

Highest Signs: Translating the Quran Beheld

Lesson 81

(77. Mursalat)

Sheikh Nuh Keller

30. 'Go forth to a choking black pall
in three great columns;

أَنْطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾

Intaliqu

- irony of the verb
- go forth to the punishment of Hell that your unbelief and actions have merited
- Allah specifies specifically one of the horrors of Hell. The verses go from ibham (vague) to bayan (clear), to increase concreteness by bringing it into sharp focus
- Reaffirms that the meaning is one
- Gives way to the palpable horror and adds strength to the horror

Ila Dhillin

- Used ironically by Allah
- There will be no shade in Hell
- White velvet cloth over a coffin or tomb. It is figuratively applied to something that conceals territories like a cloud extending over a region
- depicts the horror of choking
- Allah is using this word of comfort in the context of unrelenting smoke and strangling
- Tankir is to emphasize ta'dhim and tahwil
- forms into three columns: black, dense, choking, and searing
- Possession article “dhi” indicates thubut: an everlasting attribute; the hellfire is huge and separated in three columns because of how large it is

Shu'ab

- multiple after being single
- collective unitary entity
- can refer to a people from a single ancestral base

31. 'That gives no generous shade
nor avails the slightest against the flames';

لَا ظِلِّيلٍ وَلَا يَغْنِي مِنَ الْلَّهَبِ ۝ ٣١

- Will not be like the shade of the believers in paradise who worked righteous deeds
- You yourselves are barring yourselves from the shade of paradise by your actions
- as far from true shade as you were from the truth in this world

Dhalil

- hyperbolic form
- makes a counterpoint to the people of Janna and their shade
- is in no benefit against the flames

32. Verily it throws off sparks as massive as palaces,

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ۝۳۲

– This is a new sentence about the hellfire to describe its shock

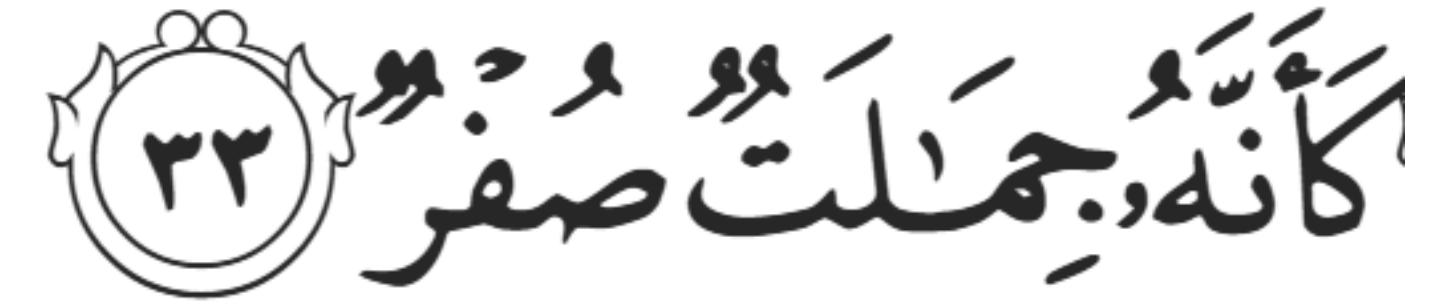
Innaha

- Pronominal suffix leaves the hellfire unmentioned
- rhetorical force of leaving the hellfire unmentioned to mount the horror
- subtle kindness of Allah to believers to remind them of the perils

Sharar

- The sparks of this world are small and need fuel
- The sparks of the next world are massive monstrosities of shock and horror
- Give an idea of the height of the sparks
- If this is how big the sparks are, then how big do you think the actual Fire is?
- Explains the previous verse: even if the shade were capacious, it cannot protect you, for even the sparks are as big as palaces.

33. As if they were bright buff he-camels
hurtling past in a flurry;



Ka'annahu

- Because sharar is a collective noun, it takes a singular
- a second similitude being struck. The first was the size. The second in this verse is a similitude in colour and hurdling past in succession.

Jamalat

- Jamal is a he-camel.
- A camel at full maturity, of good proportions, which is reached in the 9th year of life

Sufran

- plural of asfar, yellow
- resembles the camels moving by very fast, in scatteredness, following each other, plenitude, and mixing with each other.

34. Woe that day to criers of lies.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
٣٤

Wayl

- comes at a moment when the hearer of the verses is emersed in mighty scenes physically described so dramatically
- returns the hearer to the central existential point: One's own choices and how they entail endless disasters

35. This is a day they shall not even speak;

هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾

La yatakallamun

- Allah crowns the description of the day with a description of their psychological state.
- A Day which they will not speak at all
- A Day of sweeping vistas, one after the other, the sun exploding and the earth-shattering; of them is this time of terrifying silence

Questions and Answers from Previous Session

