

5. And verily have We adorned the nearest of the heavens
with myriad bright lamps of stars;
And made them missiles hurled against devils,
and readied for them the punishment of the raging blaze.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ
وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥٠﴾

- The theme of the sura is Allah's incomparable sovereignty, and so He is directing this verse towards the *mushrikin*.
- ***Wa laqad zayyanna al-sama'***
 - entails that the sky is as beautiful as it can be and that it is without any flaw, blemish, or defect
 - it adds to the previously mentioned challenge from Allah to find the slightest thing wrong, and that the heavens are of surpassing beauty, another of the many points of the matchlessness of Allah creating the universe to rebut those who worship anything but Allah or do not acknowledge His soleness and Oneness
 - *lam* in *laqad* is *lam al-qasam*: Allah swearing by His own entity and being
 - *qad* is for *tahqiq*, i.e., of an absolute certainty
- ***Zayyanna***
 - Allah did not say, "*Zayyantu*."
 - Rather, Allah used *nun al-adhama*, the royal 'we': "through all the insuperable power We possess."

5. And verily have We adorned the nearest of the heavens
with myriad bright lamps of stars;
And made them missiles hurled against devils,
and readied for them the punishment of the raging blaze.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ
وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥٠﴾

- ***Bi masabih***

- Allah has used the indefinite for lamps and pluralised it with *mntaha al-jumu* (the uttermost of all plurals): indicates the tremendousness of the lamps, meaning not the like of your lamps. Their numbers are beyond counting or limit
- *misbah* is a noun of instrument. It is that which lights up around it as the *sabah* does, referring to what stars are like in themselves not as we see them
- powerful similitude: moreover, a lamp or *misbah* differs from a *siraj*, or resplendent and raging light, for a *misbah* lights a segment of the night and there is darkness beyond its reach, while a *siraj*, such as a torch, leaves no darkness around it, like the noon-day sun

- ***Rujuman***

- *rajm* is a thing thrown or cast at someone
- it is a hyperbole, as if we have made missiles out of the stars, when in reality it is pieces of them that are missiles
- Alusi says, “This does not mean that all comets or meteors have been missiles hurled at devils. Rather, what is hurled at the devils is of the comets and meteors.”

- ***Shayatin***

- has been chosen because of the connection to the word *Shaytan*; it means something that is remote and irrevocably far from every good

5. And verily have We adorned the nearest of the heavens
with myriad bright lamps of stars;
And made them missiles hurled against devils,
and readied for them the punishment of the raging blaze.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ
وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

- ***A‘adna lahum***

- not only hit with missiles, but the punishment of Hell is also prepared for them
- the difference between *a‘adna* and *a‘adna* is that the former happens first and prepares the way with materiel, time, and a place, while the latter is as though the thing prepared is already there, ready for them

- ***‘adhab al-sa‘ir***

- fire of intense incinerating power (*shadid al-ihraq*) with high flashing, blowing flames (*shadid al-tasa‘ur*)

6. And those who disbelieve in their Lord shall have the chastisement of the fiery hell abyss, and how evil an end!

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿٦﴾

- Allah mentions this lest people suppose that only the *shaytan* will be punished. Rather, the *kuffar*, too, will be punished in Hell, especially the *mushrikin*
- **Bi Rabbihim**
 - used to emphasise the magnitude of the crime given everything Allah has done for one
 - *Rabb* is distinct from Allah in that Allah is used to evoke fear and awe and respect, whereas *Rabb* is the solicitous, beneficent, kind, nurturing, and providing Lord. Used to emphasise the good Lord who has shown them His blessings
- **Wa lil ladhina kafaru**
 - the verb *kafaru* emphasises that they spread a cover over their better minds and over the proofs Allah has provided in the world for *iman* in their Lord who gave them their very existence and so many blessings, so they shall have the chastisement of *Jahannam*, which shall meet them with an angry, glowering, threatening frown
 - *Jahannam* has two roots in Arabic. One is that somebody is just enraged; glowering. Secondly, it means something of absolute, horrifying depth.
- **Bi'sa**
 - a verb meaning complete and thoroughgoing evil
- **Masir**
 - the final state that a person ends up in

7. When they are flung in to it,
they hear its hell-gasp drawn furiously in,
while it seethes at a roil.

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورٌ ﴿٧﴾

- **Shahiqan**

– *shahiq* has a relation to the Arabic expression *jabal shahiq*, “the towering peak,” denoting two things:

1) it stands in high relief from the terrain around it

2) the pure height of it

- likewise, a deep and long-drawn inward breath towered over by raging emotion– a long respiratory summit. The breath taken by Hell itself is a loud and long abominable sound

– the indefinite is to make it all the more hideous, revolting, and shocking (*tafdhi*)

- **Wa hiya tafur**

– phrase of circumstantiality (*hal*) indicating it was doing so before they were thrown in; the criminals in Hell will be churning and roiling

8. It nigh rends itself asunder from very rage;
Whenever an onrushing throng is hurled into it, its keepers ask them,
‘Did no warner come to you?’

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أَلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ
خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

- Like the previous verse, this is *isti'naf bayani*, a sentence in explanation of what has just gone before, answering the question, “How will they be therein?”
- After previously clarifying their crimes and that Allah has made everything in the world for them, and still they had the effrontery not to accept *iman* of Allah and thank Him for anything, Allah now explains some of the threatening, frowning or glowering of *Jahannam*
- ***Tamayyazu***
 - shortened from *tatamayazu* to indicate speed and force. It means to go to pieces from utter shaking rage
 - al-Biqā'i notes that *tamayaza* loses its first t to indicate its incredible speed of its raging itself into pieces

8. It nigh rends itself asunder from very rage;
Whenever an onrushing throng is hurled into it, its keepers ask them,
‘Did no warner come to you?’

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أَلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ
خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

- followed by an explanation of who is flung into it and why
- **Ulqiya**
 - indicates how contemptible they are
- **Farejun**
 - very swiftly moving body of people
- **Khazanatuha**
 - plural of *khazin*; an angel placed over the fire to protect it and keep watch over its inmates
- **Sa’alahum**
 - they asked them a question of blame and rebuke
- **Nadhir**
 - an unmistakable bearer of a divine warning; *nadhir* more telling of the warning than saying *mundhir*

9. They say, ‘Yes indeed, a signal warner came to us;
Yet we cried lies and said: Allah has not sent down a thing:
Nor are any of you aught but wholly lost.’

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا
وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنَّا أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

- **Bala**
– acknowledging that the previous verse, “Did no warner come to you?” eliminated their every excuse. But they do not just say, “Yes indeed,” but go on to spell out everything that that entailed
- **Qad**
– affirms that it truly happened
- **Ja’ana**
– indicates the magnificence and greatness of the one who comes. Not like *ata*, which also means “comes,” but a more forcible word
- **Nadhir**
– bespeaks the greatness of the one sent; more forceful than *mundhir*
- Hyperbole of sorrowful admission and acknowledgement of deep regret at the justice of the question and its sad but true answer on their part as to how short they actually sold themselves
- Each of them said the like of this, and each had a *nadhir*

9. They say, ‘Yes indeed, a signal warner came to us;
Yet we cried lies and said: Allah has not sent down a thing:
Nor are any of you aught but wholly lost.’

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا
وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنَّا أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

- ***Fa kadhdhabna***

- *fa* is *fa* of *sababiyya al-ta'kis al-ta'qib*, something being affected despite its cause (yet) and its immediacy
- “yet” denotes not only their refusal, but the instantaneity at which it happened; they contended and refused the Prophets instead of believing in them

- ***Wa qulna***

- with even greater defiance

- ***Ma nazzal Allahu min shay'in***

- at all, even before. They mean to say, “not a single thing to anybody, let alone the likes of you,” insulting the Messenger of Allah

- ***In antum illa***

- one of the strongest negations of the Arabic language

- the *ahl al-tafsir* say that the “you” in *antum*, said by the *kuffar*, may refer to “you and the like of you who claim to be prophetic messengers” or it could be directed directly to the Messenger of Allah and his followers. The latter was deemed more likely by Ibn Ashur, Alusi, and Sayyid Tantawi

- These are mighty signs, and mighty signs mean heuristically rich. They mean a lot. Allah chose the language of His final book on earth with surpassing wisdom, and the Arabic language is very rich in every way, especially the huge vocabulary of human attributes it is able to denote

9. They say, ‘Yes indeed, a signal warner came to us;
Yet we cried lies and said: Allah has not sent down a thing:
Nor are any of you aught but wholly lost.’

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا
وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنَّا أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

- ***Dalalin kabir***

- restricts their condition to being wholly lost and nothing besides
- “*in antum illa*” construction in Arabic only used for a blameworthy state, and so they are blaming the *Rasul* by saying this and insulting them.
- *fi* is used to denote total emersion in *dalal*
- *kabir* is used in contradistinction to *saghir*

10. And they say, 'Had we only been able to hear, or even think, we had not been of the denizens of the fiery blaze!'

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾

- ***Wa qalu***

– the verb *qalu* is repeated and preceded by *waw* to indicate that these are other new words besides their answers to the keepers of the Hellfire. These words are what they are saying among themselves

- ***Law kunna nasma'u aw na'qilu***

– denies by way of hyperbole the very ability to hear or think since their having no benefit of these things when the prophetic messengers came to them and told them

– made them as if they didn't even possess any capacity to hear or think because those things didn't prevent the catastrophe that happened to them

- ***Ma kunna fi ashab al-sa'ir***

– *fi* means one of them and amidst them; thoroughly, inseparably; deservedly; All of this is expressed by *kunna* (*karwnun rasikh*)

– *ashab* means those constantly and forever there. There with and in it

– *sa'ir* is fire stoked with fuel

11. So they acknowledge their sin:
So shattered to pieces from a hurtling fall
be the denizens of the raging blaze!

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾

- ***Fa i'tarafu***

– *fa ta'qib li taghayyur i'tiba*: Fa of immediacy of shift of perspective, meaning that their acknowledgement is not a second later from their previous words, but is shown by the new emphasis and shift of focus in this verse to be an acknowledgement of their whole and degrading crime

- ***Bi dhanbihim***

– *dhanab* in Arabic means a tale, and *dhanb* is the sin that carries with it a punishment, unless one repents and turns to Allah

- Shift in focus acknowledging their crime. The two things in this and the previous verse are one and the same; it clarifies by the new perspective
- The *fa* has been used to connect the two, since the second is plainer in meaning than the first. “Since they have said that, it is plain that they have acknowledged their sin.” The second way of putting it is even more severe and abominable, telling what is entailed by the first to evoke horror over the whole matter

11. So they acknowledge their sin:
So shattered to pieces from a hurtling fall
be the denizens of the raging blaze!

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾

- ***Suhqan***

- a curse uttered by Allah against them
- *suhqan* in its original etymological significance meaning to be tossed from a towering height and smashed by the impact
- the horrific distance down from the drop being emblematic of their devastating remoteness from the mercy of Allah

- ***Li ashab al-sa'ir***

- *Lam* is *lam al-tabyin*, clarifying “who”. The explanative *lam* that strengthens and severifies the curse while at the same time denoting who deserves to be its recipient
- the same as the previous verse with an emphatic repetition; re-identifying them for emphasis and effect