

# Tafsir Surah Abasa

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**This Sura is descended in Mecca and had 42 ayaat.**

**The background of the descent of Sura e Abasa**

**Sha'n e nuzul**

It is famous among the interpreters in the private and the public: A group of the leaders of the Qureish such as Taba bin Rabi'a, Abu Jahl, Abbas bin Abdul Muttalib and a sect of other people were in the presence of the prophet Muhammad sallahi alaihi va ala alehi and the messenger was engaged in his prophetic speech to invite them towards the Islam and he was hopeful that they may get impressed by his words (certainly those kind of people by accepting the Islam they may be able to bring the other group towards the Islam and surely their hindrances for Islam would have been ceased and in both ways it was in the favour of Islam). Meanwhile Abdullah bin Maktum who was a blind and according to his appearance, a poor man, entered the circle of speech and requested the prophet to recite the ayaat of Quran for him and instruct him. And he was repeating his words incessantly and not keeping quiet and maintaining the silence. He was unaware that with whom the prophet was exactly engaged in the discussion.

He interrupted the prophet peace be upon him so much that the prophet peace be upon him got annoyed and its effects appeared upon his sacred face and he told to himself: What will these Arab leaders think that the followers of the prophet peace be upon him are blinds and the slaves hence he turned his face from him and continued his speech for that group.

At those moments these ayaat descended and the Mighty God about this kind of thinking got angry with the prophet peace be upon him. After this incident the prophet peace be upon him always respected that blind man and seeing him he used to tell him: Marhaba! Praise is, to the one, in the favour of whom, my Provider God got angry with me and then he said: Do you have any wish to fulfil? And the prophet peace be upon him use to appoint him as his representative in the city of Medina when he was away during Islamic wars.

of Sura e Abasa was that these ayaat were شان نزول The second background of the descent descended about the man from Bani Umayyeh who was sitting with prophet peace be upon him. At the same time Abdullah bin Maktum entered, when the rich man saw the poverty stricken Abdullah he drew himself aside, not to get his dress dirty and contracted his facial expressions, got uneasy. In the above ayaat the Merciful God stated his acts and criticised and

condemned it.

is defined in the narration of imam Baqir alaihis شان نزول This circumstance of a revelation salam. The great shia research scholar late Sayyid Murtuza had accepted this circumstance of revelation.

But the fact which clearly proves that nothing is told about the prophet peace be upon him himself in the ayaat 8 to 10 it is said in it: The one who continuously comes to you in hurry for hearing the ayaat of Allah and fears the Beneficent God and you become heedless of him. As stated by sayyid Murtuza there are some indications in the ayaat which are not concerned to the prophet's person.

To be grimed faced and stern was not the part of the prophet's character particularly not the prophet of Islam. He was always talking to the people with a smiling and open face even with the enemies, with this kind of attitude; most certainly he was not treating the believers. The another fact is that to get engaged with the rich people and to be inattentive to the poor and truth seekers is not suited to the morality of the prophet peace be upon him which is mentioned in the ayat 4 of Sura e Nun. As Sura e Nun is descended before the Sura e Abasa.

سورة القلم (Surat Nun or Al-Qalam (The Pen

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (68:4)

And indeed, you are of a great moral character.

they want to connect it to the prophet peace be شان نزول If this circumstance of a revelation evidently it was not against اولي ترك upon him then it was not just more than a temporary lapse the status of his chastity.

As the aim of the prophet was to influence the leaders of Arab and spread the invitation of Islam and defeat their resistance power.

Secondly to get annoyed and turn the face could not affect the blind man in any manner as he is unable to see anything. Besides that Abdullah bin Maktum too was not observing the etiquette of the congregation. When he heard from others that the prophet peace be upon him was speaking to the gathering it was his duty to maintain the silence.

Because of the extreme love, kindness and giving importance to the truth seeking believers, only this much carelessness of prophet peace be upon him before the poor and oppressed believers, the Benevolent Allah does not liked even this minor lapse.

And the other way if we gauge these ayaat from the angle of the rightfulness and greatness we will find out that it is a miracle. As the distinguished leader of Islam in his significant heavenly ترک book defines such, his duty that even a minute lapse and negligence in the original duty that was slightly not caring the truth seeker blind man which angered the Mighty God it is ?اول

the proof that it is the book of Omnipotent God and he is a true messenger of God. Certainly if the book was not from the Merciful God it would not have such content. And the strange matter is that according to the above mentioned narrations whenever the prophet peace be upon him was meeting Abdullah bin Maktum he was remembering this event and paying him utmost respects. And from the other angle these ayaat can represent the Islamic culture which is exhibiting, how it treats the poor and the proud people and how a poor and blind believer was given priority over the rich, powerful polytheist leaders. It is clearly indicating that Islam is the protector and patron of the weak and the enemy of the arrogant and self loving people. In the end again we repeat that among the interpreters, the first circumstance of a is famous. But we must admit that these ayaat explicitly proves that there is **نزل** revelation .not anything about the person of the prophet peace be upon him in them

**!عَبَسَ وَتَوَلَّى (80:1)**

**,The Prophet (Peace be upon him)) frowned and turned away)**

**أَن جَاءَهُ الْأَعْمَى (80:2)**

**.[Because there came to him the blind man, [interrupting**

**وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى (80:3)**

**But what could tell you that [O Muhammad], perhaps he might be purified**

**?(and become pure (from sins**

**أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى (80:4)**

**?Or that he might receive admonition, and that the admonition might profit him**

**أَمَّا مَنِ اسْتَغْنَى (80:5)**

**,As for him who thinks himself self-sufficient**

**فَأَنْتَ لَهُ تَصَدَّى (80:6)**

**.To him you give attention**

**وَمَا عَلَيْكَ أَلَّا يَزَكَّى (80:7)**

**.(What does it matter to you if he will not become pure (from disbelief**

**وَأَمَّا مَن جَاءَكَ يَسْعَى (80:8)**

**[But as for he who came to you striving [for knowledge**

**وَهُوَ يَخْشَى (80:9)**

**,[ While he fears [ Allah**

**فَأَنْتَ عَنْهُ تَلَهَّى (80:10)**

**,Of him you are neglectful and divert your attention to another**

Extremely wrath for not caring the blind man, seeking the truth.....

First it said: Contracted the eyebrows in displeasure and have an angry looks in displeasure  
and turned his face

عَبَسَ وَتَوَلَّى (80:1)

.As a blind man came in search of him

أَن جَاءَهُ الْأَعْمَى (80:2)

.May be you do not know that he is pursuing purity, piety and belief

وَمَا يُدْرِيكَ لَعَلَّهٗ يَزْكَى (80:3)

.By hearing the words of truth he will take the lesson which benefit him

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى (80:4)

If he does made himself hundred percent pure at least by the reminding, he will take the lesson  
and get awakened and this wakefulness compactly leaves an effect upon.

.Then continues the wrath and added: the one who suppose himself affluent and rich

أَمَّا مَنِ اسْتَغْنَى (80:5)

You turn towards him and pay attention to him

فَأَن ت لَهُ تَصَدَّى (80:6)

And incessantly want to guide him while he is drown deep into the pride, wealth and egoism,  
the pride which is source of rebelliousness and stubbornness. Similarly it is mentioned in the

ayaat 6-7 of Sura e Alaq:

سورة العلق - (Surat Al-`Alaq (The Clot

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا (96:6)

.(No! Verily, man does transgress all bounds (in disbelief and evil deed, etc

أَن رَّآهٗ اسْتَغْنَى (96:7)

Because he considers himself self-sufficient.

Therefore if he does not follow the path of piety and does not want to bring faith, you have no  
responsibility over them

وَمَا عَلَيْكَ أَلَّا يَزْكَى (80:7)

You have only the responsibility of conveying the prophetic mission. Whether they accept the  
guidance or feel distressed by it. Therefore because of these people you cannot ignore the  
truth seeker blind man or make him perturbed, though your cause is to guide these arrogant  
rebels.

Once again insist and criticise and in the same manner addressed them: But the one who  
comes to you, in search of guidance and purity

وَأَمَّا مَن جَاءَكَ يَسْعَى (80:8)

And fears the Mighty God

وَهُوَ يَخْشَى (80:9)

The same fear of Merciful God causes him to approach to you, to hear more the facts and follow it, to purify and cleanse himself.

.You neglect him and pay attention to the others

فَأَنْتَ عَنْهُ تَلَهَّى (80:10)

أَنْتَ Means you

Actually it is pointing towards the fact that it does not suit the man like you who must not neglect him for a moment and pay attention to the others. Though reaching to attend the others too is guiding them but the prior need in the communication is to reach these weak and pure people.

Any how this wrath and address whether it is with the prophet peace be upon him or the others it is describing the important fact that the Islam and Quran gave much respect and care to those who struggle in the way of truth particularly from the weaker section of the people.

On the contrary shows the strong and harsh attitude towards those who by the abundance of affluences, granted by the Sovereign God, got intoxicated in their pride, to such extent that the Honourer God does not want to give a slightest discrimination to this group of weak and truth seeking people.

Its reason is quite clear, as always this group of people are the ardent supporters of the Islam and the devoted to the great leaders of the religion in the hardships and the brave, life sacrificing warriors in the battle fields of martyrdom.

As expressed by amirul mominin Ali alaihis salam, while issuing the command to Malik Ashter and said: The pillar of religion and the wealth of the Muslim society is the reserves of power before the enemy are only these masses of the people, hence you must hear to their words and .incline your care and attention towards them

كَلَّا إِنَّهَا تَذْكِرَةٌ (80:11)

**;No! Indeed, these verses are a reminder**

فَمَنْ شَاءَ ذَكَّرْهُ (80:12)

**.So whoever wills may remember it**

فِي صُحُفٍ مُّكَرَّمَةٍ (80:13)

**(It is recorded] in (greatly) honoured sheets, (Al-Lauh Al-Mahfuz]** لوح محفوظ.

مَرْفُوعَةٍ مُّطَهَّرَةٍ (80:14)

**,Elevated (in dignity), purified**

بِأَيْدِي سَفَرَةٍ (80:15)

,Carried] by the hands of messenger-angels]

كَرَامٍ بَرَّةٍ (80:16)

Honourable and obedient

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ (80:17)

!Cursed is man! How ungrateful he is

مِنْ أَيِّ شَيْءٍ خَلَقَهُ (80:18)

?From what substance did He (Allah) create him

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ (80:19)

From Nutfah (male and female semen drops) He created him, and then set him in due  
;proportion

ثُمَّ السَّبِيلَ يَسَّرَهُ (80:20)

;Then He (Allah) makes the Path easy for him

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ (80:21)

.Then He causes his death and provides a grave for him

ثُمَّ إِذَا شَاءَ أَنشَرَهُ (80:22)

,Then when He wills, He shall raise him again to life

كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ (80:23)

.No, but (man) has not done what He commanded him

Only the hands of the chaste people will reach the Quran

Never repeat this kind of attitude and forget it forever

كَلَّا

As these ayat are the means of reminding and admonishing the creatures of the Beneficent  
.God

إِنَّهَا تَذْكِرَةٌ

It needs not to neglect the poor and the oppressed people who possess the pure heart and do  
not give concentration to the influential, haughty and proud people.

.Then it adds: Anybody who wishes takes a lesson from it

فَمَنْ شَاءَ ذَكَرْهُ (80:12)

These terms are expressing that there is no compulsion and reluctance in it. It proves the  
freedom of man's resolution until he wants and determines to accept the guidance, he cannot  
extract benefit from the ayat of the noble Quran.

And then it adds: These great divine words are saved in the valuable scriptures (tablets and  
.(pages

فِي صُحُفٍ مُّكَرَّمَةٍ (80:13)

This term expresses that the ayaat of noble Quran before descending upon prophet peace be upon him were written upon the respectable and worthy tablets and the angels of the revelation were bringing them.

.Then it adds: these are prestigious unadulterated and chaste tablets

مَرْفُوعَةٍ مُّطَهَّرَةٍ (80:14)

More than everything, no incapable and unfit can stretch their hands towards it (to alter it). It is such a pure that no impure can come near to it. It is away from all the defects, doubts and contradictions.

Apart from this, these divine signs, the ayaat of noble Quran are in the hands of the .(ambassadors and envoys (angels

بِأَيْدِي سَفَرَةٍ (80:15)

,The obedient, virtues and high rank ambassadors and envoys

كِرَامٍ بَرَرَةٍ (80:16)

basically means to uncover any thing. Hence the one who move among the people to سَفَرَةٍ solve their problems and uncover the vague and obscure veils he is called safer ambassador and envoy.

means the divine angels who are the envoys of the revelation سَفَرَةٍ Therefore here by the term or the scribes of the noble Quran.

as the protectors, readers, copyists, scholars and students of honourable سَفَرَةٍ Some related Quran. They are those who protect the ayat of Quran in every period and era from the devil's raids.

In a hadees from hazrat imam Sadiq alaihis salam we read: The one who memorises the Quran and follows its rule and regulations he will be among the great ambassadors and the obedient, virtues and high rank envoys of the honourable Quran.

This express the fact that the memorisers of noble Quran, its interpreters and those who when these scholars, the سَفَرَةٍ practise upon its rules are stepping among those who are called protectors and the memoriser of the noble Quran practise same as instructed by that divine

.book they are similar to the angels and the bearer of the holy book

means dear and great and indicates the prominence situation of the كِرَامِ is the plural of the كِرَامِ .angels of revelation and their distinguished status before the Exalted God

and the people who are virtues بَرَرٍ means expanse and extent, hence the deserts are called بَرَرَةٍ as they have an elaborate existence and their wide abundance reach to اَبْرَارٍ they called abrar the others.

The Exalted God describes the angels in three categories Firstly the envoys and ambassadors of revelation, secondly they are highly respectable and precious and thirdly their purity is in their obedience, submissiveness and kindness.

Then it adds in spite of such a vast means of divine guidance in the supernatural books with the intermediary of esteemed angels of Dominant God descended with various instructions. Still this unthankful and rebellious man does not submit himself to Most High and Sublime (God."Death to this man who is such an infidel and ungrateful"(to his Merciful God

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ (80:17)

In any case the term Death to this man is manifesting the indirect hint that is the expression of the rage, anger and hatred of the Majestic God towards these infidels and the unthankful people.

Whereas the fountainhead of all the ungratefulness is mostly the pride of man and to crush down this arrogance and haughtiness the Most High God said: How the Mighty God had ?creation them

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ (80:19)

From Nutfah (male and female semen drops) He created him, and then set him in due ;proportion

ثُمَّ السَّبِيلَ يَسَّرَهُ (80:20)

;Then He makes the Path easy for him

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ (80:21)

.Then He causes his death and provides a grave for him

ثُمَّ إِذَا شَاءَ أَنشَرَهُ (80:22)

,Then when He wills, He shall raise him again to life

كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ (80:23)

No, but (man) has not done what He commanded him.

He created the man by the trivial sperm and then proportioned him and in all the stages of his .life he is according to the adequate measurement, proportionate and size

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ (80:19)

Why this man does not thinks about his creation and forgets being his worthlessness.

Furthermore why he does not see the power of the Glorious God in the creation of this creature (man) and observe keenly in this worthless sperm from which the man is created?

Intense and sharp observation in the formation of the sperm and the appropriate balance among them and the entire aspects of the existence in his body, talents and his needs, as they are the best proves to get acquainted with the Creator God and recognition of the Allah.

which means to make appropriate and suitable as we تقدير is from the mother word قَدْرُهُ The know that in the building of human existence more than twenty types of metals or the material resembling the metals are used such that every element according to the quantity and the quality have it own suited proportion. In the case of getting them less and more, the whole system of human building will get collapsed. Apart from the characteristic of the body parts their coordination and connection with each other are in accurate proportions. And as well as the talents, instincts and wishes of the individuals in the human world they function accordingly in a specific measure, to provide the well being of man.

The Generous and Wise God is the one who arranged all these proportions in that worth less drop of semen, which is so much minute that in the case, equal to the number of the people existing in the world, if their life cells which are swimming in the semen gathered at a single spot its size will not get more than a part of the finger. Yea in this minute existence and limited wisdom, the Fashioner God sketched numberless excellent and admiring faces and figures and blessed in the domination of man.

as 'to get prepared'. تقدير Some translated the term destiny means to create power in the worthless semen. How great is the تقدير It is supposed the word Creator God who granted to such a weak creature a superb power and strength who is able to establish in the sky, earth and the depth of oceans as his race track and he is able to bring every kind of power surrounding him under his command.

.In the continuation of this topic: Then made the path convenient for him  
(ثُمَّ السَّبِيلَ يَسَّرَهُ (80:20)

And made easy and uncomplicated, the way of nurturing the foetus to the perfection and then transferring it to this world.

The wonder of the human birth is that before the moments of delivery, it is placed in the womb of mother in such a way that his head is upwards and face towards the back of mother and its legs towards the lowest part of womb. But when the command of its birth is issued suddenly the foetus gets overturned (head downwards, legs upwards). This matter made the child birth easy for the mother and the newborn; there are exceptionally the babies who are born with the legs downwards which create lots of pains and difficulties for the mother.

After the birth, in the way of the baby's growth and development in the childhood and then the improvement of the instincts and the easy advancement in the way of spiritual guidance and faith, made entirely easy for him by the means of wisdom or the invitation of the prophets. Being compact how complete and interesting is the sentence that is indicating all these problems.

ثُمَّ السَّبِيلَ يَسَّرَهُ (80:20)

The significant point is, when it is said: Made the path easy for man. It did not said, I compelled him to travel into this way. But by this manner He stressed upon the man's freedom of choice and his free will.

Then pointed out towards the last stage of human life, after passing through the long distance (of life) and said: next made him to die and conceal him in the grave

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ (80:21)

to give death is the work certainly related to the Sovereign God but to conceal in grave is أَمَاتَهُ apparently is the job of man. However the intelligence and sense which is needed for it and the other necessities are provided by the Dominant God.

Some connected this specific task to the Bestower God who created grave for man that is the earth and some take this term as an order of divine law and religious order that is to bury the man after death.

However this is a respect of the Merciful God towards human kind and that is the schedule of burying the dead bodies. If there was not any rules and regulation regarding the burial of the man or there was not any command for it then the dead bodies used to be left untouched and get rotten and they would have become the victim of the wild animals and birds. In that condition, It will be a deplorable humiliation for the man. Therefore like this way the Benevolent God shows it kindness towards the man.

Apart from this the rule of burying the dead body (after giving the dead body ablution, covering with shroud and praying namaz for him) it is a regulation which is inspiring that the dead body of man should be neat and clean in every way, likewise it is revealing the rules of hygiene for the living man.

It is a significant point that the matter of death in this ayat too counts among the divine blessings. As the death in the first place it is the start of the tranquillity and peace and to get rid of the worldly calamities and agonies and transferring to the other abode which is more wide and vast. Secondly the death of the present generation give place to the coming future generation and the human kind reach to the perfection by constant passing of the generations. Else the life would have become very narrow, congested and confusing for the coming generation.

:In the Ayaat of 26-27 of Sura e Rahman it is mentioned

كُلُّ مَنْ عَلَيْهَا فَانٍ (55:26)

,Everyone upon the earth will perish

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (55:27)

.And there will remain the Face of your Lord, Owner of Majesty and Honor

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (55:28)

Then which of the Blessings of your Lord will you both (jinns and men) deny?

All the creatures living in the world will die, only the entity of Holy and Compassionate God will remain forever. Then which of the blessing of the Provider God will you deny?

According to the ayat death is the divine blessing of the God.

Yea the life in spite of its entire favors and affluences, it is a prison. For the believer the exit from this world is to get the liberty from the imprisonment.

Apart from this, the abundant favors of Majestic God sometimes causes ignorance and unawareness in man but the remembrance of the death, tears off the veils of his ignorance and this remembrance is a God's gift and a warning to man. Besides when the worldly life, in the case continues incessantly, certainly it would get tiresome and depressing not like the hereafter which is full of delight and totally gleeful.

Then related the stage of the human beings resurrection and added: Soon afterwards .whenever wanted raise him alive and gather them for accounts of the deeds and rewards

ثُمَّ إِذَا شَاءَ أَنْشُرْهُ (80:22)

to spread after gathering. It is an interesting term which indicated that with the death أَنْشُرْهُ man's life wrap up and accumulated totally then on the judgment day he is rise up in the broader and magnanimous environment.

The interesting part is the matter of death and concealment in the grave, it is termed as the will of the Great and Sublime God but here it is said: whenever the Guardian God raises him alive. This difference of the term is possibly for the reason that nobody knows the date of the great occurrence of that day. Only God, the Judge of Judges knows it where as about the death, it is briefly known that the man dies after passing through a natural age whether he wants it or not. In the last ayat under discussion it is said: With all these divine favours to the man, from the day he was a semen to the day he steps into this world and travels his journey towards perfection and later leaves the world and get concealed in the grave but still he did not struggles to acquire his right path. It is not same as he suppose (to think he got went the right .way) because he did not obeyed the order of Powerful God

كَلَّا لَمَّا يَفْضُ مَا أَمَرُهُ (80:23)

With so many sources of the awareness and the vast provisions and the gifts of Generous God entrusted in the possession of the man it is expected from him to be serious and persistent in the obedience of divine commands but strangely still he is not ready to implement his duties.

Here what is the meaning of the man? Who is he?

Firstly it means the people who steps in the way of blasphemy, hypocrisy, denying the truth, oppression and rebellion. As in the context of the ayat 34 of Sura e Ibrahim said

إِنَّ الْإِنْسَانَ لَظُلُومٌ كَفَّارٌ (14:34)

Indeed, mankind is [generally] most unjust and ungrateful.

In the second definition that in the human kind included (men and women in general) nobody paid the right of the servitude, obedience and devotion to God the Creator worthy of his elevated status. It is told by the poet

بنده همان به که از تقصیر خویش

عذر به درگاه خدا آورد

ورنه سزاوار خداوندیش

کس نتواند بجا آورد

The best servant is one who seeks his excuse for all his short comings before the presence of God, the Gracious Judge. Else no one is able to thank him for his kind Lordship

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ (80:24)

- Then let mankind look at his food

أَنَا صَبَبْنَا الْمَاءَ صَبًّا (80:25)

,That We pour forth water in abundance

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا (80:26)

,[Then We broke open the earth, splitting [it with sprouts

فَأَنْبَتْنَا فِيهَا حَبًّا (80:27)

And caused to grow within it grain

وَعِنَبًا وَقَضْبًا (80:28)

,[And grapes and clover plants (i.e. green fodder for the cattle

وَزَيْتُونًا وَنَخْلًا (80:29)

And olive and palm trees

وَحَدَائِقَ غُلْبًا (80:30)

,And gardens, dense with many trees

وَفَاكِهَةً وَأَبًّا (80:31)

- And fruit and grass

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ (80:32)

.To be) a provision and benefit for you and your cattle)

## The human being must view his food

.First it instructs the man to see the food, how the Provider God had created it

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ (80:24)

The closest thing to the man is the food which from a slight change becomes the part of his body tissue and if it does not reach the man, it will soon get perished. For this reason the noble Quran from among all the other things stressed upon the food materials which the man draws out from the plants and trees.

It is understood by itself the term 'to see' it does not mean just seeing the external things but to observe carefully the food materials and to think upon their structure and the life giving elements which provides the wonderful effects on the existence of man and next is the turn, to consider deep heartedly about their Mighty Creator ,the God.

Some believed that by seeing the foods means when man sits before the table spread observes the food carefully and began to think how he had earned them? Is it acquired in a legal way or does he earned it illegally? Haram or halal? By this way he reaches to the moral and the religious aspects.

it means the طَعَام In some of the narrations from the infallibles it is quoted that by the word knowledge and the wisdom which is the food of the soul. And the man should get well acquainted, the source from which he had received it.

The human being is made up of body and soul, as the body needs the food matter, the souls too needs the spiritual food. When the man is very much careful about the food, he have to think that who provides him the main living source such as rain water like this way he gets the knowledge of his spiritual food too, that is the down pour of the revelations from the Compassionate God and it descends in the territory of the prophet's chaste hearts and from there gets stored in the infallibles heart and like a gushing streams spread on the plains of the hearts and nurtures the various delicious fruits of piety and merits of morals.

Yea the man must see properly, where is the fountainhead of his wisdom and knowledge which is the food of his soul, he must be careful not to take this food from the unclean and dirty fountain head which may afflict his body and soul and kill him.

And by the way of giving priority to the comparisons, one can undertake the guidance in the matters of haram and halal, legal and illegal.

have a vast and broad meaning and the term 'to see' as well. طَعَام May be the word Here, who is the man? Undefined it is evident, that generally it includes all the human beings, believers and non believers. Everybody should observe the food and its wonders and the secrets hidden in them so that the unbelievers find the way of truth and the believers increase

their faith.

Truly every food matter: fruits, food grains, vegetables have its own world; one can study them for a long period and consider into them and learn many lessons which can render us insight in our the entire life.

Then defined in detail about these foods, its sources and said: we poured down abundant .water from the sky

أَنَا صَبَبْنَا الْمَاءَ صَبًّا (80:25)

means the down pour of water here it means the descend of rainfall and in the end to صَب

صبا :stress upon the abundance of the matter, it is said

Yea the water which is the important matter of life and constantly pours down from the sky in great quantity is by the kindness of Benevolent God, we know that all the rivers, subterranean canal, reservoirs, wells of water receive their water from the rain. Their main substance is water. If the rain did not pour down on the mountains then within a year the rivers will become dry.

Therefore while studying the food matters, above everything the man pays attention to the system of the rain's downpour which by the incessant shining of the sun rays upon the ocean surface changes into the vapours and form the clouds who rise high up and the winds gives them movement, then getting away and away from the earth, due to the exposure to cold spaces, once again changes into the water again and pours down into a clean and pure water drops devoid of all the harmful and contaminated minerals, that too in the shape of minute drops and the soft snow balls too rest calmly upon the land and absorbs into the ground, plants and trees.

After explaining about the water which is the important source of growing the plants, then the subject turns towards the other important source that is the land. And added: then we cause .fission in the land

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا (80:26)

Most of the interpreters defined this fission and indicated towards the splitting of the land by the sprouts of plants. Certainly it is one of the wonders that a soft and delicate sprout splits the soil of land and some times in the mountains it passes through the rocks and pops out its head. What a great power the Majestic God created in this tender sprout which can exhibit its strength in such a manner.

Some presumed the term 'splitting of soil' as the probability of ploughing the land by the men or by means of the worms which is also a sort of ploughing the land including the other vital and life sustaining functions that takes place in the land.

It is true that the ploughing of the land is the job of a man but its entire means are provided to him by the Benevolent God and they are related to the Merciful God only. The third definition of the term 'splitting of soil' maybe assumed about the breaking of the stones on the surface.

Its definition: In the beginning, may be the surface of the earth crust was covered with the eminent rocks, the downpour of incessant floods of rains, broke apart the rocks and separated its particles and stretched them in the lowlands. In this way, the masses of the soil became capable of agriculture and at present also the floods dissolves a part of them in itself and shed them in the oceans. But the further more fresh soil is formed by means of rains and snowfall and replaces it else the man would have been faced the deficiency of the agricultural soil. Like this manner the ayat points out towards one of the scientific miracles of the noble Quran which exhibits that first the rain pours down and then the splitting of lands takes place, in getting them ready for agriculture. It is not only happened in the earlier days, it is occurring these days as well.

After defining these two basic elements, water and soil, described the eight varieties of the plants which grows as the basic food product of the man and animals and said: Then on the land we had grown plenty of grain

فَأَنْبَتْنَا فِيهَا حَبًّا (80:27)

The food grains which are the main food of the man and different animals, the year if the food grain gets unavailable because of the draught, the famine and hunger prevails in the entire world and the human kind will sink in the hardships

declares the greatness or the variety of the grains, some described it as the wheat and حَبًّا barley but this term includes the entire range of grains.

In the next phase it adds: Similarly the grapes and vegetables

وَعِنَبًا وَقُضْبًا (80:28)

It described the grape among all the fruits is for its nutritional and vital values that this fruit is told to the fruit as well as to عِنَبٍ contains and made it a whole some food (point to be noted). (grape vine in the ayaat of Quran this terms is imposed upon two of them but here it is a grape here means the varieties of the vegetables it is mentioned after the grapes because of its قُضْبٍ nutritional values. Today in the science of nutrition it is highly emphasised upon this subject. means the fruits of creeping plants (like cucumber and watermelon) قُضْبٍ Some narrated that or the root plants (like carrot, onions and cabbage).

But it may have the vast meaning too including every kind of vegetable and fruit.

.Then it adds: And olive and plenty of palm trees

The reliance upon these two fruits, its reasons are clear as today it is proved that olives and dates are among the most important foods which is very much useful, health initiative and strengthening tonic.

.In the further stage it is said: The gardens with colourful trees

وَحَدَائِقَ غُلْبًا (80:30)

means garden secured with the four walls. Basically it a piece of حديقة is the plural of حدائق the eye socket which constantly حديقته چشم land which contains water, it is taken from the word contains water.

In that kind of place generally there are gardens of fruits and it can be an indication towards the various kinds of the fruits in the heaven

means a lord person. Here it gives the meaning of tall and strong trees. غُلْبًا

Soon after it said: Fruits and the pastures

وَفَاكِهَةً وَأَبًّا (80:31)

means the self raising plants and the pastures which are ready for the grazing of animals or أَبًّا reaping and plucking.

means are the fruits which can be dried and stored for the winter and أَبًّا Some mention that ready to acquire its benefits at the time of need.

the self raising plants and أَبًّا: As narrated by amirul mominin Ali alaihis salam about the word is a blessing from the Glorious and Praiseworthy God for his creatures وَأَبًّا وَفَاكِهَةً the pastures .and the food he originated for them and their animals which is life giving and strengthening

means gardens, as besides providing the yield it is establishing other things such as حَدَائِقَ beautiful landscape, freshening the atmosphere and furthermore.

Some of the trees their roots, bark and other parts of the trees are the food supplements (like tea, cinnamon and ginger) moreover the leaves of many trees are the proper food for the animals. In the above ayaat it is mentioned about the food of the man and the animals as well.

The healthy food

What ever mentioned in the ayaat they are eight type of the food material for the man and the livestock. Interestingly all of them are vegetarian food. They have great importance for their nutritional values in plants, grains, cereals and fruits in human food. The non vegetarian food comes in the second place in lesser quantity.

There is a interesting thing here: At present it is a very much vast and important nutritional science, which have its own elaborate world with a broader outlook to illustrate.

In fact the definitions mentioned in the ayaat reflected the greatness of Quran particularly the food materials which stressed upon in these ayaat, each of them by the view point of the nutritional science is very important and valuable. In its own manner this matter provides awareness to man, the greatness of the creator, his kindness and benevolence towards the human kind. However a deep study in body food and the food for soul too, in the refinement of inner self, to think upon the way of its attainment can bring the man on the path of the God's recognition and self building. Yea the man must observe the food carefully and how meaningful is this .short sentence

فَإِذَا جَاءَتِ الصَّاخَّةُ (80:33)

.(Then, when there comes As-Sakhkhah (the Day of Resurrection's second blowing of Trumpet

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (80:34)

On the Day a man will flee from his brother

وَأُمِّهِ وَأَبِيهِ (80:35)

,And from his mother and his father

وَصَاحِبَتِهِ وَبَنِيهِ (80:36)

.And from his wife and his children

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (80:37)

.Everyman, that Day, will have enough to make him careless of others

وُجُوهٌ يُّؤْمِنُ مُمْسِكَةٌ (80:38)

- ,Some] faces, that Day, will be bright with happiness]

صَاحِكَةٌ مُّسْتَبْشِرَةٌ (80:39)

.(Laughing, rejoicing at good news (of Paradise

وُجُوهٌ يُّؤْمِنُ عَلَيْهَا غَبَرَةٌ (80:40)

.And [other] faces, that Day, will have dust upon them

تَرْهَقُهَا قَتَرَةٌ (80:41)

,Darkness will cover them

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ (80:42)

.Those are the disbelievers, the wicked ones

**A scream of resurrection**

After significantly mentioning the divine favours and the worldly blessings, describes the

judgment day and a corner of the believer's and non believer's fate, to announce from one side the blessings and pleasing things. Whatever they are but passes soon and had its ending. And from another side their existence is a prove of the Dominant God's power over everything and upon the resurrection day.

It said: The moment when the dreadful and clamorous sound (The horrible scream of judgment .day) occurs, the unbelievers and the criminals will sink in the grief and extreme regrets

فَإِذَا جَاءَتِ الصَّاخَةُ (80:33)

means a severe deafening sound. Here it is indicating towards the second blow of the الصَّاخَةُ trumpet that outstanding sound which awakens and gives a new life to the entire humanity and brings them to stand on the ground of resurrection.

Yea this sound is so much magnanimous and shocking that man become heedless of everything except himself and his fate and deeds.

.Hence soon after, it adds: that day when the man run away from his own brother

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (80:34)

**The brother who was dear in his life and every where was with him and caring for him but today he is totally running away from him.**

**Same way from his mother and father**

وَأُمِّهِ وَأَبِيهِ (80:35)

**Wife and children**

وَصَاحِبَتِهِ وَبَنِيهِ (80:36)

**Like this manner the man not only forgets his near and dear ones like mother, wife and son but .he runs away from them**

This exhibits the horror and the shock is so extreme that man separates from all the family ties and attachments.

He got detached with the mother whom he loved dearly, the father whom he was respecting wholeheartedly and the children who were the fruits of his heart and the vision of his eyes.

Some defined: here by the brother, mother and children means they did not went in the right and pious way, he runs away from them not to get afflicted by their fate

Some referred this run away may be, for the fear that he may have transgressed any of their rights and they may demand from him and he may not be able pay it.

In the next ayat, it is said: On that day each of them have a certain condition and make him engaged in own self

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (80:37)

Make him needless of everything, it is delicate remarks on the fact that on the judgment day the man is so much engaged in himself, he forgets everything, it occupies his entire mind and heart.

In a narration, some of the prophet's family members when enquired from him: does on the day of resurrection the man remembers his dear ones. In the reply the prophet said: There are three situations when the man forgets everything. First, before the scale of the deeds, to observe the measure of deeds whether it is heavy or light. Then at the time when he is passing from the Pul'e Sirat "a way to pass the bridge" (situated upon hell, to reach the heaven). They are concerned whether they can pass it or not. And then at the time when the files of deeds are going to be given in the hand of man, whether it will be handed to them in the right hand or left? These are the three situations at that time, no one thinks even about the close friend or the kind and true companion or the close relatives, children and parents. That day every person is immensely occupied in its own self.

And then it is describing about the situation of the believers and the unbelievers on that day and said: Their faces on that day are broad and sparkling

وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ (80:38)

**Smiling and glad**

صَاحِكَةٌ مُّسْتَبْشِرَةٌ (80:39)

**.On that day, there are faces which are covered with dust**

وُجُوهُ يَوْمَئِذٍ عَلَيَّهَا غَبَرَةٌ (80:40)

**.The darkness and smoke wrapped around their countenance**

تَرْهَقُهَا قَتَرَةٌ (80:41)

**.They are the same lecherous and lustful unbelievers**

at the مسفره Means evident and bright, same as dawn's illumination and the morning sunrise end of the dark night.

غَبَرَةٌ. Means the remains of dust that rose from the ground and covered something

قَتَرَةٌ. Means smoke which rises from the wood or other thing

الْكُفْرَةُ الْفَجَرَةُ Indicating the people whose believe is rotten and the other kind of

People who are perverse and immoral by the acts.

From these ayaat it is quite evident that on the judgment day the effects of their believes and deeds are visible on their faces

Here the term face is used because the colour of the face, before everything else, represents the internal feelings, the uneasiness of the thoughts, spiritual as well as physical. Therefore a group of people are overjoyed and contented. Their faces are beaming and wide open. The radiation of believe and the chaste deeds arise like waves on their faces. The colour of their cheeks exhibits the secret of their heart.

On the contrary on the faces of a group of people, the darkness of their ugly deeds and blasphemy is apparent, as if the dust of the darkness covered their faces and a smoke spiral around their faces and the effects of sorrows and sufferings is pouring down from them. As it is mentioned in the ayat 41 of Sura e Rahman:

سورة الرحمن - (Surat Ar-Rah^ma-n (The Beneficent  
(Ar-Rahman (The Most Beneficent  
يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ (55:41)

The criminals will be known by their marks, and they will be seized by the forelocks (hairs of forehead) and the feet.

On that day the sinners are recognized by their faces, the color of their faces is enough for their recognition.

In the way of self building

The terms which are stated in these short and deep effecting ayaat sketched the whole program of the self building:

1 from one side it is ordering the man to crush his pride and made him think about the beginning of his creation and to find out how he is created from valueless semen, as we know the major obstacle in the way of self building is pride, self esteem, egotism and vainglory.

2 From other side introduced the divine guidance which is the excellent way to make him safe and secure on the resurrection day. The instructions, the fountainhead of them are the ways of revelations and showing the straight path through prophets and saints. And the direction through wisdom, study of laws and the systems of the inner self.

3 Then instructs the man to observe carefully at the food provided for his body and open his eyes and sight how the Kind and Merciful God descended the various food materials, the grains and fruits from this dark soil and to bow down in respect before his supreme being. Not only study in their natural structure but carefully observe how it is acquired as the clean and legal food among the fundamental needs for the self building.

4 With the help of the body food he have to think upon the food of his soul and find out from

where its fountain head is originated? Whether it is clear or polluted? As the unhealthy education and the misguiding propagation are like the poisonous food, risky for man's spiritual life.

Strangely some people are very much careful, insightful and strict about the food of their body.

But in the matter of the food of their soul they do not believe in the rules and the restrictions. In a narration from the Commander of the Faithfuls Ali alaihis salam we read: We observe the people for acquiring a reason, when they are making the food ready in the night, kindle a light to see, what kind of food they are sending into their stomach? But they do not give any importance to the food of their soul and they do not want to light the lamp of wisdom with the beam of knowledge to make themselves safe and intact from the ill effect of the ignorance, sins in beliefs and acts.

Similarly his son imam Hasan Mujtaba alaihis salam said: I am wondered by the people who are careful about the food of their body but they are careless regarding the food of the soul. They keep away the harmful food from their belly but fill their heart with the fatal matters.

5 Then remember the loud roar of the judgment day which awakens all from the careless sleep of death and made the man to stand before his deeds. And the condition of the resurrection day is horrible to such extent that he forgets his nearest dear ones. He should think that what deed he had to perform in this world, today, to have a bright, delighted and smiling face on the day of judgment. Or does he want to have a dark, gloomy and ugly face then make himself ready for that day.

O Omnipotent God bestow us ability of self building.

O Provider God do not deprive us from the food of the soul which makes it alive.

O Protector God before the loud roar of the Judgment day, wake us up from the careless sleep of ignorance.

.Ameen O the Provider of the whole universe