

**Lessons From The Biography Of The Prophet (صلى الله عليه وسلم)**  
**Taught by: Abū ‘Ammār ‘Alī Ḥudhayfah (حفظه الله)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 15

22<sup>nd</sup> Rajab 1445

3<sup>rd</sup> February 2024

**Class 15: The death of Abū Ṭālib and Khadījah (رضى الله عنها) and the incidents when the prophet (صلى الله عليه وسلم) met a group of jinn.**

Shaykh ‘Alī Al-Ḥudayfi (حفظه الله) started by saying Bismillāh and sending salutations on the prophet (صلى الله عليه وسلم) and said:

In the previous classes we spoke about Hamzah (رضى الله عنه), who he was and the reason for his Islām, how he became Muslim and what his nickname was. Tonight, we will talk about other issues and affairs that happened in the ninth year in which Abū Ṭālib, the uncle of the prophet (صلى الله عليه وسلم) died. Abū Ṭālib reared the prophet (صلى الله عليه وسلم) while he was a child and took care of him.

**When did Abū Ṭālib and Khadījah (رضى الله عنها) actually pass away?**

There was a disagreement among the scholars regarding the year Abū Ṭālib passed away as well as the year Khadījah (رضى الله عنها) passed away. It was said that they both died in the 10th year, meaning 3 years before the migration from Makkah to Madīnah. In other words, 3 years before the migration from Makkah to Madīnah, Abū Ṭālib and Khadījah died in the same year, the tenth year.

But it was also said that Abū Ṭālib died in the ninth year. What is correct is that they both died in the tenth year, which was 3 years before the Hijrah. That is actually the

famous opinion according to Ibn Ishāq (رحمه الله) as well as Ibn ‘Abd Al-Barr (رحمه الله). This was also the opinion of Ibn Al-Qayyim (رحمه الله) and he mentioned this in his book Zād Al-Ma‘ād, and Ibn Kathīr (رحمه الله) mentioned this in his book Al-Bidāya wa Al-Nihāyah. This was also the opinion of Al Ḥāfiẓ Ibn Ḥajar (رحمه الله). It is mentioned in Saḥīḥ Muslim as well as Saḥīḥ Bukhārī from the way of Al-Musayyib ibn Ḥazm that Abū Ṭālib and Khadījah both died in the tenth year.

### **The Rāfiḍah, the extremist Shī‘ah group claim that Abū Ṭālib died upon Islām.**

Of course that is wrong. Al Ḥāfiẓ Ibn Ḥajar (رحمه الله) actually addressed the doubts of the Rāfiḍah and the Shī‘ah in his book Al-Iṣābah. He took all of the so-called narrations that the Shī‘ah relied upon saying Abū Ṭālib died upon Islām, and he added even more proofs to that to show them that their evidence is all weak. All of the narrations that the Shī‘ah came with saying Abū Ṭālib died upon Islām are all weak and none of them are confirmed to be correct. None of them can support the claim that Abū Ṭālib died upon Islām. Yet those who are staunch about this from the Shī‘ah as well some of the Ṣūfiyah, may agree with the opinion that Abū Ṭālib died upon Islām which is absolutely wrong.

### **Khadījah (رضى الله عنها) died shortly after Abū Ṭālib.**

During the 10th year, it was authenticated that Khadījah (رضى الله عنها), the mother of the believers, the wife of the prophet (صلى الله عليه وسلم) died after Abū Ṭālib. There is a disagreement amongst the scholars regarding how much time there was between the death of Abū Ṭālib and Khadījah. The most famous opinion says there were three days between the death of Abū Ṭālib and Khadījah (رضى الله عنها).

### **How the prophet (صلى الله عليه وسلم) dealt with the death of his loved ones.**

Ofcourse the prophet (صلى الله عليه وسلم) was greatly affected by the death of his uncle Abū Ṭālib as well as his wife Khadījah (رضى الله عنها). As you probably know Abū Ṭālib his uncle used to support, aid and protect him (صلى الله عليه وسلم) against the tribe of Quraysh, as well as aid him with all of the affairs outside the household of the Prophet (صلى الله عليه وسلم) even though Abū Ṭālib himself was a disbeliever.

Khadījah (رضى الله عنها) also used to support and aid the prophet (صلى الله عليه وسلم) inside the household of the prophet (صلى الله عليه وسلم) through comforting him, standing by his side and so on. This is why the prophet (صلى الله عليه وسلم) was effected in many ways by the death of his uncle as well as his wife.

What was so famous about that 10th year that it was nicknamed the year of sadness? Keep in mind that this opinion is not correct either.

### **The incident of the jinn of Naṣībīn becoming Muslim.**

The biography of the prophet (صلى الله عليه وسلم) mentions how the jinn of Naṣībīn became Muslim. The incident of the jinn of Naṣībīn happened to the prophet (صلى الله عليه وسلم) after the prophet (صلى الله عليه وسلم) reached the age of 50. The jinn of Naṣībīn became Muslim. Naṣībīn is an area on the borders of Turkey and Syria or present-day Shām which is Syria and the surrounding area as well as Turkey. There were some jinn in this area that came across the prophet (صلى الله عليه وسلم) and became Muslim, consequently after hearing the Qur'ān from the prophet (صلى الله عليه وسلم). After they became Muslim, they returned to their people (their clan) to warn them and invite them to Islām.

### **How did those jinn, or creatures of fire, (spirits, or ghosts), meet the prophet (صلى الله عليه وسلم)?**

They met the prophet (صلى الله عليه وسلم) after the death of Abū Ṭālib. After the death of Abū Ṭālib, the harm of the disbelievers upon the prophet (صلى الله عليه وسلم) became more severe. The disbelievers increased in their harm upon the prophet (صلى الله عليه وسلم) since he lost the protection of his uncle. The jinn of Naṣībīn, which is in present-day Shām, an area close to Turkey or maybe right in Turkey, heard the Qur'ān from the prophet (صلى الله عليه وسلم) when he went to the area of Ṭā'if along with Zayd ibn Al-Ḥārith (رضى الله عنه). They went there to call the people of Ṭā'if to tawḥīd, as the famous story narrates.

However, the people of Ṭā'if did not accept the call from the prophet of Islām (صلى الله عليه وسلم) and harmed him so much until even his heels were bleeding. On the way back from Ṭā'if, the prophet (صلى الله عليه وسلم) made the famous du'ā' where he said,

“Oh Allāh, I complain to you concerning the weakness of my strength as well as the lack of my ways or means, as well my weakness amongst the people.”

### Some benefits of hadīth classification.

This ḥadīth was narrated by Ibn Ishāq from the way of ‘Abdullāh Ibn Ja‘far and was deemed to be marfū‘ according to the status of ḥadīth, although Imām Al-Albānī (رحمه الله) deemed it to be weak and he (رحمه الله) narrated in his books that the ḥadīth is weak. Ibn Ishāq also narrated that and deemed it to be mursal, another classification of ḥadīth. It is mursal from the way of Muḥammad Ibn Ka‘b, but overall the chain of narration and the authenticity of this ḥadīth is deemed to be ḥasan or good. According to the scholars of ḥadīth, this ḥadīth is considered ḥasan with a condition. Even though Ibn Ishāq is mentioned in the chain of narration, as long as a ḥadīth which is deemed to be mursal by the scholars is supported by an authentic ḥadīth, then that mursal ḥadīth is considered to be ṣaḥīḥ or correct. Incidentally, the same du‘ā’ in the ḥadīth we just mentioned, was mentioned through many other narrations that provide the authenticity for this ḥadīth.

### A group of jinn heard and responded to the call of Islām.

When the prophet (صلى الله عليه وسلم) was returning from Ṭā’if, he passed by an area called Nakhlah. He met a group of jinn which are spirits or creatures of fire. When the prophet Muḥammad (صلى الله عليه وسلم) recited the Qur’ān upon them, they became Muslim and returned to their people warning them and calling them to Islām. You can actually read the whole story in the Qur’ān where Allāh (سبحانه و تعالى) says,

﴿ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَىٰ الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿٣١﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾ ﴾

“And (mention, O Muḥammad) when We directed to you a group of (three to ten of) the Jinn (who were upon the religion of the Jews), listening to the Qur’ān. And when they attended (its recitation), they said (among themselves): “Listen in silence.” And when it was finished, they went back to their people as warners. They said: “O our people! Verily, we have heard a Book revealed after Moses, confirming what came before it (of the Torah), guiding to the truth and to a straight path. O our people! Respond to—(Muḥammad)—the caller of Allāh and believe in him (and what he has come with). He (Allāh) will forgive you of your sins and protect you from a painful punishment.” And whoever does not respond to Allāh’s caller, then he will not render (Allāh) incapable on earth (by trying to escape from Him), and he will not have (any) protectors besides Him (who can repel His punishment when it comes). Those (who do not respond to the call) are in clear error.” [Sūrah Al-Aḥqāf 46 29-32]

It is mentioned that Naṣībīn used to be a thriving town in the Arabian Peninsula where trade caravans from Mosul would pass on the way to Shām. According to Ya‘qūṭ Al-Ḥamawī (رحمه الله), Naṣībīn was a thriving town between present-day Mosul in Iraq and present-day Syria and the surrounding areas. It has been said that the town still exists currently on the border of Syria and Turkey and Allāh knows best.

### **The prophet (صلى الله عليه وسلم) meets another group of jinn.**

The Shaykh (حفظه الله) mentioned another story regarding the jinn of Minawa. Minawa is a present day town that is actually still in the area of Iraq. The jinn of Minawa came to ask the prophet (صلى الله عليه وسلم) about the food for the jinn as mentioned by Ibn Taymiyyah (رحمه الله). After this incident Allāh (سبحانه و تعالی) sent the angel of the mountains to the prophet (صلى الله عليه وسلم) knowing that the prophet (صلى الله عليه وسلم) was feeling sad about what happened with him in Ta’if, where the people refused to accept tawḥīd and the call of Islām. Allāh (سبحانه و تعالی) sent the angel of the mountains as you know in the famous story to give the prophet (صلى الله عليه وسلم) the choice of letting the great mountains of Makkah (that are known by the name Al-Akhshabayn), fold over and crush the area of Ṭā’if. Bringing down the two mountains on the area of Ṭā’if or burying the area of Ṭā’if with two mountains around it.

### **The prophet (صلى الله عليه وسلم) responds mercifully towards the people of Ṭā’if.**

The prophet (صلى الله عليه وسلم) chose to deal with his sadness and the people of Ṭā'if in the best possible way. The prophet (صلى الله عليه وسلم) refused the offer from the angel that involved the mountains crushing Ṭā'if, saying that it may be that the offspring of the people Ṭā'if will become Muslim one day.

There is a difference amongst the scholars. That is why the Shaykh (حفظه الله) mentioned the two groups of jinn. But we also know that what is authentic in the story is that those jinn heard the prophet (صلى الله عليه وسلم) recite the Qur'ān and became Muslim and went back to their people as we know from the āyāt in the Qur'ān.

There was a group of jinn who met the prophet (صلى الله عليه وسلم) in the area of Nakhla on the way back from Ṭā'if and then there was another group of jinn that came to the prophet (صلى الله عليه وسلم) years later in Madīnah to ask him about what is permissible for them to eat.

### **Where did the group of jinn come from?**

The difference amongst the scholars regarding where the jinn that met the prophet (صلى الله عليه وسلم) came from, involves two different areas but also two different incidents altogether. So pay attention to this. There were the jinn of Minawa as well as the jinn of Naṣībīn.

1. **The first incident is when the jinn came to the prophet (صلى الله عليه وسلم) on his way back from Ṭā'if.** This is when the prophet (صلى الله عليه وسلم) went back to Makkah after the people of Ṭā'if refused the call of Islām and hurt and harmed the prophet (صلى الله عليه وسلم) along with the ṣaḥābī.
2. **The second time was years later in Madīnah, when the jinn came to the prophet (صلى الله عليه وسلم) asking about what is permissible for them to eat.** There is a famous ḥadīth where the prophet (صلى الله عليه وسلم) told them every bone that the name of Allāh was mentioned upon is permissible for you to eat because that bone will be covered in meat for the jinn to eat.

**Allāh covers the bones with meat again for the jinn if the Muslim says 'Bismillāh.'**

Pay attention to that benefit as the Shaykh (حفظه الله) brought that to our attention. When the jinn came to the prophet (صلى الله عليه وسلم) in Madīnah, the prophet (صلى الله عليه وسلم) advised them to eat every bone that the name of Allāh is mentioned upon. This means after a Muslim finishes eating whatever meat he eats and throws away the bones, he should say Bismillāh on it and it will be covered again in flesh for the Muslim jinn to eat.

### **Why the Muslim should not clean themselves with bones and animal dung.**

Another benefit that the Shaykh (حفظه الله) brought our attention to, is that after using the bathroom, the prophet (صلى الله عليه وسلم) forbade us from cleaning ourselves with bones or animal dung. At that particular time, the habit of the Arabs after using the bathroom, was to clean themselves with whatever they could get their hands on from the nature around them, including bones and animal dung. But when the prophet (صلى الله عليه وسلم) came to us with this message, he prohibited the Muslims from cleaning themselves after using the bathroom with bones and animal dung because both are food for the jinn.

The main disagreement was regarding the jinn that came to the prophet (صلى الله عليه وسلم) in the first incident and heard the Qur'ān from the prophet (صلى الله عليه وسلم) on the way back from Ṭā'if to Makkah, as well as the jinn that came to him years later in Madīnah. Were these jinn from the jinn of Minwah or the jinn of Naṣībīn? Some of the scholars took one opinion and some of the scholars took the other opinion and some of the scholars said that in both incidences, the prophet (صلى الله عليه وسلم) came across the same group of jinn. And Allāh (سبحانه و تعالی) knows best.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم