



Sūrah 'Abasa

(HE FROWNED)

Revealed at Makkah, it has one Section and forty two Āyāt.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. He frowned and turned away.
2. Because there came to him a blind man.
3. How can you know, whether he might be cleansed.
4. Or be admonished, so that the admonition might have profited him?
5. As for him who regards himself self-sufficient.
6. To him you attend.
7. Whereas it is not on you that he is not cleansed.
8. And as for him who comes to you running.
9. And he fears.
10. Him you neglect.
11. No indeed! Verily it is an admonition.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ①

أَن جَاءَهُ الْأَعْمَى ②

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى ③

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الْذِكْرَى ④

أَمَّا مَنْ اسْتَغْنَى ⑤

فَأَن تَلَهُ تَصَدَّى ⑥

وَمَا عَلَيْكَ أَلَّا يَزَكَّى ⑦

وَأَمَّا مَنْ جَاءَكَ يَسْعَى ⑧

وَهُوَ يَخْشَى ⑨

فَأَن تَعَنَّاهُ تَنَلَّى ⑩

كَلَّا إِنَّهَا لَذِكْرَةٌ ⑪

12. So whosoever wills, let him be admonished with it.
13. Inscribed in honoured Writs.
14. Exalted, purified.
15. By the hands of scribes.
16. Honourable, virtuous.
17. Perish man! How ingrate he is!
18. Of what has He created him?
19. Of a drop of seed. He created him and set him in a proper form.
20. Then He made easy the way.
21. Then He caused him to die and be buried.
22. Then when He wills, He shall raise him to life.
23. No indeed! Man performed not what He had commanded him.
24. Let man look at his food.
25. It is We Who pour forth water in abundance.
26. Then We cleave the earth in clefts.
27. Then We cause therein the grain to grow.
28. And vines and vegetables.
29. And olives and palms.
30. And luxuriant enclosed gardens.
31. And fruits and herbage.
32. A provision for you and your cattle.

فَمَنْ شَاءَ ذَكَرْهُ ﴿١٢﴾

فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾

مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾

بِأَيْدِي سَفَرَةٍ ﴿١٥﴾

كِرَامٍ بَرَرَةٍ ﴿١٦﴾

قُلْ لِلْإِنْسَانِ مَا أَكْفَرَهُ ﴿١٧﴾

مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ﴿١٩﴾

ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾

ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾

كَلَّا لَمَّا يَقِضْ مَا أَمَرُهُ ﴿٢٣﴾

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾

أَنَّا صَبَّأُ الْمَاءَ صَبًّا ﴿٢٥﴾

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾

فَأَنبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾

وَعِنَبًا وَقَضًّا ﴿٢٨﴾

وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾

وَحَدَائِقَ غُلَبًا ﴿٣٠﴾

وَفَيْكِهَةً وَأَبًّا ﴿٣١﴾

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾

33. Then when comes the Deafening Cry.
34. On the Day when a man shall flee from his brother.
35. And his mother and father
36. And his wife and sons.
37. For every one on that Day shall have business enough to occupy him.
38. Faces of some on that Day shall be beaming.
39. Laughing, rejoicing.
40. And faces of others on that Day shall be gloomy.
41. Dust-covered.
42. Those! They shall be the infidels, the ungodly.

- فَإِذَا جَاءَتِ الصَّاعَةُ ﴿٣٣﴾
- يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾
- وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾
- وَصَحْبِهِ وَبَنِيهِ ﴿٣٦﴾
- لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾
- وُجُوهٌُ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾
- ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾
- وُجُوهٌُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾
- تَرْهَقُهَا قِظَرَةٌ ﴿٤١﴾
- أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٤٢﴾

Secrets of Revelation

It so happened that while some chieftains of Makkah were being addressed by the Holy Prophet ^{SAW}, Hadhrat Ibn Umm-e-Maktum ^{RAU}, arrived to seek explanation of an Āyah. Being blind he did not know that the Holy Prophet ^{SAW} was busy and insisted on an answer. Expression of displeasure appeared on the countenance of the Holy Prophet ^{SAW} who turned away thinking that the question could have been deferred to avoid interruption in his engagement.

Remote Gain not to be Preferred over Sure Gain

Allah intervened that the Holy Prophet ^{SAW} was not right in his Ijتهād. He corrected him by explaining that the Companion ^{RAU} was to surely gain from his answer, whereas the chances of the infidels embracing Islam and giving up hostilities were remote by comparison. A remote possibility should not be pursued at the cost of something certain. Allah said that the intruder was blind and had

asked the question to benefit and might well have been purified by his answer, or in the least been blessed with much *Zikr*.

Two States of the Seeker

First is of the righteous who may be blessed with *Tazkiah*. The second is that of a seeker who may be rewarded with much *Zikr* and thus put on the right-track. One of the two results was sure had the Holy Prophet^{SAW} paid attention to Ibn-e-Makhtum's^{RAU} question, whereas on the other hand were persons not interested in guidance and the Islamic Code of Life.

Rules

(1) Nothing must be done to appease the infidels that may hurt the believers in any way. The Holy Prophet^{SAW} did care for reformation of the infidel chieftains, else their denial was of least consequence to him, as he had fulfilled his duty by conveying Allah's Message to them. Yet Allah advised him not to turn away from the believer who had come to him sincerely seeking Allah with a deep-hearted love for Him. Dīn is nothing but an admonition; it is up to people to accept or reject it. And whoever accepts will certainly benefit from it. All this is scribed on the Sacred Pages placed at an exalted place by Him wherefrom the pious and pure angels carry it to the Prophets^{AS}.

(2) The use of word *Muṭahharah* here means that a person in need of mandatory bath (like after copulation etc.), a menstruating woman or a person without ablution must not touch the Qurān. Moreover, it alludes to the Companions^{RAU} who scribed the Qurān, and the righteous scholars who follow them in time that all of them must be purified through much *Zikr*.

Man has indeed earned devastation by taking to disbelief. If he was incapable of discerning spiritual realities, he should have heeded to the material evidences scattered all around him. He ought to have contemplated how he was created from a droplet, obtained from atoms gathered from diverse places. How from this seed he was fashioned into an exquisite creature with numerous faculties and qualities! And then, how life was made easier for him by giving him abundant provisions and the sense to exploit them, from his birth to death! Even death was a blessing when his limbs had flagged and his body weakened. If allowed to survive in the mortal world till the Day of Judgement, his existence would have been extremely painful. So he was given death and not left to decay like animals, was wrapped in cloth and buried with dignity. And it is mandatory to bury the dead. Then whenever He wants, He will resurrect him to face accountability.

Islamic System must be followed Practically

Rather than being grateful for His innumerable blessings, man refused to follow the Code of Life Allah chose for him. He ought to have pondered over what he eats and how Allah has arranged to feed each and every one of His creation. He fills the clouds with water and carries these to various lands for rainfall so that the earth grows grains, vegetables, grapes, olives, dates and countless varieties of fruits which serve both as food as well as medicine. And also greenery as food for their cattle. Remember that the Day is approaching fast when the immense Roar will shatter the hearts. When man will run from the very wealth and the progeny for whom he had disobeyed Allah. He will abandon all relationships; brothers, wives and sons, and will be desperate to save his own skin.

Yet there will be people on that Day whose faces will radiate with happiness and they will be all smiles. And there will be people whose faces will ashen, their darkness increasing by the moment. These will be the infidels and sinners. Here infidelity means perversion of belief and the sinfulness stands for practical deviation from Islam.