

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

(Tafseer Al Qurtubi vol.16 pg. 181Maktaba Rasheediya Queta Pakistan).

Some commentators have explained that the Prophet (ﷺ) was instructed to invite the Jinns to believe in Allah, warn them and to recite the Quran to them. Allah then sent a group of Jinns from Ninevah and gathered them for the Prophet (ﷺ). At this time, the Prophet (ﷺ) was with the companions and while speaking to them said, 'Tonight I intend to recite the Quran to the Jinn, who amongst you will follow me?' Upon this, they all lowered their heads in silence. The Prophet (ﷺ) said it again, and they did the same. He asked the question for the third time, and they kept their heads bowed in silence. Abdullah bin Masood (R.A) then said, 'I will follow you, O Messenger of Allah'. Abdullah bin Masood (R.A) said, 'And no one accompanied the Prophet (ﷺ) besides me'.

He further stated, 'We both proceeded until when we reached the upper part of Makkah, the Prophet (ﷺ) entered a mountain trail called 'Al Hajun'. He then drew a line for me on the ground and ordered me to sit in it. He then said, 'Do not come out from this line until I return to you'. He (the Prophet ﷺ) then proceeded until he stood and began to recite the Quran.

Ibn Masood (R.A) narrates that at that time he saw the likes of creatures walking and moving in the air on their mounts and seats. He also heard deafening and crying sounds until he feared for the Prophet (ﷺ). He described many figures which covered the Prophet (ﷺ) and became a barrier between him and the Prophet (ﷺ), to the extent that he could no longer hear the voice of the Prophet (ﷺ). Then, they began to leave in groups like the moving away of fragments of clouds.

He (Ibn Masood) explained, 'The Prophet (ﷺ) completed his 'Dawah' to the Jinn at Fajr time, and when he returned, he asked me, 'Did you sleep?' I said, 'No, but I intended many times to seek help from people, until I heard you striking them with your stick, ordering them to sit'. The Prophet (ﷺ) then said, 'If you had come out (from your spot), then some of them would have snatched you'. The Prophet (ﷺ) then asked Ibn Masood, 'Did you see anything?' He (Ibn Masood) replied, 'Yes, I saw some black men dressed in white clothing'. The Prophet (ﷺ) said, 'They were the Jinn of the city of Nasibeen. They asked me for goods and provisions, so I gave them as provisions, bones and animal droppings'. The Prophet (ﷺ) was asked, 'How can these benefit them?' He replied, 'They (the Jinn) would not find a bone except they would find its meat on it from the day it was eaten, and they would not find an animal dropping except they would find its grain with it from the day it was eaten'.

Abdullah bin Masood (R.A) then said, 'O Messenger of Allah, I heard sounds that were very loud'. He (the Prophet ﷺ) said, 'The Jinn were disputing regarding a murder which took place among them, and they sought a judgement from me. So, I judged between them with justice'. (Tafseer Al Qurtubi vol.16 pg. 181Maktaba Rasheediya Queta)

There are many other narrations in which it is evident that the Prophet (ﷺ) went to the Jinn, invited to Islam and recited the Quran to them. They listened attentively to his recitation and accepted Islam, and then invited their tribes to Islam. The unbelievers should take a lesson from this and do the same.

Verse 33 of Surah Al Ahqaf states:

33. Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.

In this verse, Allah mentions that He alone has created the entire heavens and earth, and this did not bring tiredness or weariness to Him. As such, He is fully able and powerful to give life back to the dead, and this is not difficult for Him. Those who disbelieve in Allah and deny the 'Resurrection' should consider the fact that Allah who is the greatest and All Powerful, created the heavens and the earth in the very beginning when these were non-existent. This was not difficult for Him, nor did it weaken Him. In a similar manner, He created all the creations in the heavens and the earth, and did not become weary. Why then, should it be difficult for Him to give life to the dead when He created them in the first place? Certainly, without a doubt, this is not difficult for Him. As the verse states, 'He is indeed able to do all things'. Therefore, just as He created life in the beginning, He can re-create it in the end after death.

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Surah Al Ahqaf states in verse 34:

34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"

In this verse, the Prophet (ﷺ) was instructed by Allah to remind the unbelievers of the terrible punishment they will witness in the hereafter. At that time, when they will be placed in front of the fire, it will be said to them, 'Is this not the truth?' This question would be posed to them at that time because they used to deny it in the worldly life, and they made fun of those who spoke about it. As such, they would be reminded of their mockery, and when they would witness the punishment, they would be asked about it, whether it is the truth or not. They would reply, 'Yes. By our Lord, it is the truth'. At that time, they will not be able to deny it and they will have no choice except to confess that the punishment in Hell is the truth. However, confession at that time will not be beneficial, nor will it be of any help to them. It will then be said to them, 'Then taste the torment because you used to disbelieve'.

Surah Al Ahqaf concludes with verse 35 and states:

35. Therefore be patient (O Muhammad) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Qur'ân is sufficient as) a clear Message (to save yourself from destruction). But shall any be destroyed except the people who are Fâsiqûn (rebellious, disobedient to Allah).

Here, Allah addresses His Prophet (ﷺ) and advises him to be patient and steadfast just as the great prophets of the past were. He must show patience in the face of trials and difficulties, and be forbearing upon the harms that come from the unbelievers.

Allah says to him, 'and be in no haste about them'. It means that he must not call upon Allah to quickly send a punishment to the unbelievers. The punishment which Allah has fixed for them shall certainly come at the appointed time, so there is no reason to hasten it.

While speaking about the punishment in the hereafter for the unbelievers, Allah says, 'On that Day when they will see that punishment with which they are promised, (it will be as if) they had not stayed more than an hour in a single day'. It means that when they will taste the punishment of the hereafter, it will be so severe, painful and agonizing that it will make them forget about their pleasures and comforts of the worldly life, and they would think that they remained in the world only for a short moment.

Allah then says, 'A clear Message (to save yourself from destruction). But shall any be destroyed except the people who are Fâsiqûn (rebellious, disobedient to Allah)'.