



---

## **Lessons and Rulings from the Story about the Guests of Ibraaheem**

Taken from *Tayseer al-Kareem ar-Rahmaan fee Tafseer Kalaam al-Mannaan*, by as-Sa'dee

Translated by Aboo Shaybah

---

In *Soorah ath-Thaariyaat*, from verse 24 through verse 37, Allaah tells a story of angels who came to the Prophet Ibraaheem (عليه السلام) bearing the appearance of guests.

The scholar 'Abdur-Rahmaan ibn Naasir as-Sa'dee (رحمته الله) explained these verses in his *Tafseer* and supplemented his explanation by listing several lessons and rulings derived from this story. The following translation contains his explanation of the aforementioned verses as well as the appended section of lessons.

﴿هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ﴾ (٢٤) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشِّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٨﴾ فَأَقْبَلَتْ أَمْرَأَتُهُ فِي صَرَقٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ مَجْزُوعِيمٌ ﴿٢٩﴾ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

«Has there come to you the story about the honored guests of Ibraaheem? When they entered upon him and said, “Salaaman (Peace).” He said, “Salaamun (Peace)! A people unknown to me.” He then went to his household and brought out a fat roasted calf. He placed it near to them and said, “Will you not eat?” Then he became fearful of them. They said, “Have no fear,” and they gave him glad tidings of a learned, intelligent son. And his wife approached with a loud cry; she struck her face and said, “An old, barren woman?” They said, “Thus your Lord has said. He is indeed the All-Wise, the All-Knowing.”»

«Has there come to you» meaning has news not reached you of «the story about the honored guests of Ibraaheem» and their extraordinary and incredible incident? They were the angels whom Allaah sent to destroy the people of Loot, and instructed them to visit Ibraaheem. Thus, they went to him bearing the appearance of guests.

«When they entered upon him and said, “Salaaman (Peace).” He said,» in response to them «Salaamun (Peace)!» upon you «A people unknown to me» meaning that you are people unknown to me, and I wish that you would introduce yourselves to me. And he only came to know who they were later on.

This is why he went quickly and discreetly to his family to bring them a meal, «and brought out a fat roasted calf. He placed it near to them» presenting the food before them «and said, “Will you not eat?” Then he became fearful of them» when he saw that their hands did not reach for it. «They said, “Have no fear,”» and they stated to him their purpose, «and they gave him glad tidings of a learned, intelligent son» referring to Ishaq (عليه السلام). Upon hearing the happy news «his wife approached» overjoyed and excited «with a loud cry» exclaiming loudly; «she struck her face» and this is among the things done by women when overcome with joy, among other similar words and actions which differ from the norm; «and said, “An old, barren woman?”» meaning: how can I bear a child when I am old and have reached such an age, one at which women cannot bear children? On top of that I am barren; my womb cannot bear a child to begin with! Thus, there are two obstructing factors, each of which prevents having a child. She also mentioned a third obstacle, as in Soorah Hood, where she said «and here is my husband, an old man. This is certainly something incredible!» [Soorah Hood (11):72]

﴿They said, “Thus your Lord has said.”﴾ Allaah is the One who has decreed that and allowed it to happen, and there is nothing astonishing about the infinite ability of Allaah, the most Exalted. ﴿“He is indeed the All-Wise, the All-Knowing”﴾ who puts things in their rightful places, and whose complete knowledge encompasses all things. Thus, submit to His judgment and be grateful to Him for His blessings.

﴿قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ﴾ (٣١) قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾  
 مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا  
 فِيهَا آيَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾﴾

﴿He said, “Then for what purpose you have come, O Messengers?” They said, “We have been sent to a people who are criminals; to unleash upon them stones of baked clay, marked by your Lord for the transgressors.” Thus, We removed whoever remained of the believers, but We found no household of Muslims there except one. And We left there a sign for those who fear the painful torment.﴾

Ibraaheem (عليه السلام) inquired, ﴿Then for what purpose you have come, O Messengers?﴾ meaning: what is your objective and what do you intend? He sensed that they had been sent by Allaah to fulfill certain important tasks.

﴿They said, “We have been sent to a people who are criminals”﴾ referring to the people of Loot. They had perpetrated great atrocities: committed *Shirk* with Allaah, belied the Messengers, and indulged in an act so evil and horrid which no one else had done prior to them.

﴿To unleash upon them stones of baked clay, marked by your Lord for the transgressors.﴾ Each stone bearing the description of the person it was intended for, because they had acted wrongly and transgressed all bounds. Ibraaheem then tried to argue in favor of the people of Loot in the hopes that Allaah might ward off the punishment from them. However, Allaah said ﴿O Ibraaheem! Forsake this. Verily, the command of your Lord has come. They will indeed face a torment which cannot be averted.﴾ [Soorah Hood (11):76]

﴿Thus, We removed whoever remained of the believers, but We found no household of Muslims there except one﴾ and they were the household of Loot (عليه السلام) except for his wife, as she was one of the doomed.

﴿And We left there a sign for those who fear the painful torment﴾ so they would take lesson from it and know that Allaah is severe in punishment, and that His Messengers are truthful and their veracity is attested to [by Allaah].

## Some of the Lessons and Rulings Contained in this Story

- The infinite wisdom of Allaah dictates that He recount to His servants the plight of the pious and the evil, so they may be admonished by the circumstances of those people and the endings which they met.
- The virtue of Ibraaheem, *al-Khaleel* (عليه السلام), since Allaah began his story in a way which emphasizes its significance and underscores giving it due attention.
- The permissibility of hosting guests, as well as that being among the practices of Ibraaheem, *al-Khaleel* – the one whose way Allaah commanded this Prophet (i.e. Muhammad ﷺ) and his nation to follow. Here, Allaah mentioned it in a context of praise and commendation.
- A guest is to be accommodated with hospitality by both word and deed since Allaah described the guests of Ibraaheem as being honored. That is to say that Ibraaheem honored them, and Allaah described the hospitality which he extended to them by way of words and actions. Their being honored also refers to their status with Allaah, the Exalted.
- The home of Ibraaheem (عليه السلام) was a place frequented by visitors and guests because they (the angels) entered without seeking permission; however, they made sure to observe dignified manners by offering the greeting of *Salaam*. Furthermore, Ibraaheem responded to them with a greeting of *Salaam* that was better and more complete than theirs because he used a *jumlah ismiyyah* (nominal sentence) which implies something established and continuous.
- The permissibility of familiarizing oneself with someone who comes to him, or someone who he has any form of interaction with, as doing so contains many advantages.
- The fine conduct and gentleness shown by Ibraaheem in his manner of speech when he remarked, “A people unknown to me,” rather than saying, “I don’t know you.” There is very obvious difference between those two phrases.
- Providing hospitality to guests and doing so quickly, as the best good deed is the one done promptly. This is why Ibraaheem hastened to provide his guests with a meal.
- If a guest is presented with an animal that has been slaughtered and prepared for someone else, this does not imply the least bit of disrespect. On the contrary, it is part of extending hospitality, as done by Ibraaheem (عليه السلام), and Allaah stated that his guests were hosted honorably.

- The immense bounty and generosity bestowed by Allaah upon His *Khaleel*, Ibraaheem, and the fact that he had it ready and at his disposal within his home; having no need to get it from the store, or neighbors, or anywhere else.
- Ibraaheem served his guests himself; him being *Khaleel ar-Rahmaan*, and the best of all who hosted guests.
- He brought [the meal] close to them at the location where they were rather than placing it somewhere else and then beckoning to them, "Please come to it," because the former is easier for them and better overall.
- Being kind and gentle to guests when addressing them, especially when presenting a meal. Ibraaheem did so in a kind way saying, "Will you not eat?" rather than saying, "Eat!" or something similar which is not as good as other phrases. Rather, his words extended an offer, "Will you not eat?" Therefore, anyone who wishes to emulate his guidance should use pleasant words which are suited to the circumstances, such as what he said to his guests, or "will you not honor us," or "give us the privilege," or "kindly accept," and similar phrases.
- If someone is fearful of someone else, for whatever reason it may be, the latter should rid former of that fear and tell him something to calm his dread and anxiety. The angels did this with Ibraaheem by saying, "Have no fear," and then giving him the happy piece of news after he had initially been afraid of them.
- The intense joy of Saarah, the wife of Ibraaheem, to the extent which made her act in the manner she did – striking her face and making an unusually loud exclamation.
- The glad tiding given by Allaah to Ibraaheem and his wife, Saarah, that they would have a learned, intelligent son.