

اَقْرَأْ بِاسْمِ رَبِّكَ

RECITE IN THE NAME OF YOUR LORD

All praises are due to Allah ﷻ. Anything good is from Allah ﷻ and any mistakes are from ourselves and the shaitan. May Allah ﷻ forgive us.



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Al Salam Islamic Center



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

اقْرَأْ بِاسْمِ رَبِّكَ

RECITE IN THE NAME OF
YOUR LORD

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INTRODUCTION

- Allah is so kind in His Nurturing. Nothing comes out of place but everything is gathered and wrapped together.
- The ayat and surahs in Juz Amma may appear short but they are the cream of the Qur'an.
- From Surah Al Takweer we learn that matters need to be wrapped up.

WHOEVER IS HAPPY TO LOOK AT THE DAY OF JUDGEMENT

من سرّه أن ينظرَ إلى يومِ القيامةِ كأنه رأيُ العينِ ؛ فليقرأ : إِذَا
الشَّمْسُ كُوِّرَتْ وَإِذَا السَّمَاءُ انْفَطَرَتْ وَإِذَا السَّمَاءُ انشَقَّتْ .

Whoever is happy to look at the Day of Resurrection as if he is seeing it with his eye, then let him recite: “When the sun is wound round and its light is lost and is overthrown” (Surah At Takweer) and “When the heaven is cleft asunder” (Surah Al Infitaar) and ‘When the heaven is split asunder.’ (Surah Al Inshiqaq).”¹

- The next surah mentioned in this hadith is Surah Al Infitaar.
- This is also happiness because you we see the justice and favor of Allah.

¹ Sahih At Targheeb 1476, Authenticated by Al Albani as Sahih

SURAH AL INTIFAAR



- The theme of the surah is not to be deceived with this temporary world.

- The word infitaar refers to when something starts to break.
- We notice there is a break in topics in the surah between the duniya and the akhirah.
- In the arabic language the word فطور (futoor) means breakfast. It is the time a person breaks his fast after sleeping in the night.
- In the beginning of the surah we see different kinds of breaking from the horrors of the Day of Judgement.

SURAH AL INFITAAR 1 TO 4

1.

إِذَا السَّمَاءُ انْفَطَرَتْ

When the sky breaks apart

2.

وَإِذَا الْكَوَاكِبُ انتَثَرَتْ

And when the stars fall, scattering,

3.

وَإِذَا الْبِحَارُ فُجِّرَتْ

And when the seas are erupted

4.

وَإِذَا الْقُبُورُ بُعْثِرَتْ

And when the [contents of] graves are
scattered,

- The sky breaks, the stars will start to fall like pearls, the seas erupt and the graves will bring out what lies within.

SURAH AL INFITAAR 6 TO 8

6.

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ

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

7.

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

Who created you, proportioned you, and
balanced you?

8.

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ

In whatever form He willed has He assembled
you.

- Then Allah rebukes the human by saying 'what makes you be deceived with your Lord Who created you?'. He made everything proportioned and balanced.

- We can reach so high in the sky, and glow like stars in the night, so why do we drag ourselves down and put off the light because of the deception of this duniya?
- The beauty of the seas is when it is within the boundaries. So we learn to not cross boundaries. We do not want to break our covenants and promises with the people.

SURAH AL INFITAAR 5

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

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

- On that Day the person will know what he brought forward and delayed.

- Do you forget to fulfill your duties with Allah and with the people because you got everything you wanted from the duniya?
- The names of the Day of Judgement mentioned in this surah is يوم الدين which is the Day of Recompense. This comes from rights.
- We have rights to fulfill between us and Allah and with people. We do not want to break this.
- Allah put us in a perfect form so we are able to be from the abrar (the righteous).
- We do not want to be from fujjar (wicked). The word فجهار refers to something that is erupted. As if he was in a nice place but he falls and breaks apart.

- The heart of a brar are overflowing with goodness. It will not break but build more and stay high like the skies, light up like the stars, flowing and smooth like the seas. This person will not be deceived by the nurturing of his Rabb, the Most Generous.
- The more we see the generosity of Allah, the more we want to increase in birr (goodness) and not in fujoor (evil).
- Truthfulness is important.

TRUTHFULNESS LEADS TO GOODNESS AND LYING LEADS TO WICKEDNESS

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ
الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ
لَيَصْدُقُ حَتَّى يُكْتَبَ صِدِّيقًا وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ
الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ كَذَّابًا " .

'Abdullah reported Allah's Messenger (ﷺ) as saying: Truth leads one to Paradise and virtue leads one to Paradise and the person tells the truth until he is recorded as truthful, and lie leads to obscenity and obscenity leads to Hell, and the person tells a lie until he is recorded as a liar.²

- We do not want to break our covenant with Allah. We cannot make a promise, break it and get away with it. Whether it is between us and Allah or between us and the people.

SURAH AL INFITAAR 13

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

Indeed, the righteous will be in pleasure,

- The abraar will be in delights in duniya, the barzakh and in the akhirah.

² Sahih Muslim 2607a

- We think delights are only in duniya and in the akhirah but there is a break in between.
- A delight is something you see and it makes you happy and soft and not harsh and rigid. Delights soften a person.

SURAH AL INFITAAR 10 TO 12

10.

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ

And indeed, [appointed] over you are keepers,

11.

كِرَامًا كَاتِبِينَ

Noble and recording;

12.

يَعْلَمُونَ مَا تَفْعَلُونَ

They know whatever you do.

- Also in between we want to remember that there are honored angels who are writing what we do.
- We cannot break apart from them. They know what we are doing.
- Shaikh As Saadi mentions in his tafseer about this ayah that this ayah show so much respect
- Allah is Al Kareem (The Most Generous). He will not assign someone who is disrespectful to keep our books.
- Allah has honored us by assigning honored scribes for us. This is an inspiration to honor the words we say and the promises we make.
- We see the justice of Allah in these ayat. It is a reminder to not break ourselves or others. At the same time it is also a console for those

who were broken by others that there is a Day of Recompense.

- Allah is teaching us about things being wrapped together and the same time we don't want to break or be broken off. Allah knows what is needed to bring us together.
- At the same time we do not break ourselves and accept how Allah put us together.

SURAH AL HUJURAT 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.

- Allah made us into nations and tribes for us to know each other but the most honorable among us are those with taqwa
- The word hujurat means chambers. As if there are walls between rooms. We do not lock ourselves into the rooms nor break walls but keep our boundaries while being with each other.

TAQWA AND GOOD MANNERS

عَنْ أَبِي هُرَيْرَةَ، قَالَ : سُئِلَ النَّبِيُّ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . : مَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ قَالَ : " التَّقْوَى وَحُسْنُ الْخُلُقِ " .

It was narrated that Abu Hurairah said: "The Prophet (ﷺ) was asked: 'What most admits people to Paradise?' He said: 'Piety and good manners.' ³

³ Sunan Ibn Majah 4246

- Taqwa and good manners make people enter jannah. Good manners is the respect that one shows.
- It is not to ignore Allah and be busy with the people or to ignore the people and only focus on Allah. With taqwa and good manners everything will be in the right place just like the pieces of lego blocks are assembled in the right place.
- If we try to hold pieces together which do not fit right, we take away from its beauty.
- Allah made us in the best form and we do not want to change it.
- Allah is nurturing us, He is very generous with us and He places everything in the right place. We do not want to try and break what He has fixed perfectly for us.

- When a person strives to have taqwa and is truthful, his heart will be boiling and he will be from the Abrar. Their hearts are boiling because they want goodness for everyone.
- They do not want to break anyone, or not fulfill the rights of anyone.
- We do not want to be deceived in life. Sometimes we may be sitting or sleeping and only Allah knows what 'break' needs to come to bring out the feelings from our hearts.
- In Surah At Takweer we see that we have to make a choice but here in Surah Al Infitaar we may be sitting and idle but Allah will bring the 'break' of feelings from within.
- In the end of Surah At Takweer Allah tells us everything will come back and we need to make a good choice.

- In this surah we see that Allah knows what to bring out the fitrah and goodness from us.
- The grave is closed and private just like the heart. Allah knows what lies in the heart and what will come out from it. Either there will be birr (goodness) or fujoor (wickedness), truthfulness or lies.
- Either truthfulness will take us forward or lies will delay us.
- We want to attach to Allah, accept the guidance from Him, accept the Prophet (ﷺ) and the Quran. This is what will make us in the best form in the way pleasing to Allah.

ALLAH LOOKS AT OUR HEARTS

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى
صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ " .

Abu Huraira reported Allah's Messenger (ﷺ) as saying: Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds.⁴

- In the end it is not about the outer but about our hearts. We want the shape and image of our hearts to be the most pleasing to Allah.
- May Allah make us from those with belief and taqwa.
- Belief inside the hearts is what pushes out the taqwa.

⁴ Sahih Muslim 2564

- Just as the trunk cannot be without root, we cannot have taqwa without the root of belief to push it out. Belief is the speech of the heart (قول القلب) to push out taqwa which is the action of the heart (فعل القلب).
- The angels are an honorable creation writing what we do. This gives more weight to our existence, affirms that we have a purpose and that our life is not in vain. May Allah As Sitter (The Concealer) never expose us.

MAY ALLAH GRANT US BELIEF AND TAQWA. AMEEN.

REFERENCES

1. TAFSEER SHEIKH AS SA'ADY - تفسير الشيخ السعدي.



ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/recite-in-the-name-of-your-lord>

TO REQUEST ACCESS TO THE RECORDING: <https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

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