



جامعة الموصل
كلية التربية للعلوم الإنسانية
قسم التاريخ

بنو جُهينة وأثرهم في الحياة العامة في صدر الإسلام

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رسالة ماجستير
التاريخ / التاريخ الإسلامي

بإشراف
الأستاذ

الدكتورة نهال خليل يونس

المستخلص بلغة الرسالة

تناولت الرسالة التي تقدمت بها الطالبة (هدى جمال محمد علي مجيد) في قسم التاريخ، نسب قبيلة جُهينة الى جانب الحياة العامة لقبيلة جُهينة قبل الاسلام من ناحية المعتقدات الدينية والجانب الاجتماعي والاقتصادي والسياسي لهذه القبيلة.

وتطرقت الدراسة الى موقف قبيلة جُهينة من الاسلام ودورها فيه والى اهم اعلام هذه القبيلة من الصحابة والصحابيات.

وتهدف الدراسة الى تسليط الضوء على اظهار الدور التاريخي البارز لقبيلة جُهينة في حقبة صدر الاسلام حيث كانت قبيلة عظيمة اعلنت اسلامها في بداية الدعوة الاسلامية.

Abstract

Praise be to ALLAH ‘The Lord of all worlds, and prayers and peace be upon the Prophet, (Peace and paryer be upon him) and his pure family and companions, and those who follow him until the Day of Judgment.

The studies concerned with the study of tribes, their genealogies, and their general life before Islam and after Islam are among the most important historical studies. Where through those Studies, we will be able to know the important roles tribes played in Islam and how they contributed in making this great Islamic history. Among the most important of these tribes is the Juhayna tribe, which played a great role in historical events. Before Islam, that is, in the pre-Islamic era, and it had an important role at the advent of Islam and in the era of the message and the Rashidun era. Moreover, its role extended to the end of the Umayyad era, even in the Abbasid eras. However, the Abbasid eras will be outside the scope of the Study in which the researcher writes, so she did not address their role in the later era.

This dissertation named as of “**Banu Juhayna and their impact on public life at the beginning of Islam**”, as it had a major role in Islam, as this tribe was one of the first tribes to enter Islam, where some of its branches and individuals of Juhayna supported the Prophet (Peace be upon him) and participated in the brigades and forays and in the envoys.

Additionally, they had an important religious role, which is the transferring, memorizing and delivering of hadith and its narration. This tribe included more than sixty-five male and female companions. Modern historians called it the tribe of the Companions.

Also, they had a role in the Rashidun era in supporting the caliphs and in the wars of apostasy, especially in the battle of Yamama, and they attended the Jabiya conference and participated in the conquest of

Constantinople and the conquest of Egypt, and they witnessed the sedition during the reign of Caliph Ali (may Allah bless him), and they witnessed Sufien alongside Muawiyah bin Abi Sufyan, and they participated in Battle of Nahrawan on the side of Ali bin Abi Talib (may Allah bless him).

Additionally, an important role in the Umayyad era, where some of the Juhayna supported the Umayyad caliphate and stood on the Yemeni side against the Qaysi side, this support led even to some of Juhayna's individuals changed their lineage to Qahtan, while others were not affected by this political dispute, so they remained on their Adnani lineage.

This study is one of the important studies that bring researchers and academics attention to show the prominent historical role of this tribe (the tribe of companions). Despite the existence of research and studies written on members of this tribe, and even that there are studies and research written on the tribe itself, but in a later era

Where we couldn't find a comprehensive study talking about the history of Juhayna and its life before Islam and at the advent of Islam, neither about houses of Juhayna, and its sites, its wealth, its environment, its extension, its climate, and its topography in a well comprehensive manner.

Talking about the research difficulties, each research work has its own difficulties and obstacles that facing the researcher, and the most prominent of these difficulties in this study is the lack of references that talk about Juhaina's life before Islam, in addition to the existence of a problem in determining the lineage of the great-grandfather (Quda'a) of Juhaina.

In addition to the fact that there were Jahni companions, the references did not provide us with sufficient information about their birth and death date, or even information about their lives. Adding to that, the abundance of information on topics and its scarcity in other topics, which led to chapters inequality.

As for the research method, it relied on collecting historical material in an investigative and critical manner in order to reach correct historical facts

While the structure of the study, included a preamble and three interrelated chapters, one related to the other. Where preamble titled as of the origin of the Banu Juhayna and their homes and corresponds to the origin of the Juhayna tribe and the Juhayna tribe between Adnan, Qahtan and the branches of the Juhayna tribe and their homes

As for the first chapter, it been titled as Juhayna tribe prior to Islam. Which included the religious beliefs of the Juhayna tribe, the social aspect of Juhayna, and the economic and political aspect of the Juhayna tribe.

While the second chapter, whose title is the conversion of the Juhayna tribe to islam, it contained many topics, the most important of which was the conversion of the Juhayna tribe through delegation, and the co-works of the Prophet (Peace be upon him) with the Juhayna tribe in terms of sending preachers, building a mosque, sending companies and sending books to Juhayna. As well as The Prophet (Peace be upon him) praises to Juhayna and the role of Juhayna in Islam in terms of its jihadi role in the brigades and forays during the era of the Prophet (Peace be upon him), the political and jihadi role in the era of the Rightly Guided Caliphate, the political and jihadi role in the Umayyad era, and the religious role of the Juhaina tribe and the contribution of its members of

the companions in the transferring, memorizing and delivering of hadiths of the Prophet

Lastly in the third chapter, which hold the title of the flags of the Juhaina tribe, it included biographies of the companions who trace their lineage back to the Juhaina tribe, and biographies of female companions who trace their lineage to the Juhaina tribe.

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