

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

اقْرَأْ بِاسْمِ رَبِّكَ

RECITE IN THE NAME OF YOUR LORD

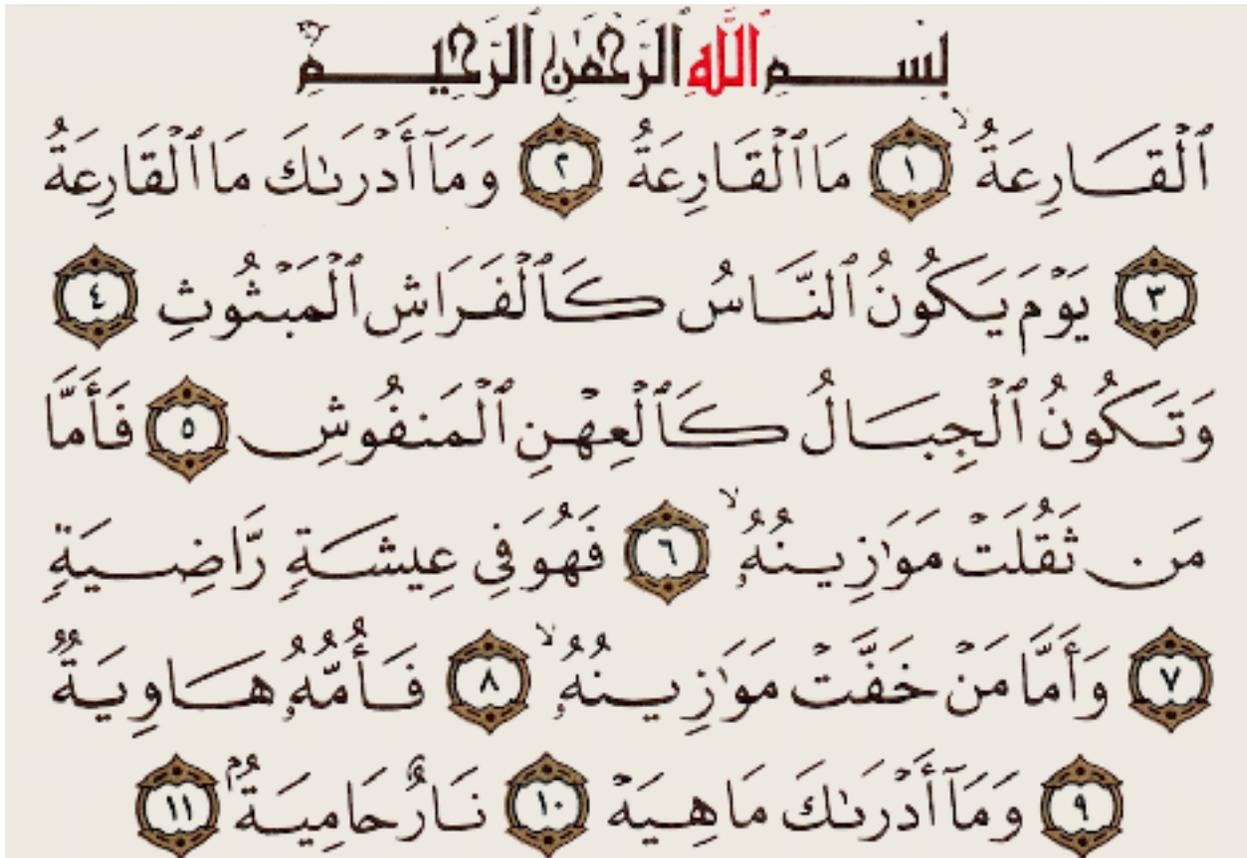
13 SEPTEMBER 2023 | 27 SAFAR 1444 | CLASS # 26

INTRODUCTION

- The last juz repeatedly talks about the Last Day.
- Previously in Surah Al 'Adiyat we spoke about horses who go very fast out of gratitude to their master. The horses saw how much the masters took care of them so they are pleased to go and struggle for them. This is the connection between a human and a horse, both of which are creations. Then what about the relation between the Creator and the creation? This is a greater relationship.

- We do not want to be from those who are 'kanood'. Ingratitude builds on ugly characteristics from not appreciating others, to only take and expect to only be given.
- Allah (سبحانه وتعالى) is Al Khabeer so there is still hope. But even after all this, if a person does not want to get out and struggle, if he does not want to change his life around, then comes Al Qariah which is striking.

SURAH AL QARIAH



- The word 'Al Qariah' it a strong, heavy word and it is one of the names of the Last Day.
- Out of the mercy of Allah, He brings 'striking' times in our lives to take us out from the blur surrounding this world and to see the hereafter with clarity.

- Excessively indulging in this world weakens the hearts and with these striking reminders He brings life back to our hearts.
- The Qur'an takes us through different phases - some moments are uplifting, which others are warnings. There is hope and there is fear and this is from the beauty of the Qur'an. Allah (سبحانه وتعالى) knows us humans and what is good for us.
- We are all heading to Him in the end so this reality will surely be conveyed to all in a clear and direct way.
- He tells us what happens to people. In the end there is only one of two destinations where everyone will end up. The matter becomes very clear and black & white.

- Some of the names of the Day of Judgement are:

1. The Last Day (اليوم الآخر)
2. The Day of Resurrection (يوم البعث)
3. The Day of Calling (يوم التناد)
4. The Day of being Spread Open (يوم النشور)
5. The Day of Regret (يوم الحسرة)
6. The Approaching Day (يوم الآزفة)
7. The Day of Emergence (يوم الخروج)
8. The Day of Eternity (يوم الخلود)
9. The Calamity (القارعة)

SURAH AL QARIAH 1

الْقَارِعَةُ

The Striking Calamity -

- One of the names of the Day of Judgement is Al Qaariah (القارعة). This word is repeated three times in the surah. There are no names of Allah mentioned in the surah.
- Al Qaariah means something striking, like a strong knocking on the door, with a stick. It also eludes to baldness. People can lose their hair in stressful and mentally disturbing times.
- This describes the intensity of the Day of Judgment when it comes. It is something that strikes the hearts with a great terror in that moment.

SURAH AL QARIAH 2,3

2.

مَا الْقَارِعَةُ

What is the Striking Calamity?

3.

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

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

- If we are told “death, what is death, who will tell you what is death?”, it will strike us. It is not easy to hear this. This is very striking.
- Everything that occupies our minds will be taken away by the directness of these words.
- This Day is the final striking when everything will change. The whole lands will change, earthquakes will come and this land will not be the same. The mountains will not be strong, the seas will be ignited and the stars fall and go away. Everything changes.

- Some moments in life seem striking like and electric shock but they are all to bring back life to our hearts. This is all out of the mercy of Allah (سبحانه وتعالى). He loves us and He wants us to return back to Him in peace.
- He shows us matters to bring back life to our hearts so we choose the correct path to Him.

SURAH AL QARIAH 4

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

It is the Day when people will be like moths,
dispersed,

- Then comes a direct description of what will happen on that Day; specifically about the people and the mountains.
- It is a day when the people will be like moths. For instance, the flight of butterflies have a grace and harmony. But the flight of moths

are not graceful or in harmony. There is clash and confusion. If they see a fire, they all fly to it and burn themselves.

- Allah (سبحانه وتعالى) describes people to be like moths on that day, as if they are all bumping into each other in confusion. These are all reminders for the greatness of that Day.
- The one who didn't take the warnings will remain in that state of confusion even though Allah (سبحانه وتعالى) shows everyone the clarity.
- But this person refused to take the clarity and refused to believe in life so he will be in confusion now and also when he is resurrected.
- The similitude to moths shows their ignorance and weightlessness. They fly to the fires just like the moths fly to the fire out of their ignorance.

- We tend to behave erratically when confused and this is like moths who fly all of the place. The use of this desriotin shows the both is somehign nothing, weightless. Its shows it is ignorant to still fly in to the fire.

SURAH AL QARIAH 5

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

And the mountains will be like wool, fluffed up.

- Then comes the description of the mountains on that Day. Now we see them as symbols of firmness. The earth would be shaking all the time without the mountains to keep them in place.
- What lies under the mountains are more than what appears above them and this gives the earth stability.

- On that Day, these strong mountains will become like fluffed up wool.
- At the same time, we also do not want our hearts to become so strong like the mountains that need something striking to come to soften them. May Allah (سبحانه وتعالى) grant us tender hearts.
- What happens in the end? Allah (سبحانه وتعالى) tells us the description of two people.

SURAH AL QARIAH 6

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

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

- This is the one whose scales are heavy on that Day. It is an important pillar of belief to believe in the Scales (الميزان).

- The whole heavens and earth can be measured on these scales. At the same time, these scales also measure mustard seeds and atoms.
- What we see above us is only a part of the sky. We cannot imagine the hugeness, greatness and size of these Scales that measure everything.
- These Scales weigh:
 1. The person themselves
 2. The book of records
 3. The deeds
- This shows the justice of Allah - nothing is lost.
- The weight of a human is not his physical weight but the weight of his faith. We want our faith to be heavy as this gives us stability.

- Without faith, we are loose and light like fluff.
- The book of records will be weighed and the deeds themselves will be weighed.
- Every deed has to be weighed and shown.

SURAH AL QARIAH 7

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ

He will be in a pleasant life.

- The one whose good deeds are heavy will be in a pleased life. This refers to paradise.
- The ayah does not say that he will be in a paradise of delights but he will have a pleased life. This shows that what makes us pleased is not to have materials but to be pleased.
- The pleasure goes back to mental wellbeing. What gives this person a pleased life?

- He was pleased in life through the decrees. Sometimes we are not pleased with something but then we remind ourselves of the belief in the decree - the good and bad of it.
- Allah is the All Knower and the Most Merciful so there is mercy in everything - whether we see it as good or bad. We don't know everything, so it is better to submit and pleased so that we have a pleased life now and in the hereafter.
- We want to be pleased when any 'striking' news shakes us. To be pleased is higher than patience.
- Allah (سبحانه وتعالى) is uplifting us out from the roots in this world to take us to Him in the

hereafter. May Allah (سبحانه وتعالى) make us head to Him in peace, lightness and ease.

- Though the start is with Al Qaariah but the end is to be pleased.

SURAH AL QARIAH 8, 9

8.

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

But as for one whose scales are light,

9.

فَأُمُّهُ هَاوِيَةٌ

His refuge will be an abyss.

- Then comes the one whose scales are light, with few good deeds and too many sins. The ayah does not mention that he has a tight life but it mentions his end.
- We see the heaviness of good deeds from these ayat.

- The word (أُمُّهُ) means refuge, his mother or head. The word (هَآوِيَةٌ) refers to the fire.
- The ayah also means that this person will be thrown by his brain into the fire.
- In life Allah (سُبْحَانَهُ وَتَعَالَى) brought signs and blessings to him again and again but he didn't use his mind to believe and to see what is right.
- This person chose to be in the state of confusion and to not believe in Allah. He does not believe but he becomes angry in the decrees he faces.
- Instead, he questions Allah (سُبْحَانَهُ وَتَعَالَى) or even question people and say 'why are they doing this or that?'

- Allah (سبحانه وتعالى) alone is in control of people and to say or not to say matters. We need to be very careful with what we say - Allah (سبحانه وتعالى) alone is the One Who moves the people.
- We all want to have peace, tranquility and soundness in this world and in the next.
- It is mentally tormenting to have a mother as a fire. Imagine what kind of food and clothes will this mother give a person? We seek refuge in Allah (سبحانه وتعالى) from the fire.
- Allah (سبحانه وتعالى) took care of us in this life so why chose the fire as a mother in the end?
- Allah (سبحانه وتعالى) created us, takes care of us in life, makes us die and gathers us all together on the Day of Judgement so surely

He will bring us the guidance. There is no way that He will leave us without guidance.

- He guides us through Books, Messengers and the people.
- The word (هَآوِيَةٌ) comes from هوى which are the desires. The one following his desires only follows what he wants and he makes his own judgment. This is what makes him pleased. He did not go back to Allah (سبحانه وتعالى). He goes back to his mother of desires.

SURAH AL QARIAH 10

وَمَا أَدْرَاكَ مَا هِيَ

And what can make you know what that is?

- Ibn Kathir says in his tafsir, when the believer dies, his soul goes to the life of souls. Other souls say, leave your bother who passed away, give him some rest.

- They want to know about those they left behind. They say, he died but is not around now. He has left and gone to (أُمَّهُ هَاوِيَةٌ). We ask Allah (سبحانه وتعالى) for wellbeing.
- May Allah (سبحانه وتعالى) always give us a good end, good life not just here but in the barzakh, hereafter and on every step of the way.

SURAH AL QARIAH 11

نَارٌ حَامِيَةٌ

It is a Fire, intensely hot.

- It is a fire that is intensely hot. The fire of this life is 1/70th of the fire of the hereafter.

FIRE OF HELL

عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " نَارُكُمْ هَذِهِ
جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ لِكُلِّ جُزْءٍ مِنْهَا حَرُّهَا " .

"This fire of yours is one part from seventy parts of the fire of Hell, each part of it is like the heat of this one."¹

- May Allah (سبحانه وتعالى) protect us from the fire.
- Now we want to be pleased in life and for our scales to be heavy.
- Now we see how the tests come quickly and in these times we want to be pleased with Allah (سبحانه وتعالى).

¹ Jami` at-Tirmidhi 2590

DEEDS THAT ARE HEAVY ON THE SCALE

CARD OF LAA ILAAHA ILLA ALLAH

عن عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (إِنَّ اللَّهَ سَيُخَلِّصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيُنْشَرُ عَلَيْهِ تِسْعَةٌ وَتِسْعِينَ سِجْلًا كُلُّ سِجْلٍ مِثْلُ مَدِّ الْبَصْرِ ثُمَّ يَقُولُ أَتُنْكِرُ مِنْ هَذَا شَيْئًا أَظْلَمَكَ كَتَبْتِي الْحَافِظُونَ فَيَقُولُ لَا يَا رَبِّ فَيَقُولُ أَفَلَاكَ عُذْرٌ فَيَقُولُ لَا يَا رَبِّ فَيَقُولُ بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتَخْرُجُ بِطَاقَةٍ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولُ احْضُرْ وَزَنِّكَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجَّلَاتِ فَقَالَ إِنَّكَ لَا تُظْلَمُ قَالَ فَتُوضَعُ السِّجَّلَاتُ فِي كَفَّةٍ وَالْبِطَاقَةُ فِي كَفَّةٍ فَطَاشَتْ السِّجَّلَاتُ وَثَقُلَتْ الْبِطَاقَةُ فَلَا يَثْقُلُ مَعَ اسْمِ اللَّهِ شَيْءٌ

Narrated 'Abdullah bin 'Amr bin Al-'As: that the Messenger of Allah (ﷺ) said: "Indeed Allah will distinguish a man from my Ummah before all of creation on the Day of Judgement. Ninety-nine scrolls will be laid out for him, each scroll is as far

as the eye can see, then He will say: 'Do you deny any of this? Have those who recorded this wronged you?' He will say: 'No, O Lord!' He will say: 'Do you have an excuse?' He will say: 'No, O Lord!' So He will say: 'Rather you have a good deed with us, so you shall not be wronged today.'" Then He will bring out a card (Bitaqah); on it will be: "I testify to La Ilaha Illallah, and I testify that Muhammad is His servant and Messenger." He will say: 'Bring your scales.' He will say: 'O Lord! What good is this card next to these scrolls?' He will say: 'You shall not be wronged.' He said: 'The scrolls will be put on a pan (of the scale), and the card on (the other) pan: the scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allah.'"²

- This hadith shows us the weight of the word of laa ilaaha illa Allah (لا إِلَهَ إِلَّا اللهُ) (There is no one worthy of worship except Allah).

² Jami` at-Tirmidhi 2639

- Even if the scale is filled with sins on one side, this word will be heavier than it all.
- This man saw scrolls of his sins and he did not deny anything. He said how would one card compare to these huge number of sins? But these words are heavy.
- May Allah (سبحانه وتعالى) help us live, die and be resurrected on this word.

TWO WORDS THAT ARE HEAVY

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ الْعَظِيمِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Narrated Abu Huraira: The Prophet (ﷺ) said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance and are very dear to The Beneficent (Allah), and they are, 'Subhan Allah Al-`Azim and 'Subhan Allah wa bihamdihi.'"³

³ Sahih al-Bukhari 6406

- The words (سُبْحَانَ اللَّهِ الْعَظِيمِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) is heavy on the scales.
- The word (الحمد لله) fills the scales.
- We praise Him for everything that happens. There is so much goodness behind the scenes that we cannot see.

WEIGHT OF GOOD MANNERS

عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (مَا مِنْ شَيْءٍ
أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ)

Narrated AbudDarda': The Prophet (ﷺ) said:
There is nothing heavier than good character
put in the scale of a believer on the Day of
Resurrection.⁴

- The combination of the three hadith above shows us the weight of the actions of the

⁴ Sunan Abi Dawud 4799

heart, tongue and the limbs. To have laa ilaaha illa Allah in the heart is heavy. To say (سُبْحَانَ اللَّهِ الْعَظِيمِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) is heavy and then to have the fruits of good manners is also heavy.

- Our weight is in our relation with Allah (سبحانه) and with the people. To have ikhlas (sincerity) inside is heavy.
- The scholars said that perhaps a small deed becomes heavy because of the intention and a big deed becomes small because of a corrupted intention - because of ego, looking down or belittling others.

NULLIFIERS OF DEEDS.

SURAH AZ ZUMAR 65

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ

if you should associate [anything] with Allah ,
your work would surely become worthless,

- Shirk is a destroyer of deeds.

SURAH MUHAMMAD 9

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ

That is because they disliked what Allah
revealed, so He rendered worthless their deeds.

- Hating what Allah (سبحانه وتعالى) revealed
destroyed the deeds.

SURAH MUHAMMAD 28

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ

That is because they followed what angered
Allah and disliked [what earns] His pleasure, so
He rendered worthless their deeds.

- Following what angers Allah angry and hating what earns His Pleasure destroys the deeds.
- We want to seek the pleasure of Allah.

SHOWING AUTHORITY OVER ALLAH (سبحانه وتعالى)

عن جندب - رضي الله عنه - أن رسول الله - صلى الله عليه وسلم - حدث «أن رجلاً قال: والله لا يغفر الله لفلان وإن الله تعالى قال: من ذا الذي يتألى عليّ - أي يحلف- أن لا أغفر لفلان؟ فإني قد غفرت لفلان وأحببت عملك

Jundub reported that Allah's Messenger (ﷺ) stated that a person said: Allah would not forgive such and such (person). Thereupon Allah the Exalted and Glorious, said: Who is he who adjures about Me that I would not grant pardon to so and so; I have granted pardon to so and so and blotted out his deeds (who took an oath that I would not grant pardon to him).⁵

- This person makes a judgement on behalf of Allah (سبحانه وتعالى) so his deeds are destroyed.

⁵ Sahih Muslim 2621

LEAVING THE 'ASR PRAYER

وعن أبي المليح رحمه الله تعالى قال: كنا مع بريدة في غزوة في يوم
 ذي غيم فقال: بكمروا بصلاة العصر فإن النبي - صلى الله عليه
 وسلم - قال: «من ترك صلاة العصر فقد حبط عمله

Narrated Abu Al-Mahh: We were with Buraida in a battle on a cloudy day and he said, "Offer the `Asr prayer early as the Prophet said, "Whoever leaves the `Asr prayer, all his (good) deeds will be annulled."⁶

FIRE OF HELL

عن صفية رضي الله عنها عن بعض أزواج النبي - صلى الله عليه
 وسلم - عن النبي - صلى الله عليه وسلم - قال: «من أتى عرفا
 فسأله عن شيء، لم تقبل له صلاة أربعين ليلة»

Narrated Safiyyah, daughter of Abu 'Ubaid, on the authority of some of the wives of the Prophet (ﷺ) who said, "He who goes to one who claims to tell about matters of the Unseen and believes in him, his Salat (prayers) will not be accepted for forty days."⁷

⁶ Sahih al-Bukhari 553

⁷ Sahih Muslim 2230

- Trials will come, and they come fast, like the dark patches of night. And the Prophet (ﷺ) told us to race to do good. If we are not occupied with doing good, our minds and feel will all be indulged in the trial.
- We want our feelings to be for Allah (سبحانه وتعالى). We want to be with the Qur'an, to have great magnification for it. A person will be elevated by the Qur'an.
- We want to have good manners with the Qur'an - to recite it while seated, to be on purity and to recite it in a loud, beautiful voice.
- We want to be like the horses who strive hard to please it's master.

SEEKING REFUGE FROM TRIALS

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

O Allah, I seek refuge in You from the trials, those which are apparent and those which are hidden.

SEEKING REFUGE FROM THE REMOVAL OF BLESSINGS

اللهم إني أعوذ بك من زوال نعمتك، وتحول عافيتك، وفجاءة نقمتك، وجميع سخطك

O Allah! I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of Your punishment and all that which displeases You⁸

SUPPLICATION TO KEEP THE HEARTS FIRM

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Yā muqallibal-qulūbi thabbit qalbī `alā dīnik

‘O changer of the hearts, make my heart firm upon Your religion⁹

⁸ Sahih Muslim 2739

⁹ Jami` at-Tirmidhi 3522

- The Prophet (ﷺ) frequently made this dua.

CORRECT FEELINGS BEFORE DEATH

وَعَنْ ثَابِتٍ ، عَنْ أَنَسٍ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى شَابٍّ ، وَهُوَ فِي الْمَوْتِ ، فَقَالَ : كَيْفَ تَجِدُكَ ؟ قَالَ : وَاللَّهِ ، يَا رَسُولَ اللَّهِ ، إِنِّي أَرْجُو اللَّهَ ، وَإِنِّي أَخَافُ ذُنُوبِي ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ ، فِي مِثْلِ هَذَا الْمَوْطِنِ ، إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو ، وَأَمَنَهُ مِمَّا يَخَافُ .

It was narrated from Anas that the Prophet (ﷺ) entered upon a young man who was dying and said: "How do you feel?" He said: "I have hope in Allah, O Messenger of Allah, but I fear my sins." The Messenger of Allah (ﷺ) said: "These two things (hope and fear) do not coexist in the heart of a person in a situation like this, but Allah will give him that which he hopes for and keep him safe from that which he fears."¹⁰

- We want to have these balance of feelings.

LAA ILAAHA ILLA ALLAH (لا إله إلا الله)

(THERE IS NO ONE WORTHY OF WORSHIP EXCEPT ALLAH)

¹⁰ Sunan Ibn Majah 4261

REFERENCES

1. تفسير الشيخ السعدي - TAFSEER SHEIKH AS SA'ADY



ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/recite-in-the-name-of-your-lord>

TO REQUEST ACCESS TO THE RECORDING: <https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>