

Surah Infitaar

Tafseer e Arshadi

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Dr. Shaikh Arshad Basheer Madani has not personally reviewed this English work word for word. Therefore, if you face any difficulty or confusion, please refer to the original Urdu book.

JazakAllaahu Khairan.

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First Part - (General Overview of the Surah)

Presents a general overview of the Surah, in which the connection with previous and upcoming Surahs is highlighted. In this, the thematic style and objectives of the Surah are also reviewed.

Note: Sections of Surahs and units of mutual connection.

(82) Surah Al-Infitar Phat jana — The Cleaving — AL-INFITAR Place of Revelation: Makkah.

Some objectives

- The conditions of the Day of Resurrection are mentioned: what changes will occur in the universe at that time (Al-Infitar). [This note repeats the surah name.]
- The ingratitude of man is mentioned; he behaves ungratefully because he forgets that angels are recording his deeds which will be presented on the Day of Resurrection.

Short English introduction

Surah Al-Infitar: Themes, Structure, and Interconnection

Overview

Surah Al-Infitar (*The Splitting Asunder*) is the **82nd chapter** of the Qur'an and consists of **19 verses**. It is a **Makkan surah**, revealed in the early period of Prophethood. The surah highlights the **realities of the Day of Judgment, accountability for deeds, and Allah's final justice**. It calls humanity to **deep reflection**, urges

contemplation on the **cosmic signs**, and powerfully invites to **pure monotheism (tawhid)**.

Topics

Signs of Judgement Day :

The Surah begins with a vivid depiction of massive cosmic changes:

- v The sky will split open.
- v Stars will become scattered.
- v Oceans will overflow.
- v Graves will be overturned.

These events symbolize the world's destruction and the start of Judgment Day, highlighting the transience of worldly life.

Human Accountability

The verses emphasize that every soul will know its deeds:

- v Good and evil will become manifest.
- v Every individual will recognize the results of their actions. [wikipedia](#)

Angels' Role and Record of Deeds

The Surah highlights angels' role in recording human actions:

- v Noble angels record every deed completely.
- v This forms the basis of final accountability. [erfan](#)

Human Negligence and Ingratitude

A key theme is human arrogance and forgetfulness:

- v Allah created humans in the best form, yet many deny accountability.
- v This reminds reflection on the Creator's mercy and justice. [erfan](#)

Reward and Punishment

The Surah's end distinguishes good from evil people:

- v Righteous will attain eternal blessings.
- v Wicked will suffer severe torment.
- v This dual outcome highlights moral responsibility of actions.

Structure

The Surah's structure divides into three parts:

Ayat 1–5: Cosmic Revolution

Initial verses describe terrifying events signaling world's end. This scene lays foundation for Judgment Day.

Ayat 6–12: Human Accountability

This section shifts from cosmic signs to personal responsibility, urging reflection on ingratitude and negligence. Angels' record mentioned here.

Ayat 13–19: Reward and Punishment

Final verses divide humanity into two groups based on deeds:

- v Righteous (Abraar) attain eternal happiness.
- v Wicked (Fujjaar) face Hellfire.
- v Strengthens themes of divine justice and retribution.

Interconnection of Themes

Cosmic Signs and Accountability:

Sky and earth's rupture highlights human weakness and inevitable reckoning. These grand events remind of Allah's power and authority.

Human Negligence and Divine Justice

Surah seamlessly transitions from external Qiyamah signs to internal reality of deeds and consequences. This link clarifies cosmic upheaval results from human actions demanding justice.

Angels as Witnesses and Moral Duty

Highlighting angels as record-keepers reveals divine justice's precision. Connects to accountability theme, showing no deed—small or large—escapes Allah's sight.

Reward and Punishment as Logical Outcome

Final verses connect Judgment Day's initial scenes to moral conclusions: dividing humanity into groups based on deeds. This provides comprehensive understanding of life, death, and Hereafter.

Reflection and Lessons

v **Hereafter Preparation:**

Surah urges believers to reflect on deeds and prepare for accountability.

v **Acknowledgment of Allah's Mercy and Justice:**

Reminds humanity of perfect balance between divine mercy and justice.

v **Trust in Divine Record:**

Every action preserved, highlighting purposeful living's importance.

v **Cosmic Signs Invite Tawheed:**

Universe's signs point to Allah's Oneness and ultimate power.

Understanding Surah Al-Infitar's themes, structure, and interconnections inspires believers to live with responsibility and return to Allah consciously.

Second Part - Detailed Translation

Presents the translation of the meanings of the Quran, which includes verse-by-verse commentary.

Verse-by-verse commentary of Surah Al-Infitar is being presented along with translation. This Surah describes the scenes of the Day of Judgment in a vivid manner and invites reflection on Divine Justice and accountability.

Ayah 1: إِذَا السَّمَاءُ انْفَطَرَتْ "When the heaven is cleft asunder."

- The opening of this verse depicts the cosmic upheaval of the Day of Resurrection; the heaven, a symbol of stability, will be cleft—signifying the end of the world as we know it.

Ayah 2: وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ "And when the stars are dispersed."

- The stars, which formerly held their places, will lose their order and be scattered. This shows the breakdown of the cosmic system and underscores the grandeur of the Day of Judgment.

Ayah 3: وَإِذَا الْبِحَارُ فُجِّرَتْ "And when the seas are burst forth."

- The seas, symbols of vastness and depth, will surge or be torn apart and may mingle or boil over—possibly as a result of earthquakes or by Divine decree.

Ayah 4: وَإِذَا الْقُبُورُ بُعْثِرَتْ "And when the graves are overturned."

- This refers to the resurrection of the dead on the Day of Judgment. The overturning of graves symbolizes the scattering of human remains and the commencement of Divine accountability.

Ayah 5: عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ "Every soul will know what it has sent forward and what has left behind."

- Explanation: At that time every person will become aware of what they had sent ahead and what they had left behind; each person will know their previous and subsequent deeds (i.e., the actions they performed and the traces they left), as made clear in Tafsir Ahsan al-Bayān.

Ayah 6: يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ "O mankind! What has deceived you concerning your Lord, the Most Generous?"

Ayah 7: الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ "Who created you, then proportioned you, then balanced you?"

Explanation: Allah reminds mankind of their creation. He created every human being in the best and most balanced form, both physically and spiritually.

- *That is, from a humble drop of fluid, when you had no existence before.*
- **That is, He made you a complete human being who can hear, see, and possesses intellect and understanding.*
- ****He made you upright, well-proportioned, and beautiful in form, or made both your eyes, both ears, both hands, and both feet equal. If this balance and proportion did not exist in your limbs, your existence would be marked by ugliness instead of beauty. This same creation is described elsewhere as "in the best form" (ahsan taqwim): "Indeed, We created man in the best form." (Tafsir Ahsan al-Bayan)*

Ayah 8: فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ "In whatever form He willed, He assembled you." This highlights Allah's complete authority over human creation, that He fashioned each individual according to His wisdom.

Ayah 9: كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ "No! Rather, you deny the Day of Recompense." Despite these signs, many people become engrossed in worldly deceptions and reject the concept of accountability and the Day of Judgment.

Ayah 10: وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ "And indeed, over you are appointed guardians." Allah assures humanity that angels are appointed over every person who record their deeds, making the inevitability of accountability clear.

Ayah 11: كِرَامًا كَاتِبِينَ "Noble scribes." These angels are honorable writers who record every action completely without any bias or error.

Ayah 12: يَعْلَمُونَ مَا تَفْعَلُونَ "They know whatever you do." This verse highlights the omnipresence of these angels and reminds humans that nothing remains hidden from them.

Ayah 13: إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ "Indeed, the righteous will be in bliss." Those who obey Allah and perform good deeds will have eternal happiness and incomparable comfort in Paradise.

Ayah 14: وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ "And indeed, the wicked will be in Hellfire." In contrast, those who commit disbelief and sin will face punishment in Hell, showing the clear distinction between both outcomes.

Ayah 15: يَصْلَوْنَهَا يَوْمَ الدِّينِ "They will enter it on the Day of Recompense." The wicked will face the consequences of their actions and receive punishment on the Day of Judgment.

Ayah 16: وَمَا هُمْ عَنْهَا بِغَائِبِينَ "And they will never be absent from it." This verse highlights the permanent nature of Hell's punishment, that there is no escape or relief for its inhabitants.

Ayah 17: وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ "And what will make you know what the Day of Recompense is?"

Explanation: This is a rhetorical question posed to clarify for humanity the gravity and reality of the Day of Judgment, making it possible for people to comprehend its significance.

Ayah 18: ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ "Then what will make you know what the Day of Recompense is?"

Explanation: The repetition in this verse further emphasizes the inevitability and gravity of that day, demanding from humanity reflection, awareness, and preparation.

Ayah 19: لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ "The Day when no soul will have any power to help another soul, and all command on that day will be with Allah."

Explanation: On that day, no person will be able to aid another. All ultimate authority and judgment will rest solely with Allah, which manifests His sovereignty and perfect justice.

Comprehensive Summary

Surah Al-Infitar presents the events of the Day of Judgment and the inevitable reality of accountability before Allah as a stern warning. The Surah draws a clear distinction between the final destinies of the righteous (al-Abrar) and the wicked (al-Fujjar), and calls upon humanity to:

1. **Recognize Allah's mercy and justice** — acknowledging His perfect creation and authority
2. **Understand the reality of Divine accountability** — through the appointed angels who record all deeds.

Tenth Part - Authentic Points from Arabic Tafsirs

Part Two: Detailed Tafsir

Tafsir Tabri, Ibn Abi Hatim, Baghwi, Tafsir Qurtubi, Ibn Kathir, and modern tafsirs like Tafsir as-Sa'di. Also Ibn Kathir's points and summaries titled "Al-Misbah al-Muneer" along with other explanations (Sharh Sheikh al-Rajhi, Sharh Sheikh Khalid as-Subt, Sheikh Muqbil's takhreej, Hikmat Bashir's research of Tafsir Ibn Kathir). Similarly, considering researches of Ibn Taymiyyah, Ibn Qayyim, Ibn al-Jawzi, and guidance from Tafsir Adwa' al-Bayan, Fath al-Qadeer by Shawkani, Tafsir Sheikh Nawab Siddiq Hasan Khan, Tafsir Sheikh Ibn Uthaymeen and his students, and Musu'at at-Tafsir al-Durar as-Saniyyah – all presented in Urdu framework. Alhamdulillah, this helps understand both traditional and modern perspectives Insha Allah.

Allah Ta'ala States:

√ "إِذَا السَّمَاءُ انْفَطَرَتْ"

Its meaning: The sky will split open. This is the interpretation adopted by Imam Ibn Jareer (Rahimahullah).

√ "وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ"

Meaning: Stars will scatter. Ibn Jareer (Rahimahullah) also gave this explanation. Some scholars stated that "intatharat" means they will separate and fall, because this word conveys dispersion and scattering.

√ "وَإِذَا الْبَحَارُ فَجَّرَتْ"

Ali bin Abi Talhah from Ibn Abbas: Allah will merge some oceans into others. Hasan Basri said: Allah will merge them and their water will end. Qatadah said: Sweet and salty water will mix. Thus, as mentioned earlier, oceans will merge into one another and become one great ocean. Ibn Jareer explained: Allah will merge some oceans into others and completely fill them until they become one united, complete ocean.

وَاِذَا الْقُبُورُ بُعْثِرَتْ " v

Ibn Abbas said: Meaning graves will be dug up. Suddi said: They will be overturned and what is in them will come out. Here "bu'athirat" means as Ibn Abbas said "dug up." Suddi explained: "Overturned and everything inside taken out." "Bu'athirat" literally means overturning something, like turning its soil or contents upside down. Ibn Jareer (Rahimahullah) preferred the majority view that graves will be overturned, contents taken out so dead can be extracted.

Moulana Nawab Siddiq Hasan Khan said:

According to Imam Razi, two events are "upper" (sky and stars) and two "lower" (oceans and graves), symbolizing world's order collapse and resurrection's beginning. (Quote ends)

عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ " v

This is conclusion of previous verses. Every soul that day aware of its deeds—what sent forward and left behind.

Some scholars say it means human's good and bad deeds performed. Also includes things left after death. Example: Whoever establishes good sunnah in Islam gets its reward and reward of those following it till Qiyamah. Whoever establishes bad sunnah bears its sin and sins of followers till Qiyamah. Thus human effects, good or bad, continue yielding results after death. This view adopted by Ibn Jareer (Rahimahullah) and earlier Tabi'in like Muhammad bin Ka'b al-Qurazi.

Some Salaf said that "what it sent forward and left behind" refers to sins committed in life and good deeds stored for Hereafter, as Qatadah stated.

This includes all human actions and their effects.

Some said it means all old and new deeds—everything becomes clear before it. This broader meaning encompasses all above interpretations. Ibn Jareer's tafsir appears most accurate, and Allah knows best.

1. That day people will gather before Allah for account of deeds; veils will lift and every person knows their profit and loss.
2. Day of Resurrection, oppressor cuts his hands seeing deeds wasted, scale light, injustices accumulated, sins presented, eternal doom certain.
3. {يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ} Do you neglect Allah's rights? Consider His punishment trivial? Lack belief in His recompense? (Tafsir Sheikh Abdul Rahman Sa'di)

Ma Gharrak:

Meaning: What deceived you regarding your Generous Lord? When He never fell short in creating, proportioning, blessing you.

[Some said:] Satan deceived him.

Some said: His evil soul deceived him.

Some said: Allah's immediate forgiveness made him arrogant.

Some said: His ignorance deceived him. (Imam Shawkani quote ends)

"Al-Kareem" warns Allah's generosity doesn't invite unrestrained sin but calls to obedience.

v "يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ" [Al-Infitar: 6]

This is admonition. As if Allah says: "O son of Adam! What deceived you about Me that you sin against your Generous Lord and adopt improper behavior?" As in hadith, Day of Judgment Allah will say: "O son of Adam! What deceived you about Me? O son of Adam! What answer do you give My messengers?"

"O mankind" address appears general, but some scholars like Ibn Jareer (Rahimahullah) say specifically disbelievers intended.

Allah states:

v "الَّذِي خَلَقَكَ فَسَوَّبَكَ فَعَدَلَكَ" [Al-Infitar: 7]

Meaning: "What deceived you about this Generous Lord Who created you, perfected you, balanced you in best form?"

Tafsir of Ayah 7

خَلَقَكَ (Created you):

Allah created human from a drop of sperm, then shaped it and granted hearing, sight, and intellect.

فَسَوَّاهُ (Proportioned you):

According to Atta bin Abi Rabah: Allah made human with moderate stature, balanced limbs, and beautiful form.

فَعَدَّلَكَ (Balanced you):

Muqatil bin Sulayman explained: Every organ placed correctly with suitable qualities. Elephant's head suits its size, deer's head fits its build, human's head matches its form.

One qira'at "عَدَّلَكَ": Allah gave you the form He willed—tall or short, beautiful or less so, resembling uncle, aunt, mother, or father.

(الَّذِي خَلَقَكَ فَسَوَّاهُ فَعَدَّلَكَ)

Moulana Nawab Siddiq Hasan Khan said: This Lord created you from sperm, perfected you, balanced limbs proportionally. Some mufasssireen: Made you stand straight; others: Gave equal eyes, ears, hands, feet. (Quote ends)

Imam Shawkani:

He created you from sperm, shaped body correctly, perfected senses, proportioned organs.

"فَعَدَّلَكَ" two meanings:

(With shaddah - عَدَّلَكَ): Balanced you.

(Without - عَدَّلَكَ): Molded you as He wished—beautiful or plain, male or female.

(فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ): Arranged you in desired shape, resembling chosen relative. (Quote ends)

In light of Hadith:

Busar bin Jahash al-Qurashi narrated: Prophet ﷺ spat on palm, placed finger, said: "Allah says: O son of Adam! How can you deem Me powerless when I created you from this? Then proportioned, balanced, stood you upright. You walk in two garments, earth trembles under feet. You hoard wealth till soul reaches throat, then say 'I will give charity'—but time has passed?" [Ahmad, Ibn Majah | Sahih al-Albani]

رَبِّكَ الْكَرِيمِ

"Rabb" implies favor, but when human exceeds in crime, this Rabb (Nurturer) takes revenge—trainer's way. Reflection prevents deception. [Al-Biq'a'i: 21/302]

Tafsir of Ayah 9: "كَلَّا بَلْ تُكَذِّبُونَ بِالْدِّينِ"

Meaning and Explanation from Tafsir Ibn Uthaymeen:

Nay! But you deny the religion (i.e., recompense). Despite this creation, granting, and proportioning (beautifully forming you), you reject religion—claiming it's only worldly life; we live, die, won't be resurrected.

You deny religion (recompense) and also original Islam.

You reject this religion brought by messengers.

Ayah encompasses both meanings, as rule in tafsir and hadith: If text allows two compatible meanings, apply both. (Tafsir Ibn Uthaymeen)

"كَلَّا" (Nay!): Word of denial and reproach.

Ibn Jareer (Rahimahullah) explained: Ayah refutes disbelievers' claim of being on right path; actually, they deny Day of Recompense and Account.

Context: Makki surah addressing disbelievers, proving "O mankind" specifically targets them.

Ayahs 10-12: "وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ كِرَامًا كَاتِبِينَ يَعْلَمُونَ مَا تَفْعَلُونَ"

Meaning: Surely upon you are guardians, noble writers. They know what you do.

Explanation:

- **حَافِظِينَ:** Angels guard your deeds.
- **كِرَامًا كَاتِبِينَ:** Noble scribes—avoid evil before them.
- **يَعْلَمُونَ مَا تَفْعَلُونَ:** Every word and action in their knowledge.

Summary: Surah Al-Infitar reminds humanity of Allah's creative power, justice, and oversight; warns disbelievers of Hereafter denial.

Tafsir Qurtubi: Surah Al-Infitar (Ayahs 10-12)

[Al-Infitar: 10-12] وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ كِرَامًا كَاتِبِينَ يَعْلَمُونَ مَا تَفْعَلُونَ

Allah's statement "وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ" means supervisors from angels (كِرَامًا) i.e., noble, as in "كِرَامٌ بَرَّةٌ" [Abasa: 16]. Here three issues discussed.

Third Issue: Sufyan asked: How do angels know servant intends good or evil? He said: When intending good, they smell musk from him; when evil, foul odor. (Tafsir Qurtubi quote ends)

Hadith (Bukhari 6491, Muslim 131): Ibn Abbas (RA) from Prophet ﷺ, relating from Lord: Allah wrote good and evil deeds, explained: Who intends good but doesn't do, Allah writes full good for him. If intends and does, writes 10 to 700 times or more. Who intends evil but doesn't, writes full good. If intends and does, writes one evil.

Hafiz Ibn Hajar in Fath al-Bari (11/325):

Evidence angels know human heart—either Allah informs or creates knowledge in them.

First supported by Ibn Abi Dunya from Abu Imran al-Juni: Angel commanded "write for so-and-so," says "he didn't do it," Allah: "he

intended."

Or angel smells foul for evil intent, pleasant for good—Tabari from Abu Mash'ar al-Madani, similar from Sufyan bin Uyaynah.

[Ibn Taymiyyah's Response \(Majmu' al-Fatawa 4/253\)](#)

Sheikh al-Islam Ibn Taymiyyah (rahimahullah) asked about hadith: When servant intends good but doesn't act, it's written as good—how do angels know secret between servant and Lord?

He replied: "Alhamdulillah, Sufyan bin Uyaynah said: For good intent, angel smells pleasant scent; for evil, foul odor. Truth: Allah enables angels to know servant's inner state as He wills." (Quote ends)

[Further Explanation \(Majmu' al-Fatawa 5/508\)](#)

He added: Though they smell pleasant or foul, their knowledge isn't limited— they know son of Adam's heart, see and hear its whispers. Satan seizes heart: if remembers Allah, retreats; if neglects, whispers. They know if remembering or heedless, know soul's desires to beautify misguidance!

Sahih hadith: Prophet ﷺ said, "Satan flows through son of Adam like blood." Angels' and Satan's nearness to heart proven by mutawatir reports, for believer or disbeliever. (Quote ends)

[Ibn al-Qayyim on Angels' Honor](#)

On كِرَامًا كَاتِبِينَ (noble writers): "If human avoids evil before respected person, then for these noble angels' honor, shun shameful acts even in privacy."

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ (10) كِرَامًا كَاتِبِينَ (11) يَعْلَمُونَ مَا تَفْعَلُونَ

Allah appointed noble, respected angels over you who record your words and actions, fully knowing all deeds.

Sheikh Sa'di states: Befitting you is to honor these angels, show reverence, maintain decorum before them. [Al-Sa'di: 914]

Tafsir of Ayahs 13-19

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

The righteous dwell in bliss; wicked burn in Hellfire.

Tafsir Sheikh Abdul Rahman as-Sa'di:

4- Abrar: Those fulfilling Allah's and people's rights, avoiding evil in heart and body; rewarded with delights for heart, soul, body in world and Hereafter.

5- Fujjar: Those neglecting rights, corrupt hearts and deeds.

يَصْلَوْنَهَا يَوْمَ الدِّينِ وَمَا هُمْ عَنْهَا بِغَائِبِينَ

They burn therein on Day of Recompense, never absent from it—no relief, death, or rest.

يَوْمَ الدِّينِ: Day of Account, Recompense, Resurrection. Ibn Uthaymeen: "Deen" means recompense and Shariah both.

(repeated): وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

Day no soul owns aught for another; command belongs to Allah alone.

Tafsir Ibn Uthaymeen on Abrar

إِنَّ الْأَبْرَارَ: Those who do much good, stay far from evil.

لَفِي نَعِيمٍ: Heart's peace and body's delights—thus righteous appear most content and prosperous. (Tafsir Ibn Uthaymeen)

Key Points on "في"

Abrar immersed in bliss, fujjar in Hellfire—same state in world, Barzakh, eternity.

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (13) وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ﴾

Not limited to Hereafter bliss/torment, but all stages: worldly life, grave, final abode—righteous in delight, wicked in fire. Bliss isn't just heart's; torment heart's greatest—fear, grief, heedlessness from Allah, attachment to creation, separation in every valley! What he loves besides Allah torments him. [Ibn al-Qayyim: 3/267]

Continuous Torment

بِغَائِبِينَ: Uninterrupted punishment—no escape from Hell, no respite.

Summary of Surah's End

Depicts righteous/wicked ends, Day of Recompense's terror, Allah's absolute rule—urging Hereafter preparation.

Ayahs 17-19 Emphasis

(18) وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ (17) ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ: Stresses Judgment Day's magnitude/terror, detailed next.

(19) يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ: No soul helps another; all command Allah's—salvation by His will/permission alone. Father can't aid son, friend save friend.

Ibn al-Qayyim References:

- Al-Jawab al-Kafi (108-109): Details Resurrection horrors/helplessness.
- Al-Jawab al-Kafi (76): Allah's sovereignty, servants' powerlessness.

Fath al-Qadeer & Ahsan al-Bayan Points

1. From worthless sperm-drop, when you had no existence.
2. Made complete human—you hear, see, reason.
3. That denied Judgment Day, enter Hell for deeds.

4. World: Allah grants limited powers variably for trial; Judgment Day: All authority Allah's alone.

Eleventh Part - Lessons from Surah Al-Infitar

At the end, lessons learned from each surah are discussed. These practical lessons—over four thousand total—help implement Quranic teachings in daily life, drawn from Arshad Bashir Madni's book "Ahdaf wa Asbaq Quran."

Key Topics

- Horrors of Judgment Day (Ayahs 1-5).
- Reprimand for forgetting Allah's greatness and generosity (Ayahs 6-12).
- Mention of righteous' blessings (Ayah 13).
- Wicked's punishment and Day's terrors (Ayahs 14-19).

Key Lessons from Surah Al-Infitar

Qiyamah mentioned—human acknowledges mercy but forgets justice. Remembers Allah's grace and blessings, forgets punishment for disobedience. Hope causes neglect of deeds; forgetting record of actions leads to ingratitude.

Warning of Cosmic Upheaval

Day universe collapses warns: Act before it comes—its arrival certain.

Two Groups on That Day

When cosmos disintegrates, two groups: Tyrants see forwarded evil deeds, certain of painful torment. Pious, due to good deeds, deserve great reward, saved from Hell.

Avoid Worldly Deception

Lesson to escape world's deception.

Causes of Human Misguidance

Man's straying causes: Denial, rebellion, mockery, arrogance, ingratitude etc. (Causes of disbelief, result: kufr).

Imbalance from Selective Memory

Man remembers Allah's mercy, forgets reproof and vengeance—falls into imbalance.

Gratitude for Perfect Creation

Allah created human in fine form—this blessing demands thanks from servant: Exclusive worship. Ingratitude: Associating partners or denying worship.

States Across Realms

Righteous enjoy bliss in world, after death, Barzakh, Judgment Day, Paradise. Disbelievers taste torment in world, Judgment, Hell.

Day of Self-Interest

Qiyamah: Great day of self-concern—no one helps another.

Relevance / Lata'if al-Tafsir

Parah Am's first 7 surahs use macro/micro or zoom in/out approach for Hereafter. One surah hints at topic, next details it—e.g., Qiyamah in Naba, Naziat, Abasa; Takwir's first 15 ayahs give full picture.

Surah Infitar mentions Abrar/Fujjar; Mutaffifin details their record books and ends. Mutaffifin covers deeds; Inshiqaq details delivery and state.

Note: Hereafter mention proves Quran, revelation, prophethood; describes scenes/states. Addresses objections, denial causes, remedies.

Ayahs and Hadiths

Ayah:

Translation: Who created you, then proportioned, balanced you—in form He willed, composed you.

Hadith 1:

Allah folds heavens on Qiyamah, takes in right hand: "I am King! Where tyrants, arrogant?" Folds earths in left: same. [Sahih Muslim: 2788]

Ayah:

Translation: Day no soul owns aught for another; command that day Allah's alone.

Hadith 2:

Hudhayfah bin Yaman (RA): Beggar came in Prophet's ﷺ time, people silent; one gave, others followed. Prophet ﷺ: "Who starts good, followed—full reward plus followers' without decrease. Who starts evil, followed—full sin plus followers' without decrease." Hudhayfah recited (عَلِمْتُ نَفْسٌ مَا قَدَّمْتُ وَأَخَّرْتُ). Sahih isnad; similar Jarir bin Abdullah. [Al-Mustadrak 2/516-517]

These 11 parts connect us meaningfully to Quran, blending tradition with insight for timeless message reflection—inspiring, educating, drawing to Allah.
