

Tafseer Surah Al-Infitar (الإنفطار)

Notes on Nouman Ali Khan's Concise Commentary of the Quran

By Rameez Abid

Introduction

- I. Allah begins the surah with a graphic description of the natural phenomena that will signal the Day of Judgment. Amid all these harrowing scenes, each and every person will know what they have prioritized in this life at the expense of the next
- II. Three fundamental beliefs the Quran keeps talking about:
 - A. Belief in Allah
 - B. Belief in revelation
 1. Includes belief in the angel Jibraeel bringing it down to Muhammad (pbuh)
 - C. Belief in afterlife
 1. People reject this belief in different ways:
 - a) Those who do it explicitly
 - (1) Ex: those who plainly say that there is no afterlife and that it is all just made up stories
 - b) Those who are doubtful about it
 - (1) Ex: those who say there is no evidence for it and not really any way of knowing it
 - c) Those who do it in a subtle way
 - (1) Ex: those who recognize that it makes sense but still doubt it or refuse to ponder over it further
 2. It also includes belief in punishment and reward on the Day of Judgement
 - a) Some people feel that Allah is too generous and loving and will not punish anyone
 - (1) This is a wrong a belief
 - b) Some also try to use others as security blankets from Allah's punishment, such as, Christians with Jesus. They do whatever they want because they believe Jesus has already died for their sins and will intercede for them
 - (1) Some Muslims also have somewhat similar beliefs about Muhammad (pbuh). They think the Prophet Muhammad (pbuh) will just intercede for them because he loves his *ummah* too much

Tafseer of the Verses

1. When the sky breaks apart

- a. This is a once and for all type of occurrence. The imagery here is that the whole system of the universe will be disturbed

2. And when the stars fall, scattering

- a. Sometimes Allah describes things from our point of view and at other times His point of view. In this verse, He is covering both
 - i. From our point of view, the stars look like small dots scattered all over the place. However, we know from our understanding of astronomy today that these stars are huge and sometimes can even dwarf our own sun in comparison but Allah will make them fall and scatter like they are nothing
 - 1. Even their light years of difference does not matter to Him

3. And when the seas are erupted

- a. Meaning the oceans and seas are going to gush open and explode
 - i. We learn from other parts of the Quran that they will also be merging together. So the imagery is that the oceans will merge together and explode due to the chaos

4. And when the [contents of] graves are scattered

- a. Meaning the graves themselves are going to be toppled and thrown around
 - i. This is being done to cast out the dead to resurrect them

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

- a. It could have various meanings:
 - i. We will be told of things that should have been made a priority but we put them in the back, and the things that we should have put in the back but we made them a priority
 - ii. It could also mean that the deeds we engaged in are sent forth by us and will be judged by Allah on the Day of Judgement. These deeds could be righteous or evil
 - 1. The “kept back” part in this case would mean things that we left behind in this world: social position, wealth, education, status, our bodies, etc.
 - a. When we truly realize this fact, then we will not be that obsessed with the worldly life
 - iii. It could also mean the deeds we put forth and its residual effects afterwards even after we die
 - 1. It could be for good deeds, such as, *sadaqa jaariyah*
 - 2. It could be for evil deeds as well, in which case, sins will keep being added to us even after we’ve died because our actions are continuing to have bad effects

6. O mankind, what has deceived you concerning your Lord, the Generous

- a. *Insaan* linguistically in Arabic is someone who shows and seeks compassion
 - i. This is the opposite of *wahsh*, which is used for beasts or wild animals because they do not show or seek compassion
- b. Meaning is it the generosity of Allah that has deluded you into disobeying Him?
 - i. When we go outside the bounds set by Allah, He does not punish us right away but is generous and patient towards us. This leads some people to become deluded and think that Allah will not punish them or that there is no punishment

- c. It could also mean that Allah through His generosity has given mankind so many gifts, so what led them to abandon Him?
 - i. Was His generosity not enough?
- d. Not abiding by Allah's commands is a form of denial of His nobility, grace, and greatness

7. Who created you, proportioned you, and balanced you

- a. Proportioned you
 - i. Means that He put finishing touches to human creation
 - 1. Ex: eye colors, ability to stand upright, etc.
- b. Balanced you
 - i. Means there are opposing forces inside of humans that balance each other out
 - 1. Ex: anger vs mercy, strength vs delicacy, rational vs emotional, bodily needs vs spiritual needs, etc.
- c. Allah is reminding us in this verse that He put lots of care and detail into our creation and that this was not all done for nothing. Rather, these things should make us ponder and reflect on our purpose

8. In whatever form He willed has He assembled you

- a. Meaning in whichever way He wanted, He created mankind and it is His favor upon them that He did not make them like other animals (*al-Mukhtasar fee al-tafseer*)
 - i. By giving mankind intelligence, beauty, authority, etc.

9. No! But you deny the Recompense

- a. Meaning you think you will not be punished because of Allah's grace?

10. And indeed, [appointed] over you are keepers

- a. This is in reference to the angels that are recording our deeds

11. Noble and recording

- a. They are noble and obedient to Allah
- b. They are constantly writing down our deeds
 - i. In other verses of the Quran, the word 'stitching' is used to indicate their writing. It is as if they're writing down of our deeds is permanent

12. They know whatever you do

- a. They don't know the intention behind our deeds but only that which we display
 - i. Those who did not do them for Allah's sake will see their deeds wasted on the Day of Judgement
- b. They know and see all that we do of good and evil deeds. Nothing is hidden from them [*al-Tafseer al-Muyassar*]

13. Indeed, the righteous will be in pleasure

- a. They will be immersed in luxury
 - i. Everything about paradise is luxurious and ease
- b. Righteousness itself is a safety from the Fire
- c. Some said it means that those who fulfill the rights of Allah and His slaves will be in paradise [*al-Tafseer al-Muyassar*]

14. And indeed, the wicked will be in Hellfire

- a. The *fujjaar* (wicked) are those who have made up their mind to live a life of disobedience and continue to sin over and over again
 - i. It has become a lifestyle for them
- b. Some said it means that those who fall short of the rights of Allah and His slaves will be in Hellfire [*al-Tafseer al-Muyassar*]

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

- a. This is in reference to the Day of Judgement
 - i. That is the day when everyone will be judged in the most just way. Everyone will get what they deserve
- b. It means they will be cast into the Hellfire

16. And never therefrom will they be absent

- a. Meaning they will not be allowed absence from it
 - i. Not a single day will be given to them of relief
 - ii. They will neither be allowed to escape from it through an exit or death [*al-Tafseer al-Muyassar*]

17. And what can make you know what is the Day of Recompense

- a. Meaning what do you think the day when judgement is passed is going to be like?
 - i. This is a literary device to draw importance to the subject

18. Then, what can make you know what is the Day of Recompense

- a. This is repeated again for emphasis

19. 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

- a. Meaning no one will be able to benefit anyone else on that day nor have any authority over others
 - i. Also, no one will be able to pin their sins on others
- b. The second part means that the final decision on that Day belongs to Allah alone
 - i. In this life, we have been given some amount of control to go through with our decisions but on that day only Allah will be in control. No one will be able to move or talk except with His permission