

A GIFT FOR YOU · FROM DEEN2U.COM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al-Adiyat

The Courser · Makki · 11 ayat — reflections on surah
100 of the Qur'an

QURAN

deen2u.com

One-stop center for Islamic resources · free to share
September 2026 · v1.304.1

CONTENTS

Surah Al-Adiyat

1	The surah in brief	What it is, when it came, what it sets out to do
2	Its themes	5 threads running through the surah
3	Key verses	4 passages, with a reflection on each
4	Reading it closely	4 sections
5	Carrying it	4 things to take from it

العاديات — Al-Adiyat, “The Courser”. Surah 100 of 114, revealed in Makkah, 11 ayat. The full text and a recitation are on the web edition at deen2u.com/quran/100/.

ONE

The surah in brief

Swearing by the charging war-horses, Allah exposes how ungrateful and grasping man is toward his Lord, blind to his own witness against himself — a heedlessness that will be laid bare when what is in the graves and the breasts is brought out.

Al-Adiyat opens with a vivid oath by warhorses charging at dawn — panting, striking sparks from stones, raising dust, plunging into the enemy ranks. This stirring scene of loyal, straining animals sets up a rebuke: man is ungrateful to his Lord and himself a witness to it. His love of wealth is intense, yet he forgets the Day when what is in the graves is scattered out and what is in the breasts is laid bare. The surah exposes the ingratitude hidden beneath human striving for gain.

TWO

Its themes

- Oath by the charging horses
- Human ingratitude
- Love of wealth
- Resurrection
- Secrets exposed

THREE

Key verses

Truly man is, to his Lord, ungrateful;

Qur'an 100:6

Man is 'ungrateful to his Lord' — the core diagnosis of the human condition when blessings are met with forgetfulness rather than thanks.

And to that (fact) he bears witness (by his deeds);

Qur'an 100:7

He himself bears witness to his ingratitude; the conscience knows the truth even when the tongue denies it.

And violent is he in his love of wealth.

Qur'an 100:8

The love of wealth is called intense (shadid) — a warning about how fiercely the heart can cling to what it will leave behind.

And that which is (locked up) in (human) breasts is made manifest—

Qur'an 100:10

What is hidden in the breasts will be brought out; the inner motives, not just outward acts, are the substance of the reckoning.

FOUR

Reading it closely

Context & character

Al-‘Ādiyāt — “The Chargers” or “The Coursers” — is a Makkan surah of eleven verses, named for the galloping war-horses of its opening oath. It is a vivid, fast-paced surah that begins with the thunder of a cavalry raid at dawn and turns, abruptly, to a searching indictment of human ingratitude and greed. Its energy is kinetic; you can almost hear the hooves and the panting breath before the surah wheels around to expose the heart of the human being.

The character of the surah is dramatic and confrontational. The rushing imagery of the opening is not decoration — it sets up a contrast, for the horse gives its all in loyal service to its rider, while the human being, given so much by his Lord, is ungrateful. The surah moves from motion to morality to the final exposure of all that hearts have hidden, closing on the certainty that God is fully aware of His servants on that Day.

How the surah unfolds

The surah opens (100:1–5) with a chain of oaths depicting a cavalry charge: “By the racers, panting; and the strikers of sparks (with their hooves); and the raiders at dawn; stirring up therein a cloud of dust; and plunging thereby into the midst (of the enemy).” Five swift images build a single scene — horses galloping so hard they pant, their hooves striking fire from the stones, launching a dawn raid, throwing up dust, and driving into the heart of the foe. The commentators mostly read these

as war-horses (some, like ‘Alī, read them as the camels of the pilgrimage), but the dominant image is of animals giving their utmost.

Then the surah delivers the point these oaths were sworn to prove (100:6–8): “Indeed, man is, to his Lord, ungrateful (kanūd); and indeed he is a witness to that; and indeed he is, in love of wealth, intense.” Against the backdrop of the horse's total exertion for its master, the human being's ingratitude toward his Lord stands exposed. And he knows it — he himself is a witness against his own ingratitude — even as his fierce love of wealth drives him on.

The surah closes by shifting to the Day when all is uncovered (100:9–11): “Does he not know that when the contents of the graves are scattered forth, and what is in the breasts is made manifest — indeed their Lord, that Day, is fully aware of them?” The graves give up their dead and, more startlingly, the hidden contents of hearts are brought into the open — every buried intention and concealed greed laid bare before a Lord who was always fully aware.

The major themes, in depth

The first theme is human ingratitude — kanūd. The word denotes one who denies favours, who remembers the one hardship and forgets the many blessings, who is grudging toward his benefactor. The surah's placement of this charge is masterful: it comes right after five verses celebrating the war-horse's wholehearted service. The animal, a creature without reason or revelation, pours out everything for its rider; the human being, endowed with intellect and showered with gifts,

is stingy in gratitude toward the Lord who gave him everything. The contrast shames. Al-Sa‘dī notes that the human tends to dwell on what he lacks rather than the ocean of what he has been given, and this forgetfulness is the root of his ingratitude. The surah adds a piercing detail (100:7): man “is a witness to that” — some read it as God being witness, others as man himself inwardly knowing his own ingratitude. Either way, the ingratitude is undeniable.

The second theme is the intense love of wealth. “Indeed he is, in love of wealth, intense” (100:8). The word for love here (khayr, literally 'good', used for wealth) and the intensity (shadīd) together diagnose a fierce, consuming attachment to material gain. This love is presented as bound up with the ingratitude: it is because the human being is so gripped by the desire to accumulate that he forgets the Giver and grows grudging toward Him. The surah exposes a spiritual disorder in which the gift eclipses the Giver — the very blessings a person hoards become the reason he neglects the One who bestowed them. The relentless energy of the opening horses is quietly re-read as the relentless energy the human pours into chasing wealth, spent on the world rather than on gratitude and worship.

The third theme is the exposure of what hearts conceal. The surah's final movement (100:9–11) answers the whole indictment with a question: does he not know what is coming? On that Day two things are turned inside out — the graves, which scatter forth their dead, and the breasts, whose hidden contents are “made manifest” (ḥuṣṣila — extracted, brought out, distinguished). The commentators stress the significance of judging by what is in the breasts: it is not only outward deeds

but inner states — the ingratitude, the greed, the concealed intentions — that will be brought to light and weighed. And the surah seals it with the reminder that this exposure changes nothing for God, who “that Day is fully aware of them” — indeed was always aware. The unveiling is for the human being's own reckoning, not for God's information; He knew the contents of the heart all along.

Points of reflection

The surah holds up the loyal war-horse as an unlikely teacher. A creature that gives everything for a temporary master rebukes the human who withholds gratitude from an eternal Lord who gave him life, faculties, and every blessing. The reflection is to measure our own exertion: we spend ourselves fiercely for wealth and worldly aims — do we pour even a fraction of that devotion into thanking and serving the One who gave us all of it?

It also names a disorder we rarely confess: that our very love of blessings can make us forget the Giver. The cure the surah implies is gratitude — the deliberate remembering of favours that dissolves the *kanūd* in us. To count God's gifts, rather than dwell on grievances, is to reverse the ingratitude the surah condemns.

Finally, the surah's closing scene urges an inner honesty. What is in the breasts will be brought out. It is not enough to manage outward appearances; the buried greed, the hidden ingratitude, the concealed intentions all await disclosure before a Lord who

already knows them. The reflection is to purify the heart now, in private, before the Day it is turned inside out — living as one whose inner life is already fully seen.

FIVE

Carrying it

1. Match God's blessings with gratitude rather than heedless striving.
2. Beware how powerfully love of wealth can grip and distort the heart.
3. Remember that hidden intentions will be exposed, so purify them now.
4. Let the loyalty of a straining horse shame our disloyalty to our Creator.

Where this reading draws from. Ibn Kathir, al-Tabari, al-Sa'di. A summary is not a tafsir: for the verse-by-verse treatment go to the works themselves, or to the close studies at deen2u.com/tadabbur/.