

THE WEAPONS OF THE PROPHET MUHAMMAD (PEACE BE UPON HIM) AND IT'S USES IN INVASIONS

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ABSTRACT

Praise be to God, Lord of the worlds, by whose grace good deeds are accomplished, and blessings and peace be upon the one with whom the prophets and messages were sealed, our master Muhammad (may God bless him and grant him peace).

It may come to mind when talking about the weapons that the Prophet Muhammad (peace be upon him) used in his conquests, that he was a man of war and money collector. On the authority of his Prophet, may God's prayers and peace be upon him, trying to change even a simple thing from what was stuck in their minds about that distorted image to find the truth.

And if he, peace and blessings be upon him and his companions fight, then this is a war of necessity, not choice, in order to spread the religion of God Almighty, and to bring mankind out of darkness into light, for fear for mankind from wandering and loss. Allah says (And fight them until there is no persecution and the religion is all for God. If they desist, then God sees what you do) (1) We can divide the weapons used by him, peace and blessings be upon him, in his conquests and wars into defensive weapons, offensive weapons, and insignia used in war.

KEYWORDS: *Prophet, Tools, Wars, Islamic, Weapons*

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INTRODUCTION

The First Topic: Defensive Weapons

Al-Mogfir: It is woven from a shield or zebrafish, it is worn under the cap to protect the head from the blows that were directed against it in the war (2). It is called al-Sabugh (3), and he wore them during his conquests. On the authority of Anas bin Malik (that the Prophet (peace be upon him) entered Makkah in the year of the conquest with Al Mugfir on his head)) (4) this was in the eighth year of migration (5) 0

The shield: It is the one with which he hides in war from the enemy (6) and is often made of iron, since its price did not exceed a quarter of a dinar at the time of the Prophet (peace and blessings be upon him) twelve dirhams in a dinar (7) and is often carried in the left hand. It repels enemy strikes and has multiple (8)

The Prophet (peace and blessings of God be upon him) had three gears, a gear called (the Zallouq) and a gear called (Al-Faq) and a third gear that was gifted to him. His conquests when fighting the enemy and defending himself, and it was reported that he was a gear with Abu Talha with one gear (10)0

The belt: it is known and it is what is tightened in the middle of the thing and the man picked up: that is to wear belt, which is all that you tightened your waist with (11) 0, so it was for the Prophet one made of grated leather with three silver rings and a buckle of silver and the steam of silver (12). He wears it in times of war, and the reason is that it tightens the members of the body and increases its activity.

Bows: it is a type of weapon with which arrows are shot, and the arrow is made of wood. ((A tool of war and hunting tools consisting of a number of flexible firewood in the form of a crescent, with two ends of it being a string of flexible material, and throwing its arrows at people and animals, and arrows were among the most important martial arts among the Arabs, and they estimated conditions with the bow and they might want it)) (15) The word appears in one place in the glorious Qur'an (16) by saying: "Then he approached and hung (8) and it was around the corner (9). The Prophet had six bows, including al-Zawra', al-Rawha', and al-Safra', which is from Nab', al-Bayda' from Shuhat, and al-Kalthoum from a tree called Nab'. (18) The Nab', the shohat, and the artery: one tree from the trees of the mountains, from which the bow is made.

Three of them were got from the weapon of Banu Qaynuqa' (20) and there is an arch of the Prophet (peace be upon him) preserved in the Topkapi Palace Museum in Istanbul. This arch is made of bamboo and described with fine ends. Its length is 118 cm and its weight is 286 g. In order to preserve it, (Sultan Ahmed I) made for him a wallet inlaid with gold. And silver and inscribed on it in the Ottoman script: In the name of God, the Most Gracious, the Most Merciful. Lord, his fist was honoured with the grip of the Messenger, the Sultan of justice, the Sultan of the sultans of the ages, as Sultan Ahmed received him, for he is famous for his love (21)

Armour: The armour is worn with iron, can be masculine and feminine, it is said armour, wielding and sangling armour, and the plural in few armours and armours, and in many armours (22) 0

The Prophet (peace be upon him) used it in war and jihad against the polytheists, and the first shield of its king (peace be upon him), which is curious, was sent to him by Saad bin Ubadah (23) when he marched to Badr, and it was named so because of its length (24). It was sent or worn. It touched the ground. It had silver rings at the place of the breast, and two silver rings behind his back as well (25) 0 and it was the one who pledged it to Abu Al-Shahm Al-Yaudi for thirty sa's of barley for his family up to a year and he died (peace be upon him), and it was mortgaged with that Jew (26). (0) And he got two shields from the spoils of Yeni Qaynuqa, one of them was called Al-Sa'diyah and the other was silver (27) 0

And he owned other armours, which are: the one with the scarf, also called the one with the footnotes, the Petra and the Khanaq (28) 0, and peace be upon him wore some of them in his raids and combined the two at times. On the authority of Muhammad bin Maslamah (29) he said: ((I saw on The Messenger of God on the day of Sunday had two shields, his shield was silver, and on the Day of Khaybar, I saw two shields of curiosity and Saadia." (30)

The quiver: the archer and the plural quiver are made of derm, with a wideness at the top and a bulge at the bottom, and the top is released so that the arrows' feathers do not refract because it fills in the quiver very large from the bottom and flatters it at the top, and both of them were two lines (31). Prayer and peace) one in which he puts a dart (32)0, and it was called al-Kafur (33)

The second topic: offensive weapons

The spear: the plural of spears with a channel in the head of which is stabbed, and it is a well-known weapon and has many names (34) 0 The word spear is mentioned in the Glorious Qur'an in one place (35) in the plural form in the Almighty's saying: (May God bless you with something of hunting that your hands will reach And your spears (94) and man has used the spear since ancient times in hunting and fighting, and the Prophet (peace and blessings be upon him) owned five of them, three of which he struck from the weapons of Banu Qaynuqa', and two others called Al-Munawi and the other Al-Muthanna (36), but there are no details of his use of them. In his conquests, but it was reported that he said: ((And he made my livelihood under the shade of my spear)) (37).

The spear: a machine without a spear and assembled by spears, stabbed with a sharp blade (38)0 The Prophet (peace be upon him) had five, and he used it for several uses, one called the Nabaa, and the white one, which is large in size, and three hooked-like crutches called a Anza, with which he walked in his hands. On the feasts, he concentrates in front of him, so he takes it as a jacket and prays to it. It was mentioned that it remained in Madinah until the days of al-Ma'mun from the caliphs of Banu al-Abbas (39) and a fourth called al-Had and another called al-Qumrah (0)40. And he used the prayer and peace be upon him as a spear in the war in the battle of Uhud when Ubayy bin Khalaf was stabbed (41) (0) On the authority of Ibn Abbas: ((The Prophet (peace be upon him) took the spear to Ubayy bin Khalaf and swayed him with it, and put it in his collarbone on top of the shield, and not much blood came out, and he had a congestion in his stomach))(42), and it was not proven that he had killed anyone.

The sword: a plural form is swords (43) 0 If at the beginning the fighting was an exchange of arrows from a distance, and then stabbed with spears and spears when approaching, the sword is stripped when cohesion and mixing (44) 0 and it has been reported that the prophet (peace be upon him) mentioned the sword In hadiths, including: (Paradise is under the shadows of swords) (45). Moreover, there are no narrations to prove that he carried a sword in Mecca throughout his stay there, and when its people forced him to migrate from it to Medina, he carried (peace be upon him) a sword that he inherited from his father called Ma'thur (46) that could be The purpose of his campaign is to defend himself if necessary, and it is the first sword of the Prophet (peace be upon him), and this sword is now found in Turkey in Istanbul in the Topkapi Museum, where it is kept there. Its length is (99) cm, and its scabbard length is (85) cm (47) and its handle is coated with gold and studded with stones of sapphire and turquoise. The place of the support of the fingers is somewhat curved, and the shield of the sword is the head of a snake (48). In fact, only the blade remained from this sword. As for the rest of the elements, such as the handle, the scabbard, the bracelet, and the inlaid precious stones, they were made at later times after its parts were worn out because of being old (49). In addition, when he came out (To Badr, Saad bin Ubadah sent him a sword called Al-Adb (50) and "Al-Adb" means cutting (51) and this sword is currently in Egypt in the Husseini scene in Cairo, when historians agreed that the sword was with Bani Ibrahim in Yanbu, where it was transferred by inheritance About their first ancestors in successive generations extending back to the time of the Messenger (52) and then bought it in the seventh century AH, one of Banu Hanna (53) similar ministers with some other antiquities and transported them to Egypt, and built a bond for it (54) on the Nile River known as the Rabat of Antiquities. It is now known as Jami' Athr al-Nabi (55).

Then, it was transferred with the rest of the antiquities to the Zainabi Mosque, the Mosque of Sayyida Zainab, may God be pleased with her, in the year (1275 AH) and she stayed there for a little while, then she was transferred in a busy procession to the luggage storage in the castle and continued there until the year (1304 AH), then the relics and the

sword were transferred to the General Court of Endowments, and in the year (1305 A.H.) It was transferred to the Saray Abdeen, then Khedive Tawfiq Pasha ordered it to be transferred to the Al-Husseini Mosque, and it is there until today (56) 125 cm) and its width in its widest parts (4 cm) at the guard and its width in the middle (3 cm) (57) 0. The sword was examined in the chemical laboratory, the Maintenance Department of the Antiquities Department, by Dr. Souad Maher, and it turned out that it was made of Indian steel, which consists of iron. It is known as the maghctlte and is likely to be from the Damascus industry. The verand of the blade is characterized by its etching, which is known as the Damask Pattern. Examination also showed the presence of sharp hollows (or cracks) in some parts of the blade as a result of its use in battles (58) 0 The sword handle is simple and consists of wood and is fixed at the end The blade is by three screws At the end of the handle is the guard, which is in the shape of a cross, with its two ends facing down.0(59)After examining the sword with a magnifying microscope (the binocular microscope), it was found that there is a text of Arabic writing engraved on one side of the blade of the sword. The origin of Arabic writing, where we can trace the history of the calligraphy style to the era of the Prophet in the year (10 AH) and the following text can be read: (Muhammad is the Messenger of God from Saad bin Ubadah) (60)

Among these studies, a study which is carried out by Dr. Souad Maher, an Egyptian archaeologist, proved the sword belonged to the Prophet (peace be upon him) that is the sword that Saad bin Ubadah gave to the Prophet, which was named "Adb" in relation to the crack in which it was previously mentioned (61), and then owned After that, a group of swords differed in their number until some of them reached eleven swords (62), and Zulfikar was one of the most famous of which he (peace and blessings be upon him) used on the day of Badr (63) hardly separated from him. 64) It was called this for the incisions like the vertebrae of the back were in the middle (65) 0 and this sword was for Al-Aas bin Munabbih Al-Sahmi who killed an infidel on the day of Badr (66), and he is the one who saw the dream in it on the day of Uhud, so he said: ((I saw in my sword Dhul-Fiqar, so I gave it to him, so he wouldn't be among you, and I saw that I was a ram, so I gave him the ram of the battalion, and I saw that I was in fortified armour, so I gave it to Madinah, and I saw cows being slaughtered, so they cowed for God is good, so they cowed for God is good.")(67)0

And the Prophet (peace be upon him) carried it in most of his wars on the day of Sunday. The Prophet (peace be upon him) displayed his sword Dhu al-Fiqar, saying: ((Whoever takes this sword for his right, then Ali stood up and said: I am, O Messenger of God. He said: Sit, then sit). Then he said the second of you who takes this sword by his right, so Abu Dajana stood up, so the Messenger of God (peace be upon him) pushed his sword Dhu al-Fiqar, so Abu Dajana stood up and raised a red blindfold over his eyes that raised his eyebrows from his eyes of arrogance. Abu Talib and his sons, and he was with Muhammad bin Abdullah bin Al-Hasan bin Ali bin Abi Talib, may God be pleased with them (69) and when he went out to the city against Abi Jaafar Al-Mansour, he shot an arrow during his fight against Al-Mansur's soldiers and was certain of death, he gave it to a man from the merchant who had four hundred dinars on him, and he said to him

((Take it, for you will not meet anyone from the family of Abi Talib but he will take it and give you your right)) (70) When Jaafar bin Suleiman al-Abbasid became the ruler of Medina, he bought it from him for four hundred dinars, then the Caliph al-Mahdi (158-169 AH) took it from him, then it became the Hadi after him. (169-170 AH), then to the Caliph Harun al-Rashid (71) (170-193 AH), and he became a badge of the Abbasid Caliphate. Al-Fiqar? We said, "Yes, and he brought it. I did not see a sword better than it. If it was erected, nothing was seen in it. If it was sharpened, it was counted as eighteen vertebrae." Some of the Companions made his sword on the sword of the Messenger of God and it is narrated that the Caliph Harun al-Rashid gave it to the commander Yazid ibn Mazyad al-Shaibani when he went out to fight al-Waleed ibn Tarif (74)0.

Then, after him, he became for Al-Muhtady Billah (75) and in it al-Buhturi also says a poem for it: And that Dhul-Fiqar should lead some of the bravest of Quraysh in battle and their horse.

It is said that the origin of Hodeidah, from which Zulfiqar was made, was found buried at the Kaaba, and the sword is currently in Turkey (76)0. Three other swords were taken from the spoils of Banu Qaynuqa', one of them (Qil'ia): attributed to the castle, a place in the desert near Helwan, to which swords are attributed, and another sword is called (Batara), meaning the cutter, and the third of it is (Al-hatf) which means death and from his swords also (the sever) and they are the cutter and (the repetition), which means it goes on tax and disappears in it(77)0 and Al-Rasoob is from the swords The nine that Balqis gave to our master Suleiman, peace be upon him, (78) . These swords are currently in Turkey, in Istanbul, in the Islamic Museum, Topkapi Museum in the Pavilion of the Holy Trusts (79). And the last of that (Al-Lahif) (81)0

As for the way in which the Prophet (peace be upon him) carried the sword, he wore the sword around his neck (82), and the people of Madinah were frightened one night, so he released people before the sound, so the Messenger of Allah (peace be upon him) met them on his way back. Talha Areen, and the sword is around his neck, i.e. his shoulders hanging around his honourable neck, wearing it (83) and this is the Sunnah in carrying the sword, with no tension in the middle.

The Third Topic: Badges

1 -His banners: the flag is a piece of cloth that is placed with a strap made of wood and other things carried in the battles (85) and the banner: from the vision where it indicates the place of the leader. Mecca, and the owner of the brigade was in his command, that is, he carried the brigade in the war, and the brigade was with Banu Abd al-Dar, so the banner of war for the Quraish would not be held except in the hand of the owner of the brigade, where he would advance it in front of the army during the war.

If we look closely in the biography books, we find that these brigades were called the banner or the flag, and the Prophet (peace be upon him) used many banners and brigades in his conquests and in different colours, and the Messenger (peace be upon him) held brigades and handed them over to the Companions in the battles and raids, when the Prophet entered Al-Madinah Al-Munawwarah received him, Buraidah bin Habib Al-Aslami, wearing a turban, so he unbuttoned it and raised it on a stick. Square in shape from a namera (88), which is from a piece of black velvet that belonged to our lady Aisha, may God be pleased with her (89), and he had a white flag called (Azina) (90), and the white colour was the predominant colour used in his banners being the emblem of Muslims. The conquest of Mecca entered the Prophet with a white banner (91)0

He also had a yellow flag (92)0

And the Prophet (peace be upon him) held several brigades, so he held banners for the Ansar and made them zero, and he held the banner of Banu Sulaym and made it red (93). The Prophet (peace be upon him) was under the banner of the Ansar (94). In the great battle of Badr, the Prophet (peace be upon him) gave the Muhajireen brigade to the companion Musab bin Omair, the Khazraj brigade to the companion Al-Habbab bin Al-Mundhir () and the Al-Aws brigade to the companion Saad bin Muadh. As for the punishment, it was given to our master Ali bin Abi Talib (95). In the Battle of Uhud, the Prophet () asked who would carry the banner of the polytheists, and he was told, Banu Abd al-Dar, according to the traditions followed in Mecca, and he said: "We are more deserving of them in fulfilling the covenant." So he gave the banner The Emigrants to Musab bin Omair, who was from Bani Abd al-Dar (96) (97) 0 In the Battle of Khaybar, the Messenger of God said: "I will give the banner tomorrow to a man whom God and His Messenger love." So tomorrow he

gave it to Ali bin Abi Talib, may God honour him, and the conquest of Khaybar was the share of Ali bin Abi Talib and the banner that was given to Ali was white, and some narrations mention that the punishment was used in the Battle of Khaybar as well (98) 0

We justify this that the white flag is the banner of the Muslim army and (Al-Iqab) is the banner of the Prophet. Against the Muslim army, Zaid bin Haritha and said: ((If Zaid was killed, then Jafar bin Abi Talib, and if Jafar was killed, then Abdullah bin Rawahah, and if he was killed, then choose your ruler)). He held a white flag and gave him Zaid bin Haritha (99) 0

Moreover, the Muslims encamped in the Muta area south of Karak to face the Roman army there, which consisted of two hundred thousand and the number of the Muslim army was three thousand men. Unrivaled until his right hand was cut off, so he took the banner in his left and continued to fight until his left was cut off, so he embraced him with his thighs, and he did not lift his arms until he was martyred. He held his fingers and continued to fight until he was martyred, and after that the Muslims agreed on the leadership of the fallen sword of God, Khalid ibn al-Walid, and he fought a fierce fight (100). This is how Muslim leaders were defending the banner of Islam and sacrificing their lives for it to raise the banner of Islam and spread the religion. In the conquest of Mecca, the banner of the Messenger of God was for Saad bin Ubadah, then it was given to his son Qais bin Saad bin Ubadah (101) and Al-Zubayr bin Al-Awwam carried the banner. Another was for the Messenger of God (peace be upon him), so he commanded the Messenger (peace be upon him) to erect Al-Hujuun near his tent, peace and blessings be upon him (102) 0

In the Battle of Dumat al-Jandal, the Messenger of God (peace be upon him) gave the leadership to our master Abd al-Rahman ibn Awf and handed him the brigade after he circulated it himself (103) and after the death of the Messenger of God (peace be upon him) his honourable brigade remained a trust with the Rightly-Guided Caliphs and they used it, may God be pleased with them, as a symbol of leadership General and at the forefront of the Islamic army in all battles and then moved after them to the Umayyads and from them to the Abbasids, and when the Mongol armies invaded Baghdad in the year (656 AH - 1258 AD) the Abbasid caliph fled to Cairo, accompanied by Major General Sharif Al-Aqab and other belongings of the Prophet (peace be upon him) and after the conquest of (Sultan Selim I) To Egypt in the year (1517 AD) the banner is moved to the Ottoman Palace (104)0

The Ottomans called the Sharif brigade by several names, including the honourable sanjak, the Prophet's flag, and the Messenger's brigade (peace be upon him). There are different accounts about the coming of the Sharif brigade to Istanbul. The first is that Sultan Selim (1512-1520 AD) brought it upon his return from Egypt, and the second is that he kept it in the Levant for a period of time and then He ordered that it be brought to Istanbul during the reign of Sultan Suleiman the Magnificent (1520-1566 AD). In light of the information contained in the history books and the journeys of pilgrims, the last narration is probably the most correct of the narrations, because the Sharif Brigade, according to our historical information, was kept in Salah al-Din al-Ayyubi Castle in al-Sham (106). The honourable brigade of the Messenger of God (peace be upon him) is called the (Al-Iqab) that exists today in the Topkapi Palace Museum in Istanbul, in the suite of the Holy Trusts, inside a silver box (107) 0 (Al-Iqab) has worn out and disintegrated with the passage of time, so the Ottomans made three brigades of the Green Atlas and sewed pieces of (Al-Iqab) inside it in order to preserve the In the memory of the Messenger of God (peace and blessings be upon him) and the sources mention that these brigades were also renewed more than once, but later their renewal was abandoned and they put the crumbled (Al-Iqab) pieces inside a silk bag that he kept in his own box. As for the size of the brigade, it is 155 x 115 cm, and the atlas pieces. The red stitched

on it covers an area of 125 x 25 cm. Verses from the Holy Qur'an have been written on it. The names of the ten missionaries of Paradise are surrounded in small red circles (108)0

CONCLUSIONS

- The Prophet Muhammad (may God's peace and blessings be upon him) fought the polytheists in order to spread the religion of God Almighty, and he used various types of defensive and offensive weapons, including swords, spears, bows, and what was concealed in war, such as (Migfar) and shields.
- These weapons, their numbers in war and their correct use played a major role in the conquests and spread of the Islamic religion.
- The Prophet, peace and blessings be upon him, used to give names to his weapons to distinguish between them and give them legal power.
- Most of his weapons, peace and blessings be upon him, were from the booty of the polytheists, and some were given to him by his companions, may God be pleased with them.
- The Prophet Muhammad (may God's prayers and peace be upon him) in some of the battles used to give his weapons to one of his companions, may God be pleased with them, to wage jihad with it and to raise the spirit and determination among the Muslims.
- Some of these weapons are preserved at the present time in many Islamic museums, especially the Topkapi Museum in Istanbul, where they represent the most important Islamic monuments.
- It constitutes a great legacy for Muslims and generates huge funds for the countries that embrace it.

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21. *Aydin, Helmy, Relics of the Prophet () in the wing of the Holy Trusts in the Topkapi Palace Museum in Istanbul*, *Dar Al-Nil (Istanbul 1426 AH - 2005 AD)* p. 136 0
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27. *Ibn Saad, Tabaqat al-Kubra, Volume 1*, p. 239; *Abu Ismail al-Baghdadi, The Legacy of the Prophet ()*, vol. 1, 102; *Ibn Sayyid al-Nas, Oyoum al-Athar*, vol. 2, p. 416, *al-Dhahabi, History of Islam*, vol. 2, p. 513; *Ibn al-Atheer, Abu al-Hasan Ali ibn Abd al-Karim al-Shaibani (d. 630 AH - 1232 AD)*, *al-Kamil fi al-Tarikh*, 2nd edition, edited by: *Abdullah al-Qadi, Dar al-Kutub al-Ilmiyya, (Beirut - 1415 AH - 1994 AD)*, vol. 2, p. 181; *Ibn Qayyim, Jami' al-Sira*, p. 42 0

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29. *Muhammad ibn Maslamah ibn Khalid ibn Uday al-Ansari al-Awsi, an ally of Banu Abd al-Ashhal, witnessed Badr and all the scenes with the Messenger of God (ﷺ). See: Ibn Al-Atheer, The Lion of the Forest, Part 4, p. 83 0*
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33. *Al-Dhahabi, History of Islam, vol. 2, p. 514; Al-Qayyim, Zad Al-Ma'ad, Part 1, p. 126; Jami' al-Sira, p. 342 0*
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40. *Al-Salihi, Subul Al-Huda and Al-Rashad, Part 7, p. 365 0*
41. *Ubayy bin Khalaf, from Banu Jamh, was one of the opponents of the Messenger of God, and he was threatening him with death. He said to him: (O Muhammad, I have a mare in need, which I hang every day with a dash of corn, I will kill you on it; so the Messenger of God says: Rather, I I will kill you, God willing. When he returned to Quraysh, he had scratched his neck with a small scratch, so he bled, and he died, looking at: Ibn Hisham, Biography of the Prophet, pg. 424 0*
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50. Abu Ismail al-Baghdadi, *The Legacy of the Prophet*, (ﷺ) vol. 1, p. 101, Ibn Sayyid al-Nas, *Oyoun al-Athar*, vol. 2, p. 415; Al-Dhahabi, *History of Islam, Volume 2*, pp. 510-511; Al-Salihi, *Subul Al-Huda and Al-Rashad, Volume 3*, 363; Al-Dhahabi, *Shams Al-Din Muhammad bin Ahmed bin Othman (died 748 AH - 1347 AD), the lives of the nobles*, edited by: Mustafa Abdel Qader Atta, *Dar al-Kutub al-Ilmiyya, (Beirut 1425 AH - 2004 AD)*, vol. 2, p. 188; Khaled Mustafa, *Athar of the Messenger of God*, p. 81 0
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52. Pasha, Ahmed Taymour, *The Prophet's Antiquities, on the authority of: Mahmoud Ibrahim Al-Hussein, Dar Hira'a cave (Damascus 1427 AH - 2006 AD)*, pg 42, Suad Maher Muhammad, *the sword attributed to the Messenger () and found with the relics of the Messenger in the scene of Imam Hussein Cairo, Cairo University, (Cairo 1410 AH - 1989 AD)*, p. 2 0
53. Banu Hanna are among the ancient families in Islam, and their grandfather's name is Hanna, as if it was transferred from the name of the henna with which he is abducted. Brooms, Bani Al-Jiaan and others, see: Pasha, *Al-Athar Al-Nabawi*, p. 42 0
54. The ribat is a type of military buildings inhabited by the Mujahideen who defend the Islamic religion with the edge of the sword, and the ribat was widespread in the early days of Islam before security was established and the Islamic state was secure on its borders, and still the military character of the ligament became houses of austerity and worship inhabited by the Sufis 0 See: Saeed Abdel Fattah Ashour, *The Ayyubids and Mamluks in Egypt and the Levant, Dar Al-Nahda Al-Arabiya, (Cairo 1417 AH - 1996 AD)*, p. 138 0
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57. Maher, Souad, *Al-Saif*, p. 10 0
58. Maher, Souad, *Al-Saif*, p. 10 0
59. Maher, Souad, *Al-Saif*, p. 10
60. Maher, Souad, *Al-Saif*, p. 11 0
61. Maher, Souad, *Al-Saif*, p. 11 0
62. Ibn al-Qayyim, *Zad al-Ma'ad*, vol. 1, p. 126; Al-Salihi, *Subul Al-Huda and Al-Rashad, Part 7*, p. 363 0

63. Ibn Saad, *Tabaqat al-Kubra*, vol. 1, p. 238, Ibn Majah, *Sunan Ibn Majah*; c 4, p. 88, al-Tabari, *History of the Messengers and Kings*, c. 3, p. 176 - 177; Ibn Katheer, *Abi al-Fida Ismail bin Omar bin Katheer (died 776 AH - 1374 AD), the Prophet's biography, corrected, corrected and cared for: Mahmoud Omar al-Damiati, Scientific Books, (Beirut 1426 AH - 2005 AD), pg. 787; Mahmoud Al-Masry, Muhammad is the Messenger of God, p. 249 0*
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66. Al-Khorasani, *Saeed bin Mansour Al-Khorasani (d. 227 AH - 842 AD), Sunan Saeed bin Mansour, t.: Habib Abdul Rahman Al-Azami, Dar Al-Salafiya, (India 1403 AH - 1982 AD), vol. 2, p. 299; Al-Dhahabi, The Biography of the Heralds, c. 2, p. 189; Pasha, Ahmed Taymour, Al-Athar Al-Nabawi, p. 38, Ibn Al-Aqouli, The Collector of the Descriptions of the Messenger (), p. 100; Abi Al-Fida, Imad Al-Din Abi Al-Fida Ismail bin Ali bin Mahmoud bin Omar (died 732 AH -1331 AD), the brief in the news of humans, commented on it and put his footnotes: Mahmoud Deeb, Scientific Books, (Beirut 1418 AH - 1997 AD) vol. 1, p. 217 0*
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69. *He is Muhammad bin Abdullah bin Hassan bin Ali bin Abi Talib al-Hashimi al-Madani, nicknamed "the pure soul." He was killed by Issa bin Musa in the year 145 AH - 762 AD. He is the son of 53 years old. Bin Ali Al-Asqalani, Tahdheeb Al-Tahdheeb, Attn: Ibrahim Al-Zeibaq and others*
70. Pasha, *The Prophetic Antiquities*, p. 39 0
71. Pasha, *Antiquities of the Prophet*, p. 39
72. *Abd al-Malik ibn Qareeb ibn Abd al-Malik, Abu Saeed al-Asma'i, author of language, grammar, and news, from the people of Basra, who came to Baghdad during the days of Caliph Harun al-Rashid. H - 831 AD), see: Al-Khatib Al-Baghdadi, History of Islam, vol. 12, p. 157 0*
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74. He is Al-Waleed bin Tareef bin Al-Salt bin Tariq bin Sihan bin Amr bin Qadox bin Amr bin Malik Al-Shaibani, the buyer, one of the brave and heroic tyrants. He was the head of the Khawarij. He was residing in Nisibin and Al-Khabur and those areas. Abu Khaled Yazid bin Mazyad bin Zaida Al Shaibani, who killed him in the year 179 AH - 796 AD, see: Al-Safadi, Salah al-Din Khalil bin Ibek al-Safadi (d. Beirut 1421 AH - 2000 AD), c 27, pp. 268 - 269 0
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76. Khaled Mustafa, Raised by the Messenger of God (), p. 82
77. Ibn Saad, Tabaqat al-Kubra, vol. 1, p. 238; Al-Tabari, History of the Messengers and Kings, vol.3, pp. 176-177; Abu Ismail al-Baghdadi, The Legacy of the Prophet () vol. 1, p. 102; Al-Dhahabi, History of Islam, Volume 2, pp. 510-511; Al-Maqrizi, Imti' Al-Asma', vol. 7, p. 114; Al-Zarqani, Explanation of Al-Zarqani on the plasticity of talents with the Muhammadiyah grants by the scholar Al-Qastalani, edited by: Muhammad Abdul-Ghani Al-Khalidi, Scientific Books, (Beirut - 1996 AD), vol. 5, pp. 493-494; Ibn Qayyim, Jami' al-Sira, p. 342; Mahmoud Al-Masry, Muhammad is the Messenger of God, p. 249; Al-Salihi, Subul Al-Huda and Al-Rashad, Part 7, pg. 363 0
78. Khaled Mustafa, Athar Rasul, p. 82 0
79. Aydin, Rasheed Al-Rasul (), p. 270; Khaled Mustafa, Traces of the Messenger of God, pp. 81-82; Abi al-Fadl Imad al-Din, Asrar al-Athar al-Nabawi, p. 230-235 0
80. Khalid bin Saeed bin Al-Aas bin Umayyah Al-Qurashi, the Umayyad, converted to Islam in the old days. It was said after Abu Bakr (), he emigrated to Abyssinia, he came to the Prophet () from the land of Abyssinia while he was in Khaybar. Abu Bakr led one of the armies to the Levant, and he was killed in Marj al-Safar.
81. Al-Maqrizi, Amta' Al-Asma', vol. 7, p. 134; Al-Salihi, Subul Al-Huda and Al-Rashad, Part 7, pg. 363 0
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87. Aydin, Traces of the Messenger, p. 71
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89. Ibn Saad, *Tabaqat al-Kubra*, vol. 1, p. 222; Ibn Majah, *Sunan Ibn Majah*, vol. 4, p. 93; Abu al-Sheikh, *Ahlaq al-Nabi*, p. 144; Al-Baghawi, *Imam Hussein bin Masoud (d. 516 AH - 1122 AD)*, *Sharh al-Sunnah, investigation: Zuhair al-Shawish and Shuaib al-Arnaout, 2nd edition, The Islamic Bureau (Beirut - 1403 AH - 1983 AD)*, vol. 10, p. 404; Ibn al-Qayyim, *Zad al-Ma'ad*, vol. 1, p. 127; Ibn Asaker, *Abu al-Qasim Ali ibn al-Hasan Hebat Allah al-Shafi'i (died 571 AH - 1175 AD)*, *The History of the Great City of Damascus, investigation: the scholar Abi Abdullah Ali bin Ashour al-Janoub, House of Revival of Heritage (Beirut - 1421 AH - 2001 AD)*, part 4, p. 153; Al-Maqdisi, *Thakhirat Al-Hafiz*, vol. 3, p. 824; Ibn Ma'in, *Yahya bin Ma'in Abu Zakaria (d. 233 AH - 848 AD)*, *Tareekh Ibn Mu'in (the novel of al-Duri)*, edited by: Ahmed Muhammad Nour Seif, *Center for Scientific Research and the Revival of Islamic Heritage, (Makkah - 1979 AD)*, vol. 4, p. 315; Ahmed Taymour, *The Prophetic Antiquities*, pg. 149 0
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