

Background and Meaning

Ibn Kathir identifies al-Adiyat as a Makkan surah. Its first five ayat present a rapid sequence of movement, sparks, a dawn advance, dust and entry into a gathered force. The surah then turns to human ingratitude, attachment to wealth and the final exposure of deeds and intentions. Ibn Kathir explains the opening through charging horses, while also recording early explanations concerning camels during Hajj. Reading his commentary helps the parent distinguish these reported interpretations from the surah's clear concluding warning about accountability.

Tafsir of the Surah

Ayat 1-3: The opening oaths. Ibn Kathir introduces the charging animals as horses running in Allah's cause, with the sound of their panting. He explains the sparks through their hooves striking stone and the next ayah through an advance at dawn. He also records disagreement among early authorities: some understood camels and the movements of Hajj. The commentary preserves these explanations instead of presenting the opening imagery as though there had been no discussion about it.

Ayat 4-5: Dust and the gathered force. Ibn Kathir explains naq' as the dust raised at the place of movement. The animals then enter the midst of the gathering. These short ayat complete the energetic scene introduced by the oaths. The following statement supplies the point upon which the oath is made, so the reader should continue into the description of human beings rather than stop at the opening images.

Ayah 6: Ingratitude to the Lord. Ibn Kathir explains kanud as denial of the Lord's blessings and ingratitude towards Him. He records al-Hasan's description of a person who counts misfortunes while forgetting Allah's favours. The criticism therefore concerns the response to the Lord who gives those favours. It exposes a way of seeing life in which difficulties are kept in view while received blessings are overlooked.

Ayat 7-8: Witness and attachment to wealth. Ibn Kathir records one explanation that Allah is witness to this ingratitude, and another that the human being's own words and actions reveal it. He explains al-khayr in the next ayah as wealth. He gives two connected meanings: intense love of possessions and the eagerness or miserliness that arises from that love. Both describe the strength of attachment exposed by the passage.

Ayat 9-11: Graves opened and hearts disclosed. The closing questions turn the reader towards resurrection. Ibn Kathir explains that the dead are brought from their graves and what people concealed within their hearts is made apparent. Allah knows everything they did and will recompense them fully, without even the smallest injustice. The conclusion reaches both outward action and inward intention: neither the hidden motive nor the visible deed lies outside His knowledge.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَدِيَّتِ صَبْحًا

١

Memorised

By the racers panting.

فَالْمُورِيَّتِ قَدْحًا

٢

Memorised

Igniting sparks.

فَالْمُغِيرَتِ صُبْحًا

٣

Memorised

Raiding at dawn.

فَأَتَرْنَ بِهِ نَقْعًا

٤

Memorised

Raising clouds of dust.

فَوَسَطْنَ بِهِ جَمْعًا

٥

Memorised

Storming into the midst.

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

٦

Memorised

Indeed, the human being is ungrateful to his Lord.



وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ



And he bears witness to that.

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ



And he is fierce in his love of wealth.

۞ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ



Does he not know? When the contents of the graves are scattered around.

وَحُصِّلَ مَا فِي الصُّدُورِ



And the contents of the hearts are obtained.

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ



Their Lord, on that Day, is fully Informed of them.

Parent tafsir: adapted from Ibn Kathir, Tafsir al-Qur'an al-'Azim, 100:1-11.

Arabic commentary: quran.ksu.edu.sa/tafseer/katheer/sura100-aya1.html

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