

SURAH AL-INFITĀR سورة الانفطار

INTRODUCTION

it is the 82nd chapter of the Quran and it consist of 19 verses.

Names of the surah

This surah is known by four names in the books of tafsir, Quranic sciences and hadith

- Surah al- infiṭār سورة الانفطار; it is the most popular of the names and the name by which it is known today
- The entire first verse; Surah idhā as-samāun-fatarat سورة إذا السماء انفطرت
- Surah infaṭarat سورة انفطرت
- Surah al- Munfaṭirah سورة المنفطرة

Place of Revelation

It is a makki surah by the vast majority of the scholars of islam. By consensus it is a makki surah

Even though imam al-Baghawi mentioned in one place that it is a madani surah, he also said it is a makki surah.

Narrations

Ibn Umar رضي الله عنهما reported that the Prophet ﷺ said, whoever wants to know the day of judgement as if the can see it with their own eyes, then let them read surah al- infiṭār, al-inshiqāq and at-Takwīr

Imam an-Nasā'i mentioned this surah in the hadith of Jabir ibn Abdullah, in his sunnan al-Kubrah; The narration of Mu'adh That the Prophet ﷺ instructed him to recite surah إذا السماء انفطرت and surah سيح اسم ربك when leading his people in the isha prayers. (

VERSE 1

Allah begins this surah by saying

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾

The heavens will be ripped open

انفطرت

A number of scholars of tafsir said it means انشقت, meaning to be torn apart

انفطرت means انشقت

- Infitār is al-inshiqāq, meaning it is going to be opened up, it is to be ripped open
- Some scholars say there is a difference between al-inshiqāq and al-infitar
- Al-infitar and inshiqāq are wider ripping apart of the heavens, inshiqāq is the ripping apart in the horizontal way while infitār is the ripping open in any direction.

Reason why the sky will be ripped apart

- It is out of awe and respect of Allah
- It is do with the descend of the angels.

VERSE 2

﴿وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ﴾

When the stars are scattered

انتثرت

- It is the opposite of gathering or being together.
- It is to throw things upon the earth and scatter them.

Tafsir of the scholars

- They will look as if they are scattered and everywhere in space. They will be just be thrown apart.
- They will fall
- They will fall and scatter.

VERSE 3

Allah عزوجل speaks another change that will take place on the earth, it is a change that will happen with seas.

﴿وَإِذَا الْبِحَارُ فُجِّرَتْ﴾

When the seas burst forth.

Tafsir of the scholars

- When the seas burst forth in one another, they will burst forth, erupt into one another.
- They will burst and erupt one into the another and all of the water will dissipate. All of the water will vanish, it will cease to exist. Water from it (sea) will dissipate and vanish.
- It is when the sweet water would explode and erupt into the salty water, the salty water will erupt into the sweet water
- Some of these oceans will erupt into others and they will all be filled.
- It will explode from its depths and the water will dissipate, as Allah commands it to.

VERSE 4

﴿وَإِذَا الْقُبُورُ بُعْثِرَتْ﴾

When the graves turn inside out.

In this verse Allah mentions the fourth sign out of the events that will take place as the Hour strikes. It will speak about people coming out of their graves, it is at the second blowing of the trumpet

بُعثرت

- It linguistically means to turn something out, to turn something upside down to spill out its contents.

Scholars' explanation

- It means to turn something upside down to spill out its content.
- It means to spill out and to turn upside down
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Tafsir of the scholars

- The people will be made to stand or leave from their graves
- The dead that will contain within those graves will be made to go forth.
- The people that were in the graves will be made to leave from them, its content will be spilled out, and they will be made to stand, they will be made to leave their graves alive.
- When the graves or the earth will spill out its contents of its treasures of gold and silver, this is referring to a sign of yawmul-qiyamah (weaker position)
- People will be cast out of their graves.

VERSE 4

Hadith

- Hadith of Abu Hurairah رضي الله عنه in Sahih al-Bukhari and Muslim, the Prophet ﷺ said, this verse takes place after the first one, Yawmul-Qiyāmah strikes, a number of changes take place, and the trumpet is blown the second time, people are made to stand up from their graves; He ﷺ said, between the two blowing's of the trumpet is forty. They said O Abu Hurairah is it forty days? He said I don't know. They said is it 40 months? He said I don't know. They said is it 40 years? He said I don't know. The Prophet continues and said Allah will cause rain to descend, and the people will begin to grow just as vegetation grow from the ground. Because nothing will remain of the human skeleton except for a single bone, the coccyx, the very end of a person's spine. It is from that which Allah will then recreate the people on Yawmul-Qiyāmah.
- The hadith of Abdullah ibn 'Amr in sahih Muslim, the Prophet ﷺ said that a trumpet will be blown, no one will listen to it, except that one ear or side of the face will turn towards the sound, and the other will turn towards the ground. The first person to hear the blowing of the trumpet will be a man who is tending to his camel pen, and he will be the first to die. And people will die alongside him then Allah will then send a rain like a mist and from that people will regrow from their bodies. Then Allah will command the trumpet to be blown again, and the people will be standing and watching . and it will be said to them, o people, go towards your Lord, and make them stand and wait, for they're going to be questioned and accounted for. And then a call will call out and it will say, take out the portion of the fire.

VERSE 5

﴿عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ﴾

Each soul will know what it has done and what it has left undone.

Narrations

قَدَّمَتْ وَأَخَّرَتْ

- قَدَّمْ is that which you put forth, أَخَّرْ is that which you leave behind
- Hadith by imam al-Hakim in his mustadrak, The narration of Hudhaifah رضى الله عنه that a man once stood in the time of the Prophet ﷺ and he asked for something (charity) and the people remain quiet. And then a man stood up and he gave him something, when the people saw him giving, the rest of the people gave. Hudhaifah رضى الله عنه recited ﴿عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ﴾ and he made a link between them
- A similar narration to the above is where the Prophet ﷺ asked people to give charity and they were slow in doing it, and then a single man got up and he gave, he was the first one to give and then the people started to give after seeing this. When the Prophet ﷺ saw this man and the other people followed him, the Prophet said: “Whoever establishes a good practice and then is followed in that practice, then he will get the reward of all those who follow his example without any of their reward being diminished in anyway. And whosoever establishes an evil practice and other people followed them in their evil practice, then he will get a portion of their sin without any of their sin being affected. (authentic)
- Ibn Mas'ud رضى الله عنه said whoever puts forth some good or evil, that others do after them, he will either get the reward or the sin of those who follow his example.

VERSE 5

Scholars explanation of مَا قَدَّمْتُ وَأَخَّرْتُ

- What you put forth is the good or evil that you did and what is delayed is the reward or sin get from those who follow in your footsteps. (strong position)
- That which you put forth are the obligations that you fulfilled, and that which you delayed are the ones which you didn't fulfill.
- You will know that which you put forth in terms of the obedience to Allah عز وجل , and that which you left behind in terms of that which you were commanded to do.
- It is either the good that you put forth or the evil that you kept behind from the rights of Allah that you did not fulfill.
- That which you did of good is what you put forth, that which you held back is that which you didn't fulfill from the righteous deeds that Allah عز وجل called you towards and commanded you with.
- That which you put forth can either be good or evil, and that which you held back can also be good or evil

Nafs نَفْسٌ

- This verse shows the accounting of every single person, when Allah عز وجل says عَلِمْتُ نَفْسٌ nafs is mentioned here in a generic form, therefore it is every single soul

Verses 1- 5

According to some of the scholars the first four verses are oaths and verse is the jawābul-qasam. But majority of the scholars of tafsir said, these first four verses aren't oaths rather they are statements of Allah.

VERSE 6

﴿يَأْيُهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ﴾

Mankind, what lured you away from God, your Generous Lord

In this verse Allah addresses mankind and He says,

- **يَأْيُهَا الْإِنْسَانُ**
- Even though the word insan in this verse is singular, its often used in the Arabic language to denote the whole of mankind. Sometime the singular form is use to refer to the whole group and the plural form is used to refer to the singular.
- Even though Allah سبحانه وتعالى is addressing the person in a singular form, it includes all of mankind.
- Allah is referring to one of the leaders of Quraysh

Tafsir of the scholars

- Ibn Mas'ud رضي الله عنه said, By Allah there is not one of you except that he will be confined with his Lord on the Day of judgement just as one of you sees the moon on a clear night by himself. And Allah will say to him, O son of Adam ما غررك بي؟ what deceived you about Me? ما عملت فيما علمت what did you do with the knowledge that you had.
- Umar رضي الله عنه said, it is his own ignorance that deceived him concerning Allah, in the tafsir of this verse
- It is as a result of ignorance that he became deceived concerning Allah سبحانه وتعالى
- Nothing deceives the son of Adam concerning his Lord other than Shaytan, his enemy.

الكَرِيمِ Al-Karīm

- Allah uses His name al-Karīm; al-Karīm is the one who is generous and kind and noble; it comes from al-karam which means generosity, nobility, honour and kindness.

Why Allah mentions al-Karīm

- They said that actually Allah سبحانه وتعالى from His karam, kindness and generosity is, He is giving people an answer that they should give.(this is completely false)
- Al-Karīm is to show that if Allah عز وجل who is your creator is kind and generous, honourable and noble, and He gave to you all these blessings in the dunya, then Allah showed you the path of guidance, showed you the path that you will take to His pleasure and mercy, despite all these you respond with evil, denial, disbelief and kufr.

VERSE 7

﴿الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَّلَكَ﴾

Who created you proportioned you and balanced you

سَوَّا

It comes from the word taswiyah تَسْوِيَةٌ which means to create, or make something without any defects.

فَسَوَّاكَ

It means Allah created these people in a completely healthy way both physically and mentally at the beginning.

فَعَدَّلَكَ

It means in its original sense Allah سبحانه وتعالى made everything balanced.

Q'rā'ah

There are two mutawatir readings of this verse and it is to with the final word عَدَّلَ

- Majority of the qurra reads this word with a shaddah on the dāl, عَدَّلَ, hence فَعَدَّلَكَ .
- All the kufi qurra (four of the ten) read this word without a shaddah on the dāl دَال

Meaning of فَعَدَّلَكَ and فَعَدَّلَكَ

- فَعَدَّلَكَ is to with proportion; Allah made you balanced and فَعَدَّلَكَ is to do with the appearance; Allah created you in whichever shape He wanted.

In a linguistic point both of these readings are mutawātir. The reading that is more in tune with the meaning of this verse is the reading of فَعَدَّلَكَ which is to do with how Allah made you proportioned and balanced.

Tafsir of the scholars.

- This verse is similar to verse 4 of surah at-Tīn; ﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾ We created man in the best of forms. And verse 6 of surah al-Imran; ﴿هُوَ الَّذِي﴾ Allah is the one who fashions you in the wombs of your mothers as He pleases.

VERSE 8

﴿فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ﴾

In whatever form He chose?

Hadith

- Malik ibn Huwayrith reported that the Prophet ﷺ said: إِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ النَّسَمَةَ if Allah wills and wishes to create something, and then the man and wife have relations, the fluid of the man goes into every part of the woman. On the seventh day, Allah brings together every ramnant between him all the way to Adam عليه السلام, his father, then the Prophet ﷺ recited ﴿فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ﴾ in whichever form He chose. (authentic narration)

Tafsir of the scholars

- Allah creates in whichever resemblance He سبحانه وتعالى chooses.
- Allah could have made you, or created you in any form that He wished

في

- It refers to صُورَةٍ meaning in whichever form, human or non-human form
- The في in this verse refers to a person's resemblance, their physical features; It refers to رَكَّبَكَ; the way that Allah عز وجل makes your resemblance, and proportions you. (majority position)

VERSE 9

﴿كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ﴾

Yet you still take judgement to be a lie

Qirā'ah

There are two readings of this verse, the difference is to with the word تُكَذِّبُونَ.

- Nine of the ten qurra read it as تُكَذِّبُونَ with a tā (تاء) at the beginning of the word, hence the verse read as ﴿كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ﴾
- Abu Ja'far reads it with a ya (ياء) at the beginning of the word, يُكَذِّبُونَ hence the verse is read as ﴿كَلَّا بَلْ يُكَذِّبُونَ بِالذِّينِ﴾

Difference in Qirā'ah

تُكَذِّبُونَ is addressing someone directly; it means you deny and يُكَذِّبُونَ is speaking about someone indirectly; it referring to they, meaning they deny.

الذِّينِ

The word ad-Dīn can have two meanings, either religion or Yawmul-Qiyāmah. In this verse it verse to Yawmul-Qiyāmah, yawmud-Din the day of Recompense, Requital.

Scholars' explanation

- It is the day that Allah will recompense His servants for their actions that they performed.
- It is the Day of Judgement

Tafsir of the scholars

- It is not as you claim, O disbelievers, that you claim you are upon the truth by worshipping other than Allah سبحانه وتعالى . Rather you reject the concept of reward and punishment, and recompense, and accounting.

VERSE 10

VERSES 10-12

In these verses Allah سبحانه وتعالى speaks about everything that a person does, He has preserved and recorded it. Allah سبحانه وتعالى is saying He is aware of every action, statement and intention of the son of Adam and it's been recorded.

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ﴾

Over you stand watchers

حَافِظِينَ

It is the plural form of the word hāfiz حَافِظ; it means someone who protects, watches, and observes. Hāfiz is the one who preserve and watches.

Scholars' explanation

- They are the ones who preserve and protect a person.
- Majority position: They are watchers, or recoders; they record a person's actions, deeds, and intentions.

Tafsir of the scholars

- Allah has placed over the child of Adam watchers in the day and night. They write down everything that he does and they record everything that he says.
- Allah عز وجل commands them to record that which you say, and intend

VERSE 11

﴿كِرَامًا كَاتِبِينَ﴾

Noble recorders

In this verse Allah describes these angels in two ways, and they are honourable recorders ﴿كِرَامًا كَاتِبِينَ﴾

كِرَام

In this verse it means honourable and noble; it is the plural of the word karīm. And referring to the honourable nature of the angels who are hāfiz حافظ.

- The word كرام is used to show value, integrity, trustworthiness and to show that they are the best.

كَاتِبِينَ

- Allah commanded them to record everything, so that it can be presented to the person also; they will write and record everything that a person does or says down.

VERSE 12

﴿يَعْلَمُونَ مَا تَفْعَلُونَ﴾

They know what you do

Tafsir of the scholars

- These angels that record everything, know everything that you do be it good or bad.
- These angels that Allah has placed over us watchers and recorders, these are servants of Allah and they are noble. These are not just angels that write things down but they are angels that Allah has placed over us as protectors and preservers.

Verses 10 - 12

Allah عز وجل describes these angels that record with four characteristics; they preserve, they have nobility, they write down and record, they know what the people are doing. Allah began with the most important of them, which is preservation because Allah عز وجل will preserve everything that a person does. The other three are the extensions of the things that will allow the preservation to happen.

Leadership skills

It is important for a muslim ruler or a person of responsibility to have these four characteristics.

- They are people who wish to preserve the shari'ah
- They are people of noble character and integrity
- They have good administrative skills; writing and recording in accordance to the regulations and laws and other things
- They have knowledge; they are aware of the happenings under them

VERSE 13

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ﴾

The good will live in bliss

الأَبْرَار

- It is the plural of the word birrَ which means a person of piety and Taqwa

Scholars' definition of taqwa

- It is upholding all the halal and staying away from all of the haram
- It is to erect a barrier between yourself and the punishment of Allah. The barrier is good deeds, act of worship, piety and righteousness.

Tafsir of the scholars

- Those people who have righteousness because they uphold the obligations of Allah, they stay away from the prohibitions of Allah, they will be in the gardens of delight and bliss, enjoying themselves.
- In here, Allah speaks about the reward of the people of birr, those are the ones who worship Allah through His obedience and the don't try to show Allah disobedience.

Narration

- Ibn Umar رضي الله عنهما said, Allah called these people abrār because they are the people who did righteousness or good to their parent and children. It has some weakness.

VERSE 14

﴿وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ﴾

And the wicked will burn in the fire

فُجَّار

It is the plural of the word fājir فَاَجِر ; it is a generic term for the one that does evil consistently, those people who does evil continuously.

Scholars' explanation

- They are the opposite of the people of birr.

Fujjar فَجَّار refers to

- The people of shirk, kufur and disbelieve
- The people of evil (including Muslims who commit major sins).

جَحِيم

- They will be in the fire

خحيم and نعيم

- They are both referring to the bliss and the terror and punishment of the next life. It is not only restricted to the next life, rather Allah has promised the people of birr that He will honour them in all three stages of their existence; the dunya, the akhirah and in their graves. Same goes for جحيم; it is burning and blazing. The blazing in the akhirah is the worst type of burning because it is the fire of hell.

VERSE 15

﴿يَصْنُوهَا يَوْمَ الدِّينِ﴾

They will enter it on the Day of Judgement.

In this verse Allah mentions how these people will be made to enter into it on Yawmul-Qiyāmah.

يوم الدين

It is from the names of Yawmul-Qiyāmah; Allah showed its gravity and warned His slaves of it using this name.

Tafsir of the scholars

- These people will be made to enter into the fire on Yawmul-Qiyāmah; on that day every person will be held to account for their deeds and they will be recompensed for them.
- They will enter; they will enter into its flames, heat , smoke, terror and punishment. And on that day Allah will hold them to account.

VERSE 16

﴿وَمَا هُمْ عَنْهَا بِغَائِبِينَ﴾

And they will find no escape

غَائِب

- It means to be absent; they will never not be there. In this verse Allah says, they will never leave it for a moment

Tafsir of the scholars

- They wont even be absent for a single hour of the punishment of the fire, and never will it be lightened on them, and never will they be answered in their call that, they should die, or have some respite for a single day or moment.
- This is from verses that shows to us that the fire is eternal, they will have eternity in the fire
- The people who are fujjar will go into the fire, never will they be leaving from it, nor will they ever be absent from it. Rather they will stay therein forever, just as Allah decreed for the people of Jannah, that they will go into Jannah and will be therein forever.
- They will never be absent from its torment, even in the grave.

VERSE 17

﴿وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ﴾

And what will explain to you what the Day of Judgement is?

Tafsir of the scholars

- We will explain to you what the Day of Judgement is. This is to magnify its position, and its importance. It is to show that, on that Day people will be rewarded or punished for their deeds and actions.
- In this verse, Allah is addressing His Prophet ﷺ, and saying to him, what will explain to you O Muhammad yawmul-Qiyamah. Allah is highlighting the importance and status of this day by asking this question

VERSE 18

﴿ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ﴾

Then, what can explain to you the reality of Yawmul-Qiyāmah, what is the Day of judgement.

Through the repetition of the verse, Allah is telling us to focus and focus again.

Verse 19

Allah concludes this surah by answering the repeated question in verses 17 and 18, and He سبحانه وتعالى says,

﴿يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾

The day when no soul will be able to do anything for another; on that Day command will all belong to God

Qirā'ah

There are two readings of this verse, the difference is to with the word يَوْمَ.

- ❑ Majority of the qurra read it with a fathah on the mim (م) of yawm يَوْمَ
- ❑ Ibn Kathir, Abu 'Amr and Yaqub read it with a dhammah on the mim (م) of yawm, يَوْمُ

The difference is to do with I'rāb اعراب of the verse.

Tafsir of the scholars

- Allah on this day, tells us there will be no one who will be judge or decree on that day except for Himself, Allah سبحانه وتعالى alone. All the affairs on that day belongs to Allah
- No one can remove any harm, or hardship, or any punishment that a person may suffer. No one can benefit anyone on that day, rather all of this belongs to Allah because all affair, dominion, kingdom and decision belongs to Allah alone. No one will be able challenge Allah, and overcome Him. On that day every kingdom will vanish, every position of leadership will vanish. All kingdom belongs to Allah.
- In the dunya there was a perception that others had power, and they could rival with Allah. Even though that perception is allowed in the dunya, on Yawmul-Qiyāmah it wont even be allowed to exist.