

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْحَمْدُ لِلّٰهِ كَمَا هُوَ أَهْلُهُ وَالصَّلٰوةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلُودِ اَدَمَ كَمَا يُحِبُّ وَيُرِضٰى بِأَنْ يُصَلِّي عَلَيْهِ



TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-Naazi'aat 79 : Verse No. 34-41



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فَإِذَا جَاءَتِ الْطَّامِةُ الْكُبْرَىٰ

But when the biggest calamity will come.

يَوْمَ يَتَذَكَّرُ الْإِنْسُنُ مَا سَعَىٰ

That day when man will call to mind all that he strove for.

وَبُرَزَتِ الْجَحِيمُ لِمَنْ يَرَىٰ

And the Hell will be made manifest to him who sees.

فَأَمَّا مَنْ طَغَىٰ

Then as for him who rebelled;

وَأَثَرَ الْحَيَاةَ الدُّنْيَا

And preferred the life of this world,

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ

Then undoubtedly, the hell his destination.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهُوَىٰ

But as to him who feared to stand before his Lord, and restrained his soul from evil desires;

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

Then undoubtedly, the Paradise is his destination.

Tafsir al-Kabeer

التفسير الكبير

رُوِيَ عَنْهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنَّهُ قَالَ: «حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ»

The Holy Prophet – may Allah send peace and blessings upon him – is reported to have said:
The love of the world is the cause of all evil.

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

Tafsir Rooh al-Bayaan

تفسير روح البيان

وفي الحديث أن أخوف ما أخوف على أمتي الهوى وطول الأمل

اما الهوى فيصدعن الحق

واما طول الأمل فينسى الآخرة

قال بعض الكبار الهوى عبارة عن الشهوات السبع المذكورة في قوله تعالى:

زين للناس حب الشهوات من

1. النساء

2. والبنيين

3. والقناطير المقنطرة من الذهب

4. والفضة

5. والخيال المسومة

6. والانعام

7. والحرث

وقد أدرجها الله في أمرين كما قال:

انها الحياة الدنيا للعب ولهو

ثم أدرجها في أمر واحد وهو ،،الهوى،، في الآية

فالهوى جامع لانواع الشهوات فمن تخلص من الهوى فقد تخلص من جميع القيود

والبرازخ

One who restrained his soul from evil desires...

Hadeeth: I fear upon my Ummah the evil desires (whims, fancies, fantasies) and lengthy expectations.

The desires prevent one from (seeking) the truth.

Lengthy expectations make one oblivious of the hereafter.

Some of the pious predecessors said: Al-hawa are the seven desires mentioned in the following statement of the Almighty:

رُّبِّيْنَ لِلنَّاسِ حُبُّ الشَّهَوَتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنْطَرِ
الْمُقْنَطَرَةِ مِنَ الدَّهْبِ وَالْفِضَّةِ وَالْحَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَمِ
وَالْحَرْثٌ

Adorned for men is the love of these lusts:

1. Women and
2. Children and
3. The stored up heaps of Gold and
4. Silver and
5. Branded horses and
6. Cattle and
7. Crops.

(Ale Imran 3, Verse 14)

He then summed it all up in two things, as He states:

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوَ وَلَعِبٌ

And this life of the world is nothing but (1) sport and (2) play.
(Al-'Ankaboot 29, Verse 64)

And then He contained it all in a single entity “Al-Hawa” (evil desires) in this verse.

Al-Hawa encompasses all types of lusts and evil desires. If one succeeds to overcome evil desires, he will be able to get rid of all the shackles and restraints.

قال محمد بن الحسن رحيمه الله كنت نائما ذات ليلة إذا أنا بالباب يدق ويقرع فقلت

انظروا من ذلك فقال رسول الخليفة هرون يدعوك

فخفت على روحى وقىت ومضيت اليه فلما دخلت عليه قال دعوتك في مسئلة ان أمر

محمد يعني زبيدة قلت لها ان امام العدل وامام العدل في الجنة فقالت انك ظالم

العاص قد شهدت لنفسك بالجنة فكذبت بذلك على الله وحرمت عليك

فقلت له يا أمير المؤمنين إذا وقعت في معصية فهل تخاف الله في تلك الحال او بعدها

فقال اي والله أخاف خوفا شديدا فقلت له أنا اشهد ان لك جنتين لا جنة واحدة قال

الله تعالى

ولين حاف مقام ربه جنتان

Sayyiduna Muhammad ibn Hasan – may Allah be pleased with him – said: One night while I was asleep, someone knocked at the door. I said, "Who is there." He replied, "I am the messenger of the Khalifah Haroon. He has summoned you."

I got frightened to my soul. I stood up and went to him. When I met him, he said to me, "I have been summoned regarding a query. I said to Umm Muhammad i.e. Zubaidah that I am a just leader and a just leader will enter Paradise. She said, 'You are an oppressor and sinner and yet you testify by yourself to deserve paradise. You associated a lie to Allah about it and the paradise is forbidden for you'."

I said, "O Ameerul Mu'mineen, do you fear Allah whenever you indulge in any vices or after it?"

He said, "Yes, of course, I fear Allah to a great extent."

I then said to him, "Then I can testify that you deserve two paradises, not just one. Allah Almighty has stated:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

But for him who fears to stand before his Lord there are two
Paradieses. "
(Al-Rahman 55, Verse 46)

عبدالملک بن مروان خلیفہ روز کار بود و ابو حازم امام و زادہ وقت بود از وی پر سید

کہ یا اب حازم فردا حال و کار ماقچون خواهد بود کفت اگر قرآن می خوانی قرآن ترا جواب

میدهد کفت کجا میکوید کفت فاما من طغی الی قوله فان الجنة هي المأوى

Abdul Malik ibn Marwan was the Khalifah of his time and Imam Abu Hazim was the Imam and a pious man of his time. Marwan asked

him, "What will become of you and me on the Day of Judgment, O Abu Hazim?"

Imam Abu Hazim replied, "Had you only read Quran, it would have educated you better."

He asked to elaborate, so the Imam recited the following verses of the Holy Quran:

فَامَّا مَنْ طَغَىٰ

Then as for him who rebelled;

وَ اثَرَ الْحَيَاةَ الدُّنْيَا

And preferred the life of this world,

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ

Then undoubtedly, the hell his destination.

وَ امَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهُوَىٰ

But as to him who feared to stand before his Lord, and restrained his soul from evil desires;

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

Then undoubtedly, the Paradise is his destination.

(Al-Nazi'aat 79, Verse 37-41)

بدانکه در دنیا هر نفی را آتش شهوتست و در عقبی آتش عقوبت

هر که امروز بآتش شهوت سوخته کردد فردا بآتش عقوبت رسد

وهرکه امروز بآب ریاضت و مجاهدہ آتش شهوت بنشاند و هیچنین در دنیا در دل هر مؤمن بهشتی است که آنرا بهشت عرفان کویند و در عقبی بهشتی است که آنرا رضوان.

Know that everyone in the world who has the fire of evil desires will deserve the fire of punishment in the hereafter.

One who is burning with evil desires in the world today will be thrown in the fire of torment tomorrow.

On the other hand, one who extinguishes the fire of evil desires with the water of striving in worship through Mujahada. It is like a paradise in every believer's heart in the world, which is called Irfan (Allah's recognition), and in the hereafter there is Paradise for him which is called Ridwan

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