

Background and Meaning

Al-Nazi'at affirms resurrection, recalls Musa's invitation to Pharaoh and directs attention to Allah's creation of the heavens and earth. Ibn Kathir connects Pharaoh's rejection with the fate awaiting those who oppose the Messenger ﷺ. The final passages contrast following desire with fearing the meeting with Allah, then explain that the Hour's exact time belongs to Allah's knowledge. The parent should hold together the surah's warning and invitation: resurrection is within the Creator's power, and remembering the final standing changes the choices made in this life.

Tafsir of the Surah

Ayat 1–5: The opening oaths. Ibn Kathir records several early interpretations of the opening descriptions and favours the explanation of angels taking souls, with severity or gentleness. He also records the explanation of the swimming and racing ones as angels. The ordering of affairs is understood through angels acting by their Lord's command. These descriptions point to servants carrying out Allah's will; the angels do not possess independent authority over creation.

Ayat 6–14: Raised by a single command. Ibn Kathir explains the shaking event and its follower through the two blasts of the Trumpet. Hearts tremble and eyes are humbled by what people witness. The deniers had considered a return impossible after their bodies became decayed bones. Yet the Resurrection requires only the command appointed by Allah, and they stand upon the open surface of the earth. Their earlier disbelief cannot obstruct the power that brings them back.

Ayat 15–26: Musa and Pharaoh. Ibn Kathir explains the call to Musa in the purified valley of Tuwa and his mission to a ruler who had exceeded all bounds. Musa invites Pharaoh to purification and guidance to his Lord, so that he may develop fear and humility. Despite a clear sign, Pharaoh denies and disobeys, gathers opposition and makes his arrogant claim of supreme lordship. Ibn Kathir stresses that knowledge of the truth without submission is not faith. Pharaoh's punishment in this world and the Hereafter becomes a lesson for whoever fears Allah.

Ayat 27–33: The Creator's power. Ibn Kathir explains the question about whether human beings or the sky are harder to create as an argument against denying resurrection. Allah raised and ordered the heavens, made night dark and brought out daylight. He prepared the earth, brought forth its water and pasture and established the mountains for the benefit of people and their livestock. These signs direct attention to the ability of the One who created what is greater to restore the human being.



Tafsir of the Surah • Continued

Ayat 34–41: What a person preferred. Ibn Kathir identifies the overwhelming calamity as the Day of Resurrection. People remember their deeds and the Fire is made visible. Those who transgressed and preferred worldly life face its consequence. Those who feared standing before their Lord and restrained the soul from desire return it to obedience and receive Paradise as their refuge. The contrast concerns an active choice about which life and whose command receive priority.

Ayat 42–46: The time of the Hour. Ibn Kathir explains that neither the Prophet ﷺ nor any other created being possesses the Hour's exact time; its knowledge rests with Allah. The Messenger's duty is to warn, and those who fear the meeting benefit from his warning. When people finally see the Hour, their worldly life seems as brief as part of a single day. The conclusion turns attention from demanding a date towards receiving the warning and preparing for what is certain.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّازِعَاتِ غَرْقًا

١

Memorised

By those who snatch violently.

وَالنَّاشِطَاتِ نَشْطًا

٢

Memorised

And those who remove gently.

وَالسَّابِحَاتِ سَبْحًا

٣

Memorised

And those who glide smoothly.

فَالسَّابِقَاتِ سَبْقًا

٤

Memorised

And those who race swiftly.

فَالْمُدَبِّرَاتِ أَمْرًا

٥

Memorised

And those who regulate events.

يَوْمَ تَرْجُفُ الرَّاجِفَةُ

٦

Memorised

On the Day when the Quake quakes.



تَبْعُهَا الرَّادِفَةُ



Memorised

And is followed by the Successor.

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ



Memorised

Hearts on that Day will be pounding.

أَبْصَرُهَا خَاشِعَةٌ



Memorised

Their sights downcast.

يَقُولُونَ أَأَنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ



Memorised

They say, "Are we to be restored to the original condition?"

أَإِذَا كُنَّا عِظَامًا نَّخِرَةً



Memorised

When we have become hollow bones?"

قَالُوا تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ



Memorised

They say, "This is a losing proposition."



فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ

١٣

Memorised

But it will be only a single nudge.

فَإِذَا هُمْ بِالسَّاهِرَةِ

١٤

Memorised

And they will be awake.

هَلْ أَتَاكَ حَدِيثُ مُوسَى

١٥

Memorised

Has the story of Moses reached you?

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

١٦

Memorised

When his Lord called out to him in the sacred valley of Tuwa.

أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

١٧

Memorised

"Go to Pharaoh—he has transgressed."

فَقُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزَكَّىٰ

١٨

Memorised

And say, "Do you care to be cleansed?"



وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ

١٩

☐ Memorised

And I will guide you to your Lord, and you will turn reverent."

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ

٢٠

☐ Memorised

He showed him the greatest miracle.

فَكَذَّبَ وَعَصَىٰ

٢١

☐ Memorised

But he denied and defied.

ثُمَّ أَدْبَرَ يَسْعَىٰ

٢٢

☐ Memorised

Then turned his back, and tried.

فَحَشَرَ فَنَادَىٰ

٢٣

☐ Memorised

And gathered and proclaimed.

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ

٢٤

☐ Memorised

He said, "I am your Lord, the most high."



فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ

٢٥ ☐ Memorised

So Allah seized him with an exemplary punishment, in the last and in the first.

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ

٢٦ ☐ Memorised

In this is a lesson for whoever fears.

أَأَنتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ ^ج بَنَاهَا

٢٧ ☐ Memorised

Are you more difficult to create, or the heaven? He constructed it.

رَفَعَ سَمُكَهَا فَسَوَّيَهَا

٢٨ ☐ Memorised

He raised its masses, and proportioned it.

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا

٢٩ ☐ Memorised

And He dimmed its night, and brought out its daylight.

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

٣٠ ☐ Memorised

And the earth after that He spread.



أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا

٣١

Memorised

And from it, He produced its water and its pasture.

وَالْجِبَالَ أَرْسَاهَا

٣٢

Memorised

And the mountains, He anchored.

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ

٣٣

Memorised

A source of enjoyment for you and for your animals.

فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى

٣٤

Memorised

But when the Great Cataclysm arrives.

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى

٣٥

Memorised

A Day when man will remember what he has endeavored.

وَبُرِزَتِ الْجَحِيمُ لِمَن يَرَى

٣٦

Memorised

And Hell will be displayed to whoever sees.



فَأَمَّا مَنْ طَغَىٰ

٣٧

Memorised

As for him who was defiant.

وَأَثَرِ الْحَيَاةِ الدُّنْيَا

٣٨

Memorised

And preferred the life of this world.

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ

٣٩

Memorised

Then Hell is the shelter.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ
عَنِ الْهَوَىٰ

٤٠

Memorised

But as for him who feared the standing of his Lord, and restrained the self from desires.

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

٤١

Memorised

Then Paradise is the shelter.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا

٤٢

Memorised

They ask you about the Hour, "When will it take place?"



فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا

٤٣



You have no knowledge of it.

إِلَىٰ رَبِّكَ مُنْتَهَاهَا

٤٤



To your Lord is its finality.

إِنَّمَا أَنْتَ مُنْذِرٌ مَّنْ يَخْشَاهَا

٤٥



You are just a warner for whoever dreads it.

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا
عِشِيَّةً أَوْ ضُحَاهَا

٤٦



On the Day when they witness it—as though they only stayed an evening, or its morning.

Parent tafsir: adapted from Ibn Kathir, Tafsir al-Qur'an al-'Azim, 79:1–46.

Arabic commentary: quran.ksu.edu.sa/tafseer/katheer/sura79-aya1.html

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