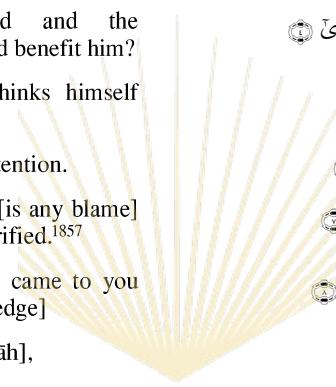


Sūrah ‘Abasa<sup>1853</sup>

Bismillāhir-Raḥmānir-Raḥeem

## سُورَةُ عَبَسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
1. He [i.e., the Prophet (ﷺ)] frowned and turned away ﴿١﴾ عَبَسَ وَتَوَلَّى
2. Because there came to him the blind man,<sup>1854</sup> [interrupting]. ﴿٢﴾ أُنْجَاءَهُ الْأَعْمَى
3. But what would make you perceive, [O Muḥammad], that perhaps he might be purified<sup>1855</sup> ﴿٣﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى
4. Or be reminded and the remembrance would benefit him? ﴿٤﴾ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى
5. As for he who thinks himself without need,<sup>1856</sup> ﴿٥﴾ أَمَّا مِنْ أَسْتَعْتَى
6. To him you give attention. ﴿٦﴾ فَأَنْتَ لَهُ تَصَدَّى
7. And not upon you [is any blame] if he will not be purified.<sup>1857</sup> ﴿٧﴾ وَمَا عَلَيْكَ أَلَّا يَزَكَّى
8. But as for he who came to you striving [for knowledge] ﴿٨﴾ وَأَمَّا مَنْ جَاءَكَ يَسْعَى
9. While he fears [Allāh], ﴿٩﴾ وَهُوَ يَخْشَى
10. From him you are distracted. ﴿١٠﴾ فَأَنْتَ عَنْهُ تَلَهَّى
11. No! Indeed, they [i.e., these verses] are a reminder; ﴿١١﴾ كَلَّا إِنَّهَا تَذْكِرَةٌ
12. So whoever wills may remember it.<sup>1858</sup> ﴿١٢﴾ فَمَنْ شَاءَ ذَكَرْهُ

1853. *Abasa*: He Frowned.

1854. Abdullāh, the son of Umm Maktūm.

1855. As a result of what he learns from you.

1856. i.e., without need of faith or need of Allāh (*subḥānahu wa ta‘ālā*). Here it is in reference to a certain influential member of the Quraysh whom the Prophet (ﷺ) had hoped to bring to Islām.

1857. The Prophet (ﷺ) was responsible only for conveying the message, not for ultimate guidance.

1858. The revelation. Or "Him," i.e., Allāh (*subḥānahu wa ta‘ālā*).

13. [It is recorded] in honored texts,<sup>1859</sup> فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾
14. Exalted and purified, مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾
15. [Carried] by the hands of messenger-angels,<sup>1860</sup> بِأَيْدِي سَفَرَةٍ ﴿١٥﴾
16. Noble and dutiful. كِرَامٍ بَرَرَةٍ ﴿١٦﴾
17. Destroyed [i.e., cursed] is man;<sup>1861</sup> how disbelieving is he. قَتِيلَ الْإِنْسَانِ مَا أَكْفَرَهُ ﴿١٧﴾
18. From what thing [i.e., substance] did He create him? مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾
19. From a sperm-drop He created him and destined for him;<sup>1862</sup> مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾
20. Then He eased the way for him;<sup>1863</sup> ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾
21. Then He causes his death and provides a grave for him.<sup>1864</sup> ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾
22. Then when He wills, He will resurrect him. ثُمَّ إِذَا شَاءَ أَنشُرَهُ ﴿٢٢﴾
23. No! He [i.e., man] has not yet accomplished what He commanded him. كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾
24. Then let mankind look at his food – فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾
25. How We poured down water in torrents, أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾
26. Then We broke open the earth, splitting [it with sprouts], ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾

<sup>1859</sup>Another meaning is "pages" or "sheets."

<sup>1860</sup>*Safarah* may also mean "scribes." Thus, the phrase can also be: "[Written] by the hands of scribes."

<sup>1861</sup>i.e., those who deny Allāh's message.

<sup>1862</sup>His proportions, provisions, life span, etc.

<sup>1863</sup>Into this world (i.e., his birth). It may also refer to life itself, which has been made easier by Allāh's guidance.

<sup>1864</sup>To conceal his decaying body.

27. And caused to grow within it grain ﴿٢٧﴾ فَأُنْبِتْنَا فِيهَا حَبًّا
28. And grapes and herbage ﴿٢٨﴾ وَعِنَبًا وَقَضْبًا
29. And olive and palm trees ﴿٢٩﴾ وَزَيْتُونًا وَنَخْلًا
30. And gardens of dense shrubbery ﴿٣٠﴾ وَحَدَائِقِ غُلْبًا
31. And fruit and grass – ﴿٣١﴾ وَفِكَهَةٌ وَأَبًّا
32. [As] enjoyment [i.e., provision] for you and your grazing livestock. ﴿٣٢﴾ مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ
33. But when there comes the Deafening Blast<sup>1865</sup> ﴿٣٣﴾ فَإِذَا جَاءَتِ الصَّاحَةُ
34. On the Day a man will flee from his brother ﴿٣٤﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ
35. And his mother and his father ﴿٣٥﴾ وَأُمِّهِ وَأَبِيهِ
36. And his wife and his children, ﴿٣٦﴾ وَصَحْبَتِهِ وَبَنِيهِ
37. For every man, that Day, will be a matter adequate for him.<sup>1866</sup> ﴿٣٧﴾ لِكُلِّ أَمْرٍ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ
38. [Some] faces, that Day, will be bright – ﴿٣٨﴾ وَوُجُوهٌُ يَوْمَئِذٍ مُّسْفِرَةٌ
39. Laughing, rejoicing at good news. ﴿٣٩﴾ صَاحِكَةٌ مُّسْتَبْشِرَةٌ
40. And [other] faces, that Day, will have upon them dust. ﴿٤٠﴾ وَوُجُوهٌُ يَوْمَئِذٍ عَلْمَاءُ
41. Blackness will cover them. ﴿٤١﴾ نَزَّهَقَهَا فَمَرَّةٌ
42. Those are the disbelievers, the wicked ones. ﴿٤٢﴾ أُولَئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ

<sup>1865</sup>The piercing blast of the Horn which signals resurrection. *Aṣ-Ṣākhkhaḥ* is also a name for the Day of Resurrection.

<sup>1866</sup>i.e., to occupy him. He will be concerned only with himself, thus forgetting all others.