْ –)

What will “hands” do according to this ayah?

- A) Hide evidence
 - B) Sleep
 - C) **Speak to Allah**
 - D) Fly away
-

Q13 (Ayah 65 – وَتَشْهَدُ أَرْجُلُهُمْ –)

What will “feet” do according to this ayah?

- A) Run away
 - B) Become silent
 - C) **Testify about what they used to do**
 - D) Ask for forgiveness
-

Q14 (Ayah 65 – بِمَا كَانُوا يَكْسِبُونَ –)

What do hands and feet testify about?

- A) Their dreams
 - B) Their wealth only
 - C) **Their deeds and what they earned by actions**
 - D) Their family names
-

Q15 (Ayah 65 – نَحْتِمُ عَلَىٰ أَفْوَاهِهِمْ –)

What lesson does this courtroom scene teach?

- A) Words can always save you
 - B) Excuses will work
 - C) **Lies and excuses will not work on that Day**
 - D) People can hide sins forever
-

Q16 (Ayah 65 – “record in the right hand” meaning from tafseer)

According to the narration, whose limbs do NOT testify against them?

- A) Hypocrites
 - B) Criminals
 - C) **Believers**
 - D) Idol worshippers
-

Q17 (Ayah 66 – وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ –)

What worldly punishment is mentioned here?

- A) Hunger
 - B) Earthquakes
 - C) **Eyes being erased / loss of sight**
 - D) Losing money
-

Q18 (Ayah 66 – فَأَنَّىٰ يُبْصِرُونَ –)

If sight is taken, what becomes impossible?

- A) Eating
 - B) Talking
 - C) **Finding the straight path**
 - D) Sleeping
-

Q19 (Ayah 66 – فَاسْتَبِقُوا الصِّرَاطَ –)

What strange scene is described if Allah willed?

- A) They would fly to the sky
 - B) They would become angels
 - C) **They would race toward the path but be unable to see it**
 - D) They would build roads
-

Q20 (Ayah 67 – وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ –)

What is another worldly punishment mentioned?

- A) Becoming richer
 - B) Growing wings
 - C) **Being transformed/paralyzed in place**
 - D) Learning faster
-

Q21 (Ayah 67 – فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ)

What would they be unable to do?

- A) Laugh and cry
 - B) Speak and eat
 - C) **Move forward or return back**
 - D) Sleep or wake
-

Q22 (Ayah 68 – وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ)

What change does Allah mention about long life?

- A) Strength increases forever
 - B) Memory becomes perfect
 - C) **Strength reverses into weakness**
 - D) Bodies become permanent
-

Q23 (Ayah 68 – أَفَلَا يَعْقِلُونَ)

Why does Allah end this ayah with “Will they not understand?”

- A) To encourage poetry
 - B) To make them laugh
 - C) **To push them to reflect and wake up before it's too late**
 - D) To teach farming
-

Q24 (Ayah 68 – نُنَكِّسْهُ فِي الْخَلْقِ)

Which is an example mentioned in the tafseer of this reversal?

- A) Eyes become sharper
 - B) Muscles grow stronger
 - C) **Mind fades and the body becomes fragile**
 - D) People become taller
-

Q25 (Ayah 69 – وَمَا عَلَّمْنَاهُ الشِّعْرَ)

What accusation is being answered in this ayah?

- A) “He is a king”
 - B) “He is an inventor”
 - C) **“He is a poet”**
 - D) “He is a trader”
-

Q26 (Ayah 69 – وَمَا يَنْبَغِي لَهُ)

What does the ayah say about poetry for the Prophet ﷺ ?

- A) He mastered it
 - B) He enjoyed it
 - C) **It does not suit him / it is not fitting**
 - D) He taught it to others
-

Q27 (Ayah 69 – إِنَّهُ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ)

What is the Qur'an described as in this ayah?

- A) Poetry and stories
 - B) A history book
 - C) **A reminder and a clear Qur'an**
 - D) A riddle
-

Q28 (Ayah 69 – idea from tafseer)

What is one difference mentioned between poetry and revelation?

- A) Poetry is always true
 - B) Revelation uses exaggeration
 - C) **Poetry comes from imagination, revelation comes from reality**
 - D) Poetry comes from angels
-

Q29 (Ayah 70 – لِيُنذِرَ مَن كَانَ حَيًّا)

Who benefits most from the Qur'an's warning?

- A) Those alive only in body
 - B) Those who sleep a lot
 - C) **Those alive in heart and mind**
 - D) Those who argue
-

Q30 (Ayah 70 – وَيَحِقُّ الْقَوْلُ عَلَى الْكَافِرِينَ)

What happens to those who refuse to awaken?

- A) They become leaders
 - B) They get another prophet
 - C) **Proof is completed and accountability becomes unavoidable**
 - D) They become forgiven automatically
-

■ Surah Yā-Sīn – Tafseer Questions (Ayat 71–83)

Q1 (Ayah 71 – أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ)

What blessing does Allah remind people of in this ayah?

- A) Cities and buildings
 - B) Gold and silver
 - C) **Livestock created by Allah and given to humans**
 - D) Ships and oceans
-

Q2 (Ayah 71 – فَهُمْ لَهَا مَالِكُونَ)

What does “they are owners of them” show in the tafseer?

- A) Humans created animals
 - B) Animals are equal to humans
 - C) **Allah created them, but generously gave humans control**
 - D) Animals control humans
-

Q3 (Ayah 72 – وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ)

What does Allah say He did to livestock?

- A) Made them wild
 - B) Made them disappear
 - C) **Made them submissive and manageable**
 - D) Made them dangerous
-

Q4 (Ayah 72 – فَمِنْهَا رَكُوبُهُمْ)

What benefit of animals is mentioned here?

- A) Decoration
 - B) Clothing only
 - C) **Transportation (riding)**
 - D) Protection from rain
-

Q5 (Ayah 72 – وَمِنْهَا يَأْكُلُونَ)

What second benefit is mentioned in this ayah?

- A) Companionship
- B) Entertainment
- C) **Food**
- D) Trade routes

Q6 (Ayah 73 – وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ)

What additional benefits does Allah mention?

- A) Only meat
- B) Weapons
- C) **Many benefits and drinks (like milk)**
- D) Shelter only

Q7 (Ayah 73 – أَفَلَا يَشْكُرُونَ)

After listing these blessings, what question does Allah ask?

- A) Will they travel?
- B) Will they argue?
- C) **Will they be grateful?**
- D) Will they forget?

Q8 (Ayah 74 – وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُم يُنصَرُونَ)

What mistake do people make despite Allah's blessings?

- A) They ignore animals
- B) They worship angels
- C) **They take gods besides Allah hoping for help**
- D) They deny food

Q9 (Ayah 74 – لَّعَلَّهُمْ يُنصَرُونَ)

Why do they take false gods according to this ayah?

- A) For beauty
- B) For knowledge
- C) **Hoping to be helped or protected**
- D) For tradition only

Q10 (Ayah 75 – لَا يَسْتَنْطِيعُونَ نَصْرَهُمْ)

What truth does Allah reveal about idols?

- A) They guide people
- B) They create benefits
- C) **They cannot help their worshippers at all**
- D) They forgive sins

Q11 (Ayah 75 – وَهُمْ لَهُمْ جُنْدٌ مُّخَضَّرُونَ)

What humiliation is described in the tafseer?

- A) Idols will save their people
 - B) People will escape judgment
 - C) **Worshippers will be gathered helplessly with their idols**
 - D) Idols will fight for them
-

Q12 (Ayah 76 – فَلَا يُخَزِّنكَ قَوْلُهُمْ)

Who is being comforted in this ayah?

- A) The believers in general
 - B) The angels
 - C) **The Prophet** صلی اللہ علیہ وسلم
 - D) The poor
-

Q13 (Ayah 76 – إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ)

What reassurance does Allah give the Prophet صلی اللہ علیہ وسلم ?

- A) People will stop speaking
 - B) Punishment is immediate
 - C) **Allah knows what they hide and what they show**
 - D) No one hears them
-

Q14 (Ayah 77 – أَوَّلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ)

What beginning of human creation is mentioned?

- A) Clay
 - B) Fire
 - C) **A drop (nutfa)**
 - D) Light
-

Q15 (Ayah 77 – فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ)

What surprising change happens to the human?

- A) Becomes thankful
 - B) Becomes silent
 - C) **Becomes a clear argumentative opponent**
 - D) Becomes humble
-

Q16 (Ayah 78 – وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ)

What mistake does the disbeliever make?

- A) Forgets history
 - B) Forgets Allah's names
 - C) **Forgets his own creation**
 - D) Forgets language
-

Q17 (Ayah 78 – مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ)

What question does the disbeliever ask mockingly?

- A) Who made the sky?
 - B) Who controls rain?
 - C) **Who will revive decayed bones?**
 - D) Who owns wealth?
-

Q18 (Ayah 79 – قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ)

What is the clear answer Allah gives?

- A) Angels revive them
 - B) Nature revives them
 - C) **The One who created them the first time**
 - D) Time revives them
-

Q19 (Ayah 79 – وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ)

What attribute of Allah is emphasized here?

- A) Speed
 - B) Forgiveness only
 - C) **Complete knowledge of all creation**
 - D) Anger
-

Q20 (Ayah 80 – الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا)

What surprising example does Allah give?

- A) Water from fire
 - B) Life from dust
 - C) **Fire coming from a green tree**
 - D) Ice from sand
-

Q21 (Ayah 80 – فَإِذَا أَنْتُمْ مِنْهُ تُوقِنُونَ)

What does this example prove in the tafseer?

- A) Trees are dangerous
 - B) Humans create fire
 - C) **Allah stores and releases energy by His will**
 - D) Fire is permanent
-

Q22 (Ayah 81 – أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ)

What logical proof is presented here?

- A) Humans are powerful
 - B) Nature repeats itself
 - C) **The Creator of the universe can surely recreate humans**
 - D) Stars control life
-

Q23 (Ayah 81 – بِنَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ)

Which two names of Allah end this ayah?

- A) The Forgiving, the Patient
 - B) The Strong, the Near
 - C) **The Constant Creator, the All-Knowing**
 - D) The Gentle, the Provider
-

Q24 (Ayah 82 – إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا)

How easy is creation for Allah according to this ayah?

- A) Requires effort
 - B) Takes time
 - C) **It happens instantly by His will**
 - D) Needs help
-

Q25 (Ayah 82 – أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ)

What does “Kun fa-yakūn” teach us?

- A) Allah struggles
 - B) Creation is random
 - C) **Allah’s command brings existence immediately**
 - D) Creation is delayed
-

Q26 (Ayah 83 – فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ

What is Allah declared to possess?

- A) Only the earth
 - B) Only the heavens
 - C) **The dominion of all things**
 - D) Only life
-

Q27 (Ayah 83 – وَإِلَيْهِ تُرْجَعُونَ

What final reality is stated in this ayah?

- A) Everyone returns to dust only
 - B) People return to idols
 - C) **Everyone will return to Allah**
 - D) Only believers return
-

Q28 (Ayah 83 – conclusion of the surah)

What themes are perfectly closed in this final ayah?

- A) Wealth and power
 - B) Travel and history
 - C) **Creation, ownership, and return to Allah**
 - D) Angels and jinn
-

Q29 (Ayah 77–83 overall tafseer)

What main argument is repeated against denial of resurrection?

- A) Fear
 - B) Blind tradition
 - C) **First creation proves re-creation is possible**
 - D) Human strength
-

Q30 (Final reflection from Ayat 71–83)

What is the core lesson connecting these ayat?

- A) Nature runs itself
- B) Humans are independent
- C) **Allah alone creates, controls, resurrects, and judges**
- D) Life ends at death