After, the Qur'an mentions the proofs for Tawhid – through the signs of Allah – and the consequences of denying this, in the form of punishment in *dunya*, a discussion on the affairs of the Hereafter follows in Surah Yasin.

The Qur'an is now going to inform us what is to come after this *dunya*

One of the topics of Surah Yasin is to educate us about the state of affairs of the *akhirah*. It is up to us to choose our path, where do we want to go?

Remember, what lead to destruction of previous peoples that mentioned in the Qur'an was love of this *dunya*, attachment to the affairs of this *dunya* therefore it is good to be reminded of what is to come.

**Yet when they are told, ‘Beware of what lies before and behind you, so that you may be given mercy [45].’ And no sign comes to them from the signs of their Lord except that they ignore it [46].**

Why it is that even after all the signs of Allah are mentioned it does not affect them?

All these powerful signs have no effect on their hearts, their hearts don’t even move!

We should fear from this state, the Qur'an is addressing us, take heed from these stories!

And this stubbornness has no limits, any good sincere advice doesn’t make sense like:

**And when they are told, ‘Give to others out of what Allah has provided for you,’ the disbelievers say to the believers, ‘Why should we feed those that Allah could feed if He wanted? You must be deeply misguided. [47]’**

Another mind-boggling objection, due to stubbornness, that if Allah is the Raziq, he will give *rizq* to the poor, why should we?

Answer to this objection: Allah’s wisdom is such that he gives through intermediary means, through a *sabab* or cause, like the rich/poor, employer/employee, etc.

But this is not really an objection, it is a way of mocking and avoiding charity. When a person’s heart is blinded, one finds all kinds of excuses and reasons to avoid obeying Allah’s commands.

**And they say, ‘When will this promise be fulfilled, if what you say is true?’ [48]**

This is not some serious inquiry, rather another reason is to mock.
Even if it was a serious question, it is against Allah's wisdom to give the knowledge of the hour to anyone. Allah hasn't given the knowledge of the hour even to His prophets, no one knows!

فَلَأَيَّعَلَّمُ مَنْ فِي السَّمَاءِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشَاءُ مَن يَعْلَمُ

Say, “None in the heavens and the earth has the knowledge of the unseen except Allah.” And they do not know when they will be raised again. (27:65)

The knowledge of the hour is from the knowledge of the unseen, something that is exclusively known to Allah Most High.

From here the affairs of the akhirah are being mentioned in some detail. This is one of the main themes of this surah as mentioned earlier. While these people are engaging in these arguments and debates, the clock is ticking:

**But all they are waiting for is a single blast that will overtake them while they are still arguing with each other [49].**

Qiyamah will come all of a sudden although the minor and major signs will be established by then.

People will be engaged in their daily lives, the cloth seller will be selling his clothes in the market. People will be going about their day and suddenly everything will end, complete and absolute destruction will come about.

**They will have no time to make bequests, nor will they have the chance to return to their own people [50].**

Wherever people will be, they will be die at that spot. If one will be inside their homes, that’s where they will die. If outside, that’s where they will die.

This is the nafakhah ulla (the first sounding of the trumpet) where the heavens and earth all will be rolled up and destroyed.

The second sounding of the trumpet is mentioned in the next ayah:

**The Trumpet will be sounded and– lo and behold!– they will rush out to their Lord from their graves [51].**

This is the second sounding of the trumpet where everyone will come out of their graves and go running to the plain of hashr (gathering after resurrection).
They will say, ‘Woe to us! Who has resurrected us from our resting places?’ [They will be told], ‘This is what the Lord of Mercy promised, and the messengers told the truth.’ [52]

Even though the disbelievers were being punished in their graves, they will find that punishment less severe. They will find the punishment of the Qiyamah much more severe and will want to return to their graves!

At this point, the believers will answer them! **This is the promise!**

Allah mentions his name “al-Rahman”, this indicates towards Allah’s Mercy that we made many efforts to warn you, gave you ample time, this was a Mercy!

**It was just one single blast and then– lo and behold!–they were all brought before Us** [53]. ‘Today, no soul will be wronged in the least: you will only be repaid for your deeds’ [54].

As is stated in Surah Kahf:

وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۚ وَلا يُظْلِمُ رَبُّكَ أُحَدًا

*And they will find what they did present [before them]. And your Lord does injustice to no one. (18:49)*

**The people of Paradise today are happily occupied** [55].

**From here the bounties of Jannah are being mentioned:**

Allah mentioned “occupied” here because one can wonder if there is no worship (*fara'id* and *wajib*) and no need to work, hold a job to provide for family then what will keep us busy?

Allah says don’t worry, they will have lots of fun there, they will be happily occupied!

There is no way anyone will be bored or feel anxious.

**They and their spouses– seated on couches in the shade** [56]. There they have fruit and whatever they request (call) for [57].

Allah has not mentioned “*yas'alun*” (ask) because there is some hardship in asking and there is absolutely no hardship in Paradise, what you wish for, whatever you want will be presented. You will not even need to “ask”.

**“Peace,” a word from the Lord of Mercy** [57].
This refers to the Beatific Vision of Allah Most High in Jannah as affirmed by the Qur’an and Sunnah without any likeness to His creation whatsoever.

The sight of Allah will be the greatest bounty in Jannah for its residents.

**But step aside today, you guilty ones [59].**

From here after mentioning the rewards and bounties for the people of Jannah, the loss of the people of Jahannam is being mentioned:

In the plain of assembly, everyone will be initially spread like bugs, as Allah says in Surah al-Qamr:

\[
\text{يَفْرَجُونَ مِنَ الأَجْهَدَاتِ كَانَتِهِمْ جَرَادٌ مُّنْتَبِهِر}
\]

They will emerge from the graves as if they were locusts spreading.

Then they will be separated into groups according to their a’mal, the pious with the pious, the fussaq with the fussaq, etc. In another ayah Allah says:

\[
\text{وَإِذَا النُّفُوسُ رُوِّجَتُ}
\]

And when the souls are paired

This is the same difference that is being mentioned in this ayah as “stepping aside” i.e. everyone will be put in their respective categories.

**O Children of Adam, did I not command you not to serve Satan, for he was your sworn enemy, [60]**

In the apparent sense they did not worship Shaytan, they worshiped idols but they acted upon the teachings of Shaytan therefore they were called slaves of Shaytan.

Just like a person who runs after money is called ‘abd al-dirham in a Hadith, the slave of dirhams.

When Shaytan was kicked out of Jannah, he asked for respite until Qiyamah and he was granted this request, upon this he said:

\[
\text{لا فَعَّدُنَّ لَهُمْ صَرَاطًا الْمُسْتَقِيمَ}
\]

... Surely I will sit in wait against them on Your Straight Path. (7:16)
But to serve Me? This is the straight path [61]. He has led astray great numbers of you. Did you not use your reason? [62] So this is the Fire that you were warned against [63]. Enter it today, because you went on ignoring [my commands].’ [64] On that Day We shall seal up their mouths, but their hands will speak to Us, and their feet bear witness to everything they have done [65].

Even today they will try to lie their way out but their mouths will be sealed, their body parts will speak for themselves.

If it had been Our will, We could have taken away their sight. They would have struggled to find the way, but how could they have seen it? [66] If it had been Our will, We could have paralyzed them where they stood, so that they could not move forward or backward [67].

If Allah wills, punishment can be sent in various forms in this dunya too lets people forget.

If We extend anyone’s life, We reverse his development. Do they not use their reason? [68]

Answer to a question: How would their sight be taken away? How could they have been paralyzed like that?

This ayah answers, do you not see how a person reaches a certain age where his or her decline in abilities begins? From the mind to the senses (seeing, hearing, touching) starts to deteriorates. It happens to everyone and Allah controls it.

In the cycle of one’s life there is a sign. A person’s deterioration happens gradually so a person can prepare in this temporary journey of the dunya for the real journey of the akhirah.