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## CHAPTER 80

### ABASA

#### (42 VERSES)

#### VERSES 1 - 42

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,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'One who recites: **He frowned and turned around [80:1]** (the Chapter 80) and: **When the sun is Wrapped up [81:1]** (Surah Al-Takweer) would be under the Wing of Allah<sup>azwj</sup> in the Gardens, and in the Shade of Allah<sup>azwj</sup> and His<sup>azwj</sup> Prestige, and in His<sup>azwj</sup> Gardens, and that is not a big thing for Allah<sup>azwj</sup>, if Allah<sup>azwj</sup> so Desires'.<sup>1</sup>

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،

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'One who recites this Surah (Al-Takweer), would come out from his grave on the Day of Judgement smiling and joyful.

و من كتبها في رق غزال و علقها لم ير إلا خيرا أينما توجه».

And one who writes it on skin of a gazelle and attaches it (as an amulet), will never see anything except for good wherever he may turn his attention to'.<sup>2</sup>

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

And Al-Sadiq<sup>asws</sup> said: 'When a traveller recites it in his route, it would suffice against whatsoever he may come up in the road during that journey'.<sup>3</sup>

<sup>1</sup> (ثواب الأعمال: 121)

<sup>2</sup> Tafseer Al Burhan – H 11377

**VERSES 1 - 10**

عَبَسَ وَتَوَلَّى {1}

***He frowned and turned around [80:1]***

أَنْ جَاءَهُ الْأَعْمَى {2}

***When the blind man came to him [80:2]***

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي {3}

***And what would make you realise, perhaps he would purify himself? [80:3]***

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى {4}

***Or pay heed, so the Zikr would benefit him? [80:4]***

أَمَّا مَنْ اسْتَعْنَى {5}

***As for one who (thinks he) is needless [80:5]***

فَأَنْتَ لَهُ تَصَدَّى {6}

***So you face up to him [80:6]***

وَمَا عَلَيْكَ أَلَّا يَزَكِّي {7}

***And what is upon you if he does not purify? [80:7]***

وَأَمَّا مَنْ جَاءَكَ يَسْعَى {8}

***And as to one who comes to you striving [80:8]***

وَهُوَ يَخْشَى {9}

<sup>3</sup> Tafseer Al Burhan – H 11379

**And he is fearing [80:9]**

فَأَنْتَ عَنْهُ تَلَهَّى {10}

**So you are distracting yourself away from him [80:10]**

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 رآه تقدر 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<sup>asws</sup>: 'It was Revealed regarding a man from the clan of Umayya (Usman) who was in the presence of the Prophet<sup>saww</sup>. So Ibn Am Maktoum came up. But 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<sup>azwj</sup> the Glorious Spoke that about him, and Criticised him upon it'.<sup>4</sup>

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،

And Al-Tabarsy said as well –

And it has been reported from Al-Sadiq<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup>, when he<sup>saww</sup> saw Abdullah Bin Am Maktoum, said: 'Welcome! Welcome! And Allah<sup>azwj</sup> does not Admonish me<sup>saww</sup> regarding you ever!'

و كان يصنع به من اللطف حتى كان يكف عن النبي (صلى الله عليه و آله) مما يفعل [به]».

And he<sup>saww</sup> behaved with him with kindness to the extent that he used to stay (closer) to the Prophet<sup>saww</sup> due to how he<sup>saww</sup> tended to deal with him'.<sup>5</sup>

**Background report**

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) على عثمان، فعبس عثمان وجهه و تولى عنه،

Ali Bin Ibrahim (Tafseer Qummi) –

<sup>4</sup> Tafseer Al Burhan – H 11381 (664 :10 البيان)

<sup>5</sup> (مجمع البيان :10 :664).

He<sup>asws</sup> said: 'It was Revealed regarding Usman and Ibn Am Maktoum. And Ibn Am Maktoum used to be a Muezzin for the Rasool-Allah<sup>saww</sup>, and he was blind. So (one day) he came to the Rasool-Allah<sup>saww</sup>, and in his<sup>saww</sup> presence were his<sup>saww</sup> companions, and Usman was (also) in his<sup>saww</sup> presence. Rasool-Allah<sup>saww</sup> led him (to sit) higher than Usman. Usman frowned his face and turned away from him.

فأنزل الله: عَبَسَ وَ تَوَلَّى [يعني عثمان] أَنْ جَاءَهُ الْأَعْمَى وَ مَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى أَي يَكُون طَاهِرًا زَكِيًا أَوْ يَذَّكَّرُ قَالَ: يَذْكُرُهُ رَسُولُ اللَّهِ (صلى الله عليه و آله) فَتَنْفَعُهُ الذِّكْرَى.

So Allah<sup>azwj</sup> Revealed: **He frowned and turned around [80:1] - Meaning Usman. When the blind man came to him [80:2] And what would make you realise, perhaps he would purify himself? [80:3] – i.e. become clean, pure, Or pay heed [80:4].** He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> would remind him, **so the Zikr would benefit him? [80:4].**

ثم خاطب عثمان، فقال: أَمَا مِنْ اسْتَعْنَى فَأَنْتَ لَهُ تَصَدَّقْ، قال: أنت إذا جاءك غني تتصدى له و ترفعه: وَ مَا عَلَيْكَ إِلَّا يَزَّكَّى أَي لَا تَبَالِي زَكِيًا كَانَ أَوْ غَيْرَ زَكِيٍّ، إذا كان غنيا

Then He<sup>azwj</sup> Addressed Usman, so He<sup>azwj</sup> Said: **As for one who (thinks he) is needless [80:5] So you face up to him [80:6].** He<sup>asws</sup> said: 'You (Usman), if a rich man comes to you, you address him and appreciate him. **And what is upon you if he does not purify? [80:7] - i.e., you (Usman) would not have cared whether he was purified or without purification, if he was rich.**

وَ أَمَا مِنْ جَاءَكَ يَسْعَى يَعْنِي ابْنُ أُمِّ مَكْتُومٍ وَ هُوَ يَخْشَى فَأَنْتَ عَنْهُ تَلَهَّى أَي تلهو و لَا تلتفت إليه.

**And as to one who comes to you striving [80:8] - Meaning Ibn Am Maktoum. And he is fearing [80:9] So you are distracting yourself away from him [80:10], i.e. you play around, and are not turning towards him'.<sup>6</sup>**

## VERSES 11 - 16

كَلَّا إِنَّهَا تَذْكِرَةٌ {11}

**Never! It is a Tazkira [80:11]**

فَمَنْ شَاءَ ذَكَرْهُ {12}

**So one who so desires can heed it [80:12]**

<sup>6</sup> Tafseer Al Burhan – H 11380 (.404 :2) (تفسير القمي)

فِي صُحُفٍ مُّكْرَمَةٍ {13}

**(It is) in Honourable Parchments [80:13]**

مَرْفُوعَةٍ مُّطَهَّرَةٍ {14}

**Lofty, clean [80:14]**

بِأَيْدِي سَفَرَةٍ {15}

**In the hands of Scribes [80:15]**

كِرَامٍ بَرَرَةٍ {16}

**Honourable, righteous [80:16]**

أبو عبد الله (عليه السلام): قال: «يعني بالتذكرة ولاية أمير المؤمنين (عليه السلام)».

(Sharaf Al Deen Al Najafi) in (the book) Taweel Al Ayaat -

'(From) Abu Abdullah<sup>asws</sup> having said: 'It means by the Tazkira, Wilayah of Amir Al-Momineen<sup>asws</sup>'.

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<sup>asws</sup> regarding the Words of the Exalted: **In the hands of Scribes [80:15] Honourable, righteous [80:16]**, he<sup>asws</sup> said: 'They<sup>asws</sup> are the Imams<sup>asws</sup>'<sup>7</sup>.

## VERSES 17 - 23

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ {17}

**May the human be killed, what (a lot is) his Kufr! [80:17]**

<sup>7</sup> (تأويل الآيات 2: 1/763).

مِنْ أَيِّ شَيْءٍ خَلَقَهُ {18}

**From which thing is his creation? [80:18]**

مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ {19}

**From a sperm He Created him, and Determined him [80:19]**

ثُمَّ السَّبِيلَ يَسَّرَهُ {20}

**Then the way, He Eased it for him [80:20]**

ثُمَّ إِذَا شَاءَ أَنْشَرَهُ {21}

**Then He would Cause him to die, so had him buried [80:21]**

ثُمَّ إِذَا شَاءَ أَنْشَرَهُ {22}

**Then when He so Desires, He would Raise him [80:22]**

كَأَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ {23}

**Never! But he has yet to do what He Commanded him [80:23]**

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، قال: «قَاتَلَهُمُ اللَّهُ أَنْيُّ يُؤْفَكُونَ أَيُّ لَعْنَتِهِمْ اللَّهُ أَنْيُّ يُؤْفَكُونَ أَيُّ لَعْنَتِهِمْ اللَّهُ أَنْيُّ يُؤْفَكُونَ، فسمى اللعنة قتالا، وكذلك قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ أَيُّ لَعْنَتِهِمْ اللَّهُ أَنْيُّ يُؤْفَكُونَ».

Al Tabarsy in Al Ihtijaj,

(It has been narrated) from Amir-Al-Momineen<sup>asws</sup> having said: **May Allah Fight them! How deluded they are [9:30]** i.e., may Allah<sup>azwj</sup> Curse them, how deluded they are. Allah<sup>azwj</sup> Named the Curse as Kill, and similar to that: **May the human be killed, what (a lot is) his Kufr! [80:17]**, i.e., the human being was Cursed'.<sup>8</sup>

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 قَالَ: «نعم، نزلت في أمير المؤمنين (عليه السلام) يعني بقتلكم إياه،

<sup>8</sup>.250 الاحتجاج:

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<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **May the human be killed, what (a lot is) his Kufr! [80:17]**, he<sup>asws</sup> said: 'Yes, it was Revealed regarding Amir-Al-Momineen<sup>asws</sup>, meaning your killing him<sup>asws</sup>.

ثم نسب أمير المؤمنين (عليه السلام)، فنسب خلقه و ما أكرمه الله به، فقال: مِنْ أَيِّ شَيْءٍ خَلَقَهُ مِنَ طِينَةِ الْأَنْبِيَاءِ خَلَقَهُ فَقَدَرَهُ لِلْخَيْرِ ثُمَّ السَّبِيلَ يَسَّرَهُ يَعْنِي سَبِيلَ الْهُدَى، ثُمَّ أَمَاتَهُ مِيتَةَ الْأَنْبِيَاءِ، ثُمَّ إِذَا شَاءَ أَنْشَرَهُ».

Then He<sup>azwj</sup> Linked Amir Al Momineen<sup>asws</sup>, So He<sup>azwj</sup> Linked his<sup>asws</sup> creation and what Allah<sup>azwj</sup> had Honoured him<sup>asws</sup> with, so He<sup>azwj</sup> Said: **From which thing is his creation? [80:18]** – from the essence of the Prophets<sup>as</sup>. He<sup>azwj</sup> Created him<sup>asws</sup>, **and Determined him [80:19]**, for the good, **Then the way, He Eased it for him [80:20]** – meaning the way of the Guidance. **Then He would Cause him to die [80:21]** – death of the Prophets<sup>as</sup>, **Then when He so Desires, He would Raise him [80:22]**.

قلت: ما قوله: إِذَا شَاءَ أَنْشَرَهُ؟ قال: «يَمَكْتُ بَعْدَ قَتْلِهِ فِي الرَّجْعَةِ، فَيَقْضِي مَا أَمَرَهُ».

I said, 'What (is the meaning of) His<sup>azwj</sup> Words: **Then when He so Desires, He would Raise him [80:22]**?' He<sup>asws</sup> said: 'He would remain (in the earth) during the Return, after his<sup>asws</sup> killing, so he<sup>asws</sup> would fulfil what he<sup>asws</sup> had been Commanded with'<sup>9</sup>

## VERSE 24

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ {24}

**Then let the human being look at his food (intake) [80:24]**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ قَالَ قُلْتُ مَا طَعَامُهُ قَالَ عِلْمُهُ الَّذِي يَأْخُذُهُ عَمَّنْ يَأْخُذُهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Zayd Al Shahaam,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Then let the human being look at his food (intake) [80:24]**. I said, 'What is his food?' He<sup>asws</sup> said: 'His knowledge which he is taking, from who he is taking it'<sup>10</sup>.

<sup>9</sup> (تفسير القمي 2: 405).

<sup>10</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 8



**VERSES 25 - 32**

أَنَّا صَبَبْنَا الْمَاءَ صَبًّا {25}

***Surely, We Pour the water with (abundant) pouring [80:25]***

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا {26}

***Then We Cleave the earth, with a cleaving [80:26]***

فَأَنْبَتْنَا فِيهَا حَبًّا {27}

***So We Grow grain therein [80:27]***

وَعِنَبًا وَقَضْبًا {28}

***And grapes and green fodder [80:28]***

وَزَيْتُونًا وَنَخْلًا {29}

***And olive and palm [80:29]***

وَحَدَائِقَ غُلْبًا {30}

***And thick foliaged gardens [80:30]***

وَفَاكِهَةً وَأَبًّا {31}

***And fruits and grass [80:31]***

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ {32}

***Being a provision for you and for your cattle [80:32]***

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<sup>asws</sup> having said: 'The fruits are of one hundred and twenty colours (types). Their chief is the pomegranate'.<sup>11</sup>

قال المفيد في (إرشاده): روي أن أبا بكر سئل عن قول الله تعالى: وَ فَاكِهَةٌ وَ أُبًّا فلم يعرف معنى الأب في القرآن، و قال: أي سماء تظلي، أم أي أرض تقلني، أم كيف أصنع إن قلت في كتاب الله بما لا أعلم؟ أما الفاكهة فنعرفها، و أما الأب فالله أعلم به،

Al Mufeed said in (his book) Irshaad –

'It is reported that Abu Bakr was asked about the Words of Allah<sup>azwj</sup> the Exalted: **And fruits and grass [80:31]**, but he did not recognise the meaning of the term 'Al Abb' (grass) in the Quran, and he said, 'Which sky would shade men, or which earth would hold me down, or what would I do if I were to say regarding the Book of Allah<sup>azwj</sup> what I do not know? As for the fruits, so we recognise these, and as for the 'Abb', Allah<sup>azwj</sup> is more Knowing with it'.

فبلغ أمير المؤمنين (عليه السلام) مقاله في ذلك، فقال: «يا سبحان الله! أما علم أن الأب هو الكالأ و المرعى،

So that reached Amir Al Momineen<sup>asws</sup>, what he has said regarding that, and he<sup>asws</sup> said: 'O Glory be to Allah<sup>azwj</sup>! And he does not know that the 'Abb', it is the feeding and the pasturage?

و أن قوله: وَ فَاكِهَةٌ وَ أُبًّا اعتداد من الله تعالى بإنعامه على خلقه بما غذاهم به و خلقه لهم، و لأنعامهم مما تحيا به أنفسهم و تقوم به أجسادهم».

And His<sup>azwj</sup> Words: **And fruits and grass [80:31]** are an enumeration from Allah<sup>azwj</sup> the Exalted of His<sup>azwj</sup> Bounties upon His<sup>azwj</sup> creatures with what He<sup>azwj</sup> has Provided them with, and Created it for them, and for their cattle from what their souls can be revived with and their bodies can be strengthened with'.<sup>12</sup>

## VERSES 33 - 37

فَإِذَا جَاءَتِ الصَّاحَّةُ {33}

**So when the deafening blast comes [80:33]**

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ {34}

**(It would be) a Day the person will flee from his own brother [80:34]**

<sup>11</sup> (الكافي 6: 352 / 2)

<sup>12</sup> الإرشاد: 107

وَأُمُّهُ وَأَبِيهِ {35}

**And his mother, and his father [80:35]**

وَصَاحِبَتِهِ وَبَنِيهِ {36}

**And his spouse and his son [80:36]**

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ {37}

**For every person from them on that Day, would be a concern occupying him [80:37]**

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 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؟]،

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<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> that: 'It was narrated to me by my<sup>asws</sup> father<sup>asws</sup> Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was at Al-Kufa in a gathering, when a man from the people of Syria stood up and asked him<sup>asws</sup>, 'O Amir-al-Momineen<sup>asws</sup>, inform us about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **(It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36] For every person from them on that Day, would be a concern occupying him [80:37]**, who are they?'

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 ابنة نوح، يفر من ابنة كنعان».

So he<sup>asws</sup> said: 'Habeel<sup>as</sup> will flee from Qabeel<sup>la</sup>; and the one who will flee from his mother is Musa<sup>as</sup>; and the one who will flee from his father is Ibrahim<sup>as</sup>; and the one

who will flee from his spouse is Lut<sup>as</sup>; and the one who will flee from his son is Noah<sup>as</sup>, fleeing from his<sup>as</sup> son Kanaan'.<sup>13</sup>

فِي كِتَابِ الْخِصَالِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ بِالْكَوْفَةِ فِي الْجَامِعِ إِذْ جَاءَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَسَأَلَهُ عَنْ مَسَائِلَ، وَكَانَ فِيهَا سَأَلُهُ أَنْ قَالَ لَهُ: أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَعَالَى: «يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ» وَدَكَرَ مِثْلَ مَا فِي عُيُونِ الْأَخْبَارِ سَوَاءً؛ إِلَّا أَنَّهُ لَيْسَ فِيهِ يَعْنِي الْأَبَ الْمُرْتَبِيَّ لَا الْوَالِدَ

In the book (Al Khisal),

'From Al Husayn Bin Ali<sup>asws</sup> having said: 'Ali Bin Abu Talib<sup>asws</sup> was at Al Kufa in the central Masjid, when a man from the people of Syria came over to him<sup>asws</sup>. He asked him certain questioned, and among what he asked was that he said to him<sup>asws</sup>, 'Inform me about the Words of the Exalted: **(It would be) a Day the person will flee from his own brother [80:34]** – and he mentioned similar to what is in (the book) Uyoon Al Akhbar, same (as the Hadeeth above), except that there isn't in it, that the meaning of the father is the adopted, not the (biological) father.

وَعَبْدُهُ قَالَ مُصَنِّفُ هَذَا الْكِتَابِ رَحِمَهُ اللَّهُ: إِنَّمَا يَفِرُّ مُوسَى مِنْ أُمِّهِ خَشْيَةَ أَنْ يَكُونَ قَصَرَ فِيهَا وَحَبَّ عَلَيْهِ مِنْ حَقِّهَا، وَابْتِرَاهِيمُ إِنَّمَا يَفِرُّ مِنَ الْأَبِ الْمُرْتَبِيَّ الْمُشْرِكِ لَا مِنَ الْأَبِ الْوَالِدِ وَهُوَ تَارُخٌ

And after it, the author of this book says, 'But rather Musa<sup>as</sup> would flee from his<sup>as</sup> mother, fearing that he<sup>as</sup> may have been deficient in what is Obligated upon him<sup>as</sup> from her rights, and Ibrahim<sup>as</sup>, rather, would flee from the adopted father, the Polytheist, not from the father, the biological one – and he is Tarukh<sup>as</sup>'.<sup>14</sup>

(بستان الواعظين): عن رسول الله (صلى الله عليه و آله)، أنه قال له بعض أهله، يا رسول الله، هل يذكر الرجل يوم القيامة حميمه؟

(The book) Bustaan Al-Waizeen –

From Rasool-Allah<sup>saww</sup>, one of his<sup>saww</sup> Family members said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! Will the man remember his intimate ones on the Day of Judgement?'

فقال (صلى الله عليه و آله): «ثلاثة مواطن لا يذكر أحد أحدًا: عند الميزان حتى ينظر أ يتقل ميزانه أم يخف، و عند الصراط حتى ينظر أ يجوزه أم لا، و عند الصحف حتى ينظر بيمينه يأخذ الصحف أم بشماله،

So he<sup>saww</sup> 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 taken in his right hand or in his left hand.

<sup>13</sup> (عيون أخبار الرضا (عليه السلام) 1: 245 / 1)

<sup>14</sup> 15 - تفسير نور الثقلين، ج5، ص: 512

فهذه ثلاثة 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 الأهوال العظام،

So these are the three places 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 these are the Words of Allah<sup>azwj</sup> the Exalted: **For every person from them on that Day, would be a concern occupying him [80:37]**, being busy with himself, apart from others due to the intensity of what he will be seeing from the great horrors.

نسأل الله تعالى أن يسهلها لنا برحمته، و يهونها علينا برأفته و لطفه».

We ask Allah<sup>azwj</sup> to Make it easy for us by His<sup>azwj</sup> Mercy, and Make it easy for us by Benevolence and Kindness'.<sup>15</sup>

## VERSES 38 - 42

{38} وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ

**Some faces on that Day would be bright [80:38]**

{39} ضَاحِكَةٌ مُّسْتَبْشِرَةٌ

**Laughing, joyous [80:39]**

{40} وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ

**And (other) faces on that Day, upon them shall be dust [80:40]**

{41} تَرَهَّقُهَا قَتَرَةٌ

**Darkness shall cover them [80:41]**

{42} أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ

**Those, they are the Kafirs, the immoral [80:42]**

<sup>15</sup> Tafseer Al Burhan – H 11397

علي بن إبراهيم: ثم ذكر عز و جل الذين تولوا أمير المؤمنين (عليه السلام)، و تبرعوا من أعدائه، فقال: **وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ** ضاحكةٌ مُّسْتَبْشِرَةٌ ثم ذكر أعداء آل الرسول وَ **وَجُوهٌ يَوْمَئِذٍ عَلَيَّهَا غَبْرَةٌ تَرْهَقُهَا قَتَرَةٌ** أي فقراء من الخير و الثواب.

Ali Bin Ibrahim (Tafseer Qummi) –

Then the Mighty and Majestic Mentioned those who have befriended Amir-al-Momineen<sup>asws</sup>, and kept away from his<sup>asws</sup> enemies, so He<sup>azwj</sup> Said: **Some faces on that Day would be bright [80:38] Laughing, joyous [80:39]**. Then He<sup>azwj</sup> Mentioned the enemies of the Progeny<sup>asws</sup> of the Rasool<sup>saww</sup>: **And (other) faces on that Day, upon them shall be dust [80:40] Darkness shall cover them [80:41]** - i.e., devoid from the good and the Rewards'.<sup>16</sup>

<sup>16</sup> Tafseer Al Burhan – H 11398 (406 :2: تفسير القمي)