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قسم التاريخ

وفادات النساء على الخلفاء في الدولة العربية
الإسلامية (١١-٦٥٦ هـ / ٦٣٢-١٢٥٨ م)

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رسالة ماجستير
في
التاريخ / التاريخ الإسلامي

بإشراف الأستاذ
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Summary

We deal with this message and the women's tributes to the caliphs in the Arab Islamic state, where many women and men came to the caliphs and expressed their demands in the glamorous and influential Arab methods, as they have the effect of magic in achieving their banquets and achieving their goals that they were sent and a delegation to achieve. This study aims to highlight the comprehensive civilized role of women and their impact on the Arab Islamic society in various political, religious, social and cultural fields, and their influential role in advocacy and jihad for the sake of God Almighty.

The importance of the topic lies in explaining the value and impact of women in the Islamic era, unlike what they were before Islam, and highlighting the Sunnah of God Almighty in the impossibility of agreement between right and wrong, through the reasons and motives that called for women to meet the caliphs and to know the appropriate ways and means in order to achieve this, and how to deal with them And with the importance of benefiting scientifically from these methods and means at the present time.

This topic represents a pillar of the most important means of communication between the peoples of nations, that is, it represents a successful media aspect, as it is a kind of personal communication between the shepherd and the subjects. Media is one of the functions of the prophets and messengers, as it is an invitation that gives the worlds the guidance of God Almighty without coercion or oppression, as the Almighty says

{There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and

believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower }⁽¹⁾.

In this study, we followed the educational descriptive historical research method, as it touched on many women and gave a picture of the participation of women who came to the Messenger of God (peace be upon him) and the caliphs after him, and to get to know them.

Previous studies on the subject of delegations were limited to tribes and men only, but also to women's delegations. There is no scientific study on the subject that studies in detail the delegation of women.

On the caliphs in Islamic times, the choice of this topic has influenced the importance of women in society at all times.

As for the difficulties that the researcher faced:

In the scarcity of research on the subject of deaths of women over caliphs in the Arab Islamic state, with the scarcity of sources, as the issue of women in our Islamic history is a thorny subject, as information is almost scarce, as it is scattered in the stomachs of historical sources and translations.

We also notice some women for whom we did not find a translation in the sources. I do not claim that I have given the topic its right to research, this is what I was able to reach through the available sources and references, so I hope that I have succeeded in presenting and studying this thesis.

The thesis was divided into five chapters, preceded by an introduction and preface, followed by a conclusion and a list of sources. References and study plan are as follows:

In the preamble: we talked about delegations in language and terminology, and the ceremonies of newcomers are: asking permission for

delegation, receiving and staying with delegations, etiquette for arrivals and their sitting, fees for peace upon the caliphs, etiquette for speaking, honoring arrivals, that it is a session for newcomers.

And in the **first chapter**: It included the delegations of women in the era of the message, dealing with religious delegations, women who pledged allegiance, and military and social delegations of women who came to the Messenger of God (peace be upon him).

As for the **second chapter**: the discussion came about the delegations of women to the caliphs in the Rashidun era (11-41 H): the religious, military and social delegations of women included the four Rashidun caliphs, except that the delegations reached their climax in the era of Caliph Umar (may God be pleased with him).

The **third chapter** came: to shed light on the delegations of women to the Umayyad caliph Muawiyah bin Abi Sufyan (may God be pleased with him) (41-60 H) from the political and social aspects. And the councils populated in their arena and from their state, and the delegations had special ceremonies, or they included a set of traditions and etiquette to organize and arrange them according to a well-known fixed plan and decrees.

And we continued in the **fourth chapter**: Women's delegations to the caliphs in the Umayyad era, from his succession to Yazid bin Muawiyah to the last Aswi caliph, Marwan bin Muhammad, and it includes the political and social aspects of the incoming women.

As for the **fifth chapter**: the study dealt with the women's bequests to the caliphs in the Abbasid era (132-656 H) and in the political and social aspects.

Conclusion: These are the conclusions of the study.

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**Women's Delegations to the Caliphs in
the Arab State Islamic
(11-656 A.H. / 632-1258 A.D.)**

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