

Surah 'Abasa, Chapter 80

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 42

{عَبَسَ وَتَوَلَّى} 1

1. He (Uthman bin Uffan) made a wry face and turned away.

{أَنْ جَاءَهُ الْأَعْمَى} 2

2. When the blind (Abdulla ibn Maktum) was given preference to him by the Prophet. [1](#)

{وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى} 3

3. What do you know, he would be purified in the company of the Prophet.

{أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى} 4

4. Or be benefited by the Prophet's advice by adopting it.

{أَمَّا مَنْ اسْتَغْنَى} 5

5. Whereas to him who is rich.

{فَأَنْتَ لَهُ تَصَدَّى} 6

6. You direct your attention.

{وَمَا عَلَيْكَ أَلَّا يَرْكَبُ} 7

7. And it is not for you to purify him.

{وَأَمَّا مَنْ جَاءَكَ يَسْعَى} 8

8. And to him who comes with (sincere) intention to you (to pick up Divine Knowledge).

{وَهُوَ يَخْشَى} 9

9. And who also entertains Divine Awe.

{فَأَنْتَ عَنْهُ تَلَهَّى} 10

10. You are indifferent.

{كَلَّا إِنَّهَا تَذْكِرَةٌ} 11

11. Fact is, this (Qur'an) is an advice.

{فَمَنْ شَاءَ ذَكَرْهُ} 12

12. He who chooses may adopt it.

{فِي صُحُفٍ مُّكَرَّمَةٍ} 13

13. Form the Glorious Records.

{مَرْفُوعَةً مُطَهَّرَةً} 14

14. Highly appreciated and guarded (from unclean hands of fiends).

{بِأَيْدِي سَفَرَةٍ} 15

15. Acted on by its guardians.

{كِرَامٍ بَرَرَةٍ} 16

16. The infallible (recorders) thereof.

{قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ} 17

17. Be he cursed. What led him to disbelieve it?

{مِنْ أَيِّ شَيْءٍ خَلَقَهُ} 18

18. What a (filthy) source is he created from?

{مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ} 19

19. From sperm was he created, and was granted various senses.

{ثُمَّ السَّبِيلَ يَسَّرَهُ} 20

20. And eased his passage to emerge. [2](#)

{ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ} 21

21. Then (with completion) given death and burial.

{ثُمَّ إِذَا شَاءَ أَنشَرَهُ} 22

22. Then shall he be raised (alive) when He wills.

{كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ} 23

23. Verily did man not comply with Divine commands.

{فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ} 24

24. Let him look at his food (with the mental eye).[3](#)

{أَنَا صَبَبْنَا الْمَاءَ صَبًّا} 25

25. We dripped (from Heaven).

{ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا} 26

26. Then burst forth earth (to receive it).

{فَأَنْبَتْنَا فِيهَا حَبًّا} 27

27. And raise pasture therefrom.

{وَعَنْبًا وَقَضْبًا} 28

28. The grape and fodder.

{وَزَيْتُونًا وَنَخْلًا} 29

29. The olive and the date.

{وَحَدَائِقَ غُلْبًا} 30

30. Fruitful gardens.

{وَفَاكِهَةً وَأَبًّا} 31

31. Fruits and fodder.

{مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ} 32

32. Temporary food for you and your animals.

{فَإِذَا جَاءَتِ الصَّاعَةُ} 33

33. And when the rupturing siren shall blow (Reckoning Day shall come).

{يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ} 34

34. Shall fly a brother from a brother.[4](#)

{وَأُمِّهِ وَأَبِيهِ} 35

35. Man from mother as (Moses) and from father (as Abraham).

{وَصَاحِبِنِهِ وَبَنِيهِ} 36

36. Man from wife (as Lot) and from son (as Noah).

{لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ} 37

37. Everyone among them shall be individually involved, rendering him unconscious of others.

{وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ} 38

38. Some faces on that day shall be shining.

{ضَاحِكَةٌ مُسْتَبْشِرَةٌ} 39

39. Smiling and cheerful. 5

{وَوُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ} 40

40. Others, on that day, dust laden.

{تَرَهَقُهَا قَتَرَةٌ} 41

41. (Sullen and downcast) being darkened (on seeing hell).

{أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ} 42

42. These will be infidels and transgressors.

Moral in Poetry

When first siren, Israphel shall sound
Know you then, advent of reckoning sound
Shall leave none alone, on Earth of being
Shall then savour death, pain, living being

Quake shall earth, so severely then
Rifting mounts to powder and piling in dune
Bereft of light shall sun, moon, and stars drop down
Heavens burst asunder in numbers about round

This be the effect of first of siren oh friend
Intensity whereof shall mounts face in vain
Whereafter shall siren sound once again
After death, from clay, shall make man once again

Emerging from grave shall run in haste
To judgment plane of faithful, worst and best
Naked shall be they and without any shade
Sun's darting heat shall set heart out of rest

That day is sad and gloom in the extreme.
Pain and anguish be all over, what I mean
Regardless of others shall be due to fright

None to rescue any under such a sight

Brother shall fly from brother and son from father

And husband from wife and son from mother

Each be unaware of his nearest neighbour

Each wrapped in anger and pain all over

I shudder when I think of that gloomy day

Who knows how shall pass that dreadful day

Prithee God, for the sake of the Prophet and unfailing family

Include my name among those attached to Ali.

1. The Prophet has been certified by God to bear the noblest character and such a behaviour cannot be imputed to him, to a faithful, although he has been misconstrued by those who do not believe in Divine Lights (being Divine Taught) and liken them with the common folk.
2. Under normal delivery, then through intuition and guidance acquainted with right and wrong.
3. He will realize the Providence provides physical provision from the rain above. Similarly has He provided mental provision by Divine Lights from above. Those who look up for guidance from earth therefore suffer being pathogenic.
4. As Able from Cain.
5. Being exempted from hell and admitted to paradise.

Source URL:

<https://www.al-islam.org/glorious-quran-translated-commentary-divine-lights-set-7-ali-muhammad-fazil-chinoy/surah-abasa#comment-0>