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الدكتور

محمد أبو المجد غنغ البسيوني

ببليوجرافيا الرسائل العلمية
في الجامعات المصرية منذ إنشائها
حتى نهاية القرن العشرين
الأدب العربي والبلغة والفن الأدي

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Muzeyne (Beni)

م	ماجستير	د	دكتوراه	ج	جامعة
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"MUZEYNE"

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1896 ي أبو ياسين ، حسن عيسى

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١ . الشعر العربي - العصر الجاهلي ٢ . الشعر

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nities but above the Meghval and Wadha. Community endogamy is the rule of marriage. Traditionally, they prefer paternal parallel- and cross-cousins as spouses. Marriage is arranged through negotiation. Divorce is not permitted among them. Marriage with the elder brother's widow or deceased wife's younger sister is prevalent among them.

Only sons have the right to inherit property. A child is given a name within two days of birth followed by *chhatti* on the sixth day. A *hajjam* performs the circumcision for two to five-year-old male child. The dead are buried and *ziarat* is performed on the third day after a death, followed by *dasma* and *chalisma* and anniversary (*barsee*) performed after one year.

The Mutwa are considered as one of the thirteen cattle-breeding (*gochar*) people. Quite a few earn their livelihood by their traditional occupation of selling milk to nearby milk dairies. Male children mostly work as shepherds and cow-herders. Sometimes they exchange seven to nine goats for one she buffalo. The community has a headman, the *agayan*, who settles intracommunity disputes. The *jamat* or community council is affiliated to the Jamatae-e-Ahle-Hadis headed by a Maulvi from Bhuj.

They belong to the Sunni sect of Islam. Embroidery (*bharat-ka-kam*) is the handicraft of the Mutwa. They decorate the inside walls and roofs of the houses with locally available mud and other materials called *bunga*. As *maldhari*, they maintain occupational relations with traders while traditional commensal norms are restricted to Muslim communities only. The majority of the Mutwa are illiterate. They make moderate use of modern health care facilities. They depend on local moneylenders and shopkeepers for their day-to-day requirements.

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U.B. BHOITE

Muzayna

Tribe of Arabia

The Muzayna, an Arab tribe, were reckoned by the genealogists among the sons of 'Amr b. Udd b. Tabikha, of 'Adnan; the *nisba* is Muzani. At the time of the Prophet Muhammad, when Muzayna first becomes visible to the historian, it resided south of Medina and consisted predominantly of poor nomads; some members of the tribe may have resided in small villages in the area. It seems fair to assume that they were dependent on Medina for market goods and, perhaps, occasional employment as herdsmen or labourers.

An anecdote about the Prophet reflects Muzayna's close ties with Medina, and with the Prophet. According to it, the latter assigned residences (*manazil*) and places of prayer (*masajid*) to every clan of the nomads (*al-'arab*) except for Muzayna; when they came to ask him why, he said, "My place of prayer is your place of prayer, you are my nomads (*badw*) and I am your settlement (*hadar*)" This suggests that the Muzayna were seen as virtual nomadic extensions of the population of Medina itself. The tribe had some famous poets, notably Zuhayr b. Abi Sulma and his son Ka'b during the *Jahiliyya* and Ma'n b. Aws in the early Islamic era; their poetry was favoured by the caliph Mu'awiya.

Muzayna evidently embraced Islam and allied itself with the Prophet from the beginning of his consolidation of control over Medina. The sources mention individuals of Muzayna as participants on the Muslim side at the battles of Badr and Uhud, and they played a major role in later campaigns of the Prophet such as Hodaybiya, Khaybar, the conquest of Mecca and Hunayn. At the conquest of Mecca (A.H. 8), Muzayna is said to have contributed 1,300 warriors (or according to Ibn Hisham, 1,003) out of a total of 10,000 troops, in any case one of the largest single tribal contingents, only the Ansar, with 4,000 and Juhayna, with 1,400 (but al-Wakidi says only 800) contributed more.

At Hunayn, according to al-Wakidi, the Muzayna tribesmen were led under three separate banners. Some members of the tribe, such as Ma'kil b. Sinan,

موسوعة الفبائيل العربية

بحوث ميدانية وتاريخية

محمد سليمان الطيب

المجلد الأول

طبعة مزيدة ومنقحة

١٤٢١ هـ - ٢٠٠١ م

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مُزَيْنَةٌ

نسب القبيلة:

يعود أصل مُزَيْنَةٌ في جنوب سيناء إلى مُزَيْنَةٌ في شرق الحجاز بالمملكة العربية السعودية، وسنين عن نماء مُزَيْنَةٌ في بلاد الطور بجنوبي سيناء في موضعه.

ما قاله المؤرخون عن مُزَيْنَةٌ

قال العلامة الفلقشندي: مُزَيْنَةٌ بطن من طابخة (عمرو)، وذكرنا قصة تسمية عمرو وعامر في بلاد السرد عن مُضَرَّ العدنانية، وقبيلة مُزَيْنَةٌ من نسل أوس وعثمان ابني عمرو. ومُزَيْنَةٌ أمهما وهي بنت كلب بن وبرة بن تغلب بن حلوان بن الحافي بن قُضَاعَةَ، وتسمى أبناء أوس وعثمان باسم مُزَيْنَةٌ، وأبيهما هو عمرو بن أد بن طابخة (عمرو) بن إلياس بن مُضَرَّ بن نزار بن معد بن عدنان.

وقال حمد الحقييل صاحب كنز الأنساب: مُزَيْنَةٌ يسمو المزيينات وحالفوا حرب قديماً واحتلطوا بهم ومسكنهم شرقي الحجاز، وكانت مُزَيْنَةٌ العدنانية من أقدم القبائل التي جاورت جُهَيْنَةَ القُضَاعِيَّةَ.

وكانت بلاد مُزَيْنَةٌ جنوب وغرب بلاد بني سُلَيْم بن منصور، ويشاركون سُلَيْم في بعض المساكن بالحجاز، وأضاف الحقييل أن فروع مُزَيْنَةٌ الآن هي بنو سعد، والشاركة، والمرادين، والعونة، والقبعة، والهبارية، والصعائنة، والشقران، والحبارية.

وقال عاتق بن غيث البلادي الحربي: إن مُزَيْنَةٌ حالفت المراوحة في بني سالم من حرب قديماً ومنهم في القصيم، وقرب المدينة المنورة، وذكر بعض فروعهم وهم بنو سعود وفيهم البشارية والمرادين والصبحة، وبنو مسعود وفيهم النحايتة والعريمات والسرابطة والعونة والقضية والدبابيع والحنتم، وبنو سعد وفيهم الهبارية والصعاقرة والشقران والحبارية، والهواملة، والقصرين، والحصنان وفيهم الطعيسات والبهيمات، وكما ذكر أن قسماً من مُزَيْنَةٌ ينزل الساحل الممتد من مجيرمة جنوب

جمهورية مصر العربية
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سبل الهدى والرشاد في سيرة خير العباد

للإمام محمد بن يوسف الصالحى الشافعى المتوفى سنة ٩٤٤هـ

تحقيق

الأستاذ إبراهيم التيزى الأستاذ عبد الكريم العزبوى

القاهرة

١٤٠٢ هـ - ١٩٨١ م

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٢٨ EYLÖL 1992

رقم الكتاب
السابع والمثرون

الباب السابع والثمانون

٦٣٢-٦٣٥

... .. في وفود مزينة إليه صلى الله عليه وسلم

Müzeine (im)

they remember their kinsmen and *their tears flow freely*".

Bibliography: al-Ḳazwīnī al-Khaṭīb, *Talkhīs al-Miftāḥ*, Cairo 1322, 354; Ibn Ḥidjja al-Ḥamawī, *Khizānat al-adab*, Cairo 1304, 435; Garcin de Tassy, *Rhétorique et prosodie des langues de l'Orient musulman*, Paris 1873, 87.

(M. BENCHENEB)

MUZAYNA, an Arab tribe. They were reckoned by the genealogists among the sons of ʿAmr b. Udd b. Ṭābikha, of ʿAdnān; the *nisba* is Muzanī. At the time of the Prophet Muḥammad, when Muzayna first becomes visible to the historian, it resided south of Medina and consisted predominantly of poor nomads; some members of the tribe may have resided in small villages in the area. It seems fair to assume that they were dependent on Medina for market goods and, perhaps, occasional employment as herdsmen or labourers. An anecdote about the Prophet reflects Muzayna's close ties with Medina, and with the Prophet. According to it, the latter assigned residences (*manāzil*) and places of prayer (*masājid*) to every clan of the nomads (*al-ʿArab*) except for Muzayna; when they came to ask him why, he said, "My place of prayer is your place of prayer; you are my nomads (*badw*) and I am your settlement (*ḥaḍar*)". This suggests that the Muzayna were seen as virtual nomadic extensions of the population of Medina itself. The tribe had some famous poets, notably Zuhayr b. Abī Sulmā and his son Kaʿb during the *Djāhiliyya* and Maʿn b. Aws in the early Islamic era; their poetry was favoured by the caliph Muʿāwiya.

Muzayna evidently embraced Islam and allied itself with the Prophet from the beginning of his consolidation of control over Medina. The sources mention individuals of Muzayna as participants on the Muslim side at the battles of Badr and Uḥud, and they played a major role in later campaigns of the Prophet such as Ḥudaybiya, Khaybar, the conquest of Mecca and Hunayn. At the conquest of Mecca (A.H. 8), Muzayna is said to have contributed 1,300 warriors (or, according to Ibn Hishām, 1,003) out of a total of 10,000 troops, in any case one of the largest single tribal contingents; only the Aṣṣār, with 4,000, and Djuhayna, with 1,400 (but al-Wāḳidī says only 800) contributed more. At Hunayn, according to al-Wāḳidī, the Muzayna tribesmen were led under three separate banners. Some members of the tribe, such as Maʿkīl b. Sinān, were granted a tract of land (*kaṭiʿa*) by the Prophet. Although it offered significant backing to the Prophet and may have been numerous, however, Muzayna does not appear to have been particularly powerful; it is difficult to get a clear idea of its clan structure from surviving information, and no major clans or clan leaders are prominent during the life of the Prophet or in later events.

Muzayna remained loyal to Medina during the *rid-da*, and helped Abū Bakr defend Medina against other local tribes who tried to overcome it after the death of the Prophet. With the Islamic conquests, some members of the tribe campaigned outside Arabia in the Muslim armies. Most prominent were those who participated in the conquest of ʿIrāk and western Persia. There al-Nuʿmān (b. ʿAmr) b. Muḳarrin, his brother (?) Suwayd, Maʿkīl b. Yasār, Bishr b. al-Muḥaffiz, and others are mentioned in Khālid b. al-Walīd's first raids in ʿIrāk, at the decisive battle of al-Kādisiyya, at the conquest of al-Madāʿin, in the conquest of southern ʿIrāk, at the battle of Nihāwand (especially al-Nuʿmān and his brothers), and at Hamadhān, Rayy, Kūmis, Ṭabaristān, and Djurdjān. During the conquest era, some Muzanīs were appointed to district governorships (e.g. of Kaskar or of Djundayshāpur) by the caliph ʿUmar.

Following the conquest of ʿIrāk, colonies of Muzayna tribesmen took root in Baṣra and Kūfa. Maʿkīl b. Yasār settled in Baṣra, and the Maʿkīl canal constructed there by Ziyād b. Abī Sufyān is said to have been named after him; in the late first century, Bakr b. ʿAbd Allāh al-Muzanī was a somewhat prominent figure in the town's religious life. Other than these details, however, little information has survived on the Muzayna in Baṣra. As for Kūfa, Sayf b. ʿUmar's account of the original settlement of the town states that Muzayna was allocated a quarter along one of the camp's roads; they were apparently reckoned part of the *ahl al-ʿāliya*, who in Kūfa were called the quarter of Medina. Some Muzayna tribesmen came from Kūfa to back ʿAlī b. Abī Ṭālib before the battle of the Camel (A.H. 36), and in A.H. 65 thirty Muzanīs from Kūfa were among the "Penitents" (*tawwābūn*) who fought to the death in remorse for their failure to support al-Ḥusayn b. ʿAlī. Incidental mentions of the Muzayna quarter during the rebellion of al-Muḳhtār (A.H. 66) and of Shabīb (A.H. 76) suggest that they lived on the edge of Kūfa or a little apart from other settlements of the town. Thereafter, we read nothing more of the Muzayna of Kūfa; presumably they were assimilated to other groups in the vicinity.

Muzayna appears to have taken no significant part in the conquest of Syria, but some may have been recruited under ʿUṭmān to help garrison Egypt. Later, a few prominent Muzanīs (especially the Shāfiʿī scholar Abū Ibrāhīm Ismāʿīl b. Yaḥyā al-Muzanī [d. 264/878]) were active in Egypt; but the Muzanīs of Egypt were always a small group, far outnumbered by the South Arabian immigrants (Khawlān, Tudjīb, Ḥadramawt, Maʿāfir, etc.). A settlement of Muzayna tribesmen in Spain, at Baena, ca. 60 km southeast of Cordova, may have come from Egypt, or may have come directly from the Ḥidjāz.

The majority of Muzayna appears to have remained for centuries near its home territories in the Ḥidjāz following the rise of Islam. Reports of the severe drought of A.H. 18, by which they were hard hit, reveals that Muzayna was still living near Medina and that the tribe still seems to have consisted mainly of nomads. Some Muzanīs, along with other local tribesmen, participated in the siege of ʿUṭmān in Medina at the beginning of the first civil war. In A.H. 145, the Medinans and some local nomadic tribes, including Muzayna, backed the rebellion in the Ḥidjāz of the ʿAlid Muḥammad b. ʿAbd Allāh [q.v.] "the Pure Soul" (*al-nafs al-zakiyya*), and a number of Muzanīs were taken hostage by the government. The 4th/10th century geographers mention some places south of Medina, and several farther to the east and north-east along the pilgrim road from ʿIrāk, as being in Muzayna territory or as being settlements (*manāzil*) of Muzayna, and Muzayna also appears to have made up part of the population of Medina at this time. Increasingly, however, former Muzayna settlements south of Medina were taken over by the Ṭālibids or by the South Arabian tribe of Ḥarb, which entered the area beginning in the later 3rd/9th century. Ibn Saʿīd al-Andalusī (d. 685/1286-7) states that in his day, the region just south of Medina was no longer Muzayna territory. Like many other tribes between Mecca and Medina, Muzayna joined the Ḥarb tribal coalition; unlike many others, however, Muzayna preserved its old name and its identity as a separate group or clan within Ḥarb. In the latter 10th/16th or first half of the 11th/17th century, a significant part of Muzayna-Ḥarb migrated northwards from the Ḥidjāz into Sinai, where they joined the ʿUḳaylāt and Ṣawāliḥa tribes to form the Ṭawara confederation. Muzayna's territories lay in the southern part of Sinai, where they

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انسابها، وقائعها، ماثرها، شعراؤها

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