

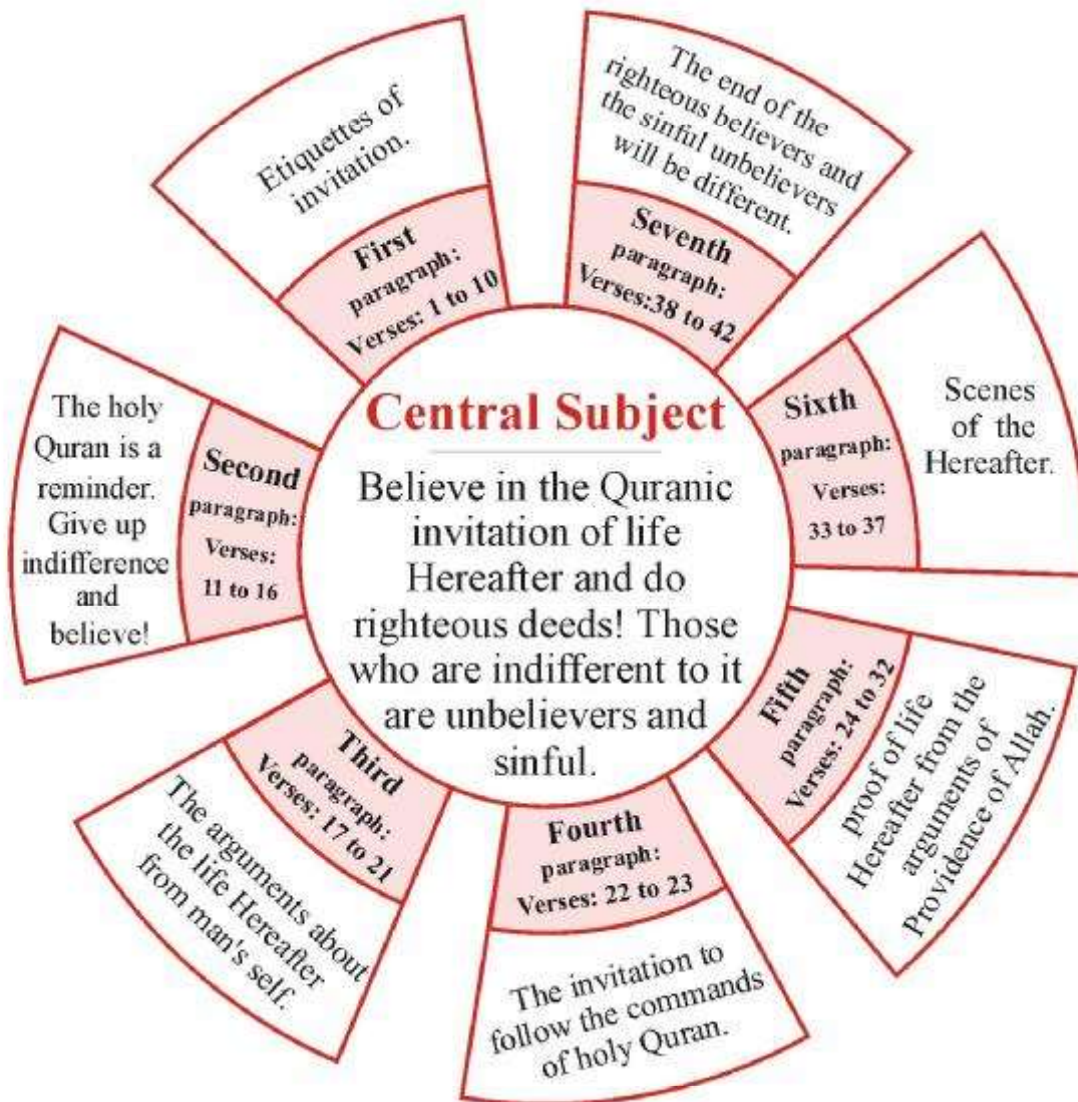
Flow Chart of Macro-Structure of Soorah 'Abasa

80 - Soorah 'Abasa

Makkan

Verses: 42

Paragraphs: 7



• Period of revelation:

Soorah 'Abasa was revealed during the second phase of prophet's stay in Makkah (4 to 5 prophet-hood) after the general proclamation of Islam when Abdullah Ibn Umm Maktoom was neglected by the prophet (pbuh) in a meeting with the unbelievers.

The relationship of soorah 'Abasa with the Book

- 1- In the previous soorah (An-Naazi'at), there was a comparison between those who rebelled and those who feared Allah. Here, in this soorah ('Abasa), there is a comparison between the righteous believers and the sinful unbelievers.
- 2- In the previous soorah (An-Naazi'at), prophet Moosaa was ordered to invite Pharaoh to purify himself. Here, in this soorah, the Messenger (pbuh) of Allah has been consoled that if the leaders of Quraish reject his invitation of purification, he will not be held responsible. (Verse: 7) However, it is possible that a blind man may have the ability to accept this invitation of purification. (Verse: 3)

Important Key words and Subjects

- 1- **Meaningfulness of the use of word ﴿اِسْتِغْنَاءٌ﴾ "Istighnaa'" (indifference) in soorah 'Abasa:**

﴿مَنْ اِسْتَعْنَى﴾ This word has been used in this soorah to draw the picture of the indifference of the leaders of Quraish that they are showing indifference towards the invitation of the Messenger (pbuh) of Allah. (Verse: 5)

- 2- **Clarification in soorah 'Abasa that the invitation for self-purification is general:**

Everyone needs purification whether he is a dictator like Pharaoh or a blind companion like Ibn Umm Maktoom (R.A.).

The Macro-Structure of Soorah 'Abasa

Soorah 'Abasa consists of seven (7) paragraphs.

- 1- **Verses: 1 to 10: The etiquettes of invitation have been described in the first paragraph.**

﴿عَسَّ وَتَوَلَّى﴾ "He (the prophet) frowned and turned away." (Verse: 1)

﴿اَنْ جَاءَهُ الْاَعْمَى﴾ "When there came to him the blind man." (Verse: 2)

﴿وَمَا يُدْرِيكَ لَعَلَّهٗ يَتَّبِعُنِي﴾ “How could you tell? He might have sought to purify himself.” (Verse: 3)

﴿أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى﴾ “Or become reminded and might have benefited from Our reminder.” (Verse: 4)

﴿أَقَامَنِ اسْتَعْلَى﴾ “As for him who is indifferent.” (Verse: 5)

﴿فَأَنْتَ لَهُ تَصَدَّى﴾ “To whom you were attending.” (Verse: 6)

﴿وَمَا عَلَيْكَ أَلَّا يَحْكُمَ﴾ “You will not be held responsible, if he would not purify himself.” (Verse: 7)

﴿وَأَقَامَنِ جَاءَكَ يَسْعَى﴾ “Yet, to him who came to you with zeal (on his own).” (Verse: 8)

﴿وَهُوَ يَخْشَى﴾ “And with fear (of Allah in his heart).” (Verse: 9)

﴿فَأَنْتَ عَنْهُ تَلْفَى﴾ “You gave no heed.” (Verse: 10)

The Messenger (pbuh) of Allah and the Muslim nation have been told that the attitude of a missionary and preacher should be different with those who accept the invitation of holy Quran and those who reject it. Everyone who accepts the invitation is important; while the one who rejects the invitation, no matter how rich or influential he may be, should be unimportant to the missionary.

Giving undue importance to the unbelievers has been prohibited in this part. Those who are arrogant and haughty and show indifference to the teachings of Islam, should be ignored and attention should be paid to those who want to follow the truth and want to reform themselves.

2- Verses: 11 to 16: In the second paragraph, it has been told that the holy Quran is a reminder sent by Allah.

People should ponder over it and believe in it. They should give up the attitude of indifference. It is not the word of the sooth-Sayers and the magicians. It has been revealed to Muhammad (pbuh) through the honourable, faithful and holy angels.

﴿كَلَّا إِنَّهَا تِلْكَ آيَةٌ﴾ “Nay! Surely, this is but an admonition.” (Verse: 11)

﴿فَمَنْ شَاءَ ذَكَّرْهُ﴾ “Let him who wants, accept it.” (Verse: 12)

﴿فِي صُحُفٍ مُّكَرَّمَةٍ﴾ “It is written in scrolls, which are honoured.” (Verse: 13)

﴿مَرْفُوعَةٍ مُّطَهَّرَةٍ﴾ “Which are exalted and purified.” (Verse: 14)

﴿بِأَيْدِي سَفَرَةٍ﴾ “(And which remain) in the hands of scribes.” (Verse: 15)

﴿كِرَامٍ بَرَرَةٍ﴾ “Who are noble and virtuous.” (Verse: 16)

3- Verses: 17 to 21: In the third paragraph, the arguments about the Hereafter have been provided from man's self.

﴿قَبِيلَ الْإِنْسَانِ مَا أَكْفَرَهُ﴾ “Woe to (disbelieving) man! How ungrateful he is?”
(Verse: 17)

﴿مِنْ أَمِّ شَيْءٍ خَلَقَهُ﴾ “Out of what Allah has created him.” (Verse: 18)

﴿مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ﴾ “Out of a semen-drop, Allah created him and then fashioned him in due proportion.” (Verse: 19)

﴿ثُمَّ السَّيْلَ يَسَّرَهُ﴾ “Then makes his way (of life) smooth for him.” (Verse: 20)

﴿ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ﴾ “Then causes him to die and stows him in a grave.” (Verse: 21)

Man has been invited to dive into himself and try to recognise himself and recognise his Lord and he has been advised to give up the attitude of ingratitude to his Lord.

4- Verses: 22 to 23: The invitation to follow the commands of Quran has been given in the fourth paragraph.

﴿ثُمَّ إِذَا شَاءَ أَنشُرَهُ﴾ “Then He will surely bring him back to life when He pleases.”
(Verse: 22)

﴿كَلَّا لَمَّا يُفِضْ مَا أَمَرَهُ﴾ “By no means has he fulfilled the duty that (Allah) had assigned him.” (Verse: 23)

It means that he has not started following the commands of Allah yet. Apparently, man is being informed of his different stages here; but, in fact, he has been asked to believe in the life Hereafter and believe in the invitation of Quran and start following the commands of Allah immediately.

5- Verses: 24 to 32: In the fifth paragraph, the proof of life Hereafter has been provided from the arguments of Providence.

﴿فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ﴾ “Let man reflect on the food he eats.” (Verse: 24)

﴿إِنَّا صَبَبْنَا الْمَاءَ صَبًّا﴾ “We pour down rainwater in abundance.” (Verse: 25)

- ﴿ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا﴾ “And cleave the soil asunder.” (Verse: 26)
- ﴿فَأَنْبَتْنَا فِيهَا حَبًّا﴾ “We bring forth grain”. (Verse: 27)
- ﴿وَعِنَبًا وَقَضْبًا﴾ “Grapes and (nutritious) vegetation.” (Verse: 28)
- ﴿وَزَيْتُونًا وَنَخْلًا﴾ “Olives and dates.” (Verse: 29)
- ﴿وَحَدَائِقَ غُلْبًا﴾ “Lush gardens.” (Verse: 30)
- ﴿وَوَفَاكِهِمْ وَأَبَا﴾ “Fruits and fodder”. (Verse: 31)
- ﴿مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ﴾ “As a means of sustenance for you and your cattle.”
(Verse: 32)

The blessings of Providence like food, water, grain, vegetables, fruits etc. have been mentioned and man has been advised to believe in Allah and accept the reward and punishment of the Hereafter.

6- Verses: 33 to 37: In the sixth paragraph, the terror of the Day of Judgement has been depicted and the condition of 'everyone for himself' has been described.

On the Day of Judgement everyone will think about himself.

- ﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ﴾ “On that Day each man shall flee from his own brother.”
(Verse: 34) No relative including brother, mother, father, wife and son will come to help. So man should do good deeds for that Day.

- ﴿فَإِذَا جَاءَتِ الصَّاخَّةُ﴾ “(Finally) when there will come the deafening blast.” (Verse:33)
- ﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ﴾ “On that day each man shall flee from his own brother.”
(Verse: 34)

- ﴿وَأُمِّهِ وَأَبِيهِ﴾ “His mother and his father.” (Verse: 35)

- ﴿وَصَاحِبِيهِ وَبَنِيهِ﴾ “His wife and his children.” (Verse: 36)

- ﴿لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾ “For each one of them, on that Day, shall have enough concern (of his own) to make him indifferent to the others.” (Verse:37)

7- Verses: 38 to 42: In the seventh and last paragraph, it has been told that the end of the righteous believers and the sinful unbelievers will be different.

- ﴿وَجُودَةٌ يُؤْمِنُهَا الْمُؤْمِنُونَ﴾ “Some faces on that Day shall be shining.” (Verse: 38)

- ﴿ضَاحِكَةٌ مُسْتَبْشِرَةٌ﴾ “Smiling and joyful.” (Verse: 39)

﴿وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ﴾ “And some faces on that Day shall be dusty.” (Verse: 40)

﴿تَرْهَقُهَا قَتَرَةٌ﴾ “And veiled with darkness.” (Verse: 41)

﴿أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجْرَةُ﴾ “These shall be (the faces of) the disbelieving wicked.”
(Verse: 42)

Central Subject

The sinful unbelievers who show indifference to the invitation of Islam should believe in the Quranic invitation of life Hereafter and should do good deeds.

