

SURAH `ABASA (80)

The Surah `Abasa continues the theme of warning the Makkan polytheists in pursuance of the forty-fifth verse of the preceding Surah and, in the first instance, warns the warner himself for a minor lapse in that the Messenger must not discriminate between the high and the low. The Surah opens with Allah reproving the Messenger at his disregard shown to `Abdullah, the son of Maktoom, one of his blind companions, from the first verse to the tenth verse and guides him aright. At that time, the Messenger was busy with some influential Makkan leaders and the poor man, unwittingly, happened to interrupt him. The Messenger was visibly annoyed at it as the very first verse portrays. It occasioned Allah's reproof which the Messenger accepted gracefully and did not feel shy of transmitting it. It is in itself a proof, loud and clear, how honest and truthful the Messenger was. But, between the lines, the warning has been directed towards the leaders of the Makkan polytheists for, in their arrogance, they looked down upon the poor and the weak and claimed more of his attention without believing in the message of Islam __ fraternity, equality, and liberation from the exploitation of man by man.

The Surah, then, proceeds, from the eleventh verse to the sixteenth verse, to state the nature of the *Quraan* which angels, mentioned from the first verse to the fifth verse of the *Suratunnazi'at*, as His functionaries, guard, and preserve. The sixteenth verse qualifies them further.

The Surah, then, proceeds, from the seventeenth verse to the twenty-third verse, firstly, to point out a disbelieving man's ingratitude in not acknowledging such a sublime book and abiding by it to raise himself to sublimity while Allah has, from a mere spermatozoon out of a billion spermatozoa, developed him into full manhood with innumerable facilities and opportunities and, secondly, tell him that he shall be raised after his death to be held accountable for all the facilities and opportunities that he has been provided with before death. The twenty-third verse follows naturally. When man is thankless and forgets accountability, he does not do what Allah commands him and hence, he chooses his own perdition.

The Surah, then, calls man's attention, from the twenty-fourth verse to the thirty-second verse, to His providence __ protective care __ for him. Why has Allah given him such blessings? Is it in vain? Will He not hold him accountable for them? Will his death be the end of his life's journey? The Surah, from the thirty-third verse to the forty-second verse, portrays the world to come when everyone shall, individually, be held accountable for his actions. His freedom of action in this world shall be evaluated, his actions thoroughly examined, and reward and punishment apportioned to him according to his deserts. The thirty-eighth and thirty-ninth verses present an image of joy and success and, from the fortieth verse to the forty-second verse, the Surah presents an image of utter failure. Such is the warning to disbelievers and evildoers.

SURAH `ABASA

In the name of ALLAH, the Most Gracious, the Most Merciful

1. (The Messenger) frowned (on him) and turned to face (in another direction)
2. That (because) there came to him a blind man.
3. And what do you know he may grow in purity?
4. Or he may receive admonition and hence, (such) admonition may benefit him.
5. As for one who dispenses (with the guidance),
6. To him you pay attention,
7. Though there is no blame on you that he does not cleanse himself (of sins).
8. And as for one who comes to you running (to seek guidance)
9. And he fears (Allah),
10. You turn your attention away from him.
11. Not at all, it (the *Quraan*) is, indeed, a (profound) admonition.
12. Whoever wishes may, then, bear it in mind (and let himself be admonished).
13. (The *Quraan* is contained) in scriptures, exalted

سُورَةُ عَبَسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ۝١

أَن جَاءَهُ الْأَعْمَى ۝٢

وَمَا يَذُرُّكَ لَعَلَّهُ يَزْكَى ۝٣

أَوْ يَذْكُرُ فَنُفِّعَهُ الذِّكْرَى ۝٤

أَمَّا مَنِ اسْتَفْتَى ۝٥

فَأَن تَلَهُ تَصَدَّى ۝٦

وَمَا عَلَيْكَ أَلَّا يَزْكَى ۝٧

وَأَمَّا مَن جَاءَكَ يَسْعَى ۝٨

وَهُوَ يَخْشَى ۝٩

فَأَن تَعْنَهُ تَالَهُ ۝١٠

كَلَّا إِنَّا نَذْكُرُهُ ۝١١

فَن شَاءَ ذَكَرُهُ ۝١٢

فِي صُحُفٍ مُّكْرَمَةٍ ۝١٣

14. Sublime, purified.
15. In the hands of writers (angels),
16. Honourable and dutiful.
17. Cursed be man! How thankless he is!
18. (Does he realize) what thing He creates him from?
19. He creates him from a spermatozoon (in the semen) and, then, determines him (his value, worth and nature).
20. Then, He facilitates the course (of his life) for him.
21. Then, He makes him die and then, He makes him go into his grave.
22. Then, whenever He wills, He shall raise him from the dead (bring him to life again).
23. Not at all, he does not carry out what He commands him.
24. Hence, let man look at (consider) his food.
25. We pour down water with a downpour.
26. Then, We cleave the earth (with an astonishing) cleft.
27. Then, We cause grains to grow in it (throughout the Earth)
28. And grape (vines) and vegetables,

مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾

بِأَيْدِي سَفَرَةٍ ﴿١٥﴾

كِرَامٍ بَرَرَةٍ ﴿١٦﴾

قُنَالًا إِذْ لَبِثْنَا مَا أَكْفَرُهُ ﴿١٧﴾

مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾

ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾

ثُمَّ أَمَّا نُهُ فَآفَرُهُ ﴿٢١﴾

ثُمَّ إِذَا شَاءَ أَنشَرُهُ ﴿٢٢﴾

كَلَّا لَمَّا يَقِضْ مَا أَمَرُهُ ﴿٢٣﴾

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾

أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾

فَأَنبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾

وَعِنَبًا وَقَضْبًا ﴿٢٨﴾

29. And olive trees and date palms,
 30. And walled gardens thick with trees,
 31. And fruit and fodder,
 32. Provisions for you and for your cattle (grazing livestock).
 33. Hence, when the deafening clamour (at the second sounding of the trumpet) comes (is raised),
 34. On that Day, man will flee from his brother
 35. And his mother and his father
 36. And his wife and his sons.
 37. Each person, among them, will, on that Day, be in such a plight as will distance him (from others).
 38. (There will be) faces, on that Day, shining (bright with joy).
 39. Laughing (with a broad grin), rejoicing (at their success).
 40. And (there will be) faces on (which there will be) dust (a state of despondency) on that Day.
 41. Gloom will overcome them.
 42. Such (people) will be (those who are) disbelievers (in Allah and) evildoers (in the world).

وَزَيْتُونًا وَتَخْلًا ﴿٢٩﴾

وَحَدَائِقٍ غَلِيًّا ﴿٣٠﴾

وَفُكْهَةً وَأَبَاًا ﴿٣١﴾

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾

فَإِذَا جَاءَتِ الصَّاخَةُ ﴿٣٣﴾

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾

وَصَدِيقِيهِ وَبَنِيهِ ﴿٣٦﴾

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾

صَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

وُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾

تَرَهَقُهَا قَتَرَةٌ ﴿٤١﴾

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٤٢﴾