

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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In the name of Allaah, the Beneficent, the Most Merciful

1. **He frowned and turned away...**
2. **...because a blind man came to him.**
3. **How do you know that perhaps he will be purified...**
4. **...or he may take heed and the advice will prove beneficial to him?**
5. **As for him who was indifferent...**
6. **...to him do you attend...**
7. **...when there would be no blame on you if he is not purified.**
8. **As for him who comes running to you...**
9. **...in fear...**
10. **...to him you show indifference.**
11. **This should never be. Indeed this Qur'aan is a reminder.**
12. **So whoever desires should take heed.**
13. **It is in scriptures that are honoured...**
14. **...elevated and pure...**
15. **...in the hands of scribes...**
16. **...who are honourable and righteous.**

Hadhrat Abdullaah bin Umami Maktoom (R.A) was a blind Sahabi and was popularly known as Hadhrat Ibn Umami Maktoom (R.A). Some say that his name was Amr and that his father's name was Qais. He was among the earliest Muhaajireen and migrated to Madinah before Rasulullaah (sallallaahu-alayhi-wa-sallam). It once occurred that Rasulullaah (sallallaahu-alayhi-wa-sallam) was propagating Islaam among some of the Mushrikeen leaders when Hadhrat Ibn Umami Maktoom (R.A) arrived. Because he was blind, he did not realise that Rasulullaah (sallallaahu-alayhi-wa-sallam) was occupied with the others and he kept insisting that Rasulullaah (sallallaahu-alayhi-wa-sallam) teach him something.

Since his arrival disturbed the discussion and complying with his request would interrupt what was being said to the Mushrikeen leaders, Rasulullaah (sallallaahu-alayhi-wa-sallam) ignored him, thinking that he could speak to him at any other time. On the other hand, the opportunity to address the Quraysh leaders was rare and if any of them accepted Islaam, it would influence many others to follow. Tirmidhi reports that Rasulullaah (sallallaahu-alayhi-wa-sallam) was addressing one of the Mushrikeen leaders whereas "Ma'aalimut Tanzeel" states that he was speaking to Utba bin Rabee'ah, Abu Jahal, Abbaas bin Abdil Muttalib, Ubay bin Khalaf and Umayyah bin Khalaf. Allama Baydawi (A.R) merely states that some leaders of the Quraysh were present.

Rasulullaah (sallallaahu-alayhi-wa-sallam)'s reaction became evident on his face when he frowned. Referring to this, Allaah says, **"He frowned and turned away because a blind man came to him."** Here Allaah refers to Rasulullaah (sallallaahu-alayhi-wa-sallam) as he third person to maintain his honour. It is only afterwards that Allaah addresses him as the second person when Allaah says, **"How do you know that perhaps he will be purified or he may take heed and the advice will prove beneficial to him?"** Because Hadhrat Ibn Ummi Maktoom (R.A) was a Mu'min, any advice given to him would have benefited him and served to purify him.

On the other hand, **"As for him who was indifferent, to him do you attend when there would be no blame on you if he is not purified."** The Mushrikeen leaders were indifferent towards the advice given to them. There was no need for Rasulullaah (sallallaahu-alayhi-wa-sallam) to preach to them persistently because he was not obliged to make them believe.

Allaah continues, **"As for him who comes running to you in fear, to him you show indifference."** Allaama Qurtubi (A.R) writes that although Rasulullaah (sallallaahu-alayhi-wa-sallam)'s intention was laudable, Allaah chided him because the hearts of the men of "Suffa"¹ should not be hurt and to make it clear that a poor Mu'min is better than a wealthy Kaafir. The message here is the same as contained in verse 52 of Surah An'aam (Surah 6) where Allaah says, **"Do not shun those who call unto their Rabb morning and evening, aspiring for His pleasure. You are not accountable at all for them, nor are they at all accountable for you, that you shun them and become of the oppressors."** The same message is conveyed in Surah Kahaf where Allaah says, **"Restrain yourself with those who, seeking His pleasure, call to their Rabb morning and evening. And do not shift your attention from them with the intent of acquiring the adornment of this worldly life."** [Surah 18, verse 28]

After the revelation of this Surah, Rasulullaah (sallallaahu-alayhi-wa-sallam) showed special regard for Hadhrat Ibn Ummi Maktoom (R.A). When Rasulullaah (sallallaahu-alayhi-wa-sallam) used to see him approach, Rasulullaah (sallallaahu-alayhi-wa-sallam) would say, "Welcome to the one concerning whom my Rabb has chided me." Rasulullaah (sallallaahu-alayhi-wa-sallam) would then ask him several times if he needed anything. "Isti'aab" and "Isaabah" mention that Rasulullaah (sallallaahu-alayhi-wa-sallam) appointed Hadhrat Ibn Ummi Maktoom (R.A) as governor of Madinah thirteen times when Rasulullaah (sallallaahu-alayhi-wa-sallam) left on expeditions. In Rasulullaah (sallallaahu-alayhi-wa-sallam)'s absence, he was in charge of affairs in Madinah and would lead the salaah.

Allaah says further, **"This should never be"** i.e. you should never ignore a Mu'min who comes to you to learn the Deen because **"Indeed this Qur'aan is a reminder. So whoever desires should take heed."** The duty of Rasulullaah (sallallaahu-alayhi-wa-sallam) was to propagate the message of Islaam and he was not charged with making people believe. If anyone refused to believe, it was to his own detriment and his disbelief would not harm Rasulullaah (sallallaahu-alayhi-wa-sallam) in the least.

¹ The men of Suffa were a group of men whose number varied from time to time. They occupied a raised platform in the Masjid of Rasulullaah (sallallaahu-alayhi-wa-sallam), called the "Suffa". They devoted all their time to learning the Deen and had no occupation and no families. They remained hungry most of the time and would eat only when Rasulullaah (sallallaahu-alayhi-wa-sallam) could provide something for them.

Allaah then describes the Qur'aan itself when He says, **“It is in scriptures that are honoured, elevated and pure** (in Allaah’s sight because the Shayaateen cannot reach there); **in the hands of scribes who are honourable and righteous.”** The Qur'aan is preserved in the “Lowhul Mahfoodh” where noble and pious angels record events.

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ۚ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۗ^ط
 مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۗ ثُمَّ السَّبِيلَ يَسَّرَهُ ۗ^ط
 ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۗ ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۗ^ط
 كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ

TRANSLATION:

17. *Woe be to man! How ungrateful is he?*
18. *From what did Allaah create him?*
19. *From a drop of semen. Allaah created him, made him in due proportion...*
20. *...and then eased the way for him.*
21. *Allaah then gave him death and concealed him in a grave.*
22. *Then Allaah shall resurrect him when He wills.*
23. *Behold! Man has not done what Allaah has commanded him.*

These verses discuss man’s ingratitude and his creation. Allaah says, **“Woe be to man! How ungrateful is he?”** Allaah created man and showers innumerable favours on him but he does not thank Allaah for them. Even worse is that man who refuses to accept Allaah as his Rabb.

“From what did Allaah create him? From a drop of semen. Allaah created him, made him in due proportion.” If man ponders about his beginnings, he will truly humble himself before Allaah. Allaah developed the sperm cell from its original lowly state and eventually fashioned a human being with functioning organs and limbs. Allaah has also made the parts of the body in perfect proportion so that they may function optimally. Allaah says in Surah Qiyaamah, **“Was he (man) not a discharge of semen after which he developed into a clot of blood and then Allaah created him and perfected him?”** [Surah 75, verses 37,38]

After creating man, Allaah **“then eased the way for him.”** Allaah led the foetus through the various stages of its development and when the child was ready to be born, Allaah made it possible for it to emerge whole through an extremely narrow exit.

Furthermore, **“Allaah then gave him death and concealed him in a grave.”** Life and death are in Allaah’s control. Man has no control over life, no control over death and no control over the life after death either. Allaah has taught man to bury the dead because burial is most befitting for man’s honour. Leaving a corpse above the ground to be ravaged by animals who scatter the bones about does not accord man’s body the respect it deserves. Every body therefore gets the respect it deserves. The treatment it receives after the burial depends on the deeds of the person in this world.

There are certain nations who cremate their dead and others who feed their dead to vultures. These are nations who do not follow a divine religion and are therefore grossly misguided. However, even their dead eventually end up in the ground because the ashes of the deceased come to rest on the ground and the vultures who devoured the corpse become dust after their death.

In this regard Allaah says in Surah Mursalaat, **“Have We not made the earth consist of both the living and the dead?”** [Surah 77, verses 25,26]

Allaah states further that after creating man, perfecting him and causing him to die, **“Then Allaah shall resurrect him when He wills.”** Death is not the end of a person. After death, people will have to account for whatever they did in this world and face the rewards or punishment they deserve.

“No! (Man has certainly not expressed gratitude. In addition to this) **Man has not done what Allaah has commanded him.”** Some commentators state that this refers to breaching the pledge of “Alist”². Whereas man pledged to acknowledge only Allaah as his Rabb, he breached the pledge after coming to this world. The verse could also refer to man’s disobeying the commands of the Ambiya (A.S) and what is contained in the divine scriptures. Of course, the verse refers to the condition of man in general and to all of mankind collectively.

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾
أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾
فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾
وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾
وَفَاكِهَةً وَأَبًّا ﴿٣١﴾ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾
فَإِذَا جَاءَتِ الصَّاحَّةُ ﴿٣٣﴾

24. *Let man look at his food.*
25. *We make the rain pour forth in abundance.*
26. *Then We cause the earth to part into clefts.*
27. *We then grow in the earth grains...*
28. *...grapes, vegetables...*
29. *...olives, date palms...*
30. *...dense gardens...*
31. *...fruit and fodder...*
32. *...for your benefit and for the benefit of your animals.*

Allaah commands man to reflect for a while. Allaah says, **“Let man look at his food.”** Man should ponder about the various types of food that Allaah causes to grow from the ground such as **“grains, grapes, vegetables, olives, date palms, dense gardens, fruit and fodder.”** Allaah has created fruit for enjoyment and fodder for man’s animals. Then too, these fruit and other food do not grow sparsely so that only one or two are available. Allaah causes them to grow in abundance from huge plantations so that entire nations are fed.

Allaah has made the rain a means for all these foods to grow. When the rain seeps into the ground, Allaah causes the seed of the plant to split and the shoot to sprout from it. Referring to this, Allaah says, **“We make the rain pour forth in abundance. Then We cause the earth to part into clefts.”** Allaah has taken care of all this **“for your benefit and for the benefit of your animals.”** Man should ponder about these phenomena and express gratitude to Allaah for all of this. Together with verbal gratitude, man should also show his gratitude by

² Refer to the commentary of verse 172 of Surah A’raaf (Surah 7).

using Allaah's bounties in a manner that pleases Allaah. At the same time, he should always turn to Allaah in repentance.

فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾

لِكُلِّ امْرَأٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

وَأُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

وَأُجُوهٌ يَوْمَئِذٍ عَلِيْلَةٌ ﴿٤٠﴾

تَرَاهُمْ قَاظِرَةٌ ﴿٤١﴾ أُولَئِكَ هُمُ الْكَاْفِرَةُ الْفَجْرَةُ ﴿٤٢﴾

33. *So when the deafening scream will come...*
34. *...on that day man will flee from his brother...*
35. *...his mother, his father...*
36. *...his wife and his sons.*
37. *On that day every one of them will be preoccupied with a predicament that will make him oblivious of another.*
38. *On that day many faces shall be radiant...*
39. *...laughing and happy.*
40. *And many faces will be dusty...*
41. *...covered in darkness.*
42. *These will be the sinful disbelievers.*

Allaah depicts the scene of Qiyaamah in these verses. Allaah says, "**So when the deafening scream will come...**" (i.e. the second blowing of the trumpet on the Day of Qiyaamah), **on that day man will flee from his brother, his mother, his father, his wife and his sons. On that day every one of them will be preoccupied with a predicament that will make him oblivious of another.**"

Referring to the faces of the pious Mu'mineen, Allaah says, "**On that day many faces shall be radiant, laughing and happy.**" On the other hand, concerning the faces of those who forgot Allaah in this world and who continued to sin and cling to kufr, Allaah says "**And many faces will be dusty, covered in darkness. These will be the sinful disbelievers.**" They will look like this because of their humiliation and fear on the Day of Qiyaamah. Allaah says in Surah Qiyaamah, "**And many faces on that day will be gloomy, sensing that they will be dealt with most severely.**" [Surah 75, verses 24,25]

Allaah says in Surah Al Imraan, "**The day when some faces will be illuminated while others shall be darkened. As for those whose faces shall be darkened, it will be said to them, 'Had you disbelieved after believing? So taste the punishment because of your disbelief.'** As for those whose faces shall be illuminated, they will be in the mercy of Allaah, where they shall abide forever." [Surah 3, verses 106,107]

