



## THE URGENCY OF BELIEVING THE LAST VERSES OF SYAIKH NAJMUDDIN AL-KUBRA'S PERSPECTIVE (A STUDY OF THE INTERPRETATION OF TASAWUF AKHLAQI)

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### Abstract

The eschatological phenomenon which states that life in the world will end when death comes, so that those who experience death will be delivered to the afterlife, this becomes a theological basis for Muslims to be implied in their lives in the world, because the afterlife along with its fate or journey is a reflection of oneself in living life in the world. Examining the verses of the Qur'an that discuss the afterlife has relevance to the interpretation of Shaykh Najmuddin al-Kubra in the book of tafsīr at-ta'wīlāt an-najmiyyah which has a style of isyari or sufistic interpretation, so that understanding the verses about the afterlife becomes new knowledge that is applied and experienced using the heart. This research resulted in discussions contained in the verses of the Qur'an which explain the afterlife such as explanations of the nature of barzakh (QSal-Mu'minun: 100), the day of judgment (QS Ibrahim: 48), the world of resurrection (QSar-Rūm: 56), Yaum al-Mīzān (QSal-A'raf: 8-9), Yaum al-Ḥisāb (QSal-Kahf: 49), Yaum at-Tagābun (QSat-Tagābun: 9), Yaum al-A'raf (QSal-A'raf: 46), hell (QSal-Baqarah: 24), and heaven (QSaz-Zumar: 73). Thus, this research concludes that the fate of a creature will be determined according to the good deeds carried during life in this world. If more good deeds are brought then the fate of life in the afterlife will be determined by Allah SWT, but conversely if there are more bad deeds brought then the fate of life in the afterlife will be a place cursed by Allah SWT.

**Keywords:** Hereafter, Tafsir, Shaykh Najmuddin al-Kubra.



### Abstract

The eschatological phenomenon which states that life in the world will end when death comes, so that those who experience death will be delivered to the afterlife, this becomes a theological basis for Muslims to be implied in their lives in the world, because the afterlife along with its fate or journey is a reflection of oneself in living life in the world. Examining the verses of the Qur'an that discuss the afterlife has relevance to the interpretation of Shaykh Najmuddin al-Kubra in the book of *tafsīr at-ta'wīlāt an-najmiyyah* which has a style of *isyari* or sufistic interpretation, so that understanding the verses about the afterlife becomes new knowledge that is applied and experienced using the heart. This research produces a discussion of the verses of the Qur'an that explain the afterlife, such as the explanation of the realm of barzakh (QSal-Mu'minun: 100), the Day of Judgment (QSibrahīm: 48), the realm of resurrection (QSar-Rūm: 56), *Yaum al-Mīzān* (QSal-A 'raf : 8-9), *Yaum al- Hisāb* (QSal-Kahf: 49), *Yaum at-Tagābun* (QSat-Tagābun: 9), *Yaum al-A 'raf* (QSal-A 'raf: 46), hell (QSal-Baqarah: 24), and heaven (QSaz-Zumar: 73). Thus, this research concludes that the fate of a creature will be determined according to the good deeds carried during life in this world. If more good deeds are brought then the fate of life in the afterlife will be determined by Allah SWT, but conversely if there are more bad deeds brought then the fate of life in the afterlife will be a place cursed by Allah SWT.

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## 1. INTRODUCTION

Life after death is an eschatological moment that states the end of a person's life while still in the world and all living things will go through various stages after death, this is a theological basis for Muslims to be implied in their lives in the world, because life after death along with its fate or journey is a reflection of oneself in living life in the world.<sup>1</sup> In other words, living things who experience death after living life in the world will go through stages such as the trial of Allah SWT in the afterlife, the decision in receiving retribution from Allah to someone (the results obtained when someone lives their life in the world), and other stages that direct living things whether to enter heaven or hell.

There is a meaning of life after death for living creatures when they start living their life in the afterlife with a reflection of themselves when they live their life in this world. If the creature lives a good life in accordance with social morals and even diligently worships or lives a life with devotion to Allah SWT by carrying out His commands and avoiding His prohibitions, then it is certain that his life in the afterlife will be noble, and vice versa he will have a bad life if he lives a bad life while in this world. Thus, humans are required to live a balanced life between the affairs of this world and the affairs of the afterlife.<sup>2</sup>

Living creatures who are living their lives in this world are ordered to balance their affairs in this world and their affairs in the afterlife, this is because the affairs in this world and in the afterlife have a close correlation. However, it is also not permissible to be complacent in just one matter, for example being complacent in world affairs. Most living creatures who are

<sup>1</sup>Hanifah Dzakhirah, Nurul Fadhillah, Hayanul Falah, Lisa, Wismanto, "Faith in the Last Day in an Islamic Perspective", *Ikhlas: Scientific Journal of Islamic Education*, 2.1 (2025), p.35.

<sup>2</sup>Rini Maharini, Siti Salma Safitri, Silva Khayrani, Siti Mutiara Fatimah, "Harmonization Between the World and the Hereafter: A Critical Study of the Hustle Culture Phenomenon in Generation Z from the Perspective of the Qur'an", *KACA (Gift of Allah's Light): Dialogical Journal of Ushuluddin Sciences*, 15.1 (2025), p.146.



engrossed in worldly affairs become careless in carrying out Allah SWT's commands and forget about the affairs that must be done for the afterlife. <sup>3</sup>The lives of humans who only focus on carrying out worldly affairs or are complacent in the worldly world are told in various stories contained in the Qur'an, such as the stories of unjust kings, infidel people and arrogant people. Apart from being told about their bad behavior in the world, they also tell about their bad retribution in the afterlife, and vice versa, living creatures who live their lives in this world virtuously will also receive good retribution in the afterlife.

The Qur'an has confirmed that the afterlife is true and life after death is an absolute truth established by Allah SWT to be believed by all living creatures who have lived life on earth. Therefore, this affirmation contained in Islamic teachings implies that death is not the end of all life in the world, but death is the beginning for living creatures to face life in the eternal afterlife. <sup>4</sup>Thus, death becomes the starting point for leaving this world which is one part of this mortal nature. Through this death, living creatures will be faced with various visions in the afterlife, one of which is that all the actions they have carried out in this world will be shown again in the afterlife.

This research covers the discussion of the afterlife that has been mentioned in the verses of the Qur'an, the author uses *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Şūfī Lī Syaikh Najmuddīn Al-Kubrā* ". The afterlife is one of the discussions that includes eschatological phenomena and is closely related to mystical discussions in Sufi thought, therefore to discuss the afterlife more deeply, a Sufi interpretation is needed in it, namely *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Şūfī Lī Syaikh Najmuddīn Al-Kubrā* ". <sup>5</sup>This book is a large tafsir (comprehension book) consisting of five volumes, some of which interpret Quranic verses, along with their apparent and implicit meanings, while others utilize the implicit method alone. However, in PDF or digital form, this tafsir book consists of six volumes.

*Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Şūfī Lī Syaikh Najmuddīn Al-Kubrā* " is a book of interpretation with a Sufi character, because it is influenced by the background of the author, namely Syaikh Najmuddin al-Kubra as the founder of the al-Kubrowiyah Order who did not have time to complete this book of interpretation because he died, so that Syaikh Najmuddin al-Kubra wrote *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Şūfī Lī Syaikh Najmuddīn Al-Kubrā* " only up to the interpretation of the letter adz-Dzariyat. Then continued by Shaykh Najmuddin as-Samnani to the last letter. <sup>6</sup>Thus, it can be said that *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Şūfī Lī Shaykh Najmuddīn Al-Kubrā* " was written by two people, because Shaykh Najmuddin al-Kubra could not finish it, then it was continued by Shaykh Najmuddin as-Samnani.

<sup>3</sup>Muhamad Hafizh, Sholahuddin Al Ayubi, "Dehumanization of Mustadh'afin Theology in Surat al-A'raf from Sayyid Quthb's Perspective (Study of the Book of Tafsir Fi Zhilal al-Qur'an)", *Alfath Journal* , 18.1 (2024), p.76.

<sup>4</sup>Nasrudin Razak, *Dinul Islam*, (Bandung: Al-Ma'arif, 1996).

<sup>5</sup>Novi Nurjannah Azhari, *Peace of Heart in the Koran (Study of the Thought of Shaykh Najmuddin al-Kubro)*, (UIN Sunan Ampel Surabaya Thesis, 2019), p.68-70.

<sup>6</sup>Pandu Prayogo, *The Meaning of Ahsan Taqwim in the Qur'an (Comparative Study of Tafsir al Ta'wilat al Najmiyyah and Tafsir Ibn 'Arabi)*, (Thesis, UIN Sunan Ampel Surabaya, 2023), p.44-45.



## 2. RESEARCH METHODOLOGY

The research in this writing uses a *library research type of research*, namely data obtained from various books, scientific manuscripts, and other scientific papers that have a correlation with the title of the research that the author is doing. In addition, the scientific papers in question have been published scientifically.<sup>7</sup> This type of library study research is used in this writing to answer or solve a question in the established problem formulation, so that there are materials that critically examine the existing problems to trace the discussion and have relevance to the literature review and references taken in this writing. Then, these library materials are used as a source of ideas and concepts that are continuous with the discussion.<sup>8</sup>

This research uses two data sources, namely secondary and primary data sources. Secondary data sources are taken from scientific papers such as articles that have been published in scientific journals, scientific theses, and other scientific papers that are relevant to the title of the research that the author is doing. While the primary data source is only located in *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Ṣūfī Lī Syaikh Najmuddīn Al-Kubrā*. This research uses a review technique for references that the author collected according to the research discussion. At this stage the author obtains data through literature review. After that the author will read, understand, and examine the most important parts of the books. So that the author can provide conclusions as answers to the questions that are the object of the research.

## 3. RESULTS AND DISCUSSION

### 3.1. General Understanding of the Afterlife

Looking at the lexical meaning of the afterlife, the terminology of the afterlife comes from the Arabic word *الآخرة*, which can be interpreted as an adjective to refer to adjectives, namely the end, then, and coming after. The word *الآخرة* in Arabic is a form of the isim mu'annas, which originally comes from the word *آخ*, which means the end or the end. Therefore, the afterlife is referred to as the final day that will be experienced by all living beings.<sup>9</sup> In Indonesian, it is interpreted that the afterlife is the final place and the place of continuation after life in the world, so that living beings after experiencing death from life in the world will experience a transfer from this world to the afterlife.<sup>10</sup> Thus, the afterlife can be interpreted as a place that living beings use as their final destination after living their lives in the world.

The afterlife, by definition from its terminology, is a life that does not only rely on the spiritual aspects of living beings, but also accompanies the physical aspects of living beings, so that the reward received by living beings during their lives in the world will be a reward that

<sup>7</sup> Sugiyono, *Qualitative Research Methods and R and D* (Bandung: Alfabeta, 2014), p. 9.

<sup>8</sup> Milya Sari and Asmendri Asmendri, 'Library Research in Science Education Research', *Natural Science*, 6.1 (2020), P.42.

<sup>9</sup> Hebi Habibie, "The Concept of the Eternal Afterlife: A Comparison of Islamic and Christian Eschatology", *Sinthop: Media for Educational, Religious, Social, and Cultural Studies*, 1.1 (2022), p.20.

<sup>10</sup> Agus Wahyudi, *Heaven and Hell Are Not Eternal*, (Yogyakarta: Diva Press, First Edition, 2011), p.5.



accompanies their physical and spiritual well-being. Therefore, there is a difference in the pleasures and sorrows experienced by beings between the world and the afterlife, the sorrows and pleasures experienced by beings in the afterlife are more perfect sorrows and pleasures than the pleasures and sorrows experienced in the world. <sup>11</sup>In other words, the afterlife as the final place of life lived by living beings is the final place that perfects their lives in the world, so that everything they do in the world, whether good or bad, will receive a perfect reward in the afterlife.

### 3.2. Sheikh Najmuddin al-Kubra's interpretation of the Qur'an regarding the verses of the afterlife

#### 3.2.1. QS al-Mu'minun: 100 About the Realm of Barzakh

Shaikh Najmuddin al-Kubra interpreted QS al-Mu'minun verse 100 as a verse from the Koran which explains that a person's death will lead them to the grave until the time comes for them to be resurrected, therefore Shaykh Najmuddin al-Kubra's interpretation refers to the realm of barzakh as part of the afterlife, namely that living creatures will be in the grave after their bodies lie rigidly entering the grave.

According to Shaykh Najmuddin al-Kubra, he called the realm of barzakh or the grave as the first place after living creatures experience death, when they feel that their bodies are lying stiff, then they will be asked various questions referring to matters of their faith during their life. Then according to Shaykh Najmuddin al-Kubra, when they realize that throughout their life they have done futile deeds, they will look for shelter, because they are afraid that due to their negligence they have abandoned the commands of Allah SWT because they were carried away by the worldly world. This makes them think that in the realm of barzakh or in the grave is the right time for them to receive retribution for whatever they have done during their life in this world, so that only then will they hope for Allah SWT's mercy to grant them forgiveness for abandoning His commands which must be carried out to obtain His intercession. <sup>12</sup>In other words, even though they give answers or responses that lead to lies, they are aware that Allah SWT is all-knowing of what they have done while in the world.

#### 3.2.2. QS Ibrahim: 48 About the Day of Judgment

According to Shaikh Najmuddin al-Kubra, when the Day of Judgment comes, the earth that is currently used as a place for humans to live will be destroyed and replaced by a new human earth, because the earth that humans live on will be destroyed. Apart from that, the sky which is currently the roof for human habitation was also destroyed and replaced with a new sky too. Thus, when the earth and sky are replaced with new ones, namely the earth and sky which were created to enlighten human hearts with the light that Allah SWT gave them, then all the secrets that only their souls know will be revealed. Therefore, the sky that is meant is that all the planets and celestial bodies that revolve around the earth are also destroyed, at that time the light of truth belonging to Allah SWT will shine on all of His creatures, all of this only

<sup>11</sup>Bey Arifin, *Life After Death*, (Jakarta: CV.Kinta, 1991), p.269.

<sup>12</sup> Najmuddin al-Kubra, *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Şūfī Lī Syaikh Najmuddīn Al-Kubrā*, (Lebanon: Dar al-Kutub al-Ilmiyah, 2009), Volume 4, p.301-302.





exists when all living creatures are gathered in *Padang Mahsyar*.<sup>13</sup> In other words, it is when in *Padang Mahsyar* that the power of Allah SWT will be revealed that all the secrets hidden by His creatures will be revealed, so that not a single opportunity will be given to them to commit lies.

### 3.2.3. QSar-Rum: 56 About the Realm of Resurrection

According to Shaykh Najmuddin al-Kubra, people who think that there is no resurrection day are actually lying to the verses of the Koran, in fact the word of Allah SWT is the absolute truth whose existence is not made up. Therefore, Shaykh Najmuddin al-Kubra emphasized that there is a day when all living creatures will be resurrected by Allah SWT to be held accountable for the time they live their lives in this world, so that they will be shocked because fear has denied them the day of resurrection. Meanwhile, those who have purity in their hearts and noble faith in Allah SWT and His verses make the day of resurrection their greatest form of happiness, because life on earth has ended, which is awaited by all believers who believe in the verses of the Koran.<sup>14</sup> Thus, according to Shaikh Najmuddin al-Kubra in the interpretation of QSar-Rūm verse 56, it is emphasized that there will be a day of resurrection as the day when world life ends.

### 3.2.4. QSal-A'raf: 8-9 About *Yaum al-Mizān*

According to Sheikh Najmuddin al-Kubra in his interpretation, he explains that when on *Yaum al-Mizān* the first to be weighed for their deeds are the group of Prophets, then Allah SWT says in QSal-A'raf verse 8 which confirms that the scales of all the deeds of His creations at that time are a truth that cannot be doubted, even though it is directed at His Prophets. Sheikh Najmuddin al-Kubra explains that the people who will be placed in the most noble place, namely the side of Allah SWT are specifically for those whose scales of good behavior are heavier which include those who always prioritize honest behavior, do good deeds, and there are no people who have the slightest scale of falsehood for those who will be placed by the side of Allah SWT later.<sup>15</sup>

Shaykh Najmuddin al-Kubra emphasized this in his interpretation that in the future in *Yaum al-Mizān* someone who will gain the pleasure of Allah SWT as lucky people will be those who always preserve the truth in His way, so that Allah SWT will save them from something bad that will destroy them in the afterlife or they will be saved from the worst place such as hell as a place set aside by Allah SWT for those who are cursed for violating His commands and lie to His word. Apart from that, Shaykh Najmuddin al-Kubra also explained that when at *Yaum al-Mizān*, everyone would not miss weighing their deeds on the day of testimony which was attended by Allah SWT, the Prophets, Rasulullah and all His creatures. Therefore, every person will have his body weighed against his actions, his soul and heart will have his characteristics weighed, his spirit will be weighed against his words, and the secrets

<sup>13</sup> Najmuddin al-Kubra, *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Ṣūfī Lī Syaikh Najmuddīn Al-Kubrā*, (Lebanon: Dar al-Kutub al-Ilmiyah, 2009), Volume 3, p. 435-436.

<sup>14</sup> Najmuddin al-Kubra, *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Ṣūfī Lī Syaikh Najmuddīn Al-Kubrā*, (Lebanon: Dar al-Kutub al-Ilmiyah, 2009), Volume 5, p.23-24.

<sup>15</sup> Najmuddin al-Kubra, *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Ṣūfī Lī Syaikh Najmuddīn Al-Kubrā*, (Lebanon: Dar al-Kutub al-Ilmiyah, 2009), Volume 3, p.7-8.



of his creatures will be weighed against his condition. Then Shaykh Najmuddin al-Kubra's interpretation continued by explaining that something hidden in His creatures would also have the opportunity to be weighed, meaning that what was hidden was weighed to show its morality. Therefore, every creature when living its life in this world is commanded to adhere to noble morals, because *al-karimah morals* are the characteristics of Allah SWT which His creatures are required to imitate in behaving towards fellow creatures created by Allah SWT, so that people who maintain good morals will get a higher level in the afterlife in *Yaum al-Mizān* later.<sup>16</sup>

### 3.2.5. QSal-Kahf: 49 About *Yaum al-Ḥisāb*

According to Shaykh Najmuddin al-Kubra, when all living creatures who have experienced death they will be shown a book containing records of their good and bad deeds, small and large during their life in the world, this makes them panic and afraid because they realize that all the deeds they have done in the world are not only good deeds, but also bad deeds they have done. The bad deeds they have committed while in the world were based on their love for the world. Even though love for the world is permitted, love for the world is the root of all sinful acts. Unless they pursue the world in line with the intensity and measurement levels that have been determined by Allah SWT, so that there are efforts to pursue the world in terms of permissibility, but still pursuing and loving the world is the root of all forms of sin. Living creatures who have experienced death will realize that all their good deeds will be engraved to refine their hearts. However, all the bad deeds they have done during their worldly life will damage their souls. When they have been shown all the records of their deeds, the time will come when their deeds are weighed, so that they can see which of their deeds weighs more heavily between good and bad deeds. Through the scales of their deeds, there will be direction as to where they accept their fate, when good deeds are heavier than bad deeds, then Allah SWT's decree will determine their fate in heaven. Likewise, vice versa, when bad deeds are heavier than good deeds, then Allah SWT's decree will lead them to hell.<sup>17</sup> This, according to Shaikh Najmuddin al-Kubra, emphasizes that heavier acts of kindness will lead them to a place that is privileged by Allah SWT, namely heaven. Likewise, vice versa, if the bad deeds are more severe, it will lead them to a place cursed by Allah SWT, namely hell.

### 3.2.6. QSat-Tagābun: 9 About *Yaum at-Tagābun*

According to Shaikh Najmuddin as-Samnani, in his interpretation, it explains that all living creatures who are complacent about the world and then become infidels will regret it when the day comes when they will be gathered in one place, then they will reveal their mistakes to each other, so that on that day they will clearly become the losers. Even though Allah SWT has warned them to stay away from falsehood with all their strength, so that their souls are awake to always remember Allah SWT and become people who are believers. When they reveal their mistakes in the form of forgetting Allah SWT, in fact they have lost their entire

<sup>16</sup> Najmuddin al-Kubra, *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Ṣūfī Lī Syaikh Najmuddīn Al-Kubrā*, (Lebanon: Dar al-Kutub al-Ilmiyah, 2009), Volume 3, p.8.

<sup>17</sup> Najmuddin al-Kubra, *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Ṣūfī Lī Syaikh Najmuddīn Al-Kubrā*, (Lebanon: Dar al-Kutub al-Ilmiyah, 2009), Volume 4, p.136.



souls, then the blessings will disappear from those who lost their souls, so that only regret will be shown by them at that time.<sup>18</sup>

According to Sheikh Najmuddin as-Samnani, when someone loses their soul, it is a great loss, because the mistakes they made during their life in this world make them suffer painful torment in the afterlife. Therefore, Sheikh Najmuddin as-Samnani explains to be careful in living life because no matter how small a person does in this world, it could be a determining factor when someone determines their fate in the afterlife. This is because when they admit their various mistakes during their life in this world, there is only one cause that will have an impact on them, namely regret.<sup>19</sup> Therefore, Sheikh Najmuddin as-Samnani further explains that it is not permissible to ignore the warnings of Allah SWT or lie about His words, because this is what determines their fate in the afterlife.

### 3.2.7. QSal-A'raf: 46 About *Yaum al-A'raf*

According to Shaykh Najmuddin al-Kubra, Allah SWT informed all of His servants that when in the realm of *A'raf* they would all be divided into two separate groups between the veil or covering that differentiated between the believers and those who were cursed by Him. The veil of covering or separation in the realm of *A'raf* will later make a difference that those who are cursed by Him will not be able to see the believers, and vice versa.<sup>20</sup> In other words, the residents of heaven will not be able to see the residents of hell, and vice versa, the residents of hell will not be able to see the residents of heaven in the future world of *A'raf*.

### 3.2.8. QSal-Baqarah: 24 About Hell

According to Shaikh Najmuddin al-Kubra, when people who are cursed by Allah SWT carry out behavior that denies His verses, they are clearly residents of hell, so they become fuel for hell fire, because actually hell fire is fire whose fuel is from sinful humans. When they lied to the word of Allah SWT, they continued to try to compete in making verses from the Koran in the form of poetry that aimed to match it, even though they formed a coalition with the Jinn, they were still unable to match the excellence of the verses from the Koran.<sup>21</sup> In other words, Shaykh Najmuddin al-Kubra explained that hell is a place specifically for creatures of Allah SWT who are reluctant to submit and carry out Allah SWT's commands while living their lives on earth.

Shaykh Najmuddin al-Kubra explained that the afterlife has various categories of places designated for creatures created by Allah SWT according to their deeds carried out while living their lives in the world, such as in the world it is specifically for those who neglect their

<sup>18</sup> Najmuddin al-Kubra, *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Şūfī Lī Syaikh Najmuddīn Al-Kubrā*, (Lebanon: Dar al-Kutub al-Ilmiyah, 2009), Volume 3, p. 161-162.

<sup>19</sup> Najmuddin al-Kubra, *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Şūfī Lī Syaikh Najmuddīn Al-Kubrā*, (Lebanon: Dar al-Kutub al-Ilmiyah, 2009), Volume 3, p.162.

<sup>20</sup> Najmuddin al-Kubra, *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Şūfī Lī Syaikh Najmuddīn Al-Kubrā*, (Lebanon: Dar al-Kutub al-Ilmiyah, 2009), Volume 3, p.29-30.

<sup>21</sup> Najmuddin al-Kubra, *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Şūfī Lī Syaikh Najmuddīn Al-Kubrā*, (Lebanon: Dar al-Kutub al-Ilmiyah, 2009), Volume 1, p.133.





devotion to Allah SWT, so that they are placed in hell which is said to be a place cursed by Allah SWT, even creatures called sinners are used as fuel for the fire of hell. However, according to Shaikh Najmuddin al-Kubra, hell can be said to be a place where believers spend their sins, then move to a place that is approved by Allah SWT, namely heaven because they have been cleansed in the fire of hell.<sup>22</sup>

### 3.2.9. QSaz-Zumar: 73 About Paradise

According to Shaykh Najmuddin al-Kubra, he explains heaven as a place that Allah SWT is pleased with, so that heaven is a place specifically for people whose good deeds during life on earth are heavier than their bad deeds. In other words, heaven is a place specifically for people who have devotion to Allah SWT or a place specifically for people who believe. Apart from that, Shaykh Najmuddin al-Kubra explained that when Allah SWT's decree has been determined regarding the fate of his servants, then all his servants will be grouped based on their level of faith, therefore they will walk in groups according to their level of faith to enter heaven at each level. Shaikh Najmuddin al-Kubra explained that bringing believers to His heaven is not a journey that makes His servants tired, in fact the journey that leads them to His heaven will be a journey filled with their enthusiasm and joy. The journey that will lead them to His heaven will occur after they are gathered in the Field of Mahsyar and are held accountable for all the deeds they have done during their life in this world.<sup>23</sup>

## 3.3. The Concept of the Afterlife According to Shaykh Najmuddin al-Kubra

### 3.3.1. The Realm of Barzakh

According to Shaikh Najmuddin al-Kubra in his interpretation of QS al-Mu'minun verse 100, the realm of barzakh is the first place in the afterlife that will be occupied by humans, the realm of barzakh is also referred to by Shaykh Najmuddin al-Kubra as the realm of the grave, the realm of barzakh will be a place where all questions of faith are questioned by all creatures created by Allah SWT when they live their lives in the world. All the questions they receive will make them realize that during their life in this world, they often commit useless actions, so that their faith is too lacking to be brought to death. Thus, when they realize that they are in the afterlife, they need shelter so that they can get safety in the afterlife.

### 3.3.2. Doomsday and the Field of Mashyar

Living creatures that currently inhabit the earth and utilize everything in it created by Allah SWT will experience the Day of Judgment as the day of destruction of the earth and sky and everything in them, all creatures that experience death and still experience life will be gathered in one place in the afterlife which is called *Padang Mahsyar* or the new earth which is described as a place dominated by white, even the ground and all their clothes are also white.<sup>24</sup> According to Shaykh Najmuddin al-Kubra, the day of resurrection that will be experienced by all creatures who have experienced death will refer to a place in the afterlife called *Padang*

<sup>22</sup> Najmuddin al-Kubra, *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Şūfī Lī Shaykh Najmuddīn Al-Kubrā*, (Lebanon: Dar al-Kutub al-Ilmiyah, 2009), Volume 1, p.134.

<sup>23</sup> Najmuddin al-Kubra, *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Şūfī Lī Syaikh Najmuddīn Al-Kubrā*, (Lebanon: Dar al-Kutub al-Ilmiyah, 2009), Volume 5, p.225-226.

<sup>24</sup> Sri Ulfah Rahayu, Muhammad Akbar Rosyidi Datmi, Idris Siregar, "Resurrection and Mahsyar from the Perspective of the Qur'an and Hadith", *Ibn Abbas: Journal of Qur'anic Sciences and Tafsir*, 5.1 (2022), p.105.



*Mahsyar*, this place is a notification that the old earth inhabited by humans has been destroyed along with everything in it, including the sky which was used as a roof by His creatures. This destruction shows the existence of a new place or new earth and sky and everything in it which enlightens all the hearts of His creatures with His light, in this place all the secrets previously only known by the spirit will be revealed by the will and permission of Allah SWT. Apart from that, in this place all the actions carried out by every creature living in the world will also be shown, along with all their secrets being revealed.

### 3.3.3. Day of Resurrection or *Yaum al-Ba'ats*

All creatures who experience death will also experience *Yaum al-Ba'ats* or what is commonly referred to as the day of resurrection. It has several mentions in the Qur'an such as *Yaum al-Ma'ad* and *Yaum an-Nusyur*, from several mentions of the day of resurrection in the Qur'an referring to the meaning of being sent and expelled from the grave alive. Thus, *Yaum al-Ba'ats* is the day when all living creatures who have experienced death are resurrected from the grave again to be alive to take responsibility for all their deeds during their life.<sup>25</sup> Therefore, according to Shaikh Najmuddin al-Kubra, they will be shocked to see the truth regarding the existence of the day of resurrection, so that they will only show a reaction of fear as a result of actions that deny the truth of Allah SWT regarding the existence of the day of resurrection in the afterlife. However, the opposite reaction was shown by believers, they showed a reaction of happiness because they had been waiting for a long time for the arrival of the day of resurrection which enabled them to receive intercession from Allah SWT, this is as stated in QSar-Rūm verse 56 which has been interpreted by Shaykh Najmuddin al-Kubra in the book *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Şūfī Lī Shaykh Najmuddīn Al-Kubrā*.

### 3.3.4. *Yaum al-Mīzān*

Not only does it reach the stage of being resurrected by those who have lived life in the world, after that they will undergo a form of weighing their deeds, this is called *Yaum al-Mīzān*. When every creature carries out a form of weighing between the good and bad deeds that they have, then they will know their fate and destiny in living life in the afterlife as a form of their responsibility for the ownership of the deeds that they brought from this world.<sup>26</sup> Thus, as QSar-A'raf verses 8-9 interpreted by Shaykh Najmuddin al-Kubra, *Yaum al-Mīzān* will be carried out to consider all the good deeds of every creature without exception, including His Prophets and Messengers. Further explanation from Shaikh Najmuddin al-Kubra was that when the results of the deeds of charity appeared, Allah SWT confirmed that this was the real truth and could not be doubted.

### 3.3.5. *Day of the Prophet*

<sup>25</sup>Damanhuri, Abdur Rokhim Hasan, Abd. Muid N, "Evidence of the Truth of the Qur'an Regarding the Resurrection on the Day of Judgment", *COMSERVA: Journal of Research and Community Service*, 4.6 (2024), p.1612.

<sup>26</sup>Filmizan, Andri Nirwana, Ainur Rhain, Yeti Dahliana, Syamsul Hidayat, "The Word Mizan in the Perspective of Tafsir al-Mizan and Its Implications for Educational Values (Study of Surah ar-Rahman and al-Hadid)", *Jurnal al-Mau'izhoh*, 6.1 (2024), p.586.



The calculation of the deeds of every creature created by Him will begin during the coming *Yaum al-Hisāb*, that is, after the deeds of every creature are revealed while living their lives in the world, Allah SWT will determine and inform them of their good and bad deeds, which of the two types of deeds is heavier. <sup>27</sup> According to Shaykh Najmuddin al-Kubra in the interpretation of QS al-Kahf verse 49 in *Yaum al-Hisāb*, all creatures created by Allah SWT will be given a book containing all their deeds during their life in the world, this book will not include a deed, even as small as a mustard seed or even as big as a mountain, including good and bad deeds. Therefore, the aim of presenting a book containing a person's deeds is to count them so that it can be known which ones have more good or bad deeds.

### 3.2.6. Day of the Prophet

When all the deeds of every creature are shown in one place and witnessed by Allah SWT and all His creation, there is only one confession without any lying words or behavior, because those who have been shown their deeds have no opportunity to lie before their Lord. They will admit the mistakes they have made by showing behavior that acknowledges them and words that justify them loudly. There is no reaction other than fear that they show before their Lord, because they know that the mistakes they have made will lead them to a place cursed by Allah SWT, namely Hell. <sup>28</sup> Thus, Shaykh Najmuddin as-Samnani in the book *Tafsīr At-Ta'wīlāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Ṣūfī Lī Syaikh Najmuddīn Al-Kubrā* calls this day of confession of guilt *Yaum at-Tagābun* as interpreted in QS at-Tagābun verse 9 is specifically for people who suffer losses on that day and will reveal their mistakes accompanied by their inability to manipulate what they have done, because on that day those who lie to His verses, including those who suffer losses, have committed acts that lie to His verses in a conscious state.

### 3.2.7. Day of A'raf

After the calculation of deeds has been shown by Allah SWT to all His servants, there will be a day of *al-A'raf*, namely the emergence of a kind of veil of separation between groups who do good deeds and those who do bad deeds. According to Shaykh Najmuddin al-Kubra, the covering or dividing veil in the realm of *A'raf* will later make a difference that those who are cursed by Him will not be able to see the believers, and vice versa. In other words, the residents of heaven will not be able to see the residents of hell, and vice versa, the residents of hell will not be able to see the residents of heaven in the future world of *A'raf*.

### 3.2.8. Heaven and Hell

The third stage in the afterlife will reveal Allah SWT's decree to every creature who has passed *Yaum al-Mīzān* or the day of weighing the deeds they have from life in the world, this decree aims to classify each of them between groups whose good deeds are heavier and bad deeds are heavier. When the weighing results appear and show that a creature's bad deeds

<sup>27</sup>Kana Rizqina, *Interpretation of Verses about Hisab in Surat al-Isra' Verses 13-14 and al-Anbiya Verse 47*, (Thesis, UIN ar-Raniry Darussalam Banda Aceh, 2018), p.12.

<sup>28</sup>Sri Yunarti, *Characters of the Inhabitants of Hell (Interpretation Study of Munir's Tafsir by Wahbah al-Zuhaili)*, (Thesis UIN Mataram, 2022), p.5.



are heavier, then Allah SWT's decree will be sent down for that creature to be placed in hell as a place cursed by Allah SWT for him.<sup>29</sup> The explanation of the decree that a creature who has more serious bad deeds will go to hell was confirmed by Shaykh Najmuddin al-Kubra in interpreting QS al-Baqarah verse 24 that hell is the worst place in the afterlife, because hell is a gathering place for sinners to receive torment. In fact, according to his interpretation, these sinners will be used as fuel for the fire of hell, so that the fire of hell will burn every creature that enters it with the permission of Allah SWT.

The embodiment of hell as the worst place is terrifying, specifically for a creature whose bad deeds outweigh their good deeds. However, in addition to the worst place ever, in the afterlife there is also the most beautiful place created by Allah SWT for a place specifically for a creature whose good deeds outweigh their bad deeds. Heaven is described as a place filled with beauty and devoid of any evil in it, including its inhabitants. Therefore, heaven is referred to as a place specifically for every creature that is pleased by Allah SWT and as the best place in His sight.<sup>30</sup> Thus, according to Sheikh Najmuddin al-Kubra in interpreting QS az-Zumar verse 73, heaven is a place inhabited by creatures who have piety to Allah SWT or a place specifically for people of faith. This is the determination of Allah SWT when a creature has good deeds that outweigh bad, then the fate and destiny of Allah SWT will be revealed to him to lead him to His heaven.

#### 4. CONCLUSION

The interpretation of the verses of the Qur'an about the afterlife in the book *Tafsir At-Ta'wilāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Ṣūfī Lī Syaikh Najmuddīn Al-Kubrā* by Shaykh Najmuddin al-Kubra includes: (1) QS al-Mu'minun verse 100; (2) QS Ibrahim verse 48; (3) QS ar-Rūm verse 36; (4) QS al-A'raf verses 8-9; (5) QS al-Kahf verse 49; (6) QS at-Tagābun verse 9; (7) QS al-A'raf verse 46; (8) QS al-Baqarah verse 24; (9) QS az-Zumar verse 73. Concept of the Afterlife Shaykh Najmuddin al-Kubra's perspective in the book of tafsir *Tafsir At-Ta'wilāt An-Najmiyyah Fī At-Tafsīr Al-Isyārī As-Ṣūfī Lī Syaikh Najmuddīn Al-Kubrā* The author has the results of an analysis of Sheikh Najmuddin al-Kubra's interpretation of the afterlife verses contained in the Qur'an and classifies them into the realm of barzakh, the day of judgment, the day of resurrection ( *yaum al-Ba'ats* ), *yaum al-Mizān* , *yaum al-Ḥisāb* , *yaum at-Tagābun* , *yaum al-A'raf* , heaven and hell.

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<sup>29</sup>Sarman, *Semantics of Words Meaning Hell in the Qur'an from the Perspective of an Exegete* , (Thesis of the PTIQ Institute Jakarta, 2021), p.11-12.

<sup>30</sup>H. Abdul Halim K, "Heaven According to the Qur'an", *Istiqra Journal*, 11.1 (2014), p.78.





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