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CHAPTER 80

ABASA

(42 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام)، قال: «من قرأ عبس و تولى، و إذا الشمس كورت، كان تحت جناح الله من الجنان، و في ظل الله و كرامته، و في جناته، و لم يعظم ذلك على الله إن شاء الله».

Ibn Babuwayh, by his chain, from Muawiya Bin Wahab,

from Abu Abdullah^{asws} having said: 'The one who recites **[80:1] He frowned and turned (his) back** (the Chapter 80) and **[81:1] When the sun is covered** (the Chapter 81) would be under the Wing of Allah^{azwj} in the Gardens, and in the Shade of Allah^{azwj} and His^{azwj} Prestige, and in His^{azwj} Gardens, and that is not difficult for Allah^{azwj}, if Allah^{azwj} so Desires'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة خرج من قبره يوم القيامة ضاحكا مستبشرا، و من كتبها في رق غزال و علقها لم ير إلا خيرا أينما توجه».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter, would come out from his grave on the Day of Judgement smiling and in receipt of good news. And the one who writes it on skin of a gazelle and attaches it (Amulet), will never see anything except for good wherever he may turn his attention to'.²

و قال الصادق (عليه السلام): «إذا قرأها المسافر في طريقه يكفى ما يليه في طريقه في ذلك السفر».

And Al-Sadiq^{asws} said: 'When a traveller recites it in his route, it would suffice against whatsoever may come up in the road during that journey'.³

VERSES 1 TO 10

عَبَسَ وَتَوَلَّى {1} أَنْ جَاءَهُ الْأَعْمَى {2} وَمَا يُدْرِيكَ لَعَلَّهٗ يَزْكَى {3} أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى {4} أَمَا مَن اسْتَعْزَى {5} فَأَنْتَ لَهُ تَصَدَّى {6} وَمَا عَلَيْكَ أَلَّا يَزْكَى {7} وَأَمَا مَن جَاءَكَ يَسْعَى {8} وَهُوَ يَخْشَى {9} فَأَنْتَ عَنْهُ تَلَهَّى {10}

[80:1] He frowned and turned (his) back, [80:2] Because there came to him the blind man. [80:3] And what would make you know that he would purify himself, [80:4] Or become reminded so that the reminder should profit him? [80:5] As

¹ (ثواب الأعمال: 121)

² Tafseer Al Burhan – H 11377

³ Tafseer Al Burhan – H 11379

for him who has no need of you, [80:6] To him do you address yourself. [80:7] And no blame is on you if he would not purify himself [80:8] And as to him who comes to you striving hard, [80:9] And he fears, [80:10] From him will you divert yourself

علي بن إبراهيم، قال: نزلت في عثمان و ابن أم مكتوم، و كان ابن أم مكتوم مؤذنا لرسول الله (صلى الله عليه و آله)، و كان أعمى، فجاء إلى رسول الله (صلى الله عليه و آله) و عنده أصحابه، و عثمان عنده، فقدمه رسول الله (صلى الله عليه و آله) و آله) على عثمان، فعبس عثمان وجهه و تولى عنه، فأنزل الله: عَبَسَ وَ تَوَلَّى [يعني عثمان] أَنْ جَاءَهُ الْأَعْمَى وَ مَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى أَي يكون طاهرا زكيا «1» أَوْ يَذَّكَّرُ قَالَ: يذكره رسول الله (صلى الله عليه و آله) فَتَنْفَعَهُ الذِّكْرَى.

Ali Bin Ibrahim (Tafseer Qummi) –

He^{asws} said: ‘It was Revealed regarding Usman and Ibn Am Maktoum, and Ibn Am Maktoum used to be a Muezzin for the Rasool-Allah^{saww}, and he was blind. So he came to the Rasool-Allah^{saww}, and in his^{saww} presence were his^{saww} companions, and Usman was (also) in his^{saww} presence. The Rasool-Allah^{saww} led him (to sit) above Usman. Usman frowned his face and turned away from him. So Allah^{azwj} Revealed **[80:1] He frowned and turned (his) back, Meaning Usman [80:2] Because there came to him the blind man. [80:3] And what would make you know that he would purify himself** i.e., to become clean, pure **[80:4] Or become reminded** He^{asws} said: ‘The Rasool-Allah^{saww} reminded him **so that the reminder should profit him?**

ثم خاطب عثمان، فقال: أَمَا مَنْ اسْتَعْنَى فَأَنْتَ لَهُ تَصَدَّى، قال: أنت إذا جاءك غني تتصدى له و ترفعه: وَ مَا عَلَيْكَ إِلَّا يَزَّكَّى أَي لا تبالي زكيا كان أو غير زكي، إذا كان غنياً وَ أَمَا مَنْ جَاءَكَ يَسْعَى يَعْنِي ابن أم مكتوم وَ هُوَ يَخْشَى فَأَنْتَ عَنْهُ تَلْهَى أَي تلهو و لا تلتفت إليه.

Then He^{azwj} Addressed Usman, so He^{azwj} Said **[80:5] As for him who has no need of you, [80:6] To him do you address yourself** He^{asws} said: ‘You (Usman), if a rich man comes to you, you address him and appreciate him **[80:7] And no blame is on you if he would not purify himself** i.e., you (Usman) would not care whether he purifies himself or does not purify himself, if he was rich **[80:8] And as to him who comes to you striving hard** Meaning Ibn Am Maktoum **[80:9] And he fears, [80:10] From him will you divert yourself** i.e., you play, and do not pay any attention to him’.⁴

الطبرسي: روي عن الصادق (عليه السلام): أنها نزلت في رجل من بني أمية، كان عند النبي (صلى الله عليه و آله) فجاء ابن أم مكتوم، فلما راه تقدّر منه و عبس وجهه و جمع نفسه، و أعرض بوجهه عنه، فحكى الله سبحانه ذلك عنه و أنكره عليه.»

Al-Tabarsy –

It has been reported from Al-Sadiq^{asws}: ‘It was Revealed regarding a man from the Clan of Umayya (Usman) who was in the presence of the Prophet^{saww}. So Ibn Am Maktoum came up. So when he (Usman) saw him as filthy, he frowned his face, and gathered (his clothing around) himself, and turned his face away from him. So Allah^{azwj} the Glorious Spoke that about him, and Blamed him for it’.⁵

⁴ Tafseer Al Burhan – H 11380 (.404: 2) (تفسير القمي)

⁵ Tafseer Al Burhan – H 11381 (664: 10) (مجمع البيان)

و قال الطبرسي أيضا: و روي أيضا عن الصادق (عليه السلام) [أنه] قال: «كان رسول الله (صلى الله عليه و آله) إذا رأى عبد الله بن أم مكتوم قال: مرحبا مرحبا، [و الله] لا يعاتبني الله فيك أبدا، و كان يصنع به من اللطف حتى كان يكف عن النبي (صلى الله عليه و آله) مما يفعل [به]».«

And Al-Tabarsy said as well –

And it has been reported from Al-Sadiq^{asws} having said: ‘The Rasool-Allah^{saww}, when he^{saww} saw Abdullah Bin Am Maktoum, said: ‘Welcome! Welcome! And Allah^{azwj} does not Admonish me^{saww} regarding you ever’. And he^{saww} behaved with him with kindness to the extent that he used to stay (closer) to the Prophet^{saww} as he^{saww} would extend kindness (and affection) toward him’.⁶

VERSES 11 TO 16

كَلَّا إِنَّهَا تَذْكِرَةٌ {11} فَمَنْ شَاءَ ذَكَرَهُ {12} فِي صُحُفٍ مُّكَرَّمَةٍ {13} مَّرْفُوعَةٍ مُّطَهَّرَةٍ {14} بِأَيْدِي سَفَرَةٍ {15} كِرَامٍ بَرَرَةٍ {16}

[80:11] Nay! But it is a Reminder [80:12] So let him who pleases mind it. [80:13] In honourable Books, [80:14] Exalted, Purified, [80:15] In the hands of Scribes [80:16] Noble, Virtuous

علي بن إبراهيم: قوله تعالى: كَلَّا إِنَّهَا تَذْكِرَةٌ، قال: القرآن في صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ، قال: عند الله مُطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ، قال: بأيدي الأئمة كرامٍ بَرَرَةٍ.

Ali Bin Ibrahim (reports) – Regarding the Words of the High **[80:11] Nay! But it is a Reminder** he^{asws} said: ‘The Quran **[80:13] In honourable Books [80:14] Exalted, He^{asws} said: ‘In the Presence of Allah^{azwj} Purified, [80:15] In the hands of Scribes He^{asws} said: ‘In the hands of the Imams^{asws} [80:16] Noble, Virtuous’.⁷**

محمد بن العباس: عن الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس، عن خلف بن حماد، عن أبي أيوب الخزاز، عن أبي عبد الله (عليه السلام)، في قوله تعالى: بِأَيْدِي سَفَرَةٍ كِرَامٍ بَرَرَةٍ، قال: «هم الأئمة (عليهم السلام)».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus, from Khalaf Bin Hamaad, from Abu Ayoub Al-Khazaaz, who has said:

‘Abu Abdullah^{asws} regarding the Words of the High **[80:15] In the hands of Scribes [80:16] Noble, Virtuous**, he^{asws} said: They^{asws} are the Imams^{asws}.⁸

سعد بن عبد الله: عن علي بن محمد بن عبد الرحمن الحجال، عن صالح بن السندي، عن الحسن بن محبوب، عن مالك بن عطية، عن يزيد بن معاوية العجلي، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: صُحُفًا مُّطَهَّرَةً فِيهَا كُتُبٌ قَيِّمَةٌ، قال: «هو حديثنا في صحف مطهرة من الكذب».

Sa’d Bin Abdullah, from Ali Bin Muhammad Bin Abdul Rahman Al-Hajaal, from Salih Bin Al-Sindy, from Al-Hassan Bin Mahboub, from Maalik Bin Atiyya, from Bureyd Bin Muawiya Al-Ajaly who said:

⁶ (مجمع البيان 10: 664).

⁷ (تفسير القمي 2: 405).

⁸ (تأويل الآيات 2: 1/763).

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [98:2] **reciting pure pages, [98:3] Wherein are all the right ordinances**, he^{asws} said: 'These are our^{asws} Ahadeeth in a book, pure from the lies'.⁹

VERSES 17 TO 23

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ {17} مِنْ أَيِّ شَيْءٍ خَلَقَهُ {18} مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ {19} ثُمَّ السَّبِيلَ يَسَّرَهُ {20} ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ {21} ثُمَّ إِذَا شَاءَ أَنْشَرَهُ {22} كَلَّا لَمَّا يَقِضْ مَا أَمَرَهُ {23}

[80:17] The human being was killed. What was his denial-[80:18] Of which thing is his creation? [80:19] Of a small seed; He created him, then He made him according to a Measure, [80:20] Then (as for) the way He has made it easy (for him) [80:21] Then He causes him to die, then Assigns to him a grave, [80:22] Then when He pleases, He will raise him to life again. [80:23] Nay; but he has not done what He Commanded him for

علي بن إبراهيم: قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ، قال: [هو] أمير المؤمنين (عليه السلام)، [قال]: ما أَكْفَرَهُ أَي ماذا فعل و أذنب حتى قتلوه؟ ثم قال: مِنْ أَيِّ شَيْءٍ خَلَقَهُ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ثُمَّ السَّبِيلَ يَسَّرَهُ، قال: يسر له طريق الخير ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ قال: في الرجعة كَلَّا لَمَّا يَقِضْ مَا أَمَرَهُ أَي لم يقض أمير المؤمنين (عليه السلام) ما قد أمره، و سيرجع حتى يقضي ما أمره.

Ali Bin Ibrahim (Tafseer Qummi) –

[80:17] The human being was killed. What was his denial, he^{asws} said: 'He^{asws} is the Amir-ul-Momineen^{asws}. **What was his denial**, i.e., what was that deed and sin, until you killed him^{asws}?' Then He^{azwj} Said **[80:18] Of which thing is his creation? [80:19] Of a small seed; He created him, then He made him according to a Measure, [80:20] Then (as for) the way He has made it easy.** He^{asws} said: 'Eased for him the road of the good (deeds) **Then He causes him to die, then Assigns to him a grave [80:22] Then when He pleases, He will raise him to life again,** He^{asws} said: 'Regarding the Return (Al-Raj'at) **[80:23] Nay; but he has not done what He Commanded him for** i.e., Amir-ul-Momineen^{asws} was prevented from implementing Allah^{azwj}'s Commanded, so he^{asws} will be returning (in Al-Raj'at) until he^{asws} implements what he^{asws} had been Given among the Commands'.¹⁰

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن ابن أبي نصر، عن جميل بن دراج، عن أبي أسامة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ قال: «نعم، نزلت في أمير المؤمنين (عليه السلام) ما أَكْفَرَهُ يعني بقتلكم إياه، ثم نسب أمير المؤمنين (عليه السلام)، فنسب خلقه و ما أكرمه الله به، فقال: مِنْ أَيِّ شَيْءٍ خَلَقَهُ مِنْ طِينَةِ الْأَنْبِيَاءِ خَلَقَهُ فَقَدَرَهُ لِلْخَيْرِ ثُمَّ السَّبِيلَ يَسَّرَهُ يعني سبيل الهدى، ثم أماته ميتة الأنبياء، ثُمَّ إِذَا شَاءَ أَنْشَرَهُ». قلت: ما قوله: إِذَا شَاءَ أَنْشَرَهُ؟ قال: «يمكنك بعد قتله في الرجعة، فيقضي ما أمره».

Then Ali Bin Ibrahim said, 'We have been informed by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Jameel Bin Daraaj, from Abu Usama, who has said:

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[80:17] The human being was killed. What was his denial**, he^{asws} said: 'Yes, it was Revealed regarding Amir-ul-Momineen^{asws} **What was his denial**, Meaning why did you kill him^{asws}. Then Nominated Amir-ul-Momineen^{asws}, so the nomination was for His^{azwj}

⁹ (مختصر بصائر الدرجات: 64).

¹⁰ (تفسير القمي 2: 405)

creatures and what Allah^{azwj} had Honoured him^{asws} by it, so He^{azwj} Said **[80:18] Of which thing is his creation?** From the clay (Teenat) of the Prophets^{as} was his^{asws} creation **[80:19] Of a small seed; He created him, then He made him according to a Measure** Measured to the good **[80:20] Then (as for) the way He has made it easy** Meaning the way of Guidance, then killed him^{asws} like the killing of the Prophets^{as} **[80:22] Then when He pleases, He will raise him to life again**. I said, '(What about) His^{azwj} Words **[80:22] Then when He pleases, He will raise him to life again?**' He^{asws} said: 'He^{asws} will remain in the Return (Al-Raj'at) and fulfil what he^{asws} had been Commanded to do'.¹¹

VERSES 24 TO 32

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ {24} أَنَّا صَبَبْنَا الْمَاءَ صَبًّا {25} ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا {26} فَأَنْبَتْنَا فِيهَا حَبًّا {27} وَعِنَبًا وَقَضْبًا {28} وَزَيْتُونًا وَنَخْلًا {29} وَحَدَائِقَ غُلْبًا {30} وَفَاكِهَةً وَأَبًّا {31} مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ {32}

[80:24] Then let the human being look at his food, [80:25] That We pour down the water, pouring (it) down in abundance, [80:26] Then We cleave the earth, cleaving (it) asunder, [80:27] Then We cause to grow therein the grain, [80:28] And grapes and clover, [80:29] And the olive and the palm, [80:30] And thick gardens, [80:31] And fruits and herbage [80:32] A provision for you and for your cattle.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن محمد بن خالد عن أبيه، عن ذكره، عن زيد الشحام، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ، قلت: ما طعامه، قال: «علمه الذي يأخذه عن يأخذه».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one whom he mentioned, from Zayd Al-Shahaam, who has said:

'Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[80:24] Then let the human being look at his food.** I said, 'What food?' He^{asws} said: 'His knowledge which he has acquired, and about the one from whom he acquired it'.¹²

محمد بن يعقوب: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن زياد، عن أبي عبد الله (عليه السلام)، قال: «الفاكهة مائة و عشرون لونا، سيدها الرمان».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Ziyad, who has said:

'Abu Abdullah^{asws} having said: 'The fruits are of one hundred and twenty colours (types). Their chief is the pomegranate'.¹³

¹¹ (تفسير القمّي 2: 405).

¹² (الكافي 1 لا 39 / 8)

¹³ (الكافي 6: 352 / 2)

VERSES 33 TO 37

فَإِذَا جَاءَتِ الصَّاعَةُ {33} يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ {34} وَأُمِّهِ وَأَبِيهِ {35} وَصَاحِبَتِهِ وَبَنِيهِ {36} لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ {37}

[80:33] But when the Scream comes [80:34] The Day on which a man shall flee from his brother, [80:35] And from his mother and his father, [80:36] And his spouse and his son [80:37] Every person from among them shall on that day have an affair which will occupy him.

علي بن إبراهيم: قوله تعالى: فَإِذَا جَاءَتِ الصَّاعَةُ قال: القيامة.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[80:33] But when the Scream comes**, he^{asws} said (its about): ‘The Day of Judgement’.¹⁴

ابن بابويه، قال: حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري، قال: حدثنا أبو عبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ، قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطائي، قال: حدثنا أبي، قال: حدثنا علي بن موسى الرضا (عليه السلام)، قال: حدثنا أبي موسى بن جعفر، قال: حدثنا أبي جعفر بن محمد، قال: حدثنا أبي محمد بن علي، قال: حدثنا أبي علي بن الحسين، قال: حدثنا أبي الحسين بن علي (عليهم السلام)، قال: «كان علي بن أبي طالب (عليه السلام) بالكوفة في الجامع، إذا قام إليه رجل من أهل الشام- و ذكر الحديث إلى أن قال فيه- و قام رجل فسأله «1» و تعنته، و قال: يا أمير المؤمنين، أخبرنا عن قول الله عز و جل: يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَ أُمِّهِ وَ أَبِيهِ وَ صَاحِبَتِهِ وَ بَنِيهِ [لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ مِنْ هَمْ؟]، فقال: هابيل يفر من قابيل، و الذي يفر من أمه موسى، و الذي يفر من أبيه إبراهيم، و الذي يفر من صاحبتة لوط، و الذي يفر من ابنه نوح، يفر من ابنه كنعان».

Ibn Babuwayh said, ‘It has been narrated to us by Abu Al-Hassan Muhammad Bin Amro Bin Ali Bin Abdullah I Basry, from Abu Abdullah Muhammad Bin Abdullah Bin Ahmad Bin Jabalat Al-Waiz, from Abu Al-Qasim Abdullah Bin Ahmad Bin Amir Al-Ta’iy, from his father who said:

‘It was narrated to me by Ali^{asws} Bin Musa Al-Reza^{asws} that: ‘It was narrated to me by my^{asws} father^{asws} Musa^{asws} Bin Ja’far^{asws}, from his^{asws} father^{asws} Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws} having said: ‘Ali^{asws} Bin Abu Talib^{asws} was at Al-Kufa in a gathering, when a man from the people of Syria stood up and asked him^{asws}, ‘O Amir-ul-Momineen^{asws}, inform us about the Words of Allah^{azwj} Mighty and Majestic **[80:34] The Day on which a man shall flee from his brother, [80:35] And from his mother and his father, [80:36] And his spouse and his son [80:37] Every person from among them shall on that day have an affair which will occupy him**, who are they?’ So he^{asws} said: ‘Habeel^{as} will flee from Qabeel; and the one who will flee from his mother is Musa^{as}, and the one who will flee from his father is Ibrahim^{as}; and the one who will flee from his spouse is Lut^{as}, and the one who will flee from his son is Noah^{as}, fleeing from his^{as} son Kanaan’.¹⁵

(بستان الواعظين): عن رسول الله (صلى الله عليه و آله)، أنه قال له بعض أهله، يا رسول الله، هل يذكر الرجل يوم القيامة حميمه؟ فقال (صلى الله عليه و آله): «ثلاثة مواطن لا يذكر أحد أحدا: عند الميزان حتى ينظر أ يثقل ميزانه أم يخف، و عند الصراط حتى ينظر أ يجوزه أم لا، و عند الصحف حتى ينظر بيمينه يأخذ الصحف أم بشماله، فهذه ثلاثة

¹⁴ (تفسير القمي 2: 406)

¹⁵ (عيون أخبار الرضا (عليه السلام) 1: 245 / 1)

مواطن لا يذكر فيها أحد حميمه و لا حبيبه و لا قريبه و لا صديقه و لا بنيه و لا والديه، و ذلك قول الله تعالى: لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ، مشغول بنفسه عن غيره من شدة ما يرى من الأحوال العظام، نسال الله تعالى أن يسهلها لنا برحمته، و يهونها علينا برأفته و لطفه».

(The book) Bustaan Al-Waizeen –

From Rasool-Allah^{saww}, one of his^{saww} Family members said to him^{saww}, ‘O Rasool-Allah^{saww}! Will the man remember his intimate ones on the Day of Judgement?’ So he^{saww} said: ‘There are three places at which no one would remember anyone – At the Scale (Al-Mizaan), until he looks whether his Scale is heavy or light; and at the Bridge (Al-Siraat) until he looks to see whether he has been Permitted across it or not; and at the (presentation of the) book, until he looks to see whether he has been given it in his right hand or in his left hand. So these are the three place at which no one would remember his intimate one, or his beloved, or his relative, or his friend, or his son, or his parents; and that is in the Words of Allah^{azwj} the High **[80:37] Every person from among them shall on that day have an affair which will occupy him**, being busy with himself, apart from others due to the intensity of what he will be seeing from the great horrors. We ask Allah^{azwj} to Make it easy for us by His^{azwj} Mercy, and Make it easy for us by Benevolence and Kindness’.¹⁶

VERSES 38 TO 42

وَجُوهٌ يَوْمَئِذٍ مُّسْفَرَةٌ {38} ضَاحِكَةٌ مُّسْتَبْشِرَةٌ {39} وَوُجُوهُ يُومِئِدُ عَلَيْهَا غَيْبَةٌ {40} تَرَاهُهَا قَتَرَةٌ {41} أُولَئِكَ هُمُ الْكُفَرَةُ الْفَجَرَةُ {42}

[80:38] Faces on that Day shall be bright, [80:39] Laughing, joyous. [80:40] And faces on that Day, upon them shall be dust, [80:41] Darkness shall cover them. [80:42] These are they who are infidels, the immoral

علي بن إبراهيم: ثم ذكر عز و جل الذين تولوا أمير المؤمنين (عليه السلام)، و تبرءوا من أعدائه، فقال: وَجُوهٌ يَوْمَئِذٍ مُّسْفَرَةٌ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ثم ذكر أعداء آل الرسول وَ وُجُوهُ يُومِئِدُ عَلَيْهَا غَيْبَةٌ تَرَاهُهَا قَتَرَةٌ أي فقراء من الخير و الثواب.

Ali Bin Ibrahim (Tafseer Qummi) –

Then the Mighty and Majestic Mentioned those who have befriended Amir-ul-Momineen^{asws}, and kept away from his^{asws} enemies, so He^{azwj} Said **[80:38] Faces on that Day shall be bright, [80:39] Laughing, joyous.** Then He^{azwj} Mentioned the enemies of the Progeny^{asws} of the Rasool^{saww} **[80:40] And faces on that Day, upon them shall be dust, [80:41] Darkness shall cover them** i.e., ruined’.¹⁷

¹⁶ Tafseer Al Burhan – H 11397

¹⁷ Tafseer Al Burhan – H 11398 (406 :2 تفسير القمي)