

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلِّيَ عَلَيْهِ



TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-'Aadiyaat 100 : Verse No. 1



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وَالْعَدِيَّتِ ضَبْحًا

By oath of those that sprint, breathing heavily. (The horses used in Holy War.)

Tafsir al-Tabari

تفسير الطبري

اختلف أهل التأويل في تأويل قوله: {وَالْعَادِيَاتِ ضَبْحًا} [العدايات: 1] فقال

بعضهم: عني بالعدايات ضبحًا: الخيل التي تعدوها، وهي تحبهم

The exegetists differed in the interpretation of this statement of the Almighty and some of them said: The verse denotes the horses you race and they neigh.

عن ابن عباس، في قوله {وَالْعَادِيَاتِ ضَبْحًا} [العدايات: 1] قال: الخيل

Sayyiduna Ibn 'Abbas – may Allah be pleased with him – is reported to have commented on the verse: Al-'Aadiyaat means horses.

ورعاهم غير ابن عباس أنها الإبل

Others, besides Sayyiduna Ibn Abbas – may Allah be pleased with him – opined that it refers to camels.

Tafsir Al-Tabari (Tafsir Ibn Jareer / Jame' al-Bayaan fi Taweel al-Quraan) of Imam Abu Ja'far Muhammad ibn Jareer al-Tabri ؓ D. 310 A.H.

Tafsir al-Matureedi

تفسير الباتريدي

قال علي - كرم الله وجهه - وعبد الله - رضى الله عنهما - : هي الإبل.

Sayyiduna 'Ali and Abdullah – may Allah be pleased with them – said, "It is the camels."

وقال ابن عباسٍ - رَضِيَ اللهُ عَنْهُ - وغيره من أهل التأويل: هي الخيل؛ غير أن علياً - رَضِيَ اللهُ عَنْهُ - قال: ذلك يوم بدر.

Sayyiduna Ibn Abbas – may Allah be pleased with him – and other exegetists have said: It is the horses. Moreover, Sayyiduna 'Ali – may Allah be pleased with him – said: It was the Day of Badr.

وقال ابن مسعود - رَضِيَ اللهُ عَنْهُ - : ذلك في الحج.

Sayyiduna Ibn Mas'ood – may Allah be pleased with him – said: It was at Hajj.

ومن قال: هي الخيل، قال: ذلك في سرية بعثها رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فأبطأ عليه خبرها؛ فاغتم لذلك رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -، فنزل جبريل - عليه السلام - بخبرها على ما ذكر ووصف؛ فسرى بذلك المؤمنون.

Whoever referred it to the horses, they said: It was during a battle which the Holy Prophet – may Allah send peace and blessings upon him – had dispatched but its updates got delayed to him. When the Holy Prophet – may Allah send peace and blessings upon him – got saddened due to it then Sayyiduna Jibreel – peace be upon him – descended with the news as it unfolded, the believers were glad about it.

فإن كان في أمر السرية والخيل على ما قاله ابن عباسٍ - رَضِيَ اللهُ عَنْهُمَا - فجهة القسم بذلك تحتل وجوها:

أحدها: أنه من علم الغيب؛ إذ لا يعلم بحالهم وما وصف من أمر الخيل لا يكون إلا بالوحي من السماء، أو لمن شهد ذلك، فإذا لم يحضروهم أحد ممن شهدها، ثم أخبر بذلك رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -، ثم ظهر عندهم على ما أخبر رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -، علموا بذلك أنه رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - وأنه إنما عرف بالوحي من الله تعالى إليه، وذلك من أعظم آيات الرسالة.

If it was revealed regarding the battle as Sayyiduna Ibn 'Abbas – may Allah be pleased with him – stated then the taking the oath of it would be due to the following reasons:

Firstly, it was the news of the unseen, he would not have known for their situation and the description of the horses except through Wahi (Divine inspiration from Allah) from the heaven or if someone witnessed and reported it. While there was none who came with its evidence then the Holy Prophet – may Allah send peace and blessings upon him – informed about it. When they were enlightened about it by the Messenger of Allah – may Allah send peace and blessings upon him, they believed that He is undoubtedly the Messenger of Allah and He was made aware of it through the Wahi from Allah Almighty which is the greatest sign amongst the signs of Prophethood.

Tafsir al-Matureedi (Taweel Ahl al-Sunnah) of Imam Abu Mansoor Muhammad Ibn Muhammad al-Matureedi ؓ D. 333 A.H.

Tafsir al-Baghawi

تفسير البغوي

{وَالْعَادِيَاتِ ضَبْحًا} قَالَ ابْنُ عَبَّاسٍ، وَعَطَاءٌ وَمُجَاهِدٌ، وَعِكْرِمَةُ، وَالْحَسَنُ،
وَالْكَلْبِيُّ، وَقَتَادَةُ، وَالْبُقَاتِلَانِ، وَأَبُو الْعَالِيَةِ وَغَيْرُهُمْ: هِيَ الْخَيْلُ الْعَادِيَةُ فِي سَبِيلِ اللَّهِ عَزَّ
وَجَلَّ تَضْبِحُ

Sayyiduna Ibn Abbas, 'Ata, Mujahid, 'Ikramah, Hasan, Kalbi, Qatadah, both the Muqatils (Muqatil ibn Hayyaan and Muqatil ibn Sulayman) and Abul 'Aaliyah and others – may Allah be pleased with them – commented on the verse: They were the horses that raced away in the path of Allah Almighty and neighing.

وَقَالَ عَلِيٌّ: هِيَ الْإِبِلُ فِي الْحَجِّ، تَعُدُّو مِنْ عَرَفَةَ إِلَى الْمُزْدَلِفَةِ، وَمِنْ الْمُزْدَلِفَةِ إِلَى مِنَى،
وَقَالَ إِنَّهَا نَزَلَتْ فِي وَقْعَةِ بَدْرٍ، [كَانَتْ أَوَّلُ غَزْوَةٍ فِي الْإِسْلَامِ بَدْرًا] وَمَا كَانَ مَعَنَا إِلَّا
فَرَسَانِ، فَرَسٌ لِلزُّبَيْرِ وَفَرَسٌ لِلْمِقْدَادِ بْنِ الْأَسْوَدِ فَكَيْفَ تَكُونُ الْخَيْلُ الْعَادِيَاتُ
وَأِلَى هَذَا ذَهَبَ ابْنُ مَسْعُودٍ، وَمُحَمَّدُ بْنُ كَعْبٍ، وَالسُّدِّيُّ.

Sayyiduna 'Ali – may Allah be pleased with him – said: They were the camels in Hajj who run between 'Arafah and and Muzdalefah and then from Muzdalefah to Mina. He said that it was revealed during the battle of Badr, which was the first battle of Islam and we had only two horses; one with Sayyiduna Zubair and the other Sayyiduna Miqdad ibn al-Aswad (may Allah be pleased with them), so how could it be sprinting horses?

This was the stance of Sayyiduna Sayyiduna Ibn Mas'ood, Muhammad ibn Ka'b and Suddiy – may Allah be pleased with them.

Tafsir al-Baghawi (Ma'aalim al-Tanzeel) of Muhiyy al-Sunnah Imam Abu Muhammad Al-Husain ibn Mas'ood al-Baghwi al-Shafe'i ؓ D. 510 A.H.

Tafsir al-Qurtubi

تفسير القرطبي

قَالَ ابْنُ الْعَرَبِيِّ: أَقْسَمَ اللَّهُ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَس. وَالْقُرْآنُ الْحَكِيمُ
[يس: 1-2]، وَأَقْسَمَ بِحَيَاتِهِ فَقَالَ: لَعَبْرُكَ إِنَّهُمْ لِنِي سَكْرَتِهِمْ يَعْجَهُونَ [الحجر: 72]،

وَأَقْسَمَ بِخَيْلِهِ وَصَهْلِهَا وَغُبَارِهَا، وَقَدَحِ حَوَافِرِهَا النَّارِ مِنَ الْحَجَرِ، فَقَالَ: وَالْعَادِيَاتِ
ضَبْحاً... الْآيَاتِ الْخَبْسِ.

Sayyiduna Ibn al-'Arabi – may Allah be pleased with him – said: Allah Almighty took the oath of Sayyiduna Muhammad – may Allah send peace and blessings upon him – and stated:

يَس

Yaa-Seen.

وَالْقُرْءَانَ الْحَكِيمِ

By oath of the wise Qur'an.
(Surah Yaseen 36 : Verse 1-2)

And He took the oath of his life and stated:

لَعَبْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

By your life O dear Prophet (Mohammed – peace and blessings be upon him) – they are indeed straying in their intoxication.

(Sura Al-Hijr 15 : Verse 72)

And took the oath of his horses and their neigh, and their dust, and the sparks that emanated from the strike of their hooves on the stones and thus, He stated the following fives verses:

وَالْعُدَيْتِ ضَبْحًا

By oath of those that sprint, breathing heavily. (The horses used in Holy War.)

فَالْمُورِيَّتِ قَدْحًا

Striking stones with their hooves, sparking fire.

فَالْمُغِيرَتِ صُبْحًا

And by oath of those who raid at dawn.

فَأَثَرُنْ بِهِ نَقْعًا

So thereupon raising dust.

فَوَسَطْنَ بِهِ جَنًّا

Then penetrate to the center of the enemy army.

(Surah Al-'Aadiyaat 100 : Verse 1-5)

وَرُوِيَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ سَرِيَّةً إِلَى أَنْاسٍ مِنْ بَنِي كِنَانَةَ، فَأَبْطَأَ عَلَيْهِ خَبْرُهَا، وَكَانَ اسْتَعْبَلَ عَلَيْهِمُ الْمُذْدَرِّ بْنَ عَمْرِو الْأَنْصَارِيِّ، وَكَانَ أَحَدَ الثُّقَبَاءِ، فَقَالَ الْمُنَافِقُونَ: إِنَّهُمْ قُتِلُوا، فَنَزَلَتْ هَذِهِ السُّورَةُ إِخْبَارًا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَلَامَتِهَا، وَبِشَارَةِ لَهُ بِإِغَارَتِهَا عَلَى الْقَوْمِ الَّذِينَ بَعَثَ إِلَيْهِمْ.

It is narrated that the Messenger of Allah – may Allah send peace and blessings upon him – had sent a troop upon the people of Bani Kenanah their news was delayed. He had appointed Sayyiduna Mundhir ibn 'Amr al-Ansari, who was their commander. The hypocrites spread the rumor that they had been slain, and then this verse was revealed to inform the Holy Prophet – may Allah send peace and blessings upon him – of their safety and as a glad tidings of the defeat of the tribe upon whom he had sent the troop.

وَمِمَّنْ قَالَ: إِنَّ الْمُرَادَ بِالْعَادِيَاتِ الْخَيْلَ، ابْنُ عَبَّاسٍ وَأَنْسُ وَالْحَسَنُ وَمُجَاهِدٌ. وَالْمُرَادُ الْخَيْلُ الَّتِي يَغْزُو عَلَيْهَا الْمُؤْمِنُونَ. وَفِي الْخَبَرِ: (مَنْ لَمْ يَعْرِفْ حُرْمَةَ فَرَسِ الْغَازِي، فِيهِ شُعْبَةٌ مِنَ النِّفَاقِ).

The ones who said that Al-'Aadiyaat refers to the horses, amongst them are Sayyiduna Ibn Abbas, Anas, Hasan and Mujahid – may Allah be pleased with them. Those horses are meant here on which the believers fought the battle. It is mentioned in the Hadeeth: One

who does not acknowledge the honour of the horse of a Ghaazi (Muslim soldier), has an essence of hypocrisy.

Tafsir Qurtubi (Al-Jame' Li Ahkaam al-Quran) Imam Shamsuddin Muhammad ibn Ahmad al-Qurtubi ؒ D. 671 A.H.

Tafsir al-Baidawi

تفسير البيضاوي

أقسم سبحانه بخيل الغزاة تعدو فتصبح ضبحاً، وهو صوت أنفاسها عند العدو

Allah Almighty took the oath of the horses of the soldiers (Sahaba) who raced and neighed heavily as a result of their heavy breathing at the time of race.

Tafsir al-Baidawi (Anwaar al-Tanzeel wa Asraar al-Taweel) of Imam Qadhi Abdullah ibn Umar al-Shiraazi al-Baidawi ؒ D. 685 A.H.

Tafsir al-Jalalain

تفسير الجلالين

{ وَالْعَادِيَاتِ { الْخَيْلُ تَعْدُو فِي الْغَزْوِ وَتُضْبِحُ { ضَبْحًا } هُوَ صَوْتُ أَجْوَافِهَا إِذَا عَدَتْ

By the horses that charge in attack and neigh — this being the sound which they emit from inside them when they charge.

Tafsir al-Jalalain of Imam Jalaaluddin Muhammad ibn Ahmad al-Mahalli al-Shafe'i ؒ D. 864 A.H. and Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؒ D. 911 A.H.

Tafsir al-Durr al-Manthoor

تفسير الدر المنثور

وأخرج مُحَمَّدُ بْنُ نَصْرٍ مِنْ طَرِيقِ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِذَا زَلْزَلَتْ) تَعْدُلُ نِصْفُ الْقُرْآنِ { وَالْعَادِيَاتِ } تَعْدُلُ نِصْفَ

الْقُرْآنَ وَقُلْ هُوَ اللَّهُ أَحَدٌ (سُورَةُ الْاِخْلَاصِ) تَعْدِلُ ثَلَاثُ الْقُرْآنِ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ
(سُورَةُ الْكَافِرُونَ) تَعْدِلُ رُبْعَ الْقُرْآنِ

Sayyiduna Muhammad ibn Nasr mentioned this Hadeeth with the chain of Sayyiduna 'Ata ibn Abi Rabah, from Sayyiduna Ibn 'Abbas – may Allah be pleased with them, the Holy Prophet – may Allah send peace and blessings upon him – stated: Surah Zilzal is equivalent of the half of the Holy Quran and Surah Al-'Aadiyaat is also equivalent of one half of the Holy Quran. Surah Al-Ikhlās is equivalent of one-third of the Holy Quran and Surah Al-Kafiroon is equivalent of one-fourth of the Holy Quran.

Tafsir Al-Durr al-Manthoor Bi al-Tafsir al-Mathoor of Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؓ D. 911 A.H.

Tafsir Rooh al-Bayaan

تفسير روح البيان

وَإِذَا كَانَ شَرَفُ خَيْلِ الْغَزَاةِ بِهَذِهِ الْبَرْتِمَةِ حَتَّى اقْسَمَ اللَّهُ بِهَا فَبَاطَنُكَ بِشَرَفِ الْغَزَاةِ
وَفَضْلِهِمْ عِنْدَ اللَّهِ تَعَالَى

If this is the state of the horses of the Muslim soldiers that Allah Almighty took their oath then what would be the status of those Salaba's (Ghaazis) excellence by Allah Almighty?!

Tafsir Rooh al-Bayaan of Imam Isma'eel Haqqi ibn Mustafa al-Istanbuli Hanafi ؓ D. 1127 A.H.