

**Lessons From The Biography Of The Prophet (صلى الله عليه وسلم)**  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 08

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**Class 08: The Death Of Aminah The Mother Of The Prophet (صلى الله عليه وسلم), And The Custody Of ‘Abdul Muṭṭalib & Abū Ṭālib And Abū Ṭālib’s Trip To Shām.**

**When the prophet (صلى الله عليه وسلم) was six years old, his mother Aminah died.**

Aminah had travelled to Madinah to visit the people of Najjār. The people of Najjār were the maternal uncles of the grandfather (‘Abdul Muṭṭalib) of the prophet (صلى الله عليه وسلم). Hāshim (the father of ‘Abdul Muṭṭalib) married a woman from Banī Najjār.

On the way back to Makkah from Madīnah, Aminah died in a place called Al-Abwā’ which is between Makkah and Madinah. Ibn Kathīr (رحمه الله) said there is no difference of opinion regarding the fact that Aminah died in a place called Al-Abwā’.

**‘Abdul Muṭṭalib Took Care Of The Prophet (صلى الله عليه وسلم) For Two Years.**

After Aminah died, the prophet’s (صلى الله عليه وسلم) grandfather ‘Abdul Muṭṭalib took care of the prophet (صلى الله عليه وسلم) for two years until he died when the prophet (صلى الله عليه وسلم) was eight years old.

## **The Prophet's Uncle Abū Ṭālib Took Care Of The Prophet (صلى الله عليه وسلم) After His Grandfather Died.**

Abū Ṭālib's full name was 'Abd Al-Manāf Ibn 'Abdul Muṭṭalib. Abū Ṭālib took care of the prophet (صلى الله عليه وسلم) from the age of eight. Abū Ṭālib took care of all of the prophet's (صلى الله عليه وسلم) expenses. He was very gentle with the prophet (صلى الله عليه وسلم) and he had protective jealousy over the prophet (صلى الله عليه وسلم) because Abū Ṭālib loved the prophet (صلى الله عليه وسلم) a lot.

### **Abū Ṭālib's Trip To Shām.**

Abū Ṭālib had a trip to Shām (present day Syria, and surrounding areas) for business. The news of this trip was very heavy upon the heart of the prophet (صلى الله عليه وسلم) because it would be a heavy burden for him (صلى الله عليه وسلم) to separate from his uncle. When Abū Ṭālib saw the sadness on the face of the prophet (صلى الله عليه وسلم), he decided to take the prophet (صلى الله عليه وسلم) with him to Shām. This was the first trip that the prophet (صلى الله عليه وسلم) took outside his area at the age of twelve.

### **The Monk Buḥīrah Sees Signs Of Prophethood On Muḥammad (صلى الله عليه وسلم).**

Buḥīrah was a monk that met the caravan in which the prophet (صلى الله عليه وسلم) was traveling in along with his grandfather near a place called Buṣrā in Al-Shām.

**Buḥīrah saw the following qualities in the prophet (صلى الله عليه وسلم) that attracted his attention,**

1. The trees and stones prostrated themselves to the prophet (صلى الله عليه وسلم) as the prophet (صلى الله عليه وسلم) passed by.
2. The seal of prophethood on the prophet (صلى الله عليه وسلم).
3. The sky was overcast with clouds protecting the prophet (صلى الله عليه وسلم).

These signs made Buḥīrah say that the prophet (صلى الله عليه وسلم) would become a prophet one day.

## The Three Different Opinions Regarding The Story Of Buḥīrah Saying Muhammad (صلى الله عليه وسلم) Would Become A Prophet.

There are some disagreements among the scholars regarding the chain of narration of the narration of Buḥīrah testifying that the prophet (صلى الله عليه وسلم) will become a prophet one day.

1. Some scholars said this narration is correct. Al-Tirmidhī, Al-Ḥāfiẓ, Al-Suyūṭī, and Al-Albānī (رحمهم الله)
2. Some scholars said the story is fabricated or not true at all. Imām Al-Dhahabī (رحمه الله) said the story is mawḍū‘ - fabricated.
3. Some scholars said the origin of the story is correct but it is only correct without any additional stories.

**Ibn Taymiyah** (رحمه الله) refuted the story of Buḥīrah and said that the part mentioning the clouds protecting the prophet (صلى الله عليه وسلم) is not correct. For example some of the additions to the story of Buḥīrah relate that Bilāl (رضى الله عنه) was there.

**Ibn Al-Qayyim** (رحمه الله) said Bilāl was not there when the prophet (صلى الله عليه وسلم) was twelve years old. Ibn Qayyim said the part of the story without the addition of Bilāl, is authentic.

**Ibn Kathīr** (رحمه الله) said the ḥadīth itself is correct, but the additions that have been added to the story are not correct.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم