الله علي محمد وعلي آل محمد وبارك سلهم
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IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL.

INTRODUCTION

All praise be to Allah, the Almighty, the Lord of the universe, and peace and blessings of Allah be upon Muhammad the Prophet, the benefactor of the whole humanity.

The Prophet Muhammad (S.A.W.) announced his prophethood after he was chosen by Allah as His last messenger in 610 A.D. in Makkah. From the very moment he was conferred the Prophethood, he devoted his whole energy, time and wealth in convassing the truth to the mankind. As a result of his efforts a number of Arabs and Non-Arabs entered the fold of newly-announced creed, Islam. And, on the other hand the majority of Makkah population stood in defiance to the call of the Prophet. Leaders of Quraish left no means unused in opposing rather eradicating the voice of the true religion propagated by the Prophet. Despite the harsh resistance of the Arabs the Islamic circle
did not cease to expand. Noble souls continued to accept the truth.

As a matter of fact it was the success of the Prophet’s call on a large scale in Arab that forced the opponents of the Prophet to consider over the ways to corner or mitigate the efforts of the Prophet and they decided to martyr the Prophet. But they failed in their plan. It was by the grace of Allah that the foes could not even touch the Prophet (S.A.W.). After long 13 years the Prophet migrated to Yathrib, the Medinah al-Rasool in 622 A.D.

Generally it is thought that at the time of Prophet’s migration to Medinah the number of Muslims was very small, and Islam was in a very pitiable condition. It is totally wrong. At the time of historic Hejirah of the Prophet (S.A.W.) the Islamic movement had emerged as the unavoidable and challenging force in the Arabian peninsula. The adherents of Islam were in several thousand numbers. Makkah, Medinah,
Yaman, Abyssinia and the other belts and areas of Arabian peninsula witnessed the emerging force of Islam on their soil.

Original sources of the Islamic history such as Ibn Ishaque, Ibn Sa'd, Baladhuri, Tabri, Ibn Hisham etc. give ample evidences to the fact that the Muslim population at the time of Prophet's migration was more than twenty thousand. Though no historian has tried to give total and accurate strength of the Muslim at that time, but the deep study of Seerah al-Rasoolillah of Ibn Ishaque, Tarikh of Tabari, Al-Tabaq Al-Kubra of Ibn Sa'd, Al-Istee'ab of Ibn Abdul Barr, Usud al-Ghabah of Ibn Athir, Al-Isabah Fi al-Tamyeez al-Sahabah of Ibn Hajar and Ansab al-Ashraf of Baladhuri certify the above notion of large number of Muslim population.

No effort has been made so far from any quarter east or west to study extensively the total strength of Muslims in 622 A.D. Some orientalists have tried to
prepare the list of those who accepted Islam during the Makkan period of the Prophet (S.A.W.). Leon Caetani and Montgomery Watt are prominent among them. They have edited lists of the Muslims of Makkan period but those lists are inadequate.

There are so many defects in the lists prepared by orientalists. Firstly, they do not give only those Muslims who accepted Islam before Prophet's migration to Medinah but they include the Muslims of Madani period also in the lists. Secondly, they do not take the Non-Quraishite Muslims into consideration. And thirdly their lists do not consist the names of Muslim slaves, Mawali, Women and children. Because of these shortcomings those lists are not proper and acceptable.

In the modern world the experts have evolved and deduced the demographic principle of population on the basis of which the approximately total strength of the population of a particular society can be calculated. According to the said demographic principle:
the known and available figure of adult male persons is multiplied by 4.5 or 6 or 7. The result will be the total number of population. This principle was invented and used first of all by W.H. Moorland in 1920 in his book "India at the death of Akbar". Detailed discussions can be seen in "Cambridge Economic History of India", edited by Bipin Roy Chaudhari & Prof. Irfan Habib. Mr. Barakat Ahmad has also applied this rule in his book "Muhammad and the Jews" while calculating the Muslim population in Medinah of the Prophet's era.

In respect of Arabs of the 7th century figure 7 will apply because the average Arab had more or less 7 family members including several wives, children, slaves and Mawali.

In the coming pages I have tried to locate the available and known Muslim names in Makkah era of the Prophet (S.A.W.) to know the total strength of Muslim
population - thereby. This effort is the first of its kind. I do not claim that I have done complete justice to the topic. I, however, have tried my best to study the subject in its real perspective.

First of all I express my innumerable gratitude to Allah Subhanahu W Ta'ala. The completion of this work became possible only by His bounty and grace.

And then comes the name of my Supervisor, Dr. Iqbal Hasan Khan, Reader department of Sunni Theology. I fail to find proper words to thank him. His guidance, advices and good wishes to me enabled me to complete my job. May Allah give him suitable reward in this world as well as in the hereafter.

It would be sheer ingratitude on the part of me, if I do not thank the Chairman of the department of Sunni Theology, Prof. Mrs. Raufa Iqbal. She always helped me in respect of this up till task of research.
All the teaching and non-teaching staff of the department of Sunni Theology especially Dr. Abdul Aleem Khan, Reader and Maulana Asadullah, Lecturer deserve a lot of thanks from me. Maulana Asadullah always encouraged me not only by moral support but by fiscal also. I can not return its price to him. Insha Allah he will be rewarded on the day of Akhirah.

I also thank the Dean office bearers especially the section Officer, Arif Bhai for their sincere assistance to me.

In the end I pray to Allah to give me more strength to take many more topics regarding the Holy life of the Prophet (S.A.W.) in my hands and accomplish them with full justice. Ameen.

Aligarh:
Date: 20.1.1989.

ISRAR AHMAD KHAN
CHAPTER I

Muslim population in Makkah

Makkah possessing a preveledge of being the birth-place and original city of the last prophet Muhammad (S.A.W.) experienced the long awaited call to the unity of God by the prophet Muhammad at the age of 40 when he was appointed as the last messenger of Allah. Despite the historical fact that the formidable resistance to the Prophet's call was organized by the same Makkans who once loved and took pride in the existence of young Muhammad (S.A.W.), it were a number of Makkans who responded positively to the forgotten Abrahamic message. The prophet (S.A.W.) continued to disseminate Islamic Dawah in Makkah for long 13 years. This period of time saw a number of ups and downs in the streets of Makkah.

The first Muslims :

Who accepted Islam first of all? Over this question there are differences of opinion among the historians and Seerah writers. Some says that Ali was the first Muslim. While the others are of the view that
Abu Bakr was ahead of all in embracing Islam. And some other put claim with proofs that it was none but Khadijah, the beloved wife of the prophet, who joined her husband the Prophet after being told the first experience of revelation in the cave of Hira by the Prophet.

But over the list of first group of Muslims there is consensus of opinion among the Seerah writers. This first group of Muslims consists of four names:

1. Khadijah Bint Khuwailed, the Prophet's wife.

2. Zaid Bin Haritha, the Prophet's Mawla and adopted son.

3. Abu Bakr Bin Abu Qahafa, the Prophet's bosson friend.

Ali Bin Abi Talib, The Prophet's cousin, who later on in Medineh married The Prophet's daughter, Fatimah.
The second group of Muslims:

As a matter of fact there is no such second group of Muslims in Makkah in the stricter term, but this classification may be termed valid on the consideration that they were those who accepted Islam after the first Muslims and their Islam was the result of the efforts of Abu Bakr, one of the first Muslims.

1. 'Uthman Bin Affan.
2. Zuber Bin Awwam
3. Abdul Rahman Bin Auf.
4. Sa'ad Bin Abi Waqqas.
5. Talha Bin Obaidullah.
7. Abu Salma.
8. Al-Argam Bin Abi Al-Argam.
9. Usman Bin Mazoon.
10. Qidamih Bin Mazoon.
11. 'Abdullah Bin Maz'oon.
12. 'Obaidullah Bin Harith.
15. Asma Bint Abi Bakr.

Ibn Hisham has also included 'Aishah Bint Abi Bakr in this list. Her name should not figure in the group of Muslims who pledged their solidarity with the Prophet on the hands of Abu Bakr because 'Aishah was an innate Muslim as she was born in the family of Abu Bakr three or four years after Abu Bakr entered the fold of Islam.

The migrants to Abyssinia:

When the persecution and high handedness of the Makkans against the Prophet and his companions crossed the limit and became intolerable for the persecuted Muslims, the Prophet advised them to migrate to Abyssinia, whose king, Negus was lenient and hospitable. In the fifth year of prophethood a group of 11 Muslim men and 4 Muslim women migrated to Abyssinia for limited period.
1. Uthman Bin Affan.
2. His wife Ruqayyah Bint Muhammad the Prophet (S.A.W.)
3. Abd-al -Rahman Bin Auf
4. Zubeer Bin Awwam
5. Abu Hudhayfah.
6. His wife Umm Hudhayfah
7. Mus'ab Bin Umer.
8. Abu Salmah
9. His wife Umm Salmah.
10. Uthman Bin Maz'oon .
11. Amir Bin Rabi'ah.
12. His wife.
15. Hatib Bin Amr.

In regard to the number of migrants to Abyssinia there is some difference of opinion,
Ibn Hajar Al- Asqalani has given only 14 names including four women, while Ibn Sayyid-al Nas's list consists of 11 men and 5 women.
In the next year another group of Muslim men and women migrated to Abyssinia. They numbered 83.

1. Ja'far Bin Abi Talib.
3. Usman Bin Affan.
4. His wife Rugayyah Bint Muhammad the Prophet.
6. His wife Fatimah Bint Safwan Bin Umayyah.
8. His wife Umaynah Bint Khalaf Bin As'ad.
10. Obaidullah Bin Jahash.
11. His wife Umm Habibah Bint Abi Sufiyan. Banu Asad Bin Khuzayimah.
13. His wife Barakah Bint Yasar.
17. Utbah Bin Ghazwan Bin Jabir | Banu Naufal
18. Zuber Bin Awwam
19. Al-Aswad Bin Naufal Bin Khuwaylad Bin Asad.
20. Yazid Bin Zam'ah
21. Amr Bin Umayyah Bin Harith
23. Mus'ab Bin Umer
24. Suwayba: Bin Sa'd
26. His wife Umm Hirmalah Bint Abdul Aswad .
27. Amr Bin Juhm .
30. Firas Bin Al-Nazr Bin Harith
32. Amir Bin Abi Waqqas.
34. Al-Mattalib Bin Azher.
35. His wife Ramlah Bint Abi Auf.
36. Abdullah Bin Masood  Banu Hudhayl.
37. Utbah Bin Mas'ood.
40. His wife Raytah Bint Harith.  Banu Teem.
41. Amr Bin Uthman Bin Amr Bin Ka'b.
42. Abu Salmah Abdullah Bin Abdul Asad.
43. His wife Umm Salmah Hand Bint Abi Umayyah.  Banu Makhzoom.
44. Shammas Bin Uthman Bin Al-tharid.
45. Mu'attah Bin Auf  Ally of Banu Makhzoom.
46. Uthman Bin Maz'oon.
47. Saeb Bin Uthman
48. Qudamah Bin Maz'oon.
49. Abdullah Bin Maz'oon.
50. Hatib Bin Harith.
51. His wife Fatimah Bint Al-Mujallal.
52. Muhammad Bin Hatib.
53. Harith Bin Hatib.
54. Huttah Bin Harith.
55. His wife Fukayhah Bint Yasar.
56. Sufian Bin Ma'mar.
59. Hasanah w/o Sufiyan Bin Ma'mar.
60. Shurahbil Bin Hasanah.
61. Uthman Bin Rabi'ah.

Banu Jumh 20
63. Abdullah Bin Harith.
64. Hisham Bin 'As Bin Wael.
65. "As Bin Wael.
66. Qais Bin Hudhafah.
69. Ma'mar Bin Harith Bin Qai's
70. Eishr Bin Harith.
71. Saeed Bin Harith.
72. Saeb Bin Harith.
73. Umer Bin Riab Bin Hudhayfah.
74. Saeed Bin Amr Banu Tameem22.
76. Ma'mar Bin Abdullah Bin Nazlah.
77. Urwah Bin Abdul Uzza.
78. 'Adi Bin Nazlah.
80. Amir Bin Rabi'ah.
81. His wife Lailah Bint Abi Khathmah.
82. Abu Sabrah Bin Abi Ruham.
83. His wife Umm Kulthum Bint Suhail Bin Amr.
84. Abdullah Bin Makhrumah.
86. Sulait Bin Amr.
87. Sakran Bin Amr.
88. His wife Saudah Bint Zam'ah
89. Malik Bin Zam'ah
90. His wife Amrah Bint Su'da
91. Hatib Bin Amr.

Banu 'Adi 24.

Banu Amir 25.
94. Suhail Bin Baydha.
95. Amr Bin Abi Sarh.
96. Ayaz Bin Zuhair.
97. Amr Bin Harith Bin Zubair.
98. Uthman Bin Abd Ghanam Bin Zuhair.
99. Sa'd Bin Abd Qais.
100. Harith Bin Abd Qais.

In this list of second group of migrants to Abyssinia occur a few names again who are included in the first group of migrants. It is because they had returned from Abyssinia to Makkah on hearing the news that the Non-Muslim Makkans having shunned the hostile attitude towards the Prophet Muhammad(S.A.W.) and his Da’wah, had accepted the faith of unity of God, but having the experience of same kind of torture and persecution had joined the second group of migrants to Abyssinia.
Ibn Ishaque has indicated to a very important fact in connection with migrants to Abyssinia that the available list of the migrants consisted of only adult male and female Muslims and it did not contain the innumerable names of those minors who were also bound to leave their homes with their parents in the path of Allah²⁹.

Orientalists and some modern historians have forthrightly rejected the idea of two groups of migrants to Abyssinia. They are of the view that there was only once that more than hundred Makkan Muslims were forced to leave Makkah and take refuge in Abyssinia³⁰. (If this idea is given green signal), there occurs no difference over the number of migrants to Abyssinia.

It is however non-controversial and established fact that the migrants to Abyssinia out numbered hundred.
As was indicated in the introduction that there is an accepted demographic rule: The approximate total strength of the populace is always four, five, six or seven times of the available figure of the adult male members of the area or society. The variation depends on the climate and region. In the Arabian peninsula, the men generally had more than one wife. The Arabs, therefore, had, in average seven children. Keeping the above-mentioned demographic principle in view the total strength of migrants to Abyssinia, male and female adult and minor may be reckoned as follows:

Number of adult male migrants = 100 Nos.
Average of family members approx = 7 Nos.
Total strength = \( 100 \times 7 \)
\( = 700 \text{ Nos.} \)

Thus the total migrants in the path of All, the Almighty were approximately 700. It is not mere guess and conjecture but two things support this great number. Umar bin Khattab (Raz) before entering the fold of Islam was very much grieved to look at the deserted streets of Makkah on account of the Muslim migration in large number.
to Abyssinia. The deserted look could not be effected by the migration of merely one hundred belonging to different clans of Makkah. It was possible only by en-mass migration. The streets of Makkah which were day and night filled with the hustle, bustle and noises of innocent children and youths posed as uninhabited place. It was this deserted look of the Makkan streets that melted the hardened heart of Umar Bin Khattab and created a soft corner for Islam and its adherents.

The second thing to support this idea is the delegation of Non-Muslim Qurashites to Negus of Abyssinia to demand the repatriation of Muslim migrants to Makkah. Merely 100 Muslims were of no importance in their eyes. Actually the several hundred migrants had compelled the enemies of the Prophet to think the gravity of the event. They might have thought that migration of Makkan Muslims in such great numbers could have turned the holy city into a small locality.

Muslims among the Mawali and slaves of Makkah:

The Arab society was divided into four major sections: Upper class, Free male and female, Mawali and slaves. The call of the Prophet was meant not only
for the shuyukh and free masses but for the Mawali and slaves also. From every section of the society a number of men and women listened to the message of Islam, and at last decided to adhere to its teachings.

Islam is the only religion which has an universal appeal and its faiths, beliefs and instructions are for all. It therefore impressed the rich as well as the weaks and slaves. At the time of Prophet's propagation in Makkah there were many a slaves whose hearts and minds were illumined by the light of Islamic faith. Their names are preserved in the annals of Islam.

1. Bilal Bin Ribah\textsuperscript{32}: His mother was a slave woman of Banu Jumh. He accepted Islam while he was in service of his non Muslim master, Umayyah Bin Khalaf.

2. Amir Bin Fuhayrah\textsuperscript{33}: He was freed by Abu Bakr after he accepted Islam and experienced torture mental and physical at the hands of his master.

3. Yasir Bin 'Amir\textsuperscript{34}: His masters were Banu Makhzoom.

4. Sumayyah\textsuperscript{35}: She was a slave in Banu Makhzoom and wife of the above Yasir Bin 'Amer. She was the first lady who was martyred in the path of Allah. She was killed mercilessly by Abu Jahl.
5. Ammar Bin Yasir: Yasir and sumayyah were his parents. Like his parents he was also put to intolertable ways of torture.


7. Mihja' Bin Swaleh: He was mawla of Umar Bin Khattab. He was yamainte by origin. He was in the first group of migrants to Medinah.

8. Umer Bin Auf: One of the Mawali of suhail Bin Amr.

9. Sa'd Bin Khaura Bin Sabrah: He was a freed slave of one Hatib Bin Abi Balta'h.


11. Salim: He was Maula of Abu Hudhayfah Ein Utbah Bin Rabiah.

12. Suhaib Bin Sinan: Originally he belonged to Rome. He was a Maula of Abdullah Bin Jud'an of Banu Teem Ein Murrah.


15. Abu Abdullah Thaibahan: Freed slave of the Prophet (S.A.W.).
16. Shuqran Saleh\textsuperscript{47}: He was a slave of Abdul Rahman Bin Auf and was later on presented to the Prophet. There he was manumitted.

17. Umm Ubays\textsuperscript{48}.

18. Zinnirah\textsuperscript{49}.

19. Nahdiyyah\textsuperscript{50}.

20. Bint Nahdiyyah\textsuperscript{51}.

21. Lubniyyah\textsuperscript{52}: a slave-girl in the family of Umar Bin Khattab.

22. Umm Ayman\textsuperscript{53}: The Prophet's Maulat and wife of Zaid Bin Harithah.

23. Usamah Bin Zaid\textsuperscript{54}: He was the son of Zaid and Umm Ayman.

\textbf{Non-Migrant Muslim Strength in Makkah:}

Despite the migration of a large number of Muslims to Abyssinia considerable number of believers stayed in Makkah to face the situation whatsoever it might be. And moreover the persecution and torture of believers at the hands of Non-believers did not deter the new entrants into the newly established camp of Islam, but rather
it increased the arrival of noble souls under the shade of Allah and this last Prophet (S.A.W.). This strength was so great that the non-believing Quraishites had to chalk out a plan to assassinate the Prophet (S.A.W.) and thus eradicate the existence of fountain which was irrigating the garden of Islam on the soil of Makkah.

To know the real strength of Muslims in Makkah after the event of migration to Abyssinia till that to Medina in 622 A.D. it is proper to find out the Muslim population clan-wise.

_Banu Hashim:_

Banu Hashim was having an upperhand among all the other Quraishite clans and families. Abu Talib, the Mutawallī of Ka'bah and uncle and patron of the Prophet (S.A.W.) was the head of this clan. Authentic traditions manifest that Abu Talib, despite the much concerted efforts of the Prophet, did not yield to the faith of Tawhid. But two of his sons and his wife made no delay in accepting the truth.
After deep scrutiny of the seerah literature, 25 names of Muslim members of Banu Hashim come into light, 2 out of them, Ja'far Bin Abi Talib and his wife Asma Bint Umays, migrated to Abyssinia. Those remaining 26 were:

1. Khadijah wife of the Prophet (S.A.W.).
2. Umm Kulthum Bint Muhammad the Prophet.
3. Fatima Bint Muhammad the Prophet.
4. Harith Bin Abi Halah: He was a son of Khadijah by the ex-husband, Abu Halah Tamimi, since he was a minor, his responsibility was on the shoulder of Khadijah and the Prophet.
5. Tahir Bin Abi Halah: He was younger brother of above Harith and attached to the family of the Prophet.
10. Anasah: a Mawla of the Prophet.
11. Ruwaifa': a Mawla of the Prophet.

13. His wife Umm Ayman.


15. One son of Khadijah by her first husband, Ateeq Mukhzoomi. He was also attached to the Prophet's family.

16. One daughter of Khadijah by her first husband. She also lived with her mother and the Prophet, her foster-father.


18. Fatimah Bint Asad: wife of Abu Talib. She is reported to have accepted Islam after the death of her husband.

19. Hamzah Bin Abdul Muttalib: One of the uncles of the Prophet.

20. Abu Murthad and his sons.


22. Anas.

23. Unays.
The above four names of Abu Murthad and his three sons were not the real members of Banu Hashim, but they were under the direct patronage of Hamzah Bin Abdul Muttalib. According to the Arab tradition and custom the Hulafa (allies) were counted as the family members of the family concerned.

Two daughters of the Prophet have not been included in this list because they were married to other clans. One of the two, Ruqayyah had accompanied her husband, Uthman Bin Affan to Abyssinia.

As a matter of surprise there is no mention of the Islam of the wife and children of Hamzah Bin Abdul Muttalib in the history, though he was a staunch believer and head of his family. His Hulfa, Abu Murthad and his sons accepted Islam but why not his own family members? I think that his wife and children must have embraced Islam. If it was so, the number of Muslims in Banu Hashim must have been more than the available figure.
Banu Muttalib :-

Among the Quraishite clans and families Banu Muttalib occupied the position next to Banu Hashim. Akhabar and Seyar show a very astonishing picture of the Banu Muttalib. This family earned good name in favouring the new creed propagated by the Prophet. There were nearly hundred Muttalibis who had accepted Islam. This figure has been calculated on the basis of demographic principle. Not less than 26 names of Muttalibi Muslims are preserved in the pages of history. Those are :-

1. Obaidah Bin Harith.
2. Tafail Bin Harith.
3. Haseen Bin Harith.
4. ....... Bin Harith.

Books of history mention one more son of Harith Bin Muttalib but they do not give the name.

5. Muawiyah Bin Obaidah.
6. Aun Bin Obaidah.
8. Harith Bin Obaidah
9. Muhammad Bin Obaidah
10. Ibrahim Bin Obaidah
11. Raytah Bint Obaidah
12. Khadijah Bint Obaidah
13. Saheelah Bint Obaidah
14. Safia Bint Obaidah
15. Mistah Bin Uthathah
16. Umm Mistah
17. Ibad Bin Mistah
18. Qais Bin Makhramah
19. Salt Bin Makhramah
20. Juhem Bin Salt
21. Hakim Bin Salt
22. Amr Bin Salt
23. Kuhaym Bin Salt
24. Hakim Bin Juhem
25. Amr Bin Juhem
26. Makhramah Bin Qasim Bin Makhramah
These are Muttalibi Muslims whose names have come to light but there must have been many other names which failed to attract the attention of Ashab-al-Seyar (Historians). Reason says that the other three brothers and six sons of Obaidah Bin Harith, might have had their own progeny and likewise the Makhramah family should have consisted of many more members than the strength shown by the historians.

Banu Asad Bin Khuzaymah :-

According to one statement of Ibn Ishaque there were at least 40 adult Muslim persons in Banu Asad Bin Khuzaymah, and this strength was excluding the Muslim minors and children. But Ibn Sa'd has given only 31 names including eight women. Out of them two members, Abdullah Bin Jahash and Obaidullah Bin Jahash had migrated to Abyssinia along with their wives. The other names were.

2. Ukasha Bin Mahsin.


4. Uqba Bin Wahab.

5. Arbad Bin Humayrah.


7. Saeed Bin Ruaqish.

8. Yazid Bin Ruaqish.


10. Mihraz Bin Nazlah.


12. Amr Bin Muhsin.


15. Thaqaf Bin Amr.

16. Rabi'ah Bin Aktham.

17. Zuber Bin Ubaid.

18. Tamam Bin Obaidah.

20. Abu Sinan Bin Muhsin.
22. Zainab Bint Jahash.
23. Umm Habib Bint Jahash.
24. Hamnah Bint Jahash.
26. Umm Qais Bint Muhsin.
27. Umm Habib Bint Thumamah.
28. Aminah Bint Ruqaish.
29. Sakhrah Bint Tamim.
30. Umaymah Bint Abdul Muttalib: She was the mother of Abdullah Bin Jahash etc. Ibn Ishaque has not included her name in his list. It is surprising. Umaymah had embraced Islam in its very early phase. 

As the above list depicts, there are 21 men. This strength of adult male members indicates that the total figure might have been nearly 150.
The formidable opponent of the Prophet, Abu Jahl Amr Bin Hisham belonged to Banu Makhzoom. Because of his hostile attitude towards the Islamic movement in Makkah most of the Makhzoomis seemed not to have dared to go against the leader of the family in accepting Islam, the only true religion, yet many a truth-loving persons defied their leader and entered the camp of Islam. Those brave Muslims were:

1. Ayyash Bin Abi Rabi'ah.
2. Salmah Bin Hisham.
3. Arqam Bin Arqam.
5. Abdullah Hashim Bin Sufiyan.
6. Hisham Bin Abi Huzaifah.

Abu Salma Bin Abdul Asad and his wife Umm Salma had migrated to Abyssinia on account of intolerable persecution at the hands of Abu Jahl.
Yasir, his wife Sumayyah and two sons, Ammar Bin Yasir and Abdullah Bin Yasir were attached to this family or clan. Their names have already been included in the group of Mawali Muslims of Makkah.

**Banu'Adi**: 

**Banu 'Adi** was known as the family of Hunafa even before the voice of Islam echoed. One of the prominent Hunafa in Makkah, Zaid Bin Amr Bin Nu'ayl was a member of this clan. There may be a speculation that the whole family of Banu 'Adi barring one or two members, might have accepted the truth in the search of which it had struggled much before the advent of Islam. Available names who accepted Islam are given here below:

2. His wife Fatimah Bint Khattab. She was sister of Umar Bin Khattab.
5. Ibrahim Bin Nuaym.
6. Zainab Bint Handhlah\(^{124}\), wife of the above Ibrahim Bin Nuaym.

7. Amah Bint Nuaym\(^{125}\).

8. Jarba Bint Masamah\(^{126}\), sister of Nuaym Bin Abdullah.

9. Sulaiman Bin Abi Khaithama\(^{127}\).

10. His mother Shafa Bint Abdullah Bin Abd Shams\(^{128}\).

11. Ma'mar Bin Abdullah\(^{129}\).

12. 'Adi Bin Nazlah\(^{130}\).

13. Nu'man Bin 'Adi\(^{131}\).

14. Urwah Bin Abi Uthathah\(^{132}\).

15. Mas'ood Bin Suwayd\(^{133}\).

16. Abdullah Bin Suraqah\(^{134}\).

17. Amr Bin Suraqah\(^{135}\).

18. Kharijah Bin Hudhafah\(^{136}\).

19. Arnab Bint 'Afif\(^{137}\).

20. Umar Bin Khattah\(^{138}\).

21. Abdullah Bin Umar\(^{139}\).

22. Hafsah Bint Umar\(^{140}\).
23. Zainab Bint Maz'oon, wife of Umar\textsuperscript{141}.

24. Abdurrahman Bin Umar\textsuperscript{142}.

25. Zaid Bin Umar\textsuperscript{143}.

26. 'Asim Bin Umar\textsuperscript{144}.

27. Obaidullah Bin Umar\textsuperscript{145}.

28. 'Aqil Bin Abi Bukayr\textsuperscript{146}.

29. Khalid Bin Abi Bukayr\textsuperscript{147}.

30. Ayas Bin Abi Bukayr\textsuperscript{148}.

31. 'Amir Bin Abi Bukayr\textsuperscript{149}.

These four sons of Abi Bukayr were actually allies of Banu 'Adi. They are reported to have accepted Islam in the very beginning in Makkah. Historians are silent about the Islam of the other members of the Banu Bukayr family. At the time of migration to Medina they were 32,30,28 and 26 years old\textsuperscript{150}. Naturally they should have had their wives, children and slaves. It is reported that after their migration to Medinah their houses were locked because there was none to live in them as the whole family had left Makkah. In the light of this fact the total strength of Banu Bukayr Muslims was more than 25.
32. Waqid Bin Abdullah Tameemi\textsuperscript{151}.
33. Khaulia Bin Abi Khuala\textsuperscript{152}.
34. Malik Bin Abi Khuala\textsuperscript{153}.
35. Amir Bin Rabi'ah\textsuperscript{154}.
36. Layla Bint Abi Hathmah\textsuperscript{155}, wife of the above 'Amir Bin Rabi'ah.
37. Hila\textsuperscript{156}.
38. Abdullah Bin Abi Khuala\textsuperscript{157}.

These seven Muslims were also allies of Banu 'Adi\textsuperscript{158}.

\textbf{Banu Teem} :-

Scrutiny of original sources indicate that at least 30 persons of Banu Teem accepted Islam. Sources also claim that most of the members of Banu Teem such as Abu Bakr came forward with full support to the Prophet and his message at the very moment the voice of truth entered their ears.

1. Abu Bakr Bin Abi Qahafah\textsuperscript{159}.
2. Asma Bint Abi Bakr\textsuperscript{160}.
3. Aishah Bint Abi Bakr\textsuperscript{161}.
4. Talha Bin Obaidullah Teemi\textsuperscript{162}.
5. Umm Kulthum Bint Abi Qahafah\textsuperscript{163}, wife of Talha Bin Obaidullah. She was a sister of Abu Bakr\textsuperscript{164}.
6. Mother of Talha Bin Obaidullah\textsuperscript{165}.
7. Harith Bin Khalid\textsuperscript{166}.
8. Raytah Bint Harith\textsuperscript{157}, wife of above Harith.
9. Amr Bin Usman\textsuperscript{168}.
10. Musa Bin Harith\textsuperscript{169}.
11. Aishah Bint Harith\textsuperscript{170}.
12. Zainab Bint Harith\textsuperscript{171}.
13. Fatimah Bint Harith\textsuperscript{172}.

\textbf{Banu Zahrah} :-
1. Sa'd Bin Abi Waqqas\textsuperscript{173}.
2. Amir Bin Abi Waqqas\textsuperscript{174}.
3. Umayr Bin Abi Waqqas\textsuperscript{175}.
4. Utbah Bin Abi Waqqas\textsuperscript{176}.
5. Abdul Rahman Bin Auf\textsuperscript{177}.
6. His wife Umm Kulthum Bint Utbah Bin Rabiah\textsuperscript{178}.
7. His another wife Bint Shaybah Bin Rabi'ah.


9. Umm al-Qasim Bint Abdul Rahman.

10. Atikah Bint Auf.


15. Ramlah Bint Abi Auf, wife of Muttalib Bin Azhar.

16. Abdullah Bin Shahab. He is reported to have died before the historic event of migration to Abyssinia.

17. Abdullah al-Asgfar Bin Shahab. He died in Makkah before the Hejrat to Medinah.


These two brothers Abdullah and Utbah were the allies of Banu Zahrah families.
20. Shurahbeel Bin Hasarah Kindi

21. His mother

22. Miqdad Bin Amr Bahrani

23. Umays Bin Abd Amr Bin Nazlah Dhu-al-Shumalay

24. Mas'ood Bin Al-Rabi

According to Ibn Sa'd Abdul Rahman Bin Auf had several wives, 19 sons and 7 daughters. But he does not mention whether they were in Medinian period or Kakki. However speculation says that some of them belonged to the period before migration to Medinah.

Like wise Sa'd Bin Abi Waqqas had married with several women as a result of which he had 20 sons and 18 daughters. It is however difficult to find out the exact figure of Makki Muslims out of these 38 children of Sa'd Bin Abi Waqqas.

Total strength of non-migrant Muslims at a glance:

Thus we have seen that the names of a large number of non-migrant Muslims in Makkah are preserved in the books of history. Keeping their available
strength in view an approximate total strength may be calculated on the basis of the already-mentioned demographic principle.

<table>
<thead>
<tr>
<th>Available names</th>
<th>clans</th>
<th>Demographic calculation</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>Banu Hashim.</td>
<td>23 x 7 = 161</td>
</tr>
<tr>
<td>26</td>
<td>Banu Muttalib.</td>
<td>26 x 7 = 182</td>
</tr>
<tr>
<td>30</td>
<td>Banu Asad Bin Khuzaymah</td>
<td>30 x 7 = 210</td>
</tr>
<tr>
<td>8</td>
<td>Banu Makhzoom</td>
<td>8 x 7 = 56</td>
</tr>
<tr>
<td>38</td>
<td>Banu 'Adi</td>
<td>38 x 7 = 266</td>
</tr>
<tr>
<td>13</td>
<td>Banu Teem</td>
<td>13 x 7 = 91</td>
</tr>
<tr>
<td>24</td>
<td>Banu Zahrah</td>
<td>24 x 7 = 168</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>= 1134</td>
</tr>
</tbody>
</table>

Doubtless, the non-migrant Makkan Muslims outnumbered one thousand. It can not be in any case less than one thousand.
CHAPTER II

Muslim population in Bedouine tribes:

The Prophet Muhammad (S.A.W.) did not confine his Dawah work only to his own city, Makkah but extended his Tabligh mission to the other areas also. He missed no opportunity to disseminate his Islamic teachings to the inhabitants of other Arabian cities and Bedouine tribes who used to come to Makkah for Hajj and to participate in the fair and trade activities. Different Bedouine tribes such as Banu Kalb, Bana Ghassan, Bana Fazarah, Banu 'Amir Bin Sa' sa'a, Banu Maharib, Banu Harith Bin Ka' b, and Banu 'Azrah etc. were the prominent ones who attended the famous fairs organized at Okaz, Dhu-al-Majaz and Majannah in the outskirts of Makkah.

Reports of historians give evidence to the fact that the Prophet (S.A.W.) used to go to the above-mentioned fairs and special markets and approached nearly all the camps of Bedoin tribes as well as the individuals hailing from outside Makkah to tell them the eternal truth revealed to him from Allah.
Generally majority of the historians is of the view that the Prophet's Dawah could not win over even a single individual from among the Bedouine tribes who either came to perform Hajj or attended the fairs and markets of Makkah. This notion does carry no weight. There are several evidences of accepting Islam by individuals of those tribes.

The news of Islam and its prophet Muhammad(S.A.W) undoubtedly reached every nook and corner of Arabian peninsula, though the Prophet himself did not go to those far and wide areas. The trade and Hajj Caravans played a very important role in this regard. They carried with them the news of the Prophet's teachings and mission and the tussle between the Makkans and the Prophet. These news naturally aroused curiosity in the individuals. Consequently the individuals investigated the whole episode and then came near the ultimate truth, Islam. Now we shall try to have an idea of the Muslim population in the different Bedouine tribes.

Banu Ghifar:

This tribe lived near the international trade highway leading to Yaman in between Makkah and Madinah. It
is reported that following the efforts of the first Ghifari Muslim, Abu Zarr Ghifari at least half of the population of Banu Ghifar embraced Islam before the Prophet's migration to Medinah and the rest half followed the suit after the event of Prophet's migration. What was then the strength of Banu Ghifar?

It is hard to find out its mention in the annals or histories. But there is one indication to the approximate Ghifari Muslims in Medinah. According to Ibn Ishaque, Ghifari contingent in different expeditions led by the Prophet himself (S.A.W.) such as Khaibar, Tabuk and Makkah consisted of heavy strength. And on the occasion of victory of Makkah there were 400 Ghifari Muslims in the Muslim army. Naturally it was not the total strength of Banu Ghifar in Medinah. They must have been many more than this figure. If applied demographic principle the total approximate strength of Ghifari Muslims would be $400 \times 7 = 2800$. As has been seen above that half of Banu Ghifar were Muslims in the Makkan period, it would not be improper to take their strength to be nearly 1400.
Banu Aslam:

This tribe lived in the neighborhood of Banu Ghifar. Like Banu Ghifar half of the Aslami population embraced Islam in Makkah period and the rest later the Prophet's migration to Medinah\(^6\). It was Abu Zarr Ghifari who propagated Islamic faith among Banu Aslam along with his own tribe, Banu Ghifar. Ibn Ishaque says that in the Makkah expedition Banu Aslam were 400\(^7\). This figure shows that total population of Aslam might have been nearly 2800. If it was so, half of this figure, that is, 1400 must have accepted Islam during Makkah phase of the Prophet's mission.

Banu Sulaym:

We find only one name from Banu Sulaym who embraced Islam in the very beginning of the Prophet's Dawah. It is 'Amr Bin Abasah. In Sahih Bukhari, the most authentic book after the Holy Quran in the world, there is a detail of his accepting of Islam\(^8\). He came to Makkah to learn Islam and after sometime he went back
to his clan on the advice of the Prophet. There he tried to convince his fellowmen the truth of Islamic belief. We are given no more detail about the effect his preachings made on his tribe by the historians. Moreover 'Amr Bin 'Abasah left his land and settled permanently in Medinah[^9]. Whether his tribesmen responded to his call to Islam positively or not is hard to speculate.

**Banu Kalb:**

In the description of Banu Kalb also we find only one name, Dehyah Bin Khalifah Kalbi as Muslim in the Makkan period of the Prophet[^10].

**Banu Ashja':**

This tribe announced its faith in Islam just before or after the victory of Makkah, but one Jariyah Bin Humayl declared his allegiance to Islam before the Prophet's migration to Medinah[^11].

**Banu Sa'd Bin Bakr:**

Zamad Bin tha'labah, leader of Banu Sa'd Bin Bakr had been a very close friend and business partner of the
Prophet before his prophethood. Once he came to Makkah to perform Umrah. There he met the Prophet, listened to his teachings and announced his Islam. On the advice of the Prophet (S.A.W.) he went back to his tribe and busied himself in preaching and teaching his tribesmen. There is an authentic tradition in Sahih Muslim that Zamad Bin tha'labah performed his Dawah work very extensively. On the basis of this clue it may be speculated that his Dawah must have succeeded in winning over the people of Banu Sa'd Bin Bakr. But nothing can be said about the exact position of Islam in this tribe during Makkan phase of the Prophet’s mission.

**Banu Daus**

According to Ibn Hisham the leader of Banu Daus Tufail Bin 'Amr embraced Islam in Makkah during the Hajj period. He having gone back to his tribe preached Islam to his people. His father and his wife adopted the faith of Tufail. There is a very clear mention of the hostile attitude of Banu Daus towards the news teachings. Tufail Bin 'Amr contacted the Prophet about
his failure in diverting his tribe to the side of Islam. The Prophet prayed to Allah for his success. Tufail went again in his clan and started to call his fellowmen to Islam with more zeal and passion. History tells us that his efforts yielded fruits. He migrated to Medinah after the battle of Ahzab accompanying 80 Dausi families\(^1^4\). It is, however, not clear how many of them embraced Islam before the Prophet's migration to Medinah. Battle of Ahzab took place in the 5th year of Hejrah. Keeping this period and the Prophet's prayer for Tufail's success in view an speculation may be made that at least 40 families of Banu Daus accepted Islam during 610-622 A.D. This 40 families, on the basis of demographic principle, means nearly 300 persons including women, children, slaves and Mawalis.

Thus the following figure of Bedouine Muslims comes to light:

\[
\begin{align*}
\text{Banu Ghifar} & = 1400 \\
\text{Banu Aslam} & = 1400 \\
\text{Banu Sulaym} & = 1 \\
\text{Banu Kalb} & = 1 \\
\text{Banu Ashja'} & = 1 \\
\text{Banu Sa'd} & = \text{Not clear} \\
\text{Banu Daus} \quad \text{Total} & = \frac{300}{2103}
\end{align*}
\]
No historical evidence is available to speculate the Muslim population in Banu Sa'd Bin Bakr. If it is any how found out, the total strength of Bedouine Muslim would be more than 3000.
CHAPTER III

Muslim population in Medinah:

Yathrib, former name of Medinah was the dwelling city of two great Arab clans, Banu Aus and Khazraj, and the Jewish tribes. There was always tussle and battle between them. Aus and Khazraj had heard the news of a Prophet being awaited by the Jews. Jews were very often heard to utter that very soon the Prophet of Allah would come and then with his help we would take revenge from the Aus and Khazraj of all the atrocities incurred on them.

Besides this like other tribes Medinians also came to Makkah to perform Hajj. There they heard the echo of the Islamic faith propagated by the Prophet. On finding the news of the Prophet's arrival in Makkah, they thought of the menace of Jewish tribes in Medinah.

It is reported that the whole of Aus and Khazraj barring a few accepted Islam even before the advent of the Prophet in Medinah. The prophet reached Medina on the invitation extended by Muslims of Medinah and
established there a society and state completely identified with Islamic rules and laws. The invitation to the Prophet and the establishment of Islamic society in Medinah prove that the whole Medinah had fallen in the lap of Islam. The existence of Munafiqun, whose leader was Abdullah Bin Ubayy, itself shows that in Medinah there was no place for a non-believer. Those who did not like the faith of Islam were also compelled to pose themselves as Muslims though not introvertly.

The warm welcome accorded to the Holy Prophet (S.A.W.) by the Medinians indicate that Aus and Khazraj having forgotten their enmity and hatred, agreed over the leadership of the Prophet. It was possible only when the majority of the Medinian population had shunned their former faith and creed and accepted the new one.

**The first Muslims in Medinah:**

Sources such as Ibn Ishaque, Ibn Sa'd, Tabri and waqidi claim that the first Muslim of Yathrib was
Suwaid Bin Samit. He met the Prophet in the very beginning of its early phase in Makkah and accepted Islam. But he could do nothing for the propagation of Islam as he was killed in the fierce mutual battle of Bu'ath between Aus and Khazraj. One more name, Ayas Bin Muaaz is taken in this context as an early Muslim in Medinah.

The first collective conversion to Islam:

In 620 A.D. just two years before the Prophet's migration to Medinah a group of Khazrajites entered Makkah for Hajj. The Prophet (S.A.W.) tried to contact stealthily the Medinan delegation and succeeded. He called them to the true religion. The delegation consisted of 7 persons, embraced Islam at the hands of the Prophet (S.A.W.). Their names were:

1. As'ad Bin Zararah.
2. 'Auf Bin Harith. Banu Najjar.
3. 'Afra Bin Obaid.
4. Rafey Bin Malik \ Banu Zurayque\textsuperscript{4}.

5. Qutba Bin 'Amir \ Banu Salmah\textsuperscript{5}.

6. Uqbah Bin 'Amir \ Banu Haram\textsuperscript{6}.

7. Jabir Bin Abdullah \ Ubadah Bin Samit \ Banu Obaid\textsuperscript{7}.

The name of 'Afra Bin Obaid does not figure in the list presented by Ibn Ishaque. He has given only six names\textsuperscript{8}.

These seven or six Muslims laid the foundation stone of Islamic movement in Medinah. They preached the Islamic faith in Medinah with full zeal. Their efforts proved fruitful\textsuperscript{9}.

**The first Bai'ah al-Aqabah:**

The next year in 621 A.D. i.e. two years before the Prophet's migration to Medinah a delegation of 12 Yathribi Muslims came to Makkah to perform Hajj and met the Prophet (S.A.W.) In this delegation 9 were Khazrajites and the rest 3 belonged to Aus. They were :-
1. As'ad Bin Zararah.
2. 'Auf Bin Harith.
4. Rafey Bin Malik.
5. Zakwan Bin Abd Qais.
7. Yazid Bin Tha'lubah.
12. Uwaijm Bin Sa'dah.

In this meeting the Prophet administered an oath of faith and allegiance to them. They pledged their allegiance and solidarity with the Prophet (S.A.W.).

This figure of 12 Muslims indicate to the fact that till then nearly one hundred Medinians had accepted Islam. This strength has been calculated on the basis of demographic principle.
Mus'ab Bin Umayr as teacher in Medinah.

On the request of the above delegation of 12 Medinian Muslims Mus'ab Bin Umayr was sent to Medinah by the Prophet to teach the new Muslim children and youths alike and moreover to preach Islamic faith to the Non-Muslim population. Mus'ab Bin Umer succeeded in his job and he turned the whole Non-Muslim Yathrib into Islamic Medinah within a very short span of time.

Conversion of Aus tribes to Islam:-

According to Ibn Sa'd once two leaders of Banu Abdul Ashhal, Sa'd Bin Mu'a'az and Usayd Bin Huzayr approached Mus'ab Bin Umayr, the Makki teacher and preacher in Medinah, with hostile intention to either kill him or prevent him from his activities. Mus'ab Bin Umayr dealt the situation with very care wisdom. Instead of killing him both of them accepted the new faith and returned to their tribe only to call their tribesmen to the fold of Islam. The very day total Banu Abdul Ashhal including its women and children chose to walk on the path of true religion.\textsuperscript{11}
Famous seerah writer Allamah Shibli Numani says that the Islam of Sa'd and Usayd was enough proof for the truthfulness of Islam in the eyes of all the families of Banu Aus.

The second Bai'ah al-Aqabah:

In 622 A.D. 75 Muslims from Medinah reached Medinah to perform Hajj and meet their beloved Prophet (S.A.W.). They pledged their allegiance with the Prophet and invited him to Medinah to take their leadership in his own hands. Those 75 pious souls were:

1. Usayd Bin Hudhayr.
4. Zuhayr Bin Rafey.
5. Abu Burdah Bin Niyar.
7. Sa'd Bin Khaithamah.
8. Rifa'ah Bin Abdul Mundhir.
10. Imraul Qais Bin Tha'labah.

Banu Abdul Ashhal.
Banu Harithah Bin Harith.
Banu 'Amr Bin Auf.
11. Ma'an Bin 'adi.
12. Uwaym Bin Sa'adah.

These 12 Muslims belonged to Aus tribe and the rest 63 hailed from Banu Khazraj

15. Ma'aaz Bin Harith.
17. Ammarah Bin Hazm
18. As'ad Bin Zararah
19. Amir Bin Malik.
23. Qais Bin Abi Sa'sa'ah.

Banu 'Amr Bin Auf
Banu Najjar
Banu 'Amr Bin Mabzul
Banu 'Amr Bin Malik
Banu Mazin Bin Al-Najjar
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Tribe</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>Sa'd Bin Al-Rabi'</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Kharijah Bin Zaid</td>
<td></td>
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<tr>
<td>27</td>
<td>Abdullah Bin Rawahah</td>
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<tr>
<td>28</td>
<td>Bashir Bin Sa'd Bin Th'lahah</td>
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<tr>
<td>29</td>
<td>Abu al- Numan Bin Bashir</td>
<td>Banu Balharith</td>
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<td>30</td>
<td>Abdullah Bin Zaid Bin Th'lahah</td>
<td>Bin Khazrah</td>
</tr>
<tr>
<td>31</td>
<td>Khallad Bin Suwayd Bin Th'lahah</td>
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<td>32</td>
<td>Uqbah Bin Amr Bin Th'lahah</td>
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<td>33</td>
<td>Zeyad Bin Labeed Bin Th'lahah</td>
<td>Banu Bayadhah</td>
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<td>34</td>
<td>Farwah Bin 'Amr</td>
<td>Bin 'Amir</td>
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<td>35</td>
<td>Rafey Bin Malik Bin 'Ajlan</td>
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<td>36</td>
<td>Zakwan Bin Abd Qais</td>
<td>Banu Zurayq</td>
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<td>Ibad Bin Qais Bin Amir</td>
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<td>Harith Bin Qais</td>
<td>Lanu Salmah</td>
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<td>42</td>
<td>Tufayl Bin Numan</td>
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</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Father</td>
</tr>
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<tr>
<td>43.</td>
<td>Ma'qal Bin Mundhir</td>
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<tr>
<td>44.</td>
<td>Mas'ood Bin Yazid</td>
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<td>45.</td>
<td>Zahhak Bin Haritha</td>
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<td>46.</td>
<td>Yazid Bin Haram</td>
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<td>47.</td>
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<td>48.</td>
<td>Tufayl Bin Malik Bin Khansa</td>
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<td>Ka'ab Bin Malik</td>
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<td>50.</td>
<td>Sulaym Bin Amr</td>
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<td>51.</td>
<td>Qutbah Bin Amir</td>
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<td>52.</td>
<td>Yazid Bin 'Amir</td>
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<tr>
<td>53.</td>
<td>Adul Yasar Ka'b Bin 'Amir</td>
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<td>54.</td>
<td>Saifi Bin Sawad</td>
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<td>55.</td>
<td>Tha'labah Bin Ghanamah</td>
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<td>56.</td>
<td>Amr Bin Ghanamah</td>
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<td>57.</td>
<td>Abas Bin 'Amir</td>
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<tr>
<td>58.</td>
<td>Abdullah Bin Unays</td>
<td></td>
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<tr>
<td>59.</td>
<td>Khalid Bin 'Amr</td>
<td></td>
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</tbody>
</table>
60. Abdullah Bin 'Amr Bin Haram.
63. Thabit Bin Al - Jaz'.
64. Umayr Bin Harith.
67. Ubada Bin Sa'd.
68. Abbas Bin Ubada Bin Nazlah.
69. Abu Abdul Rahman Yazid Bin Tha'laba.
70. Amr Bin Harith.
71. Salim Bin Ghanam Bin Auf.
73. Uqbah Bin Wahab.
74. Sa'ad Bin Ubada.
75. Mundhir Bin Al - Jamuh.

Banu Haram Bin Ka'b
Banu Auf Bin Khazraj
Banu Salim Bin Ghunam
Banu Sa'adah Bin Ka'b
Ibn Hisham has given two more names. They were women from Banu Majin Bin Al-Najjar, Naseebah Umm 'Ammarah Bint Ka'b, and from Banu Salmah, Umm Maneea Asma Bint 'Amr Bin 'Adi.

The tribal break of above 75 Medinian Muslims shows that more or less the total population of Medinah had accepted Islam. Only one family, Banu Manat of Aus tribe stayed away till the battle of Ahzab. The reason of negative attitude of this family was that its leader Abu Qais Saifi did not embrace Islam. After Battle of Ahzab he accepted Islam, the whole family surrendered to the will of Allah. Now what was the Muslim population in Medinah when the Prophet stepped in? Sources claim that on the occasion of victory of Makkah the Muslim army consisted of 10,000 warriors. Out of them the Medinian contingent consisted of 3000 - 4000 persons. On this basis it may be speculated that at the time of Prophet's migration to Medinah the Muslim population in Medinah was nearly 20,000.
CHAPTER IV

Muslim population in Christian society :-

Though the differences are very great and of serious nature between Islam and Christianity, but many things are common in them. Sources claim that in the era of the Prophet Muhammad (S.A.W.) Christians too awaited very impatiently the advent of the last Prophet somewhere in the Arabian peninsula. They, unlike Jews, were more prone and inclined to the Islamic beliefs and teachings. Books of Hadith and history give evidence to this effect.

Islam of Abyssinian King :-

The Muslim migration in large number from Makkah to Abyssinia caused great concern in the circle of enemies of Islam. The leaders of Quraish did not like the new creed, which had ript the Makkan families apart, to survive and flourish in any other land.
To them the success of Islam outside Makkah did not lessen the possibilities of Islam getting **triumph** over the whole Arab including Makkah. Thus this situation posed more danger to the very existence of Jahiliyyah Society in Makkah. In order to nip in the bud the Quraish sent a delegation to Negus, the king of Abyssinia to request his excellency to **repatriate** the absconded Muslims to Makkah.

On the request of the Makkan delegation Negus asked for a meeting with the Muslim refugees. Sources say that following the conversation and talks with the Muslim leader the King not only refused to oblige to the demands of Makkans but also returned their gifts and presents and granted the Muslims full freedom to live in Abyssinia, practice their faith and propagate it to the Abyssinians. Sources also claim that Negus was impressed very much by the speech of Ja'far Bin Abi Talib, leader of Muslim migrants in the court of the king, and the verses of the Holy Quran¹.
(This liking and full freedom to Muslims to practice and propagate their faith indicate to the fact that the king had found the truth and accepted in his innerself the prophethood of the Prophet Muhammad. Although there is no clear indication that he declared publicly his belief in the unity of God, in the messengership of the last Prophet and in the day of resurrection because of the known reasons, his soul and mind accepted Islam. This notion is not mere conjecture but the later evidences prove that he was really a staunch believer. The very evident proof of his Islam is that his funeral prayer in absence was led by the Prophet (S.A.W.) in Medinah on hearing the news of his death. If he was not a Muslim, why did the Prophet (S.A.W.) lead the Salat al-Janazah for the believers. The Prophet (S.A.W.) knew that Negus was a Muslim. On one occasion the Prophet uttered the word 'Akhukum' (Meaning your brother) for Negus.
Ibn Hajar Asqalani narrated an incident involving the personality of Negus. He says that the Prophet (S.A.W.) sent a letter to Negus. In reply to this letter the King penned down very impressive lines speaking of his deep and sincere Iman and Islam. He had sent his son, Arma Bin Ashamah along with other 60 Abyssinians in the service of the Prophet (S.A.W.), but all of them were drowned in the sea following the sinking of their boat in the water before reaching their destination, Medinah. Most probably they were Muslims. On this basis we can conclude that some more Abyssian christians might have accepted Islam.

Propagation of Islam by Makkan Muslims:

Islam is basically proselytising religion. It calls for propagation of its faiths among the non-believing societies. The Muslim refugees had been granted the freedom to practice and propagate Islam in Abyssinia by the King. Naturally they took the benefit out of this permission, and tried to disseminate the Islamic teachings among the Abyssinians who were christians by faith.
Although the history does not throw any light on the outcome of the efforts of Muslims in Abyssinia, it would be reasonable to speculate their success. They must have convinced the people about the truthfulness of Islam. Some deeper research in this context may bring the new findings supporting the success of Islamic faith in winning over the christians.

Conversion of Najrani Christians to Islam :-

According to Ibn Hisham during the Makki period a delegation of 20 christians from Najran arrived in Makkah and following the consultations and talks with the Prophet (S.A.W.) they accepted Islam. On their acceptance of Islam the Quraishite leaders made a hue and cry but no effect on the new Muslims. They returned to their country fully satisfied and equipped with the new beliefs and teachings gained from the Prophet (S.A.W.)

Three christians in Makkah :-

Reports are evident in the books of history
that there were three Christians, Addas, Yasar and Jabr by name who were alleged to have dictated the Injeelic teachings to the Prophet. The Kuffar of Makkah made propaganda that the Quranic verses were actually the dictations taken from the above three Ahl-al-Kitab. They emphatically refuted this allegation not only by verbal statement but by their actual conversion to Islam with complete sincerity⁶.

The above considerations speak of a very strange phenomena in Abyssinia. We are bound to think over the success of Islam in the regime of Negus from a positive point of view.
Conclusion

In the previous pages an analytical study of the Muslim strength in the Makkah period of the Prophet Muhammad (S.A.W.) has been made on the basis of available sources.

At least 700 Muslims including women, children, slaves and Mawalis from the different Quraishite families migrated to Abyssinia. And those who stayed behind them and lived with the Prophet till the Prophet's migration to Medina in 622 A.D. numbered more or less 1064. Thus the total strength of Makkah Muslims was 1774 at the time of the Prophet's Hejirah to Medinah.

Sources give evidences to the fact that in Abyssinia a number of infants were born to the Makkah Muslim spouses. A few names of those Muslim kids are available in the sources. They are:

2. Saeed Bin Khalid Bin Saeed Bin 'As.
3. Amatun Bint Khalid.
5. Musa Bin Harith.
6. Aishah Bint Harith.
7. Zainab Bint Harith.
8. Fatimah Bint Harith.

We do not have any clear evidence to prove that how many of the Muslim infants opened their eyes in this mundane world before the Prophet's migration to Medinah. Since our area of study is limited to the Makkah period we cannot go beyond this limit. Anyway it is established now that the Makkah Muslim population touched the figure 2,000.

As for the Muslim population in Arab Bedouine tribes living outside Makkah, it is based on the demographic principle because among them the names and numbers of Muslim are not clearly mentioned in the sources and books of history. On the basis of demographic principle we calculated their total strength as
many as 2103.

The Muslim population in Medinah at the time of the migration of the Prophet (S.A.W.) to Medinah was reckoned as many as 20,000.

After scrutiny we reached to the conclusion that at least 85 persons from the christian societies entered the fold of Islam. If applied the demographic principle it may increase to the point of 595.

From the following table the total Muslim strength at the time of the Prophet's Hejrah to Medinah can be had at a glance:

<table>
<thead>
<tr>
<th>Area</th>
<th>Total strength of Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td>Makkah</td>
<td>1834</td>
</tr>
<tr>
<td>Medinah</td>
<td>20000</td>
</tr>
<tr>
<td>Bedouine tribes</td>
<td>2103</td>
</tr>
<tr>
<td>Christian Societies</td>
<td>595</td>
</tr>
<tr>
<td><strong>Grand total</strong></td>
<td><strong>24532</strong></td>
</tr>
</tbody>
</table>
Thus we may conclude that the total Muslim strength in 622 A.D. was around 25,000. It is not the last word in this regard. More researches and studies may increase or decrease this number.
Notes and References

CHAPTER I


7. Ibid. p. 323.

8. Ibid. p. 324.

9. Ibid. p. 324.

10. Ibid. p. 324.

11. Ibid. p. 324.

12. Ibid. p. 324.
13. Ibid p. 325.
15. Ibid p. 325.
16. Ibid p. 326. According to Ibn Ishaque his name was Miqdad Bin Al-Aswad Bin Abd Yaghuth. Ibn Hisham commenting over this view says that Al-Aswad was not real father of Miqdad. Most probably he might have adopted him as son.
17. Ibid p. 326.
22. Ibid p. 328.
26. Ibid p. 329. He originally belonged to Yaman. He had settled in Makkah as an ally of Banu 'Amir.


41. Ibid Vol III P. 100
47. Ibid Vol. II p. 311.
55.-58. Ibn Ishaque, Seerah Rasool -al-Allah, Urdu
translation by Noor Ilahi, Nuqoosh Rasool especial
No. 11 , January , 1985, p. 262.

III, P.50.


62. Ibid, Vol. I pp. 478-79-


68. Ibn Sa'd OP.Cit. Vol.III p. 61; Ibn Abdul Barr,

69. Ibn Ishaque, Urdu Translation OP.Cit. p.262.

70. Ibid P. 262.


95-103. Ibn Hajar, Al-Isabah, OP. Cit. No. 7235 and No. 1256.


127. In Hajar, Al-Isabah, OP.Cit. No. 3640 ; 619.

128. Ibid No, 3640 ; 619.

129.-137. Ibid No 5483.

138-145. Ibid No.2391.


150. Ibn Ishaque, English tr. OP.Cit; p.116.

159-161 Ibn Ishaque, English tr. OP.Cit., p. 116.

162-165. Ibid p. 115.

166-172. Ibid p. 147.


183. Ibn Hajar, Al-Isabah, No. 7993.


CHAPTER II


4. Ibn Sa'd OP. Cit. vol. IV, p. 221; Ibn Hisham
   OP. Cit. vol. III p. 213; Ibn Athir, Usad al-Ghabah OP.
   Cit. vol. IV p. 250.

5. Ibn Sa'd OP. Cit vol. IV pp. 244-5.

6. Bukhari, Al-Jami'al-Sahih, Bah Aslam W.Ghifar;  
   Ibn Ishaque, OP. Cit. p. 390; Ibn Sa'd OP. Cit.
   vol. IV p. 222.

7. Ibn Ishaque, OP. Cit., p. 557; Ibn Athir, Usud-al-
   Ghabah OP. Cit. vol. I pp. 175-6.


11. Ibid, vol. IV p. 281. There is a controversy over
    his name. Some says that his name was Harith Bin
    Jameel.


13. Muslim, Al- Jami'al-Sahih, Bah Takhfeef al-Salat
    W al-Khutbat.

    al-Sahih, Bah Daus.
CHAPTER III


3-7 Ibn Sa'd OP. Cit. vol. I p. 219.


10. Baladhuri, OP. Cit. vol. III p. 239.


15. Ibid p. 456.


22. Ibid p. 460.
27. Ibid p. 464.
30. Ibid p. 466.

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