

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

The great commentator of the Holy Quran, Hafiz Ibn Jareer At Tabari has mentioned those commentaries and have stated at the end that the preferred explanation of the verse is that Allah has instructed the Prophet (ﷺ) to inform the Mushrikeen (polytheists) of his people (the Quraish) who believe that angels are the daughters of Allah, that if Allah had a son, then he would be the first to worship him, even before them. However, He (Allah) has no son, and so, he (the Prophet ﷺ) would continue to worship Allah Alone. (Tafseer At Tabari vol.25 pg. 122 Dar Ihya At Turath Beirut 2001)

Verse 82 goes further to state:

**82. Glorified be the Lord of the heavens and the earth, the Lord of the Throne!
Exalted be He from all that they ascribe (to Him).**

The above verse establishes Allah's purity and states, 'Glorified is the Lord of the heavens and earth'. It means Allah is Holy and Sanctified. He is Unblemished and Pure from what the polytheists (Mushrikeen) ascribe to Him, from having sons and daughters. He is the Lord of the heavens and the earth, and all creatures are His creation who humble themselves to Him with submission and obedience. He is All Powerful and has full authority over everyone. Therefore, He has no need to have a son or daughter. He is also the 'Lord of the Throne', the One who is the greatest. He has made the magnificent throne for Himself, along with the seven great skies and the earth, all by Himself without the help of anyone or anything. Therefore, He remains free and pure from that which the polytheists ascribe to Him.

Having explained sufficient evidences to prove that He is the One Being Who has no partners, He says to the Prophet (ﷺ) in verse 83

83. So leave them (alone) to be engrossed in their falsehood and play until they meet the Day of theirs, which they have been promised.

The Prophet (ﷺ) continued to preach for a long time to the unbelievers of the Quraish and neighbouring tribes in Makkah. He brought many evidences to them and even performed miracles to convince them that he was a chosen prophet and that Allah was their Creator, who they must worship. Notwithstanding this, they continued to oppose him and deny his message, and even made a mockery of him. On account of this, Allah instructed him to leave them in their ignorance and misguidance to be fully engrossed in falsehood, and let them play and be amused/entertained in their worldly life until the day which they have been promised comes to them.

With respect to the 'Day' which they have been promised about, some commentators have stated that it refers to the day on which Allah's punishment came to them in the worldly life. The majority of exegetes however, have stated that it refers to the Day of Judgement when they will see the terrible punishment that awaits them. (Tafseer At Tabari vol.25 pg. 122; Tafseer Al Bahrul Muheet vol.9 pg. 391 Dar Al Fikr Beirut 1992; Tafseer Al Baghwi vol.4 pg. 147 Idara Taleefaat Ashrafiya Multan)

Sura Az Zukhruf continues in verse 84 and states:

84. It is He (Allah) Who is the only *Ilah* (God to be worshipped) in the heaven and the only *Ilah* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.

The verse clarifies to mankind and especially the polytheists (Mushrikeen) that Allah is the God who is worshipped in the heavens, and He is the same God who is worshipped on the earth. There is no other god but Him, and He is truly the only One God who deserves to be worshipped Alone, in the heavens and the earth, and no partners must be associated with Him. The verse thus is a refutation against all those who commit shirk (with Allah), making it clear that besides Allah, there is no other God in the heavens and in the earth.

While commenting on the above verse, Hafiz Ibn Katheer (A.R) explains that the verse means, 'He is the God of those who are in the heavens and the God of those who are on the earth, and the inhabitants of both these places worship Him Alone. They all lower themselves to Him in humility and submissiveness'. (Tafseer Ibn Katheer vol.5 pg. 481 Dar Al Kitab Al Arabi Beirut 2013)

The verse concludes by saying, 'And He is the All Wise, the All Knower'. It means Allah is full of

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wisdom, and is All Wise with respect to the planning, management and regulation of all His creations in the heavens and earth, and is fully knowledgeable with regards to their needs, requirements and welfare. This statement explains that since Allah is the Lord and God of the creations of the heavens and the earth, He is fully aware of all their needs and requirements, and based on His complete knowledge, He plans their actions and grants them that which is beneficial to them. (*Tafseer Al Baghwi vol.4 pg. 147 Idara Taleefat Ashrafiya Multan, Tafseer At Tabari vol.25 pg. 123 Dar Ihya At Turath Al Arabi 2001*)

Verse 85 further states:

85. And blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

The verse explains to man that Allah is the One who is worthy of all glory, praise, honour and worship. He alone deserves to be venerated and held with the highest respect and reverence because He is the Owner of the kingdom of the heavens and the earth and everything that is between them. He is the Creator, the Master, and the Governor of the entire universe.

'And with Whom is the knowledge of the Hour' explains that Allah Alone knows when the Hour of Judgement shall come, and no prophet, angel or human being has been given this knowledge.

'And to Whom you will be returned'. This is a reminder to man, informing him that in the end, everyone and everything shall finally return to Allah. At that time, He will requite each person for what he did on the face of the earth. Good shall be compensated with goodness, and evil shall be compensated with evil.

Verse 86 (of Sura Az Zukhruf) further states:

86. And those whom they invoke instead of Him have no power of intercession; except those who bear witness to the truth (i.e. believed in the Oneness of Allah, and obeyed His Orders), and they know.

Here, Allah makes it abundantly clear that on the Day of Judgement no one from among those who were worshipped or called upon, will be able to intercede for any person, except those who had testified to the truth by believing in Allah and doing righteous deeds. Therefore, idols, stones and images which were worshipped by polytheists, would have no power, authority and privilege to intercede for their followers/worshippers in front of Allah on the Day of Judgement.

The verse however, exempts a certain category from among those who were worshipped, and states, 'Except those who bear witness to the truth and they know'. It means that if certain prophets, angels or righteous men were worshipped by others, then on the Day of Judgement, these prophets, angels and others will be given the permission to intercede for people because they firmly believed in Allah and testified to His Oneness. Therefore, they would not be treated as sinners or wrongdoers since they are innocent of what others did. They however, would not intercede for those who worshipped them and associated partners with Allah.

While commenting on the above statement which says, 'Except those who bear witness to the truth and they know', many exegetes of the Holy Quran have stated that this refers to Isa (A.S), Uzair (A.S) and the angels. The meaning of the verse therefore, is that those who were worshipped by others will not be able to intercede for anyone on the Day of Judgement, except those who testified to the Oneness of Allah like prophets Isa (A.S), Uzair (A.S) and the angels. Although they were worshipped by people in the world, Allah will grant them permission to intercede for others since they believed in Allah and testified to His Oneness with firm knowledge and conviction. (*Tafseer Al Qurtubi vol.16 pg. 106 Maktaba Rasheediya Queta; Tafseer At Tabari vol.25 pg. 124 Dar Ihya At Turath Al Arabi Beirut 2001; Tafseer Al Baghwi vol.4 pg. 147*)

As for other human beings who were worshipped by people, like saints, religious men and kings etc., who committed shirk with Allah, they would not be able to intercede for anyone. The same will be the case with Jinns who committed shirk with Allah and were worshipped by men and other Jinns. As for idols, images, stones etc. that were worshipped by men and Jinn, these would have no power to do