

## Surah al Qari'ah [101] - Miracle Dream Tafseer - Nouman Ali Khan

Relation of Surah al Qari'ah to the cluster of 4 surahs;

We spoke before about a cluster of 4 surahs; **Zilzal, 'Aadiyat, now - al Qari'ah, and Takathur.** These surahs have a pattern of; *Akhirah* (Judgment Day), worldly life, *Akhirah* (Judgment Day) again, and worldly life.

This surah is about the *Akhirah* (the next life - Judgment Day).

What makes the surahs' bunch together?

Surah Zilzal spoke about the last Day. Surah 'Aadiyat talks about the reality right now - of man being ungrateful.

Surah al Qari'ah focuses on Judgment Day again, and its cited more towards warning. So Allah talks more about Hell than Paradise.

Surah al Takathur again talks about this world, and peoples competing for this world.

Then we find in the previous Surah;

Even surah Aadiyat (100) and al Qari'ah (101) are surahs' which have a relation with each other.

(Surah Aadiyat 100:9-10) - does he not know when the contents of the graves will be pulled out? And what is in the hearts will be made known.)

Whatever the contents of the graves will be pulled out, what is in the hearts will be made known - these will be explained in more detail in this Surah.

Surah Zilzal and al Qari'ah mentioned *Thiqal* (burden) on Judgment Day. This makes them connect because they have similar language style.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ

That Day, the people will be dispersed and departed [into categories] to be shown [the result of] their deeds. [Zalzalah 99:6]

This surah explains surah zilzal (ayah 4 of surah Qari'ah: Mabthooth - scattered like moths.)

A subtle connection; there is a sequence of events as far as our deeds and judgment are concerned. So we will be handed our books.

To show us what we did, our deeds will be weighed, then we will be judged.

- 1 - handed the book
- 2 - shown contents
- 3 - weighed and evaluated
- 4 - judgment.

Surah Zilzal discussed the showing of contents. The first part has been discussed in earlier surahs.

But evaluation has not been mentioned in as much detail there, but it will be mentioned in this surah.

Evaluation is important because we might see alot of deeds, but our intentions might not be sincerely for Allah's sake. So the evaluation will verify if our deeds are worth anything or if they are turned into worthless dust.

So this surah combines the deeds and the intentions.

Ayah 1, Ayah 2, Ayah 3:

الْقَارِعَةُ

مَا الْقَارِعَةُ

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

al Qari'ah- (ism Fa'il/noun that does something - active participle).

## The Rattler.

**Qara'a** - when two things hit each other violently and make a disturbing noise. If it does not make you scared or startled - it is not a Qari'ah.

It is also used for a tough situation when a loud noise has taken your peace away.

*yuqra'u!* 'abdu bil 'assaa - a slave is being hit by a big stick/cane ('assaa), and it Disturbs you because the stick is making a loud noise when the human is being hit.

When you insult someone and humiliate someone - it is a qara'a because it startles and disturbs this person.

A car crash can also be a Qari'ah if two cars collide; because it makes a bang sound and it startles/shocks the one who sees it happen.

*qara'a al baab* - a Knock on the door - in the middle of the night. So people wake up in the middle of the night, startled, scared, and they don't know who or what is at the door.

**So alot of things are happening on Judgment Day, and al Qari'ah is one of the descriptions Allah uses to describe the horror of that Day.**

## Qari'ah:

The benefit of this word is; it is like that night visitor who you didn't expect to come, and when he comes upon you suddenly - you will wake up from your sleep in a shocked and startled state.

Your asleep and it will come and wake you up.

In surah Zilzal - the people will see the Earth shaking violently and say; *Ma Laha lā j̄ l̄* (what is [wrong] with it?) [99:3]

ash-Sha'rawi: this is one of 2 surahs where the style of the first 3 aayaat is similar. The other surah is Surah Haaqqah.

Ayah 1: The Loud noise, destructive noise.

Ayah 2: what loud noise?

Ayah 3: and what will make you know what the loud noise is?

The first time it is mentioned as though there is ambiguity in it. It is not clear.  
The listener expects a sentence with 'AL' (the) to have a conclusion. I.e. **Al** Qari'ah...  
You would expect the sentence to finish to describe that thing further. (I.e. **The** house.. was big.)

I.e. al Qari'ah. The loud, destructive calamity.

The *thought* which goes through your minds is; **What calamity?**

When the question is produced in your mind, and Allah actually speaks it - *Mal Qari'ah* [what calamity?]; **it is like Allah has read your mind.**

*Mal Qari'ah?* What Qari'ah?

This necessitates an answer.

**Ayah 3:**

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

And *what* can make you know *what* is the **Striking Calamity?**

*And what would give you any clue as to what the deafening loud calamity is?*

When the curiosity of the human has entered into wondering what this calamity is, Allah informs us that none can really know except through what Allah will tell us.

Allah uses the word al Qari'ah - even though the arabs know what the word mean't, and they even used it in normal speech.

Yet Allah is making them wonder what the Qari'ah is.

So to take a word which is so familiar and to make them wonder and be told that you don't know what it is - is a sign of embarrassment, and also awe for the arab.

Allah coins terms (Valorisation) for the arabs. This shows that He has power over the language. So He makes a word from the arabic language have one meaning, and then He gives it an even deeper meaning after that through the Qur'an.

I.e. Salah was a word used by the Arabs before Islam to mean (Invocation/Du'a/Prayer). But Allah - through the Qur'an - gave it a deeper meaning, defining it as a prayer with specific rituals (i.e. Qiyam, rukoo', sujood [Standing, bowing, prostrating etc.])

Hajj - to make pilgrimage to a place of importance. But through the Qur'an - Allah has made it a pilgrimage specifically to Makkah.

Allah took over different words, and shows how the Qur'an had such a big impact for the Arabs forever.

(this technique is spread even in our societies through media, popular culture, constant repetition etc. - they make one word have a different meaning through repetition of it in a different context to what it was originally in.)

So Allah has made the word **Qari'a** - which referred to a loud startling noise - into a word which reminds you of the calamity of Judgment Day.

Allah took unique ownership of this word.

**This [Ressurrection] Day** - alot of things will strike against each other (Qari'a) - The sun will clash with the moon, the oceans, earth, seas, graves, the earthquake (mentioned in surah Zilzal) - everything is being rattled.

**The Day of Great Clash.**

The Day of Judgment has been described in Stages:

Some scholars say the horn will be blown twice (*as-saakhah* الصَّاحَّةُ).

Some scholars say the horn/trumpet will be blown a 3rd time too;

**1- Nafkhat faz' - The first time the Trumpet is blown:** is when Allah commands the horn to be

blown - there will be terror on the Earth. At this time, all the believers' souls will have been taken away and only the worst of people will remain on the Earth. All the wild animals are being gathered together out of fear for themselves.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing.

On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.

[Hajj 22: 1-2]

- a mother will drop *whatever* she was feeding. Allah doesn't even mention child.
- a pregnant one will drop her burden i.e. Fall into labour and give birth straightaway out of extreme shock.
- drunk, like they cannot stand straight [when the earth is shaking] and they are in a state of panic - they are acting like they are drunk/insane.

**2** - fa sa'iqā - The second time the horn is blown: everything on Earth will die immediately.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on. [Zumar 36:38]

(*il-la man sha' Allah* - except who Allah wills - this is referring to the Angel of Death - then Allah will cause him to die too.)

Then Allah will resurrect everyone.

So the **2nd** and **3rd** horn/trumpets being blown are mentioned in these aayaat.

We do not know the time interval between the 2nd horn/trumpet and the 3rd.

### 3 - *nufikha fis-soor* نُفِّخَ فِي الصُّورِ - **The third time the horn will be blown:**

Everyone will be brought back to life, the Qari'ah will occur.

This is the one most often mentioned in the Qur'an.

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ

So it shall only be a single cry, when lo! they shall see. [Saffat 37:19]

When Allah refers to the loud sounds and scolding - it refers to the 3rd trumpet (soor).

### Similarities between Surah Haaqqah and Surah al Qari'ah

1 - A unique parallel between this surah (Qari'ah) and surah al Haaqqah is that each surahs' first 3 aayaat are extremely similar in style.

*Al Haaqah, Mal Haaqah, wa ma adraaka mal haaqah?* - The Inevitable Reality, What Inevitable Reality? And what will tell you what the Inevitable Reality is? [Surah [Haaqah 69:1-3](#)]

*Al Qari'ah, mal Qari'ah, wa ma adraaka mal Qari'ah?* - The Startling Calamity, What Startling Calamity? And what will tell you what the startling calamity is? [Surah Qari'ah 1-3]

2 - The 4th time al Qari'ah is mentioned is in surah al Haaqqah.

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ

Thamud and 'Ad people denied the Qari'ah [the striking Hour (of Judgement)]! [Haaqqah 69:4]

### Ayah 1: Al Qari'ah

By saying al Qari'ah alone - something is omitted - it is not said.

*What is not said?*

### Opinion 1:

Some said; the omission is that **the Qari'ah (is on its way to you.)**

**(For sure), the Qari'ah / calamity is coming.**

### Opinion 2:

#### ***al Qari'ah! The Calamity!***

[i.e. If there is a fire in a building, you don't say a long sentence; "*there is a fire in the other room so you should get out.*" No, you just shout "**Fire!**"]

This style of speech is being mentioned in this ayah.

We can't know what the Qari'ah (loud calamity) is until the one who told us about it tells us.

So Allah tells us; *what calamity?*

*And what will give you a clue what the startling calamity is?*

The suspense builds up. So Allah answers what it is in the upcoming aayaat.

### **Qari'ah definition;**

ash-Shawkani: **Qar'** - to strike with great strength purposely.

It is one of the names of Judgment Day. Because on that Day - hearts will be rattled on that Day out of fear.

It is said that Allah repeated it 3 times to make it heavier (*takhfeem*), greater (*ta'dheem*) and scarier.

Al Aloosi - **Qari'ah** is that which rattles people out of terror and fear. When this happens in the sky - it is inshiqaq and infitar. Stars - intithar (antatharat). Sun - takweer. Mountains - dak, nusifat.

(All these words mentioned - describe the Qari'ah of each of the above objects which we depend upon in life.)

The rattling will be against the enemies of Allah on this Day

ar-Razi: al Qari'ah - One word can be used to give warning. This can be done in Raf' [damma/peysh] form, and Nasab [fatha / zabar] form.

I.e. for a fire, you could say;

*Naaru!* (Nasab form)

*Naaru!* (Raf' form)

Both are a 1 word warning in the classical arabic language.

ash-Shawkani also said:

Ayah 1: al Qari'ah could be used to say '**the Loud Calamity**'

But people might say; '*so what, it is a calamity just like any other calamity*'

Ayah 2 and 3: mal Qari'ah? *Wa ma adraaka mal qari'ah?* = **it is not like any other calamity, what will give you an idea of what this loud calamity really is?**

So the 1st ayah is a statement of alert, and the 2nd and 3rd aayaat emphasise how big of a calamity this Qari'ah really is - A calamity which has never been experienced before.

What will give you an idea what that Qari'ah is? **Your other calamities are nothing compared to the intensity of this one.**

[ash-Sha'rawi (a master of arabic literature who simplified high level [balaghah] texts and made them easy to understand for dummies/basic arabic speakers)

he followed the ways of the Arabs who would say extremely complex things and say them in basic/easy to understand language/words.) This is the way of the Qur'an - such simple and easy to understand language, but so much depth.]

Ayah 3:

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

what will inform you what al Qari'ah is?

In this surah, Allah says; *wa ma adraka mal Qari'ah?*

Whenever;

*wa ma adraaka..* (what WOULD inform you..) - Allah will tell us.

*wa ma yudreeka..* (what WILL inform you..) is mentioned - Allah does not tell us.

In this surah, Allah will tell us because He says; *wa ma adraka mal qariah?* (ayah 3)

Ayah 4:

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

the Day on which people (*al-nas*) will be like moths dispersed

insan alludes to singularity. Allah uses the word insan to tell us the emotions of humans personally on Judgment Day.

al-nas - the people (collectively).

This is a collective scene, so al-Nas is more suited.

farash (plural of *far-rasha*) - moths, and bugs

moths and bugs which try to hit the light when you switch it on.

Allah is telling us people will be like moths on this Day. Little tiny bugs going around in different directions.

**mabthooth** مَبْثُوثٌ - dispersed.

Allah has already mentioned *farash* (which has a similar meaning) - but the word *mabthooth* emphasises the previous word [*far-rash*].

*mabthooth* - *Batha* بَثَ - to be widespread.

There are many many countless bugs running into different directions, even bumping into each other.

This is how us humans will become on this Day - when we hear the loud startling Qari'ah calamity.

It is said; people are compared to these moths, because when they fly - they don't move in the same direction (unlike birds which fly together in the same direction as a flock).

Just when people come out of their graves - they will disperse like bugs - you see all the motion and dispersing, just like many bugs fly in different directions if you strike (Qari'ah) at them.

They will go in every direction, but then they will end up in either one of two directions; either total happiness, or sadness and destruction.

*mabthooth* (ism maf'ool / objective noun) - *bath* بَثَ - **division**.

So even though ALL of humanity will be united in one location, **they will be divided and think only about themselves**.

This is why Allah says;

يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ  
وَصَاحِبَيْهِ وَآخِيهِ  
وَقَصِيْبَتِهِ الَّتِي تُؤْوِيهِ  
وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ

..the Mujrim, (criminal, sinner, disbeliever, guilty man etc.) would desire to ransom himself from the punishment of that Day by his children.

And his wife and his brother.

And the nearest of his kinsfolk who gave him shelter,

And whoever is on earth entirely [so] then it could save him.

[Ma'arij 70:14]

Then after - they will be divided into two groups; a successful group and a losing group. O Allah, make us of the successful group, ameen.

## Ayah 5:

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

And the mountains shall be like loosened wool.

'ihn - wools of different textures.

In Arab society, Wool was used more often than Cotton (since cotton was harder to get hold of except through it being imported).

manfoosh - nafasha - card and scrape fibre into fine lines.  
Really fine fibres of the mountains fly in the air.

So Allah is describing the tough mountains as becoming fine/thin wool on this Day, which will

become so light - that its thin / weightless pieces fly into the air.

The mountains [from different locations] of different colours will be **slammed** together, and *scrape against each other* - causing different pieces of weightless wool to float in the air.

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ

and the mountains will be as flakes of wool, [in terms of [their] lightness and [their] floating about in the wind.]

[al Ma'arij 70:9]

This fits into the theme of Al Qari'ah - **when things strike/slam against each other.**

So the Mountains move on this Day and **collide with each other** - causing them to be like **mixed wools of different (mountain) colours.**

In the old times - **people would beat/strike wool aggressively (like a Qari'ah) to flatten it out for clothing.**

The words are beautifully woven/connected together.

as-Sabooni has an amazing Tafseer called Safwatu at-Tafseer - which discusses the words mentioned in each surah and how they are connected to each other.

**'Ihn** - wool made up of different colours of the mountains.

This carded/beat wool which is dispersed and made of different colours - it is a clue about the calamity of the mountains and how they will strike together with their different colours - because of the Earthquake (Zilzal) of the final Day.

## Ayah 6:

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

Then as for one whose **scales** are **heavy** [with good deeds],

*thaqulat mawazeen*

In the ayah before - *mountains became light, and now deeds become heavy.*

What will be weighed?

- Our deeds

- People will be weighed

ومما يدل على وزن الأشخاص عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال :  
(إنه ليأتي الرجل العظيم السمين يوم القيامة لا يزن عند الله جناح بعوضة وقال أقرءوا ( فلا  
نقيم لهم يوم القيامة وزنا ) رواه البخاري 4729

وكذلك يدل عليه ما ثبت من أن ابن مسعود كان يجتنب سواكاً من الأراك وكان دقيق الساقين فجعلت الريح  
تكفوه فضحك القوم منه فقال رسول الله صلى الله عليه وسلم : ( مِم تَضْحَكُونَ ) قالوا: يَا نَبِيَّ اللَّهِ مِنْ  
دِقَّةِ سَاقِيهِ فَقَالَ : ( وَالَّذِي نَفْسِي بِيَدِهِ لَهَمَا أَنْتَقِلُ فِي الْمِيزَانِ مِنْ أَحَدٍ ) حسن إسناده الألباني في  
418 شرح الطحاوية برقم 571 ص

[NOTE: the words are written backwards because MS Word does not allow them to be written in the correct order]

One of the things that indicate that people will be weighed is the hadeeth narrated from Abu Hurayrah (may Allaah be pleased with him), according to which the Messenger of Allaah (peace and blessings of Allaah be upon him) said: **“A huge fat man will be brought on the Day of Resurrection, and he will not weigh more before Allaah than the wing of a mosquito.** Recite: **‘and on the Day of Resurrection, We shall assign no weight for them’ [al-Kahf 18:105 – interpretation of the meaning].”** (Narrated by al-Bukhaari, 4729).

It is also indicated by the fact that [Abdullah] Ibn Mas'ood was trying to break a siwaak branch from an arak tree and he had thin legs and the wind started to buffet him, so the people laughed at him. The Messenger of Allaah (peace and blessings of Allaah be upon him) said, *“What are you laughing at?”* They said, *“O Prophet of Allaah, because his legs are so thin.”* He said, **“By the One in Whose hand is my soul, they will weigh more heavily in the Balance than Mount Uhud.”** Its isnaad was classed as hasan by al-Albaani in Sharh al-Tahhaawiyah, no. 571, p. 418

We ask Allaah to make us weigh heavily in the Balance.

- some scholars say; The **Weight of our intentions / sincerity to Allah** in our deeds **will be weighed.**

مَوَازِينُ *Mawaazeenuhu* -

Mawaazeen مَوَازِينُ is the plural of Meezan. So why are *Mawaazen* ('many scales' mentioned?)

Mawazeen can be plural of either;

- **Meezaan** - a **scale** (one side has a weight, and the other scale has what is weighed by on the other side [i.e. sugar, or fruits etc])

- **Mawzoon** (ism maf'ool) - **what is going to be weighed.**

Most scholars incline to Mawzoon in the context of this ayah.

What is the Scale really Like?

When we speak about scales, we think of a good deed scale and a bad deed scale, and whichever weighs more makes you face the consequences.

But if you study the Qur'an and Sunnah - a different image is presented. But this is not explicitly described in the Qur'an.  
the idea is as follows;

**Evil deeds will have no weight, and the only thing that will have weight is good deeds.** (just like a modern (magnetic) weighing scale - where it will only measure weight if there is a certain thing of value placed upon it).

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا  
فَلَهُ وَكَفَىٰ بِنَا حَاسِبِينَ

**And We shall set up balances of justice on the Day of Resurrection,** then none will be dealt with unjustly in anything. **And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.**

[Abiya 21:47]

Allah is saying; If a deed was even a mustard seed - We would give them that. So obviously - it is not accepted if they are disbelievers - that is why Allah does not give them any reward for their good deeds in this life.

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ تَعَلَّتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful.

[A'raf 7:8]

Weight will only be the property of the truth.

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا

"They are those who deny the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). **So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.** [Al Kahf 10:102]

Good deeds have weight, bad deeds have no weight. Because Allah did not make any weight for their scales.

In surah Zilzal (99: 7-8), Allah says; *They will see the weight of a speck* [of good or evil] (but the deeds were not weighed then, however - when the intentions are checked, they never did it with Eman/belief in Allah's religion, and they did not do it sincerely/exclusively for Him - so their deeds will be weightless - and turned into dust;

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as **scattered floating particles of dust**. [al Furqan 25:23]

وَالْوِزْنَ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And the weighing [of deeds] that Day will be the truth. **So those whose scales are heavy - it is they who will be the successful.**

[A'raf 7:8]

Whoever's scales become heavy - they will be of the successful. So it's not about bad deeds and good deeds outweighing each other. Rather, the real issue is that **your deeds weigh something of value due to Allah accepting them.**

Mufti Muhammad Shafee':

If you **want your deeds to be accepted** by Allah, make sure they are;

- 1 - **Sincerely for Allah's** sake.
- 2 - **Following the Sunnah/way of Allah's Messenger, Muhammad** (sal Allahu alayhi wasalam).

The closer you are in following the Sunnah, and the more sincere you are to Allah in that - the more heavier your deeds become on the scale. (even if they are small continuous good deeds).

O Allah, make our good deeds heavy.

..the deeds put on the scale, *if they are heavy*..

Ayah 7:

فَهُوَ فِي عَيْشَةٍ رَّاضِيَةٍ

Then He will live a pleasant life (in Paradise).

then he will be in 'eesha.

'eesha (commonly translated as 'life) - 'aysh - have a **life with no worry of food or shelter.**

Hayat - also means *life*, but 'eesha is an easy life with no problems.

You are not dependant, The necessities are not needed because you have everything. (in Urdu, to do 'Eysh' is to 'live a life free of worry' - and it comes from this Arabic word 'Eesha.)

eesha - no worries, a life free of concern.

This life is also used to describe animals in jungles and forests because there is no lack of food (prey) or shelter there for them. It comes in plenty.

**Raaddiyah** - the one who is pleased.

dhati Riddan - A life full of pleasure and contentment.

But by saying dhati Riddan - you are not mentioning the person, rather you are just describing 'pleasure'.

By saying Raaddiyah - you are making it **a human life which is always satisfied**, pleased and full of pleasure and joy.

## Ayah 8:

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

But as for him whose balance (of good deeds) will be light,

khaf-fa - takhfeef - lightened

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وِخْلِقَ الْإِنْسَانُ ضَعِيفًا

Allah wishes to lighten (the burden) for you; and man was created weak. [Nisa 4:28]

In this ayah - He is telling us He wants to make our lives lighter/easier for us by giving us commands.

On Judgment Day - Allah wants to lighten (khafeef) our burdens of bad deeds by encouraging us to do good deeds in this life, so our scales become heavy with good deeds only.

*..and as for the one whose scales became lightened..* (the ayah stops, so you **pause** and think deeply about such a person).

## Ayah 9:

فَأُمُّهُ هَاوِيَةٌ

fa ummuhu hawiyah

He will have his Um in Hawiyah (pit, i.e. Hell).

**hawiyah** - huwwa - to **fall into a steep Canion**.

I.e. A predator bird like a hawk - dives at full speed to catch its prey at the bottom of a valley.

This diving is faster than just falling, because it uses its muscle and wing strength (other than just gravity) - to dive to the bottom.

Forcing itself, launching itself down.

al Madh-hari said - This canyon is so deep down in hell, only Allah knows its full depth [it is commonly translated as '*bottomless pit*'.

Arab idiom: If someone is having a really really hard time, the arabs would say to such a person: **huwat ummuhu - his mother fell off a cliff and dived into a deep canyon (and died)**. That's how depressed this person looks.

Allah twisted the sequence order of this Arab idiom and made a new and more deeper meaning by saying;

**Ummuhu hawiyah**; His mother is the deep canyon in hell.

**Ummuhu [his Mother] = Mother = Hell is his Mother** (*ummuhu hawiyah*).

A child runs towards his mother.

Who wants to run towards the hellfire? Nobody. But **hell is now there mother - who there body will fall to at speed**.

A mother wraps herself around her child, to protect it, and **she doesn't let it go**. And when the mother is carrying the baby in pregnancy, the baby is protected inside of her and it cannot come out of her.

The **person is trapped in this mother of a hell, who holds him tightly, who does not let him escape her grip**.

Ayah 10:

وَمَا أَدْرَاكَ مَا هِيَ

*wa ma adraaka ma hiyyah?*

And what will make you know what She is?

hiyya- it (literally means; **she**. Just like huwa = he.)

hiyyaH (the H at the end is for *at-Tahweel* - to magnify and to scare an audience) - the H at the end makes you 'breathe' the word *heavily* from your chest when reciting it.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ يَمِينَهُ فَيَقُولُ هَٰؤُلَاءِ مَآءٌ كَاتِبِينَ - *fa yaqool haa a muqra'u kitabiyyaH!*  
(the one who is given the book in his right hand, he will say, look! Read my Book!! [Surah Haaqqah 69:19])

The H at the end of kitabiyyaH is a **show of strength**.)

the H at the end magnifies and gives heaviness to the hell being described.

ar-Razi: in the beginning, al Qari'ah is a word known to the arabs, so it can be thought about.

But Hawiyah is distanced from us (it is a deep, steep and downhill canyon off a cliff) - so it is distanced from us by Allah using Hiyya (she) [when He described hell] - since 3rd person is used in language for distancing the reader/hearer to the character [in comparison to if 1st or 2nd person speech was used.]

Ayah 11:

نَارٌ حَامِيَةٌ

(It is) a Fire **Blazing fiercely!**

He asks the question (*wa ma adraaka ma hiyyah* - what will make you know what it is?) in the previous ayah.

He answers it in this one;

(It is) a Fire **Blazing fiercely!**

This surah is between two surahs where people who deserve hellfire are mentioned;

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ - Surely man is disloyal to his Master (Aadiyat 100:6)

أَلْهَاكُمُ التَّكَاثُرُ - The mutual rivalry for piling up of worldly things diverts you, (Takathur 102:1)

So this surah gives warning to both groups from both surahs and their fate.

**hamiyah**- intense, very, very hot and enflamed and it is the explanation of hawiyah.

An adjective of fire, coming from *himma* - intensity of flame and fire.

Allah's Messenger said [meaning];

**“This fire of yours which is lit by the sons of Adam is one seventieth part of the fire of Hell.”**

They said: “By Allaah, if it was like this that would be sufficient.” He said: “It is sixty-nine times worse than that, each time as hot as this (worldly fire).” Narrated by al-Bukhaari, 3265; Muslim, 2843.

Qamoos [Dictionary]: the sun's flame (at the location of the sun) is called *Himma* due to its intensity in heat.

**Surah Qari'ahs Relation of its Beginning to its End:**

Allah scared us with the Qari'ah at the beginning.

He scared us more at the end with Hamiyah.

He started the surah with a Question and Answer (ayah 3-4), and He finished the surah with a Question and Answer (ayah 10-11).

This is the end of tafseer surah al Qari'ah, and the praise is for Allah.