

الجزء
الثاني والعشرون
The Twenty Second
Chapter



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الجزء الثاني والعشرون The Twenty Second Chapter

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The Best of Examples for Women

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي
فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

(32) O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

(33) And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance.

The wives of the Prophet ﷺ had a separate standard of rules to live up to due to the nobility of their roles. Although Allah ﷻ distinguishes them from ‘normal’ women, women should try to emulate the wives of the Prophet ﷺ to the best of their abilities.

It is also important to note here that Allah ﷻ does not prohibit the wives of the Prophet ﷺ from interacting with other men, rather He instructs them in the manner in which to interact with them; in a neutral voice and overall, in a neutral manner.

The Private Life of the Prophet ﷺ

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِّنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

(34) And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].

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The wives of the Prophet ﷺ were permitted to share aspects of his private life because he was a public model for the Ummah. Through them, we learn how he worshipped and lived within his home.

However, this allowance was unique to them. In Islam, private and public life remain distinct. Marital matters should not be disclosed without valid reason, and even then with caution. This principle is especially relevant today, in an age where the internet makes oversharing easy and normalised.

Men and Women as Servants of Allah ﷻ

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِغِينَ وَالصَّابِغَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا

(35) Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.

In daily life, men and women often have distinct roles, though circumstances may vary. Because Islam is a complete way of life, its rulings sometimes differentiate between the sexes to reflect natural differences.

Yet in worship and spirituality, the standard is the same. Before Allah ﷻ, men and women share equal responsibility as servants.

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Faith, obedience, patience and sincerity are not gendered qualities; they are the paths by which any soul attains Jannah.

The Prohibition of Adoption in Islam

Zayd ibn al Harithah was a young boy kidnapped from his tribe, Banu Kalb, and sold into slavery. He eventually came into the household of the Prophet ﷺ through Khadijah (ra). Though legally a slave, he was treated with such care that he became like family.

Years later, his father located him in Makkah after a long search. When given the choice to return home, Zayd chose to remain with the Prophet ﷺ out of love and loyalty. The Prophet ﷺ then adopted him, and he became known as Zayd ibn Muhammad.

Later, Zayd wished to remarry. The Prophet ﷺ proposed Zaynab bint Jahsh, his cousin. Zaynab's brother initially assumed the proposal was for the Prophet ﷺ himself and agreed gladly. When Zaynab learned it was for Zayd, she hesitated due to social differences, as she was noble and he a freed slave. Nevertheless, they married.

The marriage was strained, and Zayd frequently sought the Prophet's advice. Eventually, revelation instructed the Prophet ﷺ to marry Zaynab after her separation from Zayd. This was difficult, as adoption in Arab custom equated adopted sons with biological ones, making such a marriage socially taboo. For this reason, the Prophet ﷺ had earlier encouraged Zayd to preserve the marriage despite its difficulties. After some time, Allah ﷻ revealed:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ^{قُلْ} وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

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(36) *It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.*

Although it was an uncomfortable situation to be in, it was not up to the Prophet ﷺ to withhold any command of Allah ﷻ.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ
وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى
زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَا كَهَا لِيَكُنَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ
إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

(37) *And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.*

This verse carries profound significance. First, it affirms that although revelation was sent to one man, its message is for all. The Prophet ﷺ was uniquely chosen, yet scripture and faith are open to every believer, without clerical or gendered restrictions.

Second, Zayd (ra) is the only Companion mentioned by name in the Qur'an, a singular honour.

Third, as Zaynab bint Jahsh (ra) stated, her marriage to the Prophet ﷺ was solemnised by Allah ﷻ, with Jibreel as witness, unlike ordinary marriages conducted by a guardian and witnesses.

By permitting this marriage, Allah ﷻ clarified that Zayd was not the Prophet's biological son, thereby dismantling pre Islamic

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adoption norms. Islam preserves lineage, prohibiting legal adoption that erases ancestry, while still encouraging the care and fostering of orphans.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ^{قُلْ} وَكَانَ
اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

(40) Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.

The key difference between fostering and adoption is the preservation of lineage. A fostered child usually knows their biological identity, whereas concealed adoption can later cause identity and trust issues.

A Muslim family may care for a child provided their true lineage is made clear once they can understand. This protects identity and allows reconnection with biological relatives if possible.

Although adopted children do not inherit automatically in Islam, up to one third of one's estate may be bequeathed to non biological relatives, including adopted children.

The Woman's Dress Code

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ^ج
ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ^{قُلْ} وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا

(59) O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.

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In Islam, women are obligated not only to cover their bodies, but to distinguish between private and public dress by wearing an outer garment that conceals inner clothing.

While Islamic guidelines take local custom into account - modesty may look different in Syria, Saudi Arabia, or Britain - this flexibility should not be abused. A woman should dress in a way that reflects her faith without deliberately attracting attention. Style and personal preference are permitted within the bounds of modesty. Context also matters, clothing for social settings may differ from that worn at work or in study spaces. In all cases, balance and personal growth in both dress and conduct should be the goal.

Women must also recognise their influence. Many struggle with modest dress because those around them do not observe it, making them feel isolated. Yet influence works both ways. Just as we are shaped by our environments, we can shape them. A woman who chooses modesty despite lacking role models may become the example others needed. If one struggled without guidance, why allow the next generation to struggle the same way?

At the same time, those raised in modest environments should show empathy toward women adopting these practices later in life. Lead by example, not harsh words.

Ultimately, modest dress, like prayer and fasting, is a non negotiable obligation from Allah ﷻ. Whether embraced easily or with difficulty, worldly adornment fades at death. We leave this world shrouded simply, returning to Allah ﷻ stripped of vanity, just as we stand before Him in prayer.

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Surah Saba - Sheba / The Sabians

Makki

Saba was an area in Yemen, its name can be traced back to a great man in Yemen whose offspring were the leaders of many tribes.

The Surahs of Praise

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ^ج وَهُوَ
الْحَكِيمُ الْحَبِيرُ

(1) [All] praise is [due] to Allah, to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted.

This Surah is one of a group of Surahs name 'Al-Hamidat', as it begins with the phrase 'Alhamdulillah'. Other popular Surahs in this group are Surah Fatiha and Surah Kahf.

The Blessings of Dawud (as)

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ^ط يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ ^ط وَأَلْنَا لَهُ الْحَدِيدَ

(10) And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron,

The bond that Dawud (as) shared with nature was a remarkable gift from Allah ﷻ. His voice was so beautiful that when he praised Allah, the birds and even the mountains joined him in harmony, a breathtaking sign of divine favour.

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Allah ﷻ also made iron soft in his hands, allowing him to shape it as he wished. Though miraculous, this gift also highlights his craftsmanship. Dawud (as) worked as a blacksmith, a trade often undervalued in society. Yet before industrialisation, such skilled labour was essential. Weapons, armour and tools sustained both security and daily life.

In our modern age of mass production, there is renewed appreciation for skilled crafts, especially after global crises that remind us how dependent we are on dedicated, highly trained workers who produce with care and expertise.

The Importance of Earning One's Livelihood

اعْمَلُوا آلَ دَاوُودَ شُكْرًا

(13) [We said], "Work, O family of David, in gratitude."

It is reported that while walking through his marketplace, as was his habit, Dawud (as) was approached by a man who was in fact an angel. Dawud (as) would ask his people, "What do you think of your king?" The angel replied, "He is a good and hardworking man, but if he abandoned one habit, he would be perfect." That habit was spending on himself and his family from the public treasury.

Deeply regretful, Dawud (as) turned to Allah ﷻ and asked to earn with his own hands so he could free himself from reliance on state funds. Allah ﷻ granted him the ability to shape iron, and he worked as a blacksmith.

Although Islamic law permits a leader to take a living wage from the public treasury, this story highlights the virtue of personal skill and self sufficiency. Even those devoted to religious service should cultivate an additional means of income. Religious

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knowledge must remain accessible and not commercialised excessively, though its scholars should not undervalue their effort.

Many prophets combined leadership with profession: Muhammad ﷺ was a trader, Ayyub (as) a farmer, Yusuf (as) a minister.

Encouraging children to pursue both religious grounding and practical skills prepares them for success in this world and the next. Professionals grounded in faith become ambassadors of Islam in their fields, reaching people scholars may never encounter.

There is nothing wrong with seeking financial stability. When worldly needs are met, religious work flows more sincerely, free from the strain of survival.

The Unusual Circumstances of Sulayman's (as) Death

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

(14) *And when We decreed for Solomon death, nothing indicated to the jinn his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment.*

Sulayman (as) was granted an unmatched kingdom, ruling over humans, jinn, animals and even the wind. Yet despite this immense power, he remained mortal.

He commanded the jinn to continue building Bayt al Maqdis, begun by his father Dawud (as). Knowing their tendency toward disobedience, he anticipated disorder after his death. As his end approached, he stood in prayer in the mihrab, leaning on his staff as though supervising them. His soul was taken, yet his body remained upright, preserved by Allah ﷻ.

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For nearly a year, the jinn laboured continuously, unaware of his death. Only when a small creature ate through his staff and his body fell did they realise the truth.

The jinn had considered themselves superior, believing they possessed unseen knowledge. This event exposed their limitation. Had they truly known the unseen, they would have recognised his death immediately. Through this, Allah ﷻ demonstrated that ultimate knowledge belongs to Him alone.

The People of Saba

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ ۖ جَنَّاتٍ عَن يَمِينٍ وَشِمَالٍ ۚ كُلُوا مِمَّن رَزَقَ رَبُّكُمْ
وَأَشْكُرُوا لَهُ ۚ بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ

(15) There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."

The People of Saba, widely believed to have lived in Yemen, were richly blessed by Allah ﷻ. Their valley lay between two mountains lined with lush gardens and flowing canals. To prevent seasonal flooding, they built a remarkable dam with five gates, enabling year round irrigation and prosperity. Leaders such as Queen Bilqis ruled over them, and thirteen prophets were sent to guide them.

Yet when they ignored repeated warnings, Allah ﷻ decreed their downfall. Rats weakened the dam's structure until it collapsed, unleashing devastating floods that destroyed the valley. Their once fertile gardens became barren, producing only bitter, unpleasant fruit, a stark reminder that blessing without gratitude leads to loss.

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Surah Fatir - The Originator

Makki

A Description of The Angels

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَّثْنَى
وَأُثْلَاثٍ وَرُبَاعٍ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(1) [All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent.

Allah ﷻ created the angels with feathered wings with which they travel between the heavens and the earth.

The verse mentions wings or 'two, three and four', however this does not restrict the number of wings an angel has, nor their size.

In a narration recorded in Sahih Muslim, it is said:

قَالَ أَخْبَرَنِي ابْنُ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى جِبْرِيلَ لَهُ سِتْمِائَةِ
جَنَاحٍ

He said: Ibn Mas'ud informed me that, verily, the Messenger of Allah ﷺ saw Gabriel and he had six hundred wings.

The Burden of Our Sins and Influence

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ جِوَارِحِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ
ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۗ وَمَن تَزَكَّىٰ فَإِنَّمَا
يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَى اللَّهِ الْمَصِيرُ

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(18) And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord unseen and have established prayer. And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allah is the [final] destination.

Allah ﷻ created us as free, accountable beings. Though influenced by others, our choices remain our own. Children may excuse wrongdoing by saying, “So and so did it,” but they are taught early that responsibility is personal. This principle extends beyond childhood. In this life and the next, each soul answers for its own deeds, not the actions of others.

Allah ﷻ says in Surah Ankabut:

وَلِيَحْمِلْنَ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ^ص وَلَيَسْأَلَنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ

(13) But they will surely carry their [own] burdens and [other] burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about what they used to invent.

This verse highlights the weight of influence. Our actions and what we promote affect others, especially in an age where sharing is instant and effortless. A forwarded message or posted image may carry unseen consequences.

We bear responsibility not only for our own sins, but also for wrongdoing we encourage in others. This does not reduce their burden; rather, it adds to ours. Influence is a trust, and it must be handled with care.

Living and Working for the Sake of Allah ﷻ

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(29) *Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish -*

لِيُؤْفِقَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

(30) *That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.*

Islam is a complete way of life, not a faith confined to private worship. If we exclude it from our pursuits, we deprive them of Allah's ﷻ blessing, and without that blessing, nothing truly flourishes.

When Allah ﷻ is central to our intentions, success or failure in worldly terms loses its sting. A holistic, faith centred approach fills our efforts with barakah and secures a greater success, even if not in this world, then in the Hereafter.

No Soul Can Escape Sorrow

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

(34) *And they will say, "Praise to Allah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative -*

Every soul tastes sorrow, pauper or king. Even the prophets endured grief: the Prophet ﷺ faced the Year of Sorrow, and Ya'qub (as) wept for Yusuf (as) until blindness. This world is a home of trials, but in Jannah, all grief is removed and replaced with eternal bliss.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Yasin

Makki

Virtues of The Surah

In a narration recorded in Abu Dawud and An-Nasa'i, the Prophet ﷺ said:

اقْرؤُوا عَلَى مَوْتَاكُمْ يَس

Recite Yasin over those who are dying.

Furthermore, in Narration recorded in Tirmidhi, the Prophet ﷺ said:

إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يَسُ وَمَنْ قَرَأَ يَسَ كَتَبَ اللَّهُ لَهُ بِقِرَاءَتِهَا قِرَاءَةً
الْقُرْآنِ عَشْرَ مَرَّاتٍ

*Indeed for everything there is a heart, and the Qur'an's heart is Ya Sin.
Whoever recites Ya Sin, then for its recitation, Allah writes for him that he
recited the Qur'an ten times.*

Shackled and Bound

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

(8) *Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft.*

The disbelievers on the Day of Judgement will have shackles placed on their necks, their collars so thick and heavy, that the shackles will dig into their shoulders and chins, forcing their heads up. They will not be able to look down upon themselves, not at the floor, so they will walk blindly, unable to see where their feet tread.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

(9) *And We have put before them a barrier and behind them a barrier and covered them, so they do not see.*

Imam Razi states that there are two types of barriers that can be placed upon one's perception. The first is the kind of barrier which presents one from even seeing themselves. And the second is a barrier which prevents one from seeing their surroundings.

For a disbeliever, both barriers are present, in that neither can they see the wrong they are committing within their hearts, and with their own limbs, and nor can they see the evidences of God's Oneness in the world around them.

The People of the Town

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

(13) *And present to them an example: the people of the city, when the messengers came to it -*

Although the name of the town is not given in the Qur'an, it has been suggested that this was the town of Antioch, in what was then, Syria. Antioch is now the city of Antakya in Southern Turkey.

Antioch was famous for its rich, fertile soils and its fortress-like structure; the whole town was surrounded by high walls. It was a beautiful coastal town, dotted all over with garden churches, laden with gold and jewels.

أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ

(14) *When We sent to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are messengers to you."*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All in all, three messengers were sent to this town, to warn them of their misdoings and to guide them back to the straight path. Originally only two were sent, but when they were rejected by the people, Allah ﷻ sent a third to strengthen them. It is said that their names were Sadiq, Saduq and Sham'un.

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

(20) *And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers.*

Although the identity of this man is also left ambiguous, Ibn Abbas (ra) is of the opinion that his name was Habib, and it is thought that he was a carpenter.

He was initially an idolater, who after meeting the two messengers sent by Allah ﷻ, became a believer. Thereafter, he secluded himself from the town and devoted his life to worship.

However, when he heard that the people of the town had not only rejected the two messengers, but threatened their lives, he returned to warn his people of the punishment of Allah ﷻ.

Unfortunately, the people did not heed his warning, and they beat him until he was martyred.

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ

(26) *It was said, "Enter Paradise." He said, "I wish my people could know*

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

(27) *Of how my Lord has forgiven me and placed me among the honored."*

Even as he was being mercilessly beaten, the man called out to Allah ﷻ for the salvation of the people who were hurting him.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

This story serves as a lesson to us Muslims when preaching the religion of Islam, or simple when encountering those whose hearts have been set against the religion.

Messengers are either sent from within a people or externally. Different people react to each type differently. Some need the weathered guarantee of a persons character in order to hear their message, and others need detachment in order to be able to receive a message.