

## The Tafsīr of Sūrah 'Abasa (Chapter - 80)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٨٥

عَسَىٰ وَتَوَلَّىٰ ۖ أَنْ جَاءَهُ الْأَعْمَىٰ ۚ وَمَا يُدْرِيكَ لَعَلَّهِ بَرَكَ ۖ أَوْ  
يَذْكُرُ فَتَنَفَعَهُ الْذِكْرَىٰ ۚ أَمَّا مَنْ اسْتَفْتَىٰ ۖ فَأَنْتَ لَهُ مُصَدِّقٌ ۖ  
وَمَا عَلَيْكَ أَلَّا يَزْكِي ۖ وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ ۖ وَهُوَ يَخْشَىٰ ۖ فَأَنْتَ  
عَنْهُ لَاهِي ۖ كَلَّا إِنَّمَا تَنْذِرُ كَذِبًا ۖ فَمَنْ شَاءَ ذَكَرْهُ ۖ وَمَنْ حَبِطَ مَكْرَمُهُ  
ۖ تَرَوْهُ مُطَهَّرًا ۖ بِأَيْدِي سَفَرَةٍ ۖ كِرَامٍ بَرَرَةٍ ۖ قِيلَ الْإِنْسَانُ  
مَا أَكْفَرَهُ ۖ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۖ مِنْ تَلْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۖ ثُمَّ  
السَّبِيلَ يَسْرَهُ ۖ ثُمَّ أَمَّا نَعْمَ أَفْجَرَهُ ۖ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ۖ كَلَّا لَئِنْ  
يَقِضْ مَا أَمَرَهُ ۖ فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ ۖ أَنَا صَبَّبْتُ الْمَاءَ صَبًّا  
ۖ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۖ فَأَبْيَضْنَا فَيْحًا حَبًّا ۖ وَعَبَا وَقَضَا ۖ  
وَزَيْتُونَا وَغُلًّا ۖ وَحَدَّيْنِ غُلًّا ۖ وَفَكَّهُهَ وَأَبَّا ۖ مَتَاعًا كَرًّا  
وَلَا تَمْنِكُوهُ ۖ فَإِذَا جَاءَتْ الصَّلَاةُ ۖ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۖ  
وَأُمِّهِ وَأَبِيهِ ۖ وَصَنِيعِهِ وَيَبِيهِ ۖ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَ ذَنْبًا  
يُغْنِيهِ ۖ وَيَوْمَ يُؤْمَرُ سَفِيرُهُ ۖ ضَاحِكًا مُتَسَبِّحًا ۖ وَوُجُوهُ  
يَوْمَ عَلَيْهَا غَبَرَةٌ ۖ تَرْهَقُهَا قَتَرَةٌ ۖ أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ۖ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,  
the Most Gracious, the  
Most Merciful.

عَسَىٰ وَتَوَلَّىٰ ۖ أَنْ جَاءَهُ ۖ  
الْأَعْمَىٰ ۚ وَمَا يُدْرِيكَ لَعَلَّهِ  
بَرَكَ ۖ أَوْ يَذْكُرُ فَتَنَفَعَهُ الْذِكْرَىٰ  
ۚ أَمَّا مَنْ اسْتَفْتَىٰ ۖ فَأَنْتَ لَمْ  
تَسُدِّ ۖ وَمَا عَلَيْكَ أَلَّا يَزْكِي ۖ  
وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ ۖ وَهُوَ  
يَخْشَىٰ ۖ فَأَنْتَ عَنْهُ لَاهِي ۖ كَلَّا  
إِنَّمَا تَنْذِرُ كَذِبًا ۖ فَمَنْ شَاءَ ذَكَرْهُ ۖ فِي  
مُحِبِّ مَكْرَمُهُ ۖ تَرَوْهُ مُطَهَّرًا ۖ  
بِأَيْدِي سَفَرَةٍ ۖ كِرَامٍ بَرَرَةٍ ۖ

1. He frowned and  
turned away.﴾

2. Because there came  
to him the blind man.﴾

3. And how can you  
know that he might be-  
come pure?﴾

44. Or he might receive admonition, and the admonition might  
profit him?﴾

45. As for him who thinks himself self-sufficient,﴾

46. To him you attend;﴾

- ﴿7. What does it matter to you if he will not become pure?﴾  
 ﴿8. But as for him who came to you running,﴾  
 ﴿9. And is afraid.﴾  
 ﴿10. Of him you are neglectful and divert your attention to another.﴾  
 ﴿11. Nay; indeed it is an admonition.﴾  
 ﴿12. So, whoever wills, let him pay attention to Him (it).﴾  
 ﴿13. In Records held in honor,﴾  
 ﴿14. Exalted, purified.﴾  
 ﴿15. In the hands of ambassadors (Safarah),﴾  
 ﴿16. Honorable and obedient.﴾

### **The Prophet ﷺ being reprimanded because He frowned at a Weak Man**

More than one of the scholars of *Tafsīr* mentioned that one day the Messenger of Allāh ﷺ was addressing one of the great leaders of the Quraysh while hoping that he would accept Islām. While he was speaking in direct conversation with him, Ibn Umm Maktūm came to him, and he was of those who had accepted Islām in its earliest days. He (Ibn Umm Maktūm) then began asking the Messenger of Allāh ﷺ about something, urgently beseeching him. The Prophet ﷺ hoped that the man would be guided, so he asked Ibn Umm Maktūm to wait for a moment so he could complete his conversation. He frowned in the face of Ibn Umm Maktūm and turned away from him in order to face the other man. Thus, Allāh revealed,

﴿عَسَىٰ وَرُوْلَهُۥٓ اَنْ يَّجَاهُ الْاَعْمٰى وَمَا يَدْرِيْكَ لَعَلَّهٗ يَرْفُقُ﴾

﴿He frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure?﴾

meaning, he may attain purification and cleanliness in his soul.

﴿اَوْ يَّذُكَّرُ فَتَنْفَعُ الْذِكْرٰى﴾

﴿Or he might receive admonition, and the admonition might profit him?﴾

meaning, he may receive admonition and abstain from the forbidden.

﴿أَمَّا مَنِ اسْتَغْنَىٰ ﴿١﴾ فَإِنَّكَ لَمْ صَنَّ ﴿٢﴾﴾

﴿As for him who thinks himself self-sufficient. To him you attend;﴾

meaning, 'you face the rich person so that perhaps he may be guided.'

﴿وَمَا عَلَيْكَ أَلَّا يَزْكَىٰ ﴿٣﴾﴾

﴿What does it matter to you if he will not become pure?﴾

meaning, 'you are not responsible for him if he does not attain purification.'

﴿وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ ﴿٤﴾ وَهُوَ يَخْشَىٰ ﴿٥﴾﴾

﴿But as for him who came to you running. And is afraid.﴾

meaning, 'he is seeking you and he comes to you so that he may be guided by what you say to him.'

﴿فَأَنْتَ عَنْهُ لَمَّعَىٰ ﴿٦﴾﴾

﴿Of him you are neglectful and divert your attention to another.﴾

meaning, 'you are too busy.' Here Allāh commands His Messenger ﷺ to not single anyone out with the warning. Rather, he should equal warn the noble and the weak, the poor and the rich, the master and the slave, the men and the women, the young and the old. Then Allāh will guide whomever He chooses to a path that is straight. He has the profound wisdom and the decisive proof.

Abu Ya'lā and Ibn Jarīr both recorded from 'Ā'ishah that she said about,

﴿عَبَسَ وَتَوَلَّىٰ ﴿٧﴾﴾

﴿He frowned and turned away.﴾ "This was revealed about Ibn Umm Maktūm, the blind man. He came to the Messenger of Allāh ﷺ and began saying, 'Guide me.' At the time the Messenger of Allāh ﷺ had a man with him who was one of the great leaders of the idolators. So the Prophet ﷺ turned away from him (Ibn Umm Maktūm) and faced the other man and said,

«أَتَرَى بِمَا أَقُولُ بَأْسًا؟»

«Do you think that there is a problem with what I am saying?»

The man said, "No!" So it was about this that

﴿عَسَّ وَتَوَلَّى﴾

«He frowned and turned away.»<sup>[1]</sup>

At-Tirmirdhi recorded this *Ḥadīth* but he did not mention that it was narrated by 'Ā'ishah.<sup>[2]</sup> I say it is reported like this in *Al-Muwatta'*<sup>[3]</sup> as well.

### The Characteristics of the Qur'ān

Allāh says,

﴿لَا إِلَهَ إِلَّا نَذْرٌ﴾

«Nay; indeed it is an admonition.» meaning, this *Sūrah*, or this advice in conveying knowledge equally among people, whether they are of noble or low class. Qatādah and As-Suddi both said,

﴿لَا إِلَهَ إِلَّا نَذْرٌ﴾

«Nay; indeed it is an admonition.» "This means the Qur'ān."

﴿فَمَنْ شَاءَ ذَكَرْ﴾

«So, whoever wills, let him pay attention to Him (it).»

meaning, so whoever wills, he remembers Allāh in all of his affairs. The pronoun could also be understood to be referring to the revelation since the conversation is alluding to it.

Allāh said:

﴿فِي صُفْحٍ مَّنْكَرٍ ۖ مَرْفُوعٍ مُّطَهَّرٍ﴾

«In Records held in honor, exalted, purified.»

meaning, this *Sūrah* or this admonition. Both meanings are connected to each other. Actually, all of the Qur'ān is in honored pages, meaning respected and revered.

﴿مَرْفُوعٍ﴾

[1] At-Ṭabari 24 :217.

[2] *Tuḥfat Al-Aḥwadhi* 9 :250.

[3] *Al-Muwatta'* 1 :203.

﴿exalted﴾ meaning, elevated in status.

﴿مُطَهَّرَةٍ﴾

﴿purified﴾ meaning, from impurity, additions and deficiency.  
Concerning Allāh's statement,

﴿يَأْتِي سَفَرًا﴾

﴿In the hands of ambassadors (Safarah),﴾

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, and Ibn Zayd, all said, "These are the angels."<sup>[1]</sup>

Al-Bukhārī said, "*Safarah* (ambassadors) refers to the angels. They travel around rectifying matters between themselves. The angels when they descend with the revelation of Allāh, bringing it like the ambassador who rectifies matters between people."<sup>[2]</sup>

Allāh said,

﴿كَرِيمٌ سَفِيرٌ﴾

﴿Honorable and obedient.﴾ meaning, they are noble, handsome, and honorable in their creation. Their character and their deeds are righteous, pure and perfect. Here it should be noted that it is necessary for one who carries the Qur'ān (i.e., the angel) to be following righteousness and guidance.

Imām Aḥmad recorded from 'Ā'ishah that the Messenger of Allāh ﷺ said,

«الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ، مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُهُ وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ»

«He who recites the Qur'ān proficiently, will be with the noble, righteous, ambassador angels, and the one who recites it with difficulty will receive two rewards.»<sup>[3]</sup>

This Ḥadīth was reported by the group.<sup>[4]</sup>

[1] Aṭ-Ṭabari 24:221, and *Ad-Durr Al-Manthūr* 8:418.

[2] *Faṭḥ Al-Bārī* 8:561.

[3] Aḥmad 6:48.

[4] *Faṭḥ Al-Bārī* 8:560, Muslim 1:549, Abu Dāwūd 2:148, *Tuḥfat Al-Aḥwadhī* 8:215, An-Nasā'ī in *Al-Kubrā* 6:506, and Ibn Mājah 2:1242.

﴿قِيلَ الْإِنْسَانُ مَا أَكْفَرٌ﴾ ١٧ ﴿يَنْ أَيْ نَعَى﴾ ١٨ ﴿مِنْ شَيْءٍ خَلَقَهُ فَقَدَّرُ﴾ ١٩ ﴿ثُمَّ السَّبِيلَ يَسْرُهُ﴾ ٢٠  
 ﴿ثُمَّ أَمَّا هُوَ فَيَقْدِرُ﴾ ٢١ ﴿ثُمَّ إِنْ شَاءَ أَسْرُهُ﴾ ٢٢ ﴿كَلَّا لَمَّا بُدِئَ مَا بَصُرُ﴾ ٢٣ ﴿فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ﴾ ٢٤  
 ﴿أَنَا مَبْنِي آلَئِهِ مَاسِكًا﴾ ٢٥ ﴿ثُمَّ شَفَقْنَا الْأَرْضَ شَقًّا﴾ ٢٦ ﴿فَأَلْبَسْنَا فِيهَا حَبًّا﴾ ٢٧ ﴿وَعِنَّا وَقْصَابٌ﴾ ٢٨ ﴿وَزَيْتُونًا﴾ ٢٩  
 ﴿وَنَخْلًا﴾ ٣٠ ﴿وَعَدَابٌ عَلَيْهِ﴾ ٣١ ﴿وَفَكَّهُمْ وَالْأَنَا﴾ ٣٢ ﴿فَتَسَاءَلُوا وَلَا تَسْتَكْبِرُ﴾ ٣٣ ﴿

- ﴿17. Qutla mankind! How ungrateful he is!﴾  
 ﴿18. From what thing did He create him?﴾  
 ﴿19. From a Nutfah He created him and then set him in due proportion.﴾  
 ﴿20. Then He made the path easy for him.﴾  
 ﴿21. Then He causes him to die and puts him in his grave.﴾  
 ﴿22. Then when it is His will, He will resurrect him.﴾  
 ﴿23. Nay, but has not done what He commanded him.﴾  
 ﴿24. Then let man look at his food :﴾  
 ﴿25. We pour forth water in abundance.﴾  
 ﴿26. And We split the earth in clefts.﴾  
 ﴿27. And We cause therein Ḥabb to grow,﴾  
 ﴿28. And grapes and Qaḍb,﴾  
 ﴿29. And olives and date palms,﴾  
 ﴿30. And Ghulb Ḥadā'iq,﴾  
 ﴿31. And fruits (Fākihah) and herbage (Abb).﴾  
 ﴿32. A provision and benefit for you and your cattle.﴾

### The Refutation against Whoever denies Life after Death

Allāh rebukes those who deny the Resurrection and the Final Gathering.

﴿قِيلَ الْإِنْسَانُ مَا أَكْفَرٌ﴾ ١٧ ﴿

﴿Qutla mankind!﴾ Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās that he said,

﴿قِيلَ الْإِنْسَانُ﴾ ١٧ ﴿

﴿Qutla mankind!﴾ "May man be cursed."<sup>[1]</sup> Abu Mālik also

[1] Al-Qurṭubī 19:217.

made a similar statement. He said, "This refers to the rejecting type of man, due to his abundant denial without any supporting argument. Rather he denies simply because he thinks it is farfetched and because he lacks knowledge of it." Ibn Jurayj said,

﴿يَا أَكْفَرُ﴾

﴿How ungrateful he is!﴾ "This means none is worse in disbelief than he is." Qatādah said,

﴿يَا أَكْفَرُ﴾

﴿How ungrateful he is!﴾ "This means none is more cursed than he is."<sup>[1]</sup>

Then Allāh explains how He created him from something despised and that He is able to bring him back to life just as He created him initially. Allāh says,

﴿مِنْ أَى شَيْءٍ خَلَقَهُ ﴿٨﴾ مِنْ نَفْثٍ خَلَقَهُ فَقَدَرَهُ ﴿٩﴾﴾

﴿From what thing did He create him? From a Nutfah He created him, and then set him in due proportion.﴾

meaning, He decreed his life span, his sustenance, his deeds, and whether he would be miserable or happy.

﴿ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿١٠﴾﴾

﴿Then He made the path easy for him.﴾ Al-'Awfi reported from Ibn 'Abbās, "Then He made his coming out of his mother's belly easy for him."<sup>[2]</sup> This was also said by 'Ikrimah, Aḍ-Ḍaḥḥāk, Abu Šāliḥ, Qatādah, As-Suddi, and it was the explanation preferred by Ibn Jarīr.<sup>[3]</sup> Mujāhid said, "This is similar to Allāh's statement,

﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّا شَاكِرًا وَإِنَّا كَفُورًا ﴿١١﴾﴾

﴿Verily, We guided him on the path, he is either grateful or ungrateful.﴾ (76:3)

meaning, We explained it to him, clarified it, and made it easy for him to act upon." Al-Ḥasan and Ibn Zayd both said the

[1] Al-Baghawi 4:448.

[2] Aṭ-Ṭabari 24:223.

[3] Ad-Durr Al-Manthūr 8:419, 223, 224.

same.<sup>[1]</sup> This is the most correct view and Allāh knows best.

Concerning Allāh's statement,

﴿ثُمَّ أَنَا إِلَهُ الْمَيِّتِ﴾

﴿Then He causes him to die and puts him in his grave.﴾

After creating man, Allāh causes him to die and makes him the inhabitant of a grave.

Allāh said;

﴿ثُمَّ إِنِّي أَنَا أَنشُرُهُ﴾

﴿Then when it is His will, He will resurrect him.﴾ meaning, He resurrects him after his death and this is called *Al-Ba'th* (resurrection) and *An-Nushūr* (resuscitation).

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ﴾

﴿And among His signs is this that He created you from dust, and then behold, you are human beings scattered.﴾ (30:20)

﴿وَأَنظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوها لَحْمًا﴾

﴿And look at the bones, how We bring them together and clothe them with flesh.﴾ (2:259)

In the Two *Ṣaḥīḥs* it is narrated by way of Al-A'mash from Abu Ṣāliḥ, from Abu Hurayrah that the Prophet ﷺ said,

﴿كُلُّ ابْنِ آدَمَ يَتَلَيُّ إِلَّا عَجَبَ الذَّنْبِ، مِنْهُ خُلِقَ، وَفِيهِ يُرْكَبُ﴾

«All of the Sons of Ādam (men) will decay except for the bone of coccyx (tailbone). From it he (man) was created and by it he will be reconstructed.»<sup>[2]</sup>

Concerning Allāh's statement,

﴿لَا تَقِمْ مَا أَمَرْتُ﴾

﴿Nay, but has not done what He commanded him.﴾

Ibn Jarīr said, "Allāh is saying, 'Nay, the matter is not as this disbelieving man says. He claims that he has fulfilled Allāh's right upon him regarding himself and his wealth.

﴿لَا تَقِمْ مَا أَمَرْتُ﴾

<sup>[1]</sup> Aṭ-Ṭabari 24:224.

<sup>[2]</sup> *Faṭḥ Al-Bārī* 8:414, and Muslim 4:2270.



﴿But he has not done what He commanded him.﴾ Allāh is saying that man has not fulfilled for his Lord the obligations that were imposed upon him.<sup>[1]</sup> What seems apparent to me of its actual meaning – and Allāh knows best – is that the Āyah

﴿ثُمَّ إِذَا شَاءَ أَنشُرْهُ﴾

﴿Then when it is His will, He will resurrect him.﴾ means, He will resurrect him.

﴿وَلَا لَنَا بِأَمْرِهِ﴾

﴿Nay! But he has not done what He commanded him.﴾

means, He has not done it (resurrected them) as of yet, until the time period has expired and the extent of the earthly life of humanity is complete, according to the lives of all whom Allāh has written it to exist from the time they are brought into existence into the world. Verily, Allāh has decreed the existence of mankind, and its duration, therefore, when that is finished with Allāh, He resurrects the creatures and repeats their creation just as He initially created them.

### **The Growth of the Seed and Other Things is a Proof of Life after Death**

﴿فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ﴾

﴿Then let man look at his food﴾ This is a call to reflect upon Allāh's favor. It also contains an evidence in the vegetation's coming to life from the lifeless earth, that the bodies can be brought to life after being decayed bones and scattered dust.

﴿أَنَّا مَبْنِئُ السَّمَاءِ﴾

﴿We pour forth water in abundance.﴾ meaning, 'We sent it down from the sky to the earth.'

﴿ثُمَّ نَفْثُهَا إِلَى الْأَرْضِ نُفْثًا﴾

﴿And We split the earth in clefts.﴾ meaning, 'We cause it (the water) to settle in it (the earth), and it enters into its boundaries, and mingles with the parts of the seeds that are left in the earth. From this the seeds grow, rise up and appear

[1] At-Ṭabari 24 :225.

on the surface of the earth (in the form of vegetation).'

﴿وَلَا تَلْبَسُوا فِيهَا ثِيَابًا خَالِصَةً ۖ سَبْعًا ۚ وَفَصَالًا﴾

﴿And We cause therein Ḥabb to grow. And grapes and Qaḍb,﴾

*Al-Ḥabb* refers to all types of seeds (or grains). Grapes are well-known. *Al-Qaḍb* are the moist (green) herbal plants that animals graze on. It is also called *Al-Qat*. Ibn 'Abbās, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi, all said this.<sup>[1]</sup> Al-Ḥasan Al-Baṣrī said, "*Al-Qaḍb* is fodder."

﴿وَزَيْتُونًا﴾

﴿And olives﴾ It is well-known, and it is a food just as its juice is a food. It is eaten for breakfast and used as an oil.

﴿وَعَلَةً﴾

﴿And date palms,﴾ It (i.e., its fruit) is eaten as *Balaḥ*, *Busr*, *Ruṭab* and *Tamr*, *Niya'* and *Maṭbūkh*, all of which are varieties of dates that range from unripe, ripe and dried in their textures. Its juice is also extracted to make pulpy fruit drinks and vinegar.

﴿وَسَعَائِبَ ۖ عَلَا ۖ﴾

﴿And Ghulb Ḥadā'iq,﴾ meaning, gardens. Al-Ḥasan and Qatādah both said, "*Ghulb* are gardens of date palms that are thick and handsome."<sup>[2]</sup> Ibn 'Abbās and Mujāhid both said, "It means everything that is gathered and collected."<sup>[3]</sup>

Allāh said,

﴿وَنَكَمَةً ۖ وَأَبَا ۖ﴾

﴿And fruits (Fākihah) and herbage (Abb).﴾ *Fākihah* includes every type of fruit. Ibn 'Abbās said, "*Al-Fākihah* is everything that is eaten ripe, and *Al-Abb* is what the earth grows that is eaten by grazing animals and not people."<sup>[4]</sup> In one narration reported from him he said, "It is the grass for the livestock animals."<sup>[5]</sup>

[1] Aṭ-Ṭabari 24:226.

[2] Aṭ-Ṭabari 24:228, 421.

[3] Aṭ-Ṭabari 24:227.

[4] Aṭ-Ṭabari 24:230, 231.

[5] *Ad-Durr Al-Manthūr* 8:421.

Abu 'Ubayd Al-Qāsim bin Sallām reported from Ibrāhīm At-Taymī that he said, "Abu Bakr Aṣ-Ṣiddīq was asked about Allāh's statement,

﴿وَفَكِهِمۡ وَأَبَّأۡ﴾

﴿And fruits (Fākihah) and herbage (Abb).﴾ and he said, 'What sky would shade me and what earth would carry me if I said about the Book of Allāh that which I did not have knowledge of.' <sup>[1]</sup>

In reference to what Ibn Jarīr recorded from Anas, that he said, "Umar bin Al-Khaṭṭāb recited

﴿عَبَسَ وَتَوَلَّى﴾

﴿He frowned and turned away.﴾ then when he reached this Āyah

﴿وَفَكِهِمۡ وَأَبَّأۡ﴾

﴿And fruits (Fākihah) and herbage (Abb).﴾ he said, 'We already know what Al-Fākihah is, but what is Al-Abb?' Then he said, 'By your life, O Ibn Al-Khaṭṭāb, this is something over burdensome (i.e., unnecessary to ask about).' <sup>[2]</sup>

This report has an authentic chain of narration. More than one person has narrated it from Anas. The meaning of the narration is that 'Umar wanted to know how it looks, its type and its exact description, because he ('Umar) and everyone who reads this Āyah knows that it is one of the plants that grows from the earth. This is clear due to the Allāh's saying,

﴿فَأَنبَأۡنَا فِيۡهَا حَبَّآ۟ وَنَخۡلاً وَزَيۡتُونَا وَغُلَّآ۟ وَفَكَّهُمۡ وَأَبَّآ۟﴾

﴿And We cause therein the Ḥabb to grow. And grapes and Qaḍb, and olives and date palms. And Ghulb Ḥadā'iq. And fruits (Fākihah) and herbage (Abb).﴾

And then He says,

﴿مَّا لَكَ لَا تُشۡكِرُ﴾

﴿A provision and benefit for you and your cattle.﴾

meaning, a means of livelihood for you all and your cattle in

[1] Al-Baghawi 4 :449.

[2] Aṭ-Ṭabari 24 :229.



to get away from them because horror will be so great and the matter will be so weighty. There is an authentic *Ḥadīth* related concerning the intercession that states that every one of the great Messengers of firm resolve will be requested to intercede with Allāh on behalf of the creation, but each of them will say, "O myself! O myself! Today I will not ask You (O Allāh) concerning anyone but myself." Even 'Īsā bin Maryam will say, "I will not ask Him (Allāh) concerning anyone but myself today. I will not even ask Maryam, the woman who gave birth to me."<sup>[1]</sup> Thus, Allāh says,

﴿يَوْمَ يَرَى الْكَافِرُ مِنْ أَلِيهِ ۖ وَآلِيهِ وَأُخُوهُ وَيَصْحَبُهِ ۚ وَيَتَذَكَّرُ ۚ﴾

«That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children.»

Qatādah said, "The most beloved and then the next most beloved, and the closest of kin and then the next closest of kin – due to the terror of that Day."

Allāh said,

﴿لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۚ﴾

«Every man that Day will have enough to make him careless of others.»

meaning, he will be preoccupied in his business and distracted from the affairs of others. Ibn Abi Ḥātim recorded from Ibn 'Abbās that the Messenger of Allāh ﷺ said,

«تُخْشَرُونَ خُفَاءَ عُرَاءَ مُشَاءَ غُرْلًا»

«You will all be gathered barefoot, naked, walking and uncircumcised.»

So his wife said, "O Messenger of Allāh! Will we look at or see each other's nakedness?" The Prophet ﷺ replied,

﴿لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ - أَوْ قَالَ: - مَا أَشْغَلُهُ عَنِ النَّظَرِ﴾

«Every man among them on that Day will have enough (worries) to make him careless of others» – or he said: «he will be too busy to look.»<sup>[2]</sup>

[1] Muslim 1:182.

[2] Al-Ḥākim 2:251. Similar with Al-Bukhārī no. 6162.

Ibn 'Abbās narrated that the Prophet ﷺ said,

«نُحْشَرُونَ حُفَاةَ عُرَاةٍ غُرْلًا»

«You will all be gathered barefoot, naked and uncircumcised.»

So a woman said, "Will we see or look at each others nakedness?" He replied,

«يَا فَلَانَةُ، لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ»

«O so-and-so woman! Every man among them on that Day will have enough (worries) to make him careless of others.»

At-Tirmidhi said, "This Ḥadīth is Ḥasan Ṣaḥīḥ."<sup>[1]</sup>

### The Faces of the People of Paradise and the People of the Fire on the Day of Judgement

Allāh says;

﴿وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۖ صَاحِكَةٌ مُّنتَبِرَةٌ﴾

«Some faces that Day will be bright (Musfirah), laughing, rejoicing at good news.»

meaning, the people will be divided into two parties. There will be faces that are *Musfirah*, which means bright.

﴿صَاحِكَةٌ مُّنتَبِرَةٌ﴾

«Laughing, rejoicing at good news.» meaning, happy and pleased due to the joy that will be in their hearts. The good news will be apparent on their faces. These will be the people of Paradise.

﴿وَجُوهٌ يَوْمَئِذٍ عَلَيَّاهُ ۚ غَرَّةٌ ۚ تَرْفَعُهَا قَرَارٌ﴾

«And other faces that Day will be dust-stained. Darkness (Qatarah) will cover them.»

meaning, they will be overcome and covered with *Qatarah*, which is darkness. Ibn 'Abbās said,

﴿تَرْفَعُهَا قَرَارٌ﴾

«Darkness (Qatarah) will cover them.»

"This means that they (the faces) will be overcome with

<sup>[1]</sup> Tuhfat Al-Aḥwadhī 9:251.

darkness."<sup>[1]</sup>

Allāh said,

﴿أُولَٰئِكَ هُمُ الْكَافِرُ الْعَصِيُّ﴾

﴿Such will be the disbelieving, the wicked evildoers.﴾

meaning, they are disbelievers in their hearts, evildoers in their actions. This is as Allāh says,

﴿وَلَا يَلِدُوا إِلَّا فَاكِرًا كَفَّارًا﴾

﴿And they will beget none but wicked disbelievers.﴾ (71:27)

This is the end of the *Tafsīr* of Sūrat 'Abasa, and to Allāh all praise and thanks are due.

[1] *Ad-Durr Al-Manthūr* 8:424.