

SURAH AS A STORY



Surah Al-Infitar

The Cleaving

The complete journey — what deceived you about your Lord? —
told the way a loving elder shares it with a child



Surah No. 82 • 19 Ayahs • Meccan

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The Surah at a Glance

Izas-samaaa'un-fatarat

1. When the sky breaks apart,

Wa izal-qubooru bu'sirat

4. and when the graves are overturned,

*Yaaa ayyuhal-insaanu maa gharraka
bi-Rabbikal-kareem*

6. O man! What has deceived you concerning your Lord,
the Most Generous?

Allazee khalaqaka fasawwaaka fa'adalak

7. Who created you, then proportioned you, then
balanced you?

*Wa inna 'alaykum lahaafizeen. Kiraaman
kaatibeen*

10-11. And indeed, over you are keepers — noble scribes.

Yawma laa tamliku nafsul-linafsin shay'aa

19. The Day no soul will possess anything for another
soul.

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The Roof Comes Apart

Beta, this surah opens with four scenes, and each one takes something we assume is permanent and undoes it.

'IZAS-SAMA'U-NFATARAT — when the SKY BREAKS APART.' Beta, 'infatarat' means to split and crack open — the same root as 'fitr', the breaking of a fast, and 'fatir', the One who originates by splitting. That great ceiling above you, which this very Quran challenged you to search for a flaw in and find none — will be the first thing to crack.

'WA IZAL-KAWAKIBU-NTATHARAT — and when the STARS are SCATTERED.' Scattered, beta, like a broken string of pearls — the fixed points of the night sky loose and falling.

'WA IZAL-BIHARU FUJJIRAT — and when the SEAS are BURST FORTH' — their barriers broken, the waters that Allah currently holds in place released.



'WA IZAL-QUBOORU BU'THIRAT — and when the GRAVES are OVERTURNED.' Beta, this is the one that concerns you directly. 'Bu'thirat' means to turn something inside out, to scatter its contents. Every grave in every land — the marked and the forgotten, the marble tombs of kings and the unmarked hollows of the poor — emptied, turned out.

And then the sentence all four scenes were leading to: "ALIMAT NAFSUN MA QADDAMAT WA AKHKHARAT — every soul will KNOW what it PUT FORWARD and what it LEFT BEHIND.'

Beta, notice both halves. 'Qaddamat' — what you SENT AHEAD: the prayers, the charity, the sins, the kindnesses. And 'akhkharat' — what you LEFT BEHIND: the good you postponed, and also the effects you left running in the world after you — a child you taught, a practice you started, a harm you left in motion. Both columns are counted.

What Deceived You?



And now, beta, comes an ayah that scholars have wept over for centuries — one of the most tender and most terrifying questions in the entire Quran:

'YA AYYUHAL-INSANU MA GHARRAKA
BI-RABBIKAL-KAREEM — O MAN! WHAT DECEIVED
YOU CONCERNING YOUR LORD, THE MOST
GENEROUS?'

Beta, hear the address first: 'ya ayyuhal-insan' — O MAN. Not 'O disbeliever', not 'O sinner'. He calls us by the name of our species, the way a father might call a child by his first name when he is disappointed rather than furious.

And then the question: what DECEIVED you? What made you bold? What convinced you it was safe to disobey?

And then — beta, this is the part that breaks hearts — He does not say 'concerning your Lord, the Almighty' or 'the Severe in punishment'. He says:
'BI-RABBIKAL-KAREEM' — concerning your Lord, the



MOST GENEROUS.

SubhanAllah. He mentions His own generosity in the very ayah where He confronts us about our disobedience. It is as if He is saying: was it My kindness that made you careless? Did My covering of your faults make you think I did not see? Did the fact that I kept giving even while you disobeyed convince you there would be no reckoning?

The scholars, when asked how one should answer this question, gave humble responses. One said the answer is: nothing deceived me except Your own generosity, ya Rabb. Another said: it is His covering — 'sitr' — that emboldens a person, because Allah hides our sins from people, and we mistake His concealment for His approval.

Beta, this is the trap of a merciful Lord: His patience is so long that fools mistake it for absence. Every day the sun rises on a person who disobeyed all night; every day he is fed, healed, protected, and his secret kept. And instead of melting with shame, he grows bolder.



'What deceived you about your Lord, the Most Generous?'

Created, Proportioned, Balanced

And then Allah reminds us exactly who this Generous Lord is, in three verbs that describe your own body:

'ALLAZI KHALAQAKA — who CREATED you —
FA-SAWWAKA — then PROPORTIONED you —
FA-'ADALAK — then BALANCED you.'

Beta, look at yourself as you read this. 'Khalaqak' — brought you from nothing. 'Sawwak' — shaped you: gave you a face with features arranged so precisely that out of billions of humans, no two faces are confused. 'Adalak' — balanced you: two eyes at the same height, two arms of the same length, ears on both sides, a body that stands upright and does not topple — an engineering of balance so perfect you have never once thanked Him for the fact that your left leg matches your right.



'FEE AYYI SOORATIN MA SHA'A RAKKABAK — in
WHATEVER FORM He willed, He ASSEMBLED you.'
Your height, your colour, your features, your voice —
none of it was your order; all of it was His design choice.
And He is Al-Kareem, beta, so His choice for you was
generous, whatever the mirror or the world says.

Then: 'KALLA BAL TUKAZZIBOONA BID-DEEN — NO!
Rather, you DENY the Recompense.' Beta, that is the
root under all careless living: not intellectual doubt, but
a practical denial — living as though the account will
never be presented.

The Noble Scribes

And then Allah tells us about a reality we forget every
single hour: 'WA INNA 'ALAYKUM LA-HAFIZEEN —
and indeed, over you are KEEPERS — KIRAMAN
KATIBEEN — NOBLE, WRITING ones — YA'LAMOONA
MA TAF'ALOON — they KNOW whatever you do.'

Beta, notice what Allah chose to say about them: they
are KIRAM — noble, honourable. Why mention their



nobility? The scholars offer a beautiful reflection: because their nobility should make you shy. If you knew that two honourable, dignified guests were sitting beside you at every moment, you would not speak filth in front of them, you would not open what you open in private, you would not behave the way you behave when you think you are alone. You are never alone, beta. You have never once been alone.

And 'katibeen' — WRITING. Not merely watching: recording, in a document that will be handed to you. Every word typed, every glance, every private hour — written by a noble hand.

So when a person is about to sin, beta, this ayah gives him the simplest brake in the world: two noble scribes are about to write this down, and I will read it later in front of everyone. That thought alone has saved more people than a hundred lectures.

Two Registers, Two Destinations



The surah then draws the final division, and it is stark and short: 'INNAL-ABRARA LA-FEE NA'EEM — indeed, the RIGHTEOUS will be in PLEASURE. WA INNAL-FUJJARA LA-FEE JAHEEM — and indeed, the WICKED will be in HELLFIRE.'

'YASLAWNAHA YAWMAD-DEEN — they will burn therein on the Day of Recompense — WA MA HUM 'ANHA BI-GHA'IBEEN — and they will not be ABSENT from it.' Beta, that last phrase closes every escape hatch: no leave, no parole, no absence.

And then the surah does something that is almost a teaching method in itself. It asks, twice: 'WA MA ADRAKA MA YAWMUD-DEEN — and what will make you know what the Day of Recompense is? THUMMA MA ADRAKA MA YAWMUD-DEEN — then, what will make you know what the Day of Recompense is?'

The question is repeated, beta — because the reality is beyond description, and repetition itself is the only way language can point at something too large for words.



And then the answer comes — and see what Allah chose to say about that Day, out of everything He could have said: 'YAWMA LA TAMLIKU NAFSUN LI-NAFSIN SHAY'A — the Day NO SOUL will POSSESS ANYTHING for ANOTHER SOUL — WAL-AMRU YAWMA'IZIN LILLAH — and the COMMAND, that Day, is entirely for ALLAH.'

Beta, of all the terrors of that Day — the fire, the scales, the bridge — Allah summarised it as this: nobody will be able to do anything for anybody. Think about how strange that is for us. Our entire lives run on connections: a father's influence, a friend's help, an uncle's word, money that opens doors. That whole system is switched off in one ayah.

And this is not a denial of intercession — the Quran and Sunnah affirm that intercession will happen, but only by Allah's permission and only for those He is pleased with. The ayah is telling us: nobody has independent power on that Day. The command belongs to Allah alone.



So the surah closes the circle it opened, beta. It began with the sky cracking and the graves emptying, and it ends with the quiet, complete loneliness of the individual soul before its Lord. And in the middle of it all stands that unforgettable question, which you should keep for the rest of your life: 'ma gharraka bi-Rabbikal-Kareem' — what deceived you about your Lord, the Most Generous?

What This Surah Teaches Us

1. Both columns are counted: what you sent ahead, and what you left behind — including the good you postponed and the effects you leave running.
2. Never mistake His generosity for His absence: the covering of your sins is a mercy, not an approval.
3. Read your own body as evidence — created, proportioned, balanced, assembled in a form He chose generously.
4. Careless living is a practical denial of the Recompense, even when the tongue affirms it.



5. Two noble scribes sit with you always — their nobility alone should make you shy of what you say and do.

6. Before any sin, use the simplest brake: this is about to be written, and I will read it in public.

7. On that Day, no soul owns anything for another — build your own account now, because no connection will run it for you.

Ya Rabbal-Kareem, do not let Your generosity deceive us — let it melt us instead, and let our scribes write what will gladden us. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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