

INSAAN APNEIN RUB-BUL-AALAMEEN KAA NAASHUKRAA aur NAMAK HARRAM HAI!

Quran The man is ungrateful to ALLAH(SWT)

Surath Al-Aadiyaath CHAPTER# 100 VERSE# 1-7

وَالْعَادِيَاتِ ضَبْحًا

WaalAAadiyati dabhan

By the (steeds) that run, with panting.
ان گھوڑوں کی قسم جو ہانپتے ہوئے دوڑتے ہیں

Transliteration
1:

English: 1:

Urdu 1:

فَالْمُورِيَّاتِ قَدْحًا

Faalmooriyati qadhan

Striking sparks of fire (by their hooves).
پھر (پتھر پر) ٹاپ مار کر آگ جھاڑتے ہیں

2

Transliteration
2:

English: 2:

Urdu 2:

فَالْمُغِيرَاتِ صُبْحًا

Faalmugheerati subhan

And scouring to the raid at dawn.
پھر صبح کے وقت دھاوا کرتے ہیں

3

Transliteration
3:

English: 3:

Urdu 3 :

فَأْتِرْنَ بِهِ نَقْعًا

4

Faatharna bihi naqAAan

Transliteration
4:

And raise the dust in clouds the while.

English: 4:

پھر اس وقت غبار اڑاتے ہیں

Urdu 4 :

فَوَسَطْنَ بِهِ جَمْعًا

5

Fawasaṭna bihi jamAAan

Transliteration
5:

And penetrating forthwith as one into the midst (of the foe).

English: 5:

پھر اس وقت دشمنوں کی جماعت میں جا گھستے ہیں

Urdu 5 :

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

6

Inna alinsana lirabbihi lakanoodun

Transliteration
6:

Verily, man (disbeliever) is ungrateful to his Lord.

English: 6:

بے شک انسان اپنے رب کا بڑا ناشکرا ہے

Urdu 6 :

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

7

Wainnahu AAala thalika lashaheedun

Transliteration
7:

And to that he bears witness (by his deeds).

English: 7:

اور بے شک وہ اس بات پر خود شاہد ہے

Urdu 7 :

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

8

Wainnahu lihubbi alkhayri lashadeedun

Transliteration
8:

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

English: 8:

اور بے شک وہ مال کی محبت میں بڑا سخت ہے

Urdu 8 :

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

9

Afala yaAAlamu itha buAAhira ma fee alquboori

Transliteration
9:

Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)? English: 9:

پس کیا وہ نہیں جانتا جب اکھاڑا جائے گا جو کچھ قبروں میں ہے

Urdu 9 :

وَحُصِّلَ مَا فِي الصُّدُورِ

10

Whussila ma fee alssudoori

Transliteration
10:

And that which is in the breasts (of men) is made known?

English: 10:

اور جو دلوں میں ہے وہ ظاہر کیا جائے گا

Urdu 10 :

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

11

Inna rabbahum bihim yawmaithin lakhabeerun



Transliteration
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). English: 11:

بے شک ان کا رب ان سے اس دن خوب خبردار ہو گا

Urdu 11 :

WORD by WORD TRANSLATION WITH GRAMMAR

(100:1:1) wal-‘ādiyāti By the racers		P – prefixed preposition wa (oath) N – genitive feminine plural active participle جار ومجرور
(100:1:2) ḍabḥan panting,		N – accusative masculine indefinite noun اسم منصوب

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<p>(100:2:1) fal-mūriyāti And the producers of sparks,</p>	<p>فَالْمُورِيَاتِ N CONJ</p>	<p>CONJ – prefixed conjunction fa (and) N – genitive feminine plural (form IV) active participle الفاء عاطفة اسم مجرور</p>
<p>(100:2:2) qadhān striking</p>	<p>قَدْحًا N</p>	<p>N – accusative masculine indefinite noun اسم منصوب</p>
<p>(100:3:1) fal-mughīrāti And the chargers</p>	<p>فَالْمُغِيرَاتِ N CONJ</p>	<p>CONJ – prefixed conjunction fa (and) N – genitive feminine plural (form IV) active participle الفاء عاطفة اسم مجرور</p>
<p>(100:3:2) ṣubḥān (at) dawn,</p>	<p>صُبْحًا T</p>	<p>T – accusative masculine indefinite time adverb → Dawn ظرف زمان منصوب</p>
<p>(100:4:1) fa-atharna Then raise</p>	<p>فَأَثَرْنَ PRON V CONJ</p>	<p>CONJ – prefixed conjunction fa (and) V – 3rd person feminine plural (form IV) perfect verb PRON – subject pronoun الفاء عاطفة فعل ماض والنون ضمير متصل في محل رفع فاعل</p>

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(100:4:2) bihi thereby		<p>P – prefixed preposition bi PRON – 3rd person masculine singular personal pronoun جار ومجرور</p>
(100:4:3) naq'an dust,		<p>N – accusative masculine indefinite noun → Dust اسم منصوب</p>
(100:5:1) fawasaṭna Then penetrate (in the) center		<p>CONJ – prefixed conjunction fa (and) V – 3rd person feminine plural perfect verb PRON – subject pronoun الفاء عاطفة فعل ماض والنون ضمير متصل في محل رفع فاعل</p>
(100:5:2) bihi thereby		<p>P – prefixed preposition bi PRON – 3rd person masculine singular personal pronoun جار ومجرور</p>
(100:5:3) jam'an collectively		<p>N – accusative masculine indefinite noun اسم منصوب</p>
(100:6:1) inna Indeed,		<p>ACC – accusative particle حرف نصب</p>

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(100:6:2) l-insāna mankind,		N – accusative masculine noun اسم منصوب
(100:6:3) lirabbihi to his Lord,		P – prefixed preposition lām N – genitive masculine noun PRON – 3rd person masculine singular possessive pronoun جار ومجرور والهاء ضمير متصل في محل جر بالإضافة
(100:6:4) lakanūdun (is) surely ungrateful.		EMPH – emphatic prefix lām N – nominative masculine singular indefinite noun اللام التوكيد اسم مرفوع
(100:7:1) wa-innahu And indeed, he		CONJ – prefixed conjunction wa (and) ACC – accusative particle PRON – 3rd person masculine singular object pronoun الواو عاطفة حرف نصب والهاء ضمير متصل في محل نصب اسم «ان»
(100:7:2) ‘alā on		P – preposition حرف جر

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(100:7:3) dhālika that	ذَلِكَ DEM	DEM – masculine singular demonstrative pronoun اسم إشارة
(100:7:4) lashahīdun surely (is) a witness,	لَشَهِيدٌ N EMPH	EMPH – emphatic prefix lām N – nominative masculine singular indefinite noun اللام التوكيد اسم مرفوع
(100:8:1) wa-innahu And indeed he	وَإِنَّهُ PRON ACC CONJ	CONJ – prefixed conjunction wa (and) ACC – accusative particle PRON – 3rd person masculine singular object pronoun الواو عاطفة حرف نصب والهاء ضمير متصل في محل نصب اسم «ان»
(100:8:2) liḥubbi in (the) love	لِحُبِّ N P	P – prefixed preposition lām N – genitive masculine noun جار ومجرور
(100:8:3) l-khayri (of) wealth	الْخَيْرِ N	N – genitive masculine singular noun اسم مجرور

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<p>(100:8:4) lashadīdun (is) surely intense.</p>	<p>لَشَدِيدٌ N EMPH</p>	<p>EMPH – emphatic prefix lām N – nominative masculine singular indefinite noun اللام لام التوكيد اسم مرفوع</p>
<p>(100:9:1) afalā But does not</p>	<p>أَفَلَا NEG SUP INTG</p>	<p>INTG – prefixed interrogative alif SUP – prefixed supplemental particle NEG – negative particle الهمزة همزة استفهام الفاء زائدة حرف نفي</p>
<p>(100:9:2) ya ‘lamu he know</p>	<p>يَعْلَمُ V</p>	<p>V – 3rd person masculine singular imperfect verb فعل مضارع</p>
<p>(100:9:3) idhā when</p>	<p>إِذَا T</p>	<p>T – time adverb ظرف زمان</p>
<p>(100:9:4) bu ‘thira will be scattered</p>	<p>بُعْثِرَ V</p>	<p>V – 3rd person masculine singular passive perfect verb فعل ماض مبني للمجهول</p>
<p>(100:9:5) mā what</p>	<p>مَا REL</p>	<p>REL – relative pronoun اسم موصول</p>

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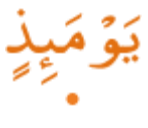

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(100:9:6) fī (is) in		P – preposition حرف جر
(100:9:7) l-qubūri the graves,		N – genitive masculine plural noun اسم مجرور
(100:10:1) waḥṣṣila And is made apparent		CONJ – prefixed conjunction wa (and) V – 3rd person masculine singular (form II) passive perfect verb الواو عاطفة فعل ماض مبني للمجهول
(100:10:2) mā what		REL – relative pronoun اسم موصول
(100:10:3) fī (is) in		P – preposition حرف جر
(100:10:4) l-ṣudūri the breasts?		N – genitive masculine plural noun اسم مجرور

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(100:11:1) inna Indeed,	 ACC	ACC – accusative particle حرف نصب
(100:11:2) rabbahum their Lord	 PRON N	N – accusative masculine noun PRON – 3rd person masculine plural possessive pronoun اسم منصوب و «هم» ضمير متصل في محل جر بالإضافة
(100:11:3) bihim about them,	 PRON P	P – prefixed preposition bi PRON – 3rd person masculine plural personal pronoun جار ومجرور
(100:11:4) yawma-idhin that Day,	 T	T – time adverb ظرف زمان
(100:11:5) lakhabīrun (is) surely All- Aware.	 N EMPH	EMPH – emphatic prefix lām N – nominative masculine singular indefinite noun اللام التوكيد اسم مرفوع

TAFSEER IBN KATHEER

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

Allah swears by the horses when they are made to gallop into battle in His path (i.e., Jihad), and thus they run and pant, which is the sound that is heard from the horse when it runs.

فَالْمُورِيَّتِ قَدْحاً

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

فَالْمُغِيرَتِ صُبْحاً

(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 Allah used to perform raids in the early morning. He would wait to see if he heard the Adhan (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 Allah says,

فَأَنْزَرْنَا بِهِ نَفْعاً

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

فَوَسَطْنَا بِهِ جَمْعاً

(And penetrating forthwith as one into the midst.) means, then are all in the middle of that spot, together. Allah's saying;

فَالْمُغِيرَتِ صُبْحاً

(And scouring to the raid at dawn.) Ibn `Abbas, Mujahid and Qatadah, all said, "This means the invasion of the horses in the morning in the way of Allah." And His statement,

فَأَثَرُنَ بِهِ نَقْعًا

(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,

فَوَسَطْنَ بِهِ جَمْعًا

(And penetrating forthwith as one into the midst.) Al-`Awfi narrated from Ibn `Abbas, `Ata, `Ikrimah, Qatadah and Ad-Dahhak that they all said, "This means into the midst of the disbelieving enemy." Concerning Allah's statement,

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

(Verily, man is ungrateful (Kanud) 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 `Abbas, Mujahid, Ibrahim An-Nakha`i, Abu Al-Jawza', Abu Al-`Aliyah, Abu Ad-Duha, Sa`id bin Jubayr, Muhammad bin Qays, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi` bin Anas and Ibn Zayd all said, "Al-Kanud means ungrateful." Al-Hasan said, "Al-Kanud is the one who counts the calamities (that befall him) and he forgets Allah's favors."

Concerning Allah's statement,

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

(And to that He bears witness.) Qatadah and Sufyan Ath-Thawri both said, "And indeed Allah is a witness to that." It is also possible that the pronoun (He) could be referring to man. This was said by Muhammad bin Ka`b Al-Qurazi. Thus, its meaning 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 Allah says,

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ

(It is not for the idolators, to maintain the Masajid of Allah, while they witness disbelief against themselves.) (9:17) Allah said;

وَإِنَّهُ لِحُبِّ الْخَيْرِ 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. 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 Allah 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 `Abbas and others have said, "This means what was in their souls would be exposed and made apparent."

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 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 Tafsir of Surat Al-`Adiyat, and all praise and thanks are due to Allah.