

Muhammad: Background and Immediate Family

To know Allah is know His creation, and the best of His creation is Muhammad, Prophet and Messenger of Allah, peace and blessings of Allah be upon him and his progeny, the one loved most by Allah. To love Muhammad is to love Allah, and to love Allah is to love Muhammad. Whoever loves Muhammad is loved by Allah, and whoever is loved by Allah will have nothing to worry about. And how can anyone *not* love Muhammad unless he is sick in the heart and in the mind, sick with prejudice and arrogance, with ignorance and conceit?!

One who studies the life of this greatest personality that ever walked on the face of earth will come to realize why he is so much loved by the Almighty, why he is so holy, so pure, so refined. Such knowledge, it is hoped, will benefit the Muslims who wish to follow in his footsteps and be gathered in his company on the Day of Judgment; this is the ultimate desire and hope of every true believer. May Allah count us and your own self among them, *Allahomma Aameen*.

Prophet's Genealogy

He is Muhammad ibn (son of) ‘Abdullah ibn ‘Abdul-Muttalib ibn Hashim ibn ‘Abd Munaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka’b ibn Ghalib ibn Fahr ibn Malik ibn Nadar ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mazar ibn Nazar ibn Ma’ad ibn ‘Adnan ibn Isma’eel (Ishmael) ibn Ibrahim (Abraham), peace and blessings of Allah be upon him, his progeny, and righteous ancestors, especially his great grandfathers Isma’eel and Ibrahim.

Prophet's Immediate Family

Prophet's Grandfathers

Hashim ibn ‘Abd Manaf

Al-Mutallib ibn ‘Abd Manaf, from him come the Mutallibis. Imam al-Shafi’i was one of them.

Nawfal ibn ‘Abd Manaf; from him, the Nawfalīs descend.

‘Abd Shams ibn ‘Abd Manaf; from him descend the Umayyads.

‘Abdul–Mutallib ibn Hashim. He was called “Shaybatul–amd” (gray of praise) because he was born with some gray hair. While returning home from a visit to his maternal relatives, Banu Najjar, the boy rode behind al–Mutallib. The Quraishis asked him, “Who is this boy?” The uncle (jestingly) said “This is my slave;’ henceforth, he was called “Mutallib’s slave’ (‘Abdul–Mutallib). The exact date of birth of ‘Abdul–Muttalib is unknown; he died in 578 A.D. when the Prophet (s.a.w) was eight years old. When he prayed for rain, invoking the name of Allah’s Blessed Messenger (s.a.w), the little one, his prayers were answered.

Prophet’s Father

‘Abdullah ibn ‘Abdul–Mutallib (545 – 570 A.D.). The Blessed Prophet’s father, ‘Abdullah ibn ‘Abdul–Mutallib, was born in 545 A.D., 25 years before the Year of the Elephant. Abu Talib and az–Zubair were his brothers by the same father and mother. So were the girls, except afiyya. When his father died, the Prophet of Allah (s.a.w) was two months old, though reports about this differ. ‘Abdul–Mutallib loved ‘Abdullah immensely because he was the best of his children, the most chaste and the most noble among them. Once ‘Abdul–Mutallib sent his son on business, and when the caravan passed by Yathrib (Medina), ‘Abdullah died there. He was buried in the house of Arqam ibn Ibrahim ibn Suraqah al–’Adawi.

Prophet’s Foster Father

Al–Arith, the Prophet’s foster father and husband of alima, son of ‘Abd al–’Uzza ibn Rifa’ah ibn Millan ibn Nairah ibn Fuayya ibn Nar ibn Sa’d ibn Bakr ibn Hawazin.

Prophet’s Foster Mothers

Thawbiyya, the Prophet’s foster mother. She was a bondmaid of Abu Lahab, the paternal uncle of the Messenger of Allah (s.a.w). She breast–fed him with the milk of her son Masruh.

Halima, the Prophet’s foster mother. She was the daughter of “Abu Thu’aib” ‘Abdullah ibn Shajnah ibn Jabir ibn Rizam ibn Nairah ibn Sa’d ibn Bakr ibn Hawazin al–Qaisi. She breast–fed the Messenger of Allah (s.a.w) with the milk of her son ‘Abdullah and reared him (s.a.w) for four years (till the year 574 A.D.).

Prophet’s Paternal Uncles

The Prophet’s paternal uncles are the offspring of ‘Abdul–Mutallib ibn Hashim. These are:

Abu Talib. His mother was Fatima al–Quraishiya daughter of ‘Amr ibn Makhzum. She was the mother of the Prophet’s father ‘Abdullah and also the mother of Zubair and of all daughters of ‘Abdul–Mutallib. Called “al–Mumalliq”, he undertook the guardianship of the Prophet (s.a.w). He was son of ‘Abdul–Mutallib.

Al-'Abbas ibn 'Abdul-Mutallib (567 – 655 A.D.). He left behind him offspring, and he used to be called "Abul-Fal" (father of al-Fal). His mother was called "Umm irar". He was older than the Messenger of Allah (s.a.w). He was born 30 year before the Year of the Elephant. His mother's full name was: Qubaila daughter of Hyyan ibn Kulaib ibn 'Amr ibn 'amir ibn Sa'd ibn Khazraj ibn Taim ibn Allat ibn An-Nimr ibn Qasi ibn Haib ibn Quayy ibn Da'mi ibn Judailah ibn Asad ibn Rabi'ah al-Faras ibn Nizar ibn Ma'add ibn 'Adnan. Al-'Abbas was three years older than the Prophet of Allah (s.a.w). The Messenger of Allah (s.a.w) loved his uncle 'Abbas and held him in high esteem.

While in Mecca with the idol-worshippers, 'Abbas kept his faith secret, but he joined the 'Aqaba group in swearing the oath of allegiance to the Messenger of Allah (s.a.w). When Mecca was conquered by the Muslims (630 A.D.), 'Abbas openly declared his belief in Islam and took part in the battles of Hunain, al-'A'if and Tabuk. Chivalrous and noble, he stood by the Blessed One in the Battle of Uhain, holding the reins of the Prophet's mule, demonstrating the zenith of steadfastness and courage. During his caliphate, 'Omar ibn al-Khaab placed him in charge of water provisions which, till then, had been the task of his brother, Abu Talib. 'Abbas spent 56 years of his life during the pre-Islamic period of *jahiliyya*, ignorance, and 32 years in Islam. Every time 'Omar ibn al-Khaab and 'Uthman ibn 'Affan came across him during their caliphate, they paid him their profound respect.

Hamzah (566 – 625 A.D.). His father was 'Abdul-Mutallib and his mother Hala daughter of Uhaib ibn 'Abd Manaf ibn Zuhrah ibn Kilab. Hamzah was nicknamed "Abu Ya'li" and also "Abu 'Ammar". He was four years older than the Messenger of Allah (s.a.w). Through him, Allah strengthened Islam when he accepted the faith. He declared his faith in the second year of the revelation (611 A.D.). However, it is also said that he embraced Islam in the sixth year of the Blessed Prophet's calling (616 A.D.). Ibn 'Abd al-Bar says, "I do not think it is correct that he was four years older than the Messenger of Allah (s.a.w) (i.e. born in 568 A.D.) because he was his foster brother. They were both breast-fed by Thawbiyya, a bondmaid of Abu Lahab, who did not live long to be a Muslim except that she might have breast-fed them during two different periods.'

It is also said that Hamzah was only two years older than the Messenger of Allah (s.a.w) (i.e. born in 568 A.D.). He took part in the Battle of Badr (624 A.D.) and was graced by Allah for his good performance that made him become a hero. He killed 'Uqbah ibn Rabi'ah in a duel, but it is also said that he killed Shaibah and Tu'mah ibn 'Udayy, both of whom he killed in a duel. It is also said that he killed al-'Abas ibn al-Khuza'i, but some say he killed him during the Battle of Uhud before he himself was killed. In the Battle of Uhud (625 A.D.), Hamzah was martyred at the hands of Washi ibn Harb, the Ethiopian slave of Jubair ibn Mu'im ibn 'Udayy whose uncle, Tu'mah ibn 'Udayy, Hamzah had killed.

Washi killed Hamzah according to his master's orders. It is also said that lying in ambush for Hamzah, Washi attacked him with a spear and pierced it all through him, causing him a quick death. May Allah be pleased with Hamzah. As soon as he was martyred, Hind daughter of 'Utbah ibn Rabi'ah had sworn to seek revenge on Hamzah because, some say, he had killed her father during the Battle of Badr. She

promised to emancipate Washi if he would kill amzah. Once amzah was killed, she went to his corpse and chewed his liver then mutilated his body. amzah was shrouded in a gown then buried after the Messenger of Allah had prayed seventy time for him as he lied in state with other martyrs.

‘Abd al-Ka’ba. His father was ‘Abdul-Mutallib. There are some scholars who omit ‘Abd al-Ka’ba's name, saying that he and al-Muqawwim were one and the same person.

Hajal (or Hiji). His real name was Mughirah, and he had no children. His father was ‘Abdul-Mutallib, and his mother was also the mother of Hamzah.

Qatham ibn ‘Abdul-Mutallib. His mother was Umm al-arith and his father ‘Abdul-Mutallib. He died young.

Al-Harith ibn ‘Abdul-Mutallib. Al-arith had children. His mother was Samra' daughter of Jundab ibn Hujair ibn Ri'ab ibn Surat ibn ‘amir ibn a’a’ah ibn Qais ibn ‘Abdul-Mutallib. His father got his nickname “Mutallib” because of him. Together they dug the well of Zamzam.

Az-Zubair ibn ‘Abdul-Mutallib. He is known by his nickname “Abu ahir”; he left no children behind. His father was ‘Abdul-Mutallib ibn Hashim.

Dirar ibn ‘Abdul-Mutallib. He left no descendants. When he lost his way during a pilgrimage season, causing his mother to almost lose her mind fearing for his life, she made an oath to clothe the Ka’ba if Allah returned him to her, and a man of Jutham brought him back.

Al-Muqawwim. His father was ‘Abdul-Mutallib.

Al-Ghaidaq. His father was ‘Abdul-Mutallib. Some scholars omit al-Ghaidaq's name, saying that he was none other than Hajal (or Hiji). In either case, he left no offspring. Some say that al-Ghaidaq's real name was Nawfal.

Abu Lahab, nicknamed “‘Abd al-’Uzza’, ibn ‘Abdul-Mutallib. His father was ‘Abdul-Mutallib and his mother was Lubna daughter of Hajar ibn ‘Abd Manaf ibn Shair ibn Habshah ibn Sallul ibn Ka’b ibn ‘Amr al-Khuza’i. Abu Lahab died an apostate and was one of the most hostile of all enemies of the Prophet (s.a.w).

Prophet's Paternal Aunts

Afiyya daughter of ‘Abdul-Mutallib. Her mother, Hala daughter of Uhaib, was also the mother of Hamzah, al-Muqawwim and Hajal. Among the Blessed Prophet's paternal aunts, only afiyya embraced Islam, may Allah be pleased with her, as some historians say, yet there is no difference of opinion about her conversion. She was the wife of ‘Awwam ibn al-Khuwailid, brother of Khadija, Mother of the Believers, peace be with her. Az-Zubair ibn al-’Awwam is son of the above-mentioned afiyya, a disciple of the Messenger of Allah (s.a.w). She also gave birth to al-Sa’ib who was martyred at Yamama. She is

buried in al-Baqi' and her well-known grave is famous among the people of Medina. It is said that except for herself, no other paternal aunt of the Blessed Prophet (s.a.w) embraced Islam, although some say that Arwa and 'atika also converted.

'Atika daughter of 'Abdul-Mutallib. She was married to Abu Umayyah al-Mughirah ibn 'Abdillah ibn Makhzum ibn Yazaah ibn Taim ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fahr, the latter known as Quraish. She gave birth by him to 'Abdullah, Zuhair, and Qaribat al-Kubra.

Umayma daughter of 'Abdul-Mutallib (d. 685 A.D.). Her mother was the mother of both 'Abdullah and Abu Talib. She gave birth to al-Jash ibn Ri'ab ibn Ya'mur ibn abrah ibn Murrah ibn Ghunm ibn Thudan ibn Asad ibn Khuzaimah. She also gave birth to 'Abdullah, who became a martyr during the battle of Uud, and to "Abu Amad", the blind poet, whose name was 'Abd, and who migrated to Medina. Another son of hers was 'Ubaidullah who converted to Christianity in Ethiopia.

He was the one who advised the Blessed Prophet's Companions to migrate to Ethiopia. Umayma also gave birth to Zainab (daughter of Jahsh), wife of Allah's Blessed Prophet. Prior to that marriage, which was done according to a Divine Order, she was married to Zaid ibn Harithah who was raised by the Prophet, and to Habiba, who married 'Abdur-Raman ibn 'Awf, but had no children. Umayma also gave birth to Hamna daughter of Jash who married Mus'ab ibn 'Umair ibn Hashim. But Allah knows best.

Barra daughter of 'Abdul-Mutallib ibn Hashim. Her mother was the mother of 'Abdullah, Abu Talib and Az-Zubair. She was married to 'Abd al-Asad ibn Hilal ibn 'Abdillah ibn 'Amr ibn Makhzum. She bore him "Abu Salamah" 'Abdullah. After him she married "Abu Rahm" ibn 'Abd al-'Uzza ibn Abu Qais ibn 'Abd Wudd ibn Nar ibn Malik ibn Hishl al-'amiri, and she bore him Abu abra. Allah knows best.

Arwa daughter of 'Abdul-Mutallib. Her mother was the mother of 'Abdullah, Abu Talib, and Fatima daughter of 'Amr ibn 'abid ibn 'Umran ibn Makhzum. Arwa's husband was 'Umair ibn Wahb ibn 'Abd Manaf ibn 'Abd ad-Dar ibn Quayy ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fahr, to whom she bore ulaib, who was among the first to migrate. He was at Badr and remained childless. She also gave birth to al-Kaladah ibn Hashim ibn 'Abd Manaf ibn 'Abd ad-Dar ibn Quayy ibn Fatima.

Umm Hakim al-Baia' daughter of 'Abdul-Mutallib ibn Hashim. Her mother was the mother of 'Abdullah, father of the Messenger of Allah (s.a.w), and the mother of Abu Talib. She married Kuthayyir ibn Habib ibn Rabi'ah ibn 'Abd Shams ibn 'Abd Manaf. She bore him 'amir and Umm alah, whose real name was Arnab, and Arwa, the mother of 'Uthman ibn 'Affan and who was one of the Ten who swore allegiance to the Messenger of Allah (s.a.w).

Prophet's Maternal Uncles

'Abdullah ibn Arqam ibn al-Aswad ibn 'Abd Yaghuth. His mother was Hind daughter of Mazin ibn 'amir ibn 'Alqamat al-Yemen. There was an occasion when the Messenger of Allah (s.a.w) made 'Abdullah his scribe. During the caliphate of "Omar, 'Abdullah supervised the treasury.

Abu Wahab ibn ‘Abd Manaf ibn Zuhrah ibn Kilab, brother of amina, mother of the Messenger of Allah (s.a.w) from her father's side. His mother was a’ufa daughter of Hashim ibn ‘Abd Manaf ibn Quayy ibn Kilab ibn Murrah ibn Nizar. He is the one to whom the name of al-Miqdad ibn al-Aswad al-Kindi is attributed. The latter's real name was al-Miqdad ibn ‘Omar al-Nahrawani, of Buhra' of Qua’ah. The one referred to as “al-Aswad’ had married al-Miqdad's mother and adopted al-Miqdad, making an alliance with him during the time of *jahiliyya*, so he came to be known as “al-Miqdad ibn al-Aswad.’ He is called “al-Kindi’ (of the Kindah tribe) because his father, ‘Asmi ibn Tha’labah, was an ally of Kindah.

Al-Aswad ibn ‘Abd Yaghuth, “Abu Wahab’, ibn ‘Abd Manaf ibn Zuhrah ibn Kilab. ‘Abd Yaghuth and Amina, the Blessed Prophet's mother, were born for the same father. His mother was a’ufa daughter of Hashim ibn ‘Abd Manaf ibn Quayy ibn Kilab ibn Murrah ibn Nizar. This Aswad is the one to whom the lineage of al-Miqdad ibn al-Aswad al-Kindi has been linked. He is also called al-Miqdad ibn ‘Omar al-Nahrawani of Buhra' of Qua’ah. Aswad married al-Miqdad's mother and adopted him as his son. That was in (the pre-Islamic era of) ignorance. When he left Mecca seeking refuge in Ethiopia, he was joined by six other persons. He was called al-Miqdad ibn al-Aswad, also al-Kindi, because his father, ‘Asmi ibn Tha’labah, was an ally of the Kindah tribe.

Prophet's Foster Brothers and Sisters

Unaisa. Her mother was Halima as-Sa’diyya daughter of Abu Thu'aib, and her father was al-Harith ibn ‘Abd al-’Uzza, a paternal cousin of Halima, the Blessed Prophet's foster mother.

‘Abdullah. His mother was Halima as-Sa’diyya daughter of Abu Thu'aib. He was son of al-Harith ibn ‘Abd al-’Uzza, a paternal cousin of Halima, the Prophet's foster mother.

Khuthama. Her mother was Halima daughter of Abu Thu'aib ‘Abdullah ibn al-Harith ibn Shijnah ibn Jabir ibn Razzam ibn Nairah ibn Fuayyah, mentioned in the lineage of her husband, and she was the foster-mother of Allah's messenger (s.a.w).

Masruh. His mother was Thawbiyya, the bondmaid of “Abu Lahab’ (father of the flame) ‘Abd al-’Uzza ibn ‘Abdul-Mutallib, paternal uncle of the Messenger of Allah (s.a.w). It was the milk for Masru from which the Messenger of Allah (s.a.w) was fed.

Hamzah. He was a son of ‘Abdul-Mutallib, paternal uncle of the Messenger of Allah (s.a.w). Before it was the turn of the Messenger of Allah (s.a.w), Hamzah was breast-fed by Thawbiyya, bondmaid of Abu Lahab who was a paternal uncle of the Messenger of Allah (s.a.w). Hamzah was four years older than his foster brother, the Prophet (s.a.w).

Muslamah. He was the son of ‘Abd al-Asad al-Makhzumi, the husband of Umm Salamah, mother of the Believers. He was breast-fed by Thawbiyya, bondmaid of Abu Lahab, paternal uncle of the Messenger of Allah (s.a.w). She was feeding him four years before she began feeding the Prophet (s.a.w).

Descendants of the Prophet's Paternal Uncles

Commander of the Faithful Ali ibn Abu Talib (600 – 661 A.D.). Among his offspring are the Talibis and Ja'faris. A man of many virtues, Ali ibn Abu Talib was the “brother of the Messenger of Allah (s.a.w)”, his paternal cousin and son-in-law and right hand, the Imam of the righteous. He used to be nicknamed “Abu Turab”, the man who humbles himself in the dust. Due to his courage, he was also called “Haidara”, the Lion. He was born inside Allah's Holy House, the Ka'ba, in Mecca, according to some reports, on the 13th of Rajab in the year 30 of the Elephant (600 A.D.). Attacked on the 19th of the month of Ramaan in the year 40 A.H., which corresponded to January 29, 661 A.D., he died during the night of the 21st. (January 31, 661 A.D.). He was killed by ‘Abdur-Rahman ibn Muljim al-Muradi, may Allah curse him. During the battle of Badr, an angel called out, full of admiration: “There is no sword like Thul-Fiqar and no knight like Ali!”

Talib ibn Abu Talib.

‘Aqil ibn Abu Talib. He was ten years older than the Commander of the Faithful. ‘Aqil was killed during the reign of Mu'awiyah.

Ja'far ibn Abu Talib. Nicknamed “the Flying One” (al-ayyar), he died a martyr in the Battle of Mu'ta (629 A.D.).

Umm Hani daughter of Abu Talib.

Hulaib ibn Abu Talib. He narrated the biography of the Prophet (s.a.w).

Hamna daughter of Abu Talib. She was one of those who swore the oath of allegiance to the Prophet (s.a.w) in 622 A.D. She gave birth to al-Harith and ‘Abdul-Mutallib by her cousin (husband).

‘Abdullah ibn ‘Abbas, the scholar of this nation. ‘Abdullah was born in 619 A.D., three years before the Hegira (migration from Mecca to Medina) in the Shi'b (of Abu Talib). This was before the Hashimi clan had left (following the end of the siege enforced on the Prophet (s.a.w) and his clansmen by Quraish). When the Messenger of Allah (s.a.w) died, ‘Abdullah was fifteen years old.

Kathir ibn ‘Abbas (b. 618 A.D.). He and his brother ‘Abdullah, the renown scholar, were of the same mother. Kathir was one year younger than ‘Abdullah.

Sa'ud ibn ‘Abbas. He and his brother ‘Abdullah were of the same mother. Sa'ud died as a martyr in Africa, leaving children behind.

Al-Fal ibn ‘Abbas. He begot one daughter.

Qatham ibn ‘Abbas. He and his brother ‘Abdullah, the Islamic nation's scholar, were by the same mother. Qatham died as a martyr in Samarkand.

Al-Harith ibn 'Abbas. He had offspring. His mother belonged to Banu Hilal.

'Abdur-Raman ibn 'Abbas. He and his brother 'Abdullah were of the same mother. He had no offspring.

Safiyya daughter of 'Abbas

Amina daughter of 'Abbas

Tamam ibn 'Abbas. He and his brother Kathir were of the same mother. Tamam had no offspring.

Mihrab ibn 'Abbas. He and Sub were of the same mother. Mihrab had no offspring.

Subh ibn 'Abbas. His mother was a bondswoman. He had no offspring.

Umm Habiba daughter of 'Abbas

'Abdullah ibn az-Zubair. He died without leaving any offspring. He stood firmly on the Prophet's side in the Battle of Hunain. His mother, 'atika al-Makhzumiya, was the daughter of Abu Wahab. 'Abdullah died a martyr's death during the battle of Ajnadain during the reign of Abu Bakr.

ahir ibn az-Zubair. He was among the most victorious of the young warriors of Quraish, even of the Hashimites. The Messenger of Allah (s.a.w) named his own son, a-Tahir, after him. He had no children.

Umm Hakim daughter of az-Zubair

Suna'a daughter of az-Zubair. She was married to Rabi'ah ibn al-Harith ibn 'Abdul-Mutallib. una'a is one of the companions, sahaba, to whom we owe reports about the Prophet (s.a.w). May Allah be pleased with her.

'Abdullah ibn al-Harith, the Prophet's paternal uncle. His name was "Servant of the Sun" ('Abd Shams), but the Messenger of Allah (s.a.w) called him "Servant of Allah" ('Abdullah). He died during the Prophet's lifetime and had no offspring.

Abu Sufyan ibn al-Harith al-Mughirah, the poet. He was one of those who stood firmly by the Prophet (s.a.w) when other people fled away.

Umayya daughter of al-Harith

Arwa daughter of al-Harith. She married Abu Wada'ah ibn abrah ibn Sa'd as-Sahmi and gave birth to al-Mutallib, Abu Sufyan and Abu Wada'ah. After marrying Hilal, she gave birth to "Omar.

Nawfal ibn al-Harith (his father was al-arith). Nawfal was older than both his paternal uncles, Hamzah and al-'Abbas, and also older than his own two brothers. He was among those who stood by the Messenger of Allah (s.a.w) during the battle of Hunain. Nawfal had children.

Rabi'ah ibn al-Harith. He used to be called "Abu Raw'a'. He was older than both his paternal uncles, amzah and al-'Abbas. He did not witness the battle against the idol-worshippers at Badr, because he was in Syria at that time. Every year he used to provide the Prophet (s.a.w) with food and drink. He died during the reign of "Omar.

'Umarah ibn Hamzah. His wife was Ruqayya, step-daughter of the Messenger of Allah (s.a.w), and he had no children.

Fatima daughter of Hamzah. She was married to the renowned Miqdad al-Aswad al-Bahrani, also known as al-Kindi. She narrated details about the Blessed Prophet's life.

Ya'li ibn Hamzah

Qurra daughter of Hajal

Hind daughter of al-Muqawwim

'Utbah ibn Abu Lahab

'Utaibah ibn Abu Lahab

Tharra daughter of Abu Lahab

Khalida daughter of Abu Lahab

Ghurra daughter of Abu Lahab. She was married to Awfa ibn Umayyah ibn Harithah ibn al-Awqa.

Mu'attib ibn Abu Lahab. He embraced Islam on the conquest of Mecca (in 630 A.D.). The Messenger of Allah (s.a.w) prayed for him, and Mu'attib stood by him during the battle of unain in the course of which he lost an eye.

Children of the Prophet's Paternal Aunts

'Abd al-Ka'ba son of az-Zubair and afiyya, the Prophet's paternal aunt.

Umm Habib daughter of az-Zubair and Safiyya

As-Sa'ib son of Az-Zubair and Safiyya. As-Sa'ib participated in the Battle of Uhud and in all other battles of the Messenger of Allah (s.a.w). He died a martyr's death during the battle of Yamama. May Allah be pleased with him.

The father of all the three was az-Zubair ibn al-'Awwam ibn Khuwailid ibn 'Abd al-'Uzza ibn Quayy ibn Kilab, brother of Khadija, may Allah be pleased with both of them. Khadija was the Blessed Prophet's first wife.

Az-Zubair ibn Safiyya. He and the Commander of the Faithful, Ali, were born in the same year (600 A.D.). He stood by the Prophet (s.a.w) in the Battle of Hunain (630 A.D.), and, according to some reports, the Messenger of Allah (s.a.w) said, "Every prophet has a disciple, and my disciple is az-Zubair." Az-Zubair took part in the Battle of Badr. He also participated in the Battle of the Camel. There, he fought for an hour, but when he saw Ali, he went over to him and remembered what the Messenger of Allah (s.a.w) had told both of them when he made them commit themselves to one another: "One day you will fight Ali, and you will be transgressing against him." Reminded of those words, Az-Zubair withdrew from the battleground, followed by Ibn Jarmuz 'Abdullah, others say "Omar, or "Omar as-Sa'd, who killed him in a place known as the Lions' Valley. He brought his sword to Ali who said to him, "Be forewarned, O killer of afiyya's son, of hellfire!" This happened on a Thursday, the 10th of Jumada al-Awwal of the year 36 A.H. (November 7, 656 A.D.).

Qurnabah ibn 'Abdullah ibn 'atika. His grandmother 'atika was the Prophet's paternal aunt. He was one of the fiercest enemies of the Muslims, opposing the Prophet and rebelling against Allah. Qurnabah is the one who said to the Prophet, "We shall not believe in you even if you made a well gush forth for us from under the earth." Later he went out toward Medina in search of the Prophet (s.a.w) who happened to be heading in the other direction towards Mecca. This was in the Year of the Conquest of Mecca. They met between Shaqiyah and al-'Araj, but when the Prophet (s.a.w) saw Qurnabah, he turned his face away from him.

Zuhair ibn 'atika. His grandmother, 'atika, was the Prophet's paternal aunt. He was one of those whose heart was won for Islam early on. His father was "Omar ibn Wahab ibn 'Abd al-'Uzza ibn Quayy ibn Kilab. Zuhair migrated to Ethiopia (in 615 A.D.). Then he participated in the Battle of Badr (in 624 A.D.). One of the Prophet's best companions, he died a martyr's death, may Allah be pleased with him. Zuhair had no children.

Tulaib ibn Arwa, the Prophet's paternal aunt. He used to be called Abu 'Adiyy.

Fatima daughter of ulaib ibn Arwa. Her grandmother, Arwa, was the Prophet's paternal aunt. Her father was Kaladah ibn 'Abd Manaf ibn 'Abd ad-Dar ibn Quayy ibn Kilab.

Hamna daughter of Abu Amad, the man who participated in both migrations to Abyssinia.

'Ubaidullah ibn Abu Ahmad, the man who went on both migrations, son of 'Abdullah "the one Mutilated in the Path of Allah" son of Umaima, the Prophet's paternal aunt. He converted to Christianity in Ethiopia and died there as a Christian. His wife, Umm Habiba, daughter of Abu Sufyan, had a daughter by him. The Messenger of Allah (s.a.w) married her.

Umm Habiba daughter of Abu Ahmad, the man who went on both migrations, son of 'Abdullah "the one Mutilated in the Path of Allah" son of Umaima, the Prophet's paternal aunt. Her father is al-Harith ibn Harb ibn Umayyah ibn 'Abd Shams. She was married to Mu'ab ibn 'Umayr ibn Hashim ibn 'Abd Manaf ibn 'Abd ad-Dar ibn Quayy, who was killed in the Battle of Uhud. She then married alah ibn 'Abdillah.

Zainab daughter of Abu Ahmad, the man who went on both migrations, son of ‘Abdullah “the one Mutilated in the Path of Allah’ son of Umayma, the Prophet's paternal aunt. Zainab was the wife of the Prophet (s.a.w) about whom Allah said in His revelation: “When Zaid had dissolved (his marriage) with her...” (Qur'an, 33:39).

‘Abdullah “the one Mutilated in the Path of Allah’ son of Umayma, the Prophet's paternal aunt. ‘Abdullah was among the first to migrate (to Ethiopia), taking part in both migrations. He was martyred in the Battle of Uhud and people said about him that he was mutilated in the path of Allah. As his sword was snatched away from him, the Prophet (s.a.w) gave him a date-stalk. In his hand it turned into a sword which he held unflinchingly; it was then called “the Help.’ Their father was Jash ibn Ri'ab ibn Ya'mur ibn abrah ibn Murrah al-Asad.

Umm Talhah daughter of ‘amir ibn al-Baia'. Her grandmother, al-Baia' (“the white one’), was the Prophet's paternal aunt.

Arwa daughter of ‘amir ibn al-Baia'. Her grandmother, al-Baia', was the Prophet's paternal aunt.

Abu Shabrah ibn Barra, the Prophet's paternal aunt. His father was Abu Rahm ibn ‘Abd al-’Uzza ibn Abu Qais ibn ‘Abd Wadd ibn Nar ibn Malik ibn Hishl ibn ‘amir ibn Lu'ayy ibn Ghalib ibn Fahr (the latter is known as Quraish). He took part in both migrations to Abyssinia (Ethiopia). The Messenger of Allah (s.a.w) joined him in brotherhood to Salamah. Abu Shabrah had children.

‘Abd al-Asad ibn Hilal ibn ‘Abdillah ibn “Omar ibn Makhzum, nicknamed “Abu Salamah’. He migrated to Ethiopia (in 615 A.D.) with his wife Umm Salamah daughter of Abu Umayma al-Makhzumi, daughter of his paternal uncle. Having participated in both migrations, he took part in the Battle of Badr and was fatally wounded at Uhud, dying afterwards of his wounds.

Prophet's Children

the Prophet's son Ibrahim, 2) the Prophet's son ‘Abdullah; 3) the Prophet's son al-Qasim; 4) the Prophet's daughter or stepdaughter Zainab (d. 629 A.D.); 5) the Prophet's stepdaughter Ruqayya (d. 624 A.D.), 6) the Prophet's stepdaughter Umm Kulthum (d. 630 A.D.); 7) the Prophet's daughter Fatima, peace be upon her and her progeny.

Children of the Prophet's Daughters, and Those Among them who had Descendants

Imam al-Hasan, peace be with him, was born in mid-Ramaan in the year three of the Hegira (March 3, 625 A.D.). The Messenger of Allah (s.a.w) slaughtered a ram to celebrate the occasion, and he shaved his head, as he also shaved usain's head. He weighed their hair and distributed their weight in silver as charity among the poor. Fatima then became pregnant with usain. It is said that Husain was born when

the Messenger of Allah (s.a.w) returned from Badr. According to some reports, this took place sixteen or seventeen months after the battle of Badr.

Perhaps it was after Uhud because Ali, the Commander of the Faithful, married Fatima four months after that. Allah knows best. The name al-Hasan ("the good one") was bestowed upon him by the Archangel Gabriel who brought it to the Messenger of Allah (s.a.w) in a piece of cloth made of the silk of Paradise. His brother's name, al-Husain ("al-asan Junior"), was derived from the name "al-asan". The Blessed One called him "al-Hasan" in analogy to Shabar son of Aaron, brother of prophet Moses.

Imam Husain; he was born in the fourth Hijri year (626 A.D.), although it is also said that it was in the year 5 (627 A.D.). The Messenger of Allah (s.a.w) celebrated usain's birth by slaughtering a ram as he had done on the occasion of his brother's birth. Among all people, Imam usain was the one who resembled the Messenger of Allah (s.a.w) the most. May Allah be pleased with him. He was martyred on a Friday, the 10th of Muharram of the year 61 A.H. (corresponding to October 13, 680 A.D.), at a place called Kerbala¹, in the vicinity of Kufa, Iraq. The place is also known as a-aff. His head was cut off by Shimr ibn Thul-Jawshan a-Dubabi. Shimr was a leper. The commander of the troop that killed him was "Omar ibn Sa'd ibn Abu Waqqa az-Zuhri.

Umm Kulthum granddaughter of the Prophet. She is daughter of the Prophet's daughter Fatima. Her father was the Commander of the Faithful, Ali ibn Abu Talib, may Allah be pleased with him. "Omar ibn al-Khaab asked for her hand in marriage, so Ali entrusted her guardianship to her uncle, 'Abbas. "Omar ibn al-Khaab then married her, according to some reports. It is also narrated that she gave birth before the death of the Prophet (s.a.w).

For this reason, Ibn 'Abdillah an-Nimri, in a book which he wrote about the Prophet's companions, has counted her among those who were born during the lifetime of the Messenger of Allah (s.a.w). "Omar asked for her hand. He said to Ali, "O Abul-asan! Give her to me in marriage. I shall take care of her honor as nobody else does.' Ali's answer was: "I am going to send her to you. If you like her, I shall marry her to you.' He then sent her to him with a garment, telling her that she should say to him that this was the garment he had told him about. She did what she was told, and "Omar said, "Tell him that I like it.' Allah knows best.

Muhsin, grandson of the Prophet's daughter Fatima. It is said that he was miscarried. If you wish to know the whole tragic story about Muhsin, read one of my translations titled *Tragedy of (Fatima) al-Zahra* written by Ayatullah Allamah Sayed Ja'far Murtadha Al-'Amili and published by Imam Hussain Foundation of Beirut, Lebanon. A number of Internet websites post some or all of this translation.

Zainab daughter of the Prophet's daughter Fatima. She married 'Abdullah ibn Ja'far "the Flying One" son of Abu Talib and gave birth by him to Ja'far, 'Awn al-Akbar, Umm Kulthum, and Ali, who had offspring. His descendants are called the Zainabis because of their mother. Whatever this Zainab narrated about her mother, Fatima, has been mentioned by Yaya ibn al-Hasan ibn Ja'far al-'Abdi, the genealogist, who

wrote the book *The Best People of Medina*. May peace and blessings be upon the city's inhabitants.

‘Abdullah son of the Prophet's daughter Ruqayya. Some scholars emphatically claim that Ruqayya was a stepdaughter of the Prophet, that she was daughter of his first wife, Khadija, who had twice married before marrying the Prophet. This book will later discuss Khadija and introduce you to both her husbands and their offspring. ‘Abdullah son of Ruqayya was born in Ethiopia during his mother's sojourn in that country where she stayed with her husband ‘Uthman ibn ‘Affan, the Umayyad ruler. The child stayed in Medina until the age of two, according to other reports until the age of six. While he was playing in his father's house, a cock picked him in his eye, causing a swelling of his face from which he then died. The Messenger of Allah (s.a.w) led the funeral prayers for him and buried him.

Ali son of the Prophet's daughter (or stepdaughter) Zainab. His father was Ibn al-‘a Laqi ibn ar-Rabi’ ibn ‘Abd al-‘Uzza ibn ‘Abd Shams ibn ‘Abd Manaf. He was a maternal cousin of Zainab daughter (or stepdaughter) of the Messenger of Allah (s.a.w) because his mother was the maternal aunt of Khadija daughter of Khuwailid. Ali ibn Zainab was nursed with the Banu ‘a. The Messenger of Allah (s.a.w) then took him home, saying that as a close relative he had a greater right to the child because in those days the boy's father was still an idol worshipper. But the child died before the age of puberty.

Umama daughter of the Prophet's daughter (or stepdaughter) Zainab. Her father was the above-mentioned Ibn al-‘a ibn ar-Rabi’. The Messenger of Allah (s.a.w) loved her a lot and may have carried her on his neck during prayers. Once someone presented him with a necklace of onyx, but he said that this was for her. Allah knows best.

His Governors

Ali ibn Abu Talib

Abu ‘Ubaidah

Al-‘Ala’ ibn al-Harami

Hilal

Ibn al-Laithiyya

Qais ibn ‘aim

Az-Zuburqan ibn Badr

Malik ibn Nuwairah

‘Udayy ibn atim

Ziyad ibn Labud

Al-Muhajir ibn Abul-‘Aqaba

His Judges

Ali ibn Abu Talib

Mu’ath ibn Jabal

His Police Officers and Law Enforcers

Abu 'Ubaidah ibn al-Jarra

Bilal ibn Raba

Abu ibn Abu Fatima

His Police Officers and Law Enforcers

Ali ibn Abu Talib

Az-Zubair ibn al-'Awwam

Al-Miqdad ibn al-Aswad

Muhammad ibn Maslamah

'Aim ibn Thabit

Qais ibn Sa'd ibn 'Abadah. His full name is Qais ibn Sa'd ibn 'Abadah ibn Dulaim, one of the ansar, of the Khazraj tribe. He was very generous and a genius. His form was large; whenever he rode a donkey, his feet would be dragging. He was the standard bearer of the ansar, fighting on the side of the Messenger of Allah (s.a.w). His judgment was always sought, and he participated with the Messenger of Allah (s.a.w) in all military campaigns and battles. He also participated in the conquest of Egypt where he built a house, then he became its ruler during the caliphate of Ali ibn Abu Talib (a.s). He used to be regarded as the head of the Prophet's police force. On the Conquest of Mecca, the Messenger of Allah took the standard from Qais's father, Sa'd ibn 'Abadah, chief of the ansar, and handed it over to him. He kept the Prophet company for ten years. During a time of extreme hardship, he slaughtered animals to feed the Muslim army that had been consumed by acute hunger. He participated in the Battle of iffin siding with Ali (a.s), and he died during the last years of the rule of Mu'awiyah. The Prophet (s.a.w) lauded the generosity and open-handedness of Qais. Qais once sold merchandise to Mu'awiyah for 90,000 dinars then ordered a crier to cry out throughout Medina urging anyone who needed a loan to go to the house of Qais ibn Sa'd. He loaned forty to fifty thousand dinars and kept the rest, taking a receipt from all those who borrowed from him. It is also said that he once lent a man 30,000 dirhams, and when the man wanted to pay him back, he refused to take it.

His Confidants

Fatima, may Allah be pleased with her. She is the daughter of the Messenger of Allah, Muhammad (s.a.w). Her mother is Khadija daughter of Khuwailid, and she used to be called "Ummu Abeeha," mother of her father, due to the extreme care with which she surrounded him. She was the youngest of the Prophet's daughters and the dearest to him. History books record several reports about when she was born. Some say she was born in the same year when the Ka'ba was rebuilt, that is, when the Prophet was 35 years old. Others say she was born only a few months before the inception of the Prophetic mission. Ali ibn Abu Talib, cousin of the Prophet, married her at the beginning of the month of Muarram

of 2 A.H. when she was 18 years old, but others say differently

‘A’isha is quoted as having said, “I never saw anyone better than Fatima other than her father.’ Abu Huraira has quoted the Messenger of Allah (s.a.w) as saying, “The best of all the women of the world are four: Mary (mother of Jesus), Asiya (wife of Pharaoh), Khadija (wife of Prophet Muhammad) and Fatima.’ In two *ahih* books, it is recorded that the Messenger of Allah said the following as he was sitting on his pulpit: “Fatima is part of me; whoever harms her harms me, and I am disturbed by anyone who disturbs her.’ The Prophet supplicated to Ali and Fatima when they got married saying, “O Allah! I implore You to bless them, to let Your blessing descend upon them, and to bless their offspring.’

Umm Salamah, wife of the Prophet, said once, “It was at my house that the verse saying, ‘Surely Allah only desires to keep away all uncleanness from you, O People of the House (of the Prophet, i.e. Ahl al-Bayt), and to purify you a (thorough) purifying’ (Qur’an, 33:33) was revealed, whereupon the Prophet ordered to bring Fatima, Ali, al-Hasan, and al-Husain to him then said, ‘These are my Ahl al-Bayt.’

She gave birth to al-Hasan, al-Husain and Zainab, and she died six months after her father's demise, but there are reports indicating differently.

Anas ibn Malik Huthaifah (al-Yemani)

His Missionaries

Yasar, who was killed by the ‘Armites

Abu Salma, also said to be Abu Salamah

His Financial Secretary

Bilal, may Allah be pleased with him. He (s.a.w) said to him, “Spend, O Bilal, and do not fear any decrease from the Lord of the Throne (the Almighty).’

His Standard Bearers

Ali ibn Abu Talib

Az-Zubair ibn al-’Awwam

Sa’d ibn ‘Abadah

Zaid ibn arithah

Ja’far ibn Abu Talib

Khalid ibn al-Walid

‘Abdullah ibn Ruwaah

His Stable-Masters

Al-Asla' ibn Sharik

'Abdullah ibn Mas'ud

His Poets

Ka'b ibn Zuhair. He is Ka'b ibn Zuhair ibn Abu Sulma, a poet. His father, Zuhair ibn Abu Sulma, was a pre-Islamic poet known as one of those whose poems were hung on the Ka'ba (*al-mu'allaqat*). Ka'b ibn Zuhair once went out with his brother Bujair, who also was a poet, to meet the Messenger of Allah (s.a.w). When they reached a place known as Abraha al-'Azzaf, Bujair said to Ka'b, "Stay with our herd till I see this man (meaning the Messenger of Allah) and listen to him." Ka'b remained with the flock as Bujair went to meet the Messenger of Allah who invited him to embrace Islam, and he did. When news of his brother accepting Islam reached him, Ka'b instantantly composed these lines of poetry:

*I beg you convey a message from me to Ka'b:
To what did he lead you, may someone else perish?
To what neither your mother nor your father do?
Nor did you find a brother of yours accepting it.
May Abu Bakr give you a drink
So the one who drinks of it chews and dies.*

When the Messenger of Allah heard about these lines, he permitted killing him. Bujair wrote his brother Ka'b saying, "Seek help! I do not think that you can survive this one!" Then he wrote him again saying that anyone who came to the Prophet to testify that there is no god except Allah, and that Muhammad is the Messenger of Allah, he would accept his testimony and would not hold him accountable for anything which he had done before. "So," he went on, "once this letter reaches you, come and declare your acceptance of Islam." Ka'b did, indeed, go there.

He delivered a poem in praise of the Prophet. He went and tied his camel at the Mosque's gate then entered as the Messenger of Allah was talking to people. Ka'b took a few more steps till he sat close to him, declared his acceptance of Islam then sought asylum. When the Prophet asked him who he was, he said, "I am Ka'b ibn Zuhair." The Prophet then turned to Abu Bakr and asked him about the phrase of Ka'b stating "... so the one who drinks of it chews and dies." But Ka'b was quick to alter the wording so as to mean "the one who is granted asylum;" therefore, the Messenger of Allah said, "You, by Allah, are now safe and secure." Then Ka'b delivered his famous poem in praise of the Prophet which came to be known as the "burda" (garment) because the Messenger of Allah took off his garment which he was then wearing and gave it to Ka'b. Some of its lines (roughly) run like this:

*Su'ad could be seen, and I could see
How weak with love my heart came to be,*

*Like an orphan following her, bearing love not light.
Surely the Prophet is a sword that emits light
One of Allah's swords, ever unsheathed is he.
I was told that death did the Prophet promise me,
But pardon from Allah's Messenger
Is anticipated, from peril it does deliver.*

Hassan ibn Thabit. His full name is Hassan ibn Thabit ibn al-Munthir, poet of the Messenger of Allah. He belonged to the ansar from the Khazraj tribe. It is said that he lived for 60 years during the pre-Islamic period and 60 more thereafter. He did not participate in the Prophet's invasions because he did not feel strong enough to do so. Whenever he wanted Hassan to compose a satiric poem defaming the polytheists, the Messenger of Allah used to say to him, "Assault, may the Holy Spirit be with you!" The Prophet used to put a pulpit for him at the Mosque so that he would stand on it to defend the Messenger of Allah (with his poetry). When he wanted once to blast Quraish with his poetry, the Messenger of Allah said to him, "But I am related to Quraish! Go to Abu Bakr, for he is the most knowledgeable of Quraish's genealogy, and he will trace for you my kinship thereto." He once responded to Abu Sufyan ibn al-Harith (who abused the Prophet) by composing these lines:

*You attacked Muammad, whereas behind him I stand,
And for this I shall have from Allah my reward;
My father, my father's father, and my honor
Are for Muhammad a shield from you and a cover.
Do you really defame him while you are not his peer?!
Your worst be sacrificed for one held by Allah as dear.*

It is also said that Hassan was quite articulate and brave, but an ailment afflicted him, rendering him unable to bear arms. Hassan died in 54 A.H. (674 A.D.), but some say in 40 A.H. (660 A.D.).

‘Abdullah ibn Ruwaah

His Weapon Bearers

Al-Mughirah ibn Shu'bah
Abu alhah

His Caravan Leader

‘amir ibn ‘Abdillah ibn Ruwahah

His Preacher

Thabit ibn Qais ibn Shammās

May Allah be pleased with them all.

Mu'aththins of The Prophet (s.a.w)

Abu Mathurah

Sa'd al-Qur

Al-A'ma (the blind man) ibn Umm Maktum

Bilal ibn Raba

His Chamberlain

Abu Masra, Anasah ibn Badah, who was raised by al-Aswad.

His Messenger

Salamah ibn al-Akwa'

His Guard

Sa'd ibn Mu'ath; he guarded him during the battle of Badr.

Muhammad ibn Maslamah; he guarded him during the battle of Uhud.

'Abbad ibn Bishr, his guard.

Bilal, his guard.

Az-Zubair ibn al-'Awwam; he guarded him during the battle of the Khandaq (moat).

Sa'd ibn Abu Waqqa, his guard.

Abu Ayyub (al-ansari), his guard.

His Bondmaids

Umm 'Abbas; she was mentioned by al-Baghawi.

umaira; she was mentioned by Ibn Kathir.

Maimuna daughter of Hafsa; she was mentioned by Ibn Mundah.

Maimuna daughter of Sa'd; she was mentioned by Imam Amad.

Maria (Mary) the Copt, the mother of Ibrahim. She was given to him (s.a.w) as a present by the Muqauqas of Egypt.

Laila, 'A'isha's bondmaid.

'Unquda the Ethiopian, mother of ubai.

Sirin, the Copt, Maria's sister, whom the Prophet gave to his poet Hassan ibn Thabit.

Salma, Rafi's mother. She was Abu Rafi's wife.

Salama, Ibrahim's nurse.

Sudaisa; she was mentioned by Abu Na'um.

Amatullah daughter of Razuna. She was mentioned by Abu Ya'li.

Umaina; she was mentioned by Ibn al-Athir.

Tirka, Umm Ayman. She was wife of Zaid ibn arithah and mother of Usamah.

Khara; mentioned by Ibn Mundah

isliya; mentioned by Ibn al-Athir

Ruzaina; mentioned by Ibn 'Asakir

Raawi; mentioned by Ibn al-Athir

Raiana; mentioned by Ibn Kathir

Razuna; mentioned by Ibn Kathir

Sa'iba; mentioned by Ibn al-Athir

His Freed Slaves

Salman al-Farisi

Zaid ibn arithah

Abu Rafi' the Copt

Usamah ibn Zaid

'Ubaidah

Abu Masruh

Ayman ibn 'Ubaid

Batham

Faalah

Thawban ibn Kaidad

Hunain

Thakwan

Ruwaifi'

Rabah al-Aswad

Abu Rafi', also called simply "Rafi"

Abu Yasar

Abu 'Abdir-Rahman

Damrah ibn Shaqra ibn al-Habashi

Faqr; he is mentioned by al-Baghawi.

Kaisan; he is mentioned by al-Baghawi.

Mabor the Copt; he was presented to him (s.a.w) by the Muqauqas together with Maria the Copt and her sister Sirin, and he was a eunuch.

Kadar

Mudgham the Black

Nafi'; he used to carry his shoes.

Rabu'; he was presented to him by some man of fame, and he was killed.

Waqid; he is mentioned by Ibn 'Asakir.

Hurmuz; some say he is called Masruh, and he is mentioned by Ibn Kathir.

Hisham; he is the father of Kaisan, although some say he is the father of Waqid; he is mentioned by Abu Na'im.

Yasar; he is mentioned by Ibn Sa'd in his *Tabaqat*.

Abul-Hamra'; it is said that he was killed by the 'Arnites.

Abu Salma; it is said that his name is Hilal ibn al-Harith.

Abu afiyya; he is his shepherd.

Abu amura; he is mentioned by al-Baghawi.

Abu 'Ubaid; he is mentioned by Imam Amad.

Abu 'Usaib; he is mentioned by Ibn Kathir.

Abu Muwaihabah; he is mentioned by Ibn Kathir; his name is Salum but some say it is 'Amr.

His Free Servants

Anas ibn Malik, who served him for ten years

Al-Ala' ibn Sharik. He was mentioned by Ibn Badr and by others.

Qais ibn Sa'd

Asma' ibn Harithah; mentioned by Imam Amad

Bilal ibn Rabah, slave of Abu Bakr

Bakr ibn ash-Shadakh, mentioned by Ibn Mundah

Hasbah, mentioned by Imam Amad

Thu Mikhmar, nephew of the Negus (Emperor of Ethiopia who died in 9 A.H./630 A.D.)

Rabi'ah ibn Ka'b, mentioned by al-Awza'i

Sa'd ibn Abu Bakr, mentioned by Abu Dawud

'Abdullah ibn Ruwahah, mentioned by Ibn Kathir

'Uqbah ibn 'amir, mentioned by Imam Amad

'Abdullah ibn Mas'ud, who used to carry his sandals

Al-Mughirah ibn Shu'bah, mentioned by Ibn Kathir and others

Al-Miqdad ibn al-Aswad, mentioned by Imam Amad

Muhajir, slave of Umm Salamah, mentioned by al-abrani

Hind ibn Harithah, mentioned by Ibn Shakir and Ibn Kathir

Hilal ibn al-Harith, mentioned by Ibn Shakir and others

Zaid ibn Himyar, mentioned by Ibn Shakir

Al-Aswad ibn Malik, mentioned by Ibn Shakir

Al-Jarjan ibn Malik, mentioned by Ibn Shakir
Al-Jarah ibn al-Jarjan, mentioned by Ibn Shakir
Tha'labah ibn 'Abdir-Raman, mentioned by Ibn Shakir
Salim, slave of Tha'labah, mentioned by Ibn Shakir
Na'im ibn Rabi'ah, mentioned by Ibn Shakir
Abus-Samh, mentioned by Ibn Ishaq
Abu Tharr al-Ghifari, mentioned by Ibn Shakir

His Tools and Other Belongings

Clothes, Shoes, Accessories and Other Household Items

Dyestuff called stonelight
A kohl container, scissors
A mirror
Four slippers (two pairs)
Two *sabiya* shoes
A shawl;
An Omani loincloth
Two desert garments
A desert shirt
A *sijuli* shirt
A Yemeni coat and a Syrian coat
A white gown
Small caps
A long shirt
A square overcoat
A bed of skin stuffed with fibers
Four turbans: a woven turban which he wore most of the time; a tuft turban which he rarely wore; a white turban which he wore most of the time; a black turban which he wore on festive occasions
He entered Mecca on the day of conquest wearing a black turban with both ends dangling down to his shoulders
A clod of earth to rub onto his skin
A waterskin from which he used to drink and perform his ablution
A knife
A pot in which food was cooked for him
A skin-covered rod with three inlaid silver buttons and a ring probably made for trips
Three glasses
Henna coloring substances
A utensil called as-Sadura

A washing sink made of leather

An Alexandrian ivory box in which he used to keep his comb, scissors, and mirror. This box was a present from Muqauqas (the ruler of Egypt).

A kettle

A bedstead

A piece of velvet plush

A red outfit which he used to wear frequently

An outfit made of (camel) hair

A black outfit

A handkerchief to wipe his face

A pot into which to urinate at night

A “armal’ mat

A basket in which to keep his perfumes

A comb to comb his hair

An overcoat

A rug called al-Karr

Three Rings:

A gold ring which he threw away and did not wear

A silver ring which he used to wear

An iron ring with silver plating

His Animals

Mules:

The mule al-Shahba¹; it was presented to him by the Muqauqas (the ruler of Egypt). It is said that it was also called “Duldul.’

A mule called “Silver’ which was presented to him by Farwah.

A mule presented to him by the ruler of Dumat al-Jandal.

A mule presented to him by Khosrau (Emperor of Persia). Reports about this differ, and the correct one is that this is not true.

A mule presented to him by the Negus (emperor of Ethiopia).

Donkeys:

A donkey called Ya’fur

A donkey called ‘afir

She-Camels

Al-’Aba¹

Al-Jad'a'

Al-Qaswa'

Nine Mixed Breeds

Ash-Shaqra'

Al-Mihra

Ad-Daba'

Ash-Shariya

Al-Baghum

As-Sa'diyya

Al-'Arus

As-Samra'

Al-Khana'

Seven Goats

It is said that he had 100 ewes, and whenever a lamb was born, he slaughtered a ewe. Their shepherd was the son of Umm Ayman.

21 Horses

As-Sakab, which he bought from a Bedouin,

Malawih

Al-Murtajiz, which he had during the battle of Khuzaimah ibn Thabit

Lizaz, presented to him by the Muqauqas (governor of Egypt)

A-arb, presented to him ibn Abul-Bara'

Al-Lahuf, presented to him by Farwah

As-Sidad

Al-Ward, presented to him by Tamim ad-Dari

Sanjiya

Al-In

Al-Murtahal

As-Sarhan

Al-Ya'sub

Al-Bahr

Al-Ghayyub

Al-Adham

As-Saa

As-Sajil

Al-Murwa

An-Najib

... and Seven Sheep

Itlal, Zamzam, 'Ajwa, Itraf, Saqiya, Baraka, and Warisa

Miscellaneous Military Items

Seven Armor Plates

That al-Fuul

That al-Wishah

That al-Hawashi

As-Safdiyya

Fia

Al-Batra

Al-Kharnaq

A Quiver

This was a quiver for arrows called al-Jam'.

Three Shields

Al-Zaluq

Al-Fataq

Al-Muwajjar

A Cane

Made of Shua wood; it was called al-Mamshuq.

Two Helmets

Al-Musawwigh

Al-Muwashsha

Five Bows

Az-Zura

Al-Katum

Ar-Rua, made of the Naba' tree

A-afra', made of the Naba' tree

Al-Baida', made of the Shua tree

A Baton

called 'Arjun

Nine Swords

Al-atf, which originally belonged to the armor of the (Jewish) Qainuqa' tribe;
Ar-Rusub, which he got as a booty from an idol worshipped by Tay;
Al-Makhtham, which he got from items given by ay (tribesmen) to an idol as an offering;
Ma'thur, which he inherited from his father;
Al-'Ab, which he got from Sa'd ibn 'Abadah (as a gift);
Thul-Fiqar, which he acquired during the battle of Badr;
A-amama, the sword of 'Amr ibn Ma'addi Karb;
Al-Qal'i, from the armor of the Qainuqa' tribe;
Al-Battar, from the armor of the Qainuqa' tribe.

Three Spears

An-Nab'a, which was mentioned by al-Suhaili;
Al-Baia', a large spear;
Al-'Anza, on which he leaned during prayer.

A Saddle

The Blessed One (s.a.w) also had a saddle called as-Siraj.

A Hooked Stick

This was al-Haukan, an arm's length, called ar-Rifq.

Three Banners

Ar-Raya was white; in its center read: "There is no god except Allah, Muhammad is the Messenger of Allah.'
A-afra' (the yellow one) was mentioned by Abu Dawud and others;
Al-'Uqab was black and square, and in its midst there was a white crescent.

Five Lances

Al-Mathwi;
Al-Munthani;
Three lances taken from the Qainuqa' tribe

A Tent

It was called Ar-Rukn.

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