

## The Tafsīr of Sūrah Sabbiḥ<sup>[1]</sup>

### (Chapter - 87)

**Which was revealed in Makkah**

#### **The Virtues of Sūrat Al-A'la**

This Sūrah was revealed in Makkah before the migration to Al-Madīnah. The proof of this is what Al-Bukhārī recorded from Al-Barā' bin 'Āzib, that he said, "The first people to come to us (in Al-Madīnah) from the Companions of the Prophet ﷺ were Muṣ'ab bin 'Umayr and Ibn Umm Maktūm, who taught us the Qur'ān; then 'Ammār, Bilāl and Sa'd came. Then 'Umar bin Al-Khaṭṭāb came with a group of twenty people, after which the Prophet ﷺ came. I have not seen the people of Al-Madīnah happier with anything more than their happiness with his coming (to Al-Madīnah). This was reached to such an extent that I saw the children and little ones saying, 'This is the Messenger of Allāh who has come.' Thus, he came, but he did not come until after I had already recited (i.e., learned how to recite)

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾

﴿Glorify the Name of your Lord, the Most High.﴾ (87:1)

as well as other Sūrahs similar to it."<sup>[2]</sup>

It has been confirmed in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said to Mu'adh,

«مَلَأَ صُلْبِي بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَرَأَيْتُ خَضْبَهَا ﴿وَرَأَيْتُ إِذَا يَتَخَبَّ﴾»

«Why didn't you recite "Glorify the Name of your Lord, the Most High,"; "By the sun and its brightness," and "By the night when it envelopes."»<sup>[3]</sup>

[1] This Sūrah is more commonly called Sūrat Al-A'la.

[2] *Fath Al-Bāri* 8:569.

[3] *Fath Al-Bāri* 2:234, and Muslim 1:340.

Imām Aḥmad recorded from An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ recited

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ و﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾

Surat Al-A'lā (chapter 87) and Surat Al-Ghāshiyah (chapter 88) in the two 'Īd prayers. If the 'Īd prayer fell on Friday, he would recite them in both prayers ('Īd and Ṣalāt Al-Jumu'ah).<sup>[1]</sup> Muslim also recorded this in his Ṣaḥīḥ, as well as Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah. The wording of Muslim and the Sunan compilers says, "He used to recite

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ و﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾

Surat Al-A'lā (chapter 87) and Surat Al-Ghāshiyah (chapter 88) for the two 'Īds and Jumu'ah. If they occurred on the same day, he would recite them in both of them."

In his Musnad, Imām Aḥmad recorded on the authority of Ubayy bin Ka'b, Abdullāh bin 'Abbās, 'Abdur-Raḥmān bin Abzā, and the Mother of the believers, 'Ā'ishah, that the Messenger of Allāh ﷺ used to recite

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ و﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ و﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

﴿Glorify the Name of your Lord, the Most High.﴾ and ﴿Say: 'O you who disbelieve.'﴾ and ﴿Say: 'He is Allāh, the One.'﴾ 'Ā'ishah added in her version that he would also recite the Mu'awwidhatayn (Al-Falaq and An-Nās).<sup>[2]</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ ① الَّذِي خَلَقَ فَسَوَّى ② وَالَّذِي قَدَّرَ فَهَدَى ③ وَالَّذِي أَرْخَى ④  
الْمَرْعَى ⑤ فَجَعَلَهُ مَعًا ⑥ أَحْوَى ⑦ سَتَرْتُكَ فَلَا تَنسَى ⑧ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ ⑨  
وَمَا يَخْفَى ⑩ وَتَبَسَّوْا لِيُتَبَرَك ⑪ أَذْكَرَ ⑫ إِن تَنْعَبُ ⑬ الْأَذْكَرَى ⑭ سَيَذَكَّرُ ⑮ مَنْ يَخْفَى ⑯  
وَنَجِّنِي ⑰ الْأَشْفَى ⑱ الَّذِي يَصِلُ النَّارَ ⑲ الْكَرَى ⑳ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ㉑

﴿1. Glorify the Name of your Lord, the Most High.﴾

<sup>[1]</sup> Aḥmad 4:271.

<sup>[2]</sup> Aḥmad from Ubayy 5:123, from Ibn 'Abbās 1:299, Ibn Abzā 3:406, and 'Ā'ishah 6:227.

- ﴿2. Who has created, and then proportioned it.﴾  
 ﴿3. And Who has measured; and then guided.﴾  
 ﴿4. And Who brings out the pasturage.﴾  
 ﴿5. And then makes it dark stubble.﴾  
 ﴿6. We shall make you recite, so you shall not forget.﴾  
 ﴿7. Except what Allāh may will. He knows what is apparent and what is hidden.﴾  
 ﴿8. And We shall make easy for you the easy.﴾  
 ﴿9. Therefore remind in case the reminder profits.﴾  
 ﴿10. The reminder will be received by him who fears.﴾  
 ﴿11. But it will be avoided by the wretched.﴾  
 ﴿12. Who will enter the great Fire.﴾  
 ﴿13. There he will neither die nor live.﴾

### The Command to pronounce *Tasbīh* and its Response

Imām Aḥmad recorded from Ibn ‘Abbās that whenever the Messenger of Allāh ﷺ would recite

﴿سُبْحَانَ رَبِّكَ الْأَعْلَى﴾

«Glorify the Name of your Lord, the Most High.»

he would say,

«سُبْحَانَ رَبِّي الْأَعْلَى»

«Glory to my Lord, the Most High.»<sup>[1]</sup>

Ibn Jarīr recorded from Ibn Ishāq Al-Hamdāni that whenever Ibn ‘Abbās would recite

﴿سُبْحَانَ رَبِّكَ الْأَعْلَى﴾

«Glorify the Name of your Lord, the Most High.»

he would say, “Glory to my Lord, the Most High,” and whenever he would recite

﴿لَا أَقْسَمُ بِوَرْدِ الْقَيْنَةِ﴾

«I swear by the Day of Resurrection.» (75:1)

[1] Aḥmad 1 :232, Abu Dāwud no. 883.

and then reach the end of it

﴿أَيَسْ ذَٰلِكَ بِقَدِيرٍ عَلٰٓى اَنْ يُحْيِيَ الْمَوْتٰى﴾

﴿Is not He able to give life to the dead?﴾ (75:40)

he would say, "Glory to You, of course."<sup>[1]</sup> Qatādah said,

﴿سَبِّحْ اَسْمَ رَبِّكَ الْاَعْلٰى﴾

﴿Glorify the Name of your Lord, the Most High.﴾

"It has been mentioned to us that whenever the Prophet of Allāh ﷺ used to recite it he would say,

«سُبْحَانَ رَبِّيَ الْاَعْلٰى»

«Glory to my Lord, the Most High.»<sup>[2]</sup>

## The Creation, the Decree, and the bringing forth of Vegetation

Allāh says,

﴿الَّذِى خَلَقَ فَسَوٰى﴾

﴿Who has created, and then proportioned it.﴾

meaning, He created that which has been created, and He fashioned every creation in the best of forms. Then Allāh says,

﴿وَالَّذِى قَدَّرَ فَهَدٰى﴾

﴿And Who has measured; and then guided.﴾ Mujāhid said, "He guided man to distress and happiness, and he guided the cattle to their pastures."<sup>[3]</sup> This Āyah is similar to what Allāh has said about Mūsā's statement to Fir'awn,

﴿رَبَّنَا الَّذِى اَعْطٰى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدٰى﴾

﴿Our Lord is He Who gave to each thing its form and nature, then guided it aright.﴾ (20:50)

meaning, He decreed a set measure and guided the creation to it. This is just as is confirmed in *Ṣaḥīḥ Muslim* on the

[1] Aṭ-Ṭabari 24:367.

[2] Aṭ-Ṭabari 24:368. This is based upon the narration of Ibn 'Abbās above.

[3] Aṭ-Ṭabari 24:369.

authority of ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«Verily, Allāh ordained the measure of all creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»<sup>[1]</sup>

Concerning Allāh’s statement,

﴿وَالَّذِي أَخْرِجَ النَّعْنَ﴾

«And Who brings out the pasturage,» meaning, all types of vegetation and crops.

﴿فَجَعَلَهُ غُثَاءً أَحْوَى﴾

«And then makes it dark stubble.» Ibn ‘Abbās said, “Dried up and altered.”<sup>[2]</sup> It has been narrated that Mujāhid, Qatādah and Ibn Zayd, all made similar statements.<sup>[3]</sup>

### The Prophet ﷺ does not forget the Revelation

Allāh says,

﴿سَنُقَرِّئُكَ﴾

«We shall make you to recite,» meaning, ‘O Muḥammad.’

﴿وَلَا تَنْسَى﴾

«so you shall not forget (it),» This is Allāh informing and promising him (the Prophet ﷺ) that He will teach him a recitation that he will not forget.

﴿إِلَّا مَا شَاءَ اللَّهُ﴾

«Except what Allāh may will.» Qatādah said, “The Prophet ﷺ did not forget anything except what Allāh willed.” It has been said that the meaning of Allāh’s statement,

﴿وَلَا تَنْسَى﴾

[1] Muslim 4 :2044.

[2] Aṭ-Ṭabari 24 :369.

[3] Aṭ-Ṭabari 24 :369, 370.

﴿so you shall not forget﴾ is, “do not forget” and that which would be abrogated, is merely an exception to this. Meaning, ‘do not forget what We teach you to recite, except what Allāh wills, which He removes and there is no sin on your leaving it off (not retaining it).’ Concerning Allāh’s statement,

﴿إِنَّهُ يَعْلَمُ الْغُيُوبَ وَمَا يَخْفَىٰ﴾

﴿He knows what is apparent and what is hidden﴾ meaning, He knows what the creatures do openly and what they hide, whether it be statements or deeds. None of that is hidden from Him.

Then Allāh says,

﴿وَيُيسِّرُكَ لِلْيُسْرَىٰ﴾

﴿And We shall make easy for you the easy﴾ meaning, ‘We will make good deeds and statements easy for you, and We will legislate such Law for you that is easy, tolerant, straight and just, with no crookedness, difficulty or hardship in it.’

### The Command to remind

Allāh then says,

﴿تَذَكَّرْ إِنْ نَفَعَكَ الذِّكْرُ﴾

﴿Therefore remind in case the reminder profits﴾ meaning, remind where reminding is beneficial.

From here we get the etiquette of spreading knowledge, that it should not be wasted upon those who are not suitable or worthy of it. The Commander of the believers, ‘Ali said, “You do not tell people any statement that their intellects do not grasp except that it will be a *Fitnah* (trial) for some of them.” He also said, “Tell people that which they know. Would you like for Allāh and His Messenger to be rejected?”

Allāh said:

﴿سَيَذَكَّرُكَ مَنْ يَخْشَىٰ﴾

﴿The reminder will be received by him who fears﴾

meaning, ‘he whose heart fears Allāh and who knows that he is going to meet Him, will receive admonition from what you convey to him, O Muḥammad.’

﴿وَنَجِّنِيهَا الْأَشْقَى ۝ الَّذِي يَصِلُ النَّارَ الْكُبْرَى ۝ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ﴾

﴿But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.﴾

meaning, he will not die and thus be allowed to rest, nor will he live a life that is beneficial to him. Instead, his life will be harmful to him, because it will be the cause of his feeling of the pain of torment and various types of punishments what he is being punished with.

Imām Aḥmad recorded from Abu Saʿīd that the Messenger of Allāh ﷺ said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا لَا يَمُوتُونَ وَلَا يَحْيَوْنَ، وَأَمَّا أَنَا نَاسٌ يُرِيدُ اللَّهُ بِهِمُ الرَّحْمَةَ فَيَمِيتُهُمْ فِي النَّارِ فَيَدْخُلُ عَلَيْهِمُ الشُّفَعَاءُ فَيَأْخُذُ الرَّجُلُ الصَّبْرَةَ فَيَمِيتُهُمْ - أَوْ قَالَ: يَبْتَتُونَ فِي نَهْرِ الْحَيَاةِ، أَوْ قَالَ: الْحَيَاةِ، أَوْ قَالَ: الْحَيَوَانِ أَوْ قَالَ: نَهْرِ الْجَنَّةِ - فَيَبْتَتُونَ نَبَاتَ الْجَنَّةِ فِي حِمِيلِ السَّيْلِ»

«Concerning the people of the Fire who are deserving of it, they will not die nor will they live. Regarding the people that Allāh wants mercy for, He will cause them to die in the Fire. Then He will allow the intercessors to come to them, and a man will take his groups of supporters and plant them (or he said they will be planted) in the River of Al-Ḥayā (or he said Al-Ḥayāh, or Al-Ḥayawān, or Nahr Al-Jannah). Then they will sprout up like the sprouting of the seed on the moist bank of a flowing stream.»

Then the Prophet ﷺ said,

«أَمَّا تَرَوْنَ الشَّجَرَةَ تَكُونُ خَضِرَاءَ، ثُمَّ تَكُونُ صَفْرَاءَ، ثُمَّ تَكُونُ خَضِرَاءَ؟»

«Haven't you all seen the tree that is green, then it turns yellow, then it turns green (again)?»

Abu Saʿīd then said that some of those present said, "It is as if the Prophet ﷺ used to live in the desert wilderness (i.e., due to his parables of nature)."<sup>[1]</sup>

Aḥmad also recorded from Abu Saʿīd that the Messenger of Allāh ﷺ said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ أَنَا - أَوْ كَمَا قَالَ - تُصِيبُهُمُ النَّارُ بِذُنُوبِهِمْ - أَوْ قَالَ: يَخْطَايَاهُمْ - فَيَمِيتُهُمْ إِمَاتَةً حَتَّى إِذَا

[1] Aḥmad 3:5.

صَارُوا فَحْمًا أَدْنَىٰ فِي الشَّفَاعَةِ، فَجِيءَ بِهِمْ صَبَائِرٌ صَبَائِرٌ فَبُتُوا عَلَىٰ أَنَّهُارِ الْجَنَّةِ  
فَيَقَالُ: يَا أَهْلَ الْجَنَّةِ أَمِضُوا عَلَيْهِمْ، فَيَبْتُغُونَ نَبَاتَ الْجَنَّةِ تَكُونُ فِي حِمْلِ السَّيْلِ»

«Concerning the people of the Fire who will be dwellers of it, they will not die in it nor will they live. However, there will be a group of people - or as he said - whom the Fire will burn due to their sins - or he said - their wrongdoings. So, He will cause them to die until they become burnt coal. Then the intercession will be allowed and they will be brought group after group, and they will be scattered over the rivers of Paradise. Then it will be said: "O people of Paradise! Pour down upon them." Then they will sprout like the growing of the seed that is upon the moist bank of the flowing stream."

Then, a man from among the people present said, "It is as if the Messenger of Allāh ﷺ used to live in the desert wilderness."<sup>[1]</sup> Muslim also recorded this Ḥadīth.<sup>[2]</sup>

﴿قَدْ أَفْلَحَ مَن زَكَّىٰ ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ۝ بَلْ تُؤَفِّرُونَ سُلْجُومَ الدُّنْيَا ۖ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ۖ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ ۖ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ۖ﴾

﴿14. Indeed whosoever purifies himself shall achieve success.﴾

﴿15. And remembers the Name of his Lord, and performs Ṣalāh.﴾

﴿16. Rather you prefer the life of this world.﴾

﴿17. Although the Hereafter is better and more lasting.﴾

﴿18. Verily, this is in the former Scriptures﴾

﴿19. The Scriptures of Ibrāhīm and Mūsā.﴾

### A Statement concerning the People of Success

Allāh says,

﴿قَدْ أَفْلَحَ مَن زَكَّىٰ ۖ﴾

﴿Indeed whosoever purifies himself shall achieve success.﴾

meaning, he purifies himself from despised characteristics and he follows what Allāh has revealed to the Messenger ﷺ.

[1] Aḥmad 3:11.

[2] Muslim 1:172.



﴿وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

﴿And remembers the Name of his Lord, and performs Ṣalāh.﴾

meaning, he establishes the prayer in its appointed time, seeking the pleasure of Allāh, obedience to His command, and implementation of His Law. We have already reported from the Commander of the believers, 'Umar bin 'Abdul-'Azīz, that he used to command the people to give the Ṣadaqat Al-Fitr,<sup>[1]</sup> and he would recite this Āyah:

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

﴿Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh.﴾

Abu Al-Aḥwaṣ said, "If someone comes to any of you begging, and he wants to pray, then he should give charity (Zakāh) before he prays. For verily, Allāh the Exalted says,

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

﴿Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh.﴾"<sup>[2]</sup>

Qatādah said concerning this Āyah,

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

﴿Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh (Faṣallā).﴾

"He purifies his wealth and pleases his Creator."<sup>[3]</sup>

### **This World is Worthless in Comparison to the Hereafter**

Then Allāh says,

﴿بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا﴾

﴿Rather you prefer the life of this world.﴾

meaning, 'you give it precedence over the matter of the Hereafter, and you prefer it because of what it contains of

[1] The prescribed charity at the end of the month of Ramaḍān.

[2] Aṭ-Ṭabari 24 :374.

[3] Aṭ-Ṭabari 24 :374.

usefulness and benefit for you in livelihood, and your returns (i.e., income, profitable gain).'

﴿وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ﴾

﴿Although the Hereafter is better and more lasting.﴾

meaning, the reward of the final abode is better than the worldly life, and it is more lasting. For indeed, this worldly life is lowly and temporal, whereas the Hereafter is noble and eternal. Thus, how can an intelligent person prefer that which is short-lived over that which is eternal. How can he give importance to that which will soon pass away from him, while ignoring the importance of the abode of eternity and infinity.

Imām Aḥmad recorded from Abu Mūsā Al-Ash'ari that the Messenger of Allāh ﷺ said,

«مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ، وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ، فَاتَّبِعُوا مَا يَبْقَىٰ عَلَىٰ مَا يَفْنَىٰ»

«Whoever loves his worldly life, will suffer in his Hereafter, and whoever loves his Hereafter, will suffer in his worldly life. Therefore, chose that which is everlasting over that which is temporal.»

Aḥmad was alone in recording this Ḥadīth.<sup>[1]</sup>

### The Scriptures of Ibrāhīm and Mūsā

Allāh then says,

﴿إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ ۖ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ﴾

«Verily, this is in the former Scriptures – the Scriptures of Ibrāhīm and Mūsā.»

This Āyah is similar to Allāh's statement in Sūrat An-Najm,

﴿أَمْ لَمْ يَلْمِزْ يَمَا فِي صُحُفِ مُوسَىٰ ۖ وَإِنزِيلَ الْوَيْ وَكَٔ ۖ أَلَا تَرَىٰ ذُرِّيَّتَهُ يَرْزُقُ ۖ وَذُرِّيَّتَهُ ۖ وَأَن يَكُن لِّلْإِنسَنِ إِلَّا مَا سَعَىٰ ۖ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ۖ ثُمَّ يَجْزِيهِ الْبَزَّةَ الْأُولَىٰ ۖ وَأَنَّ إِلَىٰ رَبِّكَ الْآخِرَةُ ۖ﴾

«Or is he not informed with what is in the Scriptures of Mūsā.

[1] Aḥmad 4:412. This Ḥadīth has a deficiency in the chain of narration.

And of Ibrāhīm who fulfilled (or conveyed) all that (Allāh ordered him to do or convey): that no burdened person (with sins) shall bear the burden (sins) of another. And that man can have nothing but what he does. And that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord is the End (Return of everything). ﴿53:36-42﴾

And so forth, until the end of these Āyāt. Abu 'Āliyah said, "The story of this Sūrah is in the earlier Scriptures."<sup>[1]</sup> Ibn Jarīr preferred the view that the meaning of Allāh's statement,

﴿إِنَّ هَذَا﴾

﴿Verily, this﴾ is referring to His previous statement,

﴿قَدْ أَفْلَحَ مَنْ زَكَّىٰ ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ۝ بَلْ تُؤْخِرُونَ الْحَيٰوةَ الدُّنْيَا ۖ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ۝﴾

﴿Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and offers Ṣalāh. Rather you prefer the life of this world. Although the Hereafter is better and more lasting.﴾

Then Allāh says,

﴿إِنَّ هَذَا﴾

﴿Verily, this﴾ meaning, the content of this discussion,

﴿لَفِي الصُّحُفِ الْأُولَىٰ ۖ صُحُفِ إِبْرٰهٖمَ وَمُوسَىٰ ۝﴾

﴿in the former Scriptures, the Scriptures of Ibrāhīm and Mūsā.﴾<sup>[2]</sup>

This view that he (Aṭ-Ṭabari) has chosen is good and strong. Similar to it has been reported from Qatādah and Ibn Zayd.<sup>[3]</sup> And Allāh knows best.

This is the end of the Tafsīr of Sūrat Al-A'la (Sabbih). All praise and blessings are due to Allāh, and He is the Giver of success and protection from error.

<sup>[1]</sup> Aṭ-Ṭabari 24:376.

<sup>[2]</sup> Aṭ-Ṭabari 24:377.

<sup>[3]</sup> Aṭ-Ṭabari 24:376.