

The Tafsīr of Sūrat Al-‘Ādiyāt
(Chapter - 100)

Which was revealed in Makkah

The Tafsīr of Sūrat Al-‘Ādiyāt	565
Swearing by the Horses of War about the Ungratefulness of	
Man and His Zeal for Wealth	566
The Threat about the Hereafter	568

The Tafsīr of Sūrat Al-'Ādiyāt (Chapter - 100)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٥٩٩

جَزَاءُ وَّهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ يَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿١﴾

سُورَةُ الْاَدْيَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾ وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُخْبِثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوْحَى لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُسْرُوا أَعْمَالَهُمْ ﴿٦﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

سُورَةُ الْعَجَلَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾ فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾ فَالْمُعِيرَاتِ ضُبْحًا ﴿٣﴾ فَاتْرَنَّ بِهِ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِ جَمًّا ﴿٥﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٧﴾ أَفَلَا يَعْلَمُ إِذَا بُعِثَ رَافِعًا ﴿٨﴾ إِذَا بَعِثَ مَا فِي الْقُبُورِ ﴿٩﴾ وَحُفِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ ﴿١١﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allāh,
the Most Gracious, the
Most Merciful.

﴿١﴾ وَالْعَادِيَاتِ ضَبْحًا ﴿٢﴾ فَالْمُورِيَاتِ قَدْحًا ﴿٣﴾ فَالْمُعِيرَاتِ ضُبْحًا ﴿٤﴾ فَاتْرَنَّ بِهِ نَقْعًا ﴿٥﴾ فَوَسَطْنَ بِهِ جَمًّا ﴿٦﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٧﴾ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾ أَفَلَا يَعْلَمُ إِذَا بُعِثَ مَا فِي الْقُبُورِ ﴿٩﴾ وَحُفِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ ﴿١١﴾

﴿1. By the 'Ādiyāt (steeds), snorting.﴾

﴿2. Striking sparks of fire.﴾

﴿3. And scouring to the raid at dawn.﴾

﴿4. And raise the dust in clouds the while.﴾

﴿5. And penetrating forthwith as one into the midst.﴾

﴿6. Verily, man is ungrateful to his Lord.﴾

﴿7. And to that He bears witness.﴾

﴿8. And verily, he is violent in the love of wealth.﴾

﴿9. Knows he not that when the contents of the graves are poured forth?﴾

﴿10. And that which is in the breasts shall be made known?﴾

﴿11. Verily, that Day their Lord will be Well-Acquainted with them.﴾

Swearing by the Horses of War about the Ungratefulness of Man and His Zeal for Wealth

Allāh swears by the horses when they are made to gallop into battle in His path (i.e., *Jihād*),^[1] and thus they run and pant, which is the sound that is heard from the horse when it runs.

﴿قَالُوا رَبَّنَا قَدْ كُنَّا فِي الْبُيُوتِ﴾

﴿Striking sparks of fire.﴾ meaning, the striking of their hooves on the rocks, which causes sparks of fire to fly from them.

﴿قَالُوا رَبَّنَا قَدْ كُنَّا فِي الْبُيُوتِ﴾

﴿And scouring to the raid at dawn.﴾ meaning, the raid that is carried out in the early morning time. This is just as the Messenger of Allāh ﷺ used to perform raids in the early morning. He would wait to see if he heard the *Adhān* (call to prayer) from the people. If he heard it he would leave them alone, and if he didn't hear it he would attack. Then Allāh says,

﴿قَالُوا رَبَّنَا قَدْ كُنَّا فِي الْبُيُوتِ﴾

﴿And raise the dust in clouds the while.﴾ meaning, dust at the place of the battle with the horses.

﴿قَالُوا رَبَّنَا قَدْ كُنَّا فِي الْبُيُوتِ﴾

﴿And penetrating forthwith as one into the midst.﴾

means, then are all in the middle of that spot, together.

Allāh's saying;

﴿قَالُوا رَبَّنَا قَدْ كُنَّا فِي الْبُيُوتِ﴾

﴿And scouring to the raid at dawn.﴾

Ibn 'Abbās, Mujāhid and Qatādah, all said, "This means the

^[1] At-Ṭabari 24:562.

invasion of the horses in the morning in the way of Allāh.”^[1]

And His statement,

﴿فَأَنزَلْنَا بِهِ السَّحَابَ﴾

﴿And raise the dust in clouds the while.﴾

This is the place in which the attack takes place. The dust is stirred up by it.

And His statement,

﴿فَوَسَّطْنَا بِهِ يَوْمَئِذٍ﴾

﴿And penetrating forthwith as one into the midst.﴾

Al-ʿAwfī narrated from Ibn ʿAbbās, ʿAṭā, ʿIkrimah, Qatādah and Aḍ-Ḍaḥḥāk that they all said, “This means into the midst of the disbelieving enemy.”^[2] Concerning Allāh’s statement,

﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ﴾

﴿Verily, man is ungrateful (Kanūd) to his Lord.﴾

This is the subject what is being sworn about, and it means that he (man) is ungrateful for the favors of His Lord and he rejects them.

Ibn ʿAbbās, Mujāhid, Ibrāhīm An-Nakhaʿī, Abu Al-Jawzāʾ, Abu Al-ʿĀliyah, Abu Aḍ-Ḍuḥa, Saʿīd bin Jubayr, Muḥammad bin Qays, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, Ar-Rabīʿ bin Anas and Ibn Zayd all said, “Al-Kanūd means ungrateful.”^[3] Al-Ḥasan said, “Al-Kanūd is the one who counts the calamities (that befall him) and he forgets Allāh’s favors.”^[4]

Concerning Allāh’s statement,

﴿وَرَأَيْتُمْ عَلَىٰ ذَٰلِكُمْ لِسْبَاطٍ﴾

﴿And to that He bears witness.﴾ Qatādah and Sufyān Ath-Thawri both said, “And indeed Allāh is a witness to that.”^[5] It is also possible that the pronoun (He) could be referring to man. This was said by Muḥammad bin Kaʿb Al-Quraẓī. Thus, its meaning

[1] Aṭ-Ṭabari 24:562.

[2] Aṭ-Ṭabari 24:564, 565.

[3] Aṭ-Ṭabari 24:566.

[4] Aṭ-Ṭabari 24:566.

[5] Aṭ-Ṭabari 24:576.

would be that man is a witness himself to the fact that he is ungrateful. This is obvious in his condition, meaning this is apparent from his statements and deeds. This is as Allāh says,

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَقْمَرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ﴾

• *«It is not for the idolators, to maintain the Masājid of Allāh, while they witness disbelief against themselves.» (9:17)*

Allāh said; .

﴿وَإِنَّكُمْ لِرَبِّ لَحِيبٍ الْخَبِيرِ لَشَدِيدٌ﴾

«And verily, he is violent in the love of wealth.» meaning, and indeed in his love of the good, which is wealth, he is severe. There are two opinions concerning this. One of them is that it means that he is severe in his love of wealth. The other view is that it means he is covetous and stingy due to the love of wealth. However, both views are correct.

The Threat about the Hereafter

Then Allāh encourages abstinence from worldly things and striving for the Hereafter, and He informs of what the situation will be after this present condition, and what man will face of horrors. He says,

﴿أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ﴾

«Knows he not that when the contents of the graves are poured forth?»

meaning, the dead that are in it will be brought out.

﴿وَحُصِّلَ مَا فِي الصُّدُورِ﴾

«And that which is in the breasts shall be made known?»

Ibn 'Abbās and others have said, "This means what was in their souls would be exposed and made apparent."^[1]

﴿إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ﴾

«Verily, that Day their Lord will be Well-Acquainted with them.»

meaning, He knows all of that they used to do, and He will

[1] Aṭ-Ṭabari 24 :569.

compensate them for it with the most deserving reward. He does not do even the slightest amount of injustice.

This is the end of the *Tafsīr* of *Sūrat Al-ʿĀdiyāt*, and all praise and thanks are due to Allāh.