

# Historical And Social Conditions Of Banu Hashim And Banu Umayyah And Their Mutual Social Relations

**1: Dr. HM Azhar Usama , 2: Rhmana Kausar , 3:Zahid Farooq , 4: Dr.sayed Alam jmal  
Abdusslam Hasham , 5:Dr. Malik Kamran (Corresponding Author) , 6: Dr. Sima , 7:Dr.  
Naseer Ahmad Akhtar , 8:Dr. Bushra Nosheen**

*Assistant Professor, Department of Islamic Studies, the University of Lahore, Lahore<sup>1</sup>*

*MPhil, The University of Lahore, Lahore<sup>2</sup>*

*<sup>3</sup>Lecturer ,Department of Islamic Studies, The University of Lahore, Lahore*

*<sup>4</sup>Assistant Professor, Department of Islamic Studies, The University of Lahore*

*<sup>5</sup>Assistant Professor, Department of Islamic Studies, The University of Lahore, Lahore*

*Assistant Professor, Department of Islamic Studies, The University of Lahore,<sup>6</sup>*

*Professor, Department of Islamic Studies, The University of Lahore, Lahore<sup>7</sup>*

*Ph.D, Islamic Studies University of Engineering & Technology, Lahore<sup>8</sup>*

## ABSTRACT

Among all the families of Quraysh, Banu Hashim and Banu Umayyah had a prominent position in terms of greatness, fame and worldly prestige. This was the reason why Banu Hashim sometimes prevailed and Banu Umayyah sometimes prevailed during the period of Jahiliyyah. Bani Hashim and Bani Umayyad had a dispute over the leadership of Tulaat Kaaba for a period. Finally, with the intervention of influential people, administrative officials were divided between them. The ancestor of this family was Umayyah bin Abd Shams. The position of Quraysh army chief was transferred from Bani Makhzoom to this family, during the period of Jahiliyyah, the position of army commander was held by Harb bin Umayyah from this family and then by Abu Sufyan. Abu Sufyan accepted Islam at the time of the conquest of Makkah and through his son Amir Muawiyah, the rule of the Banu Umayyad was founded, during the time of the Rashidun Caliphs, the Banu Umayyad achieved great achievements, during the reign of Umar Farooq, Amir Muawiyah became the governor of Damascus and during the reign of Usman Ghani, he was made the governor of the entire province of Syria. The following research paper will describe the social relations of Banu Umayyah and Banu Hashim. This will help to resolve many disagreements and different ideas and theories and will create new avenues of research for researchers

**Keywords:** Banu Hashim, Banu Umayyah, Social Conditions, Mutual Relations, Historical Review.

## INTRODUCTION:

After examining the separate historical and social conditions of Banu Hashim and Banu Umayyah and their mutual social relations, it is necessary to

know whether the two families were rivals and hated each other, or the two families were mutually exclusive. They were allies and their mutual love and affection was exemplary. This

question not only made its place in every book of history, but until today, the Muslim Ummah is in conflict about the social relations of these two families.

The descendants of Hashim bin Abd Munaf are called Hashemites, while the descendants of Umayyah bin Abd Shams are called Umayyads or Abashmi. No one else was blessed with the distinguished status that the Hashemi and Umayyad families enjoyed in the Quraysh. The Hashemi family got the honor of being related to the Messenger of God, while the Umayyad family got pride and honor due to emirate, obedience, knowledge and government. Along with this honor and pride, their mutual enmity became so well known that the language became common and special.

#### ❖ **EVENTS BASED ON UMAYYAD HASHEMI OPPOSITION**

The hatred and enmity between these two families is based on three incidents based on false traditions.

##### • **FIRST EVENT**

One is that Hashim and Abd Shams were born as twins and they were separated by the edge of the sword, that was the reason why the sword continued to be used in these two families for every century. This incident was mentioned in Al-Badayah Wal-Nahiyah in these words.

In addition, Ibn Jarir states that his brother Abd Shams was the twin of his brother. One of Hashim's feet was attached to Abdul Shams's head at the time of birth. He did not separate the foot from the head until the blood flowed between them. People said that for this reason there would be wars between them. Therefore, the battle with the Abbasids and Banu Umayya bin Abd Shams took place in 163 Hijri.<sup>1</sup>

##### • **SECOND EVENT**

Similarly, an incident in Makkah that when there was a famine and the people of Makkah faced

starvation, Hashem fed the hungry due to his generous heart and generosity and earned a good name, while Umayyah, despite being a rich man, did this. He chose to side with the great, due, to which he became infamous. The Umayyads established a monafrah to express their honor and glory. After the decision of this rebellion was decided in Hashim's favor, in view of the terms of the rebellion, Umayyah was given a ten-year exile as well as a ransom. In this way, the stain of enmity was born in these two families.<sup>2</sup>

##### • **THIRD EVENT**

The third incident in which a Jewish merchant named Uzina was a neighbor of Abd al-Muttalib bin Hashim. He was killed by Harb bin Umayyah. Abd al-Muttalib demanded bloodshed from Harb bin Umayyah for this unjust killing, which the second party refused. The parties went to the king of Abyssinia to make a decision, but he refused to obey. Then, with the consent of both of them, the order was accepted by Nafail bin Abd al-Uzza. Nafeel ruled in favor of Abdul Muttalib Hashmi. In this way, enmity and hatred was formed in both the families.<sup>3</sup>

It has been said about the health of these traditions that they were not accepted due to their weakness. Even if the validity of these events is accepted, it does not prove that these events became the cause of mutual enmity between these two families. Animosity was included in the Arab society, such animosity used to happen between different tribes. It is a matter of common sense that a temporary rift was created between the tribes due to such miscreants, but it was not based on permanent hatred and enmity.

#### ❖ **RELATIONSHIP BETWEEN HASHIM AND ABD SHAMS**

At the time of his death, Abd Munaf had three positions, Rafada, Saqaya and Qiyadah, which he divided between his two sons Hashim and Abd Shams in such a way that Rafada (feeding the pilgrims) and Saqaya (giving water to the

pilgrims) belonged to Hashim came, while the position of Qiyada, i.e. knowledge bearer and military leadership, fell to Abd Shams.<sup>4</sup>

The pre-partition between these two families refutes the theory of enmity which was established between them regarding the Siadat of Makkah. The rulership of Makkah was not with either Hashim or Abd-Shams, but they were the sheikhs of Makkah in their era, that is the reason why mutual enmity cannot be imagined between them due to rulership. This invalidates Hashem's claim to Abd Shams.<sup>5</sup>

- **MUTUAL RELATIONS BETWEEN ABD AL-MUTTALIB AND HARB BIN UMAYYAH**

Abd al-Muttalib inherited from his father Hashim the posts of Suqayya and Rafada, while Harb bin Umayyah Umayyad inherited the post of Qaida. It is very important to note that the leadership of the army rested with the leader and all the other tribal chiefs were subordinate to him, that is, all the tribes stood against their enemy under one leadership and they were in secret and arm in arm with each other.

Abd Manaf's mutual love of the family has a distinctive position in both the Jahili era and the Islamic era. Abd Manaf's four sons Abd Shams, Hashim, Matal and Nawfal brought into existence such great families that numerically each became stronger and stronger.<sup>6</sup>

The members of these four families had a relationship of unity and love. In spite of mutual love, sometimes, in view of human requirements, a dispute arose between them on some issue, but this dispute was temporary, it cannot be called any other name than domestic violence. This does not create a basis for permanent enmity between them. They used to become an organized and united party against other families and clans.

When the first disagreement occurred between Banu Umayyah and Banu Zahirah in Quraysh tribe, all the families of Abd Munaf supported

Banu Umayyah and united to expel Banu Zahirah from Makkah, but later this matter was resolved through Tahkeem.<sup>7</sup>

- **CONFRONTATION BETWEEN HASHEM AND HARB**

In the Arab tribes, Manadmat was a noble tradition that was established between two people in general and especially traders. Manadmat refers to deep relationship and friendship, they used to establish relationship with each other. Muhammad bin Habib al-Baghdadi has made a list of 58 Nadeems, in which he placed Abdul Muttalib bin Hashim and Harb bin Umayyah at the top. The enmity between Abd al-Muttalib and Harb continued until Nafail bin Abd al-Uzi Adwi decided to disband.<sup>8</sup>

When the Hamiri king of Yemen defeated the Abyssinian forces and a pure Arab government was established there, the Quraysh delegation that went to express the integrity of the Arabs and congratulate them included Harb bin Umayyah Umayyad and Abdul Muttalib Hashemi. They were included as honorable members.<sup>9</sup>

- **THE RELATIONSHIP BETWEEN HARB BIN UMAYYAH AND ABD AL-MUTTALIB WAS MIXED**

The oneness and unity between these two is also measured by their relationship. Abdul Muttalib Hashmi married his two daughters to Harb Umayyah's two sons.

Umm Hakeem bint Abdul Muttalib was married to Kuriz bin Rabi'ah bin Habib bin Abdul Shams.<sup>10</sup>

Safia bint Abdul Muttalib was married to Haris bin Harb Umayyad during the Jahiliyyah era.<sup>11</sup>

In addition, married his son Abu Lahab to Umm Jameel, sister of Abu Sufyan Umayyad and daughter of Harb bin Umayyah.<sup>12</sup>

It is also worth noting that all these marital relations remained constant before and after the

divorce and temporary grudges and differences could never affect them.

From the above discussion, it is clear that the relationship between Banu Hashim and Banu Umayyah was exemplary in some situations. An interesting tradition has been narrated about Abu Sufyan Umayyad and Abd al-Muttalib Hashmi that when they both went to Yemen for the purpose of trade, one day one Nadeem would look after the work of the market and the other would stay in the tent and prepare food etc. Nadeem would take the place of one. This is a clear proof of their love.<sup>13</sup>

- **MUTUAL RELATIONS BETWEEN RASULULLAH ﷺ AND ABU SUFYAN**

The biased writers not only introduced Abu Sufyan as the fiercest enemy of the Prophet, Islam and Muslims, but more than that, they introduced him as a hater and enmity for the Hashemite family. Here I will mention some of the incidents that will give an idea about the Messenger of Allah ﷺ and Abu Sufyan, to what extent they had access to their family and relatives.

After the Peace of Hudaibiyah, when Abu Sufyan went to the country of Syria, the Caesar of Rome called him and inquired about the blessed letter of the Messenger of Allah, upon which Abu Sufyan said:

Ask them who among them is closer in lineage to the one who claims prophethood? I said: I am closest to him in lineage. He said: What is your relationship with him? I said: He is my cousin. In addition, among the clans of Banu Abd Munaf there is no one but me that day.<sup>14</sup>

In the same way, the Messenger of Allah, peace be upon him, was so close to him that when Hazrat Hassan bin Thabit, may Allah be pleased with him, asked the Messenger of Allah, peace be upon him, for permission to use the Hajo of Quraysh as well as the Hajo of Abu Sufyan

Umayyad, the Messenger of Allah, peace be upon him, said:

On the authority of Aisha, may Allah be pleased with her, she said: Hasan said: O Messenger of Allah, give me permission about Abu Sufyan, then the Messenger of Allah, may God bless him and grant him peace, said: What about my kinship with him?<sup>15</sup>

So, based on the order of the Messenger of Allah, peace be upon him, he did not criticize Abu Sufyan.

Abu Sufyan's relationship with Rasulullah sallallahu 'alaihi wa sallam is also inferred from the fact that Abu Sufyan's daughter was married to Rasulullah sallallahu 'alaihi wa sallam.

The Prophet ﷺ married Hazrat Umm Habiba, the daughter of Abu Sufyan, who was a strong opponent of Islam, so he became the maternal uncle of Umm al-Mu'minin and her brother Hazrat Mu'awiyah<sup>16</sup>. Had the honor of

Biased historians made it public about Abu Sufyan Umayyad that he opposed Islam on the basis that he belonged to the Umayyad family and that he believed the victory of Rasul Hashemi ﷺ and Islam over the Umayyad family. This is the reason. After the Battle of Badr, he played a leading role in all the wars fought by Quraysh.

It is very important to keep in mind that Abu Sufyan Umayyad's leadership against Rasulullah sallallahu 'alaihi wa sallam in Ghazwat-e Nabwi was that he led against Islam and Rasulullah sallallahu 'alaihi wa sallam as the commander-in-chief of Qureshi forces. Like Abu Sufyan Umayyad, many Hashemites also opposed Islam and Rasulullah for this reason alone. Yes, the love of the two families, that unity is correctly measured when they had to fight with another power, like the different families of Quraish had to face their common enemy in the Battle of Fajr, then the leader of Quraish, Abu Sufyan Umayyad, was likewise Qureshi. They are seen

commanding the military as they did against Islam in Badr, Uhud and Khandaq etc.

- **RELATIONS BETWEEN HAZRAT ABBAS AND ABU SUFYAN**

"Wakan (Abu Sufyan) ibn Harb Nadima al-Abbas ibn Abd al-Muttalib, may God be pleased with him."<sup>17</sup>

Abu Sufyan bin Harb had a hostile relationship with Hazrat Abbas bin Abdul Muttalib.

A very good example of friendship and friendship between Hazrat Abbas Hashmi (RA) and Hazrat Abu Sufyan (RA) can be seen on the occasion of the conquest of Makkah. When thousands of torches were lit to intimidate the Quraysh on the occasion of the conquest of Makkah and the Messenger of Allah ﷺ was in his tent, Abu Sufyan Umayyad and Hazrat Abbas Hashemi came to the tent of the Prophet ﷺ. Hazrat Umar (RA) followed him and entered the Prophet's tent and sought permission from Rasulullah (SAW) to behead Abu Sufyan Umayyad. At this, Hazrat Abbas got up and said to Hazrat Umar

(O Umar! You are saying this only because (Abu Sufyan is related) to Bani Abd Manaf. If he was from Bani Adi bin Ka'b, you would never have said this.<sup>18</sup>

Hazrat Umar replied:

"Mahila, O Abbas! For Allah, your Islam on the day of Islam was dearer to me than the speech of Islam, accept Islam! That is because I know that your Islam was dearer to the Messenger of God than the speech of Islam, accept Islam."<sup>19</sup>

On this occasion, Hazrat Abbas Hashmi declared Abu Sufyan Umayyad as a member of the united family of Bani Abd Manaf and clarified the mutual love and unity of both the Hashmi Umayyad families. And it is also a historical fact that Abu Sufyan Umayyad accepted Islam on the occasion of the conquest of Makkah at the instigation of Hazrat Abbas Hashmi and on the request of Hazrat Abbas, he declared the house of

Abu Sufyan Umayyad as Dar al-Aman. The Messenger of Allah (ﷺ) said:

"The Messenger of God, may God's prayers and peace be upon him, said: "Whosoever enters the house of Abi Sufyan, then he is Amen, and whoever closes his door, then he is Amen, and whoever lays down his arms, then he is Amen."<sup>20</sup>

In addition, it is clear that Abu Sufyan and Hazrat Abbas, the uncle of Rasulullah ﷺ, had a deep friendship between them.

- ❖ **A FEW EXAMPLES OF HASHEMITE-UMAYYAD RELATIONS IN THE PERIOD OF IGNORANCE AND PROPHETHOOD**

There are many examples of Hashmi and Umayyad family friendly relations in history, a few of them have been tried to be mentioned below.

- Abu Talib Hashimi had established a close relationship with Masafir bin Abi Amr. They were close friends and this friendship lasted until death. When Musafir bin Abi Amr died in Diyar-i-Ghir, Abu Talib was so saddened by his death and separation that he wrote a memorable eulogy on this scar of disparity.<sup>21</sup>
- Haris bin Harb Umayyad and Haris bin Abd al-Muttalib Hashmi, on the one hand, both had the same name, while on the other hand, they had a close relationship of mutual respect and friendship, and this relationship continued until the death of Haris Umayyad.<sup>22</sup>
- Rabia Hashmi, a son of Abdul Muttalib Hashmi, had close relations with Hazrat Usman Ibn Affan Hashmi and was a business partner. This rivalry between them continued until the Ottoman Caliphate.<sup>23</sup>

- Hazrat Abbas Hashmi and Waleed bin Utbah Umayyad were close friends. Abu Talib Hashmi married Aqeel, the eldest son of Hazrat Ali, to Hazrat Fatima, the daughter of Waleed bin Utbah Abshmi, and this relationship continued throughout his life.
- Haris Bin Naufal Hashmi, the grandson of Haris Hashmi, the eldest son of Abdul Muttalib Hashmi, married Hind bint Abi Sufyan Umayi, a daughter of Abu Sufyan bin Harb Umayy, who was the consort of Umm al-Mu'minin Hazrat Umm Habiba.<sup>24</sup>
- Hashim Umayyad family's strong relationship was manifested in the Battle of Fajr. Qais, Alan and Banu Bakr were united against Quraysh and Qana. At that time the commander of the Quraish army was Harb ibn Umayyah Umayyad while all the other sheikhs and chieftains of Quraish were under the command of Harb. From the Hashmi family, Zubair bin Abdul Muttalib Hashmi was leading his family. The Messenger of Allah ﷺ also participated in this battle along with his uncle.<sup>25</sup>

When Abu Sufyan was taking the Quraish caravan back to Makkah under his leadership and the Messenger of Allah ﷺ wanted to stop this caravan with his companions, Abu Sufyan demanded military assistance in Makkah to protect the caravan, but the caravan was safely within the reach of the Muslims. left from At that time, Abu Sufyan ordered the army to return to Makkah, while the army had reached Badr, in compliance with his order, many families of Banu Adi, Banu Zahira and many people, Talib bin Abi Talib Hashimi, etc., returned to Makkah went and many other Qureshis wanted to go back to Akbar, but Abu Jahl Makhzoomi disobeyed and was about to start a war.<sup>26</sup>

- Those nobles of Quraish who were against the battle of Badr and wanted to go back without fighting. Utbah bin Rabiyyah was the foremost among these people. In the consultation, Utbah advised to return without war, Abu Jahl ridiculed Utbah and said that you are giving this advice only because Muhammad is his nephew and you do not like that your nephew should return. You are facing murder. On hearing this taunt of cowardice, Utba retracted his opinion and gave his life by giving a challenge.

This incident reveals the fact that the love and affection between the Banu Hashim and Banu Umayyah families was not only shared by these two families but also by other families of Quraysh, especially the enemies of Islam.<sup>27</sup>

- Before Islam, the Prophet (peace and blessings of Allah be upon him) married his daughter Sayyidah Zainab to Abu al-Aas bin Rabi bin Abd Shams bin Abd Manaf Umayyad.

The Messenger of Allah (peace and blessings of Allah be upon him) married his daughter Sayyidah Zainab to Abu Al-Aas bin Rabi Umayyad during the Jahili period.<sup>28</sup>

In the same way, the Messenger of Allah ﷺ gave another of his daughters, Hazrat Ruqayyah, to Hazrat Uthman bin Affan in marriage.

"Ruqayya daughter of the Messenger of Allah, may God bless him and grant him peace, so Uthman bin Affan married her in Jahiliyyah. Ruqayya daughter of the Messenger of Allah, may God bless him and grant him peace, died. And Umm Kulthum, daughter of the Messenger of God, may God bless him and grant him peace, married her."<sup>29</sup>

The Messenger of Allah ﷺ married his daughter Ruqayyah to Uthman bin Affan Umayyad during the Jahili period.

❖ **UNPLEASANT ATTITUDE OF SOME HASHEMITE PEOPLE TOWARDS RASULULLAH ﷺ**

After the declaration of prophethood, a new social, social, religious and political chapter began in Makkah, which turned the ancient structure of life of Arabia upside down. When the Messenger of Allah ﷺ declared Banut, those who accepted his message did not let tribalism get in the way. A quick review of history shows that like the other tribes of Arabia and the Quraysh tribe, Banu Hashim and Banu Umayyad were divided into separate groups of opponents and allies in accepting and rejecting Islam. Although Rasulullah sallallahu alayhi wasallam belonged to the Hashemite family, some members of his family strongly opposed Islam and Rasulullah sallallahu alayhi wa sallam and refused to accept Islam. Among those who refused to accept Islam, his mentor and kind uncle Abu Talib was the foremost.

Similarly, Abu Lahab Hashemi and Abu Lahab's nephew, Abu Sufyan bin Harith, who were also the half-brothers of the Messenger of Allah, may Allah bless him and grant him peace, and whom the Messenger of Allah, peace and blessings of Allah be upon him, also loved, refused to accept Islam.<sup>30</sup>

Hazrat Ali and Hazrat Jafar were among the few members of the Hashemite family who embraced Islam in Makkah, on the contrary, the Prophet's uncle and cousin refrained from accepting Islam for a long time, although the tribal According to the constitution, they used to support and support the Messenger of Allah ﷺ, but apart from the small number of Hashemites, there were a large number of people who accepted Islam in the civilized age.<sup>31</sup>

❖ **THE PLEASANT ATTITUDE OF SOME UMAYYAD PEOPLE TOWARDS THE MESSENGER OF ALLAH ﷺ**

All Banu Umayyah did not have the same attitude towards the Messenger of Allah ﷺ and Islam, rather they were divided into three groups.

- A staunch opponent of Islam
- Those who make fun of Islam
- Acceptors and followers of Islam

Uqbah bin Abi Muayt Umayyad was one of those who strongly opposed Islam and was the foremost in hostility. Abu Sufyan Umayyad and many other Umayyads were based on satire of Islam. Among the Banu Umayyads, Utbah, Shaiba and many other Umayyad nobles were also those who adopted the attitude of sympathy and avoidance of Islam. Apart from them, there were a large number of people in the Umayyad family who not only accepted Islam, but they are considered among the followers of Islam.<sup>32</sup>

The first name among the founders of Islam is Hazrat Uthman bin Affan, who accepted Islam at the beginning of Islam on the encouragement of his friend Hazrat Abu Bakr. Because of accepting Islam, Hazrat Uthman had to bear the blame and rebuke of his family and was also subjected to the persecution of his uncle Abu Al-Aas.

The Messenger of Allah, peace and blessings of Allah be upon him, seeing his nobility of self, excellence in Islam and generous morals, gave his estranged daughter Hazrat Ruqayyah in marriage to him. Hazrat Uthman migrated to Abyssinia with Hazrat Ruqayyah and Hazrat Abdullah was born there, then he migrated to Madinah and did not hesitate to make any sacrifice for the sake of Islam. After the death of Hazrat Ruqayyah, the Messenger of Allah ﷺ also gave his daughter Hazrat Umm Kulthum in marriage to Hazrat Uthman. This is how you got the title of Zul Noorin.

In addition, Abdullah bin Umar bin Aban al-Jaafi said: Khali Husayn al-Jaafi said to me: O son, do you know why he was named Uthman the Al-Nurain? I said: I do not know. Sammy the Alnorin"<sup>33</sup>

When Hazrat Umm Kulthum died, the Messenger of Allah, peace and blessings be upon him, said:

If I had a third daughter, I would have given her in marriage to Usman.<sup>34</sup>

Like Hazrat Uthman, Hazrat Abu Huzaifa bin Utbah bin Rabiyyah was also the eye and lamp of an Umayyad family, who is counted among the Al-Aqeeyun Al-Awlawun. He accepted Islam with his wife and a slave and he had to face many tortures at the hands of his elders for accepting Islam. For this reason, they also had to endure the hardships of migration.

Hazrat Abu Hudhayfah's father Utbah and his uncle Shaiba were sympathetic towards Islam and the Messenger of Allah, peace and blessings of Allah be upon him, so that when there was unrest among the Quraysh in Makkah, they sent Utbah as their representative to the Messenger of Allah, peace and blessings of Allah be upon him. He told them to stop preaching and preaching the religion of Islam, but after hearing the answer of the Messenger of Allah, peace and blessings of Allah be upon him, he returned reluctantly and returned and gave this advice to the Quraysh. Muhammad ﷺ should be left to his own devices, if he is killed by the Arabs, the Quraish will get what they want, and if they prevail over the Quraish, it will be good for them too. On this, the harsh people of Quraish mocked him for his gentleness and nepotism.<sup>35</sup>

In the same way, when the Messenger of Allah (ﷺ) went to preach to the people of Taif, they showed extreme fanaticism and set a group of stray boys behind the Messenger of Allah (ﷺ) who seriously injured him (ﷺ). In such a

situation, the Messenger of Allah ﷺ took refuge in the gardens of Utbah and Shiba near Makkah. These Umayyad uncles of yours, seeing the plight of their Hashmi cousin, took care of him and offered a bunch of grapes. Despite the religious differences, he treated his Hashmi Aziz with mahr and love, which shows his mercy. When the Messenger of Allah, peace and blessings be upon him, was returning from Taif in distress, Abu Jahl jokingly asked Banu Abd Manaf, "Is this your prophet?" can't be a king? When the Messenger of Allah (peace and blessings of Allah be upon him) came to know about this, he said to ``Utba that your loyalty was family, not divine.<sup>36</sup>

In the Umayyad family, the worst enemy of Islam and Muslims was Uqba bin Abi Mu'it, but his daughter Umm Kulthum was mad at the Messenger of Allah. This brave woman not only accepted Islam, but giving proof of courage of faith, she migrated alone and reached Medina and deserved the mercy of God.<sup>37</sup>

Some biased writers have spoken harshly on the faith and intention of those who accepted Islam on the occasion of the conquest of Makkah and accused them of hypocritical behavior by declaring their faith impure. However, the evidence of their pure faith is found in history itself. Abu Sufyan, who is called a fierce enemy of Islam, after accepting Islam, he gave proof of his support for Islam and his pure faith that during the siege of Taif, an arrow hit him in one of his eyes due to which he lost one of his eyes went. Then when the war ended, he also lost his other eye while giving high proof of his services.

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