

Series of Islamic Principles

# LAST PART OF QURAN

HAFIZ SALAHUDDIN YUSUF



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**Last Part of The Qur'an**  
**Tafsir Ahsan Al - Bayan**  
**Part 30**

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*In the Name of Allah, the Most Gracious, the Most Merciful*

## **About The Series**

All praise is due to Allah, Lord of the world. Blessings and peace be upon the leaders of the early and latter generations, our leader Muhammad (Peace and Blessings of Allah be upon him) and also upon his family and his Companions.

This Series is directed to the general Muslims, compassing of a very easy and simple language, but with a strong content. It serves for a Muslim's fundamental needs wherever he may be.

Muhammad bin Isma'il Al-Bukhari reported on the authority of Talhah bin 'Ubaidullah, who narrated: A man from the people of Najd with unkempt hair came to Allah's Messenger (Peace and Blessings of Allah be upon him) and we heard his loud voice but could not understand what he was saying, till he came near (and we heard that) he was asking about Islam. Allah's Messenger (Peace and Blessings of Allah be upon him) said: "You have to perform five prayers in a day and night" The man asked, "Are there any other prayers upon me?" He (Peace and Blessings of Allah be upon him) said: "No, but if you want to perform the voluntary prayers". Allah's Messenger (Peace and Blessings of Allah be upon him) said: "You have to observe fasts during the month of Ramadan." The man asked, "Are there any other fasting upon me?" Allah's Messenger (Peace and Blessings of Allah be upon him) replied, "No, but if you want to observe the voluntary fasts." Then Allah's Messenger (Peace and Blessings of Allah be upon him) said to him, "You have to pay the obligatory charity". The man asked, "Is there any thing other than the obligatory charity for me to pay?" Allah's Messenger (Peace and Blessings of Allah be upon him) said: "No, unless you want to give voluntary alms of your own." And then that man turned away saying, "By Allah! I will neither do less nor more than this." He (Peace and Blessings of Allah be upon him) said, "If what he said is true, then he will be successful."

Muslim reported on the authority of Sufyan bin Abdullah, who said: "I said, O Messenger of Allah (Peace and Blessings of Allah be upon him), tell me something about Islam that I will not need to ask anyone about after you (according to the narration of Abu Usamah, "other than you.") He (Peace and Blessings of Allah be upon him) said: "Say: I believe in Allah, then adhere firmly to that."

In this series we carefully rely on the Book of Allah, the authentic Sunnah of His Prophet (Peace and Blessings of Allah be upon him), and the sayings of the famous scholars, so that it may illuminate the path of guidance for the one who seeks it.

We ask Allah, the All-High, the All-Magnificent to accept from us this blessed work, to make it sincere for Allah's Noble Face, to make it useful for the people, and to remove hardships through it.

May the blessings of Allah, be upon His Prophet Muhammad, his family and all his Companions, and on those who follow them till the Day of Resurrection.

Servant of the Book and the Sunnah

**Abdul Malik Mujahid**

## Surat An-Naba' 78

It is a Makkan surah containing 40 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Most Gracious, the Most Merciful.*

﴿عَمَّ يَتَسَاءَلُونَ﴾

*1. What are they asking one another about?*

When Allah charged Muhammad ((Peace and Blessings of Allah be upon him)) with the Prophetic mission, he recited the verses of the Qur'an to the pagans of Mecca, calling them to believe in tawheed and the Day of Resurrection. The pagans debated among themselves as to whether the resurrection – the rising of the dead – could ever be possible as he asserted, and whether the Qur'an is the word of Allah. Allah began the chapter with a question, the purpose being to highlight the importance of the subject, and then answered it Himself in the following verses.

﴿عَنِ النَّبِإِ الْعَظِيمِ﴾

*2. About the great news (i.e. Islamic Monotheism, the Qur'an which Prophet Muhammad brought and the Day of Resurrection).*

They are asking one another about the great news, over which they differ among themselves. What does the great news refer to? Some consider that it refers to the Qur'an, because the pagans called it either a book of magic or soothsaying and divination, or poetry, or a collection of old tales. Others consider that it refers to the Day of Resurrection about which the pagans themselves differed: some denying it outright, and others doubting that it would ever take place. Some say that those who made inquiries about it were both the believers and the disbelievers. The former did so to strengthen their belief and increase their knowledge, while the latter did so out of mockery and jest.

﴿الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ﴾

*3. About which they are in disagreement.*

﴿كَلَّا سَيَعْلَمُونَ﴾

*4. Nay, they will come to know!*



*5. Nay, again, they will come to know!*

A word of censure, followed by verses describing the creative power of Allah, a proof that Allah is One, and the mission of His Messenger is true.



*6. Have We not made the earth as a bed,*

That is, We made the wide earth like a bed for you. It does not shake. It is stable, making it easy for you to live on its surface as you like. You walk, sit, and lie down, a sign of His tremendous creative power.



*7. And the mountains as pegs?*

(awtadan), is plural of watad meaning “peg.” It is an allusion to the mountains which Allah created to keep the earth stable. Without them the earth would remain shaky and unstable, making it uninhabitable for mankind.



*8. And We have created you in pairs (male and female, tall and short, good and bad)*

That is, males and females. Or it means various species and colors. That is, We created them in a variety of races, colors and statures. They are fair, ugly, tall, short, white, black, and so on.



*9. And We have made your sleep as a thing for rest.*

(subatan): subat means to cut off. Allah calls night subat because it cuts off the activities of most living things among humans and beasts, and they lie down to sleep and rest.



*10. And We have made the night as a covering (through its darkness),*

Night envelops everything in darkness and hides it from view, similar to a cloak covering the human body.

﴿وَجَعَلْنَا النَّهَارَ مَعَاشًا﴾ ١١

*11. And We have made the day for livelihood.*

We made the day brilliant and full of light so that humans can toil to earn their livelihood.

﴿وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدَادًا﴾ ١٢

*12. And We have built above you seven strong (heavens),*

Each of the heavens is five hundred years away from the next, a proof of their strength and stability.

﴿وَجَعَلْنَا سِرَاجًا وَهَّاجًا﴾ ١٣

*13. And We have made (therein) a shining lamp (sun).*

A reference to the sun. (ja'alna): here means created.

﴿وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا﴾ ١٤

*14. And We have sent down from the rainy clouds abundant water.*

(al-mu'sirat): clouds which are full of rainwater but have not yet released their water. For example, they say al-mar'at-ul-mu'tasira, meaning a woman who is about to menstruate. (thajajan): copious water.

﴿لَنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا﴾ ١٥

*15. That We may produce therewith corn and vegetation,*

(habban): a grain, which can be stored for food, like wheat, rice, barley, millet, rye.

(nabatan): vegetables and animal fodder.

﴿وَجَنَّاتٍ أَلْفَافًا﴾ ١٦

*16. And gardens of thick growth.*

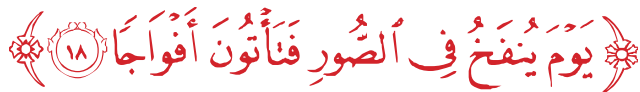
(alfafan): dense (gardens), dense from thick foliage and intertwining branches of trees growing close together.

﴿إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَتًا﴾ ١٧



*17. Verily, the Day of Decision is a fixed time,*

The Day when Allah will assemble all of mankind, from the first man to the last, and decide their end, according to their actions on earth.



*18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups).  
(Tafsir At-Tabari)*

Some commentators say that every ummah will come to the place of assembly along with their Prophet. This is the second blowing of the Trumpet, when the dead will rise up from their graves. According to a hadeeth, when a human dies, his whole body is wasted and eventually becomes dust except 'azm-uz-zanab, from which Allah will recreate him (Saheeh-ul-Bukhari, hadeeth 4814). Allah will pour down rain which will resurrect the dead like fields of grain.



*19. And the heaven shall be opened, and it will become as gates,*

That is, there will be pathways for Angels to descend to the earth.



*20. And the mountains shall be moved away from their places and they will be as if they were a mirage.*

(saraban): a mirage, a shining expanse of sands which looks like water from afar. That is, on the Day of Resurrection, the mountains will appear like that from afar, and then become non-existent. According to some commentators, the Qur'an speaks of the changing conditions of mountains on that day: [And the earth with the mountains shall be lifted up and crushed with one crash.] – Al-Haqqah (69): 14; [And the mountains will become carded wool.] Al-Qari'ah (101): 5; [so that they become a scattered dust.] – Al-Waqi'ah (56): 6; [My Lord will break them into scattered dust.] – Ta Ha (20): 105. The fifth and the final condition will be when they become a mirage, that is, as nothing, as this verse says: (Fat'h-ul-Qadeer).



*21. Truly, Hell is a place of ambush.*

Ambush is a place where a person lies in wait for the enemy. As the enemy passes by, he attacks him. Here, according to the verse, the wardens of the Hell lie in wait for the inmates of Hell, in Hell itself, by Allah's command.



22. *A dwelling place for the Taghun (those who transgress the boundary limits set by Allah, like polytheists, disbelievers in the Oneness of Allah, hypocrites, sinners, criminals),*

﴿لَبِثِينَ فِيهَا أَحْقَابًا﴾ (٢٣)

23. *They will abide therein for ages.*

(ahqaban): plural of huqb meaning a long period of time. The intended meaning is that the disbelievers and pagans will abide in Hell.

﴿لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا﴾ (٢٤)

24. *Nothing cool shall they taste therein, nor any drink.*

﴿إِلَّا حَمِيمًا وَغَسَّاقًا﴾ (٢٥)

25. *Except boiling water, and dirty wound discharges—*

This pus will discharge from the bodies of the inhabitants of Hell.

﴿جَزَاءَ وَفَاقًا﴾ (٢٦)

26. *An exact recompense (according to their evil crimes).*

That is, their punishment is proportional to their crime.

﴿إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا﴾ (٢٧)

27. *For verily, they used not to look for a reckoning.*

That is the reason for what has been said in the preceding verses. That is, they deserved this punishment because they denied the Day of Resurrection and Accounting.

﴿وَكَذَّبُوا بِآيَاتِنَا كِذَابًا﴾ (٢٨)

28. *But they denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet brought) completely.*

﴿وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا﴾ (٢٩)

29. *And all things We have recorded in a Book.*

That is, the Guarded Tablet (al-lawh-ul-mahfooz), or it refers to the book in which the Angels record the actions of every human being. But the former meaning is more correct because it is supported by another verse: [And all things We have kept in a clear register (that is, the Guarded Tablet)] – Ya Sin (36): 12.

﴿فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا﴾ (٣٠)

30. So taste you (the results of your evil actions). No increase shall We give you, except in torment.

Increasing torment means eternal torment. As soon as their skin is burnt, Allah will replace them with fresh skin (An-Nisa' (4): 56). Whenever the fire abates, Allah will increase the flames. (Al-Isra' (17): 97).

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا﴾ (٣١)

31. Verily, for the Muttaqun, there will be a success (Paradise);

The description of the wretched in dwellers of Hell is followed by that of the blissful lives of the fortunate, the pious.

﴿حَدَائِقَ وَأَعْنَابًا﴾ (٣٢)

32. Gardens and vineyards,

Gardens, vineyards, etc, these are some of what come with that success.

﴿وَكَوَاعِبَ أُنْرَابًا﴾ (٣٣)

33. And young full-breasted (mature) maidens of equal age,

(kawa'ib) is the plural of ka'iba which is derived from ka'b meaning ankle. The idea is that these maidens will have swelling bosoms, an index of their voluptuous beauty.

(atraban): about the same age. (that is, either they are the same age as their husbands, or it means those maidens are the same age).

﴿وَكَأْسًا دِهَاقًا﴾ (٣٤)

34. And a full cup (of wine).

(ka'san) means a cup which is full.

(dihagan): full cups, or a succession of cups, or clear, transparent cups.

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا﴾ (٣٥)

35. No Laghw (dirty, false, evil talk) shall they hear therein, nor lying;

There will be no vain or frivolous talk there, nor will they lie to one another.

﴿جَزَاءٌ مِّن رَّبِّكَ عَطَاءٌ حِسَابًا﴾ ٣٦

36. A reward from your Lord, an ample calculated gift (according to the best of their good deeds),

(‘ataa): When this word is connected with (hisaban), it denotes excess and exaggeration. That is, the pleasures of Paradise will be abundant.

﴿رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا﴾ ٣٧

37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak (on the Day of Resurrection except by His Leave.)

Mankind will stand in awe of the grandeur and majesty of the Lord. Initially, none will have the courage to speak to Him and none will dare to intercede with Him for any one.

﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾ ٣٨

38. The Day that Ar-Rooh [Jibral (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right.

(ar-rooh): an allusion to the Angel Jibreel. There are many other interpretations of ar-rooh including the children of Adam. According to Ibn Katheer, this interpretation is more correct.

Allah will only give this permission to His Angels or His Messengers, and they will speak nothing but what is right. Or, the meaning is that permission will only be given to those who spoke right, that is, who said the shahadatain: there is none worthy of worship but Allah, and that Muhammad is His Messenger.

﴿ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا﴾ ٣٩

39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) his Lord (by obeying Him in this worldly life)!

That is, that day is inevitable. It must come.

Since that day is inevitable, one should hurry to believe and do works of piety and devotion, and thereby gain the pleasure of Allah.

﴿إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ  
الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا﴾

40. Verily, We have warned you of near torment, the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "I wish I would have been dust!"

That is, the punishment of the Day of Judgment. It is near because it is certain. Anything which is certain is near.

Whatever act one does, good or bad, is recorded with Allah. Every human will see his record of works on the Day of Judgment. [And they find all that they did confronting them.] – Al-Kahf (18): 49; [On the day man is told the tale of that which he has sent before and left behind.] – Al-Qiyamah (75): 13.

He will wish to become dust when he sees that his terrible doom is near. Allah will decide fairly between His creatures, so much so, that if a horned goat wronged another goat without a horn, He will order a requital. – (Saheeh Muslim, hadeeth 2582; and Musnad Ahmad 2/235). With this being done, Allah will tell the beasts to become dust, and they will turn into dust forthwith. Seeing this, the disbelievers will cry: "Would that we were beasts and would that we were dust." – (Tafseer Ibn Katheer; tafseer surat-ul-An'am, Verse 71; and Silsilat as-Saheehah by Al-Albani 4/606).

## Surat An-Nazi`at 79

A Makkan surah containing 46 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Most Gracious, the Most Merciful.*

﴿وَالنَّازِعَاتِ غَرْقًا﴾

*1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence.*

(naz'-un): to pull out by force. (gharqan): to dive, plunge. This is an allusion to the Angels who go deep into the bodies of the disbelievers and pull out their souls by force.

﴿وَالنَّاشِطَاتِ نَشْطًا﴾

*2. By those (angels) who gently take out (the souls of the believers).*

(nashtan): to untie a knot. Angels take away the souls of believers gently and with ease, as one unties a knot.

﴿وَالسَّابِحَاتِ سَبْحًا﴾

*3. And by those that swim along (i.e. angels or planets in their orbits).*

(sabhan): to swim. When the Angels come to take away the souls, they enter a human body and swim therein as a diver swims in the depths of sea to extract pearls. Or, it means that Angels, as soon as they receive the divine command, descend swiftly from the heavens, because a swift-running horse is also called a saabih.

﴿فَالسَّابِقَاتِ سَبْقًا﴾

*4. And by those that press forward as in a race (i.e. the angels or stars or the horses).*

These Angels rush to bring the divine revelation to Allah's Messengers, so that the devils have no inkling of it. Or, the meaning is that they rush to take the souls of the believers up to Paradise.

﴿فَالْمُدَبِّرَاتِ أَمْرًا﴾

5. *And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).*

When they are charged by Allah to do a job, they carry it out. The real disposer is, of course, Allah, but apparently Angels are called to carry out Allah's commandment. So, all the foregoing five qualities relate to the Angels. Allah swears by the Angles to say what has been omitted here, namely, that you shall surely be resurrected after death. There are many verses in the Qur'an in which Allah swears to say that He will raise the dead. The following verses tell us when this promised Resurrection will take place.



6. *On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die).*

This is the first blow of the Trumpet. It is also called the blow of annihilation. When the Trumpet is blown the first time, the whole cosmos will jolt and shake and finally perish.



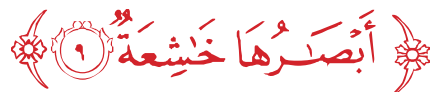
7. *The second blowing of the Trumpet follows it (and everybody will be resurrected).*

This is the second blow of the Trumpet. It will resurrect the dead. It will take place forty years after the first one. That is why it is called ar-radifa, that is, the one which follows.



8. *(Some) hearts that Day will shake with fear and anxiety.*

From the horror of the Day of Resurrection.



9. *Their eyes will be downcast.*

That is, the eyes of the people will be downcast (like those of convicted criminals).



10. *They say: "Shall we indeed be returned to (our) former state of life?"*

(al-hafira): original condition, beginning. That is what the deniers of the Resurrection say. They say: Shall we be revived to our original state after our death?

﴿أَيُّ ذَا كُنَّا عِظْمًا مِّنْخَرَةٍ ۝۱۱﴾

11. "Even after we are crumbled bones?"

How can we be raised from the dead after our bones have crumbled into pieces? They doubt that the Resurrection will ever take place.

﴿قَالُوا تِلْكَ إِذَا كَرَّ خَاسِرَةٌ ۝۱۲﴾

12. They say: "It would in that case be a return with loss!"

If what Muhammad ((Peace and Blessings of Allah be upon him)) says is really true, and we are raised from the dead, then this revival will be very harmful to us.

﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝۱۳﴾

13. But it will be only a single Zajrah [shout (i.e., the second blowing of the Trumpet)], (see Verse 37:19)

﴿فَإِذَا هُمْ بِالسَّاهِرَةِ ۝۱۴﴾

14. When behold, they find themselves on the surface of the earth (alive after their death).

Here, sahira means the surface of the earth, that is, an open field. The surface of the earth is called sahira because all the living creatures sleep or are awake on the earth. Some give another reason. According to them, open lands and deserts are called sahira because there man finds it difficult to sleep.-(Fat'h-ul-Qadeer). In any case, the verse vividly portrays the horror of the Day when a single sound of the Trumpet will bring all mankind together in one field.

﴿هَلْ أَتَاكَ حَدِيثُ مُوسَى ۝۱۵﴾

15. Has there come to you the story of Musa (Moses)?

﴿إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝۱۶﴾

16. When his Lord called him in the sacred valley of Tuwa,

That was when Musa was on his way back to Egypt from Midian. When he reached Mt. Tur in search of fire, Allah spoke to him from behind a tree. The details of the event are found in the beginning of the chapter of Ta Ha.

(Tuwa): the name of the place where Allah spoke to Musa.



﴿ ١٧ ﴾ اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

17. Go to Fir'aun (Pharaoh); verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief).

He has rebelled, that is, has exceeded all the limits. He has disbelieved and is very arrogant.

﴿ ١٨ ﴾ فَقُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزَكَّىٰ

18. And say (to him): "Would you purify yourself (from the sin of disbelief by becoming a believer)?"

That is, will you like to reform yourself and be an obedient slave of Allah?

﴿ ١٩ ﴾ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَخَشَىٰ

19. "And that I guide you to your Lord, so you should fear Him."

Guiding to the Lord means guiding to the belief in tawheed. Obviously, a man fears Allah only when he is guided aright.

﴿ ٢٠ ﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ

20. Then [Musa (Moses)] showed him the great sign (miracles).

That is, he gave him proofs to convince him that he was a Messenger of Allah. Some commentators say that the great sign, here, refers to the twin miracles (the brilliant white hand and the staff) but, according to others it represents the nine miracles.

﴿ ٢١ ﴾ فَكَذَّبَ وَعَصَىٰ

21. But [Fir'aun (Pharaoh)] denied and disobeyed.

The signs had no effect on Fir'aun. He continued in his contumacy and rebellion.

﴿ ٢٢ ﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ

22. Then he turned his back, striving (against Allah).

Not only did he refuse to believe and obey, but on the contrary, he hastened to gather magicians who would challenge Musa to frustrate his mission.

## ﴿ فَحَشَرَ فَنَادَى ۚ ﴾ ٢٣

23. Then he gathered (his people) and cried aloud,

That is, he summoned his people or his soldiers, or the magicians, to challenge Musa, and he proclaimed that he was the highest lord.

## ﴿ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ۚ ﴾ ٢٤

24. Saying: "I am your lord, most high."

## ﴿ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ۚ ﴾ ٢٥

25. So, Allah seized him with punishment for his last and first transgression. (Tafsir At-Tabari)

Allah seized him and made him a deterring example for other rebels. This punishment is in addition to his punishment in the Hereafter.

## ﴿ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى ۚ ﴾ ٢٦

26. Verily, in this is an instructive admonition for whosoever fears Allah.

Herein is solace for the Messenger of Allah ((Peace and Blessings of Allah be upon him)) and a warning to the pagans of Mecca: Let them take lesson from the doom of Fir'awn.

## ﴿ ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ۚ ﴾ ٢٧

27. Are you more difficult to create or is the heaven that He constructed?

The verse is addressed to the pagans of Mecca. Allah tells them to reflect on the creation of the universe. If Allah can create the heavens and the wonderful things in it, is it difficult for Him to re-create man after his death?

## ﴿ رَفَعَ سَمَكَهَا فَسَوَّيَهَا ۚ ﴾ ٢٨

28. He raised its height, and perfected it.

Some consider samak (height) to mean roof.

(fa-sawwa-ha): He ordered it. That is, He fashioned the heaven in a perfect way, leaving no crookedness, or opening, or crevice in it.

﴿وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا﴾ ٢٩

29. *Its night He covers with darkness and its forenoon He brings out (with light).*

(aghtasha): made (it) dark.

(akhraja): means abraza, that is, brought forth. Allah said that He brought forth the morning thereof, not the noon thereof. That is because the early morning is beautiful to see. The meaning is that He made the day brilliant by means of the sun.

﴿وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا﴾ ٣٠

30. *And after that He spread the earth,*

It is clear from Verse 9 of Fussilat [created the earth in two days] that khalaqa (created) is different from daha (leveled). The earth was created before the heavens, but it was spread out and leveled after the creation of heavens. This is what we come to know from this verse. Spreading or leveling the earth means that Allah made it suitable for habitation. He provided therein things that His creatures would need to survive. He provided water, created food and fodder, built mountains to serve as pegs to keep the earth stable, as the following verses say.

﴿أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا﴾ ٣١

31. *And brought forth therefrom its water and its pasture.*

﴿وَالْجِبَالَ أَرْسَاهَا﴾ ٣٢

32. *And the mountains He has fixed firmly,*

﴿مَنْعًا لَكُمْ وَلِأَنْعَمَ كُمْ﴾ ٣٣

33. *(To be) a provision and benefit for you and your cattle.*

﴿فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى﴾ ٣٤

34. *But when there comes the greatest catastrophe (i.e. the Day of Recompense) -*

﴿يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى﴾ ٣٥

35. *The Day when man shall remember what he strove for.*

﴿وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَىٰ﴾

36. And Hell-fire shall be made apparent in full view for (every) one who sees.

Hell will be made visible to the disbelievers to let them know that it is their eternal home. Some commentators say that it will be made visible to both the believers and the disbelievers. On seeing it, the former will give thanks to Allah for saving them from it. As for the latter, already fearful of the coming doom, the sight of it will only add to their horror.

﴿فَأَمَّا مَنْ طَغَىٰ﴾

37. Then for him who transgressed all bounds (in disbelief, oppression and evil deeds of disobedience to Allah).

That is, he who disbelieved.

﴿وَأَثَرُ الْحَيَاةِ الدُّنْيَا﴾

38. And preferred the life of this world (by following his evil desires and lusts),

That is, he whose goal is only this worldly life, and he cared little for the Hereafter.

﴿فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ﴾

39. Verily, his abode will be Hell-fire;

He will have no refuge to save himself except Hell.

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾

40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.

He believed that if he sinned against Allah, there will be none to save him from His punishment, and therefore, he kept away from sins.

That is, he restrained his soul from sins, to which the baser self of man (nafs) is naturally inclined.

﴿فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾

41. Verily, Paradise will be his abode.

His dwelling-place is Paradise, where he will stay forever as guest of Allah.