

(Then where are you going) meaning, where has your reason gone, in rejecting this Qur'an, while it is manifest, clear, and evident that it is the truth from Allah. This is as Abu Bakr As-Siddiq said to the delegation of Bani Hanifah when they came to him as Muslims and he commanded them to recite (something from the Qur'an). So they recited something to him from the so called Qur'an of Musaylimah the Liar, that was total gibberish and terribly poor in style. Thus, Abu Bakr said, "Woe unto you! Where have your senses gone By Allah, this speech did not come from a god." Qatadah said,

(فَأَيْنَ تَذْهَبُونَ )

(Then where are you going) meaning, from the Book of Allah and His obedience. Then Allah says,

(إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ )

(Verily, this is no less than a Reminder to the creatures.) meaning, this Qur'an is a reminder for all of mankind. They are reminded by it and receive admonition from it.

(لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ )

(To whomsoever among you who wills to walk straight.) meaning, whoever seeks guidance, then he must adhere to this Qur'an, for verily it is his salvation and guidance. There is no guidance in other than it.

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ )

(And you cannot will unless (it be) that Allah wills -- the Lord of all that exists.) This means that the will is not left to you all, so that whoever wishes to be guided, then he is guided, and whoever wishes to be astray, then he goes astray, rather, all of this is according to the will of Allah the Exalted, and He is the Lord of all that exists. It is reported from Sulayman bin Musa that when this Ayah was revealed,

(لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ )

(To whomsoever among you who wills to walk straight.) Abu Jahl said, "The matter is up to us. If we wish, we will stand straight, and we do not wish, we will not stand straight." So Allah revealed,

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ )

(And you cannot will unless (it be) that Allah wills the Lord of the all that exists.) This is the end of the Tafsir of Surat At-Takwir, and all praise and thanks are due to Allah.

**The Tafsir of Surat Al-Infitar**

(Chapter - 82)

Which was revealed in Makkah

The Virtues of Surat Al-Infitar

An-Nasa'i recorded from Jabir that Mu`adh stood and lead the people in the Night prayer, and he made the recitation of his prayer long. So the Prophet said,

«أَفْتَانُ أَنْتَ يَا مُعَاذُ؟ أَيْنَ كُنْتَ عَنْ

(سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى)

(وَالضُّحَى)

وَ

(إِذَا السَّمَاءُ انْفَطَرَتْ)»

(Are you putting the people to trial O Mu`adh Why don't you recite (Glorify the Name of your Lord the Most High) (87), (By the forenoon) (93), and (When the heaven is cleft asunder) (82))" The basis of this Hadith is found in the Two Sahihs, however the mentioning of

(إِذَا السَّمَاءُ انْفَطَرَتْ)

(When the heaven is cleft asunder.) has only been mentioned by An-Nasa'i. It has been previously mentioned in a narration from `Abdullah bin `Umar that the Prophet said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الْقِيَامَةِ رَأَى عَيْنٍ  
فَلْيَقْرَأْ:

(إِذَا الشَّمْسُ كُوِّرَتْ)

و

(إِذَا السَّمَاءُ انْفَطَرَتْ)

و

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾

(Whoever would be pleased to look at the Day of Resurrection with his own eyes, then let him recite, (When the sun is Kuwwirat.) (81) and; (When the heaven is cleft asunder) (82) and; (When the heaven is split asunder) (84).)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the Name of Allah, the Most Gracious, the Most Merciful.

﴿إِذَا السَّمَاءُ انْفَطَرَتْ- وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ-  
وَإِذَا الْبِحَارُ فُجِّرَتْ- وَإِذَا الْقُبُورُ بُعْثِرَتْ- عَلِمْتَ  
نَفْسٌ مَّا قَدَّمْتَ وَأَخَّرْتَ- يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ  
بِرَبِّكَ الْكَرِيمِ- الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ- فِي  
أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ-﴾

﴿كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ- وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ-  
كِرَامًا كَتِيبِينَ- يَعْلَمُونَ مَا تَفْعَلُونَ-﴾

(1. When the heaven is cleft asunder (Infatarat).) (2. And when the stars Intatharat.) (3. And when the seas Fujjirat.) (4. And when the graves Bu`thirat.) (5. A person will know what he has sent forward and left behind.) (6. O man! What has made you careless about your Lord, the Most Generous) (7. Who created you, fashioned you perfectly, and gave you due proportion.) (8. In whatever form He willed, He put you together.) (9. Nay! But you deny (the Day of) Ad-Din.) (10. But verily, over you to watch you) (11. Kiraman Katibin,) (12. They know all that you do.) What will happen on the Day of Judgement Allah says,

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾

(When the heaven is cleft asunder (Infatarat).) meaning, it splits. This is as Allah says,

(السَّمَاءُ مُنْفَطِرٌ بِهِ)

(Whereon the heaven will be cleft asunder (Munfatir)) (73:18) Then Allah says,

(وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ )

(And when the stars Intatharat.) meaning, fallen.

(وَإِذَا الْبِحَارُ فُجِّرَتْ )

(And when the seas Fujjirat.) `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "Allah will cause some of it to burst forth over other parts of it." Al-Hasan said, "Allah will cause some parts of it to burst forth over other parts of it, and its water will go away." Qatadah said, "Its fresh water will mix with its salt water."

(وَإِذَا الْقُبُورُ بُعْثِرَتْ )

(And when the graves Bu`thirat.) Ibn `Abbas said, "searched." As-Suddi said, "Tub`athiru means that they will be moved and those who are in them will come out."

(عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ )

(A person will know what he has sent forward and left behind.) meaning, when this happens then this will occur. Mankind should not forget about Allah Allah says,

(يَأْيُهَا الْإِنْسَانُ مَا غَرَّكَ رَبِّكَ الْكَرِيمُ )

(O man! What has made you careless about your Lord, the Most Generous) This is a threat. It is not an attempt to get a reply as some people mistakenly think. They consider it as if the Most Generous is asking them so that they will say, "His honor deceived him (or made him careless of his Lord)." rather the meaning of this Ayah is, "O Son of Adam! What has deceived you from your Lord, the Most Generous -- meaning the Most Great -- so that you went forth disobeying Him, and you met Him with that which was unbecoming." This is similar to what has been reported in the Hadith,

«يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَا غَرَّكَ بِي؟ يَا ابْنَ آدَمَ مَاذَا أَجَبْتَ الْمُرْسَلِينَ؟»

(Allah will say on the Day of Judgement: "O Son of Adam! What has deceived you concerning Me O Son of Adam What was your response to the Messengers") Al-Baghawi mentioned that Al-Kalbi

and Muqatil said, "This Ayah was revealed about Al-Aswad bin Shariq who struck the Prophet and he was not punished in retaliation. So Allah revealed,

(مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ)

(What has made you careless about your Lord, the Most Generous)" Then Allah said,

(الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ )

(Who created you, fashioned you perfectly, and gave you due proportion.) meaning, `what has deceived you concerning the Most Generous Lord'

(الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ )

(Who created you, fashioned you perfectly, and gave you due proportion.) meaning, `He made you complete, straight, and perfectly balanced and proportioned in stature. He fashioned you in the best of forms and shapes.' Imam Ahmad recorded from Busr bin Jahhash Al-Qurashi that one day the Messenger of Allah spat in his palm and placed his finger on it. Then he said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ؟ حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ مَشَيْتَ بَيْنَ بُرْدَيْنِ، وَلِلْأَرْضِ مِنْكَ وَيِّدٌ، فَجَمَعْتَ وَمَنَعْتَ حَتَّى إِذَا بَلَغْتَ التَّرَاقِي قُلْتَ: أَتُصَدِّقُ وَأَنْى أُوَانُ الصَّدَقَةَ؟»

(Allah the Mighty and Sublime says: "O Son of Adam! How can you escape Me when I created you from something similar to this (spit) Then I fashioned you and made your creation balanced so that you walked between the two outer garments. And the earth has a burial place for you. So you gathered (wealth) and withheld it until your soul reached your collarbone (i.e., death comes). Then, at that time you say, `I will give charity now.' But how will there be time for charity") This Hadith has also been recorded by Ibn Majah . Concerning Allah's statement,

(فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ )

(In whatever form He willed, He put you together.) Mujahid said, "In which resemblance: the father, the mother, the paternal uncle, or the maternal uncle." In the Two Sahihis it is recorded from Abu Hurayrah that a man said, "O Messenger of Allah! Verily, my wife has given birth to a black boy." The Prophet said,

«هَلْ لَكَ مِنْ إِبِلٍ؟»

(Do you have any camels) The man said, "Yes." The Prophet then said,

«فَمَا أَلْوَانُهَا»

(What color are they) The man said, "Red." The Prophet said,

«فَهَلْ فِيهَا مِنْ أَوْرَقٍ»

(Do any of them have patches of gray) The man said, "Yes." The Prophet asked him,

«فَأَنَّى أَتَاهَا ذَلِكَ»

(How did this happen to them) The man replied, "It is probably an inherited genetical strain." The Prophet then said,

«وَهَذَا عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْقٍ»

(Likewise, this (with your son) is probably an inherited genetical strain.) The Cause of Deception and alerting to the Fact that Angels record the Deeds of the Children of Adam Concerning Allah's statement,

(كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ )

(Nay! But you deny (the Day of) Ad-Din.) meaning, `you are only compelled to oppose the Most Generous and meet Him with disobedience, by your rejection in your hearts of the Hereafter, the recompense and the reckoning.' Concerning Allah's statement,

(وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ - كِرَامًا كَاتِبِينَ - يَعْلَمُونَ  
مَا تَفْعَلُونَ )

(But verily, over you to watch you (are) Kiraman Katibin, they know all that you do.) (82:10-12) meaning, `indeed there are noble guardian angels over you, so do not meet them with evil deeds, because they write down all that you do.'

(إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ - وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ -  
يَصْلَوْنَهَا يَوْمَ الدِّينِ - وَمَا هُمْ عَنْهَا بِغَائِبِينَ -

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ - ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ  
الدِّينِ - يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ  
يَوْمَئِذٍ لِلَّهِ )

(13. Verily, the Abrar (the righteous believers) will be in Delight;) (14. And verily, the wicked will be in the blazing Fire (Hell),) (15. Therein they will enter, and taste its burning flame on the Day of Recompense,) (16. And they will not be absent therefrom.) (17. And what will make you know what the Day of Recompense is) (18. Again, what will make you know what the Day of Recompense is) (19. (It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allah.)

### **The Reward of the Righteous and the Sinners Allah informs of what the righteous will receive of delight.**

They are those who obeyed Allah and did not meet Him with disobedience (sins). Then He mentions that the evildoers will be in Hell and eternal torment. Due to this He says,

(يَصْلَوْنَهَا يَوْمَ الدِّينِ )

(Therein they will enter, and taste its burning flame on the Day of Recompense,) meaning, the Day of Reckoning, Recompense, and Judgement.

(وَمَا هُمْ عَنْهَا بِغَائِبِينَ )

(And they will not be absent therefrom.) meaning, they will not be absent for even one hour from the torment. The torment will not be lightened from them, nor will they be granted the death that they will be requesting, or any rest -- not even for a single day. Allah then says,

(وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ )

(And what will make you know what the Day of Recompense is) This is a magnification of the affair of the Day of Judgement. Then Allah affirms it by saying,

(ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ )

(Again, what will make you know what the Day of Recompense is) Then He explains this by saying,

(يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا)

((It will be) the Day when no person shall have power for another, ) meaning, no one will be able to benefit anyone else, or help him out of that which he will be in, unless Allah gives permission to whomever He wishes and is pleased with. We will mention here a Hadith (where the Prophet said),

«يَا بَنِي هَاشِمٍ، أَنْقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ لَا أَمْلِكُ  
لَكُمْ مِنَ اللَّهِ شَيْئًا»

(O children of Hashim! Save yourselves from the Fire, for I have no power to cause you any benefit from Allah.) This has been mentioned previously at the end of the Tafsir of Surat Ash-Shu` ara' (see 26:214). Thus, Allah says,

(وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ)

(and the Decision, that Day, will be with Allah.) "By Allah, the Decision is for Allah today (now), but on that Day no one will try to dispute with Him about it." This is the end of the Tafsir of Surat Al-Infitar. All praise and blessings are due to Allah, and He is the Giver of success and freedom from error.

## The Tafsir of Surat Al-Mutaffifin

(Chapter - 83)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَيْلٌ لِّلْمُطَفِّفِينَ - الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ  
يَسْتَوْفُونَ - وَإِذَا كَالُواهُمْ أَوْ وَّزَنُوا لَهُمْ يُخْسِرُونَ -  
أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ - لِيَوْمٍ عَظِيمٍ -  
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ)

(1. Woe to Al-Mutaffifin.) (2. Those who, when they have to receive by measure from men, demand full measure.) (3. And when they have to give by measure or weight to men, give less than due.) (4. Do they not think that they will be resurrected,) (5. On a Great Day) (6. The Day when (all) mankind will stand before the Lord of all that exists)