

The Tafsīr of Sūrat Al-Infīṭār (Chapter - 82)

Which was revealed in Makkah

The Virtues of Sūrat Al-Infīṭār

An-Nasā'ī recorded from Jābir that Mu'ādh stood and lead the people in the Night prayer, and he made the recitation of his prayer long. So the Prophet ﷺ said,

«أَفَتَأْتَانِ يَا مُعَاذُ؟ أَيْنَ كُنْتَ عَنْ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ ﴿وَالصُّحُنَّ﴾ وَ ﴿إِذَا الشَّمْسُ
أَنفَطَرَتْ﴾»

«Are you putting the people to trial O Mu'ādh? Why don't you recite ﴿Glorify the Name of your Lord the Most High﴾ (87), ﴿By the forenoon﴾ (93), and ﴿When the heaven is cleft asunder﴾ (82)?»^[1]

The basis of this Ḥadīth is found in the Two Ṣaḥīḥs,^[2] however the mentioning of

﴿إِذَا الشَّمْسُ أُنْفَطَرَتْ﴾

﴿When the heaven is cleft asunder.﴾ has only been mentioned by An-Nasā'ī. It has been previously mentioned in a narration from 'Abdullāh bin 'Umar that the Prophet ﷺ said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الْقِيَامَةِ رَأْيَ عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ وَ ﴿إِذَا الشَّمْسُ
أَنفَطَرَتْ﴾ وَ ﴿إِذَا الشَّمْسُ أُنْفَطَتْ﴾»

«Whoever would be pleased to look at the Day of Resurrection with his own eyes, then let him recite, ﴿When the sun is Kuwwirat.﴾ (81) and; ﴿When the heaven is cleft asunder﴾ (82) and; ﴿When the heaven is split asunder﴾ (84).»^[3]

[1] An-Nasā'ī in *Al-Kubrā* 6:508.

[2] *Faḥḥ Al-Bāri* 10:532, and *Muslim* 1:339.

[3] *Tuḥfat Al-Aḥwadhī* 9:252.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْإِنْفِطَارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انشَظَّتْ ﴿٢﴾ وَإِذَا الْبِحَارُ
فُجِرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾ عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ
وَأَخَّرَتْ ﴿٥﴾ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي
خَلَقَكَ فَسَوَّدَكَ فَعَدَدَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾
كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا
كُنِينِ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ إِنْ أَتَاكَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنْ
الْفُجَارُ لَفِي حَبِيرٍ ﴿١٤﴾ يَصَلُّونَ نِوَامَ الْيَوْمِ ﴿١٥﴾ وَمَا مِنْهُمْ عَنْهَا مُبَاقِينَ ﴿١٦﴾
وَمَا آدْرَاكَ مَا يَوْمُ الْذِّينِ ﴿١٧﴾ ثُمَّ مَّا آدْرَاكَ مَا يَوْمُ الْذِّينِ ﴿١٨﴾
يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ سِتًّا وَلَا أَمْرٌ يُؤْمِرُ مِذْلَ اللَّهِ ﴿١٩﴾

سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا مِنْ ثَمَرٍ أَعْلَىٰ النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَبْصُرُونَ أُولَٰئِكَ أَنَّهُمْ
مَبْعُوثُونَ ﴿٤﴾ يَوْمَ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Most Gracious, the
Most Merciful.

﴿١﴾ إِذَا السَّمَاءُ انْفَطَرَتْ ﴿٢﴾ وَإِذَا الْكَوَاكِبُ انشَظَّتْ ﴿٣﴾ وَإِذَا الْبِحَارُ
فُجِرَتْ ﴿٤﴾ وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٥﴾ عَلِمْتَ نَفْسٌ مَّا قَدَّمْتَ وَأَخَّرْتَ ﴿٦﴾
يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٧﴾ الَّذِي خَلَقَكَ فَسَوَّدَكَ
فَعَدَدَكَ ﴿٨﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٩﴾ كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ ﴿١٠﴾
وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١١﴾ كِرَامًا كُنِينِ ﴿١٢﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٣﴾

﴿1. When the heaven is
cleft asunder (Infatārat).﴾

﴿2. And when the stars
Intatharat.﴾

﴿3. And when the seas
Fujjirat.﴾

﴿4. And when the graves Bu'thirat.﴾

﴿5. A person will know what he has sent forward and left
behind.﴾

﴿6. O man! What has made you careless about your Lord, the
Most Generous?﴾

﴿7. Who created you, fashioned you perfectly, and gave you
due proportion.﴾

﴿8. In whatever form He willed, He put you together.﴾

﴿9. Nay! But you deny (the Day of) Ad-Dīn.﴾

﴿10. But verily, over you to watch you﴾

﴿11. Kirāman Kātibīn,﴾

﴿12. They know all that you do.﴾

What will happen on the Day of Judgement

Allāh says,

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾

«When the heaven is cleft asunder (Infaṭarat).» meaning, it splits. This is as Allāh says,

﴿السَّمَاءُ مُنْفَطِرٌ بِهِ﴾

«Whereon the heaven will be cleft asunder (Munfaṭir)» (73:18)

Then Allāh says,

﴿وَأَذَا الْكَوَاكِبُ انْتَثَرَتْ﴾

«And when the stars Intatharat.» meaning, fallen.

﴿وَأَذَا الْبِشَارُ عُثِّرَتْ﴾

«And when the seas Fujjirat.» ‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās that he said, “Allāh will cause some of it to burst forth over other parts of it.”^[1] Al-Ḥasan said, “Allāh will cause some parts of it to burst forth over other parts of it, and its water will go away.”^[2] Qatādah said, “Its fresh water will mix with its salt water.”^[3]

﴿وَأَذَا الْقُبُورُ بُعِثِرَتْ﴾

«And when the graves Bu'thirat.» Ibn ‘Abbās said, “searched.”^[4] As-Suddi said, “Tub’athiru means that they will be moved and those who are in them will come out.”

﴿عِلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ﴾

«A person will know what he has sent forward and left behind.»

meaning, when this happens then this will occur.

Mankind should not forget about Allāh

Allāh says,

[1] Aṭ-Ṭabari 24 :267.

[2] Aṭ-Ṭabari 24 :267.

[3] Aṭ-Ṭabari 24 :217.

[4] Aṭ-Ṭabari 24 :267.

﴿يَأْتِيهَا الْإِنْسُنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ﴾^[1]

﴿O man! What has made you careless about your Lord, the Most Generous?﴾

This is a threat. It is not an attempt to get a reply as some people mistakenly think. They consider it as if the Most Generous is asking them so that they will say, "His honor deceived him (or made him careless of his Lord)." rather the meaning of this *Āyah* is, "O Son of Ādam! What has deceived you from your Lord, the Most Generous – meaning the Most Great – so that you went forth disobeying Him, and you met Him with that which was unbecfitting." This is similar to what has been reported in the *Ḥadīth*,

«يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَا غَرَّكَ بِي؟ يَا ابْنَ آدَمَ مَاذَا أَجَبْتَ الْمُرْسَلِينَ؟»

«Allāh will say on the Day of Judgement: "O Son of Ādam! What has deceived you concerning Me? O Son of Ādam? What was your response to the Messengers?"»^[1]

Al-Baghawi mentioned that Al-Kalbi and Muqātil said, "This *Āyah* was revealed about Al-Aswad bin Shariq who struck the Prophet ﷺ and he was not punished in retaliation. So Allāh revealed,

﴿مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ﴾

﴿What has made you careless about your Lord, the Most Generous?﴾»^[2]

Then Allāh said,

﴿الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ﴾

﴿Who created you, fashioned you perfectly, and gave you due proportion.﴾

meaning, 'what has deceived you concerning the Most Generous Lord?'

^[1] *Tuhfat Al-Ashraf* 7 :70. This is the only reference for the *Ḥadīth*, so its authenticity was unverifiable.

^[2] Al-Baghawi 4 :455. This is a *Mursal* narration.

﴿الَّذِي خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ﴾

«Who created you, fashioned you perfectly, and gave you due proportion.»

meaning, 'He made you complete, straight, and perfectly balanced and proportioned in stature. He fashioned you in the best of forms and shapes.'

Imām Aḥmad recorded from Busr bin Jaḥḥāsh Al-Qurashī that one day the Messenger of Allāh ﷺ spat in his palm and placed his finger on it. Then he said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَٰذَا؟ حَتَّىٰ إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ مَشَيْتَ بَيْنَ بُرْدَيْنِ، وَلِلْأَرْضِ مِنْكَ وَرِيدٌ، فَجَمَعْتُ وَمَتَّعْتُ حَتَّىٰ إِذَا بَلَغْتَ التَّرَاقِي قُلْتَ: أَتَصَدَّقُ وَأَنَّىٰ أَوَانُ الصَّدَقَةِ؟»

«Allāh the Mighty and Sublime says: "O Son of Ādam! How can you escape Me when I created you from something similar to this (spit)? Then I fashioned you and made your creation balanced so that you walked between the two outer garments. And the earth has a burial place for you. So you gathered (wealth) and withheld it until your soul reached your collarbone (i.e., death comes). Then, at that time you say, 'I will give charity now.' But how will there be time for charity?"»^[1]

This Ḥadīth has also been recorded by Ibn Mājah.^[2]

Concerning Allāh's statement,

﴿فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ﴾

«In whatever form He willed, He put you together.»

Mujāhid said, "In which resemblance: the father, the mother, the paternal uncle, or the maternal uncle."^[3] In the Two Ṣaḥīḥs it is recorded from Abu Hurayrah that a man said, "O Messenger of Allāh! Verily, my wife has given birth to a black boy." The Prophet ﷺ said,

«مَلَأَ لَكَ مِنْ إِبِلٍ؟»

[1] Aḥmad 4:210.

[2] Ibn Mājah 2:903.

[3] Aṭ-Ṭabari 24:270.

«Do you have any camels?» The man said, "Yes." The Prophet ﷺ then said,

«فَمَا أَلْوَانُهَا»

«What color are they?» The man said, "Red." The Prophet ﷺ said,

«فَهَلْ فِيهَا مِنْ أَوْرَقٍ»

«Do any of them have patches of gray?» The man said, "Yes." The Prophet ﷺ asked him,

«فَأَنَّى أَتَانَا ذَلِكَ»

«How did this happen to them?» The man replied, "It is probably an inherited genetical strain." The Prophet ﷺ then said,

«وَهَذَا عَسَى أَنْ يَكُونَ نَزْعُهُ عِرْقٍ»

«Likewise, this (with your son) is probably an inherited genetical strain.»^[1]

The Cause of Deception and alerting to the Fact that Angels record the Deeds of the Children of Ādam

Concerning Allāh's statement,

﴿لَا يَلْتَكِبُونَ بِاللَّيْلِ﴾

«Nay! But you deny (the Day of) Ad-Dīn.»

meaning, 'you are only compelled to oppose the Most Generous and meet Him with disobedience, by your rejection in your hearts of the Hereafter, the recompense and the reckoning.' Concerning Allāh's statement,

﴿إِنَّ عَلَيْكُمْ لَحَافِظِينَ ۖ كِرَامًا كَاتِبِينَ ۖ يَعْلَمُونَ مَا تَفْعَلُونَ﴾

«But verily, over you to watch you (are) Kirāman Kātibīn, they know all that you do.» (82:10-12)

meaning, 'indeed there are noble guardian angels over you, so do not meet them with evil deeds, because they write down all that you do.'

﴿إِنَّ الْأَنْزَارَ لَفِي نَيْصٍ ۖ وَإِنَّ الْفُتَارَ لَفِي نَجِيمٍ ۖ يَصْلَوْنَهَا يَوْمَ الدِّينِ ۖ وَمَا هُمْ عَنْهَا بِغَائِبِينَ﴾

^[1] *Fath Al-Bāri* 9:351, and *Muslim* 2:1137.

﴿وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ﴾ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٣﴾

﴿13. Verily, the Abrār (the righteous believers) will be in Delight;﴾

﴿14. And verily, the wicked will be in the blazing Fire (Hell),﴾

﴿15. Therein they will enter, and taste its burning flame on the Day of Recompense,﴾

﴿16. And they will not be absent therefrom.﴾

﴿17. And what will make you know what the Day of Recompense is?﴾

﴿18. Again, what will make you know what the Day of Recompense is?﴾

﴿19. (It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allāh.﴾

The Reward of the Righteous and the Sinners

Allāh informs of what the righteous will receive of delight. They are those who obeyed Allāh and did not meet Him with disobedience (sins). Then He mentions that the evildoers will be in Hell and eternal torment. Due to this He says,

﴿يَصْلَوْنَ يَوْمَ الدِّينِ﴾

﴿Therein they will enter, and taste its burning flame on the Day of Recompense,﴾

meaning, the Day of Reckoning, Recompense, and Judgement.

﴿وَمَا هُمْ عَنْهَا بِغَائِبِينَ﴾

﴿And they will not be absent therefrom.﴾

meaning, they will not be absent for even one hour from the torment. The torment will not be lightened from them, nor will they be granted the death that they will be requesting, or any rest – not even for a single day. Allāh then says,

﴿وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ﴾

﴿And what will make you know what the Day of Recompense is?﴾

This is a magnification of the affair of the Day of Judgement. Then Allāh affirms it by saying,

﴿ثُمَّ مَا آذَرُكَ مَا يَوْمَ الْزَيْبِ﴾

«Again, what will make you know what the Day of Recompense is?»

Then He explains this by saying,

﴿يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا﴾

«(It will be) the Day when no person shall have power for another,»

meaning, no one will be able to benefit anyone else, or help him out of that which he will be in, unless Allāh gives permission to whomever He wishes and is pleased with. We will mention here a *Ḥadīth* (where the Prophet ﷺ said),

«يَا بَنِي هَاشِمٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ لَا أَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا»

«O children of Hāshim! Save yourselves from the Fire, for I have no power to cause you any benefit from Allāh.»^[1]

This has been mentioned previously at the end of the *Tafsīr* of Sūrat Ash-Shu'arā' (see 26:214). Thus, Allāh says,

﴿وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾

«and the Decision, that Day, will be with Allāh.»

This is similar to Allāh's statement,

﴿لَمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

«Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible.» (40:16)

It is also similar to His statement,

﴿الْمَلِكُ يَوْمَئِذٍ الْخَبِيرُ﴾

«The true sovereignty on that Day will be for the Most Gracious» (25:26)

It is also similar to His saying;

^[1] Muslim 1:192.

﴿مَلِكِ يَوْمِ الدِّينِ﴾

﴿The only Owner of the Day of Recompense.﴾ (1:4)

Qatādah said,

﴿يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾

﴿(It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allāh.﴾

“By Allāh, the Decision is for Allāh today (now), but on that Day no one will try to dispute with Him about it.”

This is the end of the *Tafsīr* of *Sūrat Al-Infītār*. All praise and blessings are due to Allāh, and He is the Giver of success and freedom from error.