

**The Participant of the Abyssinian (Habshah) Migration and their Tribes:
An Exploratory Study**



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Abstract: *The way the Arab nation enjoys its importance. History is testimony that Jahaililat was the ruler of Arab history for the time. After the appointment of Islam and the shadow under the Messenger of Allah ﷺ, the people got the opportunity to celebrate it. In this article those companions (immigrants sahaba Rz) of Muhammad (peace be upon him) will be introduced to their tribe category and a short autobiography who came to the land of Ethiopia in first and second migration. In the early history of Islam, immigration has great significance. Books in Sahrat ibn Hisham and Ibn Ishaq are mentioned only names of these immigrants. Due to the sacrifices the spirit of Islamic history is maintained. If the sacrifices of companionship are removed from Islamic history, then one body will remain unstable.*

Keywords: Abyssinia-migration, first-migration, tribe of first refugees, Habshah

Introduction

After studying the Islamic history, it is clear that after the Prophets, the Companions of the Prophet (peace be upon him) were the great people whose sacrifices do not need to be praised. Watered with his own blood. These sacrifices also include the sacrifices that occurred in the form of migration to Abyssinia (Habshah) and migration to Medina. These are the foundations on which the structure of the Islamic system is established and permanent. It is mentioned that those who left their native religion and sacrificed their homes for the sake of a foreign religion (the religion of Islam) got the honor of becoming the trustees of Islamic traditions.

The meaning of migration:

Hijra means to leave a place and move to another placeⁱ. In the religion of Islam, Hijra is used for a specific term. It is meant not only to leave the country, but to move from Dar al-Kufr (where it is not possible for Muslims to live according to Islamic teachings) to Dar al-Salaam based on religious and religious reasons. Apart from this, in the blessed hadiths, true migration has been described as that people abandon their sins. The Prophet ﷺ said. And the emigrant is the one who abandons those things which Allah has forbiddenⁱⁱ. Purity of intention is necessary for every good act in Islam, but it is very important in the act of emigration. The Prophet ﷺ says. “(The value of) an action depends on the intention behind it. A man will be rewarded only

for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger ﷺ is for the sake of Allah and His Messenger ﷺ; and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated”^{viii}. So, it is very important to have a pure intention.

Ayats and hadiths about the virtues of migration:

Regarding the virtues of migration and the ranks and virtues of the Muhajireen and the Ansar, there have been many Quranic verses and blessed hadiths.

Since the migration to Abyssinia (Habshah) is the first migration in Islamic history, commentators say that the following verse was revealed on the occasion of the migration to Abyssinia (Habshah).

“O you who believe! Allah's land is very spacious, so you worship me”^{iv}. “And those who believed and did not migrate for those of you who will protect them from anything until they migrate. Indeed, those who believed, emigrated, and fought in the way of Allah with their wealth and lives, and Those who gave place to their Muslim brothers and helped him”^v. These people are friends of each other”. In another place, it is said: “And those who believed and migrated and strived in the way of Allah, and those who came and survived, they are the true believers. A for them is forgiveness and generous sustenance. Those who believed, migrated and fought in the cause of Allah with their wealth and lives, and those who gave place to their Muslim brothers and helped them, then these people are true believers, for them is a provision of forgiveness and blessings”^{vi}. Then the Almighty says: “Those who believe and emigrate and strive in the way of Allah with their wealth and their souls are the greatest in the sight of Allah. gives them good tidings of their Lord's mercy and contentment and Jannah for them therein, a pleasant abode in which they will abide forever”^{vii}.

“Those who believed and migrated and fought in the cause of Allah with their wealth and lives, they have a great rank in

the sight of Allah, and they are the successful ones. Allah gives them the good news of His kindness, acceptance and Gardens. In which there is eternal rest for them. They will remain in them forever. Verily, Allah has a great reward”.

What has been said about the prohibition of emigration in the blessed hadith is narrated in different places in Sahih al-Bukhari and Sahih Muslim.

It was narrated by Ibn Abbas, may God be pleased with him, said: The Prophet, may God's prayers and peace be upon him, said on the day of conquest, there is no emigration after the conquest (of Makkah), but Jihad (must be waged) and intention, and if you people are asked to leave, then leave”^{viii}.

It is clear that before the conquest of Makkah, it was obligatory for Muslims to migrate from Makkah, which is clear from the commands of Allah Ta'ala, which are mentioned in many places in the Holy Qur'an.

Because after the conquest of Makkah and becoming the House of Islam, it was forbidden to emigrate from Makkah, and since the issuance of this order of the Messenger of Allah, may Allah bless him and grant him peace, the Companions of the Prophet (peace be upon him) All the imams and scholars of the ummah have agreed that it is not permissible to migrate from Makkah al-Mukarmah after this order, because Makkah al-Mukarmah has been under the control of Muslims and has become Darul-Islam, and the imams have agreed on this. There is a consensus that every city that comes under the control of Muslims will be under the command of Darul Islam and no migration will take place from there.

It should be noted that the command of the above hadith was only for the people of Makkah, because it was not permissible for anyone among the people of Makkah who migrated to leave the Messenger of Allah ﷺ and return to Makkah and stay there. Rather, Allah made it obligatory on the emigrants to stay with the Messenger of Allah ﷺ and after the death of the Prophet ﷺ, they spread to different parts of the world. Moreover, the order of emigration

remains until the Day of Resurrection, as per a hadith of Abu Dawud. “Narrated Muawiyah: I heard the Messenger of Allah ﷺ say: Migration will not end until repentance ends, and repentance will not end until the sun rises in the west”.^{ix}

In another place, it is said, "Until the fighting with the infidels' ceases, the emigration will not end"^x.

Migration and Rohingya Muslims in the present

One of the meanings of Hijra is that if the infidels forcibly evict the Muslims from a place where the property and honor of the Muslims are not protected and they leave, that is also Hijra, as in the recent past in Syria and Iraq, Palestine, Bosnia, Sheshan, Kashmir, Burma and Afghanistan and recently the Muslims of Rohingya. Our neighboring country Afghanistan, which has been building a leaden wall in front of the imperialist forces like Russia and America for the past several decades. In this regard, millions of refugees have migrated to Pakistan and settled here permanently and are living a life of peace and prosperity.

Rohingya is the name of the Muslims who live in Burma, Arakan region of Myanmar and Chittagong region of Bangladesh. Myanmar was a part of India and Pakistan until 1937. In 1937, the British government separated it from the subcontinent and it remained under the British rule until 1948. King Bahadur Shah Zafar also spent the same days of exile and is buried in Rangoon. The traces of the arrival of Islam can be found here in 1050 when Arab Muslims came to Burma for the purpose of trade in the early years of Islam and settled here. Burma There are seven provinces. The majority of Muslims are in Rakhine (Rakhine) province and about 600,000

Muslims live here, who are called "Rohingya"^{xi}.

In 2008, Burmese Muslims, fed up with Burmese violence, migrated to the mainland of Thailand in large numbers and were sheltered by the Thai government. About 3 million Burmese Muslims are also living in the densely populated city of Karachi in Pakistan. In August 2017, once again the Hindu imperialism has invaded the Burmese Muslim Ummah and millions of Muslims, children, old men and women are being brutally killed. They are being displaced by millions of Burmese Muslims. A large number of Rohingya Muslims living in Pakistan came to Pakistan in 1962 to escape the killings and looting by the military power in Myanmar. The ties with the family were still maintained. Today, the area where these Rohingya Muslims live in Karachi is known as Arkanabad, which was the old name of Rakhine.

Just as the infidels of Makkah had left no effort to oppress the Muslims after accepting Islam, and the Muslims were displaced from their homes and migrated to Abyssinia (Habshah) and later to Madinah for the protection of their religion and faith. The clouds of oppression and persecution are thundering over the Muslims. By the grace and mercy of Allah Almighty, even today, the Muslims who are dedicated to the promise of the sacrifice and spirit of faith of the Companions, may God be pleased with them, are deaf and are trying hard for their migrant brothers. The process of migration is as alive today as yesterday and wherever Muslims cannot respect their religion and life and property, Islam orders them to migrate.

Participants of Migration to Abyssinia (Habshah) and their tribes.

S. No.	Name of Tribe	Companions of the Prophet ﷺ
1.	The tribe of Bani Hashim	Jafar ibn Abi Talib, Asma bint Umays
2.	Bani Umayyad tribe	Uthman Bin Affan RA, Ruqayyah RA Bint Rasululllah SAW Amr bin Saeed bin Al-Aas Fatima bint Safwan bin Umayyah Khalid bin Saeed bin Al-As bin Umayyah Umeema / Amina / Humima bint Khalaf bin Asad

		bin Amir
3.	The tribe of Abd Shams bin Abd Manaf	Abu Hudhayfah bin Utbah bin Rabi'ah Sahlah bint Suhail bin Amr
4.	The tribe of Bani Asad bin Abdulaziz	Zubair bin Awam Aswad bin Nawfal Yazid bin Zam'ah Amr bin Umayyah
5.	The tribe of Bani Nawfal bin Abd Manaf	Utbah bin Ghazwan
6.	The tribe of Bani Asad bin Khuzimah	Abdullah bin Jahsh Umm Habiba bint Abi Sufyan Qais bin Abdullah Baraka bint Yasar Mu'ayqib bin Abi Fatimah
7.	The tribe of Abd al-Dar bin Qusi	Musab bin Umayr Suwait bin Harmala Jahm bin Qais Harmala bint Abdul Aswad Abu Rum bin Umayr Firas bin Nazr bin Harith

The tribe of Bani Hashim

The tribe of Bani Hashim is attributed to Hashim bin Abd Manaf, who was an ancestor of the Messenger of Allah, peace be upon him, and a Qureshi chief. He was very honorable and respectable. Abd Manaf had three sons, Hashim, Mutalib and Abd Shams, Ataka bint Marah bin Hilal. He was from bin Falaj bin Zakwan. She was from Banu Sulaim^{xii}. Hashim's name was Amr. Once there was a severe famine in Makkah. At that time Hashim was in trade. The bread was loaded on camels and sent to Makkah^{xiii}. The camels were slaughtered and soup was made. The pieces of bread were put in the broth and the people of Makkah had a great feast. By putting the pieces of bread in the soup in this way, he became known as Hashim.

Serving the pilgrims during the Hajj season was entrusted to Banu Hashim^{xiv}.

1. Jafar bin Abi Talib

Ja'far bin Abi Talib bin Abdul Muttalib bin Hashim bin Abd Manaf bin Qusi, surnamed Abu Abdullah, was the cousin of the Messenger of Allah, may God bless him and grant him peace, and the half-brother of the middle Caliph Ali. He was among the first who converted to Islam. According to Ibn Ishaq, After 25 men he converted to Islam^{xv}. Abdullah bin Jafar was born in Abyssinia (Habshah)^{xvi}.

Some Ahl al-Sir have written 31. In a series of

brotherliness, the Messenger of Allah ﷺ, established a relationship of brotherhood between Ja'far bin Abi Talib and Mu'adh bin Jabal, may Allah be pleased with him. He was similar to the Messenger of Allah ﷺ in appearance. Abu Huraira narrates from a chain of transmission that Jafar used to love the poor, sit next to them and serve them. That is why the Messenger of Allah ﷺ gave him the surname of Abul Musakin^{xvii}. He was ten years older than Ali. After migrating to Abyssinia (Habshah), he also migrated to Medina. Ibn Ishaq says that he was the first person in Islam who cut off the legs of a horse in battle. Tabrani narrated the hadith of Ibn Umar, Nafi said, "I was with him in this battle. We were in the crowd. We searched for Ja'far. We saw that his body had more than ninety wounds from the front. The Messenger of Allah ﷺ, said, "I saw Ja'far flying in Paradise with the angels." Martyred in battle of Moota in 8 hijri^{xviii}.

2. Asma bint Umais

Asma bint Umais bin Maad bin Tayim bin Harith bin Ka'b bin Malik bin Qahafa bin Amir bin Rabi'ah bin Amir bin Muawiyah bin Zayd bin Malik bin Nasr bin Wahbullah bin Shahr bin Afars bin Aftal, she was the mother and co-sister of Maimunah bin Harith. She is the wife of the Messenger of Allah, peace be upon him, and many of the Companions have father-partners, mother-partners, or real sisters. Some Ahl al-Sir have mentioned their number as nine and some

have mentioned ten as mothers and real sisters as six. Abu Umar says: That she was one of the emigrant women who migrated to Abyssinia (Habshah) with her husband. When Jafar ibn Abi Talib was martyred, Abu Bakr Siddique married her. Muhammad ibn Abi Bakr was born. Ibn Saad On the authority of Waqidi, it has been stated that Ali married Asma bint Umayya, from whom Aun and Yahya were born, Ibn Saad, on the authority of Waqidi, to Muhammad bin Saleh, and he narrates from Yazid bin Ruman that Asma bint Umais converted to Islam before entering Dar al-Arqam^{xix}.

Bani Umayyad Tribe

The Banu Umayyah tribe is attributed to Umayya bin Abd Shams. Umayya bin Abd Shams was the cousin of Abdul Muttalib bin Hashim bin Abd Manaf bin Qusi. As the chief of the tribe, Umayya used to lead the Meccan army in wars like his father Abd Shams. Just as Qasi established a permanent state in Makkah, the position of war leadership was entrusted to Umayyad, who was later entrusted to Umayyad's son Harb and his son Abu Sufyan. Even after Islam came. This position remained with the Banu Umayyah^{xx}.

The Companions from the Banu Umayyad tribe who joined the migration to Abyssinia (Habshah) are listed below.

Uthman bin Affan

Uthman bin Affan bin Abi As bin Umayyah bin Abd Shams Qurashi Umayyad. His surname was first Abu Amr, later it became Abu Abdullah when he married the daughter of the Prophet, may Allah bless him and grant him peace, Ruqayyah, and Abdullah was born to him^{xxi}. His title was Zul-Nureen. Before him, no one had the honor of marrying two daughters of the Prophet of Allah^{xxii}. His mother is Arwa bint Kuriz bin Rabiya. Uthman (RA) was born six years after Aam Al-Fail. When the second Caliph Umar Farooq (RA) was martyred by a dagger wound by Abu Lulu Firoz, Uthman Zul-Nurain (RA) became the 3rd caliph of the Muslims^{xxiii}.

His caliphate spanned about 12 years. During his caliphate, the Islamic frontiers had spread far and wide, but the internal disturbances of the

hypocrites destroyed the government system and these maneuvers gradually stabilized until his martyrdom^{xxiv}. Proved to be the forerunners of He was martyred on 35 AH^{xxv}. He was buried in the place of Hash Kokb, which Uthman bought for the expansion of Jannat al-Baqi. He was 82 years old at that time^{xxvi}.

4. Ruqayyah daughter of the Messenger of Allah ﷺ

Ruqayyah bint Muhammad bin Abdullah bin Abdul Muttalib Hashemi was the wife of the middle Caliph Uthman bin Affan. Abu Umar says that there is no dispute about Zainab being the eldest daughter of the Prophet. Ruqayyah was the youngest daughter of the Prophet. Ruqayyah was previously married to Utbah bin Abi Lahab, but when the Messenger of Allah ﷺ received the mission, Abu Lahab asked his son to divorce her, so he divorced her, and Uthman married her and both emigrated and remained travel companion in the migration of Abyssinia (Habshah)^{xxvii}.

5. Ammr bin Saeed bin Al-Aas

Ammr bin Saeed bin Al-Aas bin Umayyah bin Abd Shams Qureshi, mother's name is Safia bint al-Mughira bin Abdullah bin Umar bin Makhzoom, who was the paternal grandmother of Khalid bin Waleed bin Mughira. Amr bin Saeed bin Aas, may Allah be pleased with him, participated in both the migrations to Abyssinia and Medina. His wife Fatima bint Safwan also participated with him. Amr bin Saeed bin Aas took part in the conquest of Makkah, Hunain, Taif and Tabuk^{xxviii}. During the caliphate of Abu Bakr, He was martyred in the battle of Ajnadin^{xxix}.

6. Fatima bint Safwan bin Umayyah

Fatima bint Safwan bin Umayya bin Muhrith bin Shaq bin Rabbah bin Makhadj al-Kanani, who was the wife of Amr bin Saeed bin As. Fatima bint Safwan migrated to Abyssinia (Habshah) along with her husband Amr bin Saeed bin Aas. Fatima bint Safwan died in Abyssinia (Habshah)^{xxx}.

7. Khalid bin Saeed bin Al-As bin Umayyah

Khalid bin Saeed bin Al-Aas bin Umayyah bin

Abd Shams bin Abd Manaf bin Qusay Qarshi Umayyad, surnamed Abu Saeed. Mother's name was Umm Khaled bin Habab bin Abd al-Lil bin Nashib bin Ghaira, who belonged to the tribe of Banu Thaqif. Khaled bin Saeed bin Aas was among the first Muslims. It is said that you accepted Islam after Abu Bakr Siddique, the third, fourth or fifth place. Saeed bin Khalid's son and Umm Khalid's daughter, who was born in Abyssinia (Habshah), say that my father accepted Islam in fifth place. Before him, Ali bin Abi Talib, Abu Bakr Siddique, Zaid bin Haritha and Saad bin Abi Waqas ra converted to Islam. The reason for your conversion to Islam was that you dreamed that you were standing on the edge of a gorge and your father wanted to throw him into the fire. Suddenly, the Messenger of Allah, may God bless him and grant him peace, grabbed him by the waist. He woke up in this and when he came to Abu Bakr Siddique, he said, "Follow Muhammad, peace be upon him, because he is the Messenger of Allah." So he became a Muslim. When the father came to know about your conversion to Islam, the father stopped eating and drinking on him and prevented the brothers from communicating with him. In these circumstances, he went into hiding and migrated to Abyssinia (Habshah) after a few days^{xxxix}.

8. Umeema / Amina / Humima bint Khalaf bin Asad bin Amir

Umeema bint Khalaf bin Asaad bin Amir bin Bayadah bin Sabi bin Jathma bin Saad bin Malih bin Amr bin Rabiyyah al-Khuzaiyyah, the famous companion of Talha bin Abdullah, who was famous for Talaha al-Talhat, was the paternal grandmother and wife of Khalid bin Saeed bin Aas. Historians in the name differ, Ibn Hisham (d. 213 AH) wrote Amina^{xxxii} and Ibn Al-Athir (d. 630 AH) wrote both Umeema and Amina^{xxxiii}. Umeema, Amina and Humeema are also mentioned by Ibn Abdul Bar (d. 463 AH)^{xxxiv}. She was one of the earliest Muslims. She migrated to Abyssinia (Habshah) with her husband Khalid bin Saeed bin Aas^{xxxv}. Umm Khalid, daughter of Khalid bin Saeed bin As, was married to Zubair bin Awam, from whom Amr bin Zubair and Khalid bin Zubair bin Awam were born^{xxxvi}.

The tribe of Abd Shams bin Abd Manaf

The tribe of Abd Shams is a sub-branch of Bin Abd Manaf Bin Qusi, who is from the Quraysh Adnani Arab tribe. Umayyah, Habib, Abd Umayyah, Nofal, Rabiyyah, Abdul Uzi and Abdullah Qusi are among the descendants^{xxxvii}.

9. Abu Hudhayfah bin Utbah bin Rabi'ah

Abu Huzaifa bin Utbah bin Rabi'ah bin Abd Shams bin Abd Manaf Qurashi Abshmi, mother's name is Fatima bint Safwan bin Umayya bin Muhrith. Historians have also mentioned her name Mahshim, Hashim and Hashim^{xxxviii}. Before the Messenger of Allah (ﷺ) entered the house of Arqam, he (may Allah be pleased with him) was honored by faith. He (may Allah be pleased with him) is considered one of the first Muslims. Amr was also a traveling companion. In Abyssinia (Habshah), his son Muhammad bin Abi Hudhaifa was born. Ibn Ishaq says that Abu Hudhaifa was in participants in the Battle of Badr. The Messenger of Allah, peace be upon him, established a relationship between him and Ubad bin Bishr Ansari. participated in all the campaigns along with him and was martyred in the battle of Yamama at the age of 53 or 54 years^{xxxix}.

10. Sahlah bint Suhail bin Amr

Sahlah bint Suhail bin Amr bin Abd Shams bin Abd Wad bin Nasr bin Malik bin Hasl bin Amir bin Lawi, mother's name was Fatimah bint Abdul Uzi bin Abi Qais bin Abdud bin Nasr bin Malik bin Hasl bin Amir bin Lawi. Sahla bint Suhail bin Amr was one of the first Muslims. After pledging allegiance to Islam, she joined the migration to Abyssinia (Habshah) and Madinah. After Abu Hudhayfah, Sahla bint Suhail bin Amr was married to Abdullah bin Aswad, who gave birth to Salit bin Abdullah. Then she married Shamakh bin Saeed bin Qanaf, from whom Amir bin Shamakh was born. After that, Sahlah bint Suhail bin Amr was married to Abdul Rahman bin Awf, from whom Salim bin Abdul Rahman was born. All of them are the maternal half-brothers of Muhammad bin Abi Khadifah^{xl}.

The tribe of Bani Asad bin Abdulaziz

The clan Asad bin Abdul Uzi belongs to the Quraysh family. Asad bin Abdul Uzi bin Qusi bin Kalab Adnani was an Arab. All historians agree that Uzi was the name of a goddess^{xli}.

11. Zubair bin Awam

Zubair bin Awam bin Khuwaylid bin Abdul Uzi bin Qusay bin Kalab Qurashi Asadi, surnamed Abu Abdullah, was the maternal uncle and disciple of the Messenger of Allah. His mother's name was Safia bint Abdul Muttalib. She had the surname Abu Tahir, which was the surname of Zubair bin Abdul Muttalib, the brother of his mother Safia bint Abdul Muttalib. But Zubair bin Awam became famous with the surname Abu Abdullah from his son. Historians disagree about the conversion of Zubair bin Awam to Islam. According to the tradition of Abu al-Aswad, Hisham bin Arwa converted to Islam at the age of 15 years, according to the tradition of Abu Aswad, 12 years according to the tradition of Hisham bin Arwah, 16 years according to the tradition of his father, according to some, he converted to Islam at the age of 8 years^{xlii}. Ibn Abdul Bar (d. 463 AH) has also mentioned the age of 15 years to convert to Islam. Abu Abdullah Alauddin (d. 762 AH) has mentioned 8 years^{xliii}.

After Abu Bakr Siddique, he became the fourth or fifth circle of Islam. Zubair bin Awam migrated to Abyssinia (Habshah) and Medina. He was martyred at the age of 64^{xliv}.

12. Aswad bin Nawfal

Aswad bin Nawfal bin Khuwaylid bin Asad bin Abdul Uzza bin Qusi Qurashi Asadi was the nephew of Khadijah. His mother's name was Fariya bint Adi bin Nawfal bin Abd Manaf. The second migration joined Abyssinia (Habshah). His father Nawfal was very strict towards Muslims in the beginning of Islam^{xlv}.

13. Yazid bin Zam'ah

Yazid bin Zam'ah bin al-Aswad bin Matal bin Asad bin Abdul Uzza bin Qusi, mother was Qaribah al-Kubra bint Abi Umayyah bin Mughirah bin Abdullah bin Umar bin Makhzoom. He converted to Islam in the early

period of Islam. One of the famous people of the age of Jahiliyyah. Ibn Saad says that he was martyred on the day of Taif. Ibn Abdul Bar (A.H. 463) says that he was martyred on the day of Hunain^{xlvi}. Ibn Al-Athir (A.H. 630) mentioned both the sayings^{xlvii}.

14. Amr bin Umayyah

Amr bin Umayya bin Harith bin Asad bin Abdul Uzza bin Qusi, mother's name was Ataka bint Khalid bin Abdul Manaf bin Ka'b bin Saad bin Tayyim bin Marrah. He was one of the first Muslims. He participated in second migration of Abyssinia (Habshah) and died in Abyssinia (Habshah)^{xlviii}.

The tribe of Bani Nawfal bin Abd Manaf

The tribe of Bani Naufal is descended from Naufal bin Abd Munaf. Naufal bin Abd Manaf was one of the descendants of Qusay bin Kalab^{xlix}.

15. Utbah bin Ghazwan

Utbah bin Ghazwan bin Jabir bin Wahib bin Nasib bin Zayd bin Malik bin Harith bin Awf bin Mazin bin Mansur bin Ikramah bin Khasfa bin Qais bin Ghailan bin Muzar, surnamed Abu Abdullah. Ibn Saad says that I have also heard the surname of Abu Ghazwan for him. He was very handsome and tall. He was one of the early Muslims. He participated in the second migration to Abyssinia. He was 40 years old at the time of migration. Ibn Abdul Bar said that he accepted Islam after six people. He himself says that I know very well that I was the seventh person with the Messenger of Allah ﷺ and our food was only leaves of trees. After the migration to Abyssinia, he stayed with the Messenger of Allah in Makkah until he migrated to Medina with Muqdad bin Amr. After that, he participated in the Battle of Badr and all subsequent campaigns.¹ He was appointed by Umar bin al-Khattab as the supervisor of conquests. He built his mansion in Basra and won many victories. When he presented his resignation of the emirate to Umar Farooq, he did not accept it. Ibn Saad said that on his return, he died in Madan bin Salim at the age of 57 years in 17 AH according to the tradition of Madaini, he died in Rabzah in 17 AH and some

says that he died in 15 AH^{li}.

The tribe of Bani Asad bin Khuzimah

The tribe Bani Asad bin Khuzima Ansari is Arab. Bani Asad is the descendant of Khuzima bin Murdaka. Asad's children include Dudan, Kahil, Amr, Saab, Halma and Mather. Uoodha bint Zayd was the sister of Nahad bin Zayd. Their territory is connected with Karkh near Najd, which is the neighbor of Banu Fayh and this is the territory of Banu Fayh. This area was formerly of Banu Asad, but when Banu Fayh left Yemen, Salma and Aja clans attacked them and All the people spread here and there. Ibn Saeed has said that this is the area of Banu Fayhar today^{lii}.

16. Abdullah bin Jahsh

Abdullah bin Jahsh bin Rayab bin Ya'mar bin Sabra bin Marah bin Kabir bin Ghanm bin Dudan bin Asad bin Khuzimah, surnamed Abu Muhammad and mother was Umeema bint Abdul Muttalib bin Hashim bin Abd Manaf bin Qusi. Muhammad bin Umar says that I have narrated from Muhammad bin Salih he narrated it from Yazid bin Ruman, who says that Abdullah bin Jahsh accepted Islam before the Messenger of Allah, may God bless him and grant him peace, entered Dar Arqam. Abdullah bin Jahsh participated in the second migration to Abyssinia (Habshah).^{liii} He participated in the Battle of Badr and Uhud, and in the brotherliness of Madinah, the Messenger of Allah (peace and blessings of Allah be upon him) established the relationship of Asim Ibn Thabit Ansari with Abdullah bin Jahsh.^{liv} He was martyred in the Battle of Uhud^{lv}. He and Hamza bin Abdul Muttalib were buried in the same grave^{lvi}.

17. Umm Habiba bint Abi Sufyan

Umm Habiba bint Abi Sufyan Sakhr bin Harb bin Umayyah bin Abd Shams was the wife of the Messenger of Allah. Umm Habiba's is her Surname. Mother's name is Safia bint Abu Al-Aas bin Umayyah. She accepted Islam in the early period. Umm Habiba's first marriage was with Ubaidullah bin Jahsh bin Rayab bin Yamar Asadi. He migrated to Abyssinia (Habshah) with him. In Abyssinia (Habshah), Ubaydullah bin Jahsh apostatized and converted to Christianity,

so Umm Habiba separated from him.^{lvii}.

18. Qais bin Abdullah

Qais bin Abdullah was from the tribe of Banu Asad. He accepted Islam in the early period of Islam. He participated in the second migration to Abyssinia (Habshah) along with his wife Baraka bint Yasar.^{lviii}.

19. Baraka bint Yasar

Baraka bint Yasar was the handmaiden of Abu Sufyan bin Harb. She participated in the migration to Abyssinia (Habshah) with her husband Qays bin Abdullah Asadi.^{lix}.

20. Mu'ayqib bin Abi Fatimah

Mu'iqib bin Abi Fatima Dusi, may Allah be pleased with him, was an ally of Banu Umayyah. He was a slave of Saeed bin Aas.^{lx}. Ibn Sa'd says that he was an ally of Banu Abd Shams. Umar appointed him as the guardian of the treasury and he was also responsible for the protection of the ring of Uthman Zul-Nureen. He died during the caliphate of Uthman. It is said that he after 40 Hijri died. Abu Umar says that he had leprosy, so he was treated by the order of Umar and he recovered.^{lxi}.

The tribe of Abd al-Dar bin Qusi

The tribe of Abdul Dar bin Qusay Qusi bin Kalab is a branch of Adnani Arabs. The genealogy is as follows: Abd al-Dar bin Qusi bin Kalab bin Murrah bin Ka'b bin Lui bin Ghalib bin Fahr bin Malik bin Nizar bin Kinana bin Khuzima bin Mudraqa bin Ilyas bin Muzar bin Nizar bin Maad bin Adnan. Historians have three opinions about Abd al-Dar that he is Abdi al-Dar, Abadi al-Dar or Abdari al-Dar. He was a resident of Kuthi area, which is the name of a neighborhood of Makkah.^{lxii}.

21. Musab bin Umayr

Musab bin Umair bin Hashim bin Abd Munaf bin Abd Dar bin Qusay bin Kalab Abdari, surnamed Abu Abdullah, was one of the first to accept Islam. Abu Umar says that he had accepted Islam long ago, but he was afraid of his mother and his people. When Uthman bin Talha informed his family about his conversion to Islam, the family imprisoned him until he migrated to Abyssinia (Habshah). After

migration, he participated in Medina. Participated in the battle of Badr and Uhud. The flag of the Islamic army was handed over to him in the battle of Uhud. Before Islam, Musab bin Umair always lived with his parents and grew up in great grace. But after bringing Islam, life changed completely. You left behind a cloth which could not even cover the whole body. On this, the Messenger of Allah, peace and blessings be upon him, said, "Put the cloth over his head and cover his feet with grass called Azhar." He was martyred in the Battle of Uhud^{lxviii}.

22. Suwait bin Harmala

Suwait bin Saad bin Harmala bin Malik bin Umila bin Saqa bin Abd al-Dar bin Qusay bin Kalab Qurashi Abdari, his mother belonged to the Hanida tribe of Bani Khuza'ah.^{lxiv}. Suwait bin Harmala took part in the migration to Abyssinia and participated in the Battle of Badr^{lxv}.

23. Jahm bin Qais

Jahm bin Qays bin Abd Sharahbeel bin Hashim bin Abd Manaf bin Abdul Dar bin Qusi, Jahm bin Qays accepted Islam in Makkah in the early days of Islam. He participated in the second migration to Abyssinia (Habshah). During his migration to Abyssinia (Habshah), his two sons Umar bin Jahm and Khuzima bin Jahm were also traveling companions.^{lxvi}.

24. Harmala bint Abdul Aswad

Harmala bint Abd al-Aswad bin Jazeema bin Aqish bin Amir bin Bayadah bin Sabi bin Jaasmah bin Saad bin Malih bin Amr was from the tribe of Banu Khuza'ah. Harmala bint Abdul Aswad accepted Islam with the early Muslims in Makkah. He migrated to Abyssinia (Habshah) for the second time. He died in Abyssinia (Habshah)^{lxvii}.

25. Abu Rum bin Umair

Abu Rum bin Umair bin Hashim bin Qusi, his mother's name was Rumiyyah. His father was the co-brother of Musab bin Umair. Muhammad bin Umar narrated that he accepted Islam with the first Muslims in Makkah. He migrated to Abyssinia (Habshah) for the second time. According to the tradition of Musa bin Uqbah and Muhammad bin Ishaq, he participated in the Battle of Uhud.^{lxviii} Aburom was martyred in the battle of Yarmouk^{lxix}.

26. Firas bin Nazr bin Harith

Firas bin Nazr bin Harith bin Alqamah bin Kuldah bin Abd Munaf bin Abdul Dar bin Qusi, his mother was Zainab bint Nabas bin Zarara, who was from Banu Asad bin Amr bin Tamim. Accepted Islam in Makkah. Participated in the second migration to Abyssinia (Habshah). His father died in disbelief in the Battle of Badr. Firas bin Nazr was martyred in the battle of Yarmouk.^{lxx}.

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^{iv} Al-Ankabut, verse: 56

^v Al-Anfal, verse 72

^{vi} Al-Anfal, verse 73

^{vii} .Repentance, verse 20.23

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