

Surah Adiyaat [100] - Dream Tafseer Notes - Nouman Ali Khan.

سورة العاديات

Introduction

Surah Adiyaat justifies the events of the Previous surah, surah Zilzal [99].

What is it that led to the final earthquake/zilzal?

The greed, carelessness and lack of responsibility for the humans actions makes the earth quake a total quaking. And then man foolishly asks '*What is wrong with her?!*' Then the Earth spills out the proofs of what the person did of oppression, and sin on it. **This surah will explain what type of sins were performed on it (the earth).**

The style of the surah is extremely powerful in presenting to mankind how ungrateful man really is.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ayah 1:

وَالْعَادِيَاتِ ضَبْحًا

Allah starts the Surah with an Oath [the waaw ("wa" و) implies oath]. Oaths consist of two parts;

Object of oath - the **thing being sworn by**. I.e. *I swear...*

Subject of oath - the **answer to the oath** i.e. (*I swear*).. *I will help him*.

The object of the oath always has something to do with the subject (especially in the Quran).

So doing an oath implies;

- the **speaker is serious**.
- to **grab your attention** (especially if the listener doesn't usually listen).
- talk about something **they [the audience] like**.

First 5 ayaat are to **get the attention** of the Arabs who - care about; honor, self-respect, their blood, their modes of transport (horses), action i.e. Battles, etc.

The beginning of this surah starts to set a scene in the eyes of the hearer. **War horses in the scene of battle**.

وَالْعَادِيَاتِ ضَبْحًا

Allah is swearing by;

'Aadiyaat- **Adiy** - to have **animosity**.

This word implies someone **running forward in battle in animosity**. They don't look left or right - they **charge ahead**, Aiming to **attack the one in direct focus**.

For the Arab listening to this, it's like a trailer or preview to a War. An attack in battle.

aadiy**AAT** (feminine) = **female war horses** (jam'u qilla; **less than 10** racing in a group pack). These were preferred by the Arabs in warfare because they are **quicker and more agile**.

Aadiyaat (active participle/ism faa'il) = **finally getting to do what it was made to do**.

Al Baydawi says: - these horses are designed to be used in battle. (The same way that fast car parked up in the parking lot is not made to be driven, but to be driven really fast to its highest potential.)

Ash-Shawkani - aadiyaat plural of aadiya - that which is moving at speed because of animosity.

Aadiyat - aadiw ('aduw) - enemy/opposition (in Sarf).

Dabhan ضَبْبًا - al Baydawi: the **H** at the end describes the **panting of the war horse in its aggression**. The **horse is going as fast as it can towards the enemy**.

So the arab is imagining he is riding and charging ahead with this horse.

So the Muslim listener also realises that Allah is implying that the **purpose in Allah creating horses is for them to be trained for war and to be used to their maximum in His cause**.

Dabhan - being used at the end as an emphasis **without the horse taking a break**.

The linguists say that **dabh** is not normally used for horses, its secondarily used for horses but **originally used for wolves**.

So the image is of **wolf styled war horses racing in a grouped pack** to overpower an enemy to devour them, with a certainty that it will destroy them (since wolves only hunt that which they are sure they can overpower). All this is seen through the word **dabh**.

'Aadiyaat - a group that is adamant - **ready to pillage and destroy an opposition**.

Ayah 2:

فَ الْمُورِيَّاتِ قَدْحًا

fal mooriyaat qadha.

fa - huroof/adafat al 'adf -

if it was a "Wa" (and), it would be a different scene to the one mentioned earlier. If it is a **Fa**, its **a continuation of the earlier scene**. (see The oaths in Surah Mursalaat). We also see that **all the oaths in surah Aadiyaat are continuous** (due to Fa) - **a continuous picture scene**, in comparison to i.e. Surah at-Teen where "Wa" is for each separate scene and oath.

al Mooriyaat - ism faa'il pl. Feminine - its the same horses in ayah 1, description of **horses causing sparks to fly**.

There are many words to describe how lighting a fire. 10 are mentioned in the Qur'an, awQadah is one of them;

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ

[It is] He who made for you from the green tree, fire, and then from it **you ignite**.

[Yasin 36:80]

Mooriyaat comes from Eeraa' - adjective - causing sparks to fly.

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ

And have you seen the fire that **you ignite**?

[al Waqi'ah 56:71]

Eeraa' implies **the rubbing of two things against each other** (i.e. Rocks, wood, dry rough materials), and a fire is sparked and lit. This is eeraa' [alif, raa, 'ayn] (moowriyaat's root basis is the same as eeraa'.)

So Allah is saying that these horses create sparks of fire. This **war horse has metal hoofs which strike against rocks, causing sparks to fly** - in effect they're **almost leaving a trail of fire behind them as they speed ahead!** What Amazing imagery!

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Qadh قَدْحًا a violent strike which is really powerful. Every **hoof strike is very very loud and violent.**

So imagine the scene; a pack of less than 10 horses, speeding through the desert, panting heavily without stop, a trail of sparks behind them, violent strikes of galloping, bandits riding on top without fear, ready to attack the adversary...

Ayah 3:

فَ الْمُغِيرَاتِ صُبْحًا

moogheeraat - these horses take their riders right **on top of their enemy in ambush.**

from Igharah - to ambush, attack or be right on top of.

In the previous ayah; these horses were targetting. In this ayah - **they have reached right on top of the enemy, ready to pounce and attack.**

By using the word ighaarah - it literally depicts the image of the rider of the horse, aswell as the horse - **literally hovering over the enemy** i.e. He has a spear in his hand - pointing it down at the enemy.

Igharah - also **implies to attack an enemy, rob them secretly, or pillage and kill.**

Mugheerah - ism faa'il, active participle - **noun.** When something is a noun, that thing is **known** for such characteristics. I.e. The **war horses** that speeds **fast, striking heavily** - causing *sparks*, **ambushing** the enemy like a wolf pack.

this is what al mugheerah implies.

Subhan - they ambushed the enemy in the morning time.

this surah is referring to bandits who would raid tribes in the early morning.

subh - you want the enemy to know your presence by coming in the morning. Just like the wolf doesn't fear to hunt his prey in the open.

Ayah 4:

فَأَثَرُنَ بِهِنَا نَقَعًا

Now in the surah, there is a Transition from **nouns** [objects] (i.e. Adiyaat, mugheeraat etc.) to **verbs** [doing words] - implying actions have intensified.

fa atharNA (*Noon an-niswa*) - FEMININE plural - they, the horses (adiyAAT) cause - *Athar* (to rise). To Rise what?

Naq'a - dust.

3 words are used for Dust in the Qur'an.

- Naq'a
- Ghabara
- Habaa [al manthoorah]

Naq'a = when something moves fast and a trail of dust is left behind in the air.

Bihi can either refer to;

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bihi - makaan (location) - i.e. The battle enrages and there is dust floating around everywhere so nothing can be seen there.

bihi (the dust) - even though its wet, (wet) dust still rises due to the intensity of attack and combat.

Abu Ubaydah's opinion - **Naq'** = to **elevate your voice**. This is linguistically connected because when dust is everywhere and you can't be seen, you raise your voice so your presence is shown.

So **naq'** in this verse could be referring to the ambush and loud voices from either side i.e. **screams and shouts in battle**.

Ayah 5:

فَوَسَطْنَ بِهِ جَمْعًا

fa wasatna bihi jam'a.

fa - **then**

wasatNA (Feminine plural) = **penetrate through the middle**.

So in this ambush - the bandits are taking advantage of this rising dust which is blinding - through which they penetrate through the centre to attack.

Why is this so powerful and full of risks?

1 - The people who see the bandits and war horses prepare to be attacked, so they get ready with their spears to fight back. So bandits should actually be cautious of this, but they don't fear - they pierce through anyway.

2 - They all went into the heart of the enemy. None of them stayed behind. The whole wolf

pack attacked the enemy **without betraying each other**.

3 - They **targetted the enemy, whilst everyone is in a state of temporary blindness** - including themselves.

The scene can also be seen of them **attacking an army**, with the enemy having many rows in battle. But these bandit warriors almost form a **Spearhead Effect** - so they pierce through each row and reach the heart of the army to cause the most damage.

Jam'a = **altogether**. This can refer to the bandits as united. Or it can even refer to the enemy and his army altogether.

So **these wolf warriors have pierced through the enemy ranks - reaching the centre - with the enemy surrounding them from all sides**.

What happens next!?! This is exactly what Allah wanted the listener to wonder.

The attention level has reached its peak.. So Allah tells us what He wanted to say all along;

Ayah 6:

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

inal insaan li Rabihi lakanood.

The Arab listener loved horses:

- He especially **loved War horses**.
- He especially loved **female** War horses.
- He especially loved female War horses that would **risk their life for their masters**.

These people would make so much poetry about their horses, about their horses strength, speed, loyalty and sacrifice.

These horses would be the first to get hurt in battle by spears, yet it would still stay loyal by staying firm in battle for its master, without running away - even till death.

Allah says;

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

No doubt the human being is truly ungrateful to his Master.

The human is truly disloyal to his Master, for sure.

The listener just a few seconds ago was imagining himself riding the war horse and how loyal she was to him.. Then suddenly he is given a wake up call - **YOU are the slave, and you have a Master, to whom you are not loyal to at all.**

Allah puts forward An amazing argument which reaches the heart, from a way which the listener couldn't even expect. He is left speechless.

Kanood - similar to Kafoor - ungrateful to the favours.

Allah has given humans so much ability and intellect and favours, so that everything on Earth can be used by them for their benefit, including such loyal animals. But with all these favours - they have to be thankful and obey their own Master.

Yet what are people with such high rank and potential doing? Stealing from the enemy? Being ungrateful in disobedience. This even happens in movies etc where alot of evil i.e. Robberies are praised. Everything immoral is praised - showing ungratefulness to our Master.

Ash-Shawkani: **Kanood** - to separate, disassociate. I.e. The **human disassociates himself**

from his Master. The horse did not.

Kanood is different to Kafoor. **Kanood** is mentioned only once in the Qur'an and Kafoor is mentioned many times.

So why is Kanood specifically spoken in this surah?

- **Kanood** كَنُودٌ - **EXTREMELY** ungrateful.

- The **Kanood** character mentions the problems in his life but is never thankful or mentioning of favours. (so you might have 10 different foods at home, but you get angry that the one you wanted isn't there!)

- This person is extremely ungrateful, and **disloyal** (kunood also implies this) especially to his Master.

Allah is the One who is the Master over everything, yet us humans feel embarrassed about Him, or we think twice about being loyal to Him.

inal insaan.. - surely the human being. (2nd to last time this is mentioned in the Qur'an. Last time is in surah 'Asr.)

La - no doubt - especially - when it comes to his ungratefulness - **he is truly a witness.**

al Baydawi - the human being is truly a witness (to his disloyalty and ungratefulness to Allah.) And **its effects manifest on him in his character and behaviour.**

How the robber uses his intellect and strength and horse to steal, all these blessings are being used in sin and disobedience to Allah instead of obedience to his Master.

Ayah 7:

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

And indeed, he is to that a witness.

Why *Shaheed* and not *Shaahid*?

Shaahid - ism faa'il - happening at one time.

Shaheed - **witnessing all the time**. Man is a witness that he is ungrateful to Allah all the time. So man is the biggest proof against himself.

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ

Rather, man, against himself, will be a witness,

[al Qiyamah 75:14]

This is why mans body will witness against its own self on Judgment Day. Since when we sin, we know we've been ungrateful and disloyal. Some will try to ignore it but it still lingers in our minds and hearts.

Ayah 8:

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

wa inna hu li huba-l khayri la shadeed.

And no doubt his love of wealth is truly intense.

al Khayr is referring to wealth, but it really means 'good'. So his love of 'good [things]' is truly intense.

Li = gives purpose i.e. Can be translated as **For**.

Li **hubi** = for **love**.

Li hub al khayr = for the love of wealth.

Definition of Hub - when you see something you find good for you - you go to get that. And when you persist in getting that = **hub/love**.

So it consists of two things;

- 1 - you **think its good** for you.
- 2 - you **do whatever you can to get it**.

= **hub/love**.

hub al khayr - khayr = good. (the **good is being referred to is wealth** as the mufasssireen/scholars on Qur'an have said.)

But Why is khayr (good) mentioned and not Maal (wealth)?

Ibn Zayd; Allah named wealth as good in this ayah/verse. Why? Can't wealth be used for bad too? Allah is **translating the mentality/psyche of the disbeliever who thinks all wealth is good and there is nothing better than it.**

Shadeed - *ashadda* - to tie a rope. I.e. **Tied strongly to something**. Man is in strongly tied in his pursuit of wealth.

In the previous surah, surah Zilzala - Allah is telling us that everything you're running after will return to the Earth, including yourself.

Ayah 9:

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

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But does he not know that when the contents of the graves are scattered

Bu'thira - ba'thara - when you pull something out i.e. out of a box which contained a lot of other things too.

Raghib al Isfahani - Bu'thira comes from two words ba'tha and a'thara combined, to make the 4 letter word Ba'thara.

So you will be pulled out of the earth and be brought forward on Judgment Day.

*Does man not know that when **everything in the graves** [maa fil kuboor] will be pulled/come out?*

Why didn't Allah mention the person [singular] specifically?

When the bandits and robbers and murderers and war criminals kill someone - they cover them in the earth so they are hidden from the public or passers by or human rights groups. So Allah is saying that everything and everyone in the graves will be taken out (in court) on that Day, **all will be revealed.**

Allah relates wealth with killing in these aayaat/verses, since this happens continuously through human history. People kill each other for wealth and resources. A sad tragedy.

Ayah 10:

وَحُصِّلَ مَا فِي الصُّدُورِ

Whatever is in the chest [i.e. heart] will be revealed.

hussila - *tahseel* - peel something to reveal whats inside ie. a Banana peel removed to get the banana fruit.

Except what is on the outside will be peeled away to show the inside of the hearts.

Allah mentioned Dharra in surah Zilzal [99] - the smallest thing a person did is shown to him. But in this surah - it is even more specific - what is in the hearts is revealed on that Day.

Ayah 11:

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

Indeed, their Lord with them, that Day, is [fully] Acquainted.

Khabeer; the disbeliever thought to himself - whose going to know my intent? If I've hidden the murdered, whose going to find out? Only I know my crimes and they're hidden from everyone else. *I'll get away with it.*

bihim - *muqaddam* [placed early in the sentence structure to signify -Especially]. **Their master - especially in regards to them..**

yawma idhin [on that Day] - the threat continued from surah Zilzal.

khabeer and aleem can be used, but Khabeer = more powerful - fully aware of their inside and outside deeds.

In surah Zilzal - Allah mentioned that people will see their own deeds. But in this surah, Allah

is the One who is fully aware of all the deeds of the sinners.

Beginning of Surah Aadiyaat's Relation to its End;

The **beginning was about carelessness of the disbeliever, thinking he is free in his corruption and oppression** against others while in a state of disobedience to his Master.

The end of the Surah concludes;

How this sinners mindset is infact false, and that **Allah the Master will reveal all the crimes that the disbeliever thinks he is hiding and getting away with**, since the Master is fully aware of the inside and outside of His slaves' actions. And on that Day, He will reveal all.