

An-Naml (27:8)

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ

رَبِّ الْعَالَمِينَ ﴿٨﴾

But when he came to the (fire), a voice was heard: "Blessed are those in the fire and those around: and glory to Allah, the Lord of the worlds.

MUHAMMAD HUSAIN TABA TABAI (AR)

So when he came to it, he was called: "Blessed are those in the fire and around it, and Glorified is God, Lord of the world.

Blessed here means that God bestows plenty of Grace.

This story is also there in verse 13 of Surah Ta-Ha. He who was near the fire is Hazrat Musa and the blessing is after his piety was proven.

Near the fire means close to God's glory and the voice that spoke through the burning tree and this is also there in Surah Qasas. His glory encircles the fire. It means that blessed is he who spoke through the burning tree and blessed is Musa too. Then God praises Himself. It is also believed that the people in the fire were the angels and person close to the fire was Hazrat Musa. Some say that the one who was in the fire was Hazrat Musa and those around it were the angels. It is also said that blessed are those who were there where the fire was, and the place where the tree was also blessed. This was also said in Surah Qasas. The person in the fire was Hazrat Musa and that which surrounded the fire was the blessed ground. Those near it were the Prophets of Bani Israel in the progeny of Hazrat Ibrahim.

It has also been said that the fire was the Light of God and Hazrat Musa was close to it. It has been said that the tree was in the fire and those near it were the angels who glorified God.

Most of these explanations are not against the words of the verse.

MIR AHMED ALI (AR)

Refer to the commentary of Ta Ha: 9 to 98 and other references mentioned therein for prophet Musa, and Bani Israil: 101 for the "nine signs" given to Musa.

Aqa Mahdi Puya says:

The fire Musa saw was a divine manifestation, so whosoever was in it and around it (Musa and the angels) were blessed. There is no possibility to take it as the identification or incarnation of God. "Glory be to Allah, the Lord of the worlds" confirms it. It was Allah (not the fire) who called unto Musa. The voice came from the direction of the fire, or the right side of the valley, or from the tree (Qasas: 30).

The fear Musa felt was not the fear of the serpents, nor was Musa afraid of the harm that could occur to him but he was apprehensive of the possible confusion that could mislead the people. No Prophet could have any fright in the presence of Allah. So the false accusation of fright attributed to the Holy Prophet when Jibrail came with the first revelation should be rejected outright as a blasphemy. Refer to the commentary of Ali Imran: 48.