

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْوَلَدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ



TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-Naazi'aat 79 : Verse No. 15-26



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MUSJIDUL HAQ RESEARCH DEPARTMENT

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هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٥﴾

Have you received the news of Musa.

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾

When his Lord called to him in the holy valley Towa;

إِذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾

Go to Firawn; he has rebelled.

فَقُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزَكَّىٰ ﴿١٨﴾

And say to him Have you any liking to purify yourself?

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾

And that I should guide you to your Lord so that you may fear Him.

فَارَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾

Then Musa showed him a great sign.

فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾

But he belied him and disobeyed.

ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾

Then he gave his back to him. striving against him.

فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾

Then he gathered his people and proclaimed.

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى

And said, 'I am your Lord, the Most High'.

فَاخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى

Therefore, Allah seized him for the torment of the present world and the Hereafter both.

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى

Undoubtedly, there is in it a lesson for him who fears.

Tafsir al-Kabeer

التفسير الكبير

اعْلَمْ أَنَّ وَجْهَ الْمُنَاسَبَةِ بَيْنَ هَذِهِ الْقِصَّةِ وَبَيْنَ مَا قَبْلَهَا مِنْ وَجْهَيْنِ:

الْأَوَّلُ: أَنَّهُ تَعَالَى حَكَى عَنِ الْكُفَّارِ إِصْرَ أَرْهَمَ عَلَى إِنْكَارِ الْبُعْثِ حَتَّى انْتَهَوْا فِي ذَلِكَ الْإِنْكَارِ إِلَى حَدِّ الْإِسْتِهْزَاءِ فِي قَوْلِهِمْ:

تِلْكَ إِذْ أَكْرَهْتُ خَاسِرَةً [النازعات: 12]

وَكَانَ ذَلِكَ يَشُقُّ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ قِصَّةَ مُوسَى عَلَيْهِ السَّلَامُ، وَبَيَّنَّ أَنَّهُ تَحَوَّلَ الْمَشَقَّةَ الْكَثِيرَةَ فِي دَعْوَةٍ فَرَعَوْنَ لِيَكُونَ ذَلِكَ كَالْتَّسْلِيَةِ لِلرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

الثَّانِي: أَنَّ فَرَعَوْنَ كَانَ أَقْوَى مِنْ كُفَّارِ قُرَيْشٍ وَأَكْثَرُ جَبْعًا وَأَشَدَّ شَوْكَةً، فَلَبَّاتِ تَبَرَّدَ عَلَى مُوسَى أَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى، فَكَذَلِكَ هَؤُلَاءِ الْبُشْرُ كَوْنٍ فِي تَبَرُّدِهِمْ عَلَيْكَ إِنَّ أَصْرُوا أَخَذَهُمُ اللَّهُ وَجَعَلَهُمْ نَكَالًا.

Know that this story and the aforementioned passages before it, are related in two ways:

1. Allah Almighty mentioned the stubbornness of the disbelievers on rejecting the resurrection, going as far as ridiculing it in their statement:

قَالُوا تِلْكَ إِذَا كَرَّتُ خَاسِرَةٌ ﴿١٢﴾

They said, such returning back is indeed a total loss.
(Al-Nazi'aat 79, Verse 12)

It was a burden for the Holy Prophet – may Allah send peace and blessings upon him – to bear, so Allah Almighty mentioned the story of Sayyiduna Moosa – peace be upon him – and said that he tolerated a lot of hardships in order to invite Pharaoh to the folds, so it could alleviate the Holy Prophet – may Allah send peace and blessings upon him.

2. Pharaoh was more powerful, larger in number and stronger than the infidels of Quraish. So, when he revolted against Sayyiduna Moosa – peace be upon him – Allah Almighty afflicted him with the exemplary punishment of the past and future (for the time immemorial).

Therefore, these infidels are like them in their revolt against you. If they remain adamant Allah Almighty shall make an example of punishment out of them.

أَنَّ سَائِرَ الْآيَاتِ تَدُلُّ عَلَى أَنَّهُ تَعَالَى فِي أَوَّلِ مَا نَادَى مُوسَى عَلَيْهِ السَّلَامُ ذَكَرَ لَهُ أَشْيَاءَ كَثِيرَةً، كَقَوْلِهِ فِي سُورَةِ طه:

نُودِيَ يَا مُوسَى إِنَّ أَنَا رَبُّكَ --

إِلَى قَوْلِهِ:

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى [طه: 23، 24]

All the verses trace back to the event when Allah Almighty had called Sayyiduna Moosa – peace be upon him – at first and

mentioned numerous things to him; as His statement in Surah Taha suggests:

نُودِيَ يُمُوسَى ط

A call was made, O Musa!

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ٤ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

ط

Verily, I am your Lord, then take off your shoes, undoubtedly, you are in the sacred valley Tuwa.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ط

And I have chosen you, now listen carefully to what is revealed to you.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ٥ وَأَقِمِ الصَّلَاةَ لِذِكْرِي

ط

Verily I am Allah there is none to be worshipped save me. So worship Me and establish prayer for My remembrance.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى ٦ كُلُّ نَفْسٍ بِمَا تَسْعَى

ط

Undoubtedly, the Hour is to come. It was near that I should conceal it from all, that every soul may be recompensed for its endeavor.

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى



Then let no one who believes not in it and follows his own desire bar you from believing it lest you perish.

وَمَا تِلْكَ بِيَمِينِكَ يُمُوسَى

And what is it in your right hand, O Musa?

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْتَكُمُوهَا عَلَى غَنَمِي

وَلِي فِيهَا مَارِبٌ أُخْرَى

He submitted, It is my staff, I lean on it; and with it beat down leaves for my goats and there are my other works in it.

قَالَ أَلْقِهَا يُمُوسَى

Said He, 'Cast it down O Musa'.

فَالْقُوهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى

Then Musa cast it down and at that very time, it became a serpent running.

قَالَ خُذْهَا وَلَا تَخَفْ^{وَقَفَّةً} سَنُعِيدُهَا سِيرَتَهَا الْأُولَى

Said He, Pick it up and fear not, now We shall restore it to its former condition.

وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيَضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً

أُخْرَى

And make close your hand to your side, it shall come forth crystal white without any disease as one more sign.

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى

That We may show you of Our greater Signs.

إِذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

Go to Firaun (Pharaoh), he has rebelled.
(Taha 20, Verse 11-24)

Tafsir al-Kabeer (Mafateeh al-Ghaib) of Imam Fakhruddin Muhammad ibn Umar al-Raazi al-Shafe'i ؒ D. 606 A.H.

Tafsir al-Jalalain

تفسير الجلالين

{هَلْ أَتَاكَ} يَا مُحَمَّد {حَدِيثُ مُوسَى}

Have you, O Muhammad, received the story of Moses

{إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقُدَّسِ طُوًى} اِسْمُ الْوَادِ فَقَالَ

When his Lord called out to him in the sacred valley of Tuwa? — this is the name of the valley — and He said:

{إِذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى} تَجَاوَزَ الْحَدَّ فِي الْكُفْرِ

'Go to Pharaoh; he has indeed become rebellious, he has exceeded [all] bounds with his disbelief,

{فَقُلْ هَلْ لَكَ} أَدْعُوكَ {إِلَى أَنْ تَتَزَيَّ} تَتَطَهَّرُ مِنْ الشِّمِّكَ بِأَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

And say, "Would you — I call you [to] — purify yourself, to purge yourself of idolatry, by bearing witness that there is none worthy of worship but Allah,

{وَأَهْدِيكَ إِلَى رَبِّكَ} أَدُلُّكَ عَلَى مَعْرِفَتِهِ بِبُرْهَانٍ {فَتَخَافَهُ}

And allow me to guide you to your Lord, to show you the way to know Him by way of proofs, so that you may have fear [of Him]?"

{فَأَرَاهُ الْآيَةَ الْكُبْرَى} مِنْ آيَاتِهِ السَّبْعِ وَهِيَ الْيَدُ أَوِ الْعَصَا

So he showed him the greatest sign, from amongst His nine signs, namely, the [glowing] hand or the [slithering] staff.

{فَكَذَّبَ} فِرْعَوْنَ مُوسَى {وَعَصَى} اللَّهُ تَعَالَى

But he, Pharaoh, denied, Sayyiduna Moosa – peace be upon him, and disobeyed, Allah, exalted be He.

{ثُمَّ أَدْبَرَ} عَنْ الْإِيمَانِ {يَسْعَى} فِي الْأَرْضِ بِالْفَسَادِ

Then he turned his back, on faith, going about in haste, throughout the land causing corruption.

{فَحَشَرَ} جَبَعَ السَّحَرَةَ وَجُنْدَهُ {فَنَادَى}

Then he gathered, he assembled the sorcerers and his armies, and proclaimed,

{فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى} لَا رَبَّ فَوْقِ

And said, 'I am your most high lord!', above whom is no other lord.

{فَأَخَذَهُ اللَّهُ} أَهْلَكَهُ بِالْغَرَقِ {تَكَال} عُقُوبَةً {الْآخِرَةِ} أَيْ هَذِهِ الْكَلِمَةُ {وَالأُولَى} أَيْ

قَوْلُهُ قَبْلُهَا مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي وَكَانَ بَيْنَهُمَا أَرْبَعُونَ سَنَةً

So Allah seized him, He destroyed him by drowning him, as punishment for the latter, that is to say, these [last] words [of his], and for the former, that is to say, his saying previously, 'I do not know of any god for you other than me' [Surah 28: Verse 38] — and between the two [claims made by Pharaoh] was an interval of forty years.

{إِنَّ فِي ذَلِكَ} الْبُذُكُورِ {لَعِبْرَةً لِّمَنْ يَخْشَى} اللَّهُ تَعَالَى

Assuredly in that, which is mentioned, there is a moral for him who fears, Allah Almighty.

Tafsir al-Jalalain of Imam Jalaaluddin Muhammad ibn Ahmad al-Mahalli al-Shafe'i ؓ D. 864 A.H. and Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؓ D. 911 A.H.

Tafsir Rooh al-Bayaan

تفسير روح البيان

شیخ رکن الدین علاء الدولة سننانی قدس سره فرموده که وقتی مرا حال کرم بود
بزیارت حسین منصور حلاج رفتم چون مراقبه کردم روح او را در مقام عالی یافتم از

علیین مناجات کردم که خدایا این چه حالتست که فرعون انا ربکم ومنصور انا الحق
گفت هر دو یک دعوی کردند روح حسین در علیین است و جان فرعون در سجین
بسم من ندا رسید که فرعون بخود بینی در افتاده همه خود را دید و ما را کم کرد
وحسین ما را دید و خود را کم کرد
پس در میان فرق بسیار است

(وفی المثنوی)

گفت فرعون انا الحق کشت پست
گفت منصور انا الحق وپرست
ان أنار العنت الله در عقب
واین أنا را رحمت الله ای محب
زانکه او سنک سیه بود این عقیق
آن عدوی نور بود واین عشیق
این انا هو بود در سرای فضول
نه زرای اتحاد و از حلول

Shaykh Ruknuddin 'Alaud Daulah Samnani – may Allah be pleased with him – said: Once I was blessed with the Ziyarah (meeting) of Sayyiduna Husain Mansoor Hallaj – may Allah be pleased with him. When I went into a state of spiritual teleportation (or telepathy), I found him in a lofty place. I then asked, “O Allah, what is the matter with the situation that Pharaoh said “I am your lord” and Mansoor said “I am Al-Haqq”. Both claimed the same thing, but the soul of Husain is in ‘Illiyyeen (the high abode in paradise) whereas the soul of Pharaoh is in Sijjeen (the lowest level of hell).

I received the answer that Pharaoh was full of himself and forgot about me whereas Husain (Mansoor Hallaj) saw me and forgot about himself.

There is worlds of difference between the two!

It is mentioned in Masnavi Shareef:

Pharaoh said "I am God" and was laid low; Mansoor (Hallaj) said "I am God" and was saved.

The former "I" is followed by Allah's curse and the latter "I" by Allah's mercy, O loving man;

For that one (Pharaoh) was a black stone, this one (Hallaj) a cornelian; that one was an enemy to the Light, and this one passionately enamoured (of it).

This "I," O presumptuous meddler, was "He" (Allah) in the inmost consciousness, through oneness with the Light, not through (belief in) the doctrine of incarnation

Tafsir Rooh al-Bayaan of Imam Isma'eel Haqqi ibn Mustafa al-Istanbuli Hanafi ؒ D. 1127 A.H.