



**FROM THE CAVE TO
THE GRAVE**

سورة عبس

ANALYSIS & COMMENTARY

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What is Quran Journey?

Quran Journey is a non-for-profit endeavour aimed at connecting the world with the Quran. Together, we study the Suwar of the Quran in the order of their chronological revelation, situating the Āyāt within their historical and linguistic contexts. The aim of our journey is to facilitate genuine connections with the word of Allah SWT, equipping our Quran Journey family with the preliminary tools required to engage with the Quran emotionally, intellectually, and spiritually.



ROMANIZATION TABLE





ا	'
ا	a or ā
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	'
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w or u or ū
ي	y or i or ī





THE MULTIPLE NAMES OF SURAT ABASA

Surat Abasa has multiple names, all are derived from its contents of the Surah and associated meanings. Some have called it **Abasa wa tawala**, **Abasa**, **As-Sakh-khah**, **Ibn Umm Maktoom**, **As-Safarah**, or **Al-'Ama**. Also, as previously discussed, ayah numbering can differ based on region, not because there are insertions or deletions, but rather because there are various ways that Ayat are grouped and numbered. The people of **Hijaz** count 42 ayaat, the people of **Basrah** count 41, and people of **Sham** count the Surah as 40 Ayaat.

THE CONTEXT

The time is marked with prosecution of all kinds directed to the Prophet ﷺ and his companions. The daily propaganda propagated by Qureish in the form of **ridicule**, **mockery**, and **misinformation** has created an unbearable environment for the Prophet ﷺ and his companions. The daily news is upsetting and the situation is worsening, which leads some of the companions to migrate to Abyssinia. The Prophet ﷺ then received Surat An-Najm and he was commanded to recite it publicly. It was the first Surah that the Prophet ﷺ recited openly to the masses of Qureish, indicating the beginning of the period known as **public preaching**. Upon reciting it, Qureish prostrated their heads to the ground and the rumors spread that Qureish may be on the verge of coming to Islam or at least treating it with less hostility, these rumors **triggered the return of the migrants** who left Mecca out of fear of prosecution and settled in Abyssinia.

One can imagine that the Prophet ﷺ feels that now is the best time to focus on the elite of Qureish, they pose the most threat to his followers and neutralizing their position would create a more welcoming environment for his followers and decrease the prosecution. Not only that, but the ones who have the most power have a high potential to be consumed and distracted by their power so they require more time and energy. They also are less receptive to change because the current hierarchy is convenient and beneficial, so they require more attention. Also, they have the capacity to have the most impact – whether positive or negative, so the Prophet ﷺ recognizes that a focus on them is a good investment of his time.

From the Prophet's point of view, it would take much longer to create social change from the ground-up; yet if the powerful in a society adopt an idea, it is much easier for that idea to pick momentum and gain support from the masses. For these reasons, among others, the Prophet ﷺ focuses some of his efforts on the notables of Qureish. It may also be important to remember that the favorable reaction to the most recent revelation, Surah al-Najm (and the fact that the polythesis prostrated at the end of it) gave the Prophet ﷺ hope that this may be a good time for da'wah to the elite.

One day, the Prophet ﷺ was standing and engaging a group of notables in a deep conversation. Among these notables are **Utbah b. Rabi'aah**, **Amr b. Hisham** [aka Abu Jahl], **Umayyah b. Khalaf**, and **Al-Waleed b. Al-Mugheera**. While the Prophet ﷺ was in the middle of his conversation, he is interrupted by Abdullah b. Maktoom, a blind man, who inserts himself into the conversation, interrupting the flow with his question, **"Oh Messenger of Allah! Teach me from what your Lord has taught you!"**





Abdullah b. Umm-Maktoom, **the cousin of Khadija**, was **among** the **first** people to **accept Islam**. He was **blind from birth**, which is why his mother was called **Umm Maktoom** [mother of the concealed one]. Yet, he had a **beautiful voice** and loved learning and memorizing the Quran. He was always eager to learn the new Ayaat of the Quran. His dedication and eagerness to always learn the newest Ayaat of the Quran, however, sometimes meant that he would monopolize the attention of the Prophet ﷺ, and in this case he is interrupting a very sensitive conversation.

Abdullah's interruption of the conversation was not done in the politest of ways, so the Prophet expressed dismay by frowning— a gesture that Abdullah would not see because he is blind, but a gesture that would indicate to the Qureshi elite that he (the Prophet) disapproves of the interruption and values their time and attention. The Prophet ﷺ turns away from Abdullah b. Umm Maktoom to continue the conversation with Qureish.

Gabriel came down with new revelation to the Prophet ﷺ, this time carrying a humbling and illuminating for the Prophet ﷺ and the messengers of the messenger. The revelation reads:





80:1

عَبَسَ وَتَوَلَّى

He frowned and turned 'his attention' away,

[1] In the reading of Zaid ibn Ali: it is عَبَسَ

linguistic/rhetorical Benefits:

1. The word عَبَسَ is the root of the word and has meanings associated with: **frowning**, knitting one's eyebrows, to **lower**, to look **gloomy**, to look **stern**, and to scowl.
2. The word تَوَلَّى and comes from the root وَل ي, and is associated with meanings of being near, to be friends, to manage, to administer, **to turn away to something more important, to turn towards a greater priority**, to go about something systematically, to pursue, to display, and to apply one's interest or care.
 - a. It is in the 5th grammatical state of تَفَعَّلَ which is an emphatic and reflexive form. Reflexive verbs are where the doer of the verb is also the object that is acted on.
3. Although this verse is referring to the Prophet ﷺ it isn't written as "You frowned and You turned away", this wisdom is said to be as a way to maintain the great honour of the Prophet ﷺ by highlighting it in third person.
4. In the reading of Zaid Ibn Ali it is, عَبَّسَ, this would shift the verb to a more intense form, i.e. more intense frowning [1] [2]

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):





That was revealed about **Abdullah bin Abi Mashar al-Amar**, and his mother is Umme Maktum. His name is Amr bin Qais bin Zaida bin Rawaha bin Al-Asam bin Hajar bin Abd Wad bin Bagheed bin Amer bin Luay bin Ghalib.

As for Umm Maktum: her name is Atika bint Amer bin Makhzoum bin Wahza bin Murrah bin Kaab bin Loay,

One day Abdullah ibn Umme Maktum was sitting in the mosque alone, with no second person with him, and he was a blind man, when two angels descended from the heavens to pray in masjid al haram, and they said: Who is this? "The blind who does not see in this world or in the hereafter? (I.e not a Muslim)" One of them said: But I am more surprised than Abu Talib calling people to Islam! And he does not see them, and he hears that, so Abdullah got up to go to the Messenger of God, may God bless him and grant him peace, who at the time was with Umayyah bin Khalaf and Al-Abbas bin Abdul Muttalib offering Islam to them. Abdullah said: O Muhammad, I have come to you repentant, so do I have any repentance? So the Prophet, may God's prayers and peace be upon him, turned his face away from him, and turned his face to al-Abbas and Umayyah ibn Khalaf, and Abdullah repeated his words. The Prophet SAW turned to him with some anger in his face. Abdullah felt shy and retreated back to his spot, thinking that there is no repentance for him. Then this verse is revealed.

Note: In Muqatil's understanding he believes at this point Abdullah Ibn Umme Maktum was not a Muslim.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

That he (The Prophet ﷺ) held his face reluctantly, "simply" because the blind man came to him 'interrupting' (the next verse). The word تَوَلَّى is in the meaning of أَعْرَضَ, to exposure/ show. i.e. To display his ﷺ frowning outwardly.

This verse is referring to Ibn Umme Maktum

Proof:

ابن عباس قوله: {عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى} قال: بينا رسول الله صلى الله عليه وسلم يناجي غُثْبَةَ بن ربيعة وأبا جهل بن هشام والعباس بن عبد المطلب، وكان يتصدَّى لهم كثيراً، ويُعرض عليهم أن يؤمنوا، فأقبل إليه رجل أعمى، يقال له عبد الله بن أم مكتوم، يمشي وهو يناجيهم، فجعل عبد الله يستقرئ النبي صلى الله عليه وسلم آية من القرآن، وقال: يا رسول الله، علّمني مما علّمك الله، فأعرض عنه رسول الله صلى الله عليه وسلم، وعَبَسَ في وجهه وتَوَلَّى، وكره كلامه، وأقبل على الآخرين

فلما قضى رسول الله صلى الله عليه وسلم، وأخذ ينقلب إلى أهله، أمسك الله بعض بصره، ثم خَفَقَ برأسه،





ثم أنزل الله: {عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى} ، فلما نزل فيه أكرمه رسول الله " هَلْ لَكَ حَاجَةٌ فِي شَيْءٍ؟ " : وإذا ذهب من عنده قال له " ما حاجتك، هَلْ تُرِيدُ مِنْ شَيْءٍ؟ " : صلى الله عليه وسلم وكلمه، وقال له { وذلك لما أنزل الله: { أَمَا مَنْ اسْتَعْنَى فَأَنْتَ لَهُ تَصَدَّى وَمَا عَلَيْكَ أَلَّا يَزَّكَّى

Ibn Abbas, (concerning the verse) {عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى}, He Said: With the Messenger of Allah ﷺ was 'Utbah ibn Rabi'ah , Abu Jahl ibn Hashim, and 'Abbas ibn Abdul Motalib, and he was conversing and debating a lot with them, and presented them with (the concept) of believing (in Allah SWT). So a blind man, called Abdullah Ibn Umm Maktum, came to him, walking while he ﷺ was still conversing with them and was reciting verses of the Quran, and said, "O Messenger of Allah, teach me from what Allah has taught you". So, the Messenger of God, may God bless him and grant him peace, turned away from him, frowned and turned away, disliked his words, and turned back to the others.

When the Messenger of Allah ﷺ was finished and began to turn to his family, Allah held some of his eyesight and caused his head to pulsate. (This is a description of how the revelation was coming down directly to the Prophet ﷺ)

Then Allah SWT revealed: {He frowned and turned 'his attention' away, 'simply' because the blind man came to him 'interrupting', You never know 'O Prophet', perhaps he may be purified, or he may be mindful, benefitting from the reminder.} When this was revealed about Umme Maktum the Messenger of Allah ﷺ honoured him and talked to him, asking, "What do you need, do you want anything?" And when he leaving from him, he (once again) said to him: "Do you need anything?" This is when Allah SWT revealed: { As for the one who was indifferent, you gave him your 'undivided' attention, even though you are not to blame if he would not be purified.} .

Qatada adds the details that after this incident **on two occasions, Abdullah Ibn Umme Maktum (despite being a blind man) was appointed as the temporary head of state left in charge of all of Madina** when the Prophet SAW had to go out for expeditions.

Anas RA comments that on the day of Qadisiyah (which took place during the khilafah of Umar RA) he saw Abdullah Ibn Umme Maktum in armour caring a black flag*.

*The flag of an army on the battlefield is a symbol that they are strong and still standing. To be the flag bearer is a very honourable position that is a great responsibility.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):





The Prophet ﷺ (frowned/looked gloomy) and turned towards the others in his company.

[2] This grammatical point was taken from this source.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

[1] This mode of reading was quoted from this source

Ibn Ashur (1392H):

Comments:

Giving Reminders:

Notice here that Allah SWT does not address the Prophet ﷺ directly nor mention him by name, this is an important lesson in the subtlety of giving reminders, sometimes you do not have to be direct nor blunt in your advice, **sometimes the slightest hint, especially for the most sensitive heart, is enough.** The Arabs say:

الليبيب بالإشارة يفهم

The intelligent person, through the subtlest of gestures, understands.

Also, by **reminding using the third-person** it gives the individual hearing it an opportunity to reflect **without feeling singled out**. It is easier to see the mistake if someone else is doing it, but we often put up guards and employ various rationalization strategies when our shortcomings are directly addressed.

80:2

أَن جَاءَهُ الْأَعْمَى

‘simply’ because the blind man came to him ‘interrupting’.

*[1] This can also be read as أَنْ جَاءَهُ (stretching the alif in “an”) which would indicate it as being the short form of عَبَسَ وَتَوَلَّى؟ أَلَّن جَاءَهُ الْأَعْمَى meaning “Did come to him ﷺ the blind man? (80:2) and he (the Prophet) ﷺ frowned and turned away (80:1) [4]

[2] Another recitation has it as أَلَّن having both the alif of questioning and the stretching the “an” again being translated as, “Did come to him ﷺ the blind man?”



*linguistic/rhetorical Benefits:*

1. The word الْأَعْمَى (the blind man) is used to highlight the softness with which he deserved to be treated [3]

a. This also absolves Abdullah Ibn Umme Maktum of his interruption of the gathering, as he could not see the seriousness of the matter.

Tafsir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

[1] This mode of reading was quoted from this source

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

[4] This meaning of the mode of recitation [2] was taken from this source.

There are meanings (based on the modes of recitation):

1. Because the blind man came, he ﷺ frowned
 2. Or the fact ﷺ simply displayed it (for a purpose):
- a. أَلَا نَجَاءُ الْأَعْمَى فَعَلَ ذَلِكَ إِنْكَاراً عَلَيْهِ

Now that the blind man came, he ﷺ did this as a way to show dissociation. This is the concept of showing dislike for one group to imply the tacit attachment to another in opposition to them. [For the elite of Makkah this blind man was someone not worthy to be in their presence, thus by showing some dislike for him it made an implicit repore with them]

***We (QJ team) take this time to note that the frowning is more or less to do with an interruption to a serious conversation. Did the people in that group dislike the lower class? Yes. However it is not in the noble character of the Messenger of Allah SWT to show his dislike based on the fact “the blind man” was blind, it was the fact of interruption.





The Prophet ﷺ never did this ever again to the poor and never showed an association to the the rich.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

[2] This mode of reading was quoted from this source

[3] This linguistic point was quoted from this source

Ibn Ashur (1392H):

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Comments:

It is often the case that the **most ready to listen** to Prophetic teachings and divine guidance are **those who have been ostracized and left disadvantaged by society**. By calling Abdullah bin Um Maktoom “the blind” it is not meant to be an insult, but rather, it is recognition of his striving. Even though he is blind, he is making it on foot to the Prophet ﷺ, looking to learn the latest Ayaat of the Quraan, reminding us that sometimes the people who, see the least, see the most. Mentioning that he is blind is also Allah pardoning his interruption, he did not see the gathering of Qureish and did not fully understand that he was interrupting.

80:3

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى

You never know 'O Prophet', perhaps he may be purified,

linguistic/rhetorical Benefits:

1. The مَا may be for negation or questioning such that it could be read as:
 - a. And what would make you know that he might (become) purified
 - b. And you don't know, perhaps he might be purified
2. The word يَزَكَّى is originally يَزَكِّي , and is in the 5th grammatical state, making it an emphatic and reflexive form. Reflexive verbs are where the doer of the verb is also the object that is acted on, so we read, “he can purify himself”



*Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

This verse is speaking to the Prophet ﷺ asking, “what would make you know?” that this blind man, the one whom you frowned at, that he could become purified (from his sin).

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

What thing will allow you to know the reality of the true spiritual rank of this blind man. The لَعَلُّهُ (perhaps) is referring to the disbelieving elite from Quraysh. You don't know what is waiting for him (near in his future)

Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Ibn Ashur (1392H):

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Comments:

This thought is encompassed in the *comments* of verse 4.

80:4

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَىٰ

or he may be mindful, benefitting from the reminder.

This call also be read as فَتَنْفَعُهُ which would make the super positioned meaning

Or he would be reminded and benefited (by) the reminder





linguistic/rhetorical Benefits:

1. يَذْكُرْ

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

That he (the blind man) would take a meaningful lesson from what he is being taught.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

That he would be able to purify himself through knowledge of the sharia and the harms of certain sins.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Ibn Ashur (1392H):

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Comments:

What is the Prophet ﷺ being taught here?

1. **He being reminded not to let the agitation and frustration**, even in the slightest form, **cause him to fall short of the beautiful dealings and manners**, especially with the poor and socially ostracised people who are already committed and ready to learn the divine guidance. These people love the Prophet ﷺ and the slightest dismissal from him may really hurt them. Often times, the stress of dealing with the harshest of people can





manifest itself in the way you deal with your loved ones. The Prophet ﷺ is being reminded not to fall into this.

What is the main criticism?

The *criticism* directed to the Prophet ﷺ is *not the result of committing a mistake nor falling into a sin*, but rather it is the result of falling short of perfection in one instance. The poet says interestingly:

وَلَمْ أَرِ فِي عُيُوبِ النَّاسِ شَيْئاً
 And I have not found in the flaws of humans anything
 كَنَقْصِ الْقَادِرِينَ عَلَى التَّمَامِ
 [more interesting] than the capable falling short of perfection.

The Prophetic character is so beautiful that the slightest deviation from perfection is noticeable; Allah highlights this instance here to prod us all to strive for perfection in our character.

80:5
 أَمَّا مَنْ أَسْتَعْنَى
 As for the one who was indifferent,

linguistic/rhetorical Benefits:

1. The root of the word **أَسْتَعْنَى** is **ع ن ي** and is associated with the meanings of: to be free of need/want, to be able to spare, to be wealthy, to make rich, to suffice, to be of use, to satisfy, to make dispensable or superfluous, to sing the praises, and to dismiss.

a. Here it is in the 10th grammatical form, such that the verb is of “seeking”, i.e seeking to be free of need/ thinking and believing they are in themselves sufficient.

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

This is to the one who thinks of himself to be free of need in his riches (wealthy), to him you turned, hoping that he would submit/believe.

Sufyan: This is was revealed concerning Abbas (Ibn Muttalib)

Mujahid: This is about 'Utabah ibn Rabiah and Shaybah ibn Rabiah

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Ibn Ashur (1392H):

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Comments/Reflection:

Priorities in Dawah

Allah gave the Prophet ﷺ and his companions honour and dignity and allowed them to create a remarkable society, but **this community was not created by the nobles of Qureish**. It was **founded by the weakest of people** and the elites joined much later.

Remember that **victory, honor, prestige, and success are from Allah SWT**, they will be achieved when our Islam is real, not when we align ourselves with the powerful—compromising many of our ideals in the process.

Had the masters of Qureish endorsed Islam from the beginning, history would have written that a powerful people adopted a belief system and made it popular. But that's not what happened. Islam's foundation is based on a story of weak people who were empowered through Islam, and they had to sacrifice and give a lot up to achieve that.





Some have derived a few lessons worthy of sharing here:

1. All human beings are equally worthy of attention and investment when it comes to Da'wah or spiritual teaching. Therefore, in an attempt to cause change, do not forget the people looking to change.

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80:6

فَأَنْتَ لَهُ تَصَدَّى

you gave him your 'undivided' attention,

Overarching Context:

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linguistic/rhetorical Benefits:

1. The word تَصَدَّى comes from the root ص د ي and is associated with the meanings of: being very thirsty, to echo, to reiterate, to turn, to occupy, to undertake, to counteract, to throw obstacles in the way.

Tafasir (Exegetical Commentaries):





Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

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Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Ibn Ashur (1392H):

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Comments:

Priorities in Dawah :

In your own encounters, you may come across people **who are more interested in teaching a mayor about Islam than teaching a homeless, blind, disabled man**. They may think to themselves: the mayor can do so much for Islam, but what will the blind man do? They may even say that the homeless person becomes a social burden on the community and will drain the valuable and limited community resources.

Purpose Driven Dawah:

Remember that teaching people about Islam should not be done with the focus on what the people can do for Islam, but rather what Islam can do for the people.





Our mission is to **encourage people to think about Allah**, to connect to Him, to break away from the shackles of oppression masking themselves as means to attain pleasure and happiness.

Our mission is to **empower people to serve justly, honorably, and sincerely**

Our mission is to **help people to critically think about the conventional definitions of happiness, success, failure, and sorrow** and to assess and monitor their own lives.

80:7

وَمَا عَلَيْكَ أَلَّا يَزَكِّيَ

even though you are not to blame if he would not be purified.

Overarching Context:

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linguistic/rhetorical Benefits:

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Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

And what will happen if he (the elite of Makkah) didn't purify themselves from their kufr (hiding of the truth) and become muslim.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Ibn Ashur (1392H):

Comments:

What is the Prophet ﷺ being taught here? What is the main criticism?

1. He is being reminded that **it is Allah who guides and that he should not attribute the failure of others to himself**. Doing so will end up hurting him. The Prophet ﷺ is advised of this directly elsewhere in the Quran:

فَلَعَلَّكَ بَاجِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا ۖ
[O Muhammad], if they do not believe in this message, out of sorrow [18:6]

2. The Prophet ﷺ is being reminded **not to focus too much time on the powerful elite and become so self-invested in their guidance that it manifests itself in agitation and frustration**.

Lesson in Dawah:





It is not up to you who is guided:

- a. Allah selects and chooses. His knowledge is superior and He sees the inner workings of the hearts, we do not. Not everyone is going to have the same level of interest in Islam, faith, or the Quran. There were those who would chase in excitement the Prophet ﷺ, hoping to learn. There were those who would chase the Prophet ﷺ away, or run away from him because they did not want to learn.

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَنفَاءً أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ

And among them, [O Muhammad], are those who listen to you, until when they depart from you, they say to those who were given knowledge, "What has he said just now?" Those are the ones of whom Allah has sealed over their hearts and who have followed their [own] desires [47:16]

80:8

وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ

But as for the one who came to you, eager 'to learn',

linguistic/rhetorical Benefits:

1. The word يَسْعَىٰ comes from the root ي س ع and is associated with meanings of: walking along, the moon crossing the sky, to pressure, **to make an effort**, and to run about in confusion.

- a. This is the same word used to describe the ritual pace walking between al-safa and al-mara (mountains) during the Hajj and Ummrah. The ritual reenacts the frantic running of our mother Hajr AS pacing back and forth between the mountains, striving to look for some water for her son Ismail AS.

Tafasir (Exegetical Commentaries):





Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

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Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

.

Ibn Ashur (1392H):

Comments:

Priorities in dawah:

It is more important to focus on the people that are already receptive than the people who may or may not be receptive

80:9

وَهُوَ يَخْشَى

being in awe 'of Allah',

linguistic/rhetorical Benefits:

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Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):





Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

Abu Hayyan, al-Bahr al-Muhit (d.745H):

Ibn Ashur (1392H):

Comments:

The Tue Elite:

The most prestigious in the sight of Allah may not often be the most prestigious in the sights of human beings. Recall the hadeeth of the Prophet ﷺ much later in Madinah

حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ، حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
" رُبَّ أَشْعَثَ مَدْفُوعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يَبْرَهُ " عَلَيْهِ وَسَلَّمَ قَالَ .

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Many people with dishevelled hair are driven away from the door (but they are so pious) that if they are to swear in the name of Allah, He would definitely fulfil that.

Priorities in dawah:

Da'wah to the Muslims is more important than Da'wah to the non-Muslims. Yes, we need specialists in both and institutions or individuals that focus on both, but you have to educate those who are already Muslim in order to affectively reach out to people of no faiths or people of other faiths. Bad Da'wah to Muslims results in confused understanding, disunity, and many social and political problems. People get so excited to reach out to people who may not know much about Islam so they take to the streets, forgetting that their own families do not 'know





much about Islam' either. If you have Muslims saying things like, "Islam is about submitting yourself to a power that is higher than you – so technically if you believe in gravity, which is a higher power than you – then you are a Muslim" then something is wrong.

80:10

فَأَنْتَ عَنْهُ تَلَهَّى

you were inattentive to him.

linguistic/rhetorical Benefits:

1. The word تَلَهَّى is from the root ل ه و and is associated with the meanings of: to amuse, to distract, to play/toy, to fritter away, to have a good time, **to turn ones attention (away), to try to forget**, to try to renounce, **to become oblivious**, to be fond of, and to pass time.

Tafsir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

To the one who came eager and fearful of Allah, you turned away from him, and become busy with other than him, and forgot him.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

.

Ibn Ashur (1392H):

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Comments:





We should not turn anyone away nor dismiss someone's quest for guidance. We should not be so busy answering the Islamophobes and building alliances with the policymakers that we forget the new Muslims in the community asking for help in learning what seems to be the most trivial thing to you.

We can also learn from this that study circles should not be limited to those who have money nor should you make specific exemptions for people with money. For example: Sufyan Ath-thawri used to treat the richest nobles the same way he would treat the poorest of his students and he reminded his students to do the same.

80:11
كَلَّا إِنَّهَا تَذْكِرَةٌ

But no! This 'revelation' is truly a reminder.

linguistic/rhetorical Benefits:

1. كَلَّا is a particle of aversion
2. The word تَذْكِرَةٌ is from the root ذ ك ر which is associated with the meanings of: keeping in mind, to remember, to recollect, to speak, to name, to mention, to site, to indicate, to report, and to take council
 - a. This is in a nominal state and its root verb would be ذَكَرَ which is the second form and is used for emphasis

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Indeed this lesson and this surah is a reminder, for you O Muhammad ﷺ.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):





Ibn Ashur (1392H):

Comments:

One could argue that the whole incident took mere seconds/moments and this is a time where the community cannot afford to have bad press, yet the Quran highlights this situation, indicating that, again, the slightest of things can carry a deep impact. Recall the words of the poet:

خل الذنوب صغيرها *** وكبيرها ذاك التقى

Avoid the sins/slips, small or large, that is Taqwa

واصنع كماش فوق أرض *** الشوك يحذر ما يرى

And work as a traveller, passing over spikes, careful what you see

لا تحقرن صغيرة *** إن الجبال من الحصى

Do not underestimate the smallest [deeds] For the mountains are made of little pebbles.

Capacity and Character:

Divinely Perfected Character:

The Prophet ﷺ's actions and behaviors are monitored by Allah SWT and he is being refined, beautified, and improved in all aspects.

The Prophetic Humility:





The Prophet ﷺ reciting these Ayaat publicly is itself an indication of his humility and uncompromising genuineness, Qureish is looking for anything to hold against the Prophet ﷺ, however, this does not stop the Prophet ﷺ from reciting it as it is, and making it public. Some leaders shy away from any public criticism. Yet, sometimes the one criticizing may be doing it out of love, to humble us, and to inspire our journey towards perfection. Take criticism with an open heart, do not let it weigh you down nor ignore it proudly thinking you always know better. You know yourself best and your circumstances better than anyone else, working on your self-awareness and establishing a secure relationship with Allah SWT, the fruits of that relationship will be a more critical approach to yourself and your actions. Yes, some criticism is malicious in intent based on misinformation, but a deep relationship with Allah SWT allows you to rise above those in the humblest of manners.

The Prophet ﷺ was very careful not to hurt the feelings of the believers in any way, intentionally or non-intentionally. Towards the end of his life, he asked all of his companions to forgive him for any shortcomings, despite the fact that he rarely did this to anyone.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ -
"اللَّهُمَّ فَإِنَّمَا مَوْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ" رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

Narrated Abu Huraira: that he heard the Prophet (ﷺ) saying, "O Allah! If I have ever abused a believer, please let that be a means of bringing him/her near to You on the Day of Resurrection.

Lessons from The Prophetic Humility:

some of us hold grudges against those who we have been criticized because of or those that criticize us, however, the Prophet ﷺ had a very forgiving heart and honored Abdullah bin Umm Maktoom.

Great characters and personalities are built over time. They do not just pop into existence. You need to always monitor yourself and open yourself up to criticism, it is the only way you can improve.

Honouring Abdullah:

Amazingly, the Prophet ﷺ **apologized to Abdullah b. Um Maktoom every time he would see him.**

He would greet him genuinely by saying:

مرحباً بمن عاتبني فيه ربي





Welcome, oh one who my Lord criticized me for!

Abdullah was among the first people to travel to Yathrib with Mus'ab b. 'Umar to invite the people of Yathrib to Islam. **The Prophet ﷺ also assigned him to be the official Muazin of Mecca along with Bilal.** Because of his beautiful voice, the Prophet ﷺ also gave him the responsibility of leading Salah whenever the Prophet ﷺ travelled outside of Madinah. During the battle of Qadisiyah, Abdullah requested that the Caliph, 'Umar b. Al Khattab, give him the permission to participate in the battle. 'Umar honored his request and assigned him **as the holder of the flag** in the battle and he was martyred in that battle.

The accountability based on capacity:

Notice that Allah is holding the Prophet ﷺ accountable for frowning and turning away. He is not being held accountable here for a word or an act, but for the simplest of body language, which teaches us that if we are honestly interested in serving Allah and in reaching out in the name of Allah SWT then we must be conscious of these smallest details. All of our gestures, smiles, frowns, sighs, and body language is assessed – both by the people that we are reaching out to and, more importantly, by Allah SWT himself.

Notice also that Abdullah is in the wrong here through his interruption, yet only the Prophet ﷺ is being addressed – indicating **that leaders is more accountable than the followers.**

Know that Allah holds us all individually accountable based on our individual capacities and based on what He has given each and every one of us. If Allah has allowed you to attain superb social intelligence, subtlety in your observations, attention to detail, and an abundance of patience and forgiveness – then you have a moral obligation to exert more patience, forgiveness, and utilize the gifts that He has given you for good. Know that you will be held more accountable than someone who does not have these gifts. It is also important to mention that all these gifts are attained through practise, Tazkiyah, and a beautiful connection with Him. Therefore, work on beautifying your character and rising above the smallest of flaws.

80:12
فَمَنْ شَاءَ ذَكَّرْهُ

So let whoever wills be mindful of it.

linguistic/rhetorical Benefits:

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*Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

So let whoever from amongst the servants of Allah remember it (the revelation)

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

.

Ibn Ashur (1392H):

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*Comments:**Guidance, a blessing, not a right:*

We make choices every day that determine whether we will be impacted by divine guidance or not, as well as the level of impact. We choose how much of it we can see, understand, and relate to based on a series of conscious and subconscious choices. We choose to ignore the calling in us, guiding us back to Him, or we can choose to rise above inner desires for immediate gratification and external pressures for assimilation.

Working towards guidance:

Recall the authentic hadith of the beloved Prophet PBUH:

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي سُلَيْمَانَ بْنَ حَبَّانٍ - عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رَبِيعٍ، عَنْ حُدَيْفَةَ، قَالَ كُنَّا عِنْدَ عُمَرَ فَقَالَ أَيُّكُمْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ الْفِتْنَ فَقَالَ قَوْمٌ نَحْنُ سَمِعْنَاهُ . فَقَالَ لَعَلَّكُمْ تَعْنُونَ فِتْنَةَ الرَّجُلِ فِي أَهْلِهِ وَجَارِهِ قَالُوا أَجَلٌ . قَالَ تِلْكَ تُكْفِرُهَا الصَّلَاةُ وَالصِّيَامُ وَالصَّدَقَةُ وَلَكِنْ أَيُّكُمْ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ الْفِتْنَ الَّتِي تَمُوجُ مَوْجَ الْبَحْرِ قَالَ حُدَيْفَةُ فَأَسْكَتَ الْقَوْمُ فَقُلْتُ أَنَا . قَالَ أَنْتَ لِلَّهِ أَبُوكَ . قَالَ حُدَيْفَةُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ





نُعَرِّضُ الْفِتْنَ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوْدًا عُوْدًا فَأَيُّ قَلْبٍ أَشْرَبَهَا نُكِبَتْ فِيهِ نُكْتَةٌ سَوْدَاءُ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِبَتْ فِيهِ نُكْتَةٌ بَيْضَاءُ " حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ عَلَى أَبْيَضٍ مِثْلِ الصَّفَا فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ وَالْآخِرُ أَسْوَدُ مُرْبَادًا كَالْكُوزِ مُجْجَبًا لَا . قَالَ حَذِيقُهُ وَحَدَّثَنِي أَنْ بَيْنَكَ وَبَيْنَهَا بَابٌ مُغْلَقٌ يُوشِكُ أَنْ يُكْسَرَ . قَالَ "يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا إِلَّا مَا أَشْرَبَ مِنْ هَوَاهُ عُمَرُ أَكْسَرًا لَا أَبَا لَكَ فَلَوْ أَنَّهُ فَتِحَ لَعَلَّهُ كَانَ يُعَادُ . قُلْتُ لَا بَلْ يُكْسَرُ . وَحَدَّثَنِي أَنَّ ذَلِكَ الْبَابَ رَجُلٌ يُقْتَلُ أَوْ يَمُوتُ . حَدِيثًا لَيْسَ بِالْأَغَالِيطِ . قَالَ أَبُو خَالِدٍ فَقُلْتُ لِسَعْدٍ يَا أَبَا مَالِكٍ مَا أَسْوَدُ مُرْبَادًا قَالَ شِدَّةُ الْبَيَاضِ فِي سَوَادٍ . قَالَ قُلْتُ فَمَا الْكُوزُ مُجْجَبًا قَالَ مَنكُوسًا

It is narrated on the authority of Hudhaifa:

We were sitting in the company of Umar and he said: Who amongst you has heard the Messenger of Allah (ﷺ) talking about the turmoil? Some people said: It is we who heard it. Upon this he remarked: Perhaps by turmoil you presume the unrest of man in regard to his household or neighbour, they replied: Yes. He ('Umar) observed: Such (an unrest) would be done away with by prayer, fasting and charity. But who amongst you has heard from the Apostle (ﷺ) describing that turmoil which would come like the wave of the ocean. Hudhaifa said: The people hushed into silence, I replied: It is I. He ('Umar) said: Ye, well, your father was also very pious.

Hudhaifa said: I heard the Messenger of Allah (may peace be, upon him) saying to us: Temptations will be presented/broadcasted/shown to human's hearts as reed mat is woven stick by stick and any heart which is imprinted by them will have a black mark put into it, but any heart which rejects them will have a white mark put in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure [a metaphor for the Arab meaning forever]; and the other black and dust-coloured like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being imprinted with passion. Hudhaifa said: I narrated to him ('Umar): There is between you and that (turmoil) a closed door, but there is every likelihood of its being broken. 'Umar said: Would it be broken? You have, been rendered fatherless. Had it been opened, it would have been perhaps closed also. I said: No, it would be broken, and I narrated to him: Verily that door implies a person who would be killed or die. There is no mistake in this hadith. Abu Khalid narrated: I said to Sa'd, O Abu Malik, what do you mean by the term "Aswad Murbadda"? He replied: High degree of whiteness in blackness. I said: What is meant by "Alkoozu Mujakhiyyan"? He replied: A vessel turned upside down.

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى - 20:82

But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues towards guidance [20:82]

Our lenses will affect the way we perceive the world, and there are phases outlined in the above Ayah that guide our journey to regain clarity and focus. First, we must repent/go back to Allah





SWT by letting go of distractions. Then we must believe firmly in Him and learn to trust Him – for that is a manifestation of our sincere belief in who He truly is, then we must allow our belief to be manifested in good actions towards Him, towards ourselves, and towards those around us.

When we implement the little that we know, Allah opens the gates for us to learn much more, opening our hearts and souls to guidance.

80:13

فِي صُحُفٍ مُّكَرَّمَةٍ

It is 'written' on pages held in honour—

linguistic/rhetorical Benefits:

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Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

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Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

.

Ibn Ashur (1392H):

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Comments:





We learn here that the Quran, the reminder from Allah, will be preserved in scrolls and those scrolls are honoured. This is a statement and a command from Allah: **that the scrolls that the Quran is recorded on are honoured in the Lawh Al Mahfooz [Sacred Scrolls] and that we should also honour the physical copies we have of the Quran.**

22:32 - ذَلِكَ وَمَنْ يُعِظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.

80:14

مَرْفُوعَةٍ مُّطَهَّرَةٍ

highly esteemed, purified—

Overarching Context:

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linguistic/rhetorical Benefits:

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Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

The Quran that is in the اللوح المحفوظ (the sacred table), which elevated, purified, and with Allah SWT.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Ibn Ashur (1392H):

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Comments:

Elevated/exalted physically in this world, elevated in status, and elevated in the sight of Allah, based on this Ayah, the scholars recommend that physical copies of the Quran should be placed on the top shelf, on top of other books, and treated with respect. The Quran is also pure of any contamination, purified of any mistakes, changes, modifications, insertions, or deletions. For this reason also, it is recommended that one should be in the most purified of states to read it, understand it, and derive guidance from it.

80:15

بِأَيْدِي سَفَرَةٍ

by the hands of angel-scribes,

Overarching Context:

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linguistic/rhetorical Benefits:

1. The word سَفَرَةٍ comes from the root س ف ر and has meanings of: removing the veil, to send on a journey, to depart, to result or have consequences, and to disappear.

a. The word سِيفر is **a book** (especially on of scripture)

b. وسفير القوم: الذي يسعى بينهم بالصلح. *safeer ul qawm* (of a people) The one who seeks reconciliation between them

c. Sifr, which means to write something down.

Hence, it could refer to **travelling angels**, for example, Gabriel, travelling from the seventh heaven all the way down to our earth to deliver and teach the Prophet ﷺ the Quran. It could also refer to all **the scholars** involved in learning it, encoding it, memorizing it, and teaching it. It could also refer to **the scribes** that are writing it down, preserving it and spreading it for others to read and learn.

Tafasir (Exegetical Commentaries):





Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Who are these one that are the سَفَرَة

Ibn Abbas: The scribes كَتَبَة and the angels الملائكة

As they journey/travel between Allah SWT and His Messengers AS with revelation.

Qatada: The reciters القراء and the scribes الكَتَبَة

Ibn Zaid: These are those (angles) who take account of the actions

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Ibn Ashur (1392H):

.

Comments:





80:16

كَرَامٍ بَرَرَةٍ

honourable and virtuous.

linguistic/rhetorical Benefits:

1. The word كَرَامٍ is from the root ك ر ب and is associated with the meanings of: to be noble, high-minded, generous, to exalt, to honour, and to be gracious.

a. Here it being used as adjective to the subject in verse 15

2. The word بَرَرَةٍ is from the root ب ر ر and is associated with the meanings of: being reverent, dutiful, pious, upright, righteous, and kind.

Tafasir (Exegetical Commentaries):

Qatadah said that this is a description of the Quran reciters, Quran carriers, and Quran scribes. Others described them as the companions of Muhammad ﷺ and those who follow in their footsteps.

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

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Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

.

Ibn Ashur (1392H):





Comments:

The Honouring of the Quran and its Reciters

It is important to remember that the **Prophet PBUH honoured the Quran reciters, he choose them to lead delegations, convoys, and battles.**

He also taught the companions to value the Quran and appreciate the effort invested in learning it and implementing it. He **even allowed some companions to marry respectful women and offering to teach them Quran as their mahr or wedding gift when they had no other possessions**

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عُلْفَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ، عَنِ النَّبِيِّ صَلَّى
" خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ " اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

'Uthman reported the Prophet (ﷺ) as saying:

The best among you is he who learns and teaches the Qur'an.

حَدَّثَنَا عَبْدُ السَّلَامِ، قَالَ: حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِي عِمْرَانَ، عَنْ يَزِيدَ بْنِ يَابْنُوسَ قَالَ: دَخَلْنَا عَلَى عَائِشَةَ فَقُلْنَا: يَا أُمُّ الْمُؤْمِنِينَ، مَا كَانَ
خُلُقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ: كَانَ خُلُقَهُ الْقُرْآنُ، تَفَرُّوْنَ سُورَةَ الْمُؤْمِنِينَ؟ قَالَتْ: أَقْرَأُ: {قَدْ أَفْلَحَ الْمُؤْمِنُونَ}، قَالَ
يَزِيدُ: فَقَرَأْتُ: {قَدْ أَفْلَحَ الْمُؤْمِنُونَ} إِلَى {لِفُرُوجِهِمْ حَافِظُونَ}، قَالَتْ: هَكَذَا كَانَ خُلُقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Yazid ibn Yabnus said, "We went to 'A'isha and said, 'Umm al-Mu'minin, what was the character of the Messenger of Allah, may Allah bless him and grant him peace, like?' She replied, 'His character was the Qur'an. Can you recite the sura entitled "The Believers"?' She said, 'Recite: "It is the believers who are successful: those who are humble in their prayer; those who turn away from worthless talk; those who actively pay zakat; those who guard their private parts." (23:1-5)' She said, 'That was the character of the Messenger of Allah, may Allah bless him and grant him peace.'"

The hadeeth is graded weak because of limitations in the chain of narration, but it mentioned nonetheless because of the validity of the meaning

Others carried the meaning over from the last Ayah and said that this is a description of the angels, and this is the opinion of Ibn Abbas and the most popular one. Recall the hadeeth of the Prophet ﷺ, in which the three adjectives are used to describe the angels:





حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عَبْدِ الْعُزَّى، جَمِيعًا عَنْ أَبِي عَوَانَةَ، - قَالَ ابْنُ عَبَّادٍ حَدَّثَنَا أَبُو عَوَانَةَ، - عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ الْمَاهِرِ بِالْقُرْآنِ مَعَ السَّقَرَةِ الْكَرَامِ الْبَرَّةِ "بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ".

'A'isha reported Allah's Messenger (ﷺ) (as saying): One who is proficient in the Qur'an is associated with the Safarah [noble], Kiram [noble], Barrarah [upright], recording angels; and he who falters in it, and finds it difficult for him, will have a double reward.

80:17

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

Condemned are 'disbelieving' humans! How ungrateful they are 'to Allah'!

linguistic/rhetorical Benefits:

1. The word قُتِلَ is from the root ق ت ل which is associated the meanings of slaying, murdering, fighting, to study a topic thoroughly, and being an enemy.

a. Here the word is in a passive state literally meaning, "Killed were/destroyed were mankind, how ungrateful" Its lexical meaning is of a condemnation/curse as it is used here:

قُتِلَ أَصْحَابُ الْأُخْدُودِ

Destroyed [i.e., cursed] were the companions of the trench [85:4]

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Curse be upon the disbelieving mankind, how ungrateful (Mujahid and Sufyaan said something similar)





There are two meaning of مَا أَكْفَرُهُ (how, extremely ungrateful)

1. In amazement at level of ingratitude
2. Asking a question as to what reason are they being extremely ungrateful

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Ibn Ashur (1392H):

.

80:18

مِنْ أَيِّ شَيْءٍ خَلَقَهُ

From what substance did He create them?

linguistic/rhetorical Benefits:

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Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

What substance were the disbelievers made from that made them become so proud and arrogant from the obedience of their lord.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):





Abu Hayyan, al-Bahr al-Muhit (d.745H):

Ibn Ashur (1392H):

80:19
 مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ

He created them from a sperm-drop, and ordained their development.

linguistic/rhetorical Benefits:

1. The word نُطْفَةٍ comes from the root n

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

This is a tool used to humble the arrogant disbelievers.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

Abu Hayyan, al-Bahr al-Muhit (d.745H):

Ibn Ashur (1392H):

Comments:





One of the reasons why the elite of Qureish refused the message was because they did not want to be associated with the weak people, so they came to the Prophet ﷺ and asked him to exclude the weak and the poor, and by doing so they would consider his message. This Ayah, among many others, comes to remind of the common source of all human beings and to remind us of how small we all are.

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْفَرِثِيِّينَ عَظِيمٍ - 43:31

And they exclaimed, "If only this Quran was revealed to a great man from 'one of' the two cities!"

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا تَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا تَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا أَنَّا بَادِي الرُّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ - 11:27

The disbelieving chiefs of his people said, "We see you only as a human being like ourselves, and we see that no one follows you except the lowliest among us, who do so 'hastily' without thinking. We do not see anything that makes 'all of' you any better than us. In fact, we think you are liars."

80:20

ثُمَّ السَّبِيلَ يَسْرَهُ

Then He makes the way easy for them,

linguistic/rhetorical Benefits:

1. ثُمَّ is used for sequencing but with a kind of delay in the subsequent action.
- a. Note this would be a subsequent action to what was in verse 19

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Meaning, making their "path" easy. There are various opinions of its meaning:

1. The path coming out from the mothers womb. Held by Ibn Abbas, Qatada, Ibn Salah, Saddi,





- a. This opinion makes logical sense based on the outward meaning of the verse as well as its distal relationship with the previous verse talking about the formation of humans and its proximal relation with the proceeding verse speaking of death and burial
2. The path of truth and falsehood: Held by Mujahid,
 - a. Mujahid uses the words: the path of internal damnation or eternal bliss
سبيل الشقاء والسعادة
 - b. As it was made clear to them and the actions were made easy.

i. Proof:

76:2

أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ إِنَّآ

'For' indeed, We 'alone' created humans from a drop of mixed fluids, 'in order' to test them, so We made them hear and see.

76:3

إِمَّا شَاكِرًا وَإِمَّا كَفُورًا إِنَّا هَدَيْنَاهُ السَّبِيلَ

We already showed them **the Way**, whether they 'choose to' be grateful or ungrateful.

3. The path of good. Held by Al-Hassan RA
4. The path of Islam, being guided to it. Held by Ibn Zaid

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

.

Abu Hayyan, al-Bahr al-Muhit (d.745H):





Ibn Ashur (1392H):

Comments:

Ease will surely come:

Allah will make it easy for us, if we work for it, to get to wherever and whatever we set our minds to. He has given us all that we need to reach whatever destination we focus on. Whether our goal is to become physically fit, intellectually sharp, or spiritually aware or all three – He has set us in the capacity to achieve what we strive to do. He also has placed in us and around us signs that guide our journey back to Him – if we choose to make that a priority in our lives.

Medical Understanding of the apperant meaning of the verse:

Given that the predominant opinion is that this verse is referring to the (relative) ease by which Allah SWT allows the fetus to exit the mothers body we will InshaAlla discuss some of the medical miracles of childbirth. At the time of birth, the mothers body releases multiple hormones that “ease” the passage of the child out. The hormone oxytocin, which if released before the actual labor could crush the baby, causes contraction of the uterine wall to glide the baby out. Hormones of stress like epinephrine and cortisol are released to prevent neonatal respiratory distress (inability to breath) and hypotension (low blood pressure). Infact, had Allah SWT not created the mother to be in a state of stress, to later make the passage of her child easy, she would not release the cortisol needed to create a vital liquid in lungs (pulmonary surfactant) needed for breathing. The literal phrase, “He makes the way easy for them”, applies literally as in fact the shape of the female pelvis is optimized to have the greatest diameter, namely the gynecoid form .

80:21

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ

then causes them to die and be buried.

linguistic/rhetorical Benefits:

1. ثُمَّ is used for sequencing but with a kind of delay in the subsequent action.





- a. Note this would be a subsequent action to what was in verse 20

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

The we take hold of his soul and cause him to die. This is also a command to the servants of Allah SWT to bury the body upon the passing of the soul.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

.

Ibn Ashur (1392H):

.

Comments:

80:22
ثُمَّ إِذَا شَاءَ أَنشَرَهُ

Then when He wills, He will resurrect them

linguistic/rhetorical Benefits:

.

Tafasir (Exegetical Commentaries):





Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

.

Ibn Ashur (1392H):

.

Comments:

80:23

كَلَّا لَمَّا يُفْضِ مَا أَمَرَهُ

But no! They have failed to comply with what He ordered.

linguistic/rhetorical Benefits:

1. كَلَّا is a particle of aversion
2. The word يُفْضِ is from the root ق ض ي and is associated with the meanings of: to settle, terminate, conclude, complete, consummate, preform ones duty, to satisfy, to decree, to decide, to predestine, to judge, and to condemn.



*Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Meaning they have not fulfilled their duties to Allah in terms of their own ability and with their wealth. They have not

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

.

Ibn Ashur (1392H):

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Comments:

80:24

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

Let people then consider their food:

linguistic/rhetorical Benefits:

1. The word يَنْظُرُ is from the root ن ظ ر which is associated with the meanings of: to perceive with the eyes, to watch, to observe, to notice, to consider, to contemplate, to put to one's mind, to take care, amongst others.

Tafasir (Exegetical Commentaries):



Tafsir of Muqatil ibn Sulayman (d. 150H):

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Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

To the disbelieving amongst mankind, look to how Allah SWT has engineered such perfect food for them.

Mujahid: This also includes their drink, and is a great sign for them.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

.

Ibn Ashur (1392H):

.

Comments:

80:25

أَنَّا صَبَبْنَا الْمَاءَ صَبًّا

how We pour down rain in abundance

What is above is the recitation of Kufa. In the recitation of Madina and Basra the alif in أَنَّا is with a kasrah (أَنَّ) so the meaning would be as “Indeed, we pour rain in abundance”

linguistic/rhetorical Benefits:

1. When it is read as أَنَّا it is in the meaning connecting the water that is rained down for the intent of growing the food for mankind.
2. The word صَبَبْنَا and صَبًّا are both from the root ص ب ب having meanings associated with: to incline, to pour out, to grow, sprout, and to turn towards.
 - a. Notice how for emphasis both the verbal form (صَبَبْنَا) and the nominal form (صَبًّا) are used.
 - b. The nominal form صَبًّا is associated with sprouting a plant.





i. So many read it, “How, Indeed, we pour/incline the water to (cause) sprouting”

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

This means how Allah SWT sends الغيث (a word specifically meaning abundant rain, sent from God)

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

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80:26

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا

and meticulously split the earth open ‘for sprouts’,

linguistic/rhetorical Benefits:

1. The word شَقَقْنَا and شَقًّا are both from the root ش ق ق and are associated with the meaning of: to split, to clear, to rip, to break up (the ground), to cross through, to sprout (plant), to plow ahead, amongst others

- a. Again, for emphasis both the verbal form (شَقَقْنَا) and the nominal form (شَقًّا) are used.





Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

The earth is split so that many things can grow such as wheat, barley

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

80:27

فَأَنْبَتْنَا فِيهَا حَبًّا

causing grain to grow in it,

80:28

وَعِنَبًا وَقَضْبًا

as well as grapes and greens,

linguistic/rhetorical Benefits:

1. قَضْبًا here may refer to wet earth

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

.





Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Ibn Abbas: Wet Earth

Ad-Dahak: Wet

al-Hasan: Fodder

80:29
وَرَيْثُونًا وَنَخْلًا
and olives and palm trees,

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

The olives from which oil is made.

80:30
وَحَدَائِقَ غُلْبًا
and dense orchards,

linguistic/rhetorical Benefits:

1. غُلْبًا os from the root غ ل ب and is associated with the meanings of: to conquer, to be victorious, to gain ascendancy, to be predominant, to try to defeat, to overwhelm, amongst others
 - a. Here it is as if the gardens are so full and rich that the plants overcome and pile on top of one another, becoming dense.
 - b. Lexically أغلب is الغليظ الرقبة من الرجال is the thick neck of men

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):





Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

These are the trees in the gardens which are very dense.

Ibn Abbas: This when they twist and wrap around one another. These are the trees which provide shade in jannah.

Qatada: الغلب: الطوال is the same as (long) so this refers to the palm trees.

Ibn Zaid: It is the palm tree with a thick trunk

80:31
وَفَاكِهَةً وَأَبًّا

and fruit and fodder—

linguistic/rhetorical Benefits:

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

These are all that is eaten by mankind from the fruits of trees. It is all of the fodder **أَبًّا** that is eaten by the animals, all that grows on the earth not eaten by humans.





80:32
مَتَلَعًا لَّكُمْ وَلِأَنْعَامِكُمْ

all as 'a means of' sustenance for you and your animals.

80:33
فَإِذَا جَاءَتِ الصَّاخَّةُ

Then, when the Deafening Blast comes to pass—

80:34
يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ

on that Day every person will flee from their own siblings,

80:35
وَأُمِّهِ وَأَبِيهِ

and 'even' their mother and father,

80:36
وَصَلْبَتِهِ وَبَنِيهِ





and 'even' their spouse and children.

80:37

لِكُلِّ أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

For then everyone will have enough concern of their own.

linguistic/rhetorical Benefits:

1. The word يُغْنِيهِ is from the root غ ن ي and is associated with the meanings of: to be free of want, to be able to spare, to have no need, amongst other
 - a. However, here, it is what distracts a person, keeping him free of need of his family or other human desire as he is completely engrossed in worry for himself

Tafsir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ تُحْشَرُونَ خُفَاءَ عُرَاهُ غُرْلًا عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الْأَمْرُ أَشَدُّ مِنْ أَنْ يَهْمَهُمْ ذَاكَ الرِّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ

وفي رواية أخرى ثُمَّ قَرَأَ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ





Aisha reported: The Messenger of Allah, peace and blessings be upon him, said, “The people will be assembled barefoot, naked, and uncircumcised.” I said, “O Messenger of Allah, will the men and women look at each other?” The Prophet said, “The matter will be too serious for them to notice.”

In another narration, the Prophet recited the verse, “As We began creation, so shall We repeat it, a promise binding upon Us. Surely, We will do it.” (21:104)

80:38

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ

On that Day ‘some’ faces will be bright,

linguistic/rhetorical Benefits:

1. The word مُّسْفِرَةٌ is from the root س ف ر and has meanings of: removing the veil, to send on a journey, to depart, to result or have consequences, and to disappear.
- a. Here is in the 4th grammatical state of أَفْعَل and means to be radiating out

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

These are the faces of the believers whom Allah SWT is pleased with.

80:39

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ

laughing and rejoicing,

80:40

وَجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ

while ‘other’ faces will be dusty,

linguistic/rhetorical Benefits:

1. The word غَبَرَةٌ is from the root غ ب ر and has the meanings of: to go by, elapsed, to cover, to be dust covered, and to be dust coloured.





- a. **الغبرة** وما كان أسفل في الأرض فهو Lexically, it is that dust “that is low to the ground that is known as **gabarah**”

80:41
تَرْهَقُهَا قَتَرَةٌ
cast in gloom—

linguistic/rhetorical Benefits:

1. The word تَرْهَقُهَا is from the root ر ه ق and has the meanings of: to come over, to overtake, to undergo suffering, to demand too much, to overburden, to lie heavily, and to tug at violently.
 - a. Lexically القترة: ما ارتفع، فلحق بالسماء، ورفعته الريح، تسميه العرب القترة “what is in this world as qatarah is what is kept at the level of the sky and the wind raises it , this is **qatarah** [1]
2. The word قَتَرَةٌ is from the root ر ت ق and has the meanings of: to be stingy, to live in straitened circumstance, darkness, and dust.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

These are the faces of the disbelievers.

Ibn Abbas: To be covered in darkness

Ibn Zaid: All the animal/ beasts will be turned to dust (as they dont have any true accountability) and this dust is what will be cast onto the faces of the disbeliever until they are covered in darkness.

[1] This lexical meaning was taken from this source





80:42

أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ

those are the disbelievers, the 'wicked' sinners.

linguistic/rhetorical Benefits:

1. The word الْفَجَرَةُ is from the root ف ج ر and is associated with the meanings of: to cleave, to dig up, to act immorally, sin, live licentiously, to commit adultery, to unleash/revolt, to burst, erupt, explode, descend suddenly, and swoop down.



