

SURAH-100

AL-ADIYAT

This Surah derives its title from the word "Adiyat", "the war-horses, the chargers, the assaulters" which occurs in its verse 1. It is an early Makkan Surah and comprises 11 verses.

The theme of the Surah or the main subject of the Surah is the self-evident truth about the nature of man that he is not grateful and thankful to his Creator rather he passionately loves wealth and material benefits of this temporary life of the world. He ignores Hereafter and the Day of Resurrection and Judgement on which the contents of the graves would be poured forth and the dead would be brought to life. On that Day the man will not only be confronted with his visible deeds which he performed in the worldly life but also Allah will make him know what is in his breast. In the first five verses of the Surah, an oath has been sworn by the horses used in war (which were very dear to the Arabs of those days) to assert the truths explained in verses 6-8 about the ungratefulness of man to his Lord and about the love of man for wealth.

SURAH-101

AL-QARIAH

This Surah is designated after the word "Al-Qariah", meaning startling disaster, or a great calamity, which forms its opening verse and is repeated in next two verses. It is one of the early Makkan Surahs and comprises 11 verses.

The theme of this Surah is the Day of Resurrection, the weighing of deeds, and reward and punishment. The Surah opens with a great suspense and alarm, saying: "The startling disaster! What is the startling disaster?" And this startling disaster has been explained in subsequent verses particularly verses 4 and 5 to be the Day when men will be like scattered moths and mountains will become like carded wool. Obviously the reference is to the Last Hour, which has been variously named as the Doomsday, the Resurrection Day, the Judgement Day, etc. On that Day, deeds of the human beings will be weighed. He whose scale of good deeds is heavy, will live good life in Paradise. But he whose scale of good deeds is light, his abode will be in Hawiah (an abyss) which signifies a deep place whose bottom cannot be reached, and here in these verses, this place means burning Fire of Hell.

Hawiyah is from Hawa which means to fall from a height to depth. Hell is called Hawiyah as the guilty people will be thrown into its depth from height. If verse 9 is translated as "his mother will be hawiyah", it would mean that just as the lap of the mother is child's abode, so will be the Hell as abode of the criminals.

SURAH-102

AT-TAKATHUR

This Surah is titled after the word "At-Takathur", occurring in its first verse, which means greed for more and more or passion for acquiring of abundance of wealth and worldly possessions, which is the nature of man. It is an early Makkan Surah which comprises 8 verses.

This Surah tells about man's unbounded greed or passion or race for acquiring abundance of everything in this world such as wealth, property, sons, power, fame, influence, material goods, comforts, luxuries, etc till he dies and reaches his grave. However, he will soon come to know the final result of his endeavour (which is his destruction and his ultimate abode in Hell). Had he relied on the certainty of knowledge (which was provided by the revealed books and messengers sent by God for his guidance) he would have realized that such endeavour and striving was bound to land him into trouble in this world as well as in the Hereafter. After his death, when he will be raised to life on the Day of Resurrection and Judgement, he will certainly see Hell with certainty of his sight (which will be his place of punishment in the Hereafter). It is on that Day that he will be questioned by his creator and Lord about the use which he made of the boon of life and wealth and the blessings which Allah bestowed on him.

It would be most appropriate if we briefly explain here the three concepts or stages of certainty or faith (Yaqin). These are Ilmal al Yaqin, ain al Yaqin, and Haqq-al-Yaqin, of which two are clearly mentioned in verse 5 and 7 of this Surah while the third and the last is mentioned in verse 95 of Surah 56. Ilmal al Yaqin is the certainty which one comes to have through knowledge. For example, we are told that fire burns and we believe in this statement. Ain al Yaqin is the certainty which we acquire when we see a thing. For example, a child puts his finger in fire and burns it, then we come to believe by seeing it that the fire burns. Haqqal Yaqin is the last stage and it is the certainty of which we become clearly convinced on account of its truth. For example, we put our own hand in fire and get it burnt, and it finally convinces us that fire burns. These three stages of certainty or faith can be described in modern terminology as certainty through knowledge, certainty through observation, and certainty through experiment.

Following Traditions of Prophet Muhammad highlight man's greed for abundance of wealth:

- Anas reported that the Messenger of Allah said: The son of Adam gets old, but his two things remain young in him; greed for wealth and hope for life. (Bukhari, Muslim)

- Ibn Abbas reported from the Holy Prophet who said: Had there been two mountains of wealth for the son of Adam, he would have sought a third one; and nothing but earth can fill up the belly of the son of Adam. (Bukhari, Muslim)

Regarding the accountability of man, believer or disbeliever, about blessings of life and favours of Allah to him, some of the Traditions of the Prophet are:

- Abu Hurairah reported that the Apostle of Allah said: Verily, the first of what a servant will be asked on the Day of Judgement will be about the gifts. He will be asked: Did I not give health to thy physique and refresh thee with cold water? (Tirmizi)
- Ibn Masu'd reported from the Prophet who said: The foot of the son of Adam shall not move on the Resurrection Day till he is asked about seven things; about his life, wherein he spent it; about his health, wherein he wasted it; about wealth, wherefrom he acquired it and for what he spent it; and about what he did in what he had knowledge. (Tirmizi-rare)
- Jabir bin Abdullah said: The Prophet once visited us and we served him with fresh dates and gave him cool water to drink. Thereupon, he said: These are of the blessings about which you will be questioned. (Ahmad, Nisai)

Haq or Truth is what is just, ethically right, morally good, and conforms to fact, reason, or some standard or principle. Truth is in judgement, opinion or action. Actuality, veracity, accuracy, exactness, equality, fairness, righteousness, genuineness, legitimacy are some of the words which describe some shades of meaning of truth. Truth is antonym of falsehood, wrong, lie, incorrect, unjust and unfair, etc. Truth is a basic human value which cannot be defined so easily. Islam therefore, elaborates and applies this concept in everyday human life, in dealings between God and man, and man and man, without defining it. The Qur'an says that truth should not be confounded with falsehood, nor it should be concealed (2:42, 3:71). When truth comes, falsehood vanishes (17:81). The Truth has come, and falsehood shows not its face and will not return (34:49). The believers in this Surah have been enjoined to exhort each other to Truth as the Prophets have been sent with Truth and Truth should be preached and propagated.

Patience is calm endurance of pain or of any provocation. It is perseverance, forbearance, or quiet and self possessed waiting for something. It is the quality of being able to calmly endure suffering, toil, delay, vexation, etc. In matters of religion and faith, patience means to bear calmly and steadfastly the persecution, oppression and cruelties, and remaining faithful and loyal to the noble cause of the faith. Believers in this Surah have also been enjoined to keep patience in the face of hardships and to bear the atrocities and persecution calmly in the way of Allah.

Lesson-361 :

In the name of Allah, the Most Beneficent, the Most Merciful.

1. By the chargers that run very swiftly with panting breath.
2. Then strike sparks of fire (by their hooves).
3. Then they suddenly make raids in the morning.
4. And leave a trail of dust.
5. Then they dash into the centre of the enemy troops.
6. Verily, man is ungrateful to his Lord.
7. And verily, he is a witness to it.
8. And he is passionate in the love of wealth.
9. Does he not know that when the contents of the graves (i.e. dead persons) are poured forth (and raised to life)
10. And that which is in their breasts is made known.
11. On that Day, their Lord will be certainly well-informed about them.

In the name of Allah, the Most Beneficent, the Most Merciful.

1. The startling Disaster.
2. What is the startling Disaster?
3. And What will make you understand what the startling Disaster is?
4. It is a Day when the men will be like scattered moths.
5. And the mountains will become like carded wool.
6. Then, as for him whose scales are heavy (with good deeds).
7. He will be in a life of luxury.
8. But as for him whose scales are light.

آيَاتُهَا (١٠٠) سُورَةُ الْحَارِثِيْنَ مَكِّيَّةٌ مُّؤَوَّضَةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 وَالْعَدِیْتِ ضَبْحًا ۝
 فَالْمُورِیْتِ قَدْحًا ۝
 فَالْمُغِیْرِیْتِ صُبْحًا ۝
 فَآشْرَنْ بِهٖ نَفْعًا ۝
 فَوَسَطْنَ بِهٖ جَمْعًا ۝
 اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ۝
 وَاِنَّهٗ عَلٰی ذٰلِكَ لَشَهِیْدٌ ۝
 وَاِنَّهٗ لِحُبِّ الْخَیْرِ لَشَدِیْدٌ ۝
 اَفَلَا یَعْلَمُ اِذَا بُعِثَ رَمٰنِی الْقُبُوْرِ ۝

وَحُصِّلَ مَا فِی الصُّدُوْرِ ۝

اِنَّ رَبَّهُمْ بِهَمِّ یَوْمَئِذٍ لَّخَبِیْرٌ ۝

آيَاتُهَا (١٠١) سُورَةُ الْقَارِعَةِ مَكِّيَّةٌ مُّؤَوَّضَةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 الْقَارِعَةُ ۝
 مَا الْقَارِعَةُ ۝
 وَمَا اَدْرٰکُ مَا الْقَارِعَةُ ۝
 یَوْمَ یَکُوْنُ النَّاسُ کَالْفَرَاشِ الْمَبْثُوْثِ ۝
 وَتَکُوْنُ الْجِبَالُ کَالْعِیْنِ الْمَنْفُوْثِ ۝
 فَاَمَّا مَنْ ثَقَلَتْ مَوٰزِیْنُهٗ ۝
 فَهُوَ فِی عِیْشَةٍ رَّاغِبٍ ۝
 وَاَمَّا مَنْ خَفَّتْ مَوٰزِیْنُهٗ ۝

9. He will have his abode in "Hawiya" (i.e. deep pit).
 10. And what will make you know what that is?
 11. (It is) a Raging Fire.

In the name of Allah, the Most Beneficent, the Most Merciful.

1. (O mankind!) Greed for more and more has distracted you.
2. Until you reach the graves.
3. But you will soon come to know.
4. Again (note it that) you shall soon come to know.
5. Nay, had you known it with a sure knowledge, (you would not have acted like that).
6. You shall certainly see the blazing Fire (of Hell).
7. You shall certainly see it with a sure vision.
8. Then on that Day you will be questioned about the blessings (given to you by Allah).

قَائِمُهُ هَاوِيَةً ۝
 وَمَا أَدْرَاكَ مَا هِيَ ۝
 نَارٌ حَامِيَةٌ ۝
 آيَاتُهَا ١٠٢ سُوْرَةُ التَّوْحِيْدِ ۝
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝
 اَلْهٰكُمُ التَّكٰثُرُ ۝
 حٰثِی زُرْتُمُ الْمَقَابِرَ ۝
 كَلَّا سَوْفَ تَعْلَمُوْنَ ۝
 ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ۝
 كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْیَقِیْنِ ۝
 لَتَرَوُنَّ الْجَحِیْمَ ۝
 ثُمَّ لَتَرَوُنَّهَا عَیْنَ الْیَقِیْنِ ۝
 ثُمَّ لَتَسْأَلُنَّ یَوْمَئِذٍ عَنِ النَّعِیْمِ ۝