

## **Al-Mahdi in the Qur‘ān – Part 8**

### **Another Two Sūrahs with Additional Evidence About:**

- **The New Era of Human Awareness**
- **The importance of understanding the true story of the Famous Qareen, ʿĪssā ibn Maryam**

**Sūrah Al-Infiṭār**

**Sūrah Al-Inshiqāq**

### **Reminders:**

- 1. Do not assume that you already know what these Ayats mean!**
- 2. We make extensive use of:**
  - a. Nested Interpretation**
  - b. Abrahamic Locution**
  - c. Tafseel (Divarication)**
  - d. The Organic Qur‘ānic Methodology**
- 3. If you are NOT familiar with how we engage the Qur‘ān, this segment, and the rest of this series will not make any sense to you!**
- 4. In that case, please watch the videos on this channel starting from the earliest to this one.**
- 5. Watch YT93 before you can appreciate what we conclude in this segment, and the rest of this series.**

## Sūrah Al-Infīṭār (Sūrah 82)

﴿82:1﴾

إِذَا السَّمَاءُ انْفَطَرَتْ

When the abstract understanding is exposed<sup>1</sup>,

﴿82:2﴾

وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ

And when the ‘Kawākib’ (i.e., the planets, i.e., the blind followers<sup>2</sup>) are dispersed (into ineffective groups),

﴿82:3﴾

وَإِذَا الْبِحَارُ فُجِّرَتْ

And when the seas (of confusion) are caused (repeatedly) to be exposed<sup>3</sup> (to the dawn’s radiance),

﴿82:4﴾

وَإِذَا الْقُبُورُ بُعْثِرَتْ

And when (those in) the graves<sup>4</sup> are desecrated (i.e., become dishonored and stripped of their prior sanctity, after becoming exposed as unrelated to the ‘ardh,’ scripture)<sup>5</sup>,

﴿82:5﴾

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

(A certain) ‘nafs’<sup>6</sup> shall then acquire the evidence-based knowledge regarding what it taught<sup>7</sup> (others) and delayed<sup>8</sup>.

---

<sup>1</sup> i.e., the layers of abstract understanding are put on display, and this happens when the person enters the Jannah, the concealed abode of privileged understanding.

<sup>2</sup> This refers to the Abrahamic locution term Kawkab كوكب which is initially defined in Verse 6:75-79, and which Yussuf used in his discourse with his father Yaʿqūb in Verse 12:4. See our note for Verse 12:4 for additional details.

<sup>3</sup> From the root فجر which represents the early exposure of anything

<sup>4</sup> i.e., the ways of worshipping the predecessors

<sup>5</sup> This is further clarified by Verse 100:9

<sup>6</sup> The term “نَفْسٌ” is used in the affirmative only 3 times in the Qurʿān.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْتَرْقُوا نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (59:18) - الحشر

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ (81:14) - التكوثر

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ (82:5) - الانفطار

{82:6}

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

O directly guidable man! What has enticed you to take for granted your generous lord,

{82:7}

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (فَعَدَّلَكَ)

Who created you, then proportioned you, and then adjusted (i.e., modified) you,

{82:8}

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ

In whatever form<sup>9</sup>! Whatever he willed, he made you ride<sup>10</sup>!

{82:9}

كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ

Nay! You belie the (true) established order,

{82:10}

وَأَنْ عَلَيَكُمْ لَحَافِظِينَ

While (ignoring that) there are (angels) preserving (the true established order) despite of you,

{82:11}

كِرَامًا كَتِيبِينَ

(And they are) Soft-spoken, writing (diligently over your Weltanschauung).

{82:12}

يَعْلَمُونَ مَا تَفْعَلُونَ

---

In all three cases, it refers to a specific 'nafs',

<sup>7</sup> Reference to Āya 82:5 - ص 38:61 ﴿لَنَا هَذَا فَرْدُهُ عَذَابًا ضِعْفًا فِي النَّارِ﴾

<sup>8</sup> i.e., delayed others from finding the inevitable truth

<sup>9</sup> In accordance with the distributive rule, the expression "In whatever form" applies to all 3 sentences in the prior Āya.

<sup>10</sup> In all other existing translations and interpretations, the verb رَكَّبَ is interpreted as "he composed", but this is completely incongruous with the otherwise consistent use of the gerund رَكَّبَ throughout the Qur'ān, to mean "to ride". And therefore, we translate the verb رَكَّبَ as "he made you ride," meaning "he made available to you the means of

Who know (and provide evidence-based knowledge) in accordance with what you seek to do!

{82:13}

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

The loyal, scrupulous believers are in bliss,

{82:14}

وَأِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

And the exposers (of confusion) are in a state of wide-opened eyes (in full darkness),

{82:15}

يَصْلَوْنَهَا يَوْمَ الدِّينِ

By which they are seared, at the time of the established order,

{82:16}

وَمَا هُمْ عَنْهَا بِغَائِبِينَ

And from which they are never absent.

{82:17}

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ

And he never made you aware of the time of (first)<sup>11</sup> established order<sup>12</sup>,

{82:18}

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ

And then again, he never made you<sup>13</sup> aware of the time of (the second)<sup>14</sup> established order?

{82:19}

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

(It is) That time when no ‘nafs’ may be of benefit to any other ‘nafs’, and all the affairs, at that time, are attributed to Allahh<sup>15</sup>.

<sup>11</sup> This is a reference to Phase 1 described in Sūrah An-Naba’ (Sūrah 78)

<sup>12</sup> This is a reference Eīssā ibn Maryam who was Muhammad’s ‘Qareen’

<sup>13</sup> This is addressed to the current reader of the Qur‘ān, and who understands the promised Phase 3.

<sup>14</sup> This is a reference to Phase 3 described in Sūrah An-Naba’ (Sūrah 78)

<sup>15</sup> A reference to Sūrah Ar-Rūm where Phase 1 and Phase 3 are described as “لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ (30:4)”

© The Marvelous Quran 2022. This is copyrighted material. Duplication or copying or sharing without prior written approval is strictly prohibited.

## Sūrah Al-Inshiqāq (Sūrah 84)

84:1

إِذَا السَّمَاءُ انشَقَّتْ

When the abstract understanding (of the new scripture, i.e., the Qur‘ān) is made difficult<sup>16</sup> (i.e., not easily accessible),

84:2

وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ

And then it yielded in accordance with (the command of) its lord, and when it is engaged correctly (the first time)<sup>17</sup>.

84:3

وَإِذَا الْأَرْضُ مُدَّتْ

And when (later) the scripture is (repeatedly) written with ink<sup>18</sup>,

84:4

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

And presents what is in it and allows itself to be a conduit<sup>19</sup> (through the engagement of which the divine guidance is provided),

84:5

وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ

And then it yielded in accordance with (the command of) its lord, and when it is engaged correctly (the second time)<sup>20</sup>,

84:6

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ

O Divinely guidable man<sup>21</sup>! You are laboring towards your (inevitable encounter with) your (human) master, and then you shall encounter him.

<sup>16</sup> This refers to Phase 2 as described in Sūrah An-Naba’ (Sūrah 8)

<sup>17</sup> This is a reference to Phase 1 described in Sūrah An-Naba’ (Sūrah 78).

<sup>18</sup> i.e., widely published.

<sup>19</sup> This interpretation is based on the verb “خَلَّ” which means to behave or use as a conduit.

<sup>20</sup> This is a reference to Phase 3 described in Sūrah An-Naba’ (Sūrah 78).

<sup>21</sup> A reference to ʿĪsā ibn Maryam, Muḥammad’s Qareen

84:7

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَبِيمِينِهِ

And then (at that time), as for the one who is allowed to learn his message of the scripture using its right (i.e., correct) side,

84:8

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

He shall eventually receive an accounting in accordance with his cognitive readiness,

84:9

وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا

And he shall turn to his cohorts, having obtained access to secret knowledge.

84:10

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ

But as for the one who is allowed to learn his message of the scripture while chasing its apparent (i.e., superficial) side,

84:11

فَسَوْفَ يَدْعُوا ثُبُورًا

He shall invite what compels him to confirm his biases and predilections,

84:12

وَيَصْلَىٰ سَعِيرًا

While he (the ‘Qareen’ mentioned in 84:6) is being seared by a heavy price.

84:13

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا

For, indeed, he (the ‘Qareen’ mentioned in 84:6) was (learning) in the way of his cohort’s intimation.

84:14

إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ

Indeed, he thought that he would not unravel<sup>22</sup>.

84:15

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

For sure, his lord has been fully aware of him!

84:16

فَلَا أُقْسِمُ بِالشَّفَقِ

And thus, I swear (not) by the trepidation (that shall inflict those who separate the interpretation from the scripture).

84:17

وَاللَّيْلِ وَمَا وَسَقَ

(An oath, instead) By the nighttime and the loads it brings,

84:18

وَالْقَمَرِ إِذَا اتَّسَقَ

And by the prophethood when it (is recognized to have) reached its full potential<sup>23</sup>,

84:19

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ

You shall ride a single layer while ignoring other (more pertinent) layers!

84:20

فَمَا لَهُمْ لَا يُؤْمِنُونَ

And thus, what is with them not believing,

84:21

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ لَا يَسْجُدُونَ

And when the Qur‘ān is read upon them, they do not prostrate in submission?

---

<sup>22</sup> i.e., he thought that what he claimed was indisputable. As a reference to ʿĪssā ibn Maryam, he proclaimed in Verse 18:35: “I don’t think that this (i.e., my ‘Jannah’) shall ever perish! Furthermore, he claimed, in Verse 18:36, that “if I am ever returned to my lord, I shall surely find an outcome that is better than it (i.e., the punishment in the afterlife).”

<sup>23</sup> i.e., when it is about to start its expiration phase.



84:22

بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ

Instead, those who reject (just) belie!

84:23

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ

And Allahh is better at exposing the evidence-based knowledge regarding that with which they filled the cognitions<sup>24</sup>.

84:24

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

And thus, give them the tidings of a painful punishment (of separation),

84:25

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

Except those who believed and toiled in the scripture in accordance with the divine lexicon: For them is an undeniable recompense!

---

<sup>24</sup> i.e., what they hide as well as what they let out to fill others' cores.