

Surah al-Infithar (82)

سورة الإنفطار

'Bursting Open'

The surah derives its name from the prominence of a verb from the infinitive *al-infithar*, meaning to be torn apart. Like the other Makkan surahs it deals with the principal matters of faith. Just as Surah al-Takwir explained conditions of the resurrection, so this surah emphasizes the same.

By the name of Allah, the Compassionate, the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By the name of Allah ... We begin the surah in the name of Allah to whom belong all things. For verily Allah is a name for that essence that comprises all the attributes of perfection.

... the Compassionate, the Merciful. He who blesses His servants with what completes all their deficiencies.

When the sky is burst open, (1)

إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾

That is, it will be split open and the marks of it having been torn will become apparent, so that man will see it like a ruined wall with massive cracks.

And when the stars are scattered, (2)

وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ﴿٢﴾

That is, the stars will collapse and depart from their places and the present celestial order will become void.

And when the seas are burst forth, (3)

وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾

That is, the seas shall burst forth like a gushing well, with boiling water or fire.

And when the graves are turned, (4)

وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾

That is, the earth in them will be overturned in order for the bodies to leave them.

When all this happens, the resurrection will have arrived and ...

A soul will know what it sent ahead and sent later. (5)

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾

Every soul – for by the unarticled singular is meant the species – will know from reading the account of his deeds what he sent to the afterlife while he was alive in the world, and what was sent to the afterlife by him after his death: acts of perpetual charity and books of knowledge and religion, or things that are perpetually harmful and so forth. He will know all this so as to be recompensed according to how he acted; if good then good but if bad then bad.

The thread then turns to awaken man from his slumber, with His word:

O thou the human! What has deluded thee as to thy Lord, the Munificent? (6)

يٰٓأَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ رَبِّكَ الْأَكْرِيمِ ﴿٦﴾

That is, what has deceived you with respect to your Lord that you disobey and oppose Him, feeling safe against His punishments and chastisement? Is it just for you to meet His generosity with disobedience? Is the return of goodness not goodness?

It is narrated that when the Prophet recited this verse, he would say: 'His ignorance (has beguiled him).'

He who created thee, then fashioned thee, then justified thee; (7)

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾

That is, Allah Almighty originated you as sperm, then made your faculties and organs all ready to seek their advantages, and then perfected your symmetry between your bodily parts, like the two eyes, two hands, two legs and so forth, with no incongruities such as one of a pair large and the other small, and so on.

Into whichever form, as He wills He fits thee.
(8)

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾

'As' is given for *ma* used here to emphasize the differences of form. The meaning is that He creates us in whatever form He wills: attractive, unattractive, beautiful, ugly and so on. For Allah, glory be to Him, assembles from the simple elements of flesh, bone, blood and so on the particular form of every human being.

So do you deny, after all this, the existence of Allah, or His ability to raise the dead?

Nay, but ye belie the requital, (9)

كَلَّا بَلْ تُكذِّبُونَ بِالَّذِينَ ﴿٩﴾

Nay, things are not as you suppose. Yet you do not believe in the requital, but call it a lie.

And verily over ye there are minders: (10)

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾

You imagine there is no reckoning, though indeed over you, O people, are angels who keep your deeds in their writings and their records for you to be recompensed according to them on the day of resurrection.

Scribes munificent, (11)

كِرَامًا كَاتِبِينَ ﴿١١﴾

That is, the said angels are of a high and lofty station, and are recording the deeds of the sons of Adam. *Nothing eludes their account, for:*

They know what ye do. (12)

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

That is, the good things, the bad things, the instances of obedience and the instances of disobedience, all is known to them.

And on the day of resurrection everyone will be requited according to what they have done:

Indeed the righteous are in bliss, (13)

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾

'The righteous' is given for *al-abraʿ*, meaning those who are good in belief and in action. They shall be in gardens with all their luxuries and delights.

And indeed the brazen are in the blazing fire;
(14)

وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾

'The brazen' is given for *al-fujjaʿ*, meaning those who act in disobedience, whether in disbelief or otherwise. 'Blazing fire' is given for *jahannam*, one of the names of Hell.

They burn in it on the day of requital, (15)

يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾

That is, on the day of resurrection.

And they will not be absent from it. (16)

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

The brazen will not be absent from the fire, rather they will be in it constantly without interruption.

Having given a reminder of the day of resurrection, the thread turns to excite dread of it:

And what will make thee comprehend what is the day of requital? (17)

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾

What, O thou the human, will make you understand what it is? For man does not understand its gravity, its terrifying nature; until, that is, they see it with their eyes.

Again, what will make thee comprehend what is the day of requital? (18)

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾

'Again' is given for *thumma*, used here to facilitate literary order, and to increase the sense of dread.

The day when no soul shall own a thing for another soul, and the affair on that day is Allah's. (19)

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۗ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

No one that day shall be able to defend any other, nor save him by any means. All control that day will be in the hand of Allah, and nothing will benefit a man except the actions performed for Allah, the Most High.