

8. On a day the sky shall be as molten ore;

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ

- Verse 8 follows an expression omitted for the power of the utterance and to depict the horror (*tahwil*) of the certainty that that day will come
- ***Muhl***
 - that which is smelt-able of the elements of the earth, such as lead, copper, and silver, heated so hot that they liquify
 - to smelt metal means to heat the ore until the metal flows out of it
 - it is called *muhl* from the verb *yumhal*, to be left. It connotes respite and delay, left so long in the heat until it becomes liquid
 - also entails contaminants and offensive smells
 - this verse mentions only *one* aspect of the horrors of the day of judgement

9. And the mountains as wool
thorough-dyed many colors till soft as fluff.

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾

- ***Thin***

- wool that has been dyed in many colours. As a result, it is flimsy and in-cohesive
- when the mountains disintegrate into the atmosphere, they will resemble fluff of wool blown into the sky and their colours will be visible, carried over by blasts of wind

- ***Jibal***

- denoting all the earth's mountains

10. No zealous friend shall
even ask zealous friend how he is,

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا

- ***Hamim***

- a true friend who frets over you and anything that bothers or endangers you
- a *hamim* can be a family member or a friend who jumps to your defense and is infuriated at anything that threatens you
- on the day of Judgement, the *hamims* won't even talk to each other. Everyone on that day will have too great a care to worry about anything else
- because of the intensity of the horrors, no zealous friend will even ask about anything whatsoever because of being so preoccupied

11. Though they shall be made to see each other plain.
He who committed crimes shall wish if only he could ransom himself
from the chastisement on that day with his very sons;

يُبَصِّرُونَهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ﴿١١﴾

- ***Yubassarunahum***

- this word is a full sentence: “they shall be made to see each other plain.”
- it is a new sentence to explain the previous *aya*: it is as if someone is wondering, “why is it that no zealous friend will ask another zealous friend? Is it because they can’t see each other?”
- the answer is that they can see each other; they are so plain that they will be able to recognise each other
- the point is that at that moment and at that juncture will be the **crucial nexus** between everything you did in this life and everything you shall find forever and ever after it
- it is the most significant moment of our existence: the crucial nexus, juncture, and cross-roads between all you did and all you shall have
- What is Allah telling you? Don’t hazard that moment with any emotional ties that won’t please Allah there and then
- Allah did not use the preposition *bi* for *yubassarunahum* (*bihim*) but omitted it to indicate an even more direct and unmistakable perception

- ***Yawaddu al-mujrimu***

- a new sentence to explain that each criminal will be occupied to save himself, even by sacrificing the people who were closest to him

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- **Yawaddu**
 - fervent, deep-seated wish
- **Al-mujrim**
 - the first meaning here is the *kafir*
 - it also refers to all those who committed great sins. Every single scene in *jahannam* and every single scene of *shidda* applies to the *'usat al-Muslimin* (Muslims who committed transgressions), except being there forever
- **Law yaftadi**
 - *law* used to indicate the counterfactual conditional
 - *yaftadi* is to pay something to save oneself; ransom
- **'Adhabi yawmidhin**
 - *idhafa* ascription. The *tanwin* of the *yawmidhin* is called *tanwin 'iwad*: genitive ending that stands in for something else, namely: “on the day that these horrific matters take place...”
 - this is why the translation says “on that day” rather than “of that day”. It is more emphatic and hyperbolic
 - *yawmidhin* is not just about the *'adhab*, but about verses 8-10 as well
- **Bi banih**
 - the Quranic order begins with the most beloved and precious things that the criminal would ransom and sacrifice to save himself

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- ***Bi banih***

- Allah is creating imagery of the intensity of the terror, when people finally understand just how short they sold themselves in the *dunya*, and for what?

- He began with the dearest first, male children, for their being special to most parents and the least dispensable

- plural of *banih* indicates that he would sacrifice all his sons

- Allah began with the most precious and dear because the rhetorical point is to stress the *shiddat al-hawl*, the intensity of the terror and horror of Yawm al-Qiyama in order that we all **get moving here and now**

- the order depicts the magnitude of the terror to the level of desperation of the criminals to pay anything rather than face the punishment and is a portrait of utter, overwhelming sorrow

- All these things also apply to the sinful Muslims. All these people who committed crimes won't just be let into paradise because they're Muslims. That includes us, too. If you did things you didn't take care of in this life, the big or little *harams*, everybody will be dealt with justly

- The message and your homework is to get the *haram* and *makruh* out of your life

- If these verses don't stimulate introspection about what you can do, you have missed the point

12. And his wife who spent her life at his side, and his own brother;

وَصَاحِبَتِيهِ وَأَخِيهِ

- ***Sahibatihi***

- “wife,” but expressed by companion and friend because the emphasis is on dearness and why she was so dear, because she never parted from him
- she was perpetually there and his soul mate in the life of this world. The term is a hyperbole for her *suhba* of him
- it shows how dire his circumstance is that he would rather give his life-long companion to save himself

13. And his closest kin who keep and protect him;

وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾

- ***Fasilatihi***

- the *fa'il* pattern in Arabic often denotes *maf'ul*
- the closest of the family clan from whom they are distinct and separate

- ***Tu'wih***

- imperfect tense (*mudari'*) denotes continuity: whenever he was in peril, they would always protect him and his family and give him aid in desperate predicaments because they were the closest of family to him and the best that deserve his support, but to no avail
- it shows that the *mujrim* is a person without any *wafa*, and *wafa* is something that Allah loves

14. And everyone on earth together—could they only save him:

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ﴿١٤﴾

- Everyone on earth of jinnkind and mankind, not other animals and life forms
- **Man**
 - means who, not what
 - denotes rational beings
- **Thumma**
 - since a criminal can't give up everyone as a sacrifice to ransom himself, *thumma* here is *tarakhi rutbi lil istib'ad*: disparity in rank to express incredulity
 - since it is clear that this ransom isn't going to happen and he's not going to be saved, the *thumma* expresses the subjective incredulity of this person and the objective impossibility that Allah will not accept anybody else in their place

15. By no means! Verily it is a ferocious blasting fire;

كَلَّا إِنَّهَا لَنَظَىٰ ﴿١٥﴾

- ***Innaha***

- “verily it”
- Abu Su‘ud says that this “it” means the fire
- Zamakhshari and Biqa‘i say that “it” has been purposefully left vague (*ibham thumma bayan*) and what comes after it gives the explanation—an Arabic rhetorical device for adding power and suspense to the sentence

- ***Ladha***

- flames shone bright and pure; burning high and burning furiously bright; furious motion and flames