

Sooratul-'Aadiyaat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ وَالْعَدِيدِ صُبْحًا ﴿١﴾ فَأَلْمُورِيَّتِ قَدْحًا ﴿٢﴾ فَأَلْمُغِيرَاتِ صُبْحًا ﴿٣﴾ فَأَثَرْنَ
بِهِ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُ عَلَىٰ
ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾ أَفَلَا يَعْلَمُ إِذَا بُعِثَ مَا فِي
الْقُبُورِ ﴿٩﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾ ﴾

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. By the (steeds) that run, with panting (breath).
2. Striking sparks of fire (by their hooves),
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 (of the foe);
6. Verily! Man is ungrateful to his Lord;
7. And to that he bears witness (by his deeds);
8. And verily, he is violent in the love of wealth.
9. Knows he not that when the contents of the graves are brought and poured forth (all mankind is resurrected).
10. And that which is in the breasts (of man) shall be made known.
11. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).

Its Name

It is called *Sooratul-'Aadiyaat* (Those that Run) because Allaah Almighty begins it swearing by "those that run," referring to the horses of those who fight in Jihaad, those who are riding quickly to meet their enemy.

Its Relation to what is Before it

Both Soorahs discuss the time when the earth will spew forth the dead: In *Soorah Az-Zalzalah*:

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

And when the earth throws out its burdens

And in this Soorah:

إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

When the contents of the graves are brought out and poured forth

Az-Zalzalah ends by mentioning that we will be recompensed for both good and evil deeds. *Al-Aadiyaat* ends with the same:

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

Verily, that Day their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).

The Meanings of Its Words

وَالْعَدِيَّتِ صُبْحًا

Wal-'Aadiyaati Dhabhaa: The horse that races at an amazingly strong and fast pace, which causes it to make the sound of the "Dhabh." The "Dhabh," is the breathing sound that emanates from the chest of a horse when it races at top speeds.

(فَالْمُورِيَّتِ) *Fal-Mooriyaati*: The striking of their hooves on the rocks on the ground.

(قَدْحًا) *Qadhaa*: meaning the fire that sparks from the hardness of their hooves and the strength of their racing.

(فَالْمُغِيرَاتِ) *Fal-Mugheeraati*: Those that attack their enemy by making a raid.

(صُبْحًا) *Subhaa*: Morning time. For the most part, raids took place in the morning, for when the Prophet (Sallallaahu 'Alayhi wa Sallam) wanted to attack, he waited until the

morning; if he heard the call to prayer, he would stop, and if he did not, he would attack. He advised those who went on group missions to follow the same strategy.

(فَأَثَرْنَ بِهِ) *Fa 'Atharna Bihi*: By their racing and raids they stir up:

(نَقَعًا) *Naqa'a*: Dust from the intensity of their moving.

(فَوَسَّطْنَ بِهِ) *Fa wasatna Bihi*: meaning on their mounts

(جَمَعًا) *Jam'aa*: they would surround the enemy they were raiding.

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Innal Insaana Li Rabbihi Lakanood: Man as a species hates to share with others the good he has, good that Allaah Almighty has blessed him with, and he refuses to acknowledge the good that Allaah Almighty bestows upon him.

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

Wa Innahu 'Alaa Thaalika LaShaheed: Man bears witness, through his ingratitude and refusal, that he is averse to doing good and that he is greedy.

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

Wa Innahu Lihubbil Khayri LaShadeed: Man loves wealth with such a violent passion that he is stingy with it.

أَفَلَا يَعْلَمُ إِذَا

Afalaa ya'lamu ithaa: Knows he not that

بُعِثَرَمَا فِي الْقُبُورِ

Bu'thira Maa Fil Quboor: Corpses are taken out of their graves, and this is referring to the time when Allaah Almighty resurrects man.

وَحُصِّلَ مَا فِي الصُّدُورِ

Wa Hussila maa Fis-Sudoor: What people hide in their hearts will become clear and apparent, whether it is good or evil.

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

Inna Rabbahum Bihim Yawma'ithil LaKhabeer: Indeed, Allaah Almighty knows all of man's deeds, both apparent and hidden, and He Almighty will reward man for those deeds.

The Meaning in Summary

Because the horse has certain good qualities that are non-existent in other animals, and as it has been authentically established¹, there is good in the forelocks of the horse until the Day of Judgment, so Allaah Almighty swore by them. For among the 'Arabs, the horse has always been a means of waging war, and as an animal, it has always had a high status with the believers. Therefore, we should take care of horses and train them for fighting in the way of Allaah Almighty and we should take possession of horses for noble aims, just as we should strive and work hard in all important and significant matters.

After making the oath, Allaah Almighty clarifies the nature of man: that he is ungrateful, that he forgets Allaah's many favors—a nature that might lead him to rejecting Allaah's Religion and Commands. Here the believers should take pause to understand the realities of this world and the Hereafter; they must strive against the desires of their own selves, doing good deeds, and avoiding evil ones. Also, Allaah Almighty clarifies man's ardent love for wealth, a love that promotes the characteristics of miserliness. But there is a further consequence: man strives so eagerly after wealth that he forgets the Hereafter, forgets Allaah Almighty rights upon him and upon what He gave him, which is why Allaah Almighty warns man against possessing those abominable qualities.

1 #2670—Narrated Aboo Hurayrah: Allaah's Apostle said, "Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allaah's Cause (i.e. Jihaad) tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its foot marks will be written as good deeds for him; and if it passes by a river and drinks water from it even though he had no intention of watering it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and pretense and showing enmity for Muslims: such a horse will be a source of sins for him. When Allaah's Apostle was asked about donkeys, he replied, "Nothing has been revealed to me about them except this unique, comprehensive Verse: "Then anyone who does an atom's (or a small ant's) weight of good shall see it; And anyone who does an atom's (or a small ant's) weight of evil, shall see it." (101.7-8)

Does not the one who refuses—who feigns to forget Allaah's Orders and Prohibitions—know that he will be taken out of his grave, that even his innermost intentions will become clear, that Allaah Almighty knows all that he does including deeds he does privately, finally, that Allaah Almighty will give him recompense for all of his actions. Therefore, one should never allow the love of wealth to deviate him from gratefulness to his Lord, from worshipping Him and from striving for the Hereafter.

What can be derived from these Verses

1. We are encouraged to Jihād and to make preparations for war.
2. The nature of man is explained: he forgets the many favors of His Lord while he only remembers a misfortune that may have befallen him—except he who believes and does good deeds.
3. Man's eager love for wealth is made known; here as Muslims, we are implicitly invited to improve ourselves—by having faith, by performing good deeds, and by spending in the way of Allaah Almighty.
4. The belief on the Resurrection and Recompense is established.

Test your Knowledge!!

1. Why does Allaah Ta'aalaa swear by horses?
2. What is 'Qadhaa'?
3. Why would the Prophet (Sallallaahu 'Alayhi wa Sallam) have raids at morning time?
4. (Discussion Question): How should the believers view wealth?
5. Why does man choose to be stingy with his wealth?
6. (Discussion Question): Why is it important to have ikhlaas (sincerity)?
7. How many purposes did Allaah's Messenger say horses are kept?
8. What does feign mean?
9. Why are we (believers) cautioned against striving after wealth?
10. Name three characteristics of mankind. Name three things that can be done to offset these actions.