**KNOW YOUR LOVER**

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**Prepared and translated by**

 **the website team**

**Introduction**

In the name of God, and peace, mercy, and blessings be upon our Master, the Messenger of God. And then:

It is not known in the history of mankind that there is a man about whom people, all people, knew everything about him in his life since he was born, even before he was born, until his death. Nothing of his actions or words, nor his private and public conditions, inside and outside his home life, even his sexual intercourse, his washing, his eating and drinking, his sleeping and waking, in his travels and in his presence, in his war and in his peace, with his companions and with his enemies, did not speak a word except that it was memorized and recorded, and did not do an action except that it was known and taken as a role model. Millions on the face of the earth remember him at every moment and glorify him and draw closer to God through him. Their morals, dealings, customs and acts of worship are not emulated except by him. He is Muhammad.The Master of the First and the Last, the Master of this World and the Master of the Hereafter, Great on Earth and Great in Heaven, Known to Humans and Beloved by the People of Heaven, God Almighty has made it obligatory for creation to love Him, obey Him, and follow His example. Therefore, it was obligatory for His followers to learn about everything related to Him. Therefore, this booklet contributes to revealing some of His status..

**Mohammed Hussein**

**Who is Muhammad, the Messenger of God?**?

 Ibn Abbas, may God be pleased with him, narrated that he said: “God never sent a prophet without taking a covenant from him: If Muhammad is sent... He is alive, so that they may believe in him and support him. He ordered him to take a covenant from his nation if Muhammad was sent.  And they are alive to believe in him and support him.” Narrated by Al-Bukhari. God Almighty says:: And [mention] when Allah took a covenant from the prophets, “Whatever I have given you of the Book and wisdom and then there comes to you a messenger confirming that which is with you, you must believe in him and support him.” He said, “Have you acknowledged and taken upon yourself My commitment?” They said, “We have acknowledged.” He said, “Then bear witness, and I am with you among the witnesses.”[Al Imran:81 ]

 God Almighty said:  Indeed, Allah and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation. Parties:56]. And the Almighty said:  And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Forgiving and Merciful. Women:64].

 The Messenger of God said :"I am the master of people on the Day of Resurrection" Narrated by Al-Bukhari and Muslim. He said: :“My pool is a month’s journey long. Its water is whiter than milk, its scent is sweeter than musk, and its cups are like the stars in the sky. Whoever drinks from it will never thirst again.” Narrated by Al-Bukhari and Muslim. He said::"I am the master of the children of Adam, and I am not boasting. I am the first from whom the earth will split open on the Day of Resurrection, and I am not boasting. I am the first intercessor and the first whose intercession will be accepted, and I am not boasting. The banner of praise will be in my hand on the Day of Resurrection, and I am not boasting.” Narrated by Ibn Majah and narrated by al-Tirmidhi. He said:“I have been given five things that were not given to anyone before me: the earth has been made a place of prostration and purification for me, spoils of war have been made lawful for me as they were not lawful for any prophet before me, I have been aided by terror against my enemy for a distance of a month’s journey, I have been sent to all of mankind, and I have been given intercession.” Narrated by Ahmad and others. He said:“God created the creation, and He chose from the creation the children of Adam, and He chose from the children of Adam the Arabs, and He chose from the Arabs Mudar, and He chose from Mudar Quraysh, and He chose from Quraysh the Banu Hashim, and He chose me from the Banu Hashim. So I am the best of the best to the best. So whoever loves the Arabs, then he loves them because of my love, and whoever hates the Arabs, then he hates them because of my hatred.” Narrated by al-Tabarani, al-Hakim, al-Bayhaqi, and Abu Nu`aym.

**The lineage of the Messenger of God**

 The Messenger of God said :"I came from a marriage, not from fornication, from the time of Adam until my father and mother gave birth to me. Nothing of the marriage of the Age of Ignorance befell me. I was born only through a marriage like the marriage of Islam." Narrated by Al-Tabarani, Abu Naim, Ibn Asakir, and Al-Adani.

 He is our master Muhammad, son of Abdullah, son of Abdul Muttalib, son of Hashim, son of Abdul Manaf, son of Qusayy, son of Kilab, son of Murrah, son of Kaab, son of Luay, son of Ghalib, son of Fihr, son of Malik, son of Al-Nadr, son of Kinanah, son of Khuzaymah, son of Mudrikah, son of Elias, son of Mudar, son of Nizar, son of Ma’add, son of Adnan, son of Elisha, son of Al-Humaysa’, son of Salaman, son of Nabt, son of Haml, son of Qidad, son of Ismail, son of Abraham, peace be upon them both, son of Azar, son of Nahor, son of Saruh, son of Raghu, son of Falikh, son of Ubar, son of Shalih, son of Arphaxad, son of Sam, son of Noah.Ben Lamech, son of Methuselah, son of Enoch, who is IdrisBin Yard Bin Mahlael Bin Qainan Bin Yanash Bin Seth Bin Adam.

 And the mother of our master MuhammadAmina bint Wahb bin Abd Manaf bin Zuhra bin Kilab.

 And the mother of Abdullah, the father of the ProphetFatima bint Amr bin Aaidh bin Imran bin Makhzum.

**The birth of the Prophet** 

 The Messenger of God said:“I am the supplication of my father Abraham, and the good news of Jesus. When my mother became pregnant with me, she saw as if a light came out of her that illuminated the palaces of Busra in the land of Ash-Sham.” Narrated by Al-Hakim, who authenticated it, and Al-Bayhaqi. The Messenger of God was asked:Regarding his fasting on Monday, he said: “That is the day I was born and the day I was sent.” Narrated by Muslim, Ahmad and Abu Dawud. Qubath ibn Ashim was asked: “Are you older than the Messenger of God?”He said: The Messenger of GodHe is older than me and I was born before him, the Messenger of God was bornThe Year of the Elephant, and my mother stood with me on the elephant’s ditch, green and red. Narrated by Al-Salihi in his biography. Muhammad Shakir said in his book, Islamic History, that the ProphetHe was born on the twelfth of Rabi` al-Awwal, corresponding toApril 20, 571 AD, the birth of Jesus ChristWhich corresponds to the first year of the Year of the Elephant.

 The Messenger of God said:“One of my honors with my Lord is that I was born circumcised and no one has seen my private parts.” Narrated by Al-Tabarani, Abu Naim, and Ibn Asakir.

"When it was the seventh day of the birth of the Messenger of GodHis grandfather slaughtered a sacrifice on his behalf and he invited the Quraysh. When they ate, they said: O Abdul Muttalib, what did you name him? He said: I named him Muhammad. They said: Why did you choose his name over the names of his fathers? He said: I wanted God to praise him in heaven and the people on earth to praise him. Narrated by Al-Bayhaqi.

**Scholars' sayings about celebrating the Prophet's birthday**

 Ibn Kathir said in his history: The first king to do this was the ruler of Irbil, King Al-Muzaffar Abu Saeed Kokobri. He used to celebrate the honorable birth in Rabi’ al-Awwal and celebrate it with great fanfare. He was a noble, brave, heroic, wise and just man. Imam Al-Hafiz Abu Shamah said: Such an act is good and should be encouraged, and its doer should be thanked and praised. Ibn Al-Jawzi said: If there was nothing in this except humiliating Satan and supporting the people of faith, it would be enough. Imam Ibn Al-Tabbakh said in a fatwa in his handwriting: If the spender spends that night and gathers a group and feeds them what is permissible to feed, out of joy for his birth,All of this is permissible and the one who does it will be rewarded if he intends well. Imam Ibn Hajar al-Asqalani said: As for what is done in it, it should be limited to what is understood as gratitude to God Almighty, such as recitation, feeding, giving charity, and singing some of the praises of the Prophet and asceticism that move hearts to do good deeds and work for the hereafter. Imam al-Suyuti said: In my opinion, the origin of the Mawlid, which is the gathering of people and the recitation of what is easy from the Qur’an and the narration of the news reported about the beginning of the Prophet’s commandThe signs that occurred at his birth, then a table is spread out for them to eat and they leave without adding anything more than that, are good innovations for which the one who does them is rewarded because of what it contains of glorifying the status of the Prophet.And to show joy and good tidings for his noble birth. End quote, all taken from Subul al-Huda wa al-Rashad from the biography of the best of servants by Imam al-Shami. Imam Ibn al-Hajj said in al-Madkhal: The honor of this day includes the honor of this month in which he was born.We should respect it with due respect and give it preference with what God Almighty has given to the virtuous months, and this is one of them, and according to His saying:“That is the day I was born.” Don’t you see that fasting on that day has great merit because…Born in?

**The wet nurses of the Messenger of God** 

 The first: His mother breastfed him for seven days. This was mentioned by the author of Al-Mawrid and Al-Ghurar. The second: Thuwaybah, the slave of Abu Lahab, breastfed her son called Masruh for a few days before Halima Al-Sa’diyah arrived, just as Thuwaybah breastfed Hamza before him.And she breastfed Abu Salamah after him, and Thuwaybah died in the year seven of the Hijrah. The third: Umm Ayman, whose name was Barakah al-Habashiyyah, and she, may God be pleased with her, was the wet nurse of the Messenger of God.She was married to Zaid bin Haritha and her son was Usama bin Zaid.Fourth: Umm Farwa, mentioned by Ibn Ishaq. Fifth: Halima bint Abi Dhu’ayb from Bani Sa’d, her nickname was Umm Kabsha. She took over.From a secure nation after his father died, he grew up in the desert of Bani Saad in Al-Hudaibiyah and its outskirts. Halima, may God be pleased with her, came to the ProphetAfter he married Khadija, may God be pleased with her, and she complained to him about the drought and poverty, he spoke to Khadija about her, so she gave her forty sheep, and she came with her husband after the prophecy and they converted to Islam.

**The Prophet's brothers**  **From breastfeeding**

 His uncle Hamza is the Lion of God and the Master of Martyrs. In Bukhari and Muslim, “Ali bin Abi Talib said to the Prophet::Will you not marry Hamza’s daughter, for she is the most beautiful girl in Quraysh? He said: She is my foster brother’s daughter. Abu Salamah Abdullah ibn Abd al-Asad al-Makhzumi, who was one of the first to convert to Islam, narrated by al-Bukhari and Muslim on the authority of Zainab bint Umm Salamah on the authority of Umm Habibah bint Abi Sufyan, may God be pleased with them, who said: “I said, O Messenger of God, will you not marry my sister, Uzzah bint Abi Sufyan?” The Prophet said:: Do you like that? She said: Yes, I am not yours alone - that is, alone - and I like the one who shares in my goodness my sister, so the Prophet said:: That is not permissible for me. She said: We have been told that you want to marry the daughter of Abu Salamah. He said: The daughter of Abu Salamah? I said: Yes. He said: Even if she were not my stepdaughter, brought up in my care, she would not be permissible for me. She is the daughter of my foster brother. Thuwaybah breastfed me and Abu Salamah. And after Allah, Ibn Al-Harith Ibn Abd Al-Uzza, Ibn Halima, who was breastfed with the ProphetAnd his brother Hafs bin Al-Harith, and his sister Umayyah bint Al-Harith, and her sister Khadhamah bint Al-Harith, who is: Al-Shimaa, and she used to hug the Messenger of God.With her mother Halima when they were with her.

**Names of the Prophet** 

 The Messenger of God said“I have five names: I am Muhammad, I am Ahmad, I am al-Mahi through whom Allah will wipe out disbelief, I am al-Hashir at whose feet people will be gathered, and I am al-Aqib after whom there will be no prophet.” Narrated by al-Bukhari, Muslim, Ahmad, and al-Tirmidhi. According to Ahmad and al-Tirmidhi: “I am Muhammad, I am Ahmad, I am the Prophet of Mercy and the Prophet of Repentance, I am al-Muqaffa, I am al-Hashir, and I am the Prophet of the Great Battle.” The Great Battle means jihad and war.

 For the prophetSeveral nicknames, including: Abu al-Qasim. Al-Bukhari and Muslim narrated on the authority of Anas.He said: "The Messenger of GodHe was walking in Al-Baqi’ and heard someone saying: O Abu Al-Qasim! So he turned his head towards him and the man said: O Messenger of God, I did not mean you, I only called so-and-so. So the Messenger of God said:Call yourselves by my name, but do not use my kunya, for I have been made a divider who divides among you.” And the biographers asserted thatHe was called by his nickname, Al-Qasim, who was his first son.Birth and death. Also Abu Ibrahim from Maria, where Gabriel came to him.He said: Peace be upon you, O Abu Ibrahim. Imam Ibn Dihya also mentioned that he is: the father of widows, and also the father of the believers because his wives, may God be pleased with them, are the mothers of the believers.

**Description of his noble body**

 Scholars said: The bodies of the prophets were created free from defects, so they were fit for the incarnation of the perfect soul. Our ProphetThe prophets were the most perfect in temperament, the most perfect in body, and the purest in spirit. Umm Ma’bad, may God be pleased with her, said: The Messenger of GodThe most beautiful and splendid of people from afar, and the sweetest and best from close up. Anas said:I have seen everything good, but I have never seen anything better than the Messenger of God..

* Its colour: azhar colour: meaning white mixed with red.
* His head and hair: He had a large head, a man with hair reaching his shoulders. He had four braids, and his head and beard were very black. His hair was originally combed. A man’s hair is what is between curly and straight. That is, it is neither curly nor flowing.
* Description of his forehead and eyebrows: wide forehead, thin eyebrows, azaj, meaning: arched eyebrows with length at the tip and extending to the end of the eye, with no horn between them, and between them a vein that is produced by anger.
* Description of his eyes: long, large, red-eyed, black-eyed - meaning: naturally black in the eyelids - wide-eyed, black pupil, long eyelashes - meaning: long eyelashes - which are the letters of the eye on which hair grows.
* Description of his nose and cheeks: He had a thin, long nose with a high point in the middle, smooth cheeks - that is, there was no protrusion or elevation in his cheeks, little flesh, and thin skin.
* Description of his mouth and the goodness of his saliva: A broad, moustachioed mouth with gaping teeth that reveal something like the grain of a cloud. A broad mouth is the softness of the lips, their softness and beauty. Ashnab - meaning: the whiteness and shine of the teeth - and the gap is the space between the incisors and canines of the teeth. And it appears, and the grain of a cloud: hail. Anas said:I smelled all the perfume, but I did not smell a scent better than that of the Messenger of God..
* Description of his beard: It wasThick beard, meaning: it is round and not long, black beard, not in the hair of the Messenger of GodHis beard has twenty white hairs. Its tuft is prominent - between the chin and the lower lip - and around the tuft it is like the whiteness of a pearl. At the bottom of its tuft, the hair is flowing until it falls on the hair of the beard so that it is as if it is part of it.
* His facial features: His face was round, like the moon on a full moon night. His features would shine, and if he was happy, his face would light up like a piece of the moon.
* Description of his neck: His neck is long, with a wide space between his shoulders - that is, his shoulders - if he takes his cloak off his shoulders it is like a silver ingot, with a broad chest and back.
* Description of the Seal of Prophethood on his back: Like a pigeon’s egg, a piece of flesh of the same color under his left shoulder opposite the heart, with black hairs on it. It was said that it was not present at his birth, but was placed when his chest was split open at Halima al-Sa’diyah.
* Description of his chest and abdomen: He had a broad chest, level chest and abdomen, connected between the navel and the throat by hair running like a line, bare breasts and abdomen, hairy arms, shoulders and upper chest.
* Description of his hands and armpits: He had large palms, wide palms, long forearms, his hand was cooler than water and sweeter than musk. If he raised his hands in supplication, the whiteness of his armpits could be seen. He had long fingers, thick but not short.
* Description of his legs, thighs and feet: thin legs, large feet, little flesh on the heels, smooth extremities, and flat soles - meaning: the soles of his feet are far from the ground - as if his legs and thighs were palm fronds - meaning: white and soft.
* Description of his height and soft skin: He was neither too tall nor too short, stocky - that is, closer to being tall - a branch between two branches, so he was the most beautiful of the three in appearance and the best of them in stature, delicate skin, large limbs, a radiant color as if his sweat were pearls, and more fragrant than the scent of musk, known when he came with a fragrant and sweet sweat. It was said that this scent was from the time he was taken on the Night Journey.When he walked, he would speed up until a man would run after him.

Fixed his chest splitWhen he was in the land of Bani Saad with Halima, the wet nurse, through Gabriel.He brought forth a black clot, which is the recipient of whatever Satan casts into the hearts of people. The first, so that he may grow up in the most perfect state, and upon the mission, so that he may receive whatever is cast upon him with a strong heart, and upon the Night Journey, so that he may be prepared for the surprise.

**Whose body characteristics were**

**Get closer to the qualities of his noble body**

1. AdamFather of mankind.
2. Hassan and Hussein, sons of Ali.
3. Fatima Al-Zahra, daughter of the Messenger of GodIn its features and its significance.
4. Jaafar bin Abi Talib, the cousin of the ProphetAnd his two sons: Aoun and Abdullah.
5. Qutham bin Abbas, may God be pleased with them both.
6. Abu Sufyan bin Nawfal bin Al-Harith bin Abdul MuttalibAnd his son Abdullah.
7. Muhammad and his brother Muslim, sons of Aqeel bin Abi Talib.
8. Al-Saeb bin Yazid, the great-grandfather of Imam Al-Shafi’i, may God be pleased with them both.

**His affairs****Before the mission**

His mother died when he was six years old in Al-Abwa, between Mecca and Medina, and was buried in Al-Abwa. She was on a journey with him.His maternal uncles, Banu Al-Najjar, visited him in Medina, and Umm Ayman was with her and she was the one who took care of him after that.

He was taken into the care of his grandfather Abdul Muttalib, and when God took him, he entrusted him to Abu Talib when he was eight years old.

The Messenger of God said:: “Eat the black Kabath fruit, the fruit of the Arak tree, for it is the best. I used to harvest it when I was tending sheep. We said: Did you tend sheep, O Messenger of God? He said: Yes, and there is no prophet who did not tend sheep.” Narrated by Al-Bukhari and Muslim.

- Travel He was twenty-five years old and went to the Levant to trade with Khadija, may God be pleased with her. He had no name in Mecca except Al-Amin, and that was the reason for his marriage.From Khadija, may God be pleased with her.

When the Quraish rebuilt the Kaaba for the Messenger of GodThirty-five years, and they reached the place of the corner - the Black Stone - in the construction. They disputed over it; each tribe wanted to raise it to its place without the other, and they intended to fight, and the Quraysh remained like that for four nights. They gathered and consulted and said: Make between you - that is: a judge - in what you disagree about the first one to enter through the door. So the first to enter was the Messenger of God.When they saw him, they said: This is the trustworthy one, this is Muhammad, we are satisfied. When he reached them and they told him the news, he said: “Bring me a garment.” So it was brought to him, and he took the corner and placed it in it with his hand, then he said: “Let each tribe take hold of a corner of the garment.” Then they all raised it, until when they reached its place, he placed it with his hand..

The Messenger of God said:“I know a stone that used to greet me before I was sent as a prophet. I know it now.” Narrated by Muslim and Ahmad ibn Hanbal.

On the authority of Aisha, may God be pleased with her, she said: “The first thing that the Messenger of God began with was...From the revelation is the good vision, so he did not see a vision except that it came like the break of dawn.” Narrated by Al-Bukhari. That is, like the dawn in its clarity and truth. Then seclusion was made beloved to him, so he would seclude himself during the month of Ramadan in the cave of Hira, until his Lord sent Gabriel to him..

God Almighty said: The month of Ramadan in which the Qur’an was revealed[The cow:185] On the authority of Wathilah bin Al-Asqa’That the prophetHe said: “The Torah was revealed on the sixth of Ramadan, the Gospel on the thirteenth, the Psalms on the eighteenth, the Qur’an on the twenty-fourth, and the Scrolls of Abraham on the first night.” Narrated by Ahmad, Al-Bayhaqi, and Al-Tabari in the interpretation.

**Things that happened after his mission**

The first person to convert to Islam was Khadija, the first male to convert to Islam was Ali ibn Abi Talib when he was a boy who had not reached puberty, the first Arab man to convert to Islam was Abu Bakr al-Siddiq, the first of the freedmen to convert to Islam was Zaid ibn Haritha, and the first woman after Khadija was Baraka al-Habashiyya, Umm Ayman.

- Then after these, Uthman ibn Affan embraced Islam, then Az-Zubayr ibn Al-Awwam, then Abd Al-Rahman ibn Awf, then Saad ibn Abi Waqqas, then Talhah ibn Ubayd Allah, then Abu Ubaidah ibn Al-Jarrah, then Abu Salamah Abdullah ibn Abd Asad, then Utbah ibn Ghazwan, then Mus`ab ibn Umair, then Ayyash ibn Abi Rabi`ah, then Al-Arqam ibn Abi Al-Arqam, then Uthman ibn Maz`un, then Qudamah and Abdullah, the sons of Maz`un, the brothers of Uthman, then Ubaidah ibn Al-Harith ibn Abd Al-Muttalib, then Sa`id ibn Zayd, then his wife Fatimah bint Al-Khattab, then Asma bint Abi Bakr, then Khabab ibn Al-Arat, then Umair ibn Abi Waqqas, then Abdullah ibn Mas`ud, then Mas`ud ibn Rabi`ah, then Sulait ibn Amr ibn Abd Shams, then the wife of Ayyash ibn Abi Rabi`ah, Asma bint Salamah, then Khunais ibn Hudhafah, then Aamer ibn Rabi`ah Al-Anzi, then Abdullah ibn Jahsh and his brother Ahmad, then Ja`far ibn Abi Talib and his wife Asma bint Umays, then Hatib bin Al-Harith and his wife Fatima bint Al-Mujallall, then Khattab bin Al-Harith and his wife Fakiha bint Yasar, then Al-Muttalib bin Azhar and his wife Ramla bint Awf, then Naim bin Abdullah, then Aamer bin Fuhaira, then Khalid bin Saeed bin Al-Aas and his wife Amina bint Khalaf, then Abu Hudhayfah bin Al-Mughirah, then Waqid bin Abdullah, then Ammar bin Yasir, Yasir and his wife Sumayyah and Abdullah bin Yasir, then Suhaib bin Sinan Al-Rumi, then Abu Dharr Al-Ghifari and his brother Anis.

The Prophet enteredMy father's house

Al-Arqam bin Abi Al-Arqam worshipped God Almighty in it secretly from his people, and a group entered with him until the Muslims were completed to forty men, the last of whom was Omar bin Al-Khattab. Then the people entered, men and women, into the religion of God until Islam spread in Mecca, and the companions of the Messenger of GodWhen they prayed, they would go to the valleys of Mecca and make their prayer seem light to their people. Then the Quraysh conspired among themselves against the Muslims in their tribes, so each tribe attacked those among them and tortured them. God Almighty prevented His Messenger.With his uncle Abu Talib.

The evil Abu Jahl was tempting the Muslims and the weak among them, the men of Quraysh, including his mother - whose name was Hamama - and Khabbab ibn al-Arat, and Suhaib al-Rumi, and Aamer ibn Fuhayrah, and Ammar ibn Yasir and his father and mother and his brother Abdullah, and the Messenger of GodHe passed by them and said: "Be patient, O family of Yasir, for your destination is Paradise." Yasir died, as did his son Abdullah and his wife Sumayyah, who was stabbed in the vagina by the accursed Abu Jahl. Among them was Labiba, whom Umar ibn al-Khattab used to torture before he converted to Islam, just as he used to torture Zunayrah the Roman. Among them was Umm Unaysh, a slave girl of Banu Zuhra, and Manam al-Nahdiyah and her daughter, a slave girl of a woman from Banu Abd al-Dar. Abu Bakr bought most of these and freed them to free them from their companions.

The first migration was to Abyssinia. The Messenger of God said:“If you went out to the land of Abyssinia, there is a king there who does not wrong anyone, and it is a land of truth until God Almighty makes a way out for you from what you are in.” So ten men and six women went out, the first of them: Uthman ibn Affan and his wife Ruqayyah, the daughter of the Messenger of God.The Messenger of God said: “The first to migrate with his family after Lot was Uthman ibn Affan.” Then Abd al-Rahman ibn Awf migrated with them, as did Abu Hudhayfah and his wife Sahlah bint Suhayl, al-Zubayr ibn al-Awwam, Mus`ab ibn `Umair, Abu Salamah and his wife Umm Salamah, Uthman ibn Maz`un, `Amir ibn Rabi`ah and his wife Layla bint Abi Hathmah, Suhayl ibn Bayda, and Abu Sabra ibn Abi Ruhm and his wife Umm Kulthum bint Suhayl ibn `Amr. Their leader was Uthman ibn Maz`un, and that was in the month of Rajab in the fifth year of the mission.

Then the Quraish agreed to expel the Prophet.From Mecca to the valley, he and Banu Hashim and Banu Muttalib, their Muslims and their polytheists, and they should not marry them or sell them anything and they should not be moved by pity for them until they surrender to the Messenger of God.To kill and they wrote a document about that and hung it inside the Kaaba, and they remained in the valley for three years, and Allah sent the termite upon their document, and it ate what was in the document of the covenant and the pact, and Allah informed His Messenger about that, so he mentioned it to his uncle Abu Talib. Then Abu Talib informed them and said to them: If it is as Muhammad says, then by Allah we will not hand him over until we die, and if what he says is false, we will hand over our companion - meaning: the Prophet - to you, so you will kill or keep alive, so they said: We are satisfied with what you say.. So they opened the document and found the truthful and believedI might have told her the news before it was opened.

A group of companions migrated to Abyssinia for the second time. They numbered one hundred and five men, twenty women, and nine children. Their leader was Ja’far ibn Abi Talib. They did not return from Abyssinia until seven years after the migration to Medina.

Abu Talib died before Khadija died, one year before the Prophet’s migration.To Medina three years later. She died, may God be pleased with her, at the age of sixty-five after the Banu Hashim left the valley and was buried in Al-Hujun.

The Quraish intensified their harm to the Prophet.After the death of Abu Talib, he went to Taif, walking with Zaid bin Haritha. He stayed in Taif for ten days, not leaving any of their nobles without speaking to them and inviting them to Islam. They said: “O Muhammad, leave our country.” They incited their fools against him to curse him, and he would not raise his legs or put them down until they crushed them with stones until his feet bled. When the stones knocked him down, he would sit on the ground, and they would take him by the arms and help him stand up. When he walked, they would stone him with stones while laughing, and Zaid bin Haritha protected him with himself until he had several wounds on his head. So he escaped from them.And his feet were bleeding. So he went to one of their walls - an orchard - and took shelter in the shade of its grapes, and Gabriel cameHe said: God Almighty has heard what your people said to you and how they responded to you, and He has sent to you the King of the Mountains, so you can order him to do whatever you want with them. The King of the Mountains called out to him: God Almighty has sent me to order me to do whatever you want, if you want me to crush the two mountains on them. The Prophet said:“Rather, I will be patient with them, perhaps God will bring forth from their loins someone who will say: There is no god but God.” The King of the Mountains said: You are as your Lord has named you: Kind and Merciful. Zaid ibn Haritha said when the Prophet wanted to…Returning to Mecca: How can you enter upon them when they have expelled you? He said: “O Zaid, God will make a way out and relief for what you see, and God will make His religion victorious and support His Prophet.” And the Prophet was sent.To Al-Mut'am bin Adi - who died as an unbeliever - to grant him protection, so he agreed to that and entered Mecca until he migrated to Medina.

When the Prophet leftFrom Taif to Mecca, he stood praying in Wadi Nakhal. A group of jinn passed by him and listened to the Qur’an. Then they converted to Islam and returned to their people as warners. God Almighty revealed: And when We turned to you a company of the jinn Al-Ahqaf:29] This was repeated by the jinn. Ikrimah said: They were twelve thousand who came from Mosul and they were the most numerous and most noble of the jinn and they were the majority of Satan’s soldiers. Ibn Masoud said:The jinn of Wadi Nakhal were fifteen, their master was Wardan, and one of them was called Zuba’ah. Al-Salihi said in his biography of the Levant: I came across the names of the jinn, including: Hasi, Mansi, Shasir, Masir, Al-Ard, Inan, Al-Ahqab, Al-Adras, and Hasir. Al-Bayhaqi narrated on the authority of Abu Muammar Al-Ansari, who said: “While Umar bin Abdul Aziz was walking towards Mecca in a desert area, he saw a dead snake and said: Bring me a digger. So he dug a hole for it, wrapped it in a rag, and buried it. Suddenly, a voice called out, but they could not see him: May God have mercy on you, O Sarq. I bear witness that I heard the Messenger of GodHe said: “You will die, Suraq, in a deserted place, and the best of my nation will bury you.” Omar said: “Who are you, may God have mercy on you?” He said: “I am a man from the jinn, and this is Suraq, and none of those who pledged allegiance to the Prophet remain.”None of the jinn except me and others, and I testify that I heard the Messenger of GodHe says: “You will die, O Sarq, in a deserted place, and the best of my nation will bury you.” Abdullah bin Al-Imam Ahmad narrated in Zawa’id Al-Musnad, and Al-Tabarani and Al-Hakim narrated on the authority of Safwan bin Al-Mu’attal.“They were on a journey and two snakes fought, and one of them killed the other. They were amazed at its pleasant smell and beauty. Some of them got up, wrapped it in a rag, and buried it. Then some people said, ‘Peace be upon you,’ but they did not see them. You have buried Amr. Our Muslims and our infidels fought, and the infidel killed the Muslim whom you buried. He was the last of the group who converted to Islam with the Messenger of God.”"

**Isra and Mi'raj**

It was a year before the migration to Medina, from the stone of the Kaaba to the Holy House, and he was in his soul and bodyAnd Gabriel and Michael, peace be upon them, accompanied him and made him ride Al-Buraq, which is a tall white animal, bigger than a donkey and smaller than a mule, until he reached the Holy House and at the rock Gabriel tied Al-Buraq to it. Then the assembly of the prophets gathered and the prayer was called, and Gabriel took the hand of the Prophet.Then he brought him forward and led them in two rak'ahs of prayer. Then he was brought the Mi'raj (ascension) by which the souls of the children of Adam ascend. He and Gabriel ascended until they reached one of the gates of the lowest heaven. Gabriel asked to be opened. It was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Has he been sent to? He said: Yes. It was said: Welcome to him and hello, may God greet him as a brother and a successor. What a brother and a successor, and what a great arrival he has come. So it was opened for them, and there was Adam in it as he was on the day God created him. The Prophet greeted him.individualThen he said: Welcome to the righteous son and the righteous prophet.

Then he ascended to the second heaven, and there he did with him what he did in the first heaven. Then he saw the two cousins, Jesus, son of Mary, and John, son of Zachariah, each of whom resembled the other. He greeted them and they returned his greeting. Then they said: Welcome to the righteous brother and righteous prophet, and they prayed for his well-being.

Then it was like this in every heaven, in the third he met JosephAnd in the fourth, IdrisAnd at five, AaronAnd in the sixth, Moses, son of ImranAnd at seven, Ibrahim Al-KhalilAfter returning his greeting, he said to him: Welcome to the righteous prophet and righteous son. He said: Convey my greetings to your nation and tell them that Paradise has good soil and sweet water and that its plants are: Glory be to God, praise be to God, there is no god but God, and God is Greatest. Then he was raised to the Lote Tree of the Limit, and he saw from the signs of his Lord what God wanted to show him. Then God imposed on him and his nation five prayers a day and night with the reward of fifty prayers.

Then he was returned to Mecca and told the polytheists and Muslims what happened during the Night Journey and Ascension, but the polytheists denied him and said to Abu Bakr:Do you believe that he went to Jerusalem last night and came back before morning? He said: Yes, I believe him in what is further than that. I believe him in the news from heaven in the morning or the evening, and that is why Abu Bakr Al-Siddiq was called.

**The beginning of the conversion of the Ansar to Islam**

The Messenger of God metrA group of pilgrims from Medina - Yathrib - and they were seven. Islam was offered to them and they believed and accepted it. They were: Abu Umamah As`ad ibn Zura`ah, Awf ibn al-Harith ibn `Afra`, Rafi` ibn Malik ibn al-`Ajlan, who was the first of the Ansar to convert to Islam, Qutbah ibn `Amir ibn Hadidah, `Uqbah ibn `Amir ibn Nabi, and Jabir ibn `Abdullah ibn Haram.

And in the next season, twelve men came and pledged allegiance to the Prophet.rThey are: As`ad ibn Zara`ah, Dhakwan ibn `Abd Qais, `Ubadah ibn al-Samit, al-`Abbas ibn `Ubadah, Qutbah ibn `Amir, `Uqbah ibn `Amir, `Awf ibn al-Harith, `Uwaim ibn Sa`idah, Malik ibn al-Tihan, Mu`awwidh ibn al-Harith, and Yazid ibn Tha`labah. When the people returned, the Messenger of God sent...rWith them was Mus`ab bin Umair, who taught them the Qur’an, Islam, and religion. His house was with As`ad bin Zararah, and As`ad bin Zararah was the first to pray in congregation and to pray the Friday prayer with his companions.

Then in the season that followed, he pledged allegiance to the Messenger of God.rAmong them, at the Great Aqaba, were seventy-three men and two women: Nusaybah bint Ka’b Umm Amara and Asma bint Amr Umm Mani’, may God be pleased with them all. The Prophet asked...r Among them was that they should send out to him twelve leaders to be over their people. So they sent out from among them: Abu Umamah As`ad ibn Zararah, Rafi` ibn Malik, Sa`d ibn al-Rabi`, Abdullah ibn Rawahah, Sa`d ibn `Ubadah, al-Mundhir ibn `Amr, al-Bara` ibn Ma`rur, Abdullah ibn Haram, `Ubadah ibn al-Samit, Asid ibn Hudayr, Sa`d ibn Khaythama, and Abu al-Haytham ibn al-Tayhan.The Prophet searched for them all.rAsaad bin Zarara, who passed awayDuring the construction of the Prophet's Mosquer.

**Migration to Medina**

 The Messenger of God went outrOne day he went to his friends happily and said:

“I have been informed of the place of your migration, which is Yathrib. Whoever wants to leave, let him leave, God willing.” So the Muslims began to prepare, accompany each other, console each other, and leave, but they concealed that. The first to arrive in Medina was Abu Salamah ibn Abd al-Asad, and the first woman to migrate to Medina was Laila bint Abi Hathmah with her husband Amir ibn Rabi’ah.

 When the immigrants arrived in Medina, the Ansar settled them in their homes, sheltered them, supported them, and comforted them. Salim, the freed slave of Abu Hudhayfah, led the immigrants in prayer in Quba before the Prophet arrived.r.

 The Quraysh gathered in the House of Assembly to consult about what to do with the Messenger of God.rThey agreed to kill him by taking a young man from each tribe, then they would all go to him and strike him with one blow, killing him, and his blood would be distributed among all the tribes. The Banu Abd Manaf were unable to fight all their people, so they would accept blood money. Then Gabriel cameMessenger of GodrAnd the prophet saidrHe said to him: Do not spend the night on the bed you used to sleep on. And he told him that God Almighty had given him permission to go out to the city.

 A strong group of Quraish youth gathered in front of the Prophet's house.r To kill him at night, the Messenger of God saidrTo Ali bin Abi Talib: “Sleep on my bed, for nothing you dislike will reach you from them.” And the Messenger of God came out to them.r So he took a handful of dirt in his hand, and God took away their sight from him so that they could not see him. So he began to sprinkle that dirt on their heads while he recited the verses: Ya Sin. By the Qur’an, full of wisdom. Indeed, you are one of the messengers on a straight path. A revelation from the Almighty, the Merciful.Yes:1-5] to the Almighty’s saying: And We placed before them a barrier and behind them a barrier and covered them so they do not see.Yes:9] There was not a single man among them who did not put the Messenger of God down.rHe put dirt on his head and then went where he wanted to go.

\*\*God Almighty had kept Abu Bakr Al-Siddiq as a companion of the Prophet.rAli bin Abi Talib stayed in Mecca until he could fulfill the duty of the Prophet.r The deposits that people had on his authority, for he was the trustworthy one whom all people trusted with their deposits. Abu Bakr prepared the travel equipment and there was a cooked sheep on the table, so Asma bint Abu Bakr tore a piece of her belt and tied it with a piece of the bag and tied the mouth of the water skin with the rest, so she was called the one with two belts.

\*\*Ahmad, Al-Tirmidhi, Al-Nasa’i, Ibn Majah and Al-Hakim narrated that the Prophet rHe stopped at Al-Hazwah - a market in Mecca that was incorporated into the mosque - and said: “By God, you are the best land of God, and the land most beloved to me. Had your people not expelled me from you, I would not have left you.” And he entered.rThe cave of Mount Thawr, so God caused the ra’a tree to grow and cover the cave, and God sent the spider, which wove a web between the cave, and God commanded two wild doves to stand at the mouth of the cave, and the Quraysh came until they reached the cave, so Abu Bakr feared for the Prophet.rThat something he disliked might happen to him, so the Prophet said to him:r“What do you think of two people, with God as their third? Fear not, for God is with us.” Some of them looked into the cave and saw nothing but two wild doves at the mouth of the cave. Some of them said to each other: There is no one in it. So the Prophet blessed them.rOn the two pigeons, they descended to the sanctuary, and that pair expelled all the pigeons of the sanctuary.

\*\*And the Messenger of God went outrThree days after the cave, he set out for Madinah and passed by the tent of Umm Ma'bad Al-Khuza'iyah. She did not know him and said: By God, if we had anything, we would not have left you in need. The Messenger of God looked at a sheep and said: What is this sheep, Umm Ma'bad? She said: A sheep that has been left behind by hardship among the flock. He said: Do you permit me to milk it? The Prophet called for it.r He wiped her udder with his hand and mentioned the name of God Almighty, then milked it into a vessel and all the people drank. Then he filled the vessel with milk and left it with her. Umm Ma’bad said: The sheep that the Messenger of God touched remained.r He nursed her udder with us until the time of Ramada, which was the eighteenth year of the Hijra, the time of Omar bin Al-KhattabWe used to milk it morning and evening, and there was neither little nor much on the land.

**The beginning of the establishment of the Islamic nation in Medina**

\*\*The Prophet descendedr In Quba, and the city welcomed him after that, and he stayed with Abu Ayoub Al-Ansari for months until the mosque and the houses of the Prophet were built.rThe Muslim market was measured by Al-Zawraa, but the Jewish market was destroyed. On the authority of Umm Salamah, may God be pleased with her, she said: “The Messenger of God built...rHis mosque, so he brought the bricks and whatever they needed, and the Messenger of God stood up.rSo he put down his cloak, and when the Muhajireen and Ansar saw it, they threw off their cloaks and began to chant, work, and say:

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| If we sit and the prophet works | That is for the misleading work |

Zaid bin Haritha said:tThe Messenger of God went outrHe had a stone with him, and Usayd ibn Hudhair met him and said: O Messenger of God, give it to me. He said: “Go and take another one, for you are not more in need of God than I am.”

\*\*And the Messenger of God made a brotherrAmong the Muslims, until Ibn Omar, may God be pleased with him, said: “I saw us, and the Muslim man is not more entitled to his dinar and dirham than his Muslim brother.” Narrated by Muslim and Al-Nasa’i.

\*\*Al-Bukhari, Ahmad and Al-Bayhaqi narrated on the authority of Abdullah bin Salamt- He was the most important scholar among the Jews before his conversion to Islam. - He said: “When I heard about the Messenger of GodrI knew his description, name, appearance, and the time we were waiting for. I was pleased with that but kept silent about it until the Messenger of God arrived. rThe city, and when he arrived, he stayed in Quba among the Banu Amr ibn Awf, and a man came until he informed me of his arrival, and I was at the top of a palm tree of mine working in it, and my aunt was sitting under me, and when I heard the news of the arrival of the Messenger of Godr I said Allahu Akbar, and when my aunt heard me say Allahu Akbar, she said: If you had heard of Moses, son of Imran, you would not have said more. I said to her: What aunt, by God, he is the brother of Moses, son of Imran, and follows his religion. He was sent with what he was sent with. She said: O son of my brother, is he the prophet who we were told would be sent near the Hour? I said to her: Yes. She said: Then that is it. He said: So I went out to the Messenger of Godr When I saw his face, I knew that it was not the face of a liar. The first thing I heard him say was: “Spread peace, feed the poor, maintain family ties, and pray at night while people are asleep, and you will enter Paradise in peace.” And he converted to Islam.t His aunt converted to Islam.

**The conquests of the Messenger of God**r **And his fight against the polytheists**

\*\*When it settled downrIn Medina, God Almighty supported him with His victory and with His believing servants, and united their hearts after the enmity that had been between them. God Almighty prevented him with a battalion of believers who put his love before the love of fathers, sons and wives, and he was more deserving of them than they were of themselves. The Arabs and Jews became accustomed to them, until the Muslims would not sleep except with their weapons and would not wake up except with them. They said: Do you think we will live until we sleep reassured, fearing none but God Almighty?! Then God Almighty revealed:  Allah has promised those among you who believe and do righteous deeds that He will surely make them successors upon the earth, just as He made those before them successors, and that He will surely establish for them their religion which He has approved for them, and that He will surely substitute for them, after their fear, security......[The Light:55].

\*\*The number of battles that the Messenger of God fought in was twenty-nine battles. He fought in nine battles:1- Al-Abwa, 2- Buwat, 3- Safwan, 4- Badr the First, 5- Al-Ushayrah, 6- Badr the Great, 7- Banu Salim in Al-Kudr, 8- Al-Suwaiq, 9- Ghatafan, 10- Afra, 11- Banu Qaynuqa, 12- Uhud, 13- Hamra Al-Asad, 14- Banu Al-Nadir, 15- Badr the Last, 16- Dumat Lihyan, 17- Banu Al-Mustaliq, 18- Al-Khandaq, 19- Banu Qurayzah, 20- Banu Lihyan, 21- Al-Hudaybiyah, 22- Dhi Qard, 23- Khaybar, 24- Dhat Al-Riqa’, 25- Umrah Al-Qada’, 26- The Conquest of Mecca, 27- Hunayn, 28- At-Taif, 29- Tabuk. He fought in Badr, Uhud, the Trench, Qurayzah, Al-Mustaliq, Khaybar, the Conquest, Hunayn, and Taif.

\*\*The Battle of Waddan or Al-Abwa in the year two of the Hijra. Hamza bin Abdul Muttalib carried the banner - which was white.tOnly immigrants left it. It is a village between Mecca and Medina.

\*\*The Battle of Buwat took place thirteen months after the migration, in Yanbu. The banner was with Saad bin Abi Waqqas, and its strength was two hundred of the migrants.

\*\*The Battle of Safwan, which is also the first Badr: after Al-Abwa, and his banner was with Ali bin Abi TalibtIn these three raids, he intercepted a caravan of the Quraysh.

\*\*The Battle of Al-Ushaira, sixteen months after the migration, and Hamza carried its bannertHe set out with one hundred and fifty men, intercepting a large caravan containing the money of the Quraysh. He reached the tribe in the valley of Yanbu and found that the caravan had gone. It was the caravan that caused the Battle of Badr upon its return.

\*\*The Battle of Badr the Great: In Ramadan, his banner was with Mus'ab bin Umair, and the number of companions was three hundred and thirteen men, the number of the companions of Saul. Seventy polytheists were killed and seventy of them were taken prisoner, and twelve Muslims were martyred.

\*\*The Battle of Banu Salim in Al-Kadr: Its banner was carried by Ali bin Abi TalibtTheir number was two hundred, and the Messenger of God took the spoils.r Five hundred camels.

\*\*The Battle of Suwaiq: It took place at the beginning of twenty-two months, with two hundred companions following Abu Sufyan ibn Harb, when he raided Medina and killed two of the Ansar at night and returned, fearing that the Muslims would catch up with him, so he and his companions would throw away jugs of suwaiq - food - to lighten up their load so that they could speed up. The Muslims took all of that, so it was called the Battle of Suwaiq.

\*\*Ghatafan Battle: The Messenger of God went outrIn four hundred and fifty, he wanted a group of people who gathered to invade Medina, and they heard the news of the ProphetrAnd he went out to them, so they fled and dispersed.

\*\*Battle of Al-Fara: The Prophet was informedrA group of Banu Salim wanted to go to Medina, so the Messenger of God went out.rWith three hundred men. The people dispersed in fear and returned.rTo the city.

\*\*The Battle of Banu Qaynuqa: It was at the beginning of twenty months after the Hijra.. The Prophet besieged themrHis banner was with Hamza.tWhere they broke the covenant of the Messenger of GodrThey killed a Muslim who defended a Muslim woman whom they had insulted and exposed her private parts. They remained under siege for fifteen nights, and God cast terror into their hearts, so they submitted to the judgment of the Messenger of God.rHe expelled them from the city and took their homes and money, so they left after three days.

\*\*The Battle of Uhud: Quraysh gathered three thousand fighters and reached Medina, and the Messenger of GodrHe had known about their march to him before, and the Messenger of God went out to them.rAnd with him were seven hundred who remained steadfast until they reached Mount Uhud, and the Messenger of God askedr Of fifty men - Abdullah bin Jubair was in charge of themt- To remain on the plateau and protect the army behind it. The battle took place and the Muslims were victorious. Most of those who were under the command of the Messenger of God came down.r.. disobeying his order to collect the spoils left by the polytheists, Khalid bin Al-Walid looked but did not find those who were on the mountain - and he had not converted to Islam yet - so he thought about the horses, so the horses entered behind the Muslims while they were busy collecting the spoils, so they killed a number of Muslims. When the defeated polytheists saw what Khalij had done to the Muslims, they returned and fought the Muslims, so many of them fled to Medina, and the Messenger of God remained.rWith few people, he took refuge in the mountain. On that day, the polytheists killed seventy Muslim martyrs, including: Hamza.tMaster of Martyrs, and Mus`ab bin UmairtIt was Uhud in the third year of the Hijra.

\*\*Battle of Hamra al-Asad: When the Prophet returnedrTo Medina after Uhud, he learned that Abu Sufyan and the Quraysh wanted to return to eradicate the remaining Muslims, so the Messenger of God asked him to go out to them and that only those who had witnessed the fighting at Uhud should go out. So the people went out with wounds on them, and the Messenger of God was informedrHamra al-Asad is eight miles from Medina. He stayed there with his companions for three days. Abu Sufyan and the Quraysh became afraid and returned to Mecca.

\*\*Battle of Banu Nadir: The Jews of Banu Nadir plotted to kill the Messenger of GodrWhile he was in their homes, they had made a covenant with the Prophet.rOn his support, they betrayed him and wanted to kill him, so the revelation informed the Messenger of GodrHe heard their news and left their homes safely. Then the Prophet besieged them.rFifteen days, and when the Jews despaired, they began to destroy their homes with their own hands so that they would not leave them as spoils for the Muslims, and they made peace with the Messenger of God.rTo leave the city with the women and children, the camels’ loads of luggage, and the Messenger of God’s sheep.rTheir homes and their money were very numerous and expanded to accommodate the Muslims.

\*\*The Battle of Badr: The appointment: When Abu Sufyan was returning from Uhud, he called out: The appointment between us and you is Badr al-Safra, where we will meet and fight. The Messenger of God said:rTo Omar bin Al-Khattab: “Say yes, God willing.” So the people dispersed on that. And the Messenger of God went out.rTo Badr al-Safra - a place where the Arabs gather as a market for them in Dhul-Qi'dah - and Ali ibn Abi Talib carried his banner. They reached Badr, and the market was held and they stayed for eight days. Abu Sufyan and the Quraysh stayed behind, and the Messenger of God departed.rTo the city.

\*\*Battle of Dumat Al-Jandal: The Messenger of God wantedrTo approach the nearest part of Ash-Sham to frighten Caesar, and it was mentioned that there was a group there who wanted to attack the city, so he went out.rIn a thousand Muslims, he marchedrUntil he attacked their livestock and shepherds, and killed some of them, and the rest fled, so the people of Dumat al-Jandal dispersed. He stayed there for a few days and sent out his raiding parties, each one returning with camels, then he returned.rTo the city. Dumat Al-Jandal is close to Damascus.

\*\*The Battle of Banu al-Mustaliq: It is called the Battle of al-Muraisi’, and it took place in the year five AH. Its cause was that al-Harith ibn Abi Dhirar – their chief – had gathered a group of Arabs and wanted to raid Medina, so the Messenger of God knew…rHe went out to them in a large number until he reached them, and the banner of the immigrants was with Abu Bakr Al-Siddiq, and the banner of the Ansar was with Saad bin Ubadah, and when the people heard of the Messenger of God’s marchr The Arabs who had gathered around Al-Harith dispersed, and the Muslims attacked them. Not a single polytheist escaped. Ten of them were killed, the rest were taken prisoner, and the Messenger of God was taken captive.rMen, women, children, and livestock, among them was the wife of the Prophet, the Mother of the Believers, Juwayriyah bint al-Harith.

\*\*The Battle of the Trench: The reason for it was that the Jewish leaders agreed with the Quraish to gather the Arabs to fight the Prophet.rThe polytheistic Arabs formed a group of ten thousand fighters, and the Muslims dug a trench north of the city, placing Mount Sala’ behind them. To the west and east of the city were the two Haratans, which were black, pointed stones from which nothing could enter. As for the south, it contained the Jews of Banu Qurayza, who had a treaty with the Prophet.rThey were to protect the south. The Muslims were three thousand, and they put the women and children in the fortresses. The polytheists were unable to cross the trench, as the Muslims were guarding it. The polytheists remained like that for about a month, besieging the trench, until Banu Qurayzah betrayed and broke the covenant of the Messenger of God.rThe people were very afraid for their women and children from the Jews and the influence they gained. Hypocrisy appeared and many of the believers apologized to return to protect their homes because they had become exposed. No one remained with the Prophet.rAt the trench, only three hundred were left. Then God granted victory to the believers by sending the wind against the parties, but no one could withstand it, so they fled in fear to their country.

\*\*The Battle of Banu Qurayzah: It was by the command of God to His Messenger because they broke the covenant of God and His Messenger. The Messenger of God had hardly...rHe reached his house until Gabriel came to himHe ordered him to fight Banu Qurayza, so he hurried with three thousand fighters, carrying their banner under Ali ibn Abi Talib.tHe besieged them until they submitted to the judgment of the Messenger of God.rIn them, Saad bin Muadh ruled over them.tHe ordered the killing of their men, the taking of their women and children as captives, and the taking of their wealth and dividing it. He killed all their men, who numbered seven hundred fighters, and took captive a thousand of their women and children.

\*\*The Battle of Banu Lihyan in Usfan: The Messenger of God went out to themrAnd with him were two hundred men, because they had killed some of the Companions treacherously in their homes, so they fled to the mountaintops and the Messenger of God stayed.rTwo days later, he sent his troops to the regions to frighten the Quraysh and those with them, then he returned to Medina, and that was in the year six AH.

\*\*Battle of Hudaybiyyah: The Messenger of God went outrAnd with him were one thousand seven hundred companions who were in ihram to perform Umrah, based on a vision that the Messenger of God had seen.rThey had no weapons with them except their swords. When they reached Al-Hudaybiyyah and settled there, the Quraysh agreed that they would not enter Mecca by force. After correspondence between the two parties, a peace treaty was signed between the two parties on the condition that the Prophet would return.rThis year, he will return next year to perform Umrah with his companions. In Al-Hudaibiyah, the companions pledged allegiance to the Prophet.rUnder the tree on death, which is the Pledge of Ridwan, then the matter ended with peace with Quraysh, and Surat Al-Fath was revealed during their return to Medina, and it was in the year six in Dhul-Qi’dah.

\*\*The Battle of Dhi Qarad, which is the forest: Its cause was that Uyaynah bin Hisn al-Fazari raided the camels of charity, and there were twenty of them, and Abu Dharr al-Ghifari was in it, so they drove away the camels and killed Ibn Abu Dharr and took his wife captive, so the Messenger of God knewrThe people ran after them until they caught up with them and rescued ten of the twenty and killed some of them, and the Messenger of God caught up with them.rHe was absent for five days and then returned to the city.

\*\*The Battle of Khaybar: It was shortly after Al-Hudaybiyah in the seventh year of the Hijrah. It was a group of forts, farms, and many palm trees. He besieged the forts, one by one, for a period of fifteen nights until he conquered them all and killed many of them. Then the Prophet made peace with them.rTo stay in it and work on the basis that they have half of the dates, and he said:r They said to them: “We will allow you to do so as long as we wish and as long as God allows you to do so.” Therefore, Omar ibn al-Khattab expelled them for their betrayal and killing of a Muslim in their country. He did not go out with the Prophet.rOther than those who attended Hudaybiyyah by his commandrAnd the Muslims gained many spoils in it, which God Almighty promised them.

\*\*Battle of Dhat ar-Riqa’: The knowledge of the Messenger of GodrThat Banu Saad bin Tha’laba and Banu Anmar gathered forces to raid Medina, so he went out to themrWith seven hundred fighters until he descended into their homes and found only women, so he took them prisoner, and the men fled to the mountaintops. And the Messenger of God disappeared.rFifteen nights, and he returned to Medina, and it was after Khaybar.

\*\*The Battle of Umrah Al-Qada: It is the Umrah that was agreed upon in the Treaty of Hudaybiyyah to be performed the following year, so the Prophet performed Umrah.rWith those who were with him in Al-Hudaibiyah, and he droverThe sacrifice, which is sixty camels, and carrying weapons in anticipation of the Quraysh, and the Messenger of God entered into the state of ihramrFrom the door of his mosque, he entered Mecca and placed his weapons close to it, and completed the circumambulation and the running, and the polytheists had left the House to them and stayed in it for three days according to their covenant, then he returned.rTo the city.

\*\*The Great Conquest: It took place in the month of Ramadan in the eighth year of the Hijra, and its cause was the Quraysh’s breaking of the covenant with the Prophet.rBy attacking the Khuza'a tribe, an ally of the ProphetrAnd the Messenger of God gatheredrTen thousand fighters from the immigrants, the helpers, and those who converted to Islam from the tribes, and he asked God to conceal the news from the Quraysh, so he attacked them while they were unprepared, so there was no fighting, and the Messenger of God pardonedrHe did not take any prisoners, kill any, or gain any spoils from them. Many of them converted to Islam. He stayed in Mecca for nineteen days, shortening the prayer. God supported and aided His Prophet, and he entered Mecca as a conqueror with ten thousand fighters after he was expelled from it. God defeated the confederates and Quraysh in their siege of Medina, and they were also ten thousand fighters.

\*\*Battle of Hunayn: When God opened Mecca for the Messenger of GodrHawazin, Thaqif, Nasr, Jashm, and Saad bin Bakr gathered and gathered twenty thousand fighters with their women, children, and money to fight for them. He went out with the Messenger of God.rFrom Mecca, those who were with him in the conquest and two thousand from Quraysh gathered for him twelve thousand fighters, and the battle took place and the Muslims were defeated first, and the Messenger of God stood firm.rWith eighty of his companions, then Abbas calledtBy the command of the Messenger of God rOn his companions, so they returned and fought, and God Almighty granted them victory, and they took all their money and women as booty, and the rest fled.

\*\*The Battle of Taif: When Hawazin and Thaqif were defeated, the people of Thaqif went to Taif and closed their fortresses on them, and the Messenger of God marched towards them.rBefore distributing the spoils of Hunayn, he besieged them for a month, then turned away from them and was not given permission to enter them. The Messenger of God said:r“O God, guide Thaqif and spare us their burden.” Their delegation arrived in Ramadan of the ninth year and converted to Islam.

\*\*Battle of Tabuk: The determination of the Messenger of GodrTo fight the Romans, and it was a time of hardship and intense heat and drought in the country, and he called upon those around him from the Muslim Arab tribes, and they gathered for the Messenger of GodrMore than thirty thousand, and Uthman spenttThe Muslims had to spend a lot of money to prepare, and most of the hypocrites stayed behind because of the long journey. The Messenger of God set out...rUntil he went down to Tabuk, and he did not find armies or a group of the Romans, so he stayed for twenty days, and sent out raids around him, and made peace with some of the Christian Ghassanid kings, and the Romans were afraid, so the Messenger of God returned.rTo Medina before the Farewell Pilgrimage, and it was the last raid that the Messenger of God led.r.

\*\*The raids are what the Prophet used to go out onrThe plural of “sariyya” is “sariya”, which is what he used to send his companions in for jihad and he would not go out.r In it, one of them is in charge of it.

\*\*Scholars differed about the number of the Prophet’s military expeditions.r Between: thirty-eight secret missions, and between forty-seven, or fifty-six secret missions. Others were mentioned.

\*\*Al-Bukhari, Muslim and others narrated that the Prophetr He said: “By the One in Whose Hand is my soul, were it not that it would be too difficult for the Muslims, I would not have stayed behind a raiding party that would set out in the cause of God. But I do not find the means to carry them, and they do not find the means to follow me, and it would be too difficult for them to stay behind after me. By the One in Whose Hand is my soul, I would love to set out in the cause of God and be killed, then come back to life, then be killed.”

\*\*When the Messenger of God openedrMecca and finished Tabuk and Thaqif converted to Islam and pledged allegiance to the Messenger of GodrArab delegations came from all directions in the year nine of the Hijra, and they entered the religion of God in droves. This year was called the Year of Delegations.

**His moral qualities** r

\*\*ReachedrPerfection and beauty are in his patience and forgiveness, despite his ability to do so, in his modesty and not confronting anyone with something he dislikes, in his tolerance and patience with what he dislikes, in his righteousness, compassion, mercy, good covenant and loyalty, in his humility and his dislike of people’s flattery and standing up for him, in his courage and strength, in his generosity, his goodness and his good company, in his joking, teasing, laughing and smiling, in his asceticism, piety and contentment with little, in the shortness of his hope, fear and awe. And his conductrFilled with a great many situations and stories that indicate all of this and more.

**In his appearance, standing and walking** r **And eat and drink**

\*\*The Messenger of GodrHe would sit wherever the gathering ended, and he would sit cross-legged, or cross-legged, or he would hold his hands and raise his knees, and he would lie on his back in the mosque with one leg on the other, and he would sit on the ground, on a mat, and on a rug, and he would…r He walked barefoot and wearing sandals, and he would take the hand of one of his companions and walk with him.rHe would eat food while kneeling or on his knees, and if he wanted to eat, he would wash his hands. He hated spicy food until its stench and smoke had gone away, and he would say: There is no blessing in spicy food. He would not blow on food or drink, and he would like cold sweets.r He would cut the shoulder of the sheep with a knife and eat it. He never found fault with any food: if he liked it, he would eat it, otherwise he would leave it. He entered the house and saw a piece of bread thrown away, so he took it, wiped it, and ate it.r He loves sweets, honey, and drinking.r Sitting and standing, he would drink in three breaths. His favorite drink was milk, and raisins would be put in water for him at night, and when morning came he would drink it.

**In his clothes** r

\*\*Whenever he put on a garment, he would start with the right, and if it was new, he would say: “Praise be to Allah who has provided me with the finest adornments with which to adorn myself before people and cover my nakedness.” Narrated by Ahmad. He had a turban called “al-Sahab” (the clouds). He would turn the turban’s ball and leave a tuft of it between his shoulders. His turban was black and yellow, and her He would wear a yellow shirt and a yellow robe, and would dye his clothes yellow. He would wear a skullcap – a head covering – and cover it with a turban, and he would wear it without a turban. He would take off his skullcap and make it a cover in front of him, then he would pray towards it. He would wear…rThe Roman gown, which was red, and a red cloak with a lining, and a green striped garment, and a qabā, which is a cloak worn over the chest and open at the back, and he had a yellow-dyed cloak, which he would wear at home and pray in, and he would go around with it to his wives, dyed with wars and sprinkled with water, so it would have a pleasant smell. He wore trousers and said: “I have not found anything more concealing than it.” Narrated by Abu Ya`la. He used to pray in tanned fur, and he wore wool, cotton, and linen, and he wore a namīrah, which is a woolen garment worn by the Bedouins, and he wore a burnous, which is similar to a coat, and most of what he wore was made of cotton, and he wore white, which he liked best, as well as red, green, black, yellow, and dyed with saffron and wars.

\*\*And wearr Slippers and socks, and he wiped over them when performing ablution, and he wore sandals - shoes - and he had two straps - two ties - and he used to wear a ring with the inscription: Muhammad is the Messenger of God, and he would seal his letters to the kings with it, and it was made of silver, he would wear it on his right hand and put its stone in the palm of his hand.

\*\*He wasrHe hated to go out to his friends without using perfume, but he loved perfume and would use it for his women and friends. The most fragrant things he liked were musk and aloes wood, and he would use incense.

\*\*Aisha, may God be pleased with her, said: “There are five things that the Messenger of God did not do.”rHe would not leave them, whether he was travelling or at home: the mirror, the kohl, the comb, the oil – meaning: perfume – and the siwak.” Narrated by al-Tabarani and al-Bayhaqi. His comb was made of ivory. The Messenger of God hadr A kohl stick used to apply kohl three times in each eye before going to sleep.

\*\*The Messenger of GodrHe shaves his moustache. Al-Tirmidhi, Abu Ya’la, and Ibn ‘Adi narrated that the ProphetrHe used to take from his jewelry, from its length and width, equally.” Al-Tirmidhi did not say equally.rHe cuts his nails and moustache on Friday, and it has not been preserved from him.r Shaving his head except during Hajj or Umrah, which are four times: Al-Hudaibiyah, Umrah Al-Qada, Al-Ji’ranah, and the Farewell Pilgrimage.

 **His household appliances** r

\*\*The Messenger of God hadrA bed lined with papyrus, covered with a black covering. The bed has four legs with what look like papyrus ropes stretched around them.

\*\*He had a mat to sit on and pray on, and it was the bed of the Messenger of GodrHe slept on a mat made of leather stuffed with palm fibres, and he had a quilt that was like a cloak. He had a cup called al-Rayyan, a large bowl with four rings in which he fed his guests, called al-Gharra’, a bowl made of stone called al-Mukhaddab, and a water jug ​​called al-Sadara. Al-Muqawqis presented to the Messenger of God a glass cup from which he drank, and another made of clay, and a copper basin. He also had scissors called al-Jami’.

**War machines** r

\*\*He had six bows called: Al-Ruha, Shawhat, and Al-Safraa. The three were weapons of the Jews of Banu Qaynuqa: Al-Zawraa, Al-Katum, and Al-Qanat. The handle of the Prophet’s bow wasrOf silver. And the number of his swords.rEleven swords: the one that was transmitted and inherited from his father, and Dhu al-Fiqar, which he took as booty on the day of Badr, and which he never left in his wars, its hilt and its blade were made of silver, and the third, fourth and fifth, which they acquired from the weapons of Banu Qaynuqa: one of them was al-Battar and the other was al-Hatf, and the sixth and seventh: al-Mikhdham and Rasuba, and the eighth: al-Adhb, which Sa`d ibn `Ubadah gave him as a gift.Ninth: Al-Qadib, Tenth: Al-Simsama, which was one of the most famous swords of the Arabs, Eleventh: Al-Luhaif.

\*\*He has fiver Spears: Al-Muthawi, Al-Manthani, and three spears that were hit by the weapons of Banu Qaynuqa.r He had five spears: the Naba’a, the Bayda’, the Anza – which is like a crutch – and he would walk with them sometimes, and he would place them as a cover for himself in prayer, the Hadd, and the Qamra.rHe has a thick-headed stick like a goat's. It is called a "daqn".

\*\*And it was hisr Seven shields: The Sugdian shield, which is the shield of DavidThe one he wore when he killed Goliath was struck by the Prophetr From the weapons of the Jews of Banu Qaynuqa, along with another called: silver, and the third: Dhat al-Fudul, which is what he pawned.r At Abi Al-Shahm Al-Yahudi on barley. The fourth: Dhat Al-Wishah, the fifth: Dhat Al-Hawashi, the sixth: Al-Batrah, the seventh: Al-Khirnaq, and it wasrHe had a helmet, which was what he wore on his head made of iron chains, and it was called: the seven-headed one, and another was called: the scarf, and it hadr Three shields: Al-Zaluq, Al-Fataq, and the third has a statue of a ram that was given to him as a gift, so it becamerSo God removed the statue.

\*\*And it was hisr Dome - tent - made of leather - skin - and banner - that is: a black square banner, and sometimes white.

\*\*The Messenger of God hadr A saddle called: Al-Daj Al-Muwaz, and it had a saddle - the camel’s saddle and stirrups were made of leather - and it was said: of wood.

**The Messenger of God's horse** r

\*\*Their number is twenty-one, agreed upon on seven, disagreed upon on seven, and disagreed upon on the others. The seven are: Al-Sakb, Sabha, Al-Murtajaz, Lizaz, Al-Dharb, Al-Lahif, and Al-Ward, which is the blond. The disagreed upon are: Al-Najib, Al-Bahr, Dhu Al-Lamma, Dhu Al-Iqal, Al-Sajl, Al-Shahha, Al-Sarhan, Al-Murtajil, Al-Adham, Al-Ya’sub, Al-Ya’boub - meaning: fast running - and Al-Ablaq, Al-Kumait, Al-Dhamir, Al-Taraf, Mandoub, and Al-Marwah.

\*\*Former Messenger of Allahr Between the horses on the clothes of Yemen, he gave the winner three clothes, the one who prayed - that is, the second - two clothes, the third a clothes, the fourth a dinar, the fifth a dirham, and the sixth a piece, and he said: “May God bless you all.” Abu Usayd al-Sa’idi said: I won on the horse of the Messenger of God.r He gave me a Yemeni robe and said,r“There is no competition except in a horse’s hoof, a camel’s hoof, or an arrow.” Narrated by Al-Tabarani. A horse’s hoof is a horse, a camel’s hoof is a camel, and an arrow is an arrow.

\*\*The Messenger of Allah's mulesr Seven, Duldul stayed with himrUntil God Almighty took his soul, and silver, and a white mule that the owner of Ayla gave him, and a mule that Kisra, the son of the murdered Kisra, gave him, and a mule that the owner of Dumat al-Jandal gave him, and the sixth that the Negus gave him, and the seventh is called the Syrian donkey.

\*\*And he hadr Four donkeys: Afeer, which was given to him by Al-Muqawqis, Yafoor, and the third, which was given to him by Saad bin Ubadah.The fourth was given to him by some of the Companions.

\*\*The camels of the Messenger of Godr Among them: Al-Henna, Al-Samra, Al-Arees, Al-Sadia, Al-Ba’oum, Al-Yaseera, Al-Riyaa, Barda, Muhra, and Al-Shaqra, and it was a riding camel.r It is called: Al-Adhba and Al-Qaswa.

\*\*Sheep and gifts of the Messenger of Godr Ten: Ajwa, Zamzam, Suqya, Barakah, Warsa, Itlal, Itraf, Qumrah, Ghawtha, and a goat called: Al-Yaman.

\*\*The Messenger of God used to command the keeping of a rooster and used to say: “A house in which there is a white rooster, no devil will come near it.” Narrated by Al-Bayhaqi, and narrated by Al-Bukhari and Muslim on the authority of the Prophetr He said: “If you hear the crowing of a rooster, ask God for well-being from His bounty, for it has seen an angel.” He also said: “Do not curse the rooster, for it calls to prayer.”

**Miracles of the Prophet** r

\*\*He is the most miraculous of the prophets, and despite their abundance, no one can comprehend them. The miracles of the Qur’an alone cannot be counted except by God Almighty. The miracles of the prophets before him became extinct with the end of this prophet’s life, and no one witnessed them except those who were present. The miracle of the Qur’an will continue until the Day of Resurrection. Not a single era passes without something appearing in it that he foretold would happen, indicating the truth of his miracle. If the Arabs had known that producing something like the Qur’an was within their power, they would have hastened to do so, because it would have been easier for them than having the sword imposed on their necks and their children and women taken captive.

\*\*Al-Bukhari, Muslim and others narrated on the authority of Ibn Abbas, may God be pleased with them both, “The Quraysh gathered during the time of the Messenger of Godr They asked him to show them a sign, and they said: If you are truthful, then split the moon into two parts, one half over Abu Qubays - a mountain - and the other half over Qayqan. The Messenger of God said:r:- "Bear witness." So the infidels looked, then turned their eyes away and wiped them away, then looked again and looked, then wiped their eyes, then looked and said: Muhammad has bewitched our eyes. Some of them said to one another: If he has bewitched us, then he cannot bewitch all the people. So look at the travelers, and if they tell you that they saw what you saw, then he has told the truth. So they would meet the caravan and tell them that they saw what they saw, but they would call them liars. So Allah the Most High revealed: The hour has drawn near and the moon has split [ the moon:1].

\*\*Al-Bukhari, Ibn Majah and others narrated on the authority of AnasA man entered the mosque on a Friday from a door facing the pulpit of the Messenger of God.r And the Messenger of Godr He was delivering a sermon on the pulpit and said: O Messenger of God, wealth has been lost and roads have been cut off, so ask God Almighty to help us – to give us rain – he said: So the Messenger of God raised his head.r His hands and then he said: “O Allah, help us, O Allah, help us” twice. Anas said: By Allah, we did not see any clouds or rainbows in the sky, and there was no house or home between Sal’a - Jail - and us. He said: Then a cloud rose from behind him like mountains, and he did not come down from the pulpit until I saw water pouring down his beard continuously, and I did not see the sun in the morning, and it did not stop raining until the following Friday. Then that man entered through that door and the Messenger of AllahrHe was giving a sermon and the Messenger of God greeted him.rHe stood up and said: O Messenger of God, the wealth has been lost and the roads have been cut off. Ask God Almighty to withhold it - meaning: the sky from the rain - he said: So the Messenger of God raised his head.r His hands and said: “O God, around us and not upon us. O God, upon the hills and mountains and the valleys and the bottoms of the valleys and the places where trees grow.” He did not point to a direction of the clouds except that it was torn apart until the city became like a hole – open – until the valley flowed for a month and no one came except that he spoke of the generosity. This incident was repeated many times.

\*\*Water springs from between the fingers of the ProphetrIt was repeated in multiple scenes and situations with chains of transmission that are definitely authentic. It is a miracle more eloquent than the spring of water from the stone that Moses struck.With a stick, water gushed out of it, because water coming out of stones is known, unlike it coming out from between flesh and blood. Among these times is what Al-Bukhari and Muslim and others narrated on the authority of Jabir and others, may God be pleased with them, who said: “The people were thirsty on the day of Al-Hudaybiyah, and there was in front of the Messenger of GodrA pot - a vessel - from which he performs ablution. The people rushed towards him. He said: "What is the matter with you?" They said: We do not have water to perform ablution with or water to drink except what is in front of you. So he put his hand in the pot and the water started gushing out from between his fingers like springs. So we drank and made up for it. Salim said: I said to Jabir: How many were you? He said: If we were one hundred thousand, it would be enough for us. We were fifteen hundred." And something like this happened dozens of times. Among them is what was narrated by Al-Bukhari and Muslim and others on the authority of Imran bin Husayn.He said: “We were with the Messenger of Godr On a journey, people complained to him of thirst. He got off and called Ali and another man and said: “Go and look for water, for you will find a woman in such and such a place with a camel carrying two water skins. Bring her.” So they set out and found a woman with two water skins on her camel. They said to her: “Where is the water?” She said: “I saw water just yesterday.” They said to her: “Then go.” She said: “Where to?” They said: “To the Messenger of Allah.”rShe said: The one who is called the Sabean? They said: He is the one you mean. So they went and brought her to the Prophet.r And they told him the hadith. He said: So they made her get down from her camel. And the Prophet prayed.rWith a vessel, he emptied it from the mouths of the two waterskins, then rinsed his mouth with water and put it back in the mouths of the two waterskins, and closed their mouths - tied them - and released the two ghararats - the place where the water comes down - and it was called out to the people: Give water and draw water, so he gave water to whomever he wanted and drew water to whomever he wanted, and we filled every waterskin and jug with us - the water vessel - and the woman was standing watching what would be done with her water, so by God he stopped it and it seemed to her that it was fuller than when he began with it - meaning: the two waterskins - so the Prophet said:r " Gather she has food " They gathered for her dates, flour, and gruel until they had gathered food for her. They put it in a cloth and carried her on her camel. They placed the cloth in front of her and said to her: “You know that we did not decrease anything from your water, but it was Allah who gave us to drink.” They said: The woman and her people converted to Islam after that."

\*\*Al-Bukhari narrated in Al-Tarikh, Ahmad, Abu Dawood, and Ibn Hayyan on the authority of Dalin bin Saeed Al-Khathami and Al-Nu’man bin Muqrin, may God be pleased with them, who said: “We came to the Messenger of God rWe were four hundred and forty asking him for food, so the Prophet said:r To Omar bin Al-Khattab:Get up and give them"He said: O Messenger of God, I have nothing but what will keep me and the children awake. He said:"Come on give them"He said: O Messenger of Allah, we hear and obey. So Omar got up and we got up with him and he went up with us to a room of his and in it were dates like a crouching foal. He said: As you wish, so each man of us took what he wanted. He said: I am one of the last of them and it is as if we had never been given a single date from it."

\*\*The biographers and Abu Naim narrated on the authority of Jabir He said: “When the Messenger of God wanted torGhazwa Dhat ar-Riqa`, he brought him three sacrificed eggs, so he said: O Messenger of God, I found these eggs in an ostrich’s nest. He said: “And you, Jabir, make these eggs.” So I made them and brought them in a bowl. I kept looking for bread but could not find any, so the Messenger of God r His companions ate from those eggs without bread until he had finished what he needed and the eggs were in the bowl as they were. Then he got up and most of his companions ate from it, then we left, cooled down. Ibn Saad said: They were four hundred..

\*\*Al-Bukhari and others narrated on the authority of JabirHe said: “We were with the Messenger of God on the day of the trench.rA very heavy hill - a stone - was exposed, so they came to the Prophet.rThey said: This is a hill that has come up from the mountain. He said::" I'm going down ".Then he got up and his stomach was full. He was bound with a stone - that is, from hunger - and we remained for three days without tasting anything, so the Messenger of God took r The pickaxe struck the mound and it returned to being a huge sand dune. I said: O Messenger of God, give me permission to go home. He gave me permission. I said to my wife: I saw the Messenger of God very hungry and I cannot bear it. Do you have anything? She brought me a bag containing a saa of barley. We had a female goat. I slaughtered it and ground it. I took it to my emptiness and cut it into pieces. The dough had already broken and the pot was almost cooked between the fires. Then I turned to the Messenger of God r My wife said: Do not disgrace me in front of the Messenger of God. r And those with him, so I went to him and whispered to him, saying: Feed me something, so you, O Messenger of God, and one or two men. He said::" How much is it? I remembered To him. He said.:" Very good. Tell her: Do not remove the pot and bread from the oven until I come to you.” We borrowed plates – dishes – then the Messenger of God shouted: r He said:" O people of the trench, Jabir has prepared some suwar for you, so welcome to you. I found from Modesty is something that only God Almighty knows, so I came and the Messenger of God came r He presents People until I came to my wife and said: Woe to you, the Prophet has come r With the Muhajireen and Ansar and those with them. She said: Did he ask you? I said: Yes. She said: Allah and His Messenger know best. He said: So I was relieved of my intense grief. Then the Messenger of Allah entered. r He said:" Come in and don't push ".So I brought out some dough for him, and he spat into it and blessed it. Then he went to our pot, spat into it and blessed it. Then he said: “O Jabir, call a baker to bake with you and stir in your pot and do not let it down.” So the Messenger of Godr Cool and scoop The meat is fermented - covered - this and ferments this. He continued to bring it to the people until they were all full. The oven and the pot returned to being as full as they were. Whenever a group was empty, another group came until the people of the trench were a thousand, until they left it and departed. Our pot was still covered as it was, and our dough was still as it was. Then the Messenger of God said: r:" Eat and give People were suffering from famine, so we continued to eat and give away food for the day..

\*\*Abu Ya’la, Ibn Kathir and Al-Suyuti narrated on the authority of JabirHe said: "The Messenger of God stood upr daysHe did not eat food until it became difficult for him, so he went around the houses of his wives and did not find anything with any of them, so he came to Fatima and said::My daughter Do you have something for me to eat? I am hungry.?"She said: No, by God. When the Messenger of God left her,r A neighbor of hers sent her two loaves of bread and a piece of meat. She took them from her and put them in a bowl of hers and covered them and said: By God, I will give this to the Messenger of God.r On myself and those with me, they were all in need of a food parcel, so I sent Hasan or Husayn to the Messenger of GodrSo he returned to her and she said to him: God has brought something and I have hidden it for you. He said:"Come on girl"She uncovered the bowl and found it filled with bread and meat. When she looked at it, she was amazed and knew that it was a blessing from God Almighty. She praised God Almighty and prayed for His Prophet.rAnd I presented it to the Messenger of Godr When he saw him, he praised God Almighty and said:"Where did you get this, girl?"She said: O my father, this is from God. God provides for whomever He wills without account. He said:"Praise be to God who made you similar to the lady of the women of the Children of Israel. When God Almighty granted her something and she was asked about it, she would say: “It is from God. God provides for whomever He wills without account.” So the Messenger of God sentrTo Ali, then the Messenger of God aterAli, Fatima, Hassan, Hussein and all the wives of the ProphetrAnd his family until they were full and the bowl remained as it was, so she expanded its remainder to all her neighbors and God Almighty made it a blessing and much good."These miracles in foods have occurred in many places.

\*\*Al-Bukhari, Muslim and others narrated on the authority of Ibn MasoudHe said: “We were eating with the Messenger of God.rWe hear the food glorifying God while it is being eaten.".

\*\*Al-Bukhari and the Imams narrated on the authority of a group of the Companions"The Prophetr He wasHe is giving a speechTo the trunk of a palm tree, so a pulpit was made for him. When he left the trunk and went to the pulpit that the trunk had been made for him, the trunk moaned for him like a camel moans, and it bellowed like the bellowing of a bull until it cracked and split, so the Prophet came down.r He hugged himShe started moaning like a child who is being comforted and said:r: “Choose that I plant you in the place where you were so that you may be as you were, or if you wish, I plant you in Paradise so that you may drink from its rivers and springs, so that your growth may improve and you may bear fruit, and the righteous may eat from you?” So he chose the Hereafter over this world, and the Messenger of God said:r"If I had not embraced him, he would have yearned for him until the Day of Resurrection."

\*\*Narrated by Muslim and others on the authority of JabirHe said: “We walked with the Messenger of GodrUntil we came down to a rich valley, and the Messenger of God wentr He was relieving himself, so I followed him with a jug of water. He looked but did not see anything to cover himself with. Then there were two trees on the bank of the valley, so the Messenger of God set off.rTo one of them, he took hold of one of its branches and said: “Come to me, God willing.”"She followed him like a frightened camel that is behaving in a friendly manner with its leader until he came to the other tree, took hold of one of its branches and said: “Follow me, God willing.”"Likewise, even if he was in the middle of what was between them, he would gather them together - meaning he would bring them together - and he would say: “They have come together for me, by God’s permission.”". So they met. Jabir said: So I went out, hurrying, so that the Messenger of God would senser He was near me, then he moved away. I sat talking to myself, then I turned and saw the Messenger of God.rComing, the two trees separated and each one of them stood on its own stem. I saw the Messenger of GodrHe stopped and nodded his head like this, right and left.

\*\*Al-Bukhari narrated in Al-Tarikh, Al-Tirmidhi, Abu Ya’la, Ibn Hibban and Al-Hakim on the authority of Ibn Abbas, may God be pleased with them both, who said: “A Bedouin came to the Messenger of Godr He said: How do I know that you are the Messenger of God?rHe said: “Tell me, if I call this cluster of dates from this palm tree, will you testify that I am the Messenger of God?” He said: “Yes.” So he called the cluster of dates and the cluster began to descend from the palm tree until it fell to the ground. Then he approached it while it was prostrating and raising itself up, prostrating and raising itself up, until it reached the Messenger of God.r Then he said to him: “Go back.” So he went back to his place, and the Bedouin said: “By God, I will never deny anything you say again. I bear witness that you are the Messenger of God... and believe.” This miracle was repeated with the tree many times in many places.

\*\*Al-Bukhari, Muslim and others narrated on the authority of Ibn Abbas, may God be pleased with them both: “The Prophetr When he entered Mecca as a conqueror, he found three hundred and sixty idols around the House - the Kaaba - so he pointed to each idol with a stick and said: “The truth has come and falsehood has vanished. Falsehood is bound to vanish.” So he would not point to an idol without it falling without him touching it with a stick.

\*\*Narrated by Muslim, Ahmad, Al-Tirmidhi, Al-Hakim, Al-Bayhaqi, Al-Darimi and others on the authority of Ali bin Abi TalibHe said: “I was with the Messenger of GodrIn Mecca, we went out to some of its regions, and there was not a mountain or tree that met him but that he said: Peace be upon you, O Messenger of God.

\*\*Narrated by Muslim, Ahmad, Al-Darami, Ibn Kathir and Abu Naim on the authority of JabirHe said: "We came with the Messenger of GodrFrom a journey until we passed a wall - an orchard - of the walls of Banu al-Najjar, there was a camel in it that no one entered without being tied to it, so that was mentioned to the Messenger of GodrSo he came until he reached the wall and called the camel, so it came with its hoof on the ground until it knelt down in front of him, so the Prophet said:r“Bring him his reins.” He gave him to his companion, then turned to the people and said: “There is nothing between heaven and earth that does not know that I am the Messenger of God.”r Except for the disobedient among mankind and jinn.” Ahmad, Al-Bayhaqi, and Ibn Kathir narrated on the authority of Abdullah bin Jaafar, may God be pleased with them both, who said: “The Messenger of God entered...r A wall of the Ansar’s walls, and then a camel came to it, dragging its feet and shedding tears from its eyes. So the Messenger of God wiped it away.r From its head to its hump, he sighed at it and it calmed down. He said: “Who owns this camel?” Then a young man from the Ansar came and said: “It is mine, O Messenger of God.” He said: “Do you not fear God regarding this animal that you own? It complained to me that you starve it and overwork it.”

\*\*Narrated by Ahmad, Al-Tirmidhi, Al-Hakim, who said: It is authentic, Al-Bayhaqi, Abu Naim on the authority of Abu Hurairah and others.While an Arab was in some parts of the city with his sheep, a wolf attacked a sheep and took it. The shepherd asked for it and tried to rescue it from him. The wolf climbed a hill, knelt down and settled down and said: Do you not fear God Almighty? Are you taking away from me a provision that God Almighty has brought to me? He said: How strange is it that a wolf speaks to me in the language of a human being!! The wolf said: Are you amazed at me? The man said: How can I not be amazed at a wolf that speaks? The wolf said: I will tell you something more amazing than my speech. He said: What is more amazing than this? He said: The Messenger of Godr In the palm trees between the two lava fields, he was telling people news of what had happened before and what would happen after that, and they were lying to him. Then the shepherd started driving until he entered the city, then he came to the Prophet.rSo tell himThe Messenger of God said to him:rHe said: “If you pray the dawn prayer with us tomorrow, tell the people what you saw.” So when the man woke up and prayed the dawn prayer, the Messenger of God ordered that it be announced: “The prayer is congregational.” Then he went out and said to the Bedouin: “Tell them.” So he told them, and the Messenger of God said:r“He is truthful, by the One in Whose Hand is my soul, the Hour will not come until a man leaves his family and his sandal, whip, or stick informs them of what his family has done after him.”

\*\*Al-Tabarani, Al-Bayhaqi and Abu Naim narrated on the authority of Abu Saeed Al-Khudri"That the Messenger of GodrHe passed by some people who were hunting, and there was a gazelle tied to the tent of a Bedouin. She said: O Messenger of God, I have been captured and I have two young camels in the wilderness, and the milk has curdled in my backs, so it will neither slaughter me so that I may rest, nor will it leave me so that I may return to my young camel in the wilderness. The Messenger of God said to her:r: “If I let you go back?” She said: “Yes, otherwise Allah will punish me with a painful punishment. I will breastfeed them and then return.” He said: “And you will do that?” She said: “I will.” He said: “Where is the owner of this?” The people said: “We are here, O Messenger of Allah.” He said: “Leave her alone until her young ones come and she will breastfeed them and then return to you.” They said: “Who will do that for us?” He said: “I will.” So they let her go. She went and breastfed them, then returned to them. They tied her up. The Messenger of Allah said: “Where is the owner of this?” They said: “Here he is, O Messenger of Allah.” He said: “Will you sell her?” They said: “She is yours, O Messenger of Allah.” He said: “Leave her alone and let her go.” She went away, striking the ground with her foot in joy, saying: “I bear witness that there is no god but Allah and that you are the Messenger of Allah.”

\*\*Al-Bayhaqi, Ibn Ishaq and Ibn Saad narrated: “That Ukasha bin Muhsin His sword broke on the day of Badr, so the Messenger of God gave it to him.rA stump was cut from a tree and in his hand was a sharp sword, made of pure iron and strong. He fought with it until God Almighty granted victory to the Messenger of God.r Then he remained with him, and the witnesses testified to it with the Messenger of God.rUntil he was killed in the apostasy while he was with him, and he was called the strong.

\*\*On the authority of Qatada bin Al-Nu’man His eye was injured on the day of Uhud, and his pupil ran down his cheeks, so they wanted to cut it off, but the Prophet said:r“No,” he was called, so he raised his pupil, then squeezed it with his palm and said, “O God, make him beautiful,” and spat into it, and it became the healthiest and most beautiful of his eyes.” Narrated by Al-Bayhaqi, Al-Hakim, and Abu Ya’la.

\*\*On the authority of Qatada bin Al-Nu’man He said: “I went out one dark night and said: If only I could go to the Messenger of GodrI witnessed the prayer with him and comforted him with myself, so I did. When I entered the mosque, the sky flashed and the Messenger of God saw me.r He said: “O Qatada, what made you angry?” I said: O Messenger of God, I wanted to sacrifice my father and mother for you, so when the Messenger of God leftr He had a palm branch with him and said: “Take this palm branch and protect yourself with it, for when you go out it will light up ten in front of you and ten behind you.” So I went out and the palm branch lit up for me like a candle, so I used it for light.” Narrated by Ahmad, al-Tabarani, al-Bazzar, and Abu Nu`aym, and their chains of transmission are sound.

**Sons of the Prophet** r

\*\*Three sons: Al-Qasim, Abdullah and Ibrahim, and four daughters: Zainab, Ruqayyah, Umm Kulthum and Fatimah, all of whom were from Khadija except Ibrahim, who was from Mariyah the Copt. As for Al-Qasim and Abdullah, they died in the pre-Islamic period before the mission, and as for the daughters, they witnessed Islam and migrated with the Messenger of God.rAl-Qasim was his eldest son, and he was called by this name. He died in Mecca and was the first of the descendants of the Messenger of God to die.rThen Abdullah died in Mecca as well.

\*\*Our master AbrahamHis mother is Maria bint Shamoon the Copt, may God be pleased with her. He was born in the eighth year of the Hijra in Dhu al-Hijjah. Maria was white and beautiful. She converted to Islam and the Messenger of God had intercourse with her.r By the king, and she was of good religion, and the Muqawqis of Egypt gave her to him with her sister Sirin. Ibrahim’s wet nurse was Umm Saif, the wife of Qayn - a blacksmith - in Medina. Ibrahim lived for eighteen months and died in the year ten, and was buried in Al-Baqi’.

\*\*Mrs. Zainab, daughter of the Messenger of GodrHis eldest daughter, was born when the Prophet wasr Thirty years, I realized Islam and migrated and the Messenger of God wasr Loving her, her cousin Abu al-Aas ibn al-Rabi’ married her. His mother was Hala bint Khuwaylid, may God be pleased with her. Zainab died in Medina in the year eight. She had a son named Ali who died young after the conquest of Mecca in Medina. She had a daughter named Umamah whom Ali ibn Abi Talib married after the death of Fatima, but she did not give birth to Umamah, so Zainab had no offspring. Umamah died after Ali, may God be pleased with them both. After Ali, she married al-Mughirah ibn Nawfal ibn al-Harith, and she had no offspring.

\*\*Mrs. Ruqayyah, daughter of the Messenger of GodrShe was born when the Messenger of God was thirty-three years old. She converted to Islam with her mother Khadija and pledged allegiance to the Messenger of God.r When the women pledged allegiance, before Islam she was under Utbah ibn Abi Lahab, and her sister Umm Kulthum was under his brother Utaybah, so when it was revealedMay the hands of Abu Lahab perish, and may he perish.The pistol:1] Their father said to them: My head is between your heads and it is forbidden if you do not divorce the two daughters of Muhammad. So they divorced them without having consummated the marriage with them. Then Ruqayyah married Uthman ibn Affan.In Mecca, he migrated with it twice, to the land of Abyssinia and then to Medina. Ruqayyah was of amazing beauty and was the best wife to her husband. She died, may God be pleased with her, in Medina on the day that the herald of victory came at Badr al-Kubra. Abdullah was born to her from Uthman, who was in Abyssinia and was called by that name. When he was two years old, a rooster pecked him in the eyes, so his face swelled up and he became ill and died.

\*\*Mrs. Umm Kulthum, daughter of the Messenger of GodrShe was born before Fatima and converted to Islam with her sisters, pledged allegiance and migrated to Medina. When Ruqayyah died, Uthman ibn Affan married her in the spring of the year three of the Hijra. That is why Uthman ibn Affan is called the one with two lights, because no one had two daughters of a prophet except him. She died in Sha’ban of the year nine of the Hijra and did not give birth, may God be pleased with her.

\*\*Lady Fatima, daughter of the Messenger of GodrShe was born five years before the Prophethood, during the construction of the Kaaba. She was five years older than Aisha bint Abi Bakr, and she was called Umm Abiha. Ali ibn Abi Talib married her when she was fifteen years old in the second year of the Hijra, but he did not marry another woman until she died. The Messenger of God said:r“The most beloved of my family to me is Fatima.” Narrated by Al-Tirmidhi and Al-Hakim. He said:r: “The lady of the women of Paradise after Mary, daughter of Imran, is Fatima and Khadija, then Asiya, daughter of Muzahim, the wife of Pharaoh.” Narrated by al-Tabarani. Scholars said: In Paradise, the Prophet will marry Mary, daughter of Imran, Asiya, daughter of Muzahim, and Kulthum, daughter of Imran, the sister of Moses.Because they have no husband in heaven. She died, may God be pleased with her, after the death of the Messenger.rSix months later, in Ramadan, in the year eleven, she was buried at night. She gave birth to Hassan, Hussein, and Mohsen to Ali ibn Abi Talib, and to Zainab, Umm Kulthum, and Ruqayyah, may God be pleased with them. Mohsen died as a miscarriage, and Umm Kulthum was married to Omar ibn al-Khattab.She bore him a son, and he married Zainab bint Fatima Abdullah bin Jaafar, may God be pleased with them both, and she died while he was with her, and she bore him: Ali, Awn, Jaafar, Abbas, and Umm Kulthum, the children of Abdullah bin Jaafar..

\*\*Al-Hassan bin Ali bin Abi Talib and son of Fatima, daughter of the Messenger of GodrAnd may God be pleased with them. He was born in the middle of Ramadan in the year three of the Hijra, and he died on the night of Saturday, the eighth of Muharram in the year forty-five. Saeed bin Al-Aas prayed over him and he was buried in Al-Baqi’ in Medina. He was a forbearing, ascetic, wise, virtuous, eloquent, dignified, and generous master who hated sedition and bloodshed. He fasted most of his life, and was very generous to his brothers, never neglecting any of them. He had two children.Fifteen boys and eight girls: among them Muhammad the Younger, Ja’far, Hamza, Fatima, Muhammad the Elder, Zaid, Al-Hasan, Umm Al-Hasan, Umm Al-Khair, Ismail, Ya’qub, Al-Qasim, Abu Bakr, and Abdullah, and all of these were killed with Al-Hussein..

\*\*Al-Hussein bin Ali, may God be pleased with them both: He was born five nights before the end of Sha’ban in the year four, and was martyred on the day of Ashura in the year sixty-one in Karbala in the land of Iraq. His children:Ali al-Akbar, and Ali al-Asghar, who is Zayn al-Abidin, and from him are the descendants, he, Ja’far, Fatima, Abdul Malik, Sakina, and Muhammad.

**The uncles of the Messenger of Allah** rAnd his aunts

\*\*Al-Harith, the eldest son of Abdul Muttalib, was known by this nickname. He died during his father’s lifetime and did not witness Islam. Qutham died young and had no descendants and did not witness Islam. Al-Zubayr was one of the rulers of Quraysh and did not witness Islam. Hamza was older than the Messenger of God.r At four years old he was breastfed with the Messenger of GodrFrom Thuwaiba, may God be pleased with her, and Al-AbbasHe had ten sons who embraced Islam and three daughters. Abu Talib, who took care of the Messenger of God after his grandfather, died in the tenth year of the mission and did not acknowledge the testimony of the Prophet.rHe died as an unbeliever, Abu Lahab died as an unbeliever, Abd al-Kaaba did not live to see Islam, Hajl and Dirar died before the mission, and al-Ghaydaq and al-Muqawwam did not live to see Islam.

\*\*And the aunts of the Messenger of Godr: Aatika, and it is correct that she converted to Islam, and Umaimah, who is the mother of Zainab bint Jahsh, the mother of the believers, and there is a difference of opinion about her conversion to Islam, and Al-Bayda, and Barrah, the mother of Abu Salamah.And Safiyyah, may God be pleased with her, the mother of Al-Zubayr ibn Al-Awwam, and Jumana, and Arwa. It was said that Arwa converted to Islam.

**Prophet's wives** r **May Allah be pleased with them**

\*\*They were eleven, and he died leaving nine, six of them Quraysh, four of them Arabs, and one of the Children of Israel.

\*\*The Quraysh women: Khadija bint Khuwaylid, Aisha bint Abi Bakr, Hafsa bint Umar, Umm Habiba bint Abi Sufyan, Umm Salama Hind bint Umayya, Sawda bint Zama’a, and four Arab women from outside Quraysh: Zainab bint Jahsh, Maymunah bint al-Harith al-Hilaliyyah, Zainab bint Khuzaymah Umm al-Masakin, and Juwayriyah bint al-Harith al-Mustaliqiyah, and one non-Arab, Safiyya bint Huyayy from Banu al-Nadir. She died while the Messenger of God was with her.r Two of them were: Khadija and Zainab bint Khuzaymah, the mother of the poor, and the first of them to join him after his death.rZainab bint Jahsh and the last of them was Umm Salamah, may God be pleased with them all.

\*\*The Mother of the Believers, Khadija, may God be pleased with her, had been married before the Messenger of God.r Ateeq bin Aaidh died and she gave birth to a daughter named Hind. Then Abu Hala Malik bin Nabash married her and she gave birth to Hind and Hala, so they are the brothers of the Prophet’s son.rHe married herr Fifteen years before the mission, she was forty years old, and she was the first of God’s creation to convert to Islam, by consensus, no man or woman preceded her. “Gabriel came...”To the Messenger of GodrHe said: God sends his greetings to Khadija. She said: God is peace, and peace be upon Gabriel, and peace and God’s mercy be upon you.” Narrated by Al-Nasa’i and Al-Hakim. This is a virtue that is not known for any other woman. The Prophet did not marry.r On Khadija until she died after staying with him for twenty-four years. She died in Mecca at the age of sixty-five, may God be pleased with her, and the funeral prayer had not yet been prescribed.

\*\*The Mother of the Believers Aisha, may God be pleased with her, her mother is Umm Ruman bint Aamer, may God be pleased with her, and her father is the truthful Abu Bakr, the Prophet married herr She was six years old - that is, he married her - and consummated the marriage with her when she was nine years old in Medina, and the Messenger of God did not marry.r She married him again and stayed with him.rNine years. Urwah ibn al-Zubayr said: “I have never seen anyone more knowledgeable about the Qur’an, nor about religious obligations, nor about what is permissible, nor about what is forbidden, nor about jurisprudence, nor about medicine, nor about poetry, nor about the hadith of the Arabs, nor about genealogy than Aisha, may Allah be pleased with her.” Narrated by al-Hakim, al-Tabarani, and Ibn Khaithama. She died in Ramadan in the year 58 AH, and Abu Hurayrah prayed over her. She was buried in al-Baqi’ at the age of sixty-four.

\*\*Mrs. Hafsa bint Omar ibn al-Khattab, may God be pleased with them both: She was born while the Quraysh were building the Kaaba before the mission of the Prophetr Five years later, her mother was Zainab bint Maz’un, and she married Khunais bin Hudhafah Al-Sahmi, who was one of those who witnessed Badr, and the Messenger of God married her.rIn Sha’ban, thirty months after the Hijra, and she was twenty-one years old. She died in Sha’ban in the year forty-five in Medina. Marwan ibn al-Hakam prayed over her and she was buried in al-Baqi’. She had reached the age of sixty. The Messenger of God divorced her.rA divorce, so Gabriel came to him and said: “God commands you to take Hafsa back out of mercy for Umar, and she is a woman who fasts and prays in prayer, and she is your wife in Paradise.”

\*\*Mrs. Umm Salamah, may God be pleased with her: Her name was Hind bint Umayyah. She and her husband Abu Salamah ibn Abd al-Asad migrated to Abyssinia, and she gave birth to Abu Salamah: Salamah, Umar, Ruqayyah, and Zaynab. Abu Salamah died in the year 4 AH and witnessed Badr and Uhud, so the Messenger of God married her.r In the year four, she was twenty-seven years old, may God be pleased with her, and she stayed with the Messenger of God.r Six years and she was the last of his wives to die and she was eighty-six years old. She was one of the wise and knowledgeable women and her advice was sufficient for her and the Messenger of God took it.r In the Treaty of Hudaybiyyah. She died in the year sixty-one, according to the correct view.

\*\*Mrs. Umm Habiba bint Abi Sufyan, may God be pleased with them both, married before the Messenger of God, Ubayd Allah ibn Jahsh, and migrated with him to Abyssinia in the second migration, then he apostatized from Islam there and converted to Christianity and died as a Christian. She had given birth to Habiba, so the Messenger of God sentrAmr bin Umayya went to the Negus and married her to him. The one who contracted the marriage with her was Khalid bin Saeed. The Negus prepared her and sent her to the Prophet.rIn the year seven of the Hijra, her name, may God be pleased with her, was Ramla, and she died, may God be pleased with her, before the death of her brother Muawiyah.In a year, year forty-four.

\*\*Mrs. Sawda bint Zama’a, may God be pleased with her, converted to Islam long ago and pledged allegiance. Her husband, Al-Sakran bin Amr, converted to Islam with her, may God be pleased with them both, and migrated with her to Abyssinia for the second migration. He returned to Mecca and died there, so the Messenger of God married her.r After he was engaged to Aisha, he married her in the tenth year of the mission after the death of Khadija and consummated the marriage with her in Mecca before his migration.rShe was a worshipper and gave up her day to Aisha, may God be pleased with them both. Aisha said: I have never seen a woman I would rather be in her skin than Sawda bint Zam’a, except that she had a sharp edge. She died in Medina at the end of the caliphate of Umar, may God be pleased with them both.

\*\*Lady Zainab bint Jahsh, may God be pleased with her, daughter of Umayya, aunt of the Messenger of Godr Her Lord married her to him in the third year of the Hijra in Medina, and she was thirty-five years old at that time. The Messenger of God had previously married her to Zayd ibn Haritha, whom he had adopted in the pre-Islamic era, and he divorced her. Thus, God nullified adoption by the Prophet’s marriage to her. Aisha, may God be pleased with her, said: I have never seen a woman better than Zaynab in religion, more pious to God, more truthful in speech, more devoted to kinship, and more charitable. Al-Tabarani mentioned that the ProphetrHe described her and said: “She is a woman of humble submission.” She died during the caliphate of Omar, may God be pleased with them both, in the year twenty. He prayed over her and she was buried in Al-Baqi’. She was fifty-three years old, so she was the first of the Prophet’s wives.r To catch up with him.

\*\*Mrs. Zainab bint Khuzaymah al-Hilaliyah, may God be pleased with her, was married to Abdullah bin Jahsh, who was killed on the day of Uhud, and the Prophet married her.r She was twenty-nine years old in Ramadan, thirty-one months after the Hijra, after Hafsa, and she died during the Prophet’s lifetime.r It is the one where the Prophet livedrUmm Salamah was in her house, and she used to feed the poor a lot, so she was called the Mother of the Poor. She was the sister of Maymunah bint al-Harith on her mother’s side, and she did not stay with the Messenger of God.r Except for eight months, as she died in the year four and was buried in Al-Baqi’, and she was thirty years old.

\*\*Lady Maymunah bint Al-Harith Al-Hilaliyah, who was married to Abu Ruhm bin Abdul-Uzza Al-Qurashi, and she was the last woman to marry the Messenger of Godr When performingrUmrah al-Qada’ in the year eight, and he built a house with her family in Sarif - a place six miles from Mecca on the road to Medina - then he traveled with her to Medina. She is the sister of Umm al-Fadl, the wife of al-Abbas.And the sister of Asma bint Umays on her mother’s side, the wife of Jaafar, then Abu Bakr al-Siddiq, then Ali ibn Abi Talib.She died, may God be pleased with her, in the house where the Messenger of God married her.r In Sarif and was buried in Sarif in the year sixty-one.

\*\*Lady Juwayrah bint al-Harith al-Khuza’iyah, was born seven years before the mission and was married to Musafi’ ibn Safwan, who was killed as an infidel. She was taken captive on the day of the Battle of Banu al-Mustaliq, and the Messenger of God freed her.r He married her, so the people freed the captives of Banu al-Mustaliq who were in their hands, and they said: They are the in-laws of the Messenger of God.rAnd when she married the Messenger of GodrShe reached twenty-five years of age and stayed with him for fifty years. She died in the year fifty, having reached seventy years of age.

\*\*Mrs. Safiya bint Huyayy: Her father was the master of Banu Nadir and he was from the descendants of the Prophet of God, Aaron, son of Imran.She was married to Salam Ibn Mishkam, then Kinanah Ibn Al-Rabi’ married her, but she did not bear any children to either of them. The Messenger of God took her as a captive.r In Khaybar, then he freed her and married her. She died, may God be pleased with her, in the year fifty and was buried in Al-Baqi.

**The concubines of the Messenger of God** r

\*\*Maria bint Shimon the Copt: Al-Muqawqis gave her to him as a gift in the year seven of the Hijra, along with her sister Sirin, a eunuch named Mabur, a thousand mithqals of gold, twenty soft garments of linen and cotton, his mule Duldul, and other things from the honey of Banha and other things. She and her sister converted to Islam, and she was white and beautiful. The Messenger of God, may God bless him and grant him peace, gave her a place of refuge.r In the city of Aaliyah, he used to visit her, and she is the mother of IbrahimShe died in Muharram of the year sixteen AH.

\*\*Rayhana bint Zaid was one of the captives of Banu Qurayza. She was married to a man from them. The Messenger of God gave her a choice.rBetween Islam and her religion, she chose Islam and she was beautiful and handsome and she remained with himrUntil she died after his return from the Farewell Pilgrimage in the year ten.

May God bless and grant peace to our master, the Messenger of God

**Mohammed Hussein**

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