

## Surat Al-'Infiṭār [82] - Dream Tafseer Notes - Nouman Ali Khan

### سورة الإنفطار

In the previous Surah Takweer, Allah says:

وَاللَّيْلِ إِذَا عَسْعَسَ

وَالصُّبْحِ إِذَا تَنَفَّسَ

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

And by the night when it darkens

And by the dawn as it brightens;

**Surely it is indeed the Saying of an honorable Messenger** (The Angel Jibril "Gabriel")

(at-Takweer 81: 17-19)

*How do these Aayaat have relation to the Ayah after it?*

The Polytheists thought the Jinn get revelation from the stars, and these Jinn tell fortune tellers (*kaahin*).

They claimed that there is no difference between a fortune teller and Allah's Messenger. Or they thought that the Jinn actually possess Allah's Messenger, through which he speaks his message.

**So Allah swore by the night as it darkens - comparing it to the bluriness and confusion of the ways of the fortune tellers.**

Then He swore by the brightening of the dawn and the clear guidance it brings for the people - comparing it to the true revelation and guidance of Allah

Then refuting the claim of the polytheists who say that lying Jinn [devils] inspire Allah's Messenger, rather the honorable Angel Jibreel reveals this Qur'an to Allah's Messenger.

The conclusion and unanswered question of Surah Takweer is;

فَأَيْنَ تَذْهَبُونَ

So where are you going/heading?

[at-Takweer 81:26]

The beginning of this surah rhetorically answers that by answering that - we are all headed towards Judgment Day.

In surah Takweer, Allah start with a description of the sun and sky.

إِذَا الشَّمْسُ كُوِّرَتْ

*When the sun Kuwwirat* (wound round and lost its light and is overthrown).

[Takweer 81:1]

The 2 dominant themes in Surah Takweer are; **Darkness and Light** (ayah 81:1), Stars losing their light (ayah 81:2), Girl being buried in darkness (ayah 81:8).

The words in Surah Takweer include; *takweer, inkidaar, maw'oodah, kasht, tas'eer, hunas, kunas, 'ass-'ass.*

All relate to **darkness or flames** (وَإِذَا الْجَحِيمُ سُعِّرَتْ - *when hell is lit up* [Takweer 81:12]). 2 dominant negative themes.

### Dominant Themes in this Surah Infitar:

In this surah [infitar] - the following violent descriptions are focused on;

***Ripping, tearing, motion, rattling.***

They are all connected to each other.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Ayah 1:

إِذَا السَّمَاءُ انْفَطَرَتْ

*idhas-smaa'un fatarat.*

When the sky/heaven is split open.

idhaa - means of calling attention. **When** (future tense). Also means; **all of a sudden.**

**Infitar** - tafatara, anfatara, fatara, faatir as-samawati wal ard.

to tear something - along its length. *Hal taraa min futoor* [mulk] - do you see any tears in it.  
The **sky being heavily damaged with tear across it in the sky.**

The sky is like a tent over us. The Qur'an is not speaking to us in scientific explanations, but through human experience - what the eye sees. So if we stay true to the language and how the Arabs would comunciate to each other - then we may be closer to the intended meaning of the Qur'ans understanding.

Now imagine this canopy/tent has a lot of lights/lamps on the top - if the tent is pulled - the lights fall off.

## Ayah 2:

وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ

And when the stars/planets have fallen and scattered apart - dispersing.

Dispersion words in the Qur'an to mean dispersion: *intathara, istatara, infada, intashara, inbatha/imbatha*.

**Antatharat:** fall off due to a sudden jerk.

Imagine a cloth with pearls on it, if it is suddenly jerked - the pearls fall off it suddenly. This is the image Allah is giving us of the sky being ripped open across, and the stars falling off suddenly.

**Kawaakib** - *kawkab* is mentioned in this surah Infitar [82:2], meaning: **A large brilliant fixed star or planet, which is used for locating your direction.**

**Najm** is mentioned in at-Takweer. Najm is a star which shines - twinkling with a brightness of on and off.

وَإِذَا النُّجُومُ انْكَدَرَتْ

When the stars fall, losing their lustre;

[Takweer 81:2]

Both surahs' are similar and complimentary - so why is *kawaakib* used now instead of *najm*?

*najm* - that which shines and twinkles - brightness on and off.

That surah was referring to the theme of darkness so it was more suitable.

When **kawakib** is used = **even the biggest, most fixed and firmly placed stars will fall off**

from their place on that Day.

*Kawakib* will fall - those means of guidance and navigation for the people will be lost - so a person will seem lost on that Day.

Ayah 3:

وَإِذَا الْبِحَارُ فُجِّرَتْ

And when the seas are erupted

**Fujirat** - explode.

**Sujirat** (Takweer 81:6] - boil over with heat and set alight. Falling into the theme of Heat and darkness.

Fujirat - fajr - the Movement theme.

*Fajir* = someone who violates the commandment of Allah in the most worst and obscene way.

fujirat - the sea - in the most violent way explodes. The ocean rips out of its place - not staying where it originally should (within its boundaries). It goes further than its boundaries in a violent way, just like the evil oppressive violent sinner transgresses the boundaries of sacredness set for it.

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

And they say, "We will not believe you until you break open [*taffjur*] for us from the ground a spring. [Israa' 17:90]

**taffjeer** - rip up the earth to make waterways for irrigation.

*fajr* - to rip.

Fulfilling the Theme of - ripping, tearing open.

*fujirat* - the oceans on this Day are ripping open, like tsunami style.

## Ayah 4:

وَإِذَا الْقُبُورُ بُعِثِرَتْ

And when the [contents of] graves are scattered,

**Qubooru** - qabr - grave.

### 3 Words used for Grave in Qur'an:

**Qabr** - dug with the intent of burying someone. (again - notice the theme of **ripping** [the ground].)

Marqad مَرَقَدٌ - *ruqood* - uncomfortable type of sleep. (see Surah [Yaseen 36:52](#)) when you're not in deep sleep and you're annoyed. The things people will see on Judgment Day will be so bad, that the punishments they experienced in the graves will just seem like bad sleep.

Ajdathah أَجْدَاثٌ - *jadath* [see [Yaseen 36:51](#)] - even the signs of the grave are gone i.e. Cremation, mass graves, they're not marked to be known as graves.

**Bu'thirat:** *ba'thara* - made of 2 words *ba'atha* and *a'thara*.

*ba'thara* - to dig into something and then pull out what you wanted from a collection of other things.

Graves will be turned upside down - so out of everything - **we are pulled out.**

وَإِذَا النُّفُوسُ رُوِّجَتْ - And when the souls shall be joined with their bodies; [Takweer 81:7]

What is mentioned in Takweer is one step ahead of what's been mentioned in the present surah Infitar. In Infitar - people are just being pulled out of the graves, and later they are paired with their bodies (as mentioned in Takweer).

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ

(Then) every person will know what he has brought (of good and evil). [Takweer 81:14]

## Ayah 5:

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

*alimat nafsun maa qadamat wa akharat*

A soul will [then] know what it has put forth and kept back.

This is an explanation of what man reluctantly had to bring forth.

Whatever this person brought forward and left behind.

**Qadama** - good deeds or bad deeds you do. Send them forward. I.e. If you speak something, once you've said it - its gone forward. You can't take it back.

The angels who write send this forward (as will be discussed later in the surah insha' Allah).

**Akharat** - what was left behind. Opportunities you left behind. I.e. Charity you could have given, good you could have done, or bad deeds which you left behind.

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ

(Then) every person will know what he has brought (of good and evil). [Takweer 81:14]

We will regret some things we left behind, others we will be happy about leaving. This includes actions, and even friends;

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ. يَقُولُ إِنَّكَ لَمِنَ الْمُصَدِّقِينَ. إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ. قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ. قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِين. وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِينَ

A speaker among them [the people of Paradise] will say, "Indeed, I had a companion [on earth]

Who used to say: "Are you among those who believe (in resurrection after death).  
"(That) when we die and become dust and bones, shall we indeed (be raised up) to receive  
reward or punishment (according to our deeds)?"

(A voice) said: "Would ye like to look down?"  
So he looked down and saw him in the midst of the Fire.  
He said: "By Allah! You have nearly ruined me.  
"Had it not been for the Grace of my Lord, I should certainly have been among those  
brought (there)!"

[as-Saffat 37: 50-57]

The sins are mentioned in the previous surah - like the killing of the baby girl etc. And this  
surah explains that you have brought them forward as your evil on this Day.  
Now its coming back to haunt you.

The first things you did (*taqdeem*) in life and the last things you did in life (*ta'kheer*).

A **complete history/biographical analysis**. Maybe you were good first and then your end  
became bad? This is scary for those who might have turned to Allah only in old age but they  
were not righteous in the earlier part.

The impact of what you did (*Sadaqah jaariya* [continuous charity]) the effects of your sins or  
good deeds even after you died - their consequences may continue and you will  
acknowledge all this on that Day - when you have been thrown out of your grave - when the  
sky has been torn fully across, when the stars are falling, when the oceans are exploding -  
*then you will question what you put forward and left behind.*

A Reminder of the Future:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

It is only a reminder for the 'Alamin (mankind and jinns)." [An'am 6:90]

When you remind someone - you remind them of the past. **We are being reminded of the  
future as though it is a memory** for you which you should prepare for, **hoping that this  
preparation will save you from the harms of that Day** (its almost like getting the clues to an  
exam paper, you now just need to prepare for it!).



Whenever you see an ayah (from ayah [82:]1-4), connect it to ayah 5 - since that is the *jawab ash-shart* (a reply to the thing mentioned earlier) - everytime such an event occurs - man will remember what he did in this life.

I.e.

إِذَا السَّمَاءُ انْفَطَرَتْ

When the sky/heaven is split open. [Infitar 82:1]

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

A soul will [then] know what it has put forth and kept back. [82:5]

وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ

And when the stars/planets have fallen and scattered apart - dispersing. [82:2]

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

A soul will [then] know what it has put forth and kept back. [82:5]

وَإِذَا الْبِحَارُ فُجِّرَتْ

And when the seas are erupted. [82:3]

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

A soul will [then] know what it has put forth and kept back. [82:5]

وَإِذَا الْقُبُورُ بُعْثِرَتْ

And when the [contents of] graves are scattered, [82:4]

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

A soul will [then] know what it has put forth and kept back. [82:5]

Each of these signs on that Day will make **man question what he sent forward and left behind.**

فَأَيْنَ تَذْهَبُونَ

So where are you going/heading?

[at-Takweer 81:26]

We also have a question in this surah - more graphic, more embarrassing, more emotive;

Ayah 6:

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

*ya ayuhal insanu maa gharaka bi rabikal kareem*

O **man!** **What has made you** careless concerning **your Lord**, the Most Generous?

So much emotion, warning, sympathy...

sympathetic to someone who just doesn't know, whose not going the right way. He thinks he knows, but he isn't aware of his own ignorance.

Similarly, Allah says;

يَا حَسْرَةً عَلَى الْعِبَادِ

(oh what a calamity, what a loss for My slaves) [[Yaseen 36:30](#)]

**insaana** - *nasiya* - one who forgets.

the sun, the ant, the rock, the cattle doesn't forget to be obedient to Allah. Yet man is continuously forgetful of his role of being an obedient slave of Allah.

وَلَقَدْ دَرَأْنَا لِحَبَشَتِكُمْ كَثِيرًا مِّنَ الْجِنَّ وَالْإِنْسِ لَّهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا ؕ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ

And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. **Those are like livestock; rather, they are more astray. It is they who are the heedless.** [al A'raf 7:179]

Allah uses Insaan to remind us of this human forgetfulness.

insaana - **Uns** - us humans get distracted by **Affection** and give love to other than Allah.

..*maa gharraka bi rabbil kareem?*

**maa** - what

**gharra ka** - **decieve you**, conned, manipulated,

Other words used for decieve are;

- *khada'a*
- *khana/khiyana*
- *khazala*
- *khatala*

gharra - take someone who is careless (i.e. A tourist) - so you con/trick/fool them.

When the human is not careful - shaytan fools and tricks that person.

In Surah Takweer, Allah says;

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ

And the Qur'an is not the word of a devil, expelled [from the heavens]. [Takweer 81:25]

Shaytan was fooling [*gharra*] the masses into thinking that Allah's Messenger was possessed or that the Qur'an was the devil's speech.

**What deluded you from your Rabb/master/Lord?** - forming a relationship between the slave and Generous Owner.

**This should bring guilt to the slave** and make him **question his loyalty**.

It is the other things of the world that is keeping him away from his Generous Lord.

Distancing from Who?

In this Surah (Infitar) - the slave has **distanced from his Lord [Allah]**.

In surah Takweer - the person was distancing from **Allah's Messenger**.

In the surah before Takweer (**surah Abasa**) - they are **distancing from the Book of Allah**.

**rabi** al Kareem - **your Noble Lord**.

When the student of a noble teacher is good, the student disobeys. But at the end of the year, when the student fails, the teacher says;

*"listen, i was nice to you all along. Why did you do this? Why did you make yourself fail?"* the person feels even worse.

Allah is failing these people. *What was it that distanced you from your Gracious Lord?*

**kareem** - *karamah* - **Generous**.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

**And We have certainly honored the children of Adam** and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference. [Israa' 17:70]

Ayah 7:

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

Who created you, **fashioned you perfectly**, and **gave you due proportion [in balance]**;

aladhee khalaqaka - the one who created you.

**sawaa ka** - *taswiyah* - **to tweak and take care of** in the finest detail.

fa 'adalak - 'Adl - then **Balanced you**. (balanced you physically, spiritually, in justice, a religion focusing on worldly and the next life matters in a balanced way. In everything.)

Human decency - naturally makes a person incline to believe in a Creator and a Judgment. I.e. If 1 person kills 100, the death penalty wouldn't be sufficient - since he will only be killed once. If a person saved 100 people, he can't get the full reward in this life.

Judgment is required for balance and Justice. And this is why Allah has made Judgment Day. To keep that balance, and to give reward and punishment.

Ayah 8:

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ

In whatever form He willed, He put you together.

**Soorah** - anything which can be seen and distinguished with the eye.

**Raqaba** - place something on top of something else. I.e. Raaqib is a rider (i.e. Of a horse).

**tarqeeb** - however he wanted to connect you together. I.e. One limb to the next etc. Whatever way He wanted. (imagine legos).

Rabb = Master who has Ownership, complete rights over someone.

The slave/property does not have any rights over the Owner. I.e. Your computer cannot tell you what you can do - it will do what you tell it to do - whether it likes your command or not.

Allah owes us nothing, He is the Rabb. He doesn't owe us but kindly still gives us. But when calamity does occur, He is still our Rabb. We cannot question Him. Even if He makes us in ways we don't like. This is one of the central messages of the Qur'an, you walk as a slave, you speak as a slave, you eat as a slave. You are wary that your Master/Owner is watching you. The same way an employee keeps an eye on his employer before doing anything against him.

Ayah 9:

كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ

No! But you deny the Recompense.

*kal-laa bal tukadhibona bid-deen.*

**takdheeb** - calling someone a liar = takdheeb. Your accusations are really lies, but you tell lies against the deen - so people don't believe it.

Lie against someones claims. - i.e. They would say the Messenger of Allah is possessed, or

the Qur'an is devil speech. [see Takweer 81:22]

**Deen** - *dayn* (a loan) - *daana* - give someone their precise portion back.

Whatever we did in this life - we will be paid precisely back for it.

Deen is normally translated as 'way of life' - because a portion of your life is given here and there (some to family, some in worship etc. and the exact amount you give in this life will be precisely given back to you on Judgment Day.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ - And every soul will be fully compensated [for] what it did; and He [Allah] is most knowing of what they do. [Zumar 39:70]

Those who don't accept the Deen and lie against it - they come up with other weak arguments against it because they can't handle the reality of bearing their own burden of deeds.

*kal-laa*; [No!];

With all the balance We created you with, We find you lying against the deen. [i.e. accusing Allah's Messenger of being possessed by Jinn or being a magician];

These words of yours of lying against the deen has consequences - they will be sent forward.

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

A soul will [then] know what it has put forth and kept back. [Infitar 82:5]

Ayah 10:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ

And **indeed**, [appointed] over you are **keepers/guarders**.

**hafidheen** - hafidha - one who **guards/prevents** something so it doesn't go to waste.

Guard a fence. So whatever is inside does not go to waste or get lost.

This is why memorizing Qur'an is called hifdh al Qur'an, since a person guards the Qur'an within their mind.

The angels are - **especially** upon you - (due to the *taqdeem* of alaykum being placed 1st before hafidheen [usually it would be "*hafidheen alaykum*"] but now it is "*alaykum hafidheen*" - **ESPECIALLY** upon you guardians.

Mention of Angels:

Chain of the surahs previously in Juzz 'Amma are; **Naba'**, **Nazi'at**, **Abasa**, **Takweer** and now **Infitar**.

**All these surahs' mention angels:**

Naba' - the day on which the angels will be standing in rows. [Naba 78:38]

Nazi'at - the ones who pull out [i.e. the souls]. [Nazi'at 79:1-5]

Abasa - the angels that record the revelation. [Abasa 80:15-16]

Takweer - Ar-Rooh [Jibreel] who reveals the revelation. [Takweer 81:19]

Infitar - Do you send forward your eman by believing? Or do you be lazy and lose out? the angels record your deeds - good and bad. Qadamat wa akharat. [Infitar 82:10]

Ayah 11:

كِرَامًا كَاتِبِينَ

Noble and recording;



*kiraman katibeen.*

Usually when you have a guard - he will have moments of laziness, i.e. He might go to sleep for a little while or have his lunch break - so he stops guarding to do something else.

these angels are not like the normal guard.

**kiraman** - noble. Their nobility is part of the job. When something needs to be guarded, **it needs to be kept safe from corruption.**

Your deeds are going to be recorded, and you can't say "*this angel hated me, he had a grudge against me, that's why he writ something bad about me.*" No. These are **Noble Angels who write what you do without corruption or cheating.**

So a Guardian can only be true to his job by being Noble.

**kaatibeen** (not even yaktiboon - passive) - it is ism faa'il [active verb], they are **Constantly writing the what you do and leave behind.**

Ayah 12:

يَعْلَمُونَ مَا تَفْعَلُونَ

They know whatever you do.

ya'lamoona - they know everything you're doing.

a person might be able to escape from a guard in this life without his knowledge, but you will not be able to escape from the knowledge of the guarding angels.

Taf'aloona - whatever you do.

Difference between Fi'l and 'Aml:

Two words could be used to describe the angels writing the actions that you do:

'Aml or Fi'l.

Both words loosely translated would mean; **To do an action**. So why do the angels write down what you Taf'aloon?

The definitions:

'Aml **عمل** : **To do an action based on Intent**. An action you do with intent/with conscience. Ie. Your intended actions/deeds; Eating, Watching with focused intent, hearing with focused intent, reading etc.

or

Fi'l **فعل** : **To do any action**. an action you do, even without thinking about it. Ie. Breathing. Seeing, hearing, blinking etc.

The Angels witness and write down what you Taf'aloon; anything you do - they write it down without exception.

They don't know your intentions, so they don't write down any of your intentions.

Allah will judge people on Judgment Day, and some people will have mountains of good actions recorded for them by the angels. However, they will not be rewarded for them - because they had no sincerity to Allah in their actions.

So we should strive to do good 'Aml, not just good Fi'l.

Bad intentions =

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

And We will proceed to what they have done of deeds, so **We shall render them as scattered floating dust**. [al Furqan 25:23]

Since Allah knows the intentions ['aml] of peoples deeds even more than the angels (who

only know the fi'l), He says about Himself;

فَاللَّهُ خَيْرٌ حَافِظًا

Allah is the best guardian. [Yusuf 12:64]

So - there are only 2 outcomes;

Ayah 13:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

Most surely the righteous are in bliss,

*ina fee abraara la fee na'eem*

**Ina = for sure** - to clear a doubt of a skeptic.

**Abraar** (*jam'u qillah*) - righteous (only a small amount from the humans are righteous).  
Barara [see Abasa 80:16] - (*jam'u kathrah*) - more righteous angels since all angels are righteous.

la **fee** = surely in

**na'eem** - taf'eel - continuous blessing. The righteous ARE in na'eem. So **they are in bliss now, and they will be in the future.** (in the grave they will see their home in Paradise through a window, on Judgment Day they will be under Allah's shade, in Jannah/Paradise - when they will have continuous bliss and happiness, and they will have all that they desire.)

This is amazing because the righteous are actually going through hardship by the disbelievers, but they are in ease because Allah has expanded their hearts.

When the disbelievers torture and abuse the Muslims, the believers are in ease with Islam -

because

ni'mah - favour of Allah, softness, ease and blessings.

abraar - barr - barrur-Raheem (Allah's names; the blessed and Merciful) - birr (righteous)

**Barr** literally means land. Bahr means ocean. Which is more stable? **The land is stable**. The one who is not on righteousness is in the sea, almost about to drown. The **one who is righteous** has firm-footing and balance [like a person has on land], knowing where he is going and travelling with ease.

Ayah 14:

وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

And indeed, **the wicked** will be in **Hellfire**.

*wa inal fujaara la fee jaheem*

**Fujaar** - similar to ayah 3:

وَإِذَا الْبِحَارُ فُجِّرَتْ

And **when the seas** are erupted

**Fujirat** - explode.

**those who explode with sins**, not caring about the sins they do.

**No doubt** [la fee jaheem] - they are in **jaheem**. Allah has sealed their fate.

Why are they in the Jaheem/hell and not "will go to hell?" ? The fujaar are a noun.

What's the difference between a Noun and a Verb [الَّذِينَ? الَادْهِينَا..?] ?

i.e.

Mu'minoon - a noun. - someone **firm** on belief.

*aladheena* الَّذِينَ *aamanoo* - verb. - someone who **says** he believes.

What's the difference?

In arabic when something is called as a **noun** = someone who is mature and stable on that way.

A **verb** is someone who does that thing, but is not firm upon it 100%.

The kafiroon or **kuffaar** - they are **firm upon their denial - kufr/disbelief**, even after they have seen the clear proofs/aayaat.

*Aladheena kafaroo* - those who profess disbelief. These people have disbelief but they are not 100% firm on staying that way. They might even believe if they see enough aayaat to convince them.

This is why Allah might be harsh with *aladheena aamanoo* [those who profess belief] - because they might include the weaker in eemaan ones who do sins.

But mu'minoon are always positive and praised by Allah;

i.e. قَدْ أَفْلَحَ الْمُؤْمِنُونَ - Indeed (*qad* is for confirmation) prosperous, victorious, are the believers, [Mu'minoon 23:1]

al Fajar - they've made a commitment to fujoor [violent sins and breaking of Allah's sacred laws] - then Allah has made a commitment to put them in Jaheem (blazing fire).

**Jaheem** = the **stare** of a lion when he is **about to pounce/attack onto its prey**.

The flames of hell are staring at its victim - ready to attack.

Gem:

ibram - have they tied up their decision?

Ibram - tie a knot to uphold/keep firm something firmly, temporarily i.e. Your shoelaces.

..fa innaa mubrimoon. [zukhruf 43:79]

they have (verb) tied their knot to their disbelief, and Allah has tied His knot (noun) [sealed/knotted their destiny for the hellfire].

why was their decision a verb and Allah's a noun?

disbelievers would wish they were Muslims (hijr 15.2) - on Judgment Day and in Hell - so their verb of staying on disbelief was temporary, but Allah's punishment of hellfire for them is forever, ongoing and will not change.

## Ayah 15:

يَصْلُونَهَا يَوْمَ الدِّينِ

They will [enter to] burn therein on the Day of Recompense,

*yaslawnahā yawmuddeen.*

They will **stumble/trip into it.**

**yaslaw** - *salyun* - they will **cast themselves into it** (and *salyun* is only specifically used to something falling into fire).

فَأَيْنَ تَذْهَبُونَ

So where are you going/heading?

[at-Takweer 81:26]

They are headed towards the fire.

**yawmad-DEEN** - deen was mentioned before in the surah.

كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ

No! But you deny the Recompense.

*kal-laa bal tukadhibona bid-deen.*

[Infitar 82:9]

Day of Deen - take your deen (portion of Islam) now or the portion of that Day will take you then.

Ayah 16:

وَمَا هُمْ عَنْهَا بِغَائِبِينَ

And never therefrom will they be absent.

*maa* - strong form of negation.

*Laysu* could be used, but it is less powerful than Maa.

*ba* - in this ayah emphasises the negation.

They will not be able to be outside of it's [Jaheem's] view - for a single moment - ever.

*gha'ib* - being unseen from a stare.

They are not going to be away from its stare for a single moment ever.

The predator *jaheem* is staring, ready to pounce/attack on them - the prey.

When someone is scared of something, they try to avoid eye contact. But these people - wherever they move their eyes - will always have jaheem staring, threatening to attack.

al Kashshaaf: They will not be able to escape its stare - ever. **Even in their graves**, and what comes after that.

Terrifying for anyone who dies in a state of disbelief.

Ayah 17 and 18:

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ

ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ

And what can make you **know** what is the Day of Recompense?

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

After all these reminders, even kind words (ayah [82]:6) and favours, you still disbelieve?

**Repetition**: **intensifies the horror** of the one warning.

In human experience, when someone repeats a question in a threatening manner - **it rattles you** inside.

*What will make you know what the Day of Recompense is? Again - What will make you know what the Day of Recompense is!?*

**You better take this seriously**. Manifestation of anger, horror.

Do you have any clue about the Day of Recompense? **Do you really have any clue about the Day of Recompense??**

**Adraaka** (*dal, raa, ya*) - **figure something out by investigating**. What you going to be looking at, what are you going to investigate to know the horror and enormity of such a Day? The Day when what you did in this life, and what you left behind will be shown to you - when you will get your portion of justice.



you better get your act together, better yourself.

thuma = **again** what will tell you? - emphasises the anger of Allah.

The repetition has many objectives:

- To **instill Horror**
- to **magnify** the warning,
- To **elevate someones loss of deprivation** (ie. *You should have prepared for it, you should have prepared for it..*),
- To **give weight to something of a major concern** (*takhfeem*).

Ayah 19:

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

It is the **Day** when a **soul** will **not** possess for another soul [power to do] a **thing**; and the **command**, that **Day**, is [entirely] with Allah.

In the previous surah Allah said:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

And you do not will except that Allah wills - Lord of the worlds. [Takweer 81:29]

Showing the powerlessness of the human being on this Day.

The day when man will not have any authority over any other person. Not even his own family.

Even if you wanted to have authority - you wouldn't be able to.

وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

And on that Day the decision will belong to Allah. [Infitar 82:19]

Beginning of Surah Infitar's Relation to its End:

At the beginning of the Surah, there is a description of the big firm things in the sky which we take for granted. They will break out of control and start to move and fall in chaos.

Then at the end - we see how man will be left powerless on that Day - without any authority or power whatsoever.

This is the end of Surah Infitar, and the praise is for Allah.