



**FROM THE CAVE TO
THE GRAVE**

سورة الإنفطار

ANALYSIS & COMMENTARY

Name

It is derived from the word infatarat in the first verse. Infitar is an infinitive which means to cleave or split asunder, thereby implying that it is the Surah in which the splitting asunder of the sky has been mentioned.

Period of Revelation

This Surah and the Surah At-Takwir closely resemble each other in their subject matter. This shows that both were sent down in about the same period.

Theme and Subject Matter

Its theme is the Hereafter. According to a tradition related in Musnad Ahmad, Tirmidhi, Ibn al-Mundhir, Tabarani, Hakim and Ibn Marduyah, on the authority of Hadrat Abdullah bin Umar, the Holy Messenger (upon whom be peace) said: "The one who wants that he should see the Resurrection Day as one would see it with one's eyes, should read Surah At-Takwir, Surah Al-Infitar and Surah Al-Inshiqaq."

In this Surah first the Resurrection Day has been described and it is said that when it occurs, every person will see whatever he has done in the world. After this, man has been asked to ponder the question: "O man, what has deluded you into thinking that the God, Who brought you into being and by Whose favor and bounty you possess the finest body, limbs and features among all creatures, is only bountiful and not just? His being bountiful and generous does not mean that you should become fearless of His justice." Then, man has been warned, so as to say: "Do not remain involved in any misunderstanding. Your complete record is being prepared. There are trustworthy writers who are writing down whatever you do." In conclusion, it has been forcefully stated that the Day of Resurrection will surely take place when the righteous shall enjoy every kind of bliss in Paradise and the wicked shall be punished in Hell. On that day no one shall avail anyone anything. All powers of judgment shall be with Allah.



When the sky splits open,

linguistic/rhetorical Benefits:

1. The word (إِذَا) is a time adverb meaning “**when**” and what comes after it are conditions for another events in time to occur. So we may read, “**When** *abc* occurs **then** *xyz* will occur”.
 - a. Here, the words after (إِذَا) are conditions being laid out for the occurrence of an event, an event which has not been mentioned yet.
 - b. Verses 1-4 are the conditions to the occurrence of the event mentioned in verse 5
 - c. This ayah is the first condition
2. The word (أَنْفَطَرَتْ) comes from the root (ف ط ر) and is associated with the meanings of: to split, cleave, break, break fast, to make, to bring into being, to bring forth (from God), and to have natural disposition. اول الانشقاق is انفطار. That's why Allah SWT says هل ترى من فطور؟
 - a. Here it is in the 7th verb form of انفعل transforming it from the base meaning of: (to split) → (to be split)
 - i. As it used in the sentence أنفطر بالبكاء (To break into tears)
 - ii. The 7th verb form can be reflexive (the doer of the verb does it to themselves) or passive (an object is made to do a verb)
 1. Reflexive: The doer of the verb *splitting* is the sky itself. So, the sky itself does something to render itself split open.
 2. Passive: The sky is made to be split

3. The subject/doer (السَّمَاءُ) of the verb (أَنْفَطَرَتْ) comes before the verb.

a. The default structure of verbal sentences (in Arabic) is that a verb (فعل) comes before the doer of the verb (فاعل).

b. This reordering is done to:

i. Create suspense: and **When** the SKY ... IS SPLIT OPEN!

Notice how even in oral recitation the word السَّمَاءُ is elongated

ii. To set a mood in reference to what is being spoken about

iii. To express love/reverence of what is being spoken about

iv. To show its grand or minuscule nature

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

This means انشقت, to split apart, and let it self out in awe/fear in the decent of al-raab (exalted be He)and the angles. Then it will be طويت, folded up.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Tafsir al-Sa'di, Taysir al-Kareem al-Rahman (d. 1376)

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Comments:



وَإِذَا الْكَوَاكِبُ اُنْتَرَتْ

intatharat
scatter

al-kawakibu
the stars

wa-idha
And when

and when the stars fall away,

linguistic/rhetorical Benefits:

1. The conjunction (وَ) is used to highlight the sentence after it is connected to the previous one.
2. (إِذَا) setting the 2nd /4 conditions
3. The word (الْكَوَاكِبُ) comes from the root (ك و ك ب) and is associated with the meanings of: star, the fixed white opacity of the eye, prose, a fixed star, a planet.
4. The word (اُنْتَرَتْ) comes from the root (ن ث ر) and is associated with the meanings of: scattered, sprinkled, and dispersed.
 - a. The word نُثَر means scattered fragments, floating particles (dust), and tiny pieces
 - b. The word can often be used violently as is in the sentence
 - i. وَجَاءَهُ فَنَنَرَ أَمْعَاءَهُ He came (and smote him) scattering his intestines
 - ii. نَثَرَتِ النخلة The palm tree scattered (shook off its unripe dates)
 - c. The word can also be used kindly as in the sentence
 - i. نَثَرَ وَلَدًا He scattered children (he had many children)
 - d. Here is in the 8th verb form of افْتَعَلَ it may have the meanings of, “to be dispersed, to fall off, and to fall out”
5. The subject/doer (الْكَوَاكِبُ) of the verb (اُنْتَرَتْ) comes before the verb. *Refer to verse 1 for details

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

Meaning to fall out تساقطت.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Tafsir al-Sa'di, Taysir al-Kareem al-Rahman (d. 1376)

1 This refers to heavenly bodies leaving their orbits due to gravitational disorder throughout the cosmos, so that they will no longer be seen in their usual places in the sky. (Adapted from Ibn 'Ashoor)

Comments:



and when the seas burst forth,

linguistic/rhetorical Benefits:

1. The conjunction (وَ) is used to highlight that the sentence is connected to the previous one
2. (إِذَا) setting the 3rd /4 conditions
3. The word (الْبِحَارُ, The Seas) is the plural of the word (البحر, The Sea)
 - a. The definite article ال is translated as “the”. So here, it is *the seas* that are bursts forth, which will include any type of sea.
4. The word (فُجِّرَتْ) comes from the root (ف ج ر) and is associated with the meanings of: to cleave, break up, dig up (the ground), to act immorally, to explode, and to overflow.
 - a. Here it is in the 2nd verb form of فَعَّلَ which is used either causatively or to show the intensity of the verb.
 - I. In the 2nd form, other meanings include: to create an outlet or passage (for water or the like), flow, to pour forth, explode, and unleash.

II. Here it is in the passive form, so we may read, “When the seas are made to gush forth”.

5. The subject/doer (الْبَحَارُ) of the verb (فُجِّرَتْ) comes before the verb. *Refer to verse 1 for details

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

Both the sweet (freshwater) العذب and the salty (saltwater) الْمَالِحُ. فُجِّرَتْ Meaning they erupt such that some of them go into the other eventually all becoming one, filled up.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Ibn Abbas: (The seas will be erupted) One after another, into each other.

Qatadah and Al Hasan: The fresh water erupted into the saltwater, and the saltwater erupted into the freshwater

Al Kalbi: They will be filled up

Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Comments:

Interesting facts to recall:

The water on earth (as we know today):



وَإِذَا الْقُبُورُ بُعْثِرَتْ

bu'thirat
are overturned

al-quburu
the graves

wa-idha
And when

and when the graves spill out,

linguistic/rhetorical Benefits:

1. The word (بُعْثِرَتْ) comes from the root (ب ع ث ر) and is associated with the meanings of: to scatter, strew around, fling about, to discharge, throw in disorder, to squander, waste dissipate.

a. Here it is in a passive form, so we may read, “when the graves are made to throw out [their contents] in disorder.

b. The object made to be thrown out is not mentioned, and thus opens room for the reader/listener to think.

2. The subject/doer (الْقُبُورُ) of the verb (بُعْثِرَتْ) comes before the verb. *Refer to verse 1 for details

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

They will be resurrected from it and taken out of death.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Meaning when the graves are أُثْرِت raised. Then the dead will exit from them, made alive. So-and-so will be spilled into the basin (grave) of so-and-so.

Ibn Abbas: They are dug up and بُحِثت made to be examined

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

It is said that the apparent “innocence” will be made to be spilled out بُعْثِرَتْ as the secrets of the hypocrites will be let out.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

Comments:

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

wa-akharat qaddamat ma nafsun alimat
and left behind it has sent forth what a soul Will know

‘then’ each soul will know what it has sent forth or left behind.

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

What they set forth قَدَّمَتْ in terms of good deeds and in terms of sins

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

قَدَّمَتْ in terms of good actions, which will benefit him/her. وَأَخَّرَتْ is what is وراءه behind him/her from their own personal “sunnah” (repeated actions they did/habits) which they acted on (out of habit)

Al Quradhi: The قَدَّمَتْ are the actions they did and أَخَّرَتْ are the “sunnah” they left behind which other people emulate

*In the end of the section Al Tabari explains that:

إذا عمل به العامل كان له مثل أجر العامل بها أو وزره

When the action is done (by people who remained after him/her) then for him/her is the reward similar to it or a burden of sin similar to it.

Others:

- الفرائض التي أدتها قَدَّمَتْ are the obligatory actions they performed
- الفرائض التي ضيعتها أَخَّرَتْ are the obligatory actions they left out/lost the opportunity to do
- قَدَّمَتْ what is put forth: both good and bad actions
- أَخَّرَتْ what is left behind: both good and bad actions

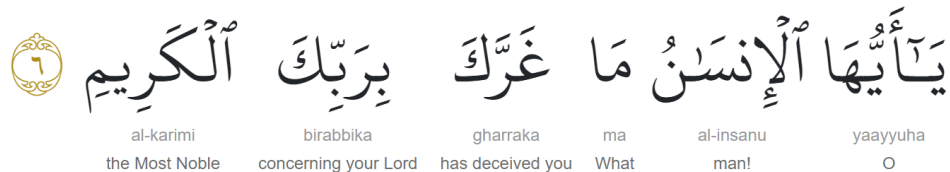
‘Ikrimah: The قَدِّمَت are the obligatory actions they did and أَخَّرت are the total obligatory actions they had to do. (Think of a fraction e.g. 24 out of 56)

Ibn Abbas and Qatada: You will come to know what you put forth from obedience to Allah SWT and what you left behind from what you were commanded from the rights of Allah SWT that you did not do.

Ibn Zayd: The قَدِّمَت are the actions they did and أَخَّرت are what is left out/lost and what is left from the good work that Allah SWT called him/her to.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

Comments:



O humanity! What has emboldened you against your Lord, the Most Generous,

linguistic/rhetorical Benefits:

1. The word (غَرَّكَ) comes from the root (غ ر ر) and is associated with the meanings of to mislead, to deceive, and to beguile .

a. Here it is in the 2nd verb form of فَعَّلَ which is used either causatively or to show the intensity of the verb.

i. In the 2nd form, other meanings include: to delude, to dazzle, **to blind**, to entice, to tempt, to seduce, **to expose to danger, to risk, to jeopardize, and to risk one's life.**

2. The preposition (ب) in (بِرَبِّكَ) can have meanings which include

a. Concerning (your lord)

b. Against (your lord)

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

This was revealed concerning Abu Al-Ashdain, and this name is Usaid ibn Kaldah, a brutal one-eyed man who said: If I take a hold of the rings of the doors of Jannah many people will be able to enter it. He was killed during the Liberation of Makkah. Shaytan had غره deceived him.

*Tafsir of Surah Al-Balad by Al-Bagawi, quoting **Muqatil**, concerning the above ayah:

Says that it was **revealed about Al-Aswad bin Shariq**, who struck the Prophet, but God Almighty did not punish him, so God revealed this verse saying: What has deceived you about your Lord, the Generous, who transcends you, when He did not punish you quickly with your unbelief?

*Tafsir of Surah Al-Balad by Al-Bagawi, quoting **Muqatil**, concerning the ayah

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

Indeed, We have created humankind in 'constant' struggle [90:4]

mentions that **this verse was revealed about Abu Ashdain**, an extremely strong man, and mentioned that he was once stepping on a man (Al Adeem Al 'Akafee) and said "Who will remove me from him, I will give him this and that (some sort of reward)". It was impossible to remove him, and the imprint of his foot would remain where he stood.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

O humans who disbelieve, what deludes you concerning your lord, the most generous. Deceived are mankind by their enemy, overbearing upon them (Shaytan)

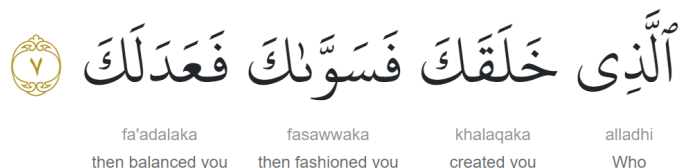
Qatada: things that delude the son of Adam, this enemy, al-shaytan

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

How people deceive themselves of the mercy of Allah SWT. Once Ali RA shouted, calling his helper boy, twice, but he did not answer him. He found the boy at the door. Ali RA asked him, "why did you not answer me? The boy replied, "I am confident in your mildness and safe from your temper". Ali RA was pleased with his response so you let him go free. It is the

Abu Hayyan, al-Bahr al-Muhit (d.745H):

Comments:



Who created you, fashioned you, and perfected your design,

The recitation of Makkah, Madina, Basra has it as **فَعَدَّلَكَ**

linguistic/rhetorical Benefits:

1. The letter (ف) before the words (سَوَّىٰكَ) and (عَدَلَكَ) is used as particle of conjunction.
2. The word (خَلَقَكَ) comes from the root (خ ل ق) and is associated with the meanings of: to create, to originate, to shape, to form, to be suited, and to be fit.
3. The word (سَوَّىٰكَ) comes from the root (س و ي) and is associated with the meanings of: to be equivalent and to be equal.
 - a) Here it is in the 2nd verb form of فَعَّلَ which is used either causatively or to show the intensity of the verb.
 - i) In the 2nd form, other meanings include: to even/level, to smooth down (folds, wrinkles, cloths, etc.), to put (e.g. two people) on the same level, to make good, to cook properly, to regulate, and to arrange.
4. The word (عَدَلَكَ) comes from the root (ع د ل) and is associated with the meanings of: to act justly, to deal with fairness, to be on par, to counterbalance, to turn away, and to abstain.
 - a) In the recitation of Kufa it is in the 2nd verb form of فَعَّلَ which is used either causatively or to show the intensity of the
 - i) In the 2nd form, other meanings include: to straighten, set in order, to balance, to rectify, to make (something just), to change, to modify, to improve, and to modulate.

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

Meaning your people.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Those who read it as **فَعَدَّلَكَ**: Meaning created as moderate and upright

*Al Tabari notes that in the Arabic language it is more common to use this word as opposed to the other.

Those who read it as **فَعَدَّلَكَ**: Meaning He SWT molded you and your possessions in whatever form he wished. Either making them in a beautiful form, or ugly form, or in the form of his/her relatives.

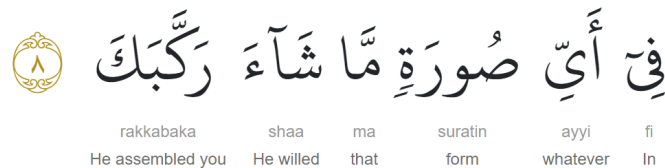
Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Comments:



moulding you in whatever form He willed?.

linguistic/rhetorical Benefits:

1. The word (صُورَةٍ) comes from the root (ص و ر) and in its nominal form it is associated with the meanings of: illustration, image, likeness, figure, statue, and replica, amongst other meanings.

2. The word (رَكَّبَكَ) comes from the root (ر ك ب) and is associated with the meanings of: to ride, to mount, to get, to pursue, and to master, amongst other meanings.

a. Here it is in the 2nd verb form of **فَعَّلَ** which is used either causatively or to show the intensity of the verb.

b. In the 2nd form, other meanings include: to make, to put, to place, to fasten, to put in (e.g. a precious stone), to build, to assemble, to set up, to put together, and to prepared.

3. The object of the verb (فِي أَيِّ صُورَةٍ), is a full fragmented sentence in this case, and thus occurs before the verb

a. We may experience the rhetoric subtlety when we translate the Arabic text word for word: In whatever form, that he willed, he assembled you.

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

Meaning had Allah SWT willed He could have made you in the form other than human.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Mujahid: Meaning made you resemble your relatives.

Sufyan from Ismail: Had He SWT willed He could have made you to the forms of dog or donkeys.

‘Ikrimah: Had He SWT willed He could have made you to the forms of monkeys or pigs

وخرج ابن جرير وابن أبي حاتم ، والطبراني من رواية مطهر بن الهيثم ، [ص: 545] عن موسى بن علي بن رباح ، عن أبيه ، عن جده أن النبي - صلى الله عليه وسلم - قال لجده: "يا فلان، ما ولد لك؟" قال: يا رسول الله، وما عسى أن يولد لي؟ إما غلام وإما جارية، قال: "فمن يشبهه؟" قال: من عسى أن يشبهه؟ يشبه أمه أو أباه، قال: فقال النبي - صلى الله عليه وسلم -: "لا تقولن كذا، إن النطفة إذا استقرت في الرحم، أحضرها الله كل نسب بينها وبين آدم، أما قرأت هذه الآية: في أي صورة ما شاء " ركبك قال: "سلحك"

وهذا إسناد ضعيف . ومطهر بن الهيثم ضعيف جدا، وقال البخاري : هو حديث لم يصح

The Prophet SAW (is attributed to have asking), "What has been born to you?" The man said (in this case the grandfather of Ali ibn Rabah), "O Messenger of Allah, what is possible either I have a boy or a girl. The Prophet SAW said, "Who will it resemble?". The man said: "Its father or mother". The Prophet SAW said, "We don't say it like this, indeed the nutfah (zygote), settles in the womb, Allah SWT brings every lineage from it to Adam AS, did you not read the verse: He moulded you in whatever form He willed?

*The mentions of gradings of this chain are taken from the Tafseer of Ibn Rajab

"And this chain is weak, Mutahir ibn Haitham says it is very weak, Imam Al Bukari says: It is not saheeh"

We have added this narration from the tafsir of Al-Tabari for the sake of completeness.

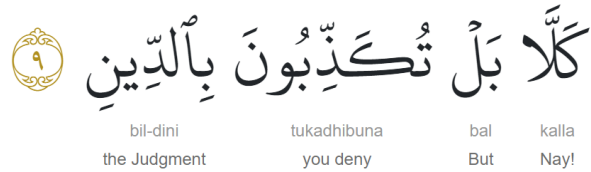
Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Comments:



But no! In fact, you deny the 'final' Judgment,

In the reading of

linguistic/rhetorical Benefits:

1. The word (كَلَّا) is a particle of aversion (حرف ردع)
 - a. Meaning: Not at all, no way.
2. The word (بَلْ) is a particle of retraction (حرف اضراب)
 - a. Type 1 *invalidating refraining* (إضراب إبطالي): Negates a sentence/sentiment mentioned prior
 - b. Type 2 *transitional refraining* (إضراب انتقالي): To shift a conversation/view point quickly
3. The word (تُكَذِّبُونَ) comes from the root (كذ) and is associated with the meanings of: to, lie, to deceive, to delude, to mislead, to tell a lie.
 - a. Here it is in the 2nd verb form of فَعَّلَ which is used either causatively or to show the intensity of the verb.
 - b. In the 2nd form, other meanings include: to accuse of lying, disbelief, to disprove, to refute, disown, and to deny.

4. The letter (ب) in (بَالِدِينَ)

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

These humans don't believe in who created and fashioned them. They deny the day of reckoning.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Meaning, "It is not so as you say, O disbelievers, that you are upon the "truth" in your worship of other than Allah SWT. Rather, you all deny the (concept of) reward, punishment, and accountability"

Mujahid: Meaning they deny the accountability (day of reckoning)

Qatada: Meaning denying the intense day in which Allah SWT will judge (يدين الله) his servants.
(Take back the debt of their deeds)

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Comments:



while you are certainly observed by vigilant,

linguistic/rhetorical Benefits:

1. The word (إِنَّ) is a particle of accusation
 - a. Here it is translated as, indeed
2. The preposition (عَلَيْكُمْ) means to be upon something
3. The (لِ) in (لَحَافِظِينَ) is the emphatic prefix
 - a. Here it is translated as, surely
4. The word (حَافِظِينَ) comes from the root (ح ف ظ) and is associated with the meanings of: to preserve, protect, to guard, to defend, to observe, to bare in mind, to be mindful, to maintain, to sustain, to take care, to conserve, and to be loyal, amongst other meaning .

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

Meaning angles that observe over their actions and will then describe/recollect them.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Meaning, upon you are vigilant watchers of your deeds and they protect you (وَيُحْصِنُونَهَا عَلَيْكُمْ)

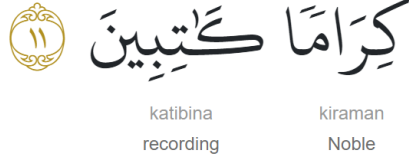
Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Comments:



honourable angels, recording 'everything'.

linguistic/rhetorical Benefits:

1. The word (كِرَامًا) comes from the root (ك ر م) and is associated with the meanings of: to be noble, high-minded, noble hearted, and to be precious.
2. The word (كَاتِبِينَ) comes from the root (ك ت ب) and is associated with the meanings of:
3. The words (كِرَامًا) and (كَاتِبِينَ) are linked as being the adjectives for the word (لِحَافِظِينَ) in ayah 10.

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

كِرَامًا meaning they are Muslims. كَاتِبِينَ They write the deed of the son of Adam (AS). Whatever language the person speaks, the angles write in that language.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

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Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Tafsir al-Sa'di, Taysir al-Kareem al-Rahman (d. 1376)

These are the recording angels who write down all that people do of both good and bad deeds.

Comments:



They know whatever you do.

Tafsir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

Meaning they know what you do of good and bad.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

.

Comments:



Indeed, the virtuous will be in bliss,

linguistic/rhetorical Benefits:

1. The word (إِنَّ) is a particle of accusation
 - a. Here it is translated as, indeed

2. The word (الْأَبْرَارَ) comes from the root () and is associated with the meanings of: to be reverent, to be dutiful (towards something), to be devout, pious, godly, upright, righteous, and kind.
3. The letter (ل) in the conjunction with the particle (فِي, in) is being used for emphasis
4. The word (نَعِيمٍ) comes from the root (ن ع ب) and is associated with the meanings of: to live in comfort and luxury, lead a life of ease, be carefree, to be delighted, to be happy, to take pleasure, to savour experience, and to feel serene.
 - a. Here it is in a nominal state and is the elative form, so it has both superlative and comparative meanings.

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

Meaning, for those who were obedient of Allah SWT in the dunya will have complete bliss in the hereafter.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

This is for those pious people who performed the obligatory actions and stayed away from disobedience for them is this paradise to enjoy.

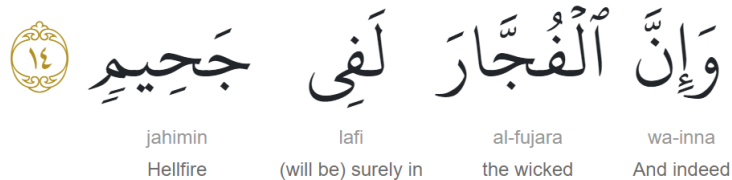
Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

.

Comments:



and the wicked will be in Hell,

linguistic/rhetorical Benefits:

1. The word (إِنَّ) is a particle of accusation
 - a. Here it is translated as, indeed
2. The word (الْفُجَّارَ) comes from the root (ف ج ر) and is associated with the meanings of: to cleave, break up, to act immorally, sin, live licentiously, lead a dissolute life, and to commit adultery.
3. The letter (ل) in the conjunction with the particle (فِي, in) is being used for emphasis

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

Those who transgressed in the dunya will be thrown into the blaze.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Those who hide the truth (كفروا) / deny their lord.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Comments:



يَصْلَوْنَهَا يَوْمَ الدِّينِ

al-dini yawma yaslawnaha
(of) the Judgment (on the) Day They will burn (in) it

burning in it on Judgment Day,

Overarching Context:

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linguistic/rhetorical Benefits:

1. The word (يَصْلَوْنَهَا) comes from the root (ص ل ي) and is associated with the meanings of: to roast, to broil, fry, to burn, and **to expose to the blaze** (of something).
2. The possessive phrase of يَوْمَ الدِّينِ (Day of Judgment) is used as proper noun indicating and referring to a specific

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

On the day of reckoning the son of Adam will be inbbed to his/her actions.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Ibn Abbas: This is amongst the names of the day of judgment, يَوْمَ الدِّينِ .

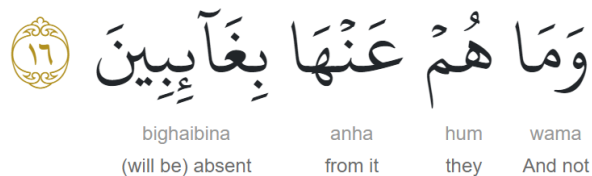
Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

.

Comments:



and they will have no escape from it.

Overarching Context:

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linguistic/rhetorical Benefits:

1. The letter (ما) is being used as a particle of negation
2. The particle (عَنْهَا, from it)
3. The word (غَائِبِينَ) comes from the root (غ ي ب) and is associated with the meanings of: to be or remain absent, to be abstinent, to withdraw, leave (from), to vanish, to disappear, to be swallowed up, **to be concealed**, to go down (the sun) , and **to become unconscious**.

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

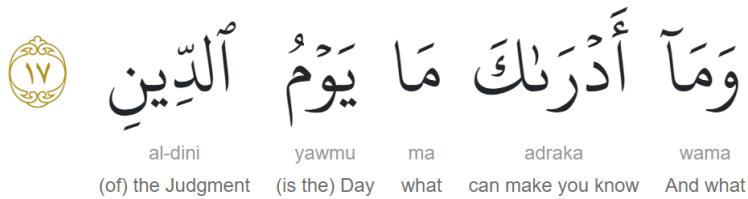
The ungodly people will be put into the blazing hell fire, and they will not be absent from it.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Comments:



What will make you realize what Judgment Day is?

linguistic/rhetorical Benefits:

1. The letter (ما) is being used as a particle of interrogation
2. The word (أَدْرَاكَ) comes from the root (د ر ك) and is associated with the meanings of: catching up with something
 - a. Here it is in the 4th verb form of أَدْرَكَ which is used causatively
 - b. In the 4th form, other meanings include: to attain, to reach, to arrive, to get, overtake, to catch up, to come suddenly, unexpectedly, overtake, to obtain, to comprehend, to perceive, discern, notice, to realize, become aware, **to become conscious**, and to mature.
3. The possessive phrase of يَوْمَ الدِّينِ (Day of Judgment) is a proper noun indicating and referring to a specific.

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

(The day of judgment is mentioned once already in verse 15) It is mentioned again to show its magnitude.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

This is addressing the Prophet SAW, asking “O Muhmmad (SAW) what will make you truly feel what is, the day of judgment?”.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Comments:



ثُمَّ مَا أَذْرَكَ مَا يَوْمَ الدِّينِ
al-dini yawmu ma adraka ma thumma
(of) the Judgment (is the) Day what can make you know what Then

Again, what will make you realize what Judgment Day is?

Overarching Context:

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linguistic/rhetorical Benefits:

1. The particle (ثُمَّ) is being used as a coordinating conjunction is
 - a. used for sequencing, but with a kind of delay in the subsequent action.
2. The letter (مَا) is being used as a particle of interrogation

Tafasir (Exegetical Commentaries):

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

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Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

.

Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Comments:



يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

lillahi	yawma-idhin	wal-amru	shayan	linafsin	nafsun	tamliku	la	yawma
(will be) with Allah	that Day	and the Command	anything	for a soul	a soul	will have power	not	(The) Day

‘It is’ the Day no soul will be of ‘any’ benefit to another whatsoever, for all authority on that Day belongs to Allah ‘entirely’.

In the reading of Basra is it يَوْمُ

linguistic/rhetorical Benefits:

1. The word (لَا) is a particle of negation, denying both the object and the possibility of any substrata of concepts linked to it (denying its genus).
2. The word (تَمْلِكُ) comes from the root (م ل ك) and is associated with the meanings of: to take in possession, take over, acquire, seize, be the owner, to dominate, to control, to be capable, amongst other meanings.
3. The word (الْأَمْرُ) comes from the root (أ م ر) and is associated with the meanings of: to order, command, bid, instruct, and entrust.

Tafasir (Exegetical Commentaries):

Tafsir of Muqatil ibn Sulayman (d. 150H):

These are now descriptions of the day of judgment. نَفْسٌ لَا تَمْلِكُ meaning they will have no control. لِنَفْسٍ شَيْئًا , in terms of doing some benefit for them. On this day, absolutely complete dominion is to Allah.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

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Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

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Abu Hayyan, al-Bahr al-Muhit (d.745H):

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Comments:

