STORIES FROM THE QUR'AN

SERIES 33

# A MAN FROM THE FARTHEST END OF THE CITY

*The Story of the People of the City in Surah Ya-Sin According to the Qur'an and Authentic Hadith*




**HJ CHE ALIM HJ CHE HARON**

**AK (KELANTAN)**

**quranscience.my**



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## STORIES FROM THE QUR'AN

### SERIES 33

# A MAN FROM THE FARTHEST END OF THE CITY

*The Story of the People of the City in Surah Ya-Sin According to the Qur'an and Authentic Hadith*

وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ

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

SURAH YA-SIN 36:20

**HJ CHE ALIM HJ CHE HARON**

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## ACKNOWLEDGEMENT

All praise is due to Allah, who sent His messengers with clear proofs, and honours whoever answers their call. Blessings and peace be upon the Messenger of Allah ﷺ, who commanded us to convey from him even one verse, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

**ZAHARAH MOHD LATIF**;

my dear children,

**MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA** and **NOR ATIQAH**;

and my sons- and daughters-in-law,

**FAZILAH, MALEK, HANIN, FAIRIZAL** and **FIRWAN**.

May Allah make us like the man from the farthest end of the city — hastening to the truth, brave in giving advice, and still loving his people. May this knowledge be ‘ilmun yuntafa‘u bih, knowledge that brings benefit.

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## ABOUT THE COVER OF THIS EBOOK

The cover of this eBook does not depict any human being. It shows the **scenery** of a long **ancient stone-paved road**, starting from the **outskirts of an old city** and leading towards its gate, in the morning light.

The scene is taken from the words of Allah: ***"And there came from the farthest end of the city a man, running"*** (36:20). The Qur'an does not name the city, so the cover does not depict any actual city.

The cover does not depict the messengers, the man or any figure. The **dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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*Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = archaeological note; blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.*

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# A MAN FROM THE FARTHEST END OF THE CITY

Surah Ya-Sin is recited by many Muslims, yet not all who recite it know the story within it: a city visited by ***three messengers***, and a man who ***came running from the farthest end of the city*** to stand by them.

The story is very short — fewer than twenty verses — yet it contains the whole journey of calling to Allah: rejection, argument, threat, courage, martyrdom and reward. Tafsir Ibn Kathir 36:13

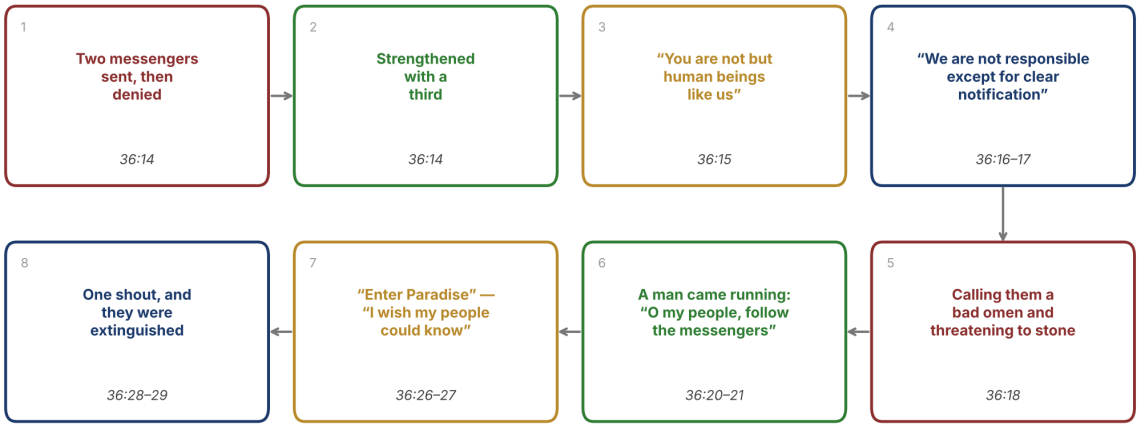



*Figure 1: The flow of the story of the people of the city in Surah Ya-Sin 36:13–29.*

*Note: The translation of the Qur'anic verses in this eBook is Sahih International. The grade of every Hadith is stated in the Hadith box, with a link to sunnah.com.*

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## THE PEOPLE OF THE CITY

**SURAH YA-SIN 36:13**

وَٱضۡرِبۡ لَهُم مَّثَلًا أَصۡحَٰبَ ٱلۡقَرۡيَةِ إِذۡ جَآءَهَا ٱلۡمُرۡسَلُونَ ١٣

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

*Translation: Sahih International* — quran.com/36:13

**SURAH YA-SIN 36:14**

إِذۡ أَرۡسَلۡنَآ إِلَيۡهِمُ ٱثۡنَيۡنِ فَكَذَّبُوهُمَا فَعَزَّزۡنَا بِثَالِثٖ فَقَالُوٓاْ إِنَّآ إِلَيۡكُم مُّرۡسَلُونَ ١٤

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."

*Translation: Sahih International* — quran.com/36:14

### EXPLANATION OF VERSES 36:13–14 — THREE MESSENGERS

**First: An example for Quraysh.** ***"And present to them an example: the people of the city, when the messengers came to it"***. The story was told to Quraysh, who rejected the Messenger of Allah ﷺ, as a mirror for them. Tafsir Ibn Kathir 36:13

**Second: Two messengers, then a third.** ***"When We sent to them two but they denied them, so We strengthened them with a third"***. Allah does not leave those who call to Him alone; He strengthens them.

**Third: The Qur'an does not name them.** The name of the city, the names of the messengers and their era are not mentioned — because the lesson lies in ***attitudes***, not names.

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## "YOU ARE NOT BUT HUMAN BEINGS LIKE US"

**SURAH YA-SIN 36:15**

قَالُوا۟ مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ ٱلرَّحْمَٰنُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

They said, "You are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies."

*Translation: Sahih International — quran.com/36:15*

**SURAH YA-SIN 36:16**

قَالُوا۟ رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

They said, "Our Lord knows that we are messengers to you."

*Translation: Sahih International — quran.com/36:16*

**SURAH YA-SIN 36:17**

وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٧﴾

And we are not responsible except for clear notification.

*Translation: Sahih International — quran.com/36:17*

### EXPLANATION OF VERSES 36:15–17 — AN OLD ARGUMENT

**First: A repeated argument.** ***"You are not but human beings like us"***. The same argument was thrown at nearly every prophet — as if Allah's messenger had to be an angel. Tafsir Ibn Kathir 36:15

**Second: A calm answer.** ***"Our Lord knows that we are messengers to you"***.

**Third: The duty of the caller.** ***"And we are not responsible except for clear notification"***. Guidance belongs to Allah; the human duty is to convey. The Messenger of Allah ﷺ placed this duty on every Muslim:

**HADITH — SAHIH AL-BUKHARI, NO. 3461**

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، أَخْبَرَنَا الأَوْزَاعِيُّ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ « بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَىَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ».

**TRANSLATION:**

‘Abdullah ibn ‘Amr رضى الله عنهما narrated that the Prophet ﷺ said: **“Convey from me, even if it is one verse. Narrate from the Children of Israel, there is no harm. And whoever lies about me deliberately, let him take his seat in the Fire.”**

**CHAIN OF NARRATION:** Narrated by Imam al-Bukhari: from Abu ‘Asim al-Dahhak ibn Makhlad, from ‘Abd al-Rahman al-Awza‘i, from Hassan ibn ‘Atiyyah, from Abu Kabshah al-Saluli, from ‘Abdullah ibn ‘Amr ibn al-‘As رضى الله عنهما.

**REFERENCE:** Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter on what is mentioned about the Children of Israel, Hadith No. 3461.

**GRADE:** SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

*Source:* https://sunnah.com/bukhari:3461

## "WE CONSIDER YOU A BAD OMEN"

**SURAH YA-SIN 36:18**

قَالُوٓاْ إِنَّا تَطَيَّرۡنَا بِكُمۡۖ لَئِن لَّمۡ تَنتَهُواْ لَنَرۡجُمَنَّكُمۡ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٞ ١٨

They said, "Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment."

*Translation: Sahih International — quran.com/36:18*

**SURAH YA-SIN 36:19**

قَالُواْ طَٰٓئِرُكُم مَّعَكُمۡۚ أَئِن ذُكِّرۡتُمۡۚ بَلۡ أَنتُمۡ قَوۡمٞ مُّسۡرِفُونَ ١٩

They said, "Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing people."

*Translation: Sahih International — quran.com/36:19*

### EXPLANATION OF VERSES 36:18–19 — BLAMING THE WARNER

**First: Calling the messengers a bad omen.** ***"Indeed, we consider you a bad omen"***, then threatening: ***"we will surely stone you"***. Tafsir Ibn Kathir 36:18

**Second: The real cause of misfortune.** ***"Your omen is with yourselves"***. Misfortune comes from sin, not from the one who gives the warning.

**Third: Islam rejects belief in omens.** The Messenger of Allah ﷺ denied the belief that things bring bad luck, and replaced it with good expectation:

**HADITH — SAHIH AL-BUKHARI, NO. 5776**

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « لاَ عَدْوَى، وَلاَ طِيَرَةَ، وَيُعْجِبُنِي الْفَأْلُ ». قَالُوا وَمَا الْفَأْلُ قَالَ « كَلِمَةٌ طَيِّبَةٌ ».

**TRANSLATION:**

Anas ibn Malik رضى الله عنه narrated that the Prophet ﷺ said: **"There is no contagion (by itself) and no evil omen (tiyarah); and I like al-fa'l."** They asked: What is al-fa'l? He said: **"A good word."**

**CHAIN OF NARRATION:** Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Muhammad ibn Ja'far (Ghundar), from Shu'bah, from Qatadah, from Anas ibn Malik رضى الله عنه.

**REFERENCE:** Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Medicine, chapter on no contagion, Hadith No. 5776. Also narrated by Muslim (No. 2224).

**GRADE:** SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

*Source:* https://sunnah.com/bukhari:5776

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# A MAN CAME RUNNING

**SURAH YA-SIN 36:20**

وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ ﴿٢٠﴾

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

*Translation: Sahih International — quran.com/36:20*

**SURAH YA-SIN 36:21**

ٱتَّبِعُوا۟ مَن لَّا يَسْـَٔلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ﴿٢١﴾

Follow those who do not ask of you [any] payment, and they are [rightly] guided.

*Translation: Sahih International — quran.com/36:21*

## EXPLANATION OF VERSES 36:20–21 — THE COURAGE OF A BELIEVER

**First: From the farthest end.** ***"And there came from the farthest end of the city a man, running"***. He was not a nobleman nor from the city centre — but he ***hastened*** when the truth was threatened. Tafsir Ibn Kathir 36:20

**Second: Advice with love.** ***"O my people, follow the messengers"***. He called them "my people" even as they threatened the messengers.

**Third: Two signs of truth.** ***"Follow those who do not ask of you [any] payment, and they are [rightly] guided"***. A true caller does not seek gain. The Messenger of Allah ﷺ said that the whole religion is sincere advice:

**HADITH — SAHIH MUSLIM, NO. 55**

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ قُلْتُ لِسُهَيْلٍ إِنَّ عَمْرًا حَدَّثَنَا عَنِ الْقَعْقَاعِ، عَنْ أَبِيكَ، قَالَ وَرَجَوْتُ أَنْ يُسْقِطَ عَنِّي رَجُلاً قَالَ فَقَالَ سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ أَبِي كَانَ صَدِيقًا لَهُ بِالشَّامِ ثُمَّ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ تَمِيمٍ الدَّارِيِّ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ « الدِّينُ النَّصِيحَةُ » قُلْنَا لِمَنْ قَالَ « لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ ».

**TRANSLATION:**

Tamim al-Dari رضى الله عنه narrated that the Prophet ﷺ said: **"The religion is sincere advice."** We said: To whom? He said: **"To Allah, to His Book, to His Messenger, to the leaders of the Muslims and to their common folk."**

**CHAIN OF NARRATION:** Narrated by Imam Muslim: from Muhammad ibn 'Abbad al-Makki, from Sufyan ibn 'Uyaynah, from Suhayl ibn Abi Salih, from 'Ata' ibn Yazid al-Laythi, from Tamim al-Dari رضى الله عنه. (In this chain Sufyan also mentions the route of 'Amr ibn Dinar from al-Qa'qa' ibn Hakim from Abu Salih.)

**REFERENCE:** Narrated by Imam Muslim in Sahih Muslim, Book of Faith, chapter on the religion being sincere advice, Hadith No. 55.

**GRADE:** SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

*Source:* https://sunnah.com/muslim:55a

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## "WHY SHOULD I NOT WORSHIP…"

**SURAH YA-SIN 36:22**

وَمَالِيَ لَآ أَعۡبُدُ ٱلَّذِي فَطَرَنِي وَإِلَيۡهِ تُرۡجَعُونَ ٢٢

And why should I not worship He who created me and to whom you will be returned.

*Translation: Sahih International — quran.com/36:22*

**SURAH YA-SIN 36:23**

ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدۡنِ ٱلرَّحۡمَٰنُ بِضُرّٖ لَّا تُغۡنِ عَنِّي شَفَٰعَتُهُمۡ شَيۡـٔٗا وَلَا يُنقِذُونِ ٢٣

Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?

*Translation: Sahih International — quran.com/36:23*

### EXPLANATION OF VERSES 36:22–25 — THE ARGUMENT OF THE FITRAH

**First: An argument addressed to himself.** ***"And why should I not worship He who created me and to whom you will be returned"***. He speaks of himself while meaning his people — the gentlest way of advising. Tafsir Ibn Kathir 36:22

**Second: Powerless gods.** ***"if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me"***.

**Third: An open declaration.** ***"Indeed, I have believed in your Lord, so listen to me"***. He declared his faith before an angry people.

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## "I WISH MY PEOPLE COULD KNOW"

**SURAH YA-SIN 36:26**

قِيلَ ٱدۡخُلِ ٱلۡجَنَّةَۖ قَالَ يَٰلَيۡتَ قَوۡمِي يَعۡلَمُونَ ٢٦

It was said, "Enter Paradise." He said, "I wish my people could know."

*Translation: Sahih International — quran.com/36:26*

**SURAH YA-SIN 36:27**

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلۡمُكۡرَمِينَ ٢٧

Of how my Lord has forgiven me and placed me among the honored.

*Translation: Sahih International — quran.com/36:27*

### EXPLANATION OF VERSES 36:26–27 — LOVE AFTER DEATH

**First: Straight to Paradise.** ***"It was said, "Enter Paradise"***. Many commentators mention that his people killed him, and Allah admitted him into Paradise. Tafsir Ibn Kathir 36:26

**Second: Still thinking of his people.** ***"I wish my people could know" "Of how my Lord has forgiven me and placed me among the honored"***. Ibn Kathir notes: he advised his people in life, and still wished them good after death.

**Third: The honour of the martyr.** The Messenger of Allah ﷺ described the honour a martyr sees:

**HADITH — SAHIH AL-BUKHARI, NO. 2817**

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الأَرْضِ مِنْ شَىْءٍ، إِلاَّ الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكَرَامَةِ ».

**TRANSLATION:**

Anas ibn Malik رضى الله عنه narrated that the Prophet ﷺ said: **"No one who enters Paradise would wish to return to this world even if he had everything on earth, except the martyr. He wishes to return to the world and be killed ten times, because of the honour he sees."**

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**CHAIN OF NARRATION:** Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Muhammad ibn Ja'far (Ghundar), from Shu'bah, from Qatadah, from Anas ibn Malik رضى الله عنه.

**REFERENCE:** Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad, chapter on the mujahid's wish to return to the world, Hadith No. 2817. Also narrated by Muslim (No. 1877).

**GRADE:** SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

*Source:* https://sunnah.com/bukhari:2817

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## ONE SHOUT

**SURAH YA-SIN 36:28**

وَمَآ أَنزَلۡنَا عَلَىٰ قَوۡمِهِۦ مِنۢ بَعۡدِهِۦ مِن جُندٖ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾

And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so.

*Translation: Sahih International — quran.com/36:28*

**SURAH YA-SIN 36:29**

إِن كَانَتۡ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ فَإِذَا هُمۡ خَٰمِدُونَ ﴿٢٩﴾

It was not but one shout, and immediately they were extinguished.

*Translation: Sahih International — quran.com/36:29*

### EXPLANATION OF VERSES 36:28–32 — A BRIEF END

**First: No soldiers from the heaven.** ***"And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so"***.

**Second: One shout was enough.** ***"It was not but one shout, and immediately they were extinguished"***. How easy it is for Allah. Tafsir Ibn Kathir 36:29

**Third: Great regret.** ***"How regretful for the servants. There did not come to them any messenger except that they used to ridicule him"***, and ***"And indeed, all of them will yet be brought present before Us"***.

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## WHAT THE QUR'AN DOES NOT TELL

The Qur'an speaks of "the city", "two messengers and a third" and "a man" without names. Following Sahih al-Bukhari 4485 (Series 1), we do not add outside details.

### THE POPULAR STORY AND WHAT REVELATION SAYS

| THE POPULAR STORY | WHAT THE QUR'AN AND AUTHENTIC HADITH SAY |
|---|---|
| The city was Antioch (Antakya). | The Qur'an does not name it. Ibn Kathir himself doubts this view, since Antioch was among the first cities to believe and was not destroyed, whereas the city in Surah Ya-Sin was destroyed (36:29). |
| The messengers were envoys of Jesus, with specific names. | The Qur'an calls them "messengers" sent by Allah (36:14). Their names are not established in authentic Hadith. |
| The man's name was Habib al-Najjar, a carpenter. | His name and occupation are not mentioned in the Qur'an or authentic Hadith; they come from historians' reports. |
| The detailed manner in which he was killed. | The Qur'an only says "Enter Paradise" (36:26). The details of his death are not established. |

### ARCHAEOLOGICAL NOTE

#### ARCHAEOLOGICAL NOTE: THE HABIB-I NECCAR MOSQUE IN ANTAKYA

In Antakya (Hatay, Türkiye) stands the **Habib-i Neccar Mosque**, regarded as one of the oldest mosques in Anatolia and linked by local tradition to the man in Surah Ya-Sin. The mosque **partially collapsed** in the Kahramanmaraş earthquakes of **6 February 2023**, and has been studied by engineers for conservation (Genç et al., 2025).

**Claim not included.** The claim that the mosque stands over the tomb of the man in Surah Ya-Sin, or that Antakya is the city mentioned in the Qur'an, is **not included** — there is no archaeological evidence or authentic Hadith supporting it.

#### REFERENCES:

Genç, A. F., et al. (2025). Damage assessment of regional cultural heritage assets following the February 6, 2023, Kahramanmaraş-Türkiye Earthquakes: Habib-i Neccar mosque with numerical validation. Results in Engineering. DOI: https://doi.org/10.1016/j.rineng.2025.106306

## HASTENING TO THE TRUTH

This story compares two attitudes: the people of the city who ***rejected and threatened***, and one man who ***ran to defend the truth***. He did not wait for others; he came himself — and he loved his people all the way to Paradise.

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## TWO ATTITUDES TOWARDS THE MESSENGERS

| | The People of the City | The Man Who Came Running |
|---|---|---|
| Towards the messengers | Denied them (36:14–15) | "Follow the messengers" (36:20) |
| Argument | "You are not but human beings like us" (36:15) | "They do not ask of you [any] payment" (36:21) |
| Towards the warning | "We consider you a bad omen" (36:18) | "Why should I not worship He who created me" (36:22) |
| Stance | Threatened to stone them (36:18) | "I have believed in your Lord" (36:25) |
| Outcome | One shout, then extinguished (36:29) | "Enter Paradise" (36:26) |

*Figure 2: The attitudes of the people of the city and of the man who came running, according to Surah Ya-Sin.*

## LESSONS FROM THIS STORY

**First: Allah strengthens those who call to Him.** (36:14).

**Second: The caller's duty is clear notification; guidance belongs to Allah.** (36:17; Sahih al-Bukhari 3461).

**Third: Misfortune comes from sin, not from the warner; there are no omens in Islam.** (36:19; Sahih al-Bukhari 5776).

**Fourth: Hasten to defend the truth, even from "the farthest end of the city".** (36:20).

**Fifth: A true caller asks no payment.** (36:21).

**Sixth: Sincere advice is the heart of religion.** (36:20–25; Sahih Muslim 55).

**Seventh: Love your people even when they hurt you.** (36:26–27).

**Eighth: The honour of the martyr.** (36:26; Sahih al-Bukhari 2817).

**Ninth: The destruction of wrongdoers is easy for Allah.** (36:28–29).

## CONCLUSION

Every time we recite Surah Ya-Sin, we meet this man. His name is unknown, yet Allah preserved his words: ***"O my people, follow the messengers."*** May Allah make us among those who hasten to the truth, and who love people even when they reject us. Amin.

In sha Allah, the series **Stories from the Qur'an** will continue with the next story — with the same method: the Qur'an, authentic Hadith, and solid archaeological findings only.

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Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari (Book of Medicine; Book of the Prophets; Book of Jihad); al-Nawawi, al-Minhaj Sharh Sahih Muslim (Book of Faith).

## ADDITIONAL HADITH CITED IN THE TEXT

Sahih al-Bukhari 4485 (neither believe nor disbelieve the People of the Book). https://sunnah.com/bukhari:4485

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**SURAH AL-BAQARAH 2:261**

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

*Translation: Sahih International — quran.com/2:261*

**SURAH SABA' 34:39**

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

*Translation: Sahih International — quran.com/34:39*

**HADITH — SAHIH MUSLIM, NO. 2588**

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

**TRANSLATION:**

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

**CHAIN OF NARRATION:** Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

**REFERENCE:** Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

**GRADE:** SAHIH — contained in Sahih Muslim.

*Source:* https://sunnah.com/muslim:2588

**HADITH — SAHIH MUSLIM, NO. 1631**

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

**TRANSLATION:**

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

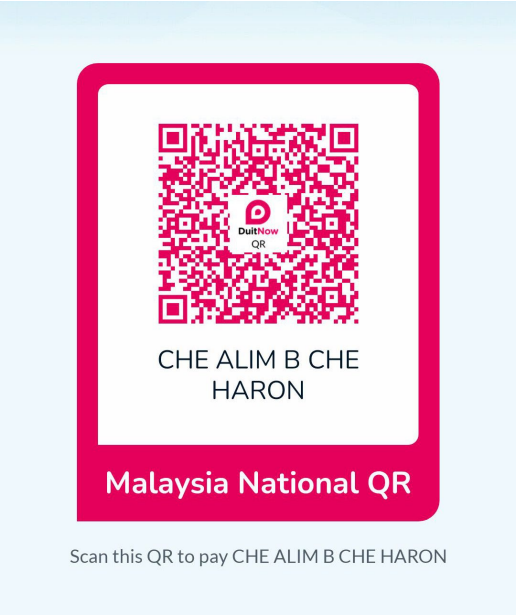
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**GRADE:** SAHIH — contained in Sahih Muslim.

*Source:* https://sunnah.com/muslim:1631

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