

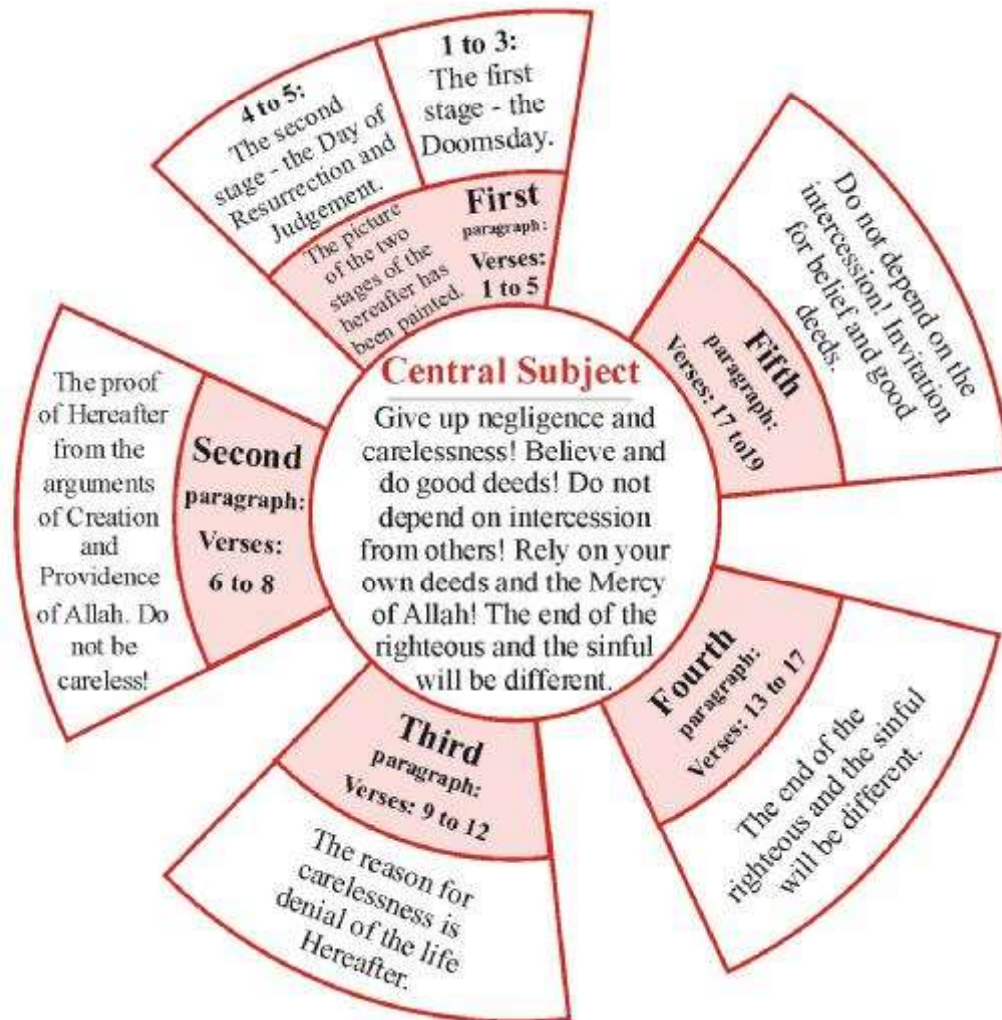
Flow Chart of Macro-Structure of Soorah Al-Infitaar

82 - Soorah Al-Infitaar

Makkan

Verses: 19

Paragraphs: 5



• **Period of revelation:**

Soorah Al-Infitaar was revealed during the first phase of prophet's stay in Makkah (0 to 3 prophet-hood) when the invitation of Islam was given secretly and when the new Muslim youth were being educated with scenes from Hereafter.

Excellences of soorah Al-Infitaar

The Messenger (pbuh) of Allah said:

﴿مَنْ سَرَّ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ إِذَا الشَّمْسُ كُوِّرَتْ وَإِذَا السَّمَاءُ انْفَطَرَتْ
وَإِذَا السَّمَاءُ انْفَقَّتْ﴾

“Whoever wants to see the scenes of Hereafter, should study soorah At-Takweer, soorah Al-Infitaar and soorah Al-Inshiqaaq.

(Tirmizi, Hadeeth: 3,333, Sound)

The relationship of soorah Al-Infitaar with the Book

In the previous soorah (At-Takweer), the Quraish of Makkah were invited to think about Quran, the exalted Word of Allah and the talks of a mad man and compare and differentiate between them. Here, in soorah Al-Infitaar, there is comparison between the righteous and the sinful.

In both the soorahs, people have been intimidated by describing the detail of the scenes of the Hereafter.

Important Key words and Subjects

1- The righteous have been compared with the sinful in this soorah.

The end of the righteous and the sinful will be different on the Day of Judgement.

2- Five stages of creation have been described in this soorah.

(1) Creation, planning, (2) fashioning, designing, (3) proportioning, (4) shaping and (5) moulding.

3- A stinging question posed to the human conscience:

The human conscience has been asked by the words “What has lured you”: What is the cause of your negligence of your Gracious Lord? Why are you denying the reward and punishment? The noble angels of Allah are preparing man's record; therefore, he should believe and do righteous deeds. The false creed of intercession will not help him on the Day of Judgement. No one will be able to help him on that Day. Allah Alone will have the complete Authority.

The Macro-Structure of soorah Al-Infitaar

Soorah Al-Infitaar consists of five (5) paragraphs.

- 1- Verses: 1 to 5: The picture of both the stages of Hereafter have been painted in the first paragraph.**

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾ “When the heaven will cleft asunder.” (Verse: 1)

﴿وَإِذَا الْكَوَاكِبُ انْتَدَرَتْ﴾ “When the stars will scatter.” (Verse: 2)

﴿وَإِذَا الْبِحَارُ فُجِّرَتْ﴾ “When the oceans will be torn apart.” (Verse: 3)

﴿وَإِذَا الْقُبُورُ بُعْثِرَتْ﴾ “And when the graves will be laid open.” (Verse: 4)

﴿عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ﴾ “Then each soul shall know what it has sent forth and what it left behind.” (Verse: 5)

The sky will cleft asunder, the stars will scatter, the oceans will torn apart, the graves will be laid open and then man will be shown all his deeds.

- 2- Verses: 6 to 8: In the second paragraph, the argument about the possibility of life Hereafter has been provided from the five stages of creation and the Providence and it has been told that man should not be careless about his Lord.**

﴿يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ﴾ “O man! What has lured you away from your Gracious Lord.” (Verse: 6)

﴿الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ﴾ “Who created you, fashioned you, proportioned you.” (Verse: 7)

﴿فِي أَيِّ صُورَةٍ مَّا شَاءَ رَّبُّكَ﴾ “And moulded you in whatever form He pleased.” (Verse: 8)

- 3- Verses: 9 to 12: It has been told in the third paragraph that the real cause of man's negligence is his denial of the life Hereafter.**

﴿كَلَّامٍ لَّنْ كَذَّبُوا بِالَّذِينَ﴾ “Nay! In fact you deny the Day of Judgement.” (Verse: 9)

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ﴾ “You should know that) guardian (angels) have indeed been appointed over you.” (Verse: 10)

﴿يَرَوْنَ مَا كَاتِبُونَ﴾ “Who are noble writers.” (Verse: 11)

﴿يَعْلَمُونَ مَا تَفْعَلُونَ﴾ “They know all that you do.” (Verse: 12)

In fact, man does not believe in the reward and punishment of the Day of Judgement. He rejects it. He has been warned that he should not have any misunderstanding. His whole record is being prepared diligently and very reliable angels are recording all his movements and actions.

- 4- **Verses: 13 to 16: It is told in the fourth paragraph that he will be rewarded or punished according to the record prepared by the angels.**

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ﴾ “On that Day, the righteous will surely be in bliss.” (Verse: 13)

﴿وَإِنَّ الْفَجَّارَ لَفِي جَحِيمٍ﴾ “While the wicked will indeed go to Hell.” (Verse: 14)

﴿يَصْلَوْنَهَا يَوْمَ الدِّينِ﴾ “They shall enter and taste its burning flames on the Day of Judgement.” (Verse: 15)

﴿وَمَا هُمْ عَنْهَا بِغَائِبِينَ﴾ “And they shall not be able to escape from it.” (Verse: 16)

The end of the righteous and the sinful will be different. The righteous will be in blessings and the the sinful will be in Hell.

- 5- **Verses: 17 to 19: In the fifth and last paragraph, it has been told that man should not depend on others' intercession; he should, rather attend to his own deeds.**

﴿وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ﴾ “What will explain to you what the Day of Judgement is?” (Verse: 17)

﴿ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ﴾ “Again, what will explain to you what the Day of Judgement is?” (Verse: 18)

﴿يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾ “It will be the Day when no one shall have the power to do anything for another: for on that Day, Allah shall keep the entire command to Himself.” (Verse: 19)

The importance and seriousness of the Day of Judgement has been revealed by asking twice about it. Then the false creed about intercession has been refuted. The Day of Judgement will not be like the ordinary days. This is the Day when everyone will be concerned about himself alone. Everyone will be helpless on that Day. All the Authority will be in the hands of Allah Alone. This is the clear proof of the Tawheed of Authority.

Allah has got the Authority. He is not helpless. He cannot be pressurized by anyone. So one should not depend on others or on their intercession. He

should, rather, embellish himself with righteous deeds and hope for Allah's Mercy.

Central Subject

Man should give up the attitude of negligence towards his Creator and Lord! He should believe and do good deeds. Instead of depending on the intercession of others, he should do good deeds, be the candidate for Allah's Mercy and try to achieve the blessings reserved for the righteous and try to shun the Hell which is destined for the sinful.

