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## A Picture of the Family Life of the Prophet Muhammad (Blessings of God Be Upon Him and his Family and Peace) in the narrations of Anas bin Malik

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### *Abstract*

*In the sixth century AD, the Arabian Peninsula witnessed a historical event that left far-reaching effects on the dimensions of time and space, that is the mission of the Prophet Muhammad (blessings of God be upon him and his family and peace) in Mecca, which led to a great change on the world scene in the following centuries, and the Prophet's touch became legislative, legal and moral source after the Holy Qur'an, and the Prophet Muhammad (blessings of God be upon him and his family and peace) was distinguished from other sons of the nation by the specificities sometimes due to his honorable person, and sometimes due to the law of heaven in order to give the Prophet sufficient flexibility in moving. In order to complete his project of change, the family life of the Prophet (PBUH) was a model for that, at a time when heaven limited the number of women to no more than four for men according to certain conditions, it allowed the Prophet (PBUH) to marry more than this number until the number reached, as it was said, to (13) wives. It was said with great exaggeration that the Prophet Solomon (pbuh) married a large number, which some may have brought to a thousand women, seven hundred hara'irs and three hundred maidservants. Moreover, what the Prophet (PBUH) brought about marrying this number of women was for important purposes, including to prevent the way to customs and ideas that were prevalent in society and the Prophet (PBUH) wanted to eliminate them, including legislative treatments, including bringing opponents closer and banishing their evil.*

**Keywords,** *Prophet Muhammad blessings of God Be Upon Him and His Family and Peace Islam Companions Anas ibn Malik Islamic History*

### **Introduction**

We have tried to study family life based on the narrations of one of the companions close to the Prophet (PBUH), namely the companion Abu Hamza Anas bin Malik bin Al-Nadr from Bani Al-Najjar, Al-Madani, Al-Ansari, who confirmed through his narrations the depth of his relationship with the Prophet (PBUH), where he worked as a servant of the Prophet (PBUH), since his arrival in Medina, until his death, but it is not clear what the nature of his service to the Prophet (PBUH), and whether it was in his rooms, or outside it, such as the mosque or in his travels, This relationship was not limited to his person, but his narrations confirmed the relationship of his family with the Prophet (PBUH), and Anas has confirmed the depth of this relationship with the huge number of narrations about him, as Anas was one of the many talking about the Prophet (peace be upon him), where his narrations reached (2286) newly (Ibn

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Saad,1990 p7/12 , Al-Murtada: B.T p 1/8 ,Golden,2006. p4/423)

However, many of these hadiths are in fact Anas' perceptions and understanding of the person of the Prophet (PBUH), and since he took over the service of the Prophet young and does not exceed (8 years), we realized to what extent he was able to understand the status of prophecy, so we find many of his narrations were offensive to the personality of the greatest Prophet, because they presented the Prophet in the image that Anas understood about the Prophet (PBUH), and we will see many of those narrations related to the family life of the Prophet (PBUH). Perhaps Anas after wandering in the cities, whether in Basra or Kufa or the Levant, he was exposed to the question of the new Muslims about the Prophet (pbuh), and the family life of the Prophet was questioned to try to know the nature of the atmosphere of that family life of the holiest self on the planet and the passion of people to know that.

It appears that the polygamy of the Prophet (pbuh) drew the attention of people, so they asked Anas because he was the servant of the Prophet and his companion, but it appears that Anas did not realize the real goal behind that polygamy, so he imagined that this was due to the love of the Prophet (peace be upon him) for women (), and in order for Anas to (Son Hanbal:2001 p3/128 , al-Nawawi:B.t. p16/127 )confirm his closeness to the Prophet (peace be upon him), he is with him around the clock and does not leave him, and perhaps Anas was not aware of the truth of the prophecy, and that the Prophet is only for women, in the narration of Anas: (The Prophet (pbuh) had nine women, so if he divided between them, it did not end with the first woman except in nine, and they used to meet every night in the house that he comes, so the Messenger of Allah (peace be upon him) was in the house of Aisha, and Zain came B and extended his hand to her, and she said: This is ZainB, and the Prophet (peace be upon him) stopped his hand, and they fought until they were bit, and Abu Bakr passed on that, and he heard their voices, and he said: Get out, O Messenger of Allah! And an urge in their mouths dust, and the Prophet went out, and Aisha said: The Prophet spends his prayer and Abu Bakr comes and does it to me and does it, and when the Prophet spent his prayer, Abu Bakr came to her and said to her a strong word, and said: Do you do this?) (Muslim,1334.p4/173 ).

Here, it is not clear when the number of women of the Prophet (peace be upon him) reached nine, so he mentions Al-Nawawi when explaining the saying of Anas: "They are the ones who died (peace be upon him), and they are, Aisha, Hafsa, Souda, Zaynab, um Salamah, um Habiba, Maymouna, Juwayriya, and Safiya." If the Prophet married Safiyyah in the seventh year, is this narration after this year? But how do they meet every night, and what is the meaning of this meeting between nine shrines, some of them endure a lot of grudge against the other, as reported in the above narration between Aisha and Zainab, and the strange thing is as if the Prophet (peace be upon him) has no job except his women, leaving the state, society and his foreign relations to meet every night in the house of one of his nine women, but he did not explain the purpose of that, and the consequent hospitality rights on the hostess, and perhaps he wanted to close the curtain on the great differences that were happening. Curiously, Al-Nawawi says:(With regard to his saying: And they used to meet every night until the end, it says: It is mustahabb for the husband to bring every woman in her house, and not to invite them to his house. But if he had invited everyone in her shift to his house, he would. Which is unlike the best. If he had invited her to her house, she would not have to answer. It is not by abstaining from disobedience, other than if she refrains from coming to his house, because she has to do harm in bringing her to her home, and this meeting was with their consent) ( but did the Prophet (pbuh) have his (Nuclear Platform B.t. 1/47 ) own house that is not known from

the rooms of his husbands?. Especially since the words of Anas are explicit in that the call of the Prophet (peace be upon him) his wives will be to the house of those who are those who areHer spell night, not as Al-Nawawi explained. Moreover, Anas is as if looking at what is happening between the Prophet (pbuh) and his husbands, as we do not know how he knew that the Prophet (pbuh) extended his hand to Zainab, which angered Aisha because the seizure is her shift, and why the Prophet extended his hand to Zainab and not others, was it intentional? Al-Nawawi says: (It was not deliberate, but Aisha thought it was the owner of the Nubia, because it was at night, and there were no lamps in the houses, and it was said: It was like this with their consent) and if the night time was dark, (Nuclear, Curriculum B.t 1/47.)and there were no lamps, how did Anas know that? We do not know why Anas chose this night to narrate this picture from the life of the Prophet (PBUH)? Is it because it is Aisha's fit, and there is no hidden reference to the entrenched hostility between Zainab and Aisha? And does this quarrel recur every night?

Then al-Nawawi says: "As for extending his hand to Zaynab, and 'Aisha saying: This is Zainab. It was said that it was not deliberate, but that Aisha thought that she was the owner of the Nubia, because it was at night, and there were no lamps in the houses, and it was said: It was like this with their consent. (Nuclear, Curriculum Bt. 1/47)

But is there a legitimate problem that the Prophet extends his hand to one of his wives, even if she is in the spell of another?

How many women stay and then leave each to her room? Is the meeting between the Maghrib and Isha prayers, and if the Prophet (pbuh) goes to pray, then they go to their rooms, as is understood from the narration of Anas, and why does Abu Bakr intervene? Is the Prophet (pbuh) unable to solve his wives' problems? Does Anas want to say that the Prophet (pbuh) is the cause of the dispute between his wives, or did he want to justify Aisha's position that it came because of the Prophet (pbuh), which led to her father's anger against her, because it appears that she had a lot of such quarrels. If this quarrel continues every night, why does the Prophet (pbuh) continue to meet every night with his wives in one of them's room?

Perhaps the reason for this quarrel is that it is due to the rivalry between Aisha and Zaynab, as Anas narrated: Zaynab used to be proud of the Prophet's husbands. It says: "Your husband is your family, and Allah, may He be exalted, has married me from above seven heavens.( Bukhari,1422. 9/124 ) A reference to the Almighty's saying: ﴿ And when you say to the one whom God has blessed and blessed, hold your husband and fear God and hide in yourself what God has shown and fear people, and God has the right to fear him, so when he spent more of them and we married her so that the believers would not have anything wrong with the husbands of their pretenders if they died from them and the order of God was effective ﴿ Parties 37.

The Prophet (pbuh) did not only meet every night with his women, but according to Anas' perception: (The Prophet used to rotate on his women at one hour of the day and night, and they were eleven, he said: I said to Anas, could he bear him? He said: We were talking that he was given the power of thirty (Bukhari,1422 1/62)

This is the image of the Prophet (peace be upon him) when Anas bin Malik, and in this image the new Muslims understood the Prophet (peace be upon him), and in this image the People of the Book and other religions looked at the Prophet (peace be upon him), and through this image orientalist looked at the Prophet (peace be upon him), so there is no offense to find contempt and ridicule in the person of the Prophet (peace be upon him) from opponents. That

is why they accused the Prophet of being a womanizer, who only cares about women. And here we note:

- 1- Anas interprets this polygamy of the Prophet (peace be upon him) sexually, and this interpretation leaked into the most important books of Islamic thought, including the Sahih, Sunan, history and others. (Ibn Hanbal:2001 3/291 Abu Ya'li:B.t 5/472, Ibn Habban:1993 4/9.)
- 2 Is it tasteful for the Prophet (pbuh) to circumambulate in one hour over this number of women?
- 3 How does Anas feel about that? What is his role in this movement of the Prophet?
- 4 Where did this perception of Anas come from, when he says: "We were talking that he was given the power of thirty", who are these people he is talking about, this claim was found only in Anas' perceptions.

Anas' perceptions above in his interpretation of the marriage of the Prophet (pbuh) are found in his account of the Prophet's marriage to Zaynab bint Jahsh. Who is Zaynab bint Jahsh and how did the Prophet (pbuh) marry her according to Anas' narration? What is the real purpose behind this marriage?

She is Zainab bint Jahsh bin Raab bin Ya'mar bin Sabra bin Murra bin Asad bin Khuzaima al-Asadi, and her mother Omaira bint Abdul Muttalib, she is the cousin of the Prophet (peace be upon him), and she was the wife of Zaid bin Haritha, when Zaid divorced her, the Prophet (peace be upon him) married her, and she died after him in the year 20 AH in the days of Omar bin Al-Khattab. (Son Habban,1972 3/144.).

The Prophet (peace be upon him) had married his cousin Zainab bint Jahsh from his master Zaid bin Haritha, and it appears from the narrations that there is reluctance from her family or from her being a Hashemite Qurashite while Zaid Mawla and the Arabs breathed from the mawla so do not marry him, but the Prophet (peace be upon him) was able to convince her and she married him (Son Saad:1990 8/101, al-Tabari:1995. 22/16-17 )the Almighty said: ﴿ It was not for a believer or a believer if God and His Messenger decreed an order that they have the best of their order and whoever disobeys God and His Messenger has gone astray clearly﴾ Parties 36. However, the psychological situation was the reason for the non-continuation of this marital relationship, as Zaid asked the Prophet (peace be upon him) to divorce her , and when he divorced her, the (Muqatil,2003 3/47-48; al-Tabarani,B.t. 24/39-42 )Prophet (peace be upon him) married her by the command of heaven, according to what is stated in the Qur'anic text, ﴿ When Zaid spent from her and we married her so that the believers would not have anything wrong with the husbands of their pretenders if they died from them and God's command was effective.﴾ Al-Ahzab 37.

Perhaps the Prophet's goal in marrying Zaynab bint Jahsh is that he wanted to achieve two legislations:

First: that the Arabs were not married to the mawla, as they look at the loyalist look arrogant ( so the Prophet (peace be upon him) wanted to break the brotherhood of ignorance, and (Jawad Ali:1993. 4/639-640 )in order to make people stay away from such pre-Islamic habits, he himself married his cousin from Mawla, as Zaid was the sire of the Messenger of Allah (peace be upon him) where he fell into captivity and moved to the Messenger of God. (Al-Nasrallah:2007 p 137)

Second: that the Arabs did not marry the wife of the mawla or the wife of the son and (Al-Dahis 2020 p173)after the Qur'an denied the issue of adoption, the Almighty said ﴿ And what

made your pretenders your children that you say with your mouths and God says the truth and he guides the way ﴿ Surat Al-Ahzab 4. Hence the Prophet (pbuh) married Zaynab bint Jahsh to abolish this pre-Islamic ruling. The Almighty said: ﴿ When he spent more of them and we married her so that the believers would not have anything wrong with the husbands of their pretenders if they died from them and the command of God was effective ﴿ Surat Al-Ahzab 37.

But let's look at how Anas understood the nature of this marriage?

The follower of the events of the marriage of the Prophet (peace be upon him) to Zainab bint Jahsh will find that the only detailed source of this marriage is Anas bin Malik, he is the only person we find appears in the events of this marriage, with the complete absence of others, whoever they are, there is no trace of Bani Hashim, Ali and Fatima, nor the Prophet's women, nor even the immigrants and the Ansar, Anas depicts that when Zainab's kit has elapsed, the Prophet ordered Zayda to betrothed her to him, which is really strange because how can the Prophet (peace be upon him) To ask her ex-husband to betrothed her, didn't the Prophet (pbuh) find someone else! Especially since the relationship between them was bad ended in divorce, but Anas is filmed as if Zida responded to the order and went to Zainab for her engagement, and here Anas forgets to refer to the people of Zainab, nor to the location of her house, so where was she after her divorce, is it in the house of Zaid or in the house of her family who were absent Anas?! When Zayd saw her, she was so great in my chest that I could not look at her, but the Messenger of Allah (pbuh) mentioned her, and turned her back, and she turned on my heels, and I said: O Zaynab, the messengers of the Messenger of Allah (peace be upon him) remember you). But Zainab's pride (we did not do anything until the orders of my Lord, so she rose to her mosque), and it is not clear what she meant by saying, and how she could conspire with her Lord. But the Qur'an was revealed regarding the marriage of the Prophet (peace be upon him) to her, when the Prophet surprised her by entering her house without permission, which is a matter of reflection, so where did he enter her? Is it in Zaid's house or in her parents' house? And how was his entry and the contract between them has not yet been signed. The Prophet (PBUH), the source of legislation, emphasized the necessity of It was said that he would not enter the house of his daughter Fatima until he asked her permission, (Al-Nasrallah and Al-Awwad: B.t p88-90 . Al-Mas'udi,1999 p124.) how can he enter a woman who has not yet given consent to marry the Prophet (pbuh) according to Anas's conception of the matter.

Anas confirms that the Prophet (peace be upon him) did not make a feast in the marriage of one of his wives like the feast that he did in the marriage of Zainab, where he fed bread and meat, because he slaughtered a sheep, but Anas will not see the opportunity as usual without explaining the impact of his family in that marriage, as that feast was made by his mother, (so my mother um Salim made a life, and I made him in Tor(Tor: A vessel for drinking or eating. From zero or stones, and ablution may be performed from it. End 1997. 1/199) She said: "O Anas, go with this to the Messenger of Allah (pbuh), and say, I sent this to you, my mother, and she recites peace to you." And she says: This is for you a little of us, O Messenger of Allah. He said: So I took her to the Messenger of Allah (peace be upon him), and I said: My mother recites peace to you, and she says that this is for you a little of us, O Messenger of Allah. And he said, "Put it down."). Anas did not forget to turn the matter into dignity from this food made by his mother, (then he said: Go and call me so-and-so, so-and-so, and whoever I meet, and he named men. He said: So, I called upon the one who was named, and the one I met. About three hundred, and the Messenger of Allah (pbuh) said to me: O Anas hat al-Tor. He

said: So they went in until the attribute and the room were full, and the Messenger of Allah (pbuh) said: Let him fly ten ten, and let every man eat of what follows. He said, "Eat until they are full." He said: So a sect went out, and a sect entered until they all ate. And he said unto me, O Anas, lift up. He said: So I raised, so I don't know when I put it was more or when it was raised?) But Anas omitted to mention the three people, and only said (so-and-so, so-and-so), so long as the Prophet has identified three, who are they? Why did these three people mentioned by the Prophet by their names, and Anas omitted to mention them? Curiously, the number of invitees was three hundred? Which is too many compared to the room of the Prophet? But it seems little compared to the people of Medina, as the Prophet (peace be upon him) was for all the people of Medina, so how could he be satisfied with this number? Only?

Perhaps Anas presents these perceptions from his literal understanding of the Qur'anic verse ﴿ O you who believe, do not enter the houses of the Prophet except that you are authorized to eat without seeing it, but if you are invited, then enter, and if you are fed, spread and do not domesticate the hadith that this was hurting the Prophet, so he will be ashamed of you, and God is not ashamed of the truth ﴾, Surat Al-Ahzab 53. If there was an invitation from the Prophet (peace be upon him) to food, but after the food they did not leave, and in the end there were three left, and the Prophet did not know what to do with them, then Anas dealt with the situation by making the Prophet leave his house and go to his wives' stone in order to greet them, and they ask him about his bride and he does not know what to answer, and in another narration by Anas that makes the Prophet address the situation by going out for a walk until he reaches Aisha's room and then returns and finds them sitting and repeats the act repeatedly, (and his wife is giving her face to The wall), until the people came out, but Anas forgets whether he was the one who told him that the people came out or the Prophet (peace be upon him) knew himself, then the Prophet came and Anas did not leave him where he wanted to enter with him, but the Prophet saw the cover and prevented Anas from entering. But it is not clear why the Prophet (pbuh) arrives at Aisha's room and no one else and returns? Was it the closest to Zainab's room or the farthest? Or was it Aisha's later status and relationship with her that determined this? (Muslim:1334 1/148-152 , an-Nasaa'i,2001 5/52 . Al-Bayhaqi:B.t. 7/57)

Through what has passed, it is clear that Ansa was not aware of the reality of this marriage and its goals, portraying the Prophet (peace be upon him) as any person driven by his sexual impulses, so he waits to enter his wife if it were not for the modesty of the grooms, as the incident is devoid of any prophetic echo.

This vision that Anas carried about the secret of polygamy by the Prophet (peace be upon him), we find it in his narrations about Safiya bint Hayy, so who is Safiya? Why did the Prophet (pbuh) marry her?

She is Safiya bint Hayy bin Akhtab bin Sa'iyah bin Amer bin Thaalba bin Obaid bin Kaab bin Al-Khazraj, it is said that she is a descendant of the Prophet Aaron, brother of Moses (pbuh). Her father was the master of Bani al-Nazeer, and he was killed with Bani Qurayza in the year 5 AH.() differed whether her name was Safiya or Zaynab and then it was said (Ibn Habib:1942 p90 , Ibn 'Abd al-Barr: 1991 4/1871, Ibn Hajar:1415 8/210) to Safiya after she became Safiya of the Prophet (peace be upon him) (), married Salam bin Mishkam al-Qurazi, then Kinana bin Al-Rabie Al-Nazari , and (Al-Tabarani: B t 24/66 .; Al-Suhaily:2000. 4/60)it was said that she married the Prophet (peace be upon him) in the year 7 AH, after the conquest of Khaybar ( and her (Ibn Saad:1990 8/120;)age (17) years, and differed in her death in the year 36 AH, or

50 AH, or 52 AH. (Ibn Ishaq:1978 p 205, Al-Waqidi:1966 1/5 , Al-Baladheri:1996 1/352, Al-Hakim:1990 3/297 , Al-Bayhaqi B.t 3/397 , Al-Dhahabi:2006 2/403;)( Ibn Sa'd:1990 8/128-129 ; al-Dhahabi:2006 2/237; Ibn Hajar:1415 8/212. )

Here comes the narrations of Anas bin Malik to tell us how the Prophet (peace be upon him) married Safiya bint Hayy, as she fell into captivity, so she became one of the shares of Dahiya al-Kalbi, but one of them mentioned to the Prophet (peace be upon him) her beauty, as she was one of the lightest women, (and that she is only suitable for you), The Prophet ((Muslim:1334 4/145-146 , an-Nasaa'i:2001 4/138. )peace be upon him) was convinced and called Dahiya and replaced him with another, and it was said that he bought it from him ((Ibn Sa'd:1990 8/120-122 ; al-Bukhari:1422 3/224-225; al-Bayhaqi: B.t. 6/304 )On the way back, the Prophet decided to marry her, as he did not have patience until he reached Medina, so he gave her to um Salim um Anas bin Malik to repair He ordered her and prepared her as a bride for the Prophet (peace be upon him), and married her on his way to Medina, but the guardian of her mother, the Prophet (peace be upon him) called whoever had the virtue of food, let him bring it, and he became a groom. Since Safiya was one of the light of people, so the women of the Prophet and their maidservants, and the women of the (Ibn Sa'd:1990 8/123, Muslim:1334. 4/148 ) Ansar, went out to look at the beauty of Safiya, and Aisha was one of them, but she was veiled, when the Prophet (peace be upon him) asked her about her, she said that she was a Jew, so the Prophet (peace be upon him) said about her saying, (Al-Baladheri:1996 1/444 , al-Amili: 1995. 3/294 ) and the Almighty revealed his saying (Do not mock some of the people, may they be better than them, nor women of women, may they be better than them) Surat Al-Hujurat, verse 11. Anas wants to show that the Prophet (peace be upon him) is impatient with Safiya, so he used to meet her on the way, and when someone sees him talking to a woman, he (Apical :1404 2/321-322) hurries to walk and the Prophet calls him, O so-and-so, but she is Safiya, as if Anas wanted to point out that the Prophet (peace be upon him) was accused by some with regard to women. Anas does not forget to refer to the quarrels that occur between Aisha and Safiya, so Safiya complains to the Prophet (peace be upon him (Al-Bukhari:1422 2/257 , Al-Bayhaqi: B.t 4/322. )), and he says to her, say: My father Aaron, my uncle Moses and my husband Muhammad. (Al-Baladheri:1996 1/444 , al-Tirmidhi:1996 5/368 , al-Hakim:1990 . 4/29)

Here we put a few notes on what has passed:

- 1 To say that Safiyyah is a descendant of Aaron is a claim without evidence. As the Israeli genealogy was lost, King Herod T.S. burned the Israeli genealogy. (Al-Nasrallah and Kamel:2023 .p36 )
- 2- The issue of captivity in the wars of the Prophet (peace be upon him) needs to be re-read, as the Prophet (peace be upon him) came to liberate man and not to enslave him, and the Qur'an has repeatedly emphasized the issue of liberating the necks, even making it an expiation for a number of mistakes. (Al-Baqarah Verse 177, An-Nisa Verse 92, Al-Ma'idah Verse 89, Al-Tawbah Verse 60)
- 3- According to the narration, Safiya is the daughter of one of the Jewish leaders and the wife of one of their leaders, so where are her servants, modesty and women, among her relatives and maidservants?
- 4 How did Safia become part of Dahiya al-Kalbi's share? Is it he who picked it up for himself? Was Dahiya known to be a heroic knight who penetrated the ranks of the Jews, killed their supporters, and managed to reach the palaces of the leaders, so he selected Safiya for himself? All of this has no reality, but the narrations did not say a word about the position of even a simple Dahiya this,

and he has nothing in the novel about the events of Khaybar except to invite him to be chosen as a thief? Or was it the Prophet (pbuh) who gave him Safiya? But why did the Prophet (pbuh) choose this woman, the daughter and wife of the Jewish leaders, to give her to this Dahiya? Did the Prophet (pbuh) give to others? Were captives enough for the Muslim army?!

The personality of Dahiya al-Kalbi is mysterious and her presence in the Prophet's society is nothing more than what was rumored that Gabriel descends in his image, because he was handsome, (Ibn Hanbal:2001 6/142, an-Nasaa'i:2001.8/103 ) perhaps this is the secret of his choice by Anas to choose Safiya as she is the lightest of women, and he is the most handsome of men.

Although there is a narration that Imam 'Alia (pbuh) sent it to the Prophet (pbuh) to (Tabarsi:1338. 1/208-209), this is identical to the historical reality that Imam Ali (pbuh) was the one who played a major role in the conquest of Khaybar and the killing of its leaders. (Al-Nasrallah: and Abd al-Sada:2019. p104-110)

5 It is strange that Anas explains how Safiya became part of the share of the Prophet (peace be upon him), so the Prophet (peace be upon him) was portrayed as a leader only, and the leader has the right to choose whoever he wants, so when one of them came to him, and he is unknown in the narration of Anas, because he does not need to explain his truth, the Prophet tempted Safiya, as she is the lightest of women, and is only suitable for you. The Prophet (pbuh) was soon convinced of this and sent Khalaf Dahiya to replace him with another or buy it from him and extinguish it for himself. Here, the Prophet (pbuh) preferred himself to any of the Muslims, and is this consistent with the Prophet (pbuh)?

6 The narration confirms that the Prophet did not have the patience to wait until he reached Medina, and then married Safiya, but decided to marry while on the way walking in the ranks of the army that had just come out of a fierce battle, but the Prophet (peace be upon him) did not think only of his instincts, although he used to take his women with him, and did not forget Anas as usual to make his family of a role in that, as his mother um Salim was the one who took over the preparation of Safiya for the Prophet (peace be upon him). And here it can be said:

Was mercy taken away from the Prophet (pbuh), so he did not take into account the psychological situation of a woman whose father and husband had just been killed.

Did not the Prophet (pbuh) fear the reaction of this woman towards him when he was the one who caused the killing of her father and husband?

Is it not from what the Prophet (pbuh) said: that a woman who is separated from her husband by divorce or death must do several things to her ( Ibn Hanbal:2001 4/108 , Majlissi:1983. 21/182) Has Safiya completed this kit?

d) Didn't the Prophet (pbuh) take into account the psychological and military situation of the war-weary Muslim army, and even cost the Muslims this wedding feast.

7 In order for Anas to complete his vision about the secret of the marriage of the Prophet (peace be upon him) in this way on the way, which dates back to the fascination of the Prophet (peace be upon him) with the beauty of Safiya, this beauty, according to the depiction of Anas Sira, to the women of Medina (the mothers of the believers, their maidservants and the women of the Ansar), all of them go out to look at the beauty of Safiya, and Anas continues to make a reference to the role of Aisha from Safiyyah among all the women of the Prophet, the

immigrants and the Ansar, so the Prophet (peace be upon him) singles her out by asking about Safiya, and because it is known about Aisha that she is jealous, so she branded her that she is Jewish, as if to devalue her. But why did Anas stop at mentioning Aisha's position and not others? Rather, Anas depicts the state of conflict between the women of the Prophet (pbuh) and emphasizes the role of Aisha, as if the Prophet (pbuh) stands by Safiya, to say to Aisha: Abu Haroun, my uncle Moses and my husband Muhammad. Although Safiya's claim of affiliation with Prophet Aaron (pbuh) has not been proven.

The bottom line

What the Prophet (pbuh) said against Safiyyah and marrying her can be explained :

- 1- It is a message from the Prophet (pbuh) to the Jews that he has no negative attitude with them except as required by divine duty, and his marriage to their daughter is proof of that.
- 2- The Prophet (peace be upon him) wanted to preserve to Safiya her pride and dignity, and he (Al-Waqidi: B.t 2/49, al-Halabi:2006. 2/222 ) also wanted the competitors not to compete in it and the aspirants and the greedy envy, being the daughter of the master of Bani al-Nadir. (Al-Amili:1995. 18/83)

As for Aisha, whom Anas paid more attention to than other women of the Prophet (peace be upon him), stressing that she is in many conflicts with a number of women of the Prophet (peace be upon him) as he passed us, and even with Jewish men, and throwing his delusion on the inclination of the Prophet (peace be upon him) to her sometimes, in the narration of Anas: that a Persian neighbor of the Prophet (peace be upon him) was good broth, so he made the Prophet (peace be upon him) broth and invited him, but the Prophet (peace be upon him) wanted the invitation to include Aisha, so the Persian refused, then the Prophet (peace be upon him) rejected his invitation, so he returned to him The Persian is three, and the Prophet is determined to invite Aisha, then in the third the Persian agreed, and the Prophet and Aisha scrambled until they came to his house.( Muslim,1334 6/126)

But it can be said:

- 1 Was there a Persian presence in Medina at the time of the Prophet (pbuh) other than Salman the Persian?
- 2 Why did the Prophet (pbuh) single out Aisha and not the rest of his wives?
- 3 Why did the Persian man refuse the Prophet's request to accompany Aisha?

It is not mentioned why the Persian man did not accept that Aisha would come with the Messenger of Allah only after the third Messenger of Allah requested? And were there neighbors from the Persians other than Salman the Persian? and why were they scrambling for the door?!

Perhaps Anas wanted to explain the return of women to Aisha to know the jurisprudential rulings, so he mentioned Anas: that in Medina a perfumery woman called Al-Hawla bint Tawit, she came until she entered on Aisha complaining about her husband. Aisha said: Do not leave until the Prophet (peace be upon him) comes, and when the Prophet (peace be upon him) came and learned about it, he said: Go, O woman, listen and obey your husband, she said: O Messenger of Allah, what do I have of the drag? He mentioned the hadith concerning the right of the husband over the woman, and the woman against the husband, And what she has in pregnancy, childbirth and weaning. (Son stone,1415 8/94)

Perhaps Anas was aiming to show the boldness of Aisha and the strength of her personality in

his narration that a group of Jews, they used to greet the Prophet by saying: Poison is upon you, and Aisha replies: Poison is upon you, O brothers of monkeys and pigs, and the curse and wrath of God! The Messenger of Allah forbade her from doing so. (Ibn Hanbal,2001. 3/140)

As for the wife of the Prophet (pbuh), A.M. Salamah, she had a share of the narrations of Anas. um Salamah Hind bint Abi Umayyah Suhail bin Al-Mughira bin Abdullah Al-Makhzoumia, was one of the first Muslims in Mecca, and one of the first immigrants. The Prophet Muhammad (pbuh) married her in the fourth year of the Hijrah, and she was one of the most beautiful and honorable women. (Son Rahwayh, 1995 4/11 Golden,2006 2/202)

Narrated Anas an am SalamI asked me about the characteristic of Fatima (pbuh) and I said: She was like people to the Messenger of Allah (pbuh) white, once drinking, as if she was the moon on the night of the full moon or the sun setting clouds, with hair stumbling in it.

'Abd-Allaah said: It was, by Allah, as the poet said:

White pulls out her hair and is absent from it while it is a body of the most beautiful

It is as if there is a bright day in it, as if it were a dark night (Sahmi,.1987. p171)

But in another narration, Anas mentions: I asked my mother about Fatima, the daughter of the Messenger of Allah (peace be upon him) and she said: A likeness of people to the Messenger of Allah, white impregnated red, as if it were the moon on the night of the full moon or as if the sun was Kafr Ghamama, with black hair stumbling in it... And as the poet said and mentioned the two verses (- Al-Hakim al-Nisaburi:1990 3/161 , Al-Zarandi,1985 p180-181)

The first narration is strange, so how can Salamah ask a man to describe to her Lady Fatima (pbuh)?! Who is the first to describe or Salamah or Anas?! Perhaps it is said that Anas saw Sayyida Fatima

(pbuh) according to what was said about him to be the servant of the Prophet (pbuh), but not with this description as he describes her poetry!! She is the one who was veiled from a (Al-Awwad:2023. p115-139) blind man. It is assumed (Al-Nouri,1988 14/289. Al-Awwad:2009. p602 ) that aSalamah was seeing her, as she is part of the Prophet's house?!

In the second novel, what does it mean when Anas asks his mother about Lady Fatima? But how dare he ask about the status of a woman who is hidden and pure likethe friend offFatima (pbuh)?! And when was his question? Are the days of her life or after her martyrdom?

Perhaps this hadith is one of the hadiths that are far from Islamic culture, so if we respond that it is possible that the description was for Sayyida Fatima (pbuh) when she was young, but in any case it is clear in the metaphorical depiction of the subject of the full moon enlightening (Hobbullah,1434 2/526)

As for Maria, perhaps the only secret was the Prophet (peace be upon him), she is Maria bint Shamoun the Coptic, the Prophet (peace be upon him) sent a book to Al-Muqooqas, the leader of the Coptic in Egypt by Hatab bin Abi Balta'a, inviting him to Islam, and Al-Muqooqas returned the answer with a gift to the Prophet (peace be upon him) represented by two maidservants and their cousin, namely Maria and her sister Sirin, so the Prophet (peace be upon him) married Maria, and it was said that Sirin was given to Hassan bin Thabit. Maria gave birth to a son whom the Prophet (pbuh) named Abraham. (Son Ether1994 ;5/3)

But Maria soon became accused of her son, and Anas mentioned these accusations.

Anas mentioned: Ibrahim's mother used to shelter a Copt, and bring her water and firewood. And the people said words in it, and accused it. So the Prophet (pbuh) reached that and sent Imam 'Ali (pbuh), so he is Majzub. Imam Ali (pbuh) returned to the Prophet (pbuh) and told him, and he said: O Messenger of Allah! Do you see if you order one of us to do it and then he thinks otherwise, will he return to you? He said, "Yes." He told him what he had seen of the Copt. He said: Maria Abraham was born, and Gabriel (pbuh) came to the Prophet (pbuh) and said: Peace be upon you, O Abba Abraham! The Messenger of Allah was assured of this (Ibn Sa'd,1990. 8/214). In a narration by Anas also: A man was accused of the mother of the child of the Messenger of Allah (pbuh), and the Messenger of Allah (pbuh) said to Ali (pbuh): Go and strike his neck. He passed it to 'Ali (pbuh), and if he is majboob, he has no remembrance. Ali (pbuh) stopped him and then the Prophet (pbuh) came and said: "O Messenger of Allah, it is for Majzub, his wealth is dhikr." (Muslim,1334 8/119)

And here it can be said:

- 1- There is a boldness by some to accuse the husband of the Prophet (peace be upon him) of immorality, and an attempt to deny the attribution of Abraham to his father the Prophet (pbuh), but the descent of Gabriel and his saying to the Prophet (pbuh): O father of Abraham! Settle the matter.
- 2 Anas did not specify who accused Maria! Except for saying (and the people said words in it), and he did not specify who those people were.
- 3 How can the Prophet (pbuh) command Imam 'Ali (pbuh) to kill a man without having fulfilled this command neither by revelation, nor by valid knowledge or evidence? Nor with any decision? How can (pbuh) order to kill him in a story that I think has since been revealed to be false and false? How can he order (pbuh) to kill a person whose innocence has since been revealed by Allaah with undoubted certainty? How can he order (pbuh) to kill him, but not to kill her? and the passed between him and her joint?

It may be difficult to say that the Prophet (pbuh) ordered the killing without any decision, evidence, knowledge of sighting, revelation, or ordering his killing without it, but the Prophet (pbuh) knew for sure that he was innocent (Son Hazm, B .t. 11/413-414 ). The Almighty said: "O you who believe, if a wicked person comes to you with a news, then you will realize that you will afflict a people with ignorance, and you will become remorseful for what you have done" Surah Al-Hujurat, verse (6).

- 4 There are those who argue that the state of jealousy that women feel about their taxes explains to us the accusation of Maria, so it was true of the incident of Al-Ifak that was said to have been revealed in Aisha or that it was revealed in Sayyida Maria. (Apical Commentary, 1404 2/318-319)

## **Sons of the Prophet Muhammad (PBUH)**

With the polygamy of the Prophet (peace be upon him), she did not give birth to him except two wives, Mrs. Khadija and Maria the Coptic, so it is stated in the narrations that Mrs. Khadija gave birth to him Al-Qasim, Al-Tahir, Al-Tayyib and Abdullah, and the daughters were Zainab Warqiya, um Kulthum and Fatima. (Al-Sharhani:2017 p231-279) However, there is a problem with al-Tahir, al-Tayyib and 'Abd Allah, who may be names for al-Qasim. (Sadduq,1326 p404) their reality, they all died young.

As for the daughters, Zaynab, who married Abu al-Aas, who continued in his company for twenty-one years, spent more than fifteen years with him, and when she migrated to Medina, she stayed

for four years until Abu al-Aas became Muslim, and the Prophet (peace be upon him) returned her to him. It is not known why she did not marry after returning to the city?! It is said that she bore him two sons (Ali) and he died young, and (Imamah) who narrated that she married Imam Ali after Fatima under the pretext of the alleged will of Sayyida Fatima (pbuh), (Ibn al-Fattal:1375 p151 , al-Awwad:2009. p1035-1036) after which she married Nawfal ibn al-Mughira and did not give birth to either of them.( Son Saad:1990 8/30-36. Ibn al-Atheer:1994 5/467)

As for Ruqayya, she married Utbah bin Abi Lahab, who divorced her as soon as the Islamic call began, so Othman married her and migrated to Abyssinia, Anas narrated: that Othman bin Affan went out with his wife Ruqayyah, daughter of the Messenger of Allah (peace be upon him) to the land of Abyssinia. In another narration by Anas: Othman went out as a migrant with his family. Then he returned to Mecca after the incident of Al-Gharaniq placed in the person of the Prophet (peace be upon him)!! She bore Othman a son named Abdullah who died young, where the rooster pecked him. She died in Medina in the second year of the Hijra, and Anas was a witness to her burial, and the Messenger of Allah was sitting on the grave, and he saw his eyes tearing. He (pbuh) said: Is there anyone among you who has not had intercourse tonight? Abu Talha said, "I am," he said, "So he went down in her grave," and he said, "He went down in her grave, and he buried her (Son Saad:1990 8/36-37 . al-Bukhari,1422 2/92. Ibn Asaker,1995. 39/29 )."

Here it can be said:

- 1 Anas submitted a conviction to Uthman as he had his wife that night, and Ruqayya's illness did not prevent him from moving away from his other wife.
- 2 Anas did not forget to make his family a role in the events of Ruqayya's death, so Abu Talha was the one who did not marry his wife that night, so he won the honor of burying Ruqayya! Is it a virtue that Anas attributed to his stepfather, Abu Talha?

As for um Kulthum, the narrators referred to her marriage to Otaiba, the second son of Abu Lahab, who traced his brother and divorced her, but she did not find a husband, so she stayed and then was absent from the narrators for fifteen years until Ruqayya died, so um Kulthum appeared again in the narrations, where Uthman married her, according to the narration of Anas: When Ruqayyah, the daughter of the Messenger of Allah (peace be upon him), died, the Messenger of Allah (peace be upon him) married um Kulthum from Uthman. (- Al-Hakim al-Nisaburi,1990. 4/49 ) But she did not stay with him, as she died in the eighth year of the migration without giving birth to a son.( Son Saad:1990 8/37 . Ibn Abd al-Barr:1991.4/2952 )

The books of the Sira and the Hadith are devoid of reference to the virtues of the daughters of the Prophet (peace be upon him), except for Sayyida Fatima, to whom the books of the Sahih have devoted a chapter in mentioning her virtues. In addition, the Prophet (pbuh) did not have any descendants from his daughters except from Fatima (pbuh) (Bukhari:1422 .5/91 Muslim:1334 16/2-7. Al-Hakim:1990. 13/164-179)and his daughters did not have the other male except in the stomachs of books, while Fatima became the only vessel to which millions of those who belonged to the Prophet (pbuh).

Here are three opinions about girls:

First opinion: They are daughters of the Prophet (peace be upon him) from Sayyida Khadija.( Al-Sharhani:2017. p231-272)

The second opinion is that they are the stepsons of Mrs. Khadija's daughters from her former husbands. (Al-Arnili:2002.p41 )

Third, they are different and have no historical reality. (Al-Nasrallah: 2017 p216 , Al-Nasrallah

and Al-Awwad:2012. p17)

One son of the Prophet (pbuh) remained, Abraham, from his wife Maria the Coptic, and Anas narrated: The Messenger of Allah (pbuh) said: A boy was born to me tonight, and I named him E.S.A.B.E Ibrahim (pbuh). (Muslim,1334 7/76) In another narration, Anas shows the extent of his closeness to the Prophet (peace be upon him) and his companionship with him, so he mentions that he entered with the Prophet (peace be upon him) on Abu Saif al-Qain and was the husband of Ibrahim's back, so he took the Prophet (peace be upon him) and kissed him and smelled him, and then we entered on him after that, and Ibrahim found himself, so the eyes of the Messenger of Allah (peace be upon him) were shedding. 'Abd al-Rahman ibn 'Awf said to him, "And you, O Messenger of Allah! He said, "O Ibn Awf, it is mercy." Then he followed it with another, and he (pbuh) said: The eye tears, and the heart grieves, and we only say what pleases our Lord, and by parting with you, O Ibrahim, we are sad. (al-Bukhaari, ,1422. 2/85 )

When Anas bin Malik was asked, did the Messenger of Allah (pbuh) pray for his son Ibrahim? Anas said: I do not know, God's mercy on Abraham, if he had lived, he would have been a friend of the Prophet. In another version: Q-el Anas (Ibn Hanbal,2001. 21/402-403 ): How old was Abraham, the son of the Prophet (pbuh)? He said: He was without a time limit, and if he had stayed, he would have been a prophet, but he would not have stayed because your prophet is the last of the (Al-Maqrizi,1999. 5/340 )

Here are questions

- 1 Why did the prophet pay his son to a woman who was a blacksmith to nurse him? Is there no woman from Banu Hashim? Or known by the women of the Muhajireen or the Ansar, if there is an objection to breastfeeding his mother.
- 2 Whoever washed the son of the Prophet (pbuh) neglects to point out that! It was said that Imam Ali (pbuh) said: When Ibrahim ibn Rasul (pbuh) died, he ordered me to wash him, and the Messenger of Allah (pbuh) shroud him (Majlisi,1983 79/100-101) and embalm him. But Anas here does not know whether the Prophet prayed on him or not?! How can he miss such a thing that the Prophet (peace be upon him) was very sad about?! It seems that Anas was not present with them or that as usual he hides some events?!
- 3 How did Anas know that if Abraham had lived, he would have been a prophet, and he is the one who narrated from the Prophet (pbuh): that the message and prophecy have been interrupted, so there is no messenger after me or a prophet. The Prophet (pbuh) said to Imam Ali (pbuh): You are like Aaron from Moses, but there is no prophet after me. (Al-Bukhaari:1422 5/129 , Muslim: 1334 7/120 •Ibn Hanbal,2001. 3/267 )

In conclusion, it can be said through the narrations of Anas bin Malik from the Prophet (peace be upon him), that Anas had not understood the prophetic image of the person of the Prophet Muhammad (peace be upon him), although he was a servant of the Prophet (peace be upon him) on the assumption of the validity of his claim, as he interpreted the polygamy of the Prophet (peace be upon him) instinctively stemming from the Prophet's love for women, and his sexual ability, which is equivalent to the ability of thirty men, and did not understand that this marriage came for legal requirements, and to address mistakes that were prevalent among the Arabs before Islam, and to take into account The feelings of some women who lost their husbands, otherwise the Prophet (pbuh) was at an age far from instinctive whims, and that throughout his youth he was limited to one wife, Sayyida Khadija (pbuh).

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