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## CHAPTER 101

## AL-QARI'A

## (VERSES 11)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MERITS

ابن بابويه: باسناده، عن عمرو بن ثابت، عن أبي جعفر (عليه السلام)، قال: «من قرأ و أكثر من قراءة القارعة آمنه الله عز و جل من فتنة الدجال أن يؤمن به، و من فيح جهنم يوم القيامة إن شاء الله تعالى».

Ibn Babuwayh, by his chain, from Amro Bin Sabit, who has narrated:

'Abu Ja'far<sup>asws</sup> has said: 'The one who recites, and is frequent in reciting it the 'القارعة' "[101] **The terrible calamity!**" would be Protected by Allah<sup>azwj</sup> Mighty and Majestic from the strife (Fitna) of Dajjal<sup>la</sup> if he believes in, and from the heat of Hell on the Day of Judgement, if Allah<sup>azwj</sup> so Desires'.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة ثقل الله ميزانه من الحسنات يوم القيامة، و من كتبها و علقها على محارف «2» معسر من أهله و خدمه، فتح الله على يديه و رزقه».

And from Khawas Al-Quran:

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (101), would have his scale made heavier with the rewards on the Day of Judgement. And the one who writes it and attaches it upon the one who struggles to secure his livelihood and is insolvent from his family and his servants, Allah<sup>azwj</sup> would Open his hand and his sustenance'.<sup>2</sup>

## VERSES 1 – 11

الْقَارِعَةُ {1} مَا الْقَارِعَةُ {2} وَمَا أَدْرَاكَ مَا الْقَارِعَةُ {3} يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ {4} وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ {5} فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ {6} فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ {7} وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ {8} فَأُمُّهُ هَاوِيَةٌ {9} وَمَا أَدْرَاكَ مَا هِيَ {10} نَارٌ حَامِيَةٌ {11}

**[101:1] The terrible calamity! [101:2] What is the terrible calamity! [101:3] And what will make you comprehend what the terrible calamity is? [101:4] The day on which men shall be as scattered moths, [101:5] And the mountains shall be as loosened wool. [101:6] Then as for him whose measure of good deeds is heavy, [101:7] He shall live a pleasant life. [101:8] And as for him whose measure of good deeds is light, [101:9] His mother shall be the abyss. [101:10] And what will make you know what it is? [101:11] A burning fire**

<sup>1</sup> (ثواب الأعمال: 125)

<sup>2</sup> Tafseer Al Burhan – H 11847

علي بن إبراهيم: في قوله تعالى: الْقَارِعَةُ مَا الْقَارِعَةُ وَ مَا أَدْرَاكَ مَا الْقَارِعَةُ يرددها الله لهولها و فزع الناس بها يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْتُوثِ وَ تَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ، قال: العين: الصوف فَأَمَّا مَنْ تَقَلَّتْ مَوَازِينُهُ بِالْحَسَنَاتِ فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ وَ أَمَّا مَنْ خَفَّتْ مَوَازِينُهُ، قال: من الحسنات فَأَمُّهُ هَاوِيَةٌ، قال: أم رأسه، يقدف في النار على رأسه ثم قال: وَ مَا أَدْرَاكَ يَا مُحَمَّدَ مَا هِيَ يَعْنِي الْهَآوِيَةَ، ثم قال: نَارٌ حَامِيَةٌ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[101:1] The terrible calamity! [101:2] What is the terrible calamity! [101:3] And what will make you comprehend what the terrible calamity is?** Allah<sup>azwj</sup> has repeated the terror and panic of the people due to it **[101:4] The day on which men shall be as scattered moths, [101:5] And the mountains shall be as loosened wool,** Imam<sup>asws</sup> said: 'The wool – the fleece. **[101:6] Then as for him whose measure of good deeds is heavy,** with the Rewards **[101:7] He shall live a pleasant life. [101:8] And as for him whose measure of good deeds is light,** Imam<sup>asws</sup> said: 'From the Rewards **[101:9] His mother shall be the abyss** Imam<sup>asws</sup> said: 'Mother (Umm) is his head. He will be thrown into the Fire headlong'. Then said: '**And what will make you O Muhammad<sup>saww</sup>, know what it is?** Meaning the abyss, then said: '**[101:11] A burning fire**'.<sup>3</sup>

محمد بن العباس، قال: حدثنا الحسن بن علي بن زكريا بن عاصم الميني، عن الهيثم بن عبد الرحمن، قال: حدثنا أبو الحسن علي بن موسى بن جعفر، عن أبيه، عن جده (صلوات الله عليهم)، في قوله عز و جل: فَأَمَّا مَنْ تَقَلَّتْ مَوَازِينُهُ فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ، قال: «نزلت في علي بن أبي طالب (عليه السلام) وَ أَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأَمُّهُ هَاوِيَةٌ، قال: «نزلت في ثلاثة» يعني الثلاثة.

Muhammad Bin Al-Abbas, from Al-Hassan Bin Ali Bin Zakariya Bin Aasim Al-Mayni, from Al-Haysam Bin Abdul Rahman, who has said:

'Abu Al-Hassan<sup>asws</sup> Bin Musa Bin Ja'far<sup>asws</sup> from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> regarding the Words of the Mighty and Majestic **[101:6] Then as for him whose measure of good deeds is heavy, [101:7] He shall live a pleasant life,** said: 'It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> **[101:8] And as for him whose measure of good deeds is light, [101:9] His mother shall be the abyss,** said: 'It was Revealed regarding three, meaning the three of them'.<sup>4</sup>

ابن شهر آشوب، قال: الامامان الجعفران (عليهما السلام) في قوله تعالى: فَأَمَّا مَنْ تَقَلَّتْ مَوَازِينُهُ: «فهو أمير المؤمنين (عليه السلام) فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ وَ أَمَّا مَنْ خَفَّتْ مَوَازِينُهُ وَ أَنْكَرَ وَ لَآئِيَةَ عَلِي (عليه السلام) فَأَمُّهُ هَاوِيَةٌ فَهِيَ النَّارُ، جعلها الله أمه و مأواه».

Ibn Shehr Ashub said:

'The two Imams<sup>asws</sup> (5<sup>th</sup> & 6<sup>th</sup> Imams<sup>asws</sup>) said regarding the Words of the High **[101:6] Then as for him whose measure of good deeds is heavy,** so he<sup>asws</sup> is Amir-ul-Momineen<sup>asws</sup> **[101:7] He shall live a pleasant life [101:8] And as for him whose measure of good deeds is light,** and the one who denied the Wilayah of

<sup>3</sup> (تفسير القمي 2: 440).

<sup>4</sup> (تأويل الآيات 2: 1/849).

Ali<sup>asws</sup> [101:9] **His mother shall be the abyss**, so it is the Fire. Allah<sup>azwj</sup> will Make it to be his mother and his abode (one who denied the Wilayah of Ali<sup>asws</sup>).<sup>5</sup>

ابن بابويه، قال: حدثنا أبي، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا يعقوب بن يزيد، عن محمد بن عمر، عن صالح بن سعيد، عن أخيه سهل الحلواني، عن أبي عبد الله (عليه السلام)، قال: «بيننا عيسى بن مريم (عليه السلام) في سياحته إذ مر بقرية، فوجد أهلها موتى في الطريق و الدور، قال: فقال: إن هؤلاء ماتوا بسخطة، و لو ماتوا بغيرها تدافنوا،

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al-Ataar, from Yaqoub Bin Yazeed, from Muhammad Bin Umar, from Salih Bin Saeed, from his brother Sahl Al-Halwany, who has said:

‘Abu Abdullah<sup>asws</sup> has said: ‘Once Isa Bin Maryam<sup>as</sup> passed by a village and found its people to be dead on the road and in their houses. So he<sup>as</sup> said; ‘They have died as a result of the Wrath, and had they died by something else then they would have been buried’.

قال: فقال أصحابه: وددنا أنا عرفنا قصتهم، فقيل له: نأدهم يا روح الله، قال، فقال: يا أهل القرية، فأجابهم مجيب منهم: لبيك يا روح الله، قال: ما حالكم و ما قصتكم؟ قال: أصبحنا في عافية، و بتنا في الهاوية، قال: فقال: و ما الهاوية؟ قال: بحر من نار فيها جبال من نار، قال: و ما بلغ بكم ما أرى؟ قال: حب الدنيا و عبادة الطواغيت.

His<sup>as</sup> companions said, ‘We would like to know their story’. So they said to him<sup>as</sup>, ‘O Spirit of Allah<sup>azwj</sup>, tell us about them’. He<sup>as</sup> said: ‘O people of the village!’ So one of them answered him<sup>as</sup>, ‘Here I am, O Spirit of Allah<sup>azwj</sup>’. He<sup>as</sup> said: ‘What is your condition, and what is your story?’

He said, ‘In the morning we were in good health, and now we are in the abyss’. He<sup>as</sup> said: ‘And what is the abyss?’ He said, ‘An ocean of Fire in which are mountains of Fire’. He<sup>as</sup> said: ‘And what has made you reach to what I<sup>as</sup> see?’ He said, ‘Love of the world and worship of the tyrants’.

قال: و ما بلغ من حبكم الدنيا؟ قال: كحب الصبي لأمه، إذا أقبلت فرح، و إذا أدبرت حزن. قال: و ما بلغ من عبادتكم الطواغيت؟ قال: كانوا إذا أمرونا أطعناهم. قال: فكيف أحببتي [أنت] من بينهم؟ قال: لأنهم ملجمون بلجم من نار، عليهم ملائكة غلاظ شداد، و إني كنت فيهم و لم أكن منهم، فلما أصابهم العذاب أصابني معهم، فأنا معلق بشجرة أخاف أن أكبكب في النار، قال: فقال عيسى (عليه السلام) لأصحابه: النوم على المزابل، و أكل خبز الشعير، خير مع سلامة الدين».

Isa<sup>as</sup> asked: ‘And what was the love of the world?’ He said, ‘Like the love of the young for his mother. If she is in front of him he is happy, and if she goes away, he grieves’. Isa<sup>as</sup> asked: ‘And what was your worship of the tyrants?’ He said, ‘Whenever they ordered us we obeyed them’. Isa<sup>as</sup> asked; ‘So how did you manage to answer me<sup>as</sup> whilst you were in between them?’ He said, ‘Because they have been restrained by reins of Fire. Upon them are stern and severe Angels, and I used to be among them and had never become part of them. So when they were struck by the Punishment, it engulfed me along with them. I am hanging on to a tree, afraid to be flung into the Fire’. So Isa<sup>as</sup> said to his<sup>as</sup> companions: ‘Sleeping on the garbage, and eating rye bread is better, if your Religion is intact’.<sup>6</sup>

<sup>5</sup> (المناقب 2: 151).

<sup>6</sup> (علل الشرائع: 21 / 466)

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن أبي أيوب، عن محمد ابن مسلم، عن أحدهما (عليهما السلام)، قال: «ما في الميزان شيء أثقل من الصلاة على محمد و آل محمد، و إن الرجل لتوضع أعماله في الميزان فتميل به، فيخرج الصلاة على محمد فيضعها في ميزانه فترجح».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Ibn Muslim, who has said:

One of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam <sup>asws</sup>) having said: ‘There is nothing heavier in the Scale than the greetings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and that the man would place his deeds upon the Scale and incline it by that. So he takes out the greetings upon Muhammad<sup>saww</sup> and places it upon his Scale, so it would outweigh (everything else)’.<sup>7</sup>

و عنه: عن علي، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): التسبيح نصف الميزان، و الحمد لله يملأ الميزان، و الله أكبر يملأ ما بين السماء و الأرض».

And from him, from Ali, from his father, from Al-Nowfaly, from Al-Sakuny, who has said:

‘Abu Abdullah<sup>asws</sup> has said that Amir-ul-Momineen<sup>asws</sup> said: ‘The Glorification (Al-Tasbeeh) is half the Scale, and “Praise is due to Allah<sup>azwj</sup>” fills up the Scale, and “Allah<sup>azwj</sup> is Great” fills up what is between the sky and the earth’.<sup>8</sup>

في كتاب الخصال عن محمد بن موسى قال: سمعت أبا عبد الله عليه السلام يقول: ان الخير ثقل على أهل الدنيا على قدر ثقله في موازينهم يوم القيامة، وان الشر خف على أهل الدنيا على قدر خفته في موازينهم يوم القيامة.

In the Book Al-Khisaal, from Muhammad Bin Musa who said:

‘I heard Abu Abdullah<sup>asws</sup> saying that: ‘The good is as heavy upon the people of the world as it would be heavy upon their scales on the Day of Judgement, and that the evil is as light upon the people of the world as it would light upon their scales on the Day of Judgement’.

في كتاب علل الشرايع باسناده إلى الحسن بن عبد الله عن آبائه عن جده الحسن بن علي بن ابي طالب عن النبي صلى الله عليه وآله حديث طويل في تفسير سبحان الله والحمد لله ولا اله الا الله والله اكبر وفيه قال النبي صلى الله عليه وآله وقوله: لا اله الا الله يعني بوحدانيته لا يقبل الله الاعمال الا بها، وهي كلمة التقوى يثقل الله بها الموازين يوم القيامة.

In the Book Al-IIIAl-AI-Sahra'ie, by its chain going up to Al-Hassan Bin Abdullah, from his forefathers, the following:

‘From his grandfather<sup>asws</sup> Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, from the Prophet<sup>saww</sup>, a lengthy Hadeeth regarding the explanation of ‘Glory be to Allah<sup>azwj</sup>, and the Praise is due to Allah<sup>azwj</sup>, and there is no god except Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> is Great’, and in it the Prophet<sup>saww</sup> said: ‘And His<sup>azwj</sup> Words: “There is no god except Allah<sup>azwj</sup>”, it Means, by the Oneness. Allah<sup>azwj</sup> will not Accept the deeds except by it, and it is the Pious Speech. Allah<sup>azwj</sup> would Make the Scale to be heavier by it, on the Day of Judgement’.<sup>9</sup>

<sup>7</sup> (الكافي 2: 15 / 358).

<sup>8</sup> Tafseer Noor Al Saqalayn – Ch 101 H 10

<sup>9</sup> Tafseer Noor Al Saqalayn – Ch 101 H 12

وفيه في احتجاج ابي عبد الله عليه السلام قال السائل: اوليس توزن الاعمال؟ قال: لا لان الاعمال ليست اجساما وانما هي صفة ما عملوا، وانما يحتاج إلى وزن الشئ من جهل عدد الاشياء ولا يعرف ثقلها وخفتها، وان الله لا يخفى عليه شئ، قال: فما معنى الميزان؟ قال: العدل قال: فما معنا في كتابه " فمن ثقلت موازينه " قال: فمن رجح عمله.

And in Ihtijaj Al-Tabarsy, writes:

'From Abu Abdullah<sup>asws</sup>. The questioner asked (from the Imam<sup>asws</sup>), 'Will not the deeds be weighed?' He<sup>asws</sup> said: 'No, because the deeds are not physical, but rather these are qualities of what has been done. But what is needed to weigh is the something about which you are ignorant of its weight or its lightness, and that nothing is hidden from Allah<sup>azwj</sup>'. He said, 'So what is the meaning of the Scale?' He<sup>asws</sup> said: 'The justice'. He said, 'So what is the Meaning in His<sup>azwj</sup> Book [101:6] **Then as for him whose measure of good deeds is heavy?**' He<sup>asws</sup> said: 'The one whose deeds are preferred'.<sup>10</sup>

في من لا يحضره الفقيه وروى محمد بن ابي عمير عن عيسى الفراء عن عبد الله بن ابي بعفر قال: سمعت ابا عبد الله عليه السلام يقول: قال أبو جعفر عليه السلام: من كان ظاهره ارجح من باطنه خف ميزانه.

In Man La Yahzur Al-Faqih, it has been reported from Muhammad Biin Abu Umeyr, from Isa Al-Fara'a, from Abdullah Biin Abu Ya'four who said:

'I heard Abu Abdullah<sup>asws</sup> saying; 'Abu Ja'far<sup>asws</sup> said: 'The one whose apparent (Zaahir) outweighs his hidden (Baatin), his scale would be lighter'.<sup>11</sup>

<sup>10</sup> Tafseer Noor Al Saqalayn – CH 101 H 5

<sup>11</sup> Tafseer Noor Al Saqalayn – CH 101 H 13