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Interpretations of Ahl al-Bayt in Surah Safat

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Abstract

One of the teachings of Ahl al-Bayt (ع) regarding the elucidation of the knowledge of the Holy Qur'an, as derived from narrations, is the introduction of a new dimension aligned with the times, called Ta'wil. Through this approach, the esoteric meanings and instances of Qur'anic verses are extracted. The verses of the Qur'an, in addition to their apparent meanings, possess layers of esoteric meanings and Ta'wil, and the best way to access the Ta'wil of the Qur'an is through the infallibles (ع). This article seeks to answer the question: What are the types of Ta'wil by Ahl al-Bayt (ع) in Surah al-Saffat? In this regard, Ta'wili narrations related to this Surah were extracted from among the exegetical narrations and, using a descriptive-analytical method, it was determined that out of a total of 182 verses in this Surah, 17 verses possess Ta'wil, with a total of 21 Ta'wili narrations from Ahl al-Bayt (ع) beneath these verses. Of these 21 narrations, 13 are of the type of esoteric instance, 7 are of the type of esoteric meaning, and 1 narration discusses a general instance. It is noteworthy that in these narrations, the Qur'anic verses are mainly interpreted as referring to Ahl al-Bayt, their friends, and their opponents.

Keywords- al-Saffat, Ta'wil, esoteric meaning, Ta'wili narration

Introduction

The unfathomable depth of the Qur'an is the primary and fundamental secret of its enduring presence throughout time. This characteristic allows a seemingly "limited" collection to possess "unlimited" capacity, and what appears to be fixed is endowed with inner and perpetual dynamism. The Qur'an's unlimited capacity, derived from its inner meanings, if actualized and interpreted in accordance with the needs of the times, connects with the lives and needs of believers, providing them with appropriate responses in various fields. In narrations, the unlimited depth of the Qur'an is referred to as "Ta'wil" and "esoteric meaning." The possession of Ta'wil and esoteric meaning by a statement or a written text signifies that besides its apparent message, it also contains other meanings and topics that can be extracted through a special mechanism. One of the teachings of Ahl al-Bayt (علیهم السلام) in the method of interpreting and elucidating the meanings of the Holy Qur'an, derived from narrations, is the introduction of a new dimension aligned with the times called "Ta'wil." Through this method, worthy points of new instances and esoteric meanings of verses are obtained. In the books of exegetical

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narrations, Ta'wili narrations are not distinguished from exegetical narrations; in this article, efforts have been made to extract, translate, and identify the type of Ta'wili narrations of Ahl al-Bayt (عليهم السلام) in Surah al-Saffat and make them available to scholars and those seeking knowledge.

Literature Review

Various research works and books have been authored regarding the exegetical narrations and Ta'wil of the Holy Qur'an. Here, three examples are mentioned:

Tafsir al-Qur'an al-Karim (Thamali):

This book is one of the Shia exegetical books based on narrations. It is understood that the Tafsir of Abu Hamza existed for four and a half centuries after him but was subsequently lost. However, the respected scholar Abdul Razzaq bin Muhammad Hussein Harz al-Din collected the remaining parts of this Tafsir along with various materials that others had quoted from Abu Hamza and named it "Tafsir al-Qur'an al-Karim."

Common Aspect: This book addresses the exegetical and Ta'wili narrations of Ahl al-Bayt (ع).

Difference: In the mentioned book, exegetical narrations are not distinguished from Ta'wili narrations, and the type of Ta'wil of the verse is also not specified; however, in this article, these two matters are specified regarding Surah al-Saffat.

Tafsir Furat al-Kufi:

This book focuses on the interpretation of the Qur'an based on predominantly Shia narrations and reports and is published in Arabic. It is one of the Shia exegetical books based on narrations.

Common Aspect: This book addresses the exegetical and Ta'wili narrations of Ahl al-Bayt (ع).

Difference: In the mentioned book, exegetical narrations are not distinguished from Ta'wili narrations, and the type of Ta'wil of the verse is also not specified; however, in this article, these two matters are specified regarding Surah al-Saffat.

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Tafsir Nur al-Thaqalayn by Arousi Huweizi:

This book collects and presents narrations related to the verses of the Qur'an.

Common Aspect: This book addresses the exegetical and Ta'wili narrations of Ahl al-Bayt (ع).

Difference: Ta'wili narrations are not distinguished from exegetical narrations in this book, and the type of Ta'wil is also not specified; however, in this article, these two matters are specified regarding Surah al-Saffat.

Concept Definition

1. Ta'wil in Lexicography:

Ta'wil derives from the root "أول" meaning to return (Ibn Athir, vol. 1, p. 80). Its verb form "آل" means to return, and its noun form in the Tafil form (تفعيل) is used to indicate a causative action, implying returning something to its origin and beginning (Ibn Manzur, vol. 11, p. 33). Some have said that Ta'wil derives from "ایاله," which means management, suggesting that Ta'wil involves managing knowledge and placing it in its appropriate semantic context (Al-Dhahabi, vol. 1, p. 16).

Ta'wil is derived from the root "أول" meaning to return to the origin. Therefore, Ta'wil of a thing means returning it to its original place and source; and the Ta'wil of an ambiguous word means explaining its apparent meaning in a way that returns it to its true and original meaning. Ambiguity can be in speech (قول) or action (عمل). Ambiguity in speech occurs when the apparent expressions create ambiguity for the listener or can be used to create ambiguity in others' minds, such as the ambiguous verses of the Holy Qur'an, which due to their ambiguous nature, sometimes serve as a pretext for those deviating from the truth, allowing them to interpret the verses based on their desires and whims for misleading purposes. Ambiguity in action occurs when the apparent action is dubious and confusing.

2. Ta'wil in Terminology:

Regarding the term Ta'wil, Firoozabadi says: Ta'wil is the elucidation of the true meaning and intent of a verse that is not apparent from its literal wording, yet is compatible with the context of preceding and succeeding verses (Mohammad bin Yaqub Firoozabadi, vol. 1, pp. 79-80).

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Ibn Jawzi also considers Ta'wil as distancing from the apparent meaning of the word, based on evidence and context, as the apparent meaning of the word is not acceptable (Ibn Jawzi, vol. 1, pp. 216-217).

According to Allama Tabatabai: All verses of the Qur'an, whether clear or ambiguous, possess Ta'wil, and this Ta'wil in no way implies using the word in a meaning contrary to its apparent meaning, as this use of the term Ta'wil is a later application relative to the time of the Qur'anic revelation (Allama Tabatabai, 1374: vol. 3, p. 27).

Ayatollah Ma'arifat also states regarding this term: Ta'wil is a general concept derived from a verse and applicable to similar situations. The apparent includes the revealed meaning, and the esoteric includes the Ta'wil of verses (Mohammad Hadi Ma'arifat, 1395: p. 87).

Based on the stated definitions, the intended meaning of Ta'wil in this article aligns with the view of Ayatollah Ma'arifat.

3- Types of Interpretations by the Ahl al-Bayt (peace be upon them):

According to the definition of Ta’wil, the interpretative narrations of the Ahl al-Bayt (peace be upon them) can be divided into two categories: a) Jarī and Tatbīq narrations; b) Batn narrations.

Narrations that do not convey the full intended meaning of the verses but mention some instances or apply to cases other than those for which the verses were revealed are called Jarī and Tatbīq narrations. However, narrations in which a meaning or instance is mentioned that the apparent and conventional meaning of the word does not include are called Batn narrations (Shakir, 2003, p. 308).

The difference between Jarī and Tatbīq narrations and Batn narrations is that what is brought in the Jarī narrations as the interpretation of the verse is an instance or instances that the general or apparent meaning of the word encompasses. However, sometimes there are points in the narrations that the words of the Qur'an do not clearly indicate.

Jarī and Tatbīq narrations are divided into two types: "narrations that specify instances of general words" and "narrations that specify instances of absolute words."

a) Narrations specifying instances of general words

Some narrations mention an instance or instances of a general concept. For example, in the interpretation of verses 38-39 of Surah Al-Muddathir: "Every soul is a pledge for what it has

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earned, except the companions of the right," Imam Muhammad al-Baqir (peace be upon him) is narrated to have said: "We and our Shia are the companions of the right" (Husseini Estarabadi, 1989, Vol. 1, p. 715). In this verse, the phrase "companions of the right" is an addition to a definite plural, indicating generality, and the narration specifies the most complete instances of this general word.

b) Narrations specifying instances of absolute words

Many verses of the Holy Qur'an are expressed absolutely in terms of words or composition, with no restriction. It is obvious that applying these words and sentences to any of their instances - which the absolute word or sentence includes - is without issue. For example, in the interpretation of verse 9 of Surah Az-Zumar: "Are those who know equal to those who do not know?" Imam Muhammad al-Baqir (peace be upon him) is narrated to have said: "Those who know are us, and those who do not know are our enemies" (Furat Kufi, 1989, Vol. 1, p. 363). In this example, the verse's phrase is absolute, and the narration specifies the most complete instances of these absolute words.

Considering that Jarī and Tatbīq narrations are divided into two categories, the interpretative narrations of the Ahl al-Bayt (peace be upon them) will fall into one of the three categories: Batn narrations, narrations specifying general instances, and narrations specifying absolute instances.

4- Interpretations of Surah As-Saffat

Next, we examine the verses of Surah As-Saffat that have interpretations, and then, based on the interpretative narrations from the Ahl al-Bayt (peace be upon them), we indicate the type of interpretation of the verse in question and determine which of the three categories of interpretative narrations it belongs to.

In the name of Allah, the Most Gracious, the Most Merciful

Verse 1: "By those [angels] lined up in rows" **Translation:** I swear by those angels who line up and arrange themselves in ranks. **Interpretation:** In the hadith sources, there is one narration that interprets this verse, which we will mention: Ali ibn Ibrahim al-Qummi narrates regarding the verse "By those [angels] lined up in rows": "The angels, the prophets, and those who line up for Allah and worship Him. The 'Saffat' refers to the angels, prophets, and those who line up to worship Allah" (Ali ibn Ibrahim al-Qummi, 1984, Vol. 2, p. 218). This narration interprets 'Saffat' as the prophets and those who line up to worship Allah, and the interpretation in this narration is considered to be the inner meaning of the verse.

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Verse 11: "So ask them, are they a stronger creation or those [others] We have created? Indeed, We created them from sticky clay." **Translation:** Ask these deniers of the resurrection, are they a stronger creation or the other creatures We have created? We created them from sticky clay. **Interpretation:** In the hadith sources, there is one narration that interprets this verse, which we will mention: In the book "Al-Kafi" from Imam Sadiq (peace be upon him), it is narrated: "Indeed, Allah Almighty created the believer from the clay of Paradise and created the disbeliever from the clay of Hell. He said: 'When Allah Almighty wishes well for a servant, He purifies his soul and body. Thus, he recognizes all goodness that reaches his ears and rejects all evil that reaches his ears.' He said: 'I heard him say: 'There are three types of clay: the clay of the prophets, and the believer is from that clay, except that the prophets are from the choicest of it, they are the essence and have their merit, and the believers are the branch from sticky clay. Thus, Allah Almighty does not differentiate between them and their followers.' He said: 'The clay of the Nasibi (those who oppose the Ahl al-Bayt) is from foul-smelling mud, and the clay of the weak ones is from dust. The believer does not turn away from his faith, and the Nasibi does not change from his enmity, and the nature of all people is in the hands of Allah'" (al-Kulayni, Muhammad ibn Ya'qub, 2008, Vol. 2, p. 3). In this narration, the nature of the believers is described as being from sticky clay, so the interpretation in this narration is considered the inner meaning.

Verse 22: "Gather those who committed wrong, their kinds, and what they used to worship." **Translation:** Then it will be said to the angels: Gather the wrongdoers, their kinds, and what they used to worship. **Interpretation:** In the hadith sources, there is one narration that interprets this verse, which we will mention: Ali ibn Ibrahim al-Qummi narrates regarding the verse "Gather those who committed wrong, their kinds": "Those who wronged the family of Muhammad and their kinds" (Ali ibn Ibrahim al-Qummi, 1984, Vol. 2, p. 222). This narration interprets "those who committed wrong" as those who wronged the family of Muhammad, and the interpretation in this narration is considered to be the inner meaning of the verse.

Verse 34: "Indeed, thus do We deal with the criminals." **Translation:** We deal with the criminals in this way. **Interpretation:** In the hadith sources, there is one narration that interprets this verse, which we will mention: Imam Kazim (peace be upon him) is reported to have said regarding the verse "Indeed, thus do We deal with the criminals": "Those who wronged the family of Muhammad and committed sins against his successor" (al-Kulayni, Muhammad ibn Ya'qub, 2008, Vol. 1, p. 343). The word "criminals" in this narration is interpreted as those who wronged the family of Muhammad, and the interpretation in this narration is considered the most complete instance of the general meaning of the verse over time (Jarī and Tatbīq).

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Verse 77: "And We made his descendants those remaining [on the earth]." **Translation:** And We made the descendants of Noah (peace be upon him) the survivors on earth. **Interpretation:** In the hadith sources, there is one narration that interprets this verse, which we will mention: Imam Baqir (peace be upon him) is reported to have said regarding the verse "And We made his descendants those remaining [on the earth]": "With truth, prophethood, the Book, and faith among his descendants" (Ali ibn Ibrahim al-Qummi, 1984, Vol. 2, p. 223). This narration interprets the descendants of Noah as those who inherited the truth, prophethood, the divine Book, and faith, and the interpretation in this narration is considered to be the inner meaning.

This narration "وَ جَعَلْنا ذُرِّيَّتَهُ هُمُ الْباقِين" has been interpreted as the preservation of truth, prophethood, the heavenly book, and faith in the family of Noah; this interpretation in the narration is considered an esoteric meaning of the verse.

Verse 83: وَ إِنَّ مِنْ شِيعَتِهِ لَإِبْراهِيمَTranslation: And indeed, among his followers was Abraham (peace be upon him). Interpretation: In the narrations, there are two hadiths that interpret this verse: Imam Sadiq, regarding this verse, says: وَ إِنَّ مِنْ شِيعَتِهِ لَإِبْراهِيمَ means that Abraham (peace be upon him) was among the followers of Ali (peace be upon him). (Ali Estarabadi 1409 AH: 485) Another narration states: It is narrated from Imam Sadiq (peace be upon him) regarding the verse وَ إِنَّ مِنْ شِيعَتِهِ لَإِبْراهِيمَ that he said: "When Allah created Abraham, He revealed to him a light beside the Throne. Abraham asked, 'O my Lord, what is this light?' He was told, 'This is the light of Muhammad, my chosen one among my creation.' He then saw another light beside it and asked, 'O my Lord, what is this light?' He was told, 'This is the light of Ali ibn Abi Talib, the supporter of my religion.' He then saw three more lights beside them and asked about them. He was told, 'This is the light of Fatimah, who will save her lovers from the fire, and the lights of her two sons, Hasan and Husayn.' Abraham then said, 'My Lord, I see nine more lights surrounding them. Who are they?' He was told, 'These are the Imams from the descendants of Ali and Fatimah.' Abraham asked, 'O my Lord, I see many lights around them that only You can count.' He was told, 'O Abraham, these are their followers, the followers of Amir al-Mu'minin Ali ibn Abi Talib.' Abraham asked, 'By what means are their followers recognized?' He was told, 'By praying fifty-one rak'ahs, saying Bismillah al-Rahman al-Rahim aloud, performing Qunut before bowing, and wearing a ring on the right hand.' At that time, Abraham asked Allah to make him one of the followers of Ali. Then Allah revealed in His book: وَ إِنَّ مِنْ شِيعَتِهِ لَإِبْراهِيمَ" (Ali Estarabadi 1409 AH: 485) In these narrations, the phrase شِيعَتِهِ لَإِبْراهِيمَ is interpreted as Abraham being a follower of Ali (peace be upon him); this interpretation is considered an esoteric application of the verse.

Verse 89: فَقالَ إِنِّي سَقِيمٌTranslation: So (Abraham) said, "Indeed, I am ill." Interpretation: In the narrations, there are two hadiths that interpret this verse: In Al-Kafi, it is narrated from Imam Sadiq: "فَنَظَرَ نَظْرَةً فِي النُّجُومِ فَقالَ إِنِّي سَقِيمٌ" means that he calculated and saw what would happen to

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Husayn (peace be upon him), so he said, "I am ill due to what will happen to Husayn (peace be upon him)." (Muhammad ibn Ya'qub al-Kulayni, 1429: vol. 1, p. 465) In this narration, "سَقِيم" is interpreted as being ill due to what would happen to Husayn (peace be upon him); this interpretation is considered an esoteric meaning of the verse. Also, Imam Sadiq (peace be upon him) regarding this verse says: "مَا كَانَ إِبْرَاهِيمُ سَقِيماً وَ مَا كَذَبَ إِنَّمَا عَنَى سَقِيماً فِي دِينِهِ مُرْتَاداً" means, by God, Abraham was not physically ill, nor did he lie; rather, he meant that he was spiritually ill, in doubt. (Ma'ani al-Akhbar, 1403 AH, p. 209) In this narration, "سَقِيم" is interpreted as being in doubt about his faith; this interpretation is considered an esoteric meaning of the verse.

Verse 107: وَ فَدَيْناهُ بِذِبْحٍ عَظِيمTranslation: And We ransomed him with a great sacrifice (meaning we provided a great sacrifice in place of Isma'il). Interpretation: In the narrations, there is one hadith that interprets this verse: Imam Rida (peace be upon him) said: " فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا إِبْرَاهِيمُ قَدْ فَدَيْتُ جَزَعَكَ عَلَى ابْنِكَ إِسْمَاعِيلَ لَوْ ذَبَحْتَهُ بِيَدِكَ بِجَزَعِكَ عَلَى الْحُسَيْنِ (ع) وَ قَتْلِهِ وَ أَوْجَبْتُ لَكَ أَرْفَعَ دَرَجَاتِ أَهْلِ الثَّوَابِ عَلَى الْمَصَائِبِ فَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ فَدَيْناهُ بِذِبْحٍ عَظِيمٍ" means, "God revealed to Abraham, 'O Abraham, I have ransomed your grief over your son Isma'il, had you sacrificed him with your own hands, with your grief over Husayn (peace be upon him) and his killing. I have granted you the highest ranks of those who receive rewards for their tribulations.' The verse فَدَيْناهُ بِذِبْحٍ عَظِيم refers to this matter." (Uyun Akhbar al-Rida, 1378: vol. 1, p. 210) In this narration, " فَدَيْناهُ بِذِبْحٍ عَظِيم" is interpreted as the reward God gave to Abraham for his grief over Husayn (peace be upon him); this interpretation is considered an esoteric meaning of the verse.

Verse 130: سَلامٌ عَلى إِلْياسِينTranslation: Peace be upon the family of Elias. Interpretation: In the narrations, there are three hadiths that interpret this verse: From Imam Ali (peace be upon him) regarding the verse سَلَامٌ عَلَى آلِ يس, it is narrated that he said: "يس مُحَمَّدٌ وَ نَحْنُ آلِ يس" means that Yasin is Muhammad and we are the family of Yasin. (Furat ibn Ibrahim al-Kufi, 1410: vol. 1, p. 358) This narration interprets "سلام على آل ياسين" as referring to the Prophet and the Imams after him; this interpretation is considered an esoteric application of the verse. From Ibn Abbas regarding the verse سَلَامٌ عَلَى آلِ يَاسِينَ, it is narrated that he said: "(ص) هُمْ آلُ مُحَمَّدٍ" means that the family of Yasin is the family of Muhammad (peace be upon him). (Furat ibn Ibrahim al-Kufi, 1410 AH, p. 356) This narration interprets "سلام على آل ياسين" as referring to the Prophet and the Imams after him; this interpretation is considered an esoteric application of the verse. From Ali ibn Ibrahim al-Qummi regarding the verse سَلَامٌ عَلَى آلِ يَاسِينَ, it is narrated that he said: " يس محمد و آل محمد الأئمة ع" means that Yasin is Muhammad and the family of Muhammad (peace be upon him) are the Imams. (Ali ibn Ibrahim, 1363 AH: vol. 2, p. 226) This narration interprets " سلام على آل ياسين" as referring to the Prophet and the Imams after him; this interpretation is considered an esoteric application of the verse.

Verse 137-138: (وَ إِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ). (وَ بِاللَّيْلِ أَفَلا تَعْقِلُونَ). **Translation:** You pass by them in the morning (137) and in the evening. Do you not understand? (138)

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Interpretation: In the hadith sources, there is a narration regarding the interpretation of this verse: Imam Sadiq (peace be upon him) said about the verse: وَ إِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ وَ بِاللَّيْلِ أَفَلا تَعْقِلُونَ that: You pass by them in the Quran when you read the Quran, so read what Allah has narrated to you about their story. (Mohammad ibn Ya'qub al-Kulayni, 1429, Vol. 8, p. 249) This narration interprets (لَتَمُرُّونَ عَلَيْهِمْ) as passing over the Quranic verses during recitation; thus, the interpretation in this narration is of the esoteric meaning of the verse.

Verse 143: فَلَوْلا أَنَّهُ كانَ مِنَ الْمُسَبِّحِينَ**Translation:** If he had not been among those who glorify (Allah)

Interpretation: In the hadith sources, there is a narration regarding the interpretation of this verse: Imam Sadiq (peace be upon him) narrated from the Prophet Muhammad (peace be upon him) that Allah offered the wilayah (authority) of Ali ibn Abi Talib (peace be upon him) to the inhabitants of the heavens and the earth, and they accepted it except for Yunus ibn Mattah. Allah punished him and imprisoned him in the belly of the fish for denying the authority of Ali ibn Abi Talib until he accepted it. Abu Ya'qub said: He called out in the darkness: "There is no deity except You; Glory be to You; I have been among the wrongdoers," due to denying the authority of Ali ibn Abi Talib. Abu Abdullah said: I rejected the hadith and presented it to Abdullah ibn Sulaiman al-Madani who said: "Do not be distressed by it, for Amir al-Mu'minin Ali ibn Abi Talib spoke to us in Kufa, praised Allah, and in his sermon said: If he had not been among those who acknowledge, he would have remained in the belly of the fish until the Day of Resurrection." Someone stood up and said: "O Amir al-Mu'minin, we heard Allah say: فَلَوْلا أَنَّهُ كانَ مِنَ الْمُسَبِّحِينَ." He replied: "Sit down, O Bakkar. If he had not been among those who acknowledge, he would have remained until the end of the verse." (Furat ibn Ibrahim al-Kufi, 1410: p. 256) This narration interprets (الْمُسَبِّحِينَ) as those who acknowledge the wilayah of Imam Ali (peace be upon him); thus, the interpretation in this narration is of the esoteric meaning of the verse.

Verse 164: وَ ما مِنَّا إِلَّا لَهُ مَقامٌ مَعْلُوم**Translation:** And each of us (the angels) has a known position

Interpretation: In the hadith sources, there is a narration regarding the interpretation of this verse: Imam Sadiq (peace be upon him) said about the verse: وَ ما مِنَّا إِلَّا لَهُ مَقامٌ مَعْلُوم that: It was revealed about the Imams and the successors from the family of Muhammad (peace be upon him). (Ali ibn Ibrahim al-Qummi, 1363: Vol. 2, p. 228) This narration interprets (وَ ما مِنَّا إِلَّا لَهُ مَقامٌ مَعْلُوم) as referring to the Imams and successors of Prophet Muhammad (peace be upon him); thus, the interpretation in this narration is of the specific meaning of the verse.

Verse 166: وَ إِنَّا لَنَحْنُ الْمُسَبِّحُون**Translation:** We are constantly glorifying (Allah)

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Interpretation: In the hadith sources, there are three narrations regarding the interpretation of this verse: Imam Sadiq (peace be upon him) said: We are the first of Allah's creation and the first to worship and glorify Him. We are the cause of the creation of creation and the cause of their glorification and worship from the angels and humans. By us, Allah is known, by us, Allah is unified, by us, Allah is worshipped, and by us, Allah honors those who are honored among all of His creation. Through us, Allah rewards those who are rewarded and punishes those who are punished. Then he recited the verse: وَ إِنَّا لَنَحْنُ الصَّافُّونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُون. (Hilyat al-Abrar, 1411: Vol. 1, p. 16)

This narration interprets (وَ إِنَّا لَنَحْنُ الْمُسَبِّحُون) as referring to the Imams and successors of Prophet Muhammad (peace be upon him); thus, the interpretation in this narration is of the specific meaning of the verse.

Another narration from Imam Sadiq (peace be upon him) says: Allah, Blessed and Exalted, was, and nothing else existed. He created five from the light of His Majesty and assigned each of them a name from His revealed names. He is the Praiseworthy and named the Prophet Muhammad (peace be upon him) as the Most High and named Amir al-Mu'minin Ali as well. He has the most beautiful names, and from them, Hasan and Husayn were derived. He is the Creator and named Fatimah from His names. When He created them, He placed them on the right side of the Throne in the covenant. He created the angels from light, and when they saw them, they magnified their status and were taught to glorify. This is the meaning of the verse: وَ إِنَّا لَنَحْنُ الصَّافُّونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُون. (Furat ibn Ibrahim, 1410: p. 56) This narration interprets (وَ إِنَّا لَنَحْنُ الْمُسَبِّحُون) as referring to the light of the Five Holy Ones; thus, the interpretation in these narrations is of the specific meaning of the verse.

Another narration from Imam Sadiq (peace be upon him) says: O Shihab, we are the family of prophecy, the essence of the message, and the place of the angels' visits. We are the covenant of Allah and His responsibility. We are the trust of Allah and His argument. We were lights in rows around the Throne, glorifying, and the inhabitants of the heavens glorified with our glorification until we descended to the earth. Then we glorified, and the inhabitants of the earth glorified with our glorification. And truly, we are those who stand in rows, and we are those who glorify. Whoever fulfills our covenant has fulfilled the covenant of Allah, the Mighty and Majestic, and whoever breaches our covenant has breached the covenant of Allah, the Mighty and Majestic. (Ali ibn Ibrahim, 1363: Vol. 2, p. 228) This narration interprets (وَ إِنَّا لَنَحْنُ الْمُسَبِّحُون) as referring to the light of the Five Holy Ones; thus, the interpretation in these narrations is of the specific meaning of the verse.

Verses 170-171: *وَ لَقَدْ سَبَقَتْ كَلِمَتُنا لِعِبادِنَا الْمُرْسَلِينَ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ* Translation: Our command has preceded in favor of Our messengers (171), that they will indeed be supported (172).

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Exegesis: In the narrations, there is one hadith that addresses the exegesis of this verse, which is mentioned as follows: It is narrated from Imam Sadiq (AS) regarding the verse: وَ لَقَدْ سَبَقَتْ كَلِمَتُنا لِعِبادِنَا الْمُرْسَلِينَ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ that he said: "We are them: We are [supported]." (Muhammad ibn Ali ibn Shahra-shub, 1379: vol. 4, p. 214). This narration interprets "الْمَنْصُورُونَ" as referring to the Ahl al-Bayt and the Imams; thus, the interpretation in this narration is considered an inner application of the verse over time.

Verse 177: فَإِذا نَزَلَ بِساحَتِهِمْ فَساءَ صَباحُ الْمُنْذَرِينَ Translation: Then, when it encompasses them, they will understand what a bad day it is.

Exegesis: In the narrations, there is one hadith that addresses the exegesis of this verse, which is mentioned as follows: It is narrated from Imam Sadiq (AS) regarding the verse: فَإِذا نَزَلَ بِساحَتِهِمْ فَساءَ صَباحُ الْمُنْذَرِينَ that he said: "It refers to the punishment when it descends upon Banu Umayyah and their followers in the end times." (Ali ibn Ibrahim Qummi, 1363: vol. 2, p. 2279). This narration interprets "صباح المنذرين" as the punishment that will descend upon Banu Umayyah and their followers in the end times; thus, the interpretation in this narration is considered an inner application of the verse over time.

Summary: From the study of the verses of Surah As-Saffat, it is concluded that among the 17 verses out of the total verses of this Surah, there are 21 interpretive narrations. Among the discussed hadiths, 7 narrations are of the type of explaining the inner meaning of the verses, 13 narrations are of the type of explaining the inner examples of the verses, and 1 narration addresses a general example.

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