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# A COMPREHENSIVE STUDY OF SURAT AL-ADIYAT (THE RACERS)

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## Introduction

Praise be to God, Lord of the worlds, and prayers and peace be upon our master Muhammad and the God of the good and pure...

There is no doubt that the Noble Qur'an has a position that no other heavenly book can equal in directing humanity and rationalizing its intellectual path towards the values of heaven and the example of the prophets, because the previous heavenly books were hindered by distortion in the performance of its missionary tasks. Surat Al-Adiyat (The Racers) is one of the Surahs that begins with the oath with the running horses rushing to the field of jihad, and many are the things that prompted me to choose the title of my research ((a Comprehensive Study in Surat Al-Adiyat (The Racers))), and I divided it into three sections, which are:

**1- The first topic ((Explanation of the surah and the reason for revelation))**

**2- The second topic ((The Parsing of the Sura))**

**3- The third topic: ((The virtue of the surah and the Qur'anic readings contained therein)).**

Then these three investigations were followed by a conclusion in which all the results reached through the research were included.

Lastly, Praise be to Allah, the Lord of the Worlds

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## The 1<sup>st</sup> Topic

### EXPLANATION OF THE SURAH AND THE REASON FOR ITS REVELATION

The commentators differed a lot about the place of revelation of this surah. Many of them considered it Meccan and a group of them said that it is civil. So, he shortened the passages of the verses and based them on the oath and dealt with the subject of the resurrection. Evidence for its Meccanness, but the content of the oath in the surah and its connection to the issues of jihad as will become clear - and this is the narrative that says the descent of this surah even if we

explain the content of the oath in the surah about the movement of the pilgrims towards even and Mash'ar is evidence that it is also civil.

It is true that the ceremonies of Hajj with the most rites were common among the Arabs of the pre-Islamic era, with the influence of the Sunnah of Abraham, but they were mixed with myths, which makes the Qur'an section excluded from the sum of all that. Human weakness such as disbelief, miserliness and love of the world. Then the surah refers to a short expressive reference to the issue of the

return and God's encompassing His servants.

It was narrated that this surah was revealed after the incident of that of al-Silsil, and the incident was as follows:

In the eighth year of migration, the Messenger (may God bless him and his family and grant them peace) and (peace be upon him) reached the Muslim community.

And the Prophet (may God's prayers and peace be upon him and his family) and Ali (peace be upon him) sent with a large group of immigrants and supporters to fight them. They killed a group, captured women and children, and gained a lot of money.

Surat Al-Adiyat (The Racers) was revealed and the armies of Islam had not yet reached Medina, and one day the Messenger (may God bless him and his family and grant them peace) prayed with the people in the morning and recited ((Al-Adiyat (The Racers)). His companions said: This is a Surah that we did not know. The Messenger of God (may God bless him and his family and grant them peace) said:

((Yes, Ali conquered the enemies of God and Gabriel (peace be upon him) gave me good tidings on this night, so he came to him a few days later with spoils and captives)) It was said that this incident is one of the outstanding testimonies of the surah and is not a reason for its revelation.

This surah is Meccan according to the sayings of Ibn Masoud, Jaber, al-Hasan and Ikrimah, and it is Madani according to the sayings of Where are Abbas, Anas and Qatadah? When it was previously mentioned what necessitates a threat and a threat on the

Day of Resurrection with violence to those who do not prepare for that day, and those who prefer the matter of this world over the matter of the hereafter, and the majority of the people of interpretation and language agreed that Al-Adiyat (The Racers) here are horses jogging in the way of God and Panting is a racing condition. Antarah says:

***Horses will toil while panting within death***

Al-Adiyat (The Racers) said: Al-Adiyat (The Racers): The camels swore by them when racing from Arafat and from Muzdalifah if the pilgrim was pushed, and for the people of the Battle of Badr there were only two horses, a mare for al-Zubayr and a mare for al-Miqdad. Peace be upon him) Ibn Abbas when Tamariah, Ibn Abbas returned to what Ali (peace be upon him) said, and Safiya bint Abdul Muttalib said:

***When (The Racers) on the day after the gathering***

***With their hands while the dust shines***

It was said: The Messenger of God (may God's prayers and peace be upon him and his family) sent a company to a neighborhood of Kinana, and Ibn Amr al-Ansari appointed one of the captains over them, so their return was delayed, so the hypocrites said: They were all killed. It was said that the surah was revealed when the Prophet (peace and blessings of God be upon him and his family) sent Ali (peace be upon him) to the same chains and fell upon them, after he repeatedly sent other companions to them, so each of them returned to the Messenger of God (peace and blessings of God be upon him and his family).

This is what was narrated on the authority of Abu Abdullah (peace be upon him) in a long hadith, he said, “This battle was called “Dhat al-Silsil” because he was captured by them, killed and taken captive, and their families were tied with ropes sufficed, as if they were in chains. And when the surah was revealed, the Messenger of God (may God’s prayers and peace be upon him and his family) went out to the people and prayed with them in the morning and recited in it “Al-Adiyat (The Racers)”. Yes, Ali (peace be upon him) won the enemies of God, and Gabriel (peace be upon him) gave me good tidings on this night, so he presented Ali (peace be upon him) a few days later with spoils and captives.

The reason for the revelation of this surah was that the Prophet (may God bless him and his family and grant them peace) made secret missions to two neighborhoods of Kinana and hired one of the captains on them: Al-Mundhir bin Omar Al-Ansari. She was absent from the Messenger (may God bless him and his family and grant them peace) and no news of her was known to her, so God Almighty revealed the surah and informed the condition of the people.

The surah mentions man’s infidelity for the blessings of his Lord and his intense love for good, knowing that he is aware of it, and he is a proof against him and he will be held accountable for that. And the surah is civil with the testimony of what is in its chest of sections, such as his saying:

(Al-Adiyat (The Racers) Panting) etc. Apparently in the Mujahideen invaders on what is to come, but the jihad was legislated

after the migration and this is supported by what was reported by the Shiites on the authority of the Imams of the House (peace be upon them) that the surah was revealed about Ali (peace be upon him) and his biography in The Battle of That Al-Silsil, and it is also supported by some narrations from the paths of the Sunnis, as we will refer to in the following narrative research, God willing.

It was called in the ancient Kairouanese, Tunisian and oriental Qurans ((Surat Al-Adiyat (The Racers)) without the letter (ج) in Arabic, as well as in some interpretations, with the letter (ج) in Arabic.

There was a difference in it. Ibn Masoud, Jaber bin Zaid, Ata, Al-Hassan and Ikrimah said: It is Makiya, and Anas Ibn Malik, Ibn Abbas and Qatadah said: It is Madani.

The fourteenth was considered in the order of revelation of the surahs according to Jabir bin Zaid, based on the fact that it was a Meccan that was revealed after Surat Al-Asr and before Surat Al-Kawthar. And her verse is eleven.

Al-Wahidi mentioned in “Asbab al-Nuzul” on the authority of Muqatil and on the authority of others that the Messenger of God (peace be upon him) sent secret horses to Banu Kinana and ordered al-Mundhir bin Amr al-Ansari to command them. Allah said about them: (And Al-Adiyat (The Racers) Panting to teach them that their horses did all of those verses.

This hadith was said in (Mastery) narrated by Al-Hakim and others. Ibn Katheer said: Abu Bakr Al-Bazzaz narrated it here in a

very strange hadith, and the hadith came close to that of Al-Wahidi.

The sayings of the strangeness of the hadith do not confirm its acceptance and it was narrated from trustworthy ones, except that in its chain of transmission there is Hafs and it is weak. It is more likely that the surah is civilian.

Ali bin Ibrahim said: Jaafar bin Ahmed told us, on the authority of Ubayd Allah bin Musa, he said: Al Hassan bin Ali bin Abi Hamza told us, on the authority of his father, on the authority of Abi Basir, on the authority of Abi Abdullah (peace be upon him) in the Almighty's saying {By the panting chargers. By the igniters of sparks {He said: What was their condition and story? He said: The people of Wadi al-Yabis gathered twelve thousand knights, and they contracted, covenanted, and agreed that no man should be left behind by another, and no one should fail anyone, and no man should abandon his companions until they all died on one oath and killed the Messenger of God (may God bless him and his family and grant them peace) and Ali. (Peace be upon him) and they agreed and he ordered that Abu Bakr be sent to them with four thousand horsemen from the immigrants and the Ansar. So, the Messenger of God (may God's prayers and peace be upon him and his family) ascended the pulpit and praised God and then said, "O people of the Muhajirun and the Ansar, Gabriel has told me that the people of Wadi al-Yabis have twelve thousand horsemen captured, and they made a pact and made a pact that no one of them betrays his

companion, does not flee from him, and does not let him down." Until they kill me and my brother Ali Ibn Abi Talib, and he has commanded me to go to Abu Bakr with four thousand horsemen, so take your march and capture your enemy, and rise up to them in the name of God and bless on Monday, God Almighty, so the Muslims took their gear and prepared, and the Messenger of God (may God bless him and grant him peace) ordered And God and peace be upon him) Abu Bakr by his command, and it was in it that he ordered him to do if he saw them offering them Islam, so if they pledge allegiance to you or stop them, then kill their fighters, mistreat their offspring and desecrate their money, and destroy their estates and homes, and Abu Bakr went with him and the immigrants and the Ansar in the best of number and form, walking them a companion's life until they ended To the people of Wadi al-Yabis, when the people saw the people descending to them, Abu Bakr and his companions came down close to them. Two hundred men from the people of Wadi al-Yabis came out to them armed with weapons. When they encountered them, they said to them:

who are you? Where did you come from? And where do you want? Let your friend come out to us so that we can talk to him, so Abu Bakr went out to them with a group of his Muslim companions, and said to them: I am Abu Bakr, the companion of the Messenger of God. They said: What brought you before us? He said: The Messenger of God commanded me to accept Islam upon you, so if you enter into what the Muslims

have entered into, you have their money, and you have what is superior to them. So, return you and those with you and win wellness, for I only want your friend in particular, and his brother Ali bin Abi Talib (10).

Abu Bakr said to his companions: O people, the people are many times more than you, and more numerous than you, and you have been far from your home from your Muslim brothers, so go back and inform the Messenger of God (may God's prayers and peace be upon him and his family) about the condition of the people. He and his family) and what He commanded you to do, so fear God and the reality of the people and do not contradict the words of the Messenger of God (peace and blessings of God be upon him and his family) and he said: I know what you do not know and the witness sees what the absent does not see, so he left and the people went away and told the Prophet (peace and blessings of God be upon him and his family) with the saying of the people And Abu Bakr revolted against them, so the Messenger of God, may God's prayers and peace be upon him and his family, said: "O Abu Bakr, you disobeyed my command, and did not do what I commanded you, and you were disobedient to me, by God, in what I commanded you." He praised him. Then he said: O Muslims, I commanded Abu Bakr to walk to the people of my dry valley and to present Islam to them and invite them to God. And he left my words and did not obey my command, and that Gabriel (peace be upon him) came from God to send to them Omar, his place among his companions in four thousand horsemen. Explain, Omar, on

the name of God, and do not do what Abu Bakr reasoned, for he disobeyed God and disobeyed me and ordered him to do what Abu Bakr ordered, so Omar and the immigrants came out And the Ansar who were with Abu Bakr intended on his journey until he approached the people and was close to them so that he could see them and they could see him, so two hundred men came out to them and said to him and his companions what they said to Abu Bakr, so he left and the people departed with him. Peace) So the Messenger of God (may God's prayers and peace be upon him and his family) was informed of what Omar had done, so he left, and the Muslims left with him. To my saying, he came to him and told him the same What he told his friend, so he said: O Omar, you disobeyed God in His throne, you disobeyed me, you disobeyed me, you disobeyed my words, and acted according to your opinion, except that God despises your opinion. Then he called Ali (peace be upon him) and recommended to him what he recommended to Abu Bakr, Umar and his four thousand companions, and told him that God would conquer him and his companions.

So Ali (peace be upon him) went out with him and the Emigrants and the Ansar, so he walked with them on a path other than that of Abu Bakr and Umar, and that was because he was more violent with them in their journey until they were afraid that they would break from fatigue and their animals, so he said to them: Do not be afraid, for the Messenger of God (peace and blessings of God be upon him and his family) has

ordered me to do something and told me God will open up for me and you, so rejoice, for you are good, and to good, so their souls and hearts were pleasant, and they walked on that path and fatigue, even if he was close to them where they see him and he sees them. So two hundred men complaining of arms came out to him, whom Ali (peace be upon him) saw.

A group of his companions went out to them, and they said to them: Who are you? And from where did you kiss? And where do you want?

He said: I am Ali bin Abi Talib, the cousin of the Messenger of God (may God bless him and his family and grant them peace) and his brother and his messenger to you.

They said: You we wanted and you are our request and we have heard your article and what you presented to us, this is what does not agree with us, so take your caution and prepare for the second-hand war, and know that I fought you and fought your friends and the date is between us and you in the morning and we have excused between us and you. Imam Ali (peace be upon him) said to them: Woe to you, threaten me with your abundance and gathering, for I seek the help of God, His angels, and the Muslims upon you, and there is no might or power except with God, the Most High, the Great. To their beasts, they nibbled, felt and saddled. When the morning tree split open, he prayed with the people plus, then he attacked them with his companions, and they did not know until the horses had trampled on them, and the last of his companions did not catch up until

he killed their fighters, captivated their offspring, and took away their money.

He destroyed their homes and took prisoners and money with him, and Gabriel, peace be upon him, came down and told the Messenger of God, may God's prayers and peace be upon him and his family, what God had conquered Imam Ali (peace be upon him) and the group of Muslims. May God be upon the Muslims and inform them that only two of them were killed, so he descended and went out to meet Ali (peace be upon him) in all the Muslims of Madinah until he met him three miles from the city. Until he committed himself and kissed what was between his eyes, so the group of Muslims went down to Ali (peace be upon him) where the Messenger of God (peace and blessings of God be upon him and his family) came down and he accepted the spoils and captives and what God provided them with from the people of Wadi al-Yabis. The like of it is never from Khaybar, for it is like Khaybar, so God, the Blessed and Most High, revealed about it: {And Al-Adiyat (The Racers) Panting means by Al-Adiyat (The Racers) horses racing with men. I told you that she raided them in the morning." I said: His saying {Raising clouds of dust}? He said: ((meaning horses, so they affected the valley with a spot)) Storming into the midst.

I said: The Almighty's saying: {The human being is ungrateful to his Lord}? He said: ((ungrateful)). {And he bears witness to that}. He said: ((He means both of them. They both witnessed Wadi al-Yabis, and they were keen for the love of life)) I said:

His saying: {Does he not know? When the graves' contents are scattered around {And the hearts' contents are retrieved. On that Day, their Lord is fully informed of them}? He said: ((The two verses were revealed about them in particular, they were harboring a bad conscience and acting on it, so God informed their news and their actions. This is the story of the people of Wadi al-Yabis and the interpretation of Al-Adiyat (The Racers)).

### The 2<sup>nd</sup> Topic

#### Parsing of the Sura

It was said to erect “Panting” on a verb, i.e., “Panting” or that it is in the place of the adverb, i.e. “sharpeners” or on the infinitive according to what Abu Ubaidah said that its meaning is the strong enemy, so it is set in Al-Adiyat (The Racers) and Al-Zamakhshari said, or Al-Adiyat (The Racers) ) As if it was said: And the slanderers because the sacrifice is with the racers, and if the sacrifice is with the enemy, then the meaning of {and the regular ones is the meaning of the ridiculous {Raising} is related to the name of the subject because it is in the meaning of the verb.

Al-Zamakhshari said: It is related to the verb in which the subject's noun is put in its place, and it is related to the noun because it is in the meaning of the verb. And the audience read: {Raising}, {Storming} by reducing Al-Tha'a and Al-Sin, and Abu Haywa and Ibn Abi Abla: Bashdha, Ali, Zaid Ibn Ali, Qatada, and Ibn Abi Laila: Bashd Al-Seen. The meaning of Al-Azhar or the heart of Thorn to Wthern and the heart of

Al-Waw Hamza. And he read Foston with emphasis for transgression and B with increased emphasis.

The syntax of the word Panting has several theses:

The first: what Al-Akbari said about it: a source in the current situation

ie: Al-Adiyat (The Racers) is clear.

The second: Established as an absolute object of a verb without its pronunciation.

Third: It is established as the object of a deleted verb whose appraisal has become Panting.

Its difference from the second is that it is valid here if it is knowledge and there it is valid if it is disliked. As if he said here: Run, run. And both the last two theses are debatable:

As for the first, because it is absolutely not valid for an object unless it is determined by an order before it, i.e., Panting, and here it is not valid because it contradicts the oath. Rather, it may be correct if it is in the manner of the call, meaning O Al-Adiyat (The Racers), become Panting.

As for the second, it is because it requires repetition in the meaning, because Al-Adiyat (The Racers) means the women who run. So, the meaning of running is taken from both the words: Al-Adiyat (The Racers) and Panting.

It is contrary to the apparent. So, the multiplicity of meaning is supposed, as if we understood from the mist the moisture coming out of the mouth of the horse. It will be immediately or in place of the case, as Al-Akbri said.

However, this major is not complete, because the repetition, even if it is absent, is absurd, but with it it may be true as in the absolute object, so the possibility of it being an absolute object remains to this extent of thinking, then the meaning of the noble verse: Al-Adiyat (The Racers) Panting Panting . It has some contextual induction, although it is not an estimated thing. It is as if it encourages the enemy and the sacrifice, so he has the benefit of the command, even if it is not a command.

If you say: Al-Adiyat (The Racers) commanded that racing, is the result of the attainment, and it is absurd or impossible. I answered his answer in several ways:

The first aspect: that we explain the sacrifice without the enemy, which is running, rather we explain it with the breath of the horse or the wetness of its mouth. Assigns the question.

The second aspect: to say that he commanded the enemy to increase and speed so that the enemy before him would be in the rank of nothingness.

The third aspect: that if the perspective in the title of Al-Adiyat (The Racers) was that it is actually attached to that, then it would have been impossible after the relinquishment of the previous faces, but it can be said that looking in this title is at the Essence and not at the Attribute, meaning the entities of Al-Adiyat (The Racers) No as not as ordinary. It is a customary use sometimes, using the reference to the subject as the dominant or most important characteristic in it. If I say: Panting can be

an object of the regular as a passive noun, it works in the accusative.

I said: This is not done for several reasons.

First: Except is necessary. If he transgresses, it should be with a letter, not directly saying: Except for him.

The letter does not exist.

Second: that this is the effect of it. What is he doing? He has one of two ratings, both of which are poor:

1- To be a conscience of his appreciation.

2- That the noun of a subject is independent of the subject from the subject, and it is also bad, as it is not more important than the verb. And that is not an attribute of the act, so how can it be for him?

Third: After the two previous aspects are abandoned, then the imposition of the object means that the enemy or aggression is against the predestination itself and it is absurd in thinking.

A question about the meaning of the Almighty's verse: {The Al-Mauriyat is a slander} His answer: Al-Akbari said: A slander is a definite source, because Al-Mouri: the slanderer, I say: to be an absolute object, as if he said: slanderers are slander and the theses that are accepted in (Panting are said here as well.

First: It is a passive object of the mortal, and the previous problem is not rejected, because aura is transitive to itself, but other forms respond to it.

Secondly: It is the source of the dam, which is the source of the dam, i.e., the mauritia, i.e., if they are like that.

A question may arise: Are the narrators and the qadhih in the same sense, as we have



already heard from al-Akbari in his saying: Because al-Mouri is a slanderer, then the two articles, if they have the same meaning, the context is the same as repetition.

And it is bad because the two words are consecutive and there is no separation between them, so one can sing about the other.

His answer: They do not have one meaning, but two meanings for several aspects:

The first aspect: If the fire is set on fire, then its flame rises, meaning: ignite it. As for the mug, it is found after non-existence by finding sparks. The cause was mentioned after the effect.

The second aspect: To carry the material of the mortals as appropriate, and the material for slander in the actual. As if we were ordered by someone who did the ignition to ignite.

The third aspect: to hold the Mauritian on a little fire and blasphemy on a lot of it, contrary to what we said in the first aspect: but this can be understood as a thesis after combining two introductions.

The first: that the mug is in the sense of the shooter, not specifically the evil one.

The second: that the mug is the spark, but to increase the fire needs a new mug (metaphorically or real).

It carries the meaning of the mug on the increasing fire is a promotion from least to most, and not repetition.

If you say: Regardless of what we have said, thirdly, why did the mention of the cause precede the cause, and the opposite was more appropriate, i.e. a slander or oar?

I said: It is answered in one of two ways: First: To preserve the Qur'anic format and the verbal context together.

And his saying: (Panting) has several faces:

The first: it is a definite source for the subject's name, for al-dhabah is a kind of walking and enemy like al-dhabah. It is said: sacrifice

Wadbah: If he counts hard, he is taken from the hyena, which is the arm, because he extends it to the enemy. The bark was instead of the eye, and to this Abu Ubaidah and Al-Mubarrad went.

The second: It is a source in the place of the situation, i.e.: sabhat and dhah-dhubah and ad-dhabh: a sound heard from the chest of horses at the enemy, not with a neighing.

God swore by Muhammad (may God bless him and his family and grant them peace), and he said: {Yes, and the Holy Qur'an}.

And he swore his life, so he said: {For your age, they are blind in their drunkenness.}

He swore to his stingy, neighing, and her neighs, and her hoofs swept fire from the stone, and said: {And Al-Adiyat (The Racers) Panting and the Five Verses.

And what is sworn by: {Verily, man is to his Lord for his kindness} {And it is for the love of extreme good, which is money. It has been shown in the foregoing that the state of money in good and bad, benefit and harm, benefit and disappointment.

Scholars have two sayings regarding its meaning: Ruhi Mujahid and Ikrimah, on the authority of Ibn Abbas, that it is a horse, and Ali Ibn Abi Talib (peace be upon him) said that it is a camel. And so Ibn Masoud said, and Saeed bin Al-Jubeir narrated on the

authority of Ibn Abbas, a man asked me about Al-Adiyat (The Racers) Panting, and I said: It is the horse.

So he went to Ali Ibn Abi Talib (peace be upon him) and told him, so he sent for me and brought me and said to me: Do you speak about the Book of God without knowledge? By God, the first expedition was al-Badr, and we had only horsemen for al-Zubayr and a horse for al-Miqdad ibn al-Aswad, but Al-Adiyat (The Racers) from Arafat to Muzdalifah, and from Muzdalifah to Mina. This is similar to what we were told by Bahlul bin Ishaq bin Bahloul bin Hassan, to us by Ismail bin Abi Uwais, to us by Katheer bin Abdullah Al-Muzani, who said: I was with Muhammad bin Ka'b Al-Qurazi, and a man came to him and said: O Abu Hamza, I am a strong man who has never performed Hajj, so teach me what God Almighty has taught you. He said: Do you read the Qur'an? He said: Yes (22). He said, "Then I open the door and recite in the Name of God, the Most Gracious, the Most Merciful," five verses {By the panting chargers. By the igniters of sparks. By the raiders at dawn. Raising clouds of dust. Storming into the midst. Do you know what? he said no. He said: ((And the normal is Panting)) ((By the igniters of sparks) to Muzdalifah ((By the raiders at dawn)) There is no change until it becomes ((Raising clouds of dust)) ((Storming into the midst)) On the day of Mina, Abu Jaafar said: The scholars differed about the meaning of (By the igniters of sparks), so the doctrine of Imam Ali Ibn Abi Talib (peace be upon him) and Ibn Masoud that it is camels, and

Mujahid and Ikrimah narrated on the authority of Ibn Abbas, he said: People burn the fire so that others can see it, and others narrated on the authority of Ibn Abbas al-Khail, and Qatad said: Horses ignite war.

Ikrimah said: Al-Asun Maurit. Abu Jaafar said: There is no evidence to indicate the specification of any of these sayings, so it is correct to say that to each of those who say that the meaning is the same if the Almighty is: Lord of Al-Adiyat (The Racers) and Panting accusative because it is a source in the situation. And on the authority of Ibn Abbas al-Dabbah, he blew it with its blades, and set up (a mug on the source because the meaning of ((the igniters))), so the raiders ((the raiders)) on the authority of Ibn Abbas that it is horses and on the authority of Ibn Masoud that it is camels ((Panting)) a circumstance of time {So they affected it soaking, said the fur. Distraction is a metaphor for the valley, and no mention was made of it because he knew the meaning.

On the authority of Ibn Masoud (Friday), Muzdalifah.

The human being is ungrateful to his Lord Al-Hasan said: He becomes angry with his Lord, the Majestic, and blames Him for the misfortunes that befall him, and forgets the blessings.

(And he bears witness to that) meaning that his Lord {for that is a martyr} {and that the love of good is severe} (and that) that is, the human being (for the love of good is intense) in its meaning are sayings: It was said: He is very strong, and the saying of Al-Far` that the meaning is that man is for good For extreme love, his appreciation is

that it is for the love of goodness for the sake of great love, then he deleted what is beyond severe, and the third saying I heard Ali Ibn Suleiman as you say: I honor so-and-so for you, meaning for you, meaning that it is for the love of good, i.e. heavy money, i.e. miserly. (Does he not know if what is in the graves is scattered?) The worker in it is with Muhammad bin Yazid ((is stumbled)), and Ali Ibn Abi Talha narrated on the authority of Ibn Abbas {and what is in the chests happened} that is most prominent, (their Lord of them on that day is an expert).

Ali bin Suleiman narrated on the authority of Muhammad bin Yazid that it is permissible to open it with the lam because it is extra, its entry is like its exit, but it is the benefit of emphasizing.

### The 3<sup>rd</sup> Topic

#### The Virtue of the Surah and the Qur'anic Readings Contained Therein

In the virtue of this surah, it was reported that the Prophet (peace and blessings of God be upon him and his family) said: "Whoever recites it will be given ten rewards, according to the number of those who spent the night in Muzdalifah and witnessed a gathering." And on the authority of Imam Jaafar bin Muhammad al-Sadiq (peace be upon him) who said: ((Whoever reads Al-Adiyat (The Racers) and becomes addicted to reading it, Allah will send him with the Commander of the Faithful on the Day of Resurrection especially and he was in his room and his companions)), and in some narrations that Surat ((Al-Adiyat)) (The Racers) is equivalent to half of the Qur'an, and it is clear that all this virtue is the share

of the one who made the surah a platform for his life and believed in all its contents and worked in it.

On the authority of Ibn Babawayh: With his chain of transmission on the authority of Suleiman Ibn Khalid, on the authority of Abi Abdullah (peace be upon him) he said: ((Whoever reads Al-Adiyat (The Racers) and becomes addicted to reading it, Allah will send him with the Commander of the Faithful - peace be upon him - on the Day of Resurrection in particular, and he will be in his room and his companions)) It was narrated on the authority of the Prophet (may God's prayers and peace be upon him and his family) that he said: ((Whoever recites this surah will be given a reward like the one who recites the Qur'an, and whoever becomes addicted to reading it and owes a debt, Allah will help him to pay it off quickly, whoever he is)) This is in the properties of the Qur'an. And the Messenger (may God's prayers and peace be upon him and his family) said: ((He who prays with it in the Hereafter, its reward will be half the Qur'an.

On the authority of al-Sadiq (peace be upon him) whoever reads it for the fearful is safe from fear. Its recitation to the hungry calms his hunger, and the thirsty subdues his thirst, so if he reads it and becomes addicted to reading it, the debtor will pay his debt on his behalf, by the permission of God Almighty.

On the authority of Ubayy bin Ka'b, on the authority of the Prophet (peace and blessings be upon him and his family) who said: ((Whoever reads it, he will be given ten rewards, according to the number of those

who spent the night in Muzdalifah and attended Juma'ah. On the authority of Sulayman Ibn Khalid on the authority of Abi Abdullah, peace be upon him) he said: ((And Al-Adiyat (The Racers)). On the Day of Resurrection in particular, he was in his room and his companions.

### Conclusion

1- The surah mentions man's blasphemy for the blessings of his Lord and his intense love for good knowingly, and it is a proof against him

And he will be held accountable for that.

2- The surah is civil with the testimony of what is in its chest from the divisions, such as his saying ((And Al-Adiyat (The Racers) Panting)) to the end of the surah which appears in the horses of the jihadist invaders on what is to come. (Peace be upon them) that the surah was revealed about Ali (peace be upon him) and his secret was during the Battle of Dhat al-Silsil, so he struck them.

3- In the virtue of this surah, it was reported on the authority of the Prophet (peace and blessings of God be upon him and his family) that he said: ((Whoever recites it will be given ten rewards, according to the number of those who spent the night in Muzdalifah and attended Friday prayer)).

4- On the authority of Imam Jaafar bin Muhammad al-Sadiq (peace be upon him) that he said: ((Whoever reads Al-Adiyat (The Racers) and becomes addicted to reading it, God will send him with the Commander of the Faithful on the Day of Resurrection in particular and he will be in his room and his companions).

5- Surat Al-Adiyat (The Racers) was revealed and the armies of Islam had not yet reached Medina, and on one day the Messenger of God (peace and blessings of God be upon him and his family) prayed with the people in the morning and recited ((Al-Adiyat (The Racers)). His prayer His companions said, "This is a Surah that we did not know." The Messenger of God (peace and blessings of God be upon him and his family) said: "Ali was finished with the enemies of God."

6- It was narrated on the authority of Ibn Abbas that he said: While I was in Ismail's stone, if a man came to me and asked about ((Al-Adiyat (The Racers) Panting)), I said to him: The horses change in the way of God, then they come to night, so they make their food and burn their fire Then he turned away from me and went to Ali Ibn Abi Talib (peace be upon him). While he was under the water of Zamzam, he asked him about: Al-Adiyat (The Racers) Panting, and he said: I asked someone about her, who is doing well? He said: Yes, I asked Ibn Abbas about it. He said: When the horse changed in the way of God, he said: So, go and leave him to me. When he stood on his head, he said: People give fatwas about what you have no knowledge of. By God, if the first expedition in Islam was Badr, and we had nothing but knights, a mare for Zubair and a mare. Al-Miqdad Ibn Al-Aswad, how can Al-Adiyat (The Racers) be a horse? Rather, Al-Adiyat (The Racers) Panting camels from Arafat to Muzdalifah and from Muzdalifah to Mina, Ibn Abbas said: I rejected my

words and returned to what Ali (peace be upon him) said.

7- “Igniters” is the plural of “Igniter” and “Ira” means setting fire, and “God” is hitting stones, i.e. wood or iron, with something similar to generating fire.

8- ((The Raiders)) the plural of ((Raider) and raiding, attacking the enemy. It was said: The word includes the meaning of attacking with horses, but the resources for its use show that this restriction, if it existed in the original, was gradually deleted.

9- Dust affects from all directions as a result of the attack by the Hajjaj’s camels from the sacred site to Mina and (((Raising))) from the excitement, which is the spread of dust and smoke in the air, and it may come in the sense of agitation.

10- The propagation of sound waves in space, and “soaking” is dust, and the origin of the speech is immersion in water or immersion in water, and immersion in dust resembles it, and therefore it took the same name and “weak” is stagnant water.

10 - Jihad has such a great status that the breath of the Mujahideen’s horses deserved to be sworn in, and so are the sparks flying from the hooves of these horses. and the dust they raise in the air. Yes, even the dust of the battlefield has value and greatness.

11 - It was reported that the Messenger of God (may God bless him and his family and grant them peace) said: Do you know who the ungrateful are? It was said: God And His Messenger knows best. He said: (may God bless him and his family and grant them peace) the ungrateful who eats

alone, prevents his feed, and beats his servant.

12- Al-Sadiq (peace be upon him) said: Whoever reads it to the fearful is safe from fear, and its recitation to the hungry calms his hunger, and the thirsty calms his thirst.

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