

**DARUL ULOOM TRINIDAD AND TOBAGO
A CONCISE COMMENTARY COURSE OF
THE HOLY QURAAAN (2001-2020)**

Sura Az Zukhruf continues in verse 61 and states:

61. And he [Isa (Jesus), son of Maryam (Mary)] shall be a known sign for the Hour (Day of Resurrection). Therefore have no doubt concerning it. And follow Me. This is the Straight Path.

As mentioned by many commentators of the Holy Quran, the above verse means that Isa (A.S) is a sign for the Hour of Resurrection. Abdullah bin Abbas (R.A) and Qatada state, ‘Verily the emergence of Isa (A.S) is from the signs of the Hour of Resurrection since Allah will cause him to descend from the skies just before the establishment of the Hour.

Allah then commands the Prophet (ﷺ) to tell the people, *‘Therefore, have no doubt concerning it. And follow me. This is the straight path’.*

While explaining this verse, Hafiz Ibn Katheer writes, **‘And he (Isa) shall be a known sign for (the coming of) the Hour’.** The correct view concerning this verse is that it refers to his descent before the Day of Judgement, as Allah says, **‘And there is none of the people of the Scripture but must believe in him before his death (meaning before the death of Isa (A.S), and on the Day of Judgement, he will be a witness against them’ (4:159)**

Mujahid (A.R) said, **‘And he shall be a known sign for (the coming of) the Hour’** means, ‘One of the signs of the Hour will be the appearance of Isa (A.S), son of Maryam, before the Day of Resurrection’. Something similar was also narrated from Abu Hurairah, Ibn Abbas, Abul Aaliya, Abu Malik, Ikrimah, Al Hasan, Qatada, Adh Dhahak and others. Many Mutawaatir Hadith report that the Messenger of Allah (ﷺ) said that Isa (A.S) will descend before the Day of Resurrection as a just ruler and a fair judge. (Tafseer Ibn Katheer vol.5 pg. 476, 477 Dar Al Kitab Al Arabi Beirut 2013)

The Prophet (ﷺ) was instructed by Allah to tell the people, **‘Therefore, have no doubt concerning it’.** It means ‘do not have any doubts regarding the Hour of Resurrection for it will definitely come about. He was also ordered by Allah to tell the people that they must follow him. That is, they must follow him in the message of ‘Tawheed’ and in what he teaches them, since it is the straight path which Allah has sent to mankind.

Allah further warns man about Satan and says in verse 62 (of Sura Zukhruf):

62. And let not *Shaitan* (Satan) hinder you. Verily, he (Satan) to you is a plain enemy.

Here, man is warned about his open enemy, Satan, and is told to protect himself from his deception. He must never allow himself to be deceived through Satan’s tricks and evil promptings. Satan’s only objective is to misguide man and put him on the path of sins and transgressions. He wants man to be disobedient to his Lord, just as he is, and wants him to be his friend by committing evil and wicked deeds. Man must therefore be alert of these tricks of Satan, and protect himself from falling into his traps which surround him wherever he goes.

Sura Az Zukhruf continues in verse 63 and states:

63. And when Isa (Jesus) came with (Our) clear Proofs, he said: "I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ, therefore fear Allah and obey me,

Having mentioned in verse 61 that Isa (A.S) will be a sign of the Hour of Resurrection, Allah now gives a summary of the teachings of Isa (A.S) to make it known to the polytheists and those who worshipped Isa (A.S) that he [Isa (A.S)] preached the religion of Tawheed (Oneness of Allah) and invited mankind to the worship of ‘One God’. The verse mentions: **‘And when Isa (A.S) (Jesus) came with Our clear proofs’**, it means when Isa (A.S) came to his people with miracles and clear teachings of the law of Allah, he told the people that he has come to them with teachings and injunctions that are filled with Hikmah (wisdom).

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While commenting on this verse, the great companion, Abdullah bin Abbas (R.A) states that ‘clear proofs’ in the verse refers to the miracles which Isa (A.S) performed like raising the dead, blowing life into the birds, healing the blind and the lepers etc. Qatada (A.R) states that ‘clear signs’ in the verse refers to the ‘Injeel’ (Gospel) – the Scripture which was given to him by Allah.

With respect to the statement in which he (Isa) said to the people, ‘I have come to you with Al Hikmah (wisdom)’, the great Mufassir (exegete) As Suddi (A.R) says that it refers to prophethood. It means that he told his people that he came to them as a prophet. Other commentators like Al Qushairi and Al Mawardi state that in the verse, ‘Al Hikmah’ refers to the ‘Injeel’ (Gospel). It means that he came to them with the ‘Injeel’.

Abdullah bin Abbas (R.A) states that he [Isa (A.S)] came to the people with Hikmah (wisdom)- means that he brought such knowledge which guided them to goodness and prevented them from evil deeds. (Tafseer Al Qurtubi vol.16 pg. 94 Maktaba Rasheediya Queta Pakistan)

All the above commentaries give a full explanation of the verse pertaining to Prophet Isa (A.S). These explain that Isa (A.S) was sent with many miracles to his people. He was made a prophet/messenger by Allah and was given the Injeel. Besides these, Allah blessed him with wisdom in his speech through which he guided people to goodness and prevented them from evil.

The verse mentions that Isa (A.S) also told the people, **‘I have come to you with ‘Al Hikmah’ and in order to make clear to you some of the matters in which you differ. Therefore, fear Allah and obey me’**. In this verse, Isa (A.S) mentioned to the people that he was sent by Allah to also clarify the issues in which they differed among themselves.

With respect to what were those issues they differed about, the commentators of the Holy Quran have given various opinions. However, most of them have stated that after Moosa (A.S) passed away, his followers began to dispute among themselves with respect to the teachings of the Tawrah. This led them to fabricate wrong beliefs and stray from the straight path, to the extent that they divided themselves into many sects which Isa (A.S) saw when he came to them. Thus, part of his mission was to make clear to them, their differences and errors, and to bring them to the path of truth. (Tafseer Al Baghwi vol.4 pg. 133 Idara Taleefat Ashrafiya Multan)

Having explained to them the correct path and shown them their mistakes and errors, Isa (A.S) said to them, **‘Therefore fear Allah and obey me’**. Here, he exhorted them to fear Allah by obeying His commands which He sent to them, and refrain from committing shirk by worshipping others besides Allah. Isa (A.S) also told them to obey him in what he has taught them from the teachings of ‘Tawheed’ (Oneness of Allah) and what he has explained to them pertaining to the religion of Allah. (Tafseer Al Qurtubi vol.16 pg. 94)

Sura Az Zukhruf continues in verse 64 and states:

64. "Verily, Allah! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path.

Having preached to his people and explained to them the true beliefs regarding the Oneness of Allah and prophethood, Isa (A.S) went further to make it abundantly clear to them that the ‘true path’ and the way of the true religion of Allah is to firmly believe that He Alone is the Lord of the worlds and He Alone deserves all worship. Any other path besides this is misguidance and deviation. He said, **‘Verily, Allah! He is my Lord and your Lord. So worship Him alone. This is the straight path’**.

Isa (A.S) emphasized this fundamental teaching to them in clear words without ambiguity to prevent them from confusion and misunderstanding. He knew that they lived with him and saw that he performed many outstanding miracles like reviving the dead, giving sight to the blind and even giving life to birds modelled from clay. On account of these, he feared that they may regard him as a divine being who shared lordship with Allah. As such, he warned them about ‘shirk’ and stressed his message to them saying that Allah is his Lord and their Lord also, and just as they are required to worship Him (Allah), he is also required to do the same. There is no other path which can be deemed to be the straight path except this. Therefore, they must hold firmly to the belief of one God, and worship Him alone.