

Suratu Abasa

Tafseer e Arshadi

Prepared by:

فضيلة الشيخ دكتور ارشد بشير عمرى مدنى سلمه الله

Shaikh Dr. Arshad Basheer Umari Madani

Hafiz, Aalim, Faazil (Madina University, KSA),

MBA, PhD from Switzerland.

Founder & Director of AskIslamPedia.com

Chairman: Ocean The ABM School, Hyd.

www.askislampedia.com | www.abmqurannotes.com | www.askmadani.com

+91 92906 21633 (whatsapp only)

Disclaimer:

This English work has been prepared by students with the intention of helping other students. In fact, it is based on an original Urdu book written by Dr. Shaikh Arshad Basheer Madani.

Dr. Shaikh Arshad Basheer Madani has not personally reviewed this English work word for word. Therefore, if you face any difficulty or confusion, please refer to the original Urdu book.

JazakAllaahu Khairan.

Department of Publications

AskIslamPedia.com

Surah Abasa

The Tafseer (exegesis) of Surah Abasa is being presented in **11 parts**:

First Part

Presents an overview of the Surah, highlighting its connection with the previous and next Surahs. It also explains the thematic style and objectives of the Surah.

Second Part

Explanation of the meanings of the Qur'an through translation, with verse-by-verse clarification.

Third Part

⌘ **First section of the third part:** Compilation of vocabulary from *Kitab Al-Siraj*.

⌘ **Second section of the third part:** Compilation of vocabulary by *Arshad Basheer Madani*.

⌘ This part is focused on vocabulary, where we analyse the identification of nouns (singular or plural) and verbs (past or present). This process helps us to ponder deeply over the Qur'an.

Fourth Part

⌘ Collecting the verses of the Qur'an that relate to the relevant topic or subject.

⌘ This part shows us how we can benefit from understanding through other Qur'anic verses related to the topic or subject.

Fifth Part

Tafseer bil-Qur'an (explaining the Qur'an through the Qur'an).

Sixth Part

First section: The Ahadith collected by Arshad Basheer Madani.

Seventh Part

⌘ **Second section:** *Tafseer bil-Hadith* — Ahadith found in the books of Tafseer.

Eighth and Ninth Parts

⌘ *Statements of the Sahabah and Tabi'een along with Tafseer bil-Ra'y al-Mahmood (praiseworthy analytical interpretation).*

⌘ A compilation from five well-known Tafaseer of the statements (some narrations) of the Sahabah and Tabi'een, along with Tafseer bil-Ra'y al-Mahmood.

Note: I combined both parts (8 and 9) in one place because when I collected the statements, some of them were based on Tafseer bil-Ra'y al-Mahmood.

Tenth Part

Authentic points taken from Arabic Tafaseer.

Eleventh Part

- ⌘ Lessons derived from the Surah.
- ⌘ General information.
- ⌘ Three assignments for students (boys and girls).

Contents

First Part - (Sections of the Surahs and units of their mutual connection).....	6
Second Part - (Interpretative Translation).....	12
Tenth Part – Arabic Tafsirs & Detailed Commentary	21
Eleventh Part - Lessons obtained from the Surah / General Information / 3 assignments for students	37
Assignments for Students (3 Assignments)	43
1 – Assignment for Children (Age Group: 8–12 years)	43
Assignment for Adults	43

First Part - (Sections of the Surahs and units of their mutual connection)

Part One (Sections of the Surahs and Units of Mutual Connection)

This part presents an overall overview of the Surah, in which the connection with the previous and the next Surah is highlighted. It also reviews the thematic style and objectives of the Surah.

Note: “*Sections of the Surahs and Units of Mutual Connection*” is the summary of the first part.

Brief Introduction of Surah Abasa

We will begin by viewing the Surah as a whole — understanding how it is connected with the Surah before it and the Surah after it. We will also talk about its major objectives and introduce the different sections (units) of the Surah so that a clear picture of its structure and message can be presented, In shaa Allah.

80. Surah Abasa

The Frowned — Makkan Revelation

Some Objectives

- In Islam, wealth and poverty are not the criteria; the real criterion is **Taqwa (piety)**.

- This Surah was revealed after the incident of **Abdullah ibn Umm Maktum (may Allah be pleased with him)**.
- The Messenger of Allah ﷺ was presenting the message of Islam to the chiefs of Quraysh, with the intention that *if they accept faith, then their followers would also accept faith*. With this motivation, he could not give much attention to those who had already accepted Islam. So here, Allah scolds those Quraysh disbelievers — although apparently the address seems to be directed to the Prophet ﷺ, the real intent is: “These Quraysh are among the arrogant — O Prophet, if they had humility and fear of Allah, they would pay attention to what you say; your responsibility is not to make them say the Shahadah — only to convey it. You are not responsible over them, nor can you compel them. Your duty is only warning, giving glad tidings, and reminding.”

The Arabs had a style of addressing the leader of the tribe while intending the tribe itself. The same style has been adopted here: though outwardly the address seems to be anger toward the Prophet ﷺ, in reality it is a form of love — *O Prophet, leave them; you are not set over them. Your responsibility is not to force them to accept faith. The one who possesses humility and fear of Allah will come to you — and to him you should give attention.*

- Allah mentions His blessings: “**So let man look at his food.**” (Abasa 24)
- At the end, the scenes of the Day of Resurrection are described:

“On the Day when a man will flee from his brother, and from his mother and his father, and from his wife and his children; every person that Day will have enough to

keep him preoccupied.” (Abasa 34–37)

This moves *from farther relations to nearer relations* — and the closest in this world is one’s children.

- **Khashyah (fear with reverence)** made Ibn Umm Maktum successful, while **lack of Khashyah** disgraced Abu Jahl and Abu Lahab. Khashyah means *fear along with deep respect*.
- In the first **12 verses**, the discussion is about **faith, piety, and Khashyah**, and in the next **five verses**, beginning from the sixth one after that, there is an invitation to reflect on **life and death**.
- From the **ninth verse onward**, there is a command to reflect on the **cosmic signs**, which was presented in the form of *questions and answers* in Surah An-Nazi‘at.
- In Surah Abasa, it is explained that **the relationships which kept a person away from the truth in the world will not benefit him in the Hereafter**.
- **There can be no contradiction between the actions of Allah and the words of Allah.**

- Surah Abas: Topics, Structure and the Interconnection of Its Sections

- **Introduction**

Surah Abas is a Makki Surah that contains 42 verses. It describes important subjects related to the Prophetic mission, human accountability, and the Day of Resurrection. This Surah is remarkable for its eloquent structure, which presents its deep message through a continuous and coherent framework.

- **Main Topics**

- ⌘ Prophetic Mission: Highlighting the importance of giving preference to the message of guidance over social class differences.

- ⌘ Human Negligence: Pointing out man's arrogance and ungratefulness despite being dependent on Allah's blessings.

- ⌘ Hereafter: Depiction of the Day of Resurrection in order to develop accountability and awareness.

- ⌘ Divine Wisdom and Balance: Explaining the perfect order and regulation in Allah's creation as a reminder of His power.

- **Structure and the Interconnection of the Sections**

- **Initial Warning and Prophetic Responsibility (Verses 1–10)**

The Surah begins with a gentle warning directed to the Prophet ﷺ for turning away and frowning at a blind man (Abdullah bin Umm Maktum) when he came seeking guidance. This section highlights the equality of every seeker of truth and the superiority of spiritual guidance over worldly status.

- **Interconnection:**

This beginning is directly linked to the broader subject of the Surah — that divine guidance must be prioritized, and sincerity should be given superiority over outward distinctions.

Human Ingratitude and Reflection on Origin (Verses 11–23)

This section moves toward criticism of human arrogance and neglect. People are reminded of their insignificant origin (a drop of water) and are invited to reflect on Allah as the Creator and Provider.

Interconnection:

The transition from the initial warning to an address to all humanity reinforces the idea that everyone is equal before Allah and dependent on His mercy.

Signs in Creation (Verses 24–32)

This section invites reflection on Allah's creation: the provision of food, the rain that nourishes the earth, and the blessings that sustain life. These signs are proof of Allah's nurturing and power.

Interconnection:

By linking human ingratitude with evidence of divine blessings, the Surah presents a logical argument for gratitude and humility.

The Day of Resurrection (Verses 33–42)

The final section vividly portrays the Day of Resurrection, when social status and relationships will become meaningless. Faces will either shine with happiness or be drowned in despair according to their deeds.

Interconnection:

This climax connects back to the earlier themes, highlighting accountability and the worthlessness of arrogance or worldly pride.

Integrated Framework

The structure of the Surah beautifully unifies its themes:

- **Personal accountability** (prophetic responsibility and human gratitude)
- **Reflection on divine wisdom** (signs in creation)
- **Eternal consequences** (the Hereafter)

Each section builds on the previous one, forming a compelling narrative that invites humility, gratitude, and preparation for the Hereafter.

Conclusion

Surah Abasa presents a profound and coherent discourse, urging humanity to recognize the value of divine guidance, reflect upon Allah's blessings, and prepare for the Day of Judgment. Its organized sequence reinforces the unity of its message, making it a meaningful Surah for contemplation and self-improvement.

Second Part - (Interpretative Translation)

Second Section (Tafsir-based Translation)

Presents the translation of the meanings of the Qur'an, along with verse-by-verse explanation.

Verses 1–2: عَبَسَ وَتَوَلَّى ۖ أَنْ جَاءَهُ الْأَعْمَى

Translation:

1: “*He frowned and turned away*”

2: “*because a blind man came to him [interrupting].*”

Explanation:

- عَبَسَ (‘Abasa): means "he frowned," indicating a physical expression of displeasure.
- تَوَلَّى (Tawallā): means "he turned away," expressing disinterest.
- الْأَعْمَى (Al-A‘mā): refers to the blind man—specifically ‘Abdullah ibn Umm Maktūm, who was seeking guidance but unintentionally interrupted the Prophet ﷺ during an ongoing meeting.

Verses 3–4: وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى ۖ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى

Translation:

3: “*But what makes you know, [O Muhammad ﷺ], that he might be purified?*”

4: “Or that he might be reminded—and the reminder could benefit him?”

Explanation:

- **يَزَكِّي (Yazzakkā):** means to purify oneself—here referring to *spiritual purification*.
- **يَذْكُرُ (Yadhdhakkaru):** means to remember or recall divine truths.
- **الذِّكْرَى (Al-Dhikrā):** the reminder—refers to guidance from the Qur'an which benefits the seeker of truth.
- **A major lesson is highlighted here:** This is the entire purpose behind the sending of Messengers, the work of preachers, and those who remind others of Allah.

The objective is: *The one who comes to you on his own, in need of guidance—he is more deserving of attention and priority. (Tafsir As-Sa‘dī)*

Verses 5–7: **أَمَّا مَنْ اسْتَغْنَى ۖ فَأَنْتَ لَهُ تَصَدَّى ۖ وَمَا عَلَيْكَ أَلَّا يَزَكَّى**

Translation:

5: “As for the one who thinks himself self-sufficient,”

6: “you give him attention.”

7: “Yet it is not upon you if he does not purify himself.”

Explanation:

- **اسْتَغْنَى (Istaghna):** implies self-sufficiency or arrogance—referring to the elite who feel no need for divine guidance.
- **تَصَدَّى (Taṣaddā):** means to pay attention—indicating the Prophet’s ﷺ engagement with the influential elite.

- **يَزَكِّي (Yazzakkā):** repetition of the concept of purification, emphasizing the voluntary nature of spiritual reform.
- *Your turning toward this wealthy, self-sufficient person—who neither asks nor seeks religious verdicts, and who feels no inclination toward goodness—and leaving aside the one who is more deserving, is not appropriate. Nor is it your responsibility that he (the wealthy one) purifies himself.*
(Tafsir As-Sa‘dī)
- *A known and certain benefit should not be sacrificed for an imagined/uncertain benefit, and a clear advantage should not be exchanged for a doubtful one.*
- *A seeker of knowledge—who desires it, needs it, and pursues it—is more deserving of attention than others.*
(Tafsir As-Sa‘dī)

Verses 8–10: وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۖ وَهُوَ يَخْشَى ۖ فَأَنْتَ عَنْهُ تَلَهَّى

Translation:

8: “But as for the one who came to you, striving earnestly,”

9: “while he fears Allah,”

10: “you became inattentive to him.”

Explanation:

- **يَسْعَى (Yas‘ā):** implies striving or hastening, highlighting the blind man’s eagerness for guidance.
- **يَخْشَى (Yakhshā):** indicates fear of Allah, reflecting humility and piety.
- **تَلَهَّى (Talahhā):** means to become distracted, indicating the oversight in not giving priority to the sincere seeker over the influential elite.

Verses 11–12: كَلَّا إِنَّهَا تَذْكِرَةٌ ۖ فَمَنْ شَاءَ ذَكَرْهُ

Translation:

11: “No! Indeed, it is a reminder,”

12: “so whoever wills may remember (take admonition).”

Explanation:

- **كَلَّا (Kallā):** a stern reprimand, redirecting attention to what truly matters — the Qur’anic reminder.
- **تَذْكِرَةٌ (Tadhkirah):** reminder, establishing the Qur’an as a universal source of guidance.

“Kallā — meaning do not do as you did. For this reason we say that **Kallā** here is a particle of prohibition and warning, meaning: what you did should not be done. **‘Indeed it is a reminder’** — meaning the Qur’anic verses that Allah revealed to His Messenger ﷺ. It reminds a person of what benefits him and encourages him to act accordingly; and reminds him of what harms him and warns him against it, and the heart takes admonition from it.” (Ibn ‘Uthaymīn)

Verses 13–16: فِي صُحُفٍ مُّكَرَّمَةٍ ۖ مَرْفُوعَةٍ مُّطَهَّرَةٍ ۖ بِأَيْدِي سَفَرَةٍ ۖ كِرَامٍ بَرَرَةٍ

Translation:

13: “In honored scriptures,”

14: “exalted and purified,”

15: “carried by the hands of scribes,”

16: “noble and righteous.”

Explanation:

- **صُحُفٍ (Ṣuḥuf)**: scriptures or sacred scrolls, referring to divine revelation.
- **مُكْرَّمَةٍ (Mukarramah)**: honored, highlighting the lofty rank of the Qur'an.
- **سَفَرَةٍ (Safarah)**: angels who convey the divine message, described as **كِرَامٍ بَرَرَةٍ**— noble and righteous.

Verses 17–19: قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ۖ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۖ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ

Translation:

17: “Destroyed be man — how ungrateful he is!”

18: “From what thing did He create him?”

19: “From a sperm-drop He created him and proportioned him.”

Explanation:

- **مَا أَكْفَرَهُ (Mā Akfarahu)**: an expression of amazement at human ingratitude.
- **نُطْفَةٍ (Nutfah)**: sperm-drop, reminding human beings of their humble origin to eliminate arrogance.
- **فَقَدَّرَهُ (Faqaddarah)**: He proportioned and planned precisely — indicating perfect divine design and decree.

Verses 20–22: ثُمَّ السَّبِيلَ يَسِّرُهُ ۝ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۝ ثُمَّ إِذَا شَاءَ أَنشَرَهُ

Translation:

20: "Then He made the path easy for him,"

21: "Then He causes him to die and gives him a grave,"

22: "Then when He wills, He resurrects him."

Explanation:

- السَّبِيلَ (As-Sabeel): the path — interpreted either as the path of birth or as the path of guidance through life.
- أَقْبَرَهُ (Aqbarahu): He assigned him a grave —

Allah honored human beings by granting burial, rather than leaving their bodies exposed like animals. (Tafsir As-Sa'di)

- أَنشَرَهُ (Ansharah): resurrection — reminding of accountability on the Day of Judgment.

Āyāt 23–26

English

"No! Man has not yet done that which he has been commanded. Then let man look at his food—
how We poured water abundantly."

Explanations

۞ (Lammā Yaqdi): Indicates that man has not fulfilled his duties.

- **طَعَامِهِ (Ṭa‘āmihi):** His food, a reminder of Allah’s blessings.
- **صَبَبْنَا (Ṣababnā):** We poured, describing the abundant descent of rain.

Āyāt 27–32

English

"Then We split the earth, tearing it open, and We caused to grow in it grain, and grapes and herbage, and the olive and the date-palm trees, and dense gardens, and fruits and pasture— as a provision for you and for your cattle."

Explanations

شَقَقْنَا: We split or opened, referring to fertile land.

- **حَدَائِقَ غُلْبًا:** Dense gardens, highlighting natural beauty and resources.
- **مَتَاعًا:** Provision or sustenance, for humans and for animals.

Āyāt 33–42

English

"Then when the ear-splitting cry will come— on that day a man will flee from his brother, and from his mother and his father, and from his wife and his children. On that day every person will have concern only for himself. Some faces on that day will be bright, laughing and rejoicing at good news. And some faces

on that day will be dust-covered. Darkness will cover them. These are the disbelievers and the wicked."

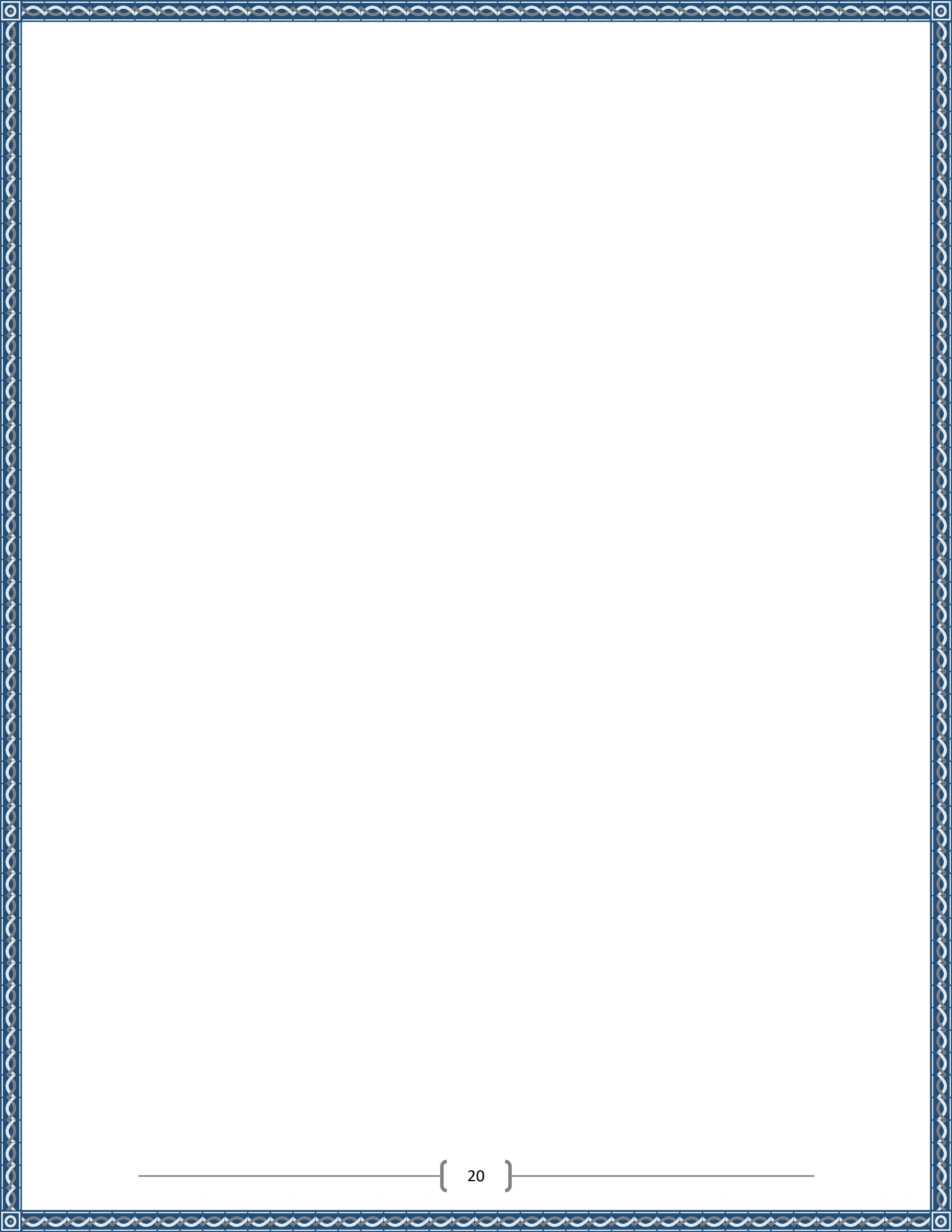
Explanations

The ear-splitting sound, referring to the Day of Resurrection.

- **وُجُوهُ**: Faces, symbolising the states of people (joyful or sad) on that Day.
- **الْكَافِرَةُ**: The disbelievers, those who rejected faith.
- **الْفَجَرَةُ**: The wicked, those who committed evil deeds.

Third Part *****

"(Lexical Tafsīr / Identification of Nouns and Verbs)"



Tenth Part – Arabic Tafsirs & Detailed Commentary

Part One: Authentic Points from Classical Arabic Tafsirs

Part Two: Detailed Commentary

Tenth Section (Part One: Authentic Points from Arabic Tafsirs)

Drawing from **Tafseer Tabari, Ibn Abi Hatim, Al-Baghawi, Tafseer Al-Qurtubi, Ibn Kathir**, and modern Tafseers such as **Tafseer Al-Sa‘di**, along with the summarized and refined points of **Ibn Kathir’s Tafseer titled “Al-Misbah Al-Munir”**, in addition to other explanations of Ibn Kathir (the commentary of **Shaykh Al-Rajihi, Shaykh Khalid Al-Sabt, Shaykh Muqbil’s Takhrij, Shaykh Al-Huwaini, and Hikmat Basheer’s authenticated work on Tafseer Ibn Kathir**), and while also taking into consideration the research insights of **Ibn Taymiyyah, Ibn Al-Qayyim, and Ibn Al-Jawzi**, as well as benefiting from **Adwa’ Al-Bayan, Fath Al-Qadeer by Al-Shawkani, Tafseer of Shaykh Nawab Siddiq Hasan Khan, and Tafseer of Shaykh Ibn ‘Uthaymeen**, it has been presented in the Urdu format — *Alhamdulillah*.

This approach helps us understand both the **classical** and **contemporary** perspectives, *In shā’ Allāh*.

Furthermore, the **concise summaries of Tafseer Ahsan-ul-Bayan in Urdu** are very beneficial, as they are based on

transmitted reports and sound scholarly opinion, and these points have been included at the end.

Surah Abasa

This Surah was revealed in the context of an incident in which the Noble Prophet ﷺ was gently cautioned, as established through multiple narrations. The central figure in this incident is **Ibn Umm Maktum** (رضي الله عنه), who was from the Quraysh of Makkah and a cousin of **Khadijah** (رضي الله عنها). He was a blind man. He came to the Messenger of Allah ﷺ for guidance at a time when the Prophet ﷺ was engaged in conversation with some of the senior chiefs of Quraysh. In some narrations **Ubayy ibn Khalaf** is mentioned, in others **Utbah ibn Rabi'ah** and **Abu Jahl**, while some narrations do not mention any name.

Shaykh Diya ur Rahman Azmi, giving preference to Ibn Kathir's opinion, stated that the narration mentioning **Ubayy ibn Khalaf** is the most authentic, while the sanad (chain) mentioning **Utbah and Abu Jahl** is *Shaadh* (irregular) — *As-Sahih Al-Kamil*.

The reality is that here Allah Almighty reprimands the **deniers and stubborn people**, and this warning is **not directed at the Prophet ﷺ personally**. This is the first part of the Surah, while the remaining part speaks of **the power of Allah**, His ability to **resurrect**, and the fact that **only such an All-Powerful Being is worthy of worship**. Allah reminds that those very chiefs of Quraysh who consider themselves self-sufficient were once nothing but a **drop of fluid**, and eventually they will become a

lifeless body. Then Allah will **resurrect them again** and call them to account for their deeds.

Meanwhile, they continue to benefit from the blessings of Allah — such as the **sending of rain**, the **splitting of the earth**, and the **emergence of crops, fruits, vegetables** from it, which serve as sustenance for **them and their livestock**. The One who is capable of doing all this is the One **most deserving of worship**, and He alone has the power to resurrect.

Qur’anic Phrases Explained

“وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى”

Its meaning is: *Perhaps he may attain purity and inner reform.*

“أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى”

Meaning: *He may receive admonition, and the reminder might benefit him by turning him away from evil.*

“أَمَّا مَنْ اسْتَغْنَى”

This refers to those wealthy individuals to whom the Prophet ﷺ gave attention, hoping that perhaps they would accept guidance.

“فَأَنْتَ لَهُ تَصَدَّى وَمَا عَلَيْكَ أَلَّا يَزَّكَّى”

Meaning: *If such a person does not attain purity, its consequence will not fall on you (O Prophet ﷺ).*

“وَأَمَّا مَنْ جَاءَكَ يَسْعَى وَهُوَ يَخْشَى”

This refers to the one who came running to the Prophet ﷺ seeking guidance, driven by fear of Allah — yet the Prophet ﷺ momentarily turned his attention away from him.

From this point, Allah Almighty commanded His Messenger ﷺ **not to restrict his admonition and guidance to a particular group**, rather to deal equally with **all** — whether honorable or weak, rich or poor, master or slave, man or woman, young or old. Ultimately, **Allah guides whom He wills**, and with Him alone lies **perfect wisdom and conclusive proof**.

English Translation

This is a very great lesson — in fact, it represents the very purpose of the sending of prophets and messengers, and the true objective of those who preach, advise, and remind.

Therefore, turning toward the person who came to you out of his own need was more appropriate and obligatory.

And turning your attention toward the rich and self-sufficient person — who neither asks nor seeks guidance because he has no desire for good — while leaving aside the one who was more deserving at that moment, was not suitable.

It is not obligatory upon you that such a person must attain purification; if he does not reform himself, you will not be held accountable for his sins.

This verse establishes a principle: one does not abandon something certain for something doubtful, and a real benefit is not to be sacrificed for an imagined benefit.

(Tafseer As-Sa'di: 911)

(كَلَّا إِنَّهَا تَذْكِرَةٌ (١١) فَمِنْ شَاءَ ذَكَرَهُ (١٢) فِي صُحُفٍ مُكَرَّمَةٍ (١٣) مَرْفُوعَةٍ (٣) مُطَهَّرَةٍ (١٤) بِأَيْدِي سَفَرَةٍ (١٥) كِرَامٍ بَرَرَةٍ)

“Never! Indeed, this (Qur’an) is a reminder.”

“It is in the hands of the **Safarah** (the angels) — honorable and righteous.”

Meaning: “This Qur’an is a reminder and admonition. And the heavenly scriptures that are in the hands of the angels are carried by noble, honorable, righteous and pure-natured beings.”

From this, it can be inferred that whoever carries the Qur’an (whether an angel or a human being who bears its message) should also possess upright character and righteous deeds.

(*Tafseer Ibn Kathir* 4/472)

This Surah is well-known by the name “**Surah Abasa.**” Some have mentioned other names for it such as “**Surah Al-A‘mā**” (the Surah of the blind man), “**Surah Ibn Umm Maktum,**” “**Surah As-Saakhkhah**” (the Surah of the dreadful blast), and “**Surah As-Safarah**” (the Surah of the angels / scribes).

The expression “**‘Abasa wa Tawallā**” (“He frowned and turned away”) is not in the direct form of address to the Prophet ﷺ, but in the third-person form — “he frowned” — meaning that temporary signs of displeasure appeared on the Prophet’s face when the blind man came to him at an inappropriate moment.

Islam commands Muslims to treat others with good conduct and excellent manners, whether the other person is aware of their behavior or not. The verse “**an jā’ahu al-a‘mā**” means that the blind man came at a time when the Prophet ﷺ was engaged with someone else.

“وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى”

This indicates that perhaps that blind man might attain inner purity.

“أَمَّا مَنْ اسْتَغْنَى”

This refers to the person who considers himself self-sufficient due to wealth or social status. According to Ibn Jarir, it also points to arrogance. Ibn Kathir writes that the Prophet ﷺ gave attention to that wealthy man in the hope that perhaps he would accept guidance.

“فَأَنْتَ لَهُ تَصَدَّى”

Meaning: you showed interest in that wealthy person while — momentarily — diverting attention from the poor man who was seeking guidance.

“وَمَا عَلَيْكَ أَلَّا يَزَكَّى”

According to Ibn Kathir, this means that if that person does not purify himself, the responsibility does not fall upon the Prophet ﷺ.

“وَأَمَّا مَنْ جَاءَكَ يَسْعَى وَهُوَ يَخْشَى”

Meaning: the one who came to you striving and seeking guidance, out of fear of Allah.

"كَلَّا إِنَّهَا تَذْكِرَةٌ"

Its meaning is that the matter is not as happened momentarily with the Prophet ﷺ. "It" refers to the previous verses, the entire Surah, or the instruction of equal treatment with people.

According to Ibn Jarir, it may also refer to the Qur'an, because the Qur'an is an admonition and reminder.

"فَمَنْ شَاءَ ذَكَرْهُ"

Meaning, whoever wishes can benefit from this reminder and can bring the teachings of the Qur'an into his life. Some have said that it refers to the revelation — meaning the admonition is for every person who wishes to take admonition.

→ **Ibn Uthaymeen said:**

{فَمَنْ شَاءَ ذَكَرْهُ} means: whoever wished, he remembered the revealed admonition and took benefit from it, and whoever wished, he did not take admonition — as Allah Almighty said: {وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ} [Al-Kahf: 29].

Thus, Allah has given man *choice* with respect to destiny (Qadar) — whether he believes or disbelieves; but with respect to Shari'ah, Allah does not like disbelief for His servants, and man has not been given a choice by Shari'ah to choose between faith and disbelief; rather, faith is obligatory and necessary upon him. However, from the perspective of Qadar, he is free.

And as some people think that man is purely compelled, this is not correct — rather, it is the innovation of the Jahmiyyah and Jabriyyah, etc. In reality, man has choice. For this reason, if an action occurs without his intention — such as in compulsion, sleep, or forgetfulness — then a ruling from Allah does not apply to him.

{فمن شاء ذكره} — meaning whoever wished remembered the revelation and took admonition from it, and whoever wished did not remember. And successful is the one whom Allah Almighty grants success.

{في صحف مكرمة. مرفوعة مطهرة}

Meaning, this reminder which is in these verses — {in honored scrolls, exalted and purified} — is in noble, elevated, and pure scriptures with Allah, so that they may be guided.

(Tafseer Ibn Uthaymeen)

"فِي صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ"

This is the attribute of the Qur'an or the admonition — that it is written in honorable and purified scrolls. According to Ibn Jarir, this may refer to the *Lawh Mahfuz* (the Preserved Tablet), while according to others it refers to the scrolls kept with the angels.

"بِأَيْدِي سَفَرَةٍ"

This refers to those angels who convey the message of Allah and protect it. The word “**safara**” indicates their role as intermediaries between Allah and His creation. These angels are extremely noble and righteous, possessing the highest moral character and conduct.

The Messenger of Allah ﷺ said — as narrated from Aisha رضي الله عنها:

“Whoever recites the Qur'an fluently will be with the noble and righteous scribes (angels), and whoever recites it with difficulty will have a double reward.”

In the verse "قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ" those who deny the Day of Resurrection are condemned. In the explanation of "قُتِلَ", some stated that it is a supplication for their destruction, and others stated that it expresses their cursed condition. This verse highlights the ingratitude of man despite Allah's countless favors.

After this, the following verses describe the creation of human beings from a humble fluid and highlight Allah's power of resurrection:

"مِنْ أَيِّ شَيْءٍ خَلَقَهُ (١٨) مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ"

This decree includes lifespan, provision, deeds, and the final outcome (whether wretched or blessed).

Regarding "ثُمَّ السَّبِيلَ يَسَّرَهُ", Ibn Abbas رضي الله عنهما stated that it means *the ease of birth*; whereas Mujahid stated that it means *the clarification of the path of guidance and misguidance*. Both interpretations indicate Allah's mercy and His clear guidance.

﴿... (مِنْ أَيِّ شَيْءٍ خَلَقَهُ (١٨) (4)﴾

Meaning: "From what thing did He create this (disbeliever) that he behaves arrogantly?!"

"Reflect upon his creation! He was created from impure, insignificant, stagnant water (a drop of semen), yet he forgets his reality and becomes proud!"

Al-Hasan al-Basri said:

"How can one be arrogant when he has come out twice through

the passage of urine?"
(Tafseer al-Qurtubi 22/79)

(ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ) (5)

Meaning: Allah causes him to die, then He grants him the honor of burial — He did not make him like the rest of the animals that remain lying on the earth as corpses.
(Tafseer al-Sa'di: 911)

(6) Combined meaning of verses 18–21:

(مِنْ أَيِّ شَيْءٍ خَلَقَهُ ... ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ)

From these verses it is known that the beginning of man is from a filthy drop, his end is a decomposing corpse, and in the middle of his life he carries filth within him.

So if knowledge grants him any honor, it is only because the One who created him and fashioned him granted that honor. Therefore it is necessary for him to give thanks to his Lord and not be ungrateful for His favors.
(Tafseer al-Buqā'i 21/262)

"ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ"

Meaning: After creation He caused him to die and granted him a grave.
The Arabs say: "أَقْبَرْتُ الرَّجُلَ" when a person becomes responsible for placing someone in the grave.

According to Al-Farra' and Ibn Jarir رحمه الله, this is a style of the Arabic language.

"ثُمَّ إِذَا شَاءَ أَنْشَرَهُ"

Meaning: After death He will resurrect again.

The words "نشر" and "إحياء" are derived from this.

In the two Sahihs it is narrated from Abu Hurairah رضي الله عنه:
"The whole body of a human decays except the coccyx bone (عَجْبُ الذَّنَب), from it he was created and from it he will be reconstructed again."

"كَأَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ"

According to Ibn Jarir رحمه الله:

"This disbelieving human has not fulfilled that which he was commanded to do."

Ibn Kathir رحمه الله said:

"The Day of Resurrection has not come yet, because the appointed time has not been completed."

"فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ"

This is evidence of Allah's blessings and of His power to resurrect the dead — just as barren land is given life, in the same way decayed bones will be revived.

"أَنَا صَبَبْنَا الْمَاءَ صَبًّا"

Rain penetrates into the earth.

"ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا"

The earth cracks open, plants emerge, and from them grains, fruits and vegetables come forth.

"فَأَنْبَتْنَا فِيهَا حَبًّا"

Wheat, barley, rice, etc.

"وَعِنَبًا وَقَضْبًا"

"Quḍb" refers to green fodder.

"وَزَيْتُونًا وَنَخْلًا"

Olives (oil and food) and date palms (fresh, dried, syrup and vinegar).

"وَحَدَائِقَ غُلْبًا"

These are gardens with dense and intertwined trees, containing strong and tall date palms. This indicates their greatness and value.

"وَفَاكِهَةً وَأَبًّا"

"Fākihah" refers to every fruit that is eaten by humans; while "abb" refers to the vegetation which animals eat but humans do not.

It is narrated that when Abu Bakr al-Siddiq رضي الله عنه was asked about this verse:

"وَفَاكِهَةً وَأَبًّا"

he replied:

"Which sky will shade me and which earth will carry me if I

say something regarding the Book of Allah without knowledge?"

Likewise when Umar رضي الله عنه recited this verse he questioned its meaning — showing his caution and reverence regarding Qur'an interpretation. This pause was either because of the deep subtlety of the meaning or from the fear of making a mistake in explaining the Speech of Allah.

"مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ"

This shows that the things that grow on earth are provision for you and for your livestock, and they remain beneficial for all until the Day of Resurrection.

(فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ) (7)

This command is for reflection and contemplation — that a human should look at his food:

How Allah Almighty, by His power, created it and by His mercy made it easy.

Therefore, it is obligatory upon the servant to obey and to show gratitude, and disobedience and ungratefulness to Him is an evil act.

(Tafsir Ibn Juzayy: 2/538)

"فَإِذَا جَاءَتِ الصَّاخَّةُ"

This is one of the names of the Day of Resurrection, which Ibn Abbas رضي الله عنهما counted among its names.

Ibn Jarir رحمه الله said that perhaps it refers to the blowing of the Trumpet, because upon hearing its terrifying sound, everyone will fall unconscious.

"يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ"

Because of the fear and terror of that Day, every person will be occupied only with himself.

"الْخَلَّ أَمْرِي مَنَّهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ"

It is narrated from Ibn Abbas رضي الله عنهما that the Prophet ﷺ said:

"You will be raised barefoot, naked, and uncircumcised."

When one of his wives asked: "*Will the people look at each other's private parts?*" he ﷺ replied:

"Every person on that Day will be too preoccupied with his own calamities."

People will be divided into two groups:

"وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ"

These will be the faces of the people of Paradise — bright and happy because of faith and righteous deeds.

"وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتَرَةٌ"

These will be the faces of the disbelievers and sinners — immersed in humiliation and darkness.

"أُولَئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ"

These are the ones whose hearts are filled with disbelief and whose deeds are polluted with wickedness.

As Allah has said:

“Surely those who disbelieve and defiantly disobey, Allah will never forgive them.”

This division between the two groups clarifies the importance of **faith and deeds**, which will determine a human being’s final outcome in the Hereafter.

Part Two: Detailed Tafsir (Tafsir Ahsan-ul-Bayān)

1. **From faith and from that knowledge which has come to you from Allah.**

Or another translation: **the one who is wealthy and owner of riches.**

2. **He comes seeking this matter — that you may guide him toward goodness and grant him admonition and advice.**

3. **Fear of God is also in his heart.**

4. **Meaning: persons like these are worthy of attention and dignity, not of being ignored.**

From these verses it becomes known that in da‘wah and preaching no one should be made special; rather, the rich and the poor, the owner and the slave, man and woman, young and old — all should be regarded with equal status and all should be addressed collectively.

5. **Meaning: they act as messengers between Allah and the Messenger.**

This Qur'an is in the hands of angels who copy it from the Preserved Tablet (Lawh-e-Mahfuz).

6. **Meaning: in their creation they are Kareem — noble and honoured; and in their actions they are righteous and pure.**

7. **Meaning: the paths of good and evil have been made clear for him.**

Some say this refers to the way of coming out of the mother's womb, but the first meaning is more correct.

8. **These will be the faces of the believers, who will receive their book of deeds in their right hand, through which they will be certain of their success and salvation in the Hereafter — and through which their faces will be sparkling with happiness.**

9. **Meaning: because of disgrace and punishment their faces will be covered with dust, clouded, and blackened.**

10. **Meaning: they were deniers of Allah, the Messengers and the Day of Resurrection — and they were also evil-doers and ill-natured.**

Eleventh Part - Lessons obtained from the Surah / General Information / 3 assignments for students

Eleventh Section

(Lessons obtained from the Surah / General Information / 3 assignments for students)**

Lessons obtained from the Surah

In the end, we will discuss the lessons that are to be learned from each Surah.

These lessons — which are more than four thousand in total — are practical in nature and help us in implementing the teachings of the Qur'an in our daily life.

These lessons have been taken from Arshad Basheer Madani's book **“Ahdaf wa Asbaaq-e-Qur'an.”**

Through these eleven sections, the purpose of this series is to connect us with the Qur'an in a meaningful way.

It combines traditional knowledge with modern insight, which helps us contemplate its timeless message.

This journey has been designed to inspire us, educate us, and bring us closer to Allah.

Some Topics

- Allah Almighty's warning to His Prophet ﷺ in the matter of Ibn Umm Maktum (10–1)
- The importance of the Noble Qur'an (16–11)
- The creation of man, his life, and his being raised again are in the hand of Allah (23–17)
- Mention of Allah Almighty's blessings upon His servants (32–24)
- Mention of the punishments prepared for the disbelievers on the Day of Resurrection and the blessings prepared for the believers (42–33)

Some Lessons

- A non-Muslim accepted Islam; when the reason was asked he said: *If Muhammad ﷺ were not truthful and trustworthy, he would have hidden the verse that was against himself — but he conveyed even the verse in which he was scolded, with complete trustworthiness.* (Shaykh al-Tafseer Abdul-Kabeer رحمه الله)
- It is impossible that there be contradiction between the Shar'ī verses (commands of religion) and the cosmic verses (signs in the universe), because one is Allah's Word and the other is Allah's Action — how can there be conflict between Word and Action?
Therefore, correct intellect, correct transmitted proof, and correct science (established factual science) never contradict one another.

- Fear of Allah (Khushiyyah) granted success and honour to a poor and blind person, and arrogance made the powerful one a lesson of disgrace.
- For the sake of any disbeliever, a believer must never be ignored. Allah alone knows the conditions of all hearts.
- The teaching of equality in da‘wah is given — that in invitation to Islam there should be no distinction between the rich and the poor, the superior and the inferior.
- A dā‘ī should use both encouragement and warning during da‘wah; and he must not force anyone to leave disbelief and enter faith.
- Allah Almighty has taken the responsibility of protecting the Qur’an upon Himself; the disbelievers and the jealous ones cannot alter it — there is no need to fear this.
- Islam came for the honour of the human being and to raise him to the highest ranks. Allah Almighty has granted dignity to both the living and the dead. Muslims must value this great blessing, establish this religion and follow it.
- What is astonishing about man is that Allah Almighty created him from a lowly drop, then granted him the best structure, perfect form, and an honourable life — yet he becomes ungrateful to Allah and worships someone other than Him.
- Allah Almighty honoured Muslims after death by commanding burial, whereas other nations burn their dead and thus disgrace them.
- On the Day of Resurrection, the blast of the Trumpet will make ears deaf and hearts tremble.

- The life of this world is for test and trial, while the Hereafter is the place of reward and is eternal. A human being should prepare provisions for the Hereafter.
- On the Day of Resurrection there will be two groups of people — the fortunate and the unfortunate. The fortunate will have bright, radiant faces because they will hear the glad tidings of their salvation. The unfortunate will have darkness on their faces because they will realise that they have been deprived of Paradise and that misery has been decreed for them.

Relevancy / Lata'if al-Tafsir

- In the previous Surah *An-Naz'iat*, greater focus was on historical proofs, whereas in *Abasa* there is focus on both external and internal proofs (Afaq & Anfus).
- In Surah *An-Naz'iat* first the claim is mentioned and then evidence, while in Surah *Abasa* first the evidence is mentioned and then the claim (the Hereafter).
- In Surah *An-Naz'iat* the highest example of arrogance is mentioned — Pharaoh; whereas in Surah *Abasa* the highest example of fear of Allah is the mention of Abdullah ibn Umm Maktum رضي الله عنه.
- *An-Naz'iat* mentions Pharaoh, while *Abasa* mentions Abdullah ibn Umm Maktum — showing that success in the Hereafter is not based on wealth or poverty, but on worship of Allah, piety, and faith.

Selected Verse and Hadith for Reminder, Reflection, Guidance, Purification and Memorization

Verse 1

(٣٦) لِكُلِّ امْرِئٍ (٣٥) وَصَاحِبَتِهِ وَبَنِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٧) — Surah Abasa

Translation:

On that Day, a man will flee from his brother, and from his mother and his father, and from his wife and his children. Each one of them on that Day will have such a preoccupation that will make him heedless of others.

Hadith 1

Ibn Abbas رضي الله عنهما narrates from the Prophet ﷺ:

“You will be resurrected barefoot, naked, and uncircumcised.”

A woman asked: “Will we be seeing one another’s private parts?”

The Prophet ﷺ replied:

“O so-and-so! (لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ) —

Each person on that Day will have a matter that will completely occupy him.”

Hadith 2 (Translation)

Arabic Text:

عَنْ عَائِشَةَ، قَالَتْ أَنْزَلَ : (عَبَسَ وَتَوَلَّى) فِي ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى أَنَّى رَسُولَ اللَّهِ

صلى الله عليه وسلم فَجَعَلَ يَقُولُ يَا رَسُولَ اللَّهِ أَرَشِدْنِي وَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ مِنْ عِظَمَاءِ الْمُشْرِكِينَ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْرِضُ عَنْهُ وَيُقْبِلُ عَلَى الْآخَرِ وَيَقُولُ أَتَرَى بِمَا أَقُولُ بَأْسًا فَيَقَالَ لَا . فَبِئْسَ هَذَا أَنْزَلَ

English Translation:

Narrated by Aisha رضى الله عنها: Surah *Abasa* was revealed concerning Abdullah bin Umm Maktum رضى الله عنه (the blind Companion). Once he came to the Noble Prophet صلى الله عليه وسلم and said: “O Messenger of Allah, guide me to the path of religion.” At that time a prominent man from the polytheists was sitting with the Messenger of Allah صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم continued speaking to that man and turned away from Abdullah bin Umm Maktum رضى الله عنه. He (Ibn Umm Maktum) asked: “Is there anything wrong in what I am saying?” The Prophet صلى الله عليه وسلم replied: “No.” Upon this, this Surah *Abasa* was revealed.

Hadith 4 (Translation)

Arabic Text:

عن أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ ". قَالُوا يَا أَبَا هُرَيْرَةَ أَرْبَعُونَ يَوْمًا قَالَ أَبَيْتُ. قَالَ أَرْبَعُونَ سَنَةً قَالَ أَبَيْتُ. قَالَ أَرْبَعُونَ شَهْرًا. قَالَ أَبَيْتُ، وَيَبْلَى كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجَبَ ذَنْبِهِ، فِيهِ يُرَكَّبُ الْخَلْقُ

English Translation:

Narrated by Abu Huraira رضى الله عنه: The Messenger of Allah صلى الله عليه وسلم said: “Between the two blowings of the Trumpet there will be a period of forty.” People asked: “O Abu Huraira, forty days?” He replied: “I do not say that.” They asked: “Forty years?” He replied: “I do not say that.” They asked: “Forty

months?” He replied: “I do not say that.” Then Allah, the Mighty and Majestic, will send down water from the sky, and people will grow just like vegetation grows. Everything of the human body will decay except one bone — the tailbone — and from it the creation will be assembled on the Day of Resurrection.

Assignments for Students (3 Assignments)

Note: Three assignments for both children and adults

1 – Assignment for Children (Age Group: 8–12 years)

Assignment for Adults

Assignment for children (age 7–13 years)

1. Understanding kindness and compassion

Objective: To teach children the importance of kindness and respecting others.

2. Activities:

3. • Read verses 1–10 of Surah Abasa (with a simple explanation).

• Write a short story or make a sketch in which they helped someone in need **without mentioning the name.**

4. 2. Memorization and Recitation

5. Objective: To improve the ability of memorizing the Qur'an.

Activities:

• Memorize verses 1–10.

- Practice recitation with Tajwīd (correct pronunciation).
- Record your recitation and share it with family members.

6. 3. Gratitude Journal

7. Objective: To reflect upon the blessings mentioned in Surah Abasa (verses 24–32).

Activities:

- Make a list of ten things for which they are grateful (e.g., food, water, family, etc.).
- Draw a picture of a favourite blessing — such as fruit or rain — that is mentioned in the Surah.

8. 4. Helping the Needy

9. Objective: To promote compassion and practical action.

Activities:

- Arrange a small charitable act, such as giving clothes or money to a needy person.
- Present your experience in the group, or write a paragraph about how you felt after helping others.

10. For Adults

11. 1. Reflection on Priorities

12. Objective: To reflect upon balancing the help given to different individuals or groups.

Activities:

- Study verses 1–10 of Surah Abasa.
- Write a short piece on how they prioritize helping others in daily life, and how they can improve in it.

13. 2. Understanding Accountability

14. Objective: To reflect upon the Day of Resurrection mentioned in verses 33–42.

Activities:

- Reflect upon the verses that describe the Day of

Resurrection.

- Write about which actions they can do to prepare for that Day.

15. 3. Gratitude and Blessings

- 16. Objective:** To express gratitude for the provision given by Allah.

Activities:

- Reflect upon the blessings of Allah mentioned in verses 24–32 (such as crops, fruits, water).
- Make a list of daily actions through which these blessings can be valued and wastage can be avoided (such as conserving water, sharing food).

17. Social Service

- 18. Objective:** To act upon the lessons of humility and service.

Activity:

- Arrange a community service event, such as feeding the hungry or visiting an old age home.
- Share the Qur’anic encouragement behind this service with others.

19. Family Joint Assignment

- 20. Activity:** Read Surah Abasa together with the family and discuss it.

- Children and adults should share what they have learned with each other.
- Inspired by the Surah, arrange a joint good deed, such as feeding the poor or planting a tree.

- 21.** These activities are designed to encourage both children and adults toward spiritual growth through

reflection and practical steps on the themes of humility,
gratitude, and accountability.
