The Position of Bani Sheiban Tribe from the beginning to the time of the Prophet of Islam

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Abstract

The tribes in the Arabian Peninsula, particularly before Islam was dependent on tribal military system with specific dominated rules. The position of these tribes was determined besides ancestry and occasion by features such as population, bravery and boldness, alliances with larger tribes, etc. even having key of Ka’ba and protecting its curtain and maintenance it was considered honor for them. One of these tribes was Bani Sheiban tribe who had specific position for some reasons. Bani Sheiban as dependent on Rabi’e. Rabi’e was child of Nazzar, grandson of Adnan, and 19th ancestor of the Prophet. Therefore, Bani Sheiban was mutual in the 19th ancestor of prophet. The Sheiban had specific honor among Arabs besides their relativity with prophet. Particularly their alliance with Bani Hashem tribe, particularly by sons of Abutaleb1 had significant effect on after Islam events. Another specifications of Bani Sheiban tribe that separated it from other Arabic tribes beside Bakr Ibn Vael tribe was their bravery and courage. Their feature was expressed after their migration to the west of Iran and coincidence with Iran army. The courage and bravery of Bani Sheiban tribe woned them on Iran army after Islam arrival in Zughar war and prophet admired them. The main objective of this article is to introduce the relativity of Bani Sheiban tribe with prophet? How was the position of their tribe before Islam? What evolutions had occurred for them after immigration to the west boundaries of Iran? What was their reaction to the prophet invitation?

Keywords: Bani Sheiban, Islam prophet, Arab tribes, ancestry.
1- Terminology and Arabs
Arab and Arabs are two words that are not usually in one meaning. Arab is the world than separates all Arabs from other Semitic peoples including all urban-settled or nomadic Arabs or all Bedouin and urban-settled Arabs. It can be claimed that it is common noun for all Arabs. However, the word Arabs is called to the specific groups of nomadic and Bedouin Arabs as holy Quran says: “Bedouin Arabs have more intensive disbelief and hypocrisy”. (Tubah Surah/97) The Bedouins of Arabs are in disbelief and hypocrisy to each other. The verses 99 and 120 of Tubah Surah give this meaning. “The Bedouins said we believe, say you did not believe; it is better to say you’ve converted to Islam and faith has not yet set on your hearts. Therefore, it is emphasized that the “Arab” term is a specific name for a tribe means Bedouins Arab” (Zargarinehad, 1999, p: 13)

2- Division of Arab Tribes
There are conflicts among historians and genealogists about the root of Arab, its branches, and division. Ibn Hesham says: “the root of all Arabs goes to Ishmael and Qahtan prophet, and some of Yemenis say Qahtan is son of prophet Ismael and the root of all Arabs goes to Ismael prophet. (Ibn Hesham, vol. 1, p: 3)
Generally, there are for ideas about divisions of Arab ethnic. First idea is division Arabs to Baedeh, Arebeh, and Mostarebeh. Second ideas says it is divided to two classes of Arebeh and Mostarebeh that Arebeh are original Arabs and talked in Arabic language from the beginning. Third idea says their division is in two great classes of Baedeh and Baghiyeh. Fourth idea says Arabs are divided to three classes:
1- Baedeh or north Arabs, 2- Wahtani or south Arabs, 3- Adnani or north Arabs in the second period (Zargarinezhad, 1999, p: 14)

3-Bani Sheiban Pedigree from Adnan:
Bani Sheiban is attributed to Adnan pedigree and Adnan pedigree reaches to Abraham (AS) by 8 mediators. As the pedigree of Muhammad prophet (p) reached to Adnan. Therefore, Adnan is the 19th ancestor of Saint Muhammad Ibn Andollah. Adnan had two sons of Ma’d and A’k. Ma’d had 4 sons called Nazzar, Ghazaeh, Ghanas, and Iyad (Ibn Hesham, bita, vol. 1, p: 4)
Ghazaeh was the oldest son. Ma’d was called Abughazae and Nazzar became the leadership of Ma’d Ibn Adnan children in Mecca. “Ghazaeh went to Yemen with his children and relatives and they were in great number and all children of Ghazaeh Ibn Ma’d were called “Bani Ghazaeh”. Then, they went to Homeyr and were counted as the settlers of there.” (Yousefi Ghoravi, 2004, vol. 1, p: 189(. Ma’s had also 4 sons called Mozzer, Rabie, Iyad, and Anmar. (Ibn Hazem, 1983, p: 10) Nurmostafa from Nazzar reached to Mozzer. (Mostafavi, 1985, p: 129) “Abu Rabie” was the nickname of Nazzar and Abi Hanifeh and Bani Sheiban and Bani Khas’am were from Rabi’e ancestor. (Khand Amir, 1974, vol. 1 p: 284)
Children of Nazzar went to different places after his death: Rabi’e went to two houses of Mecca. The attributed tribes to Rabie except Bani Hashem and Bani Khas’am include Ghanz Ibn Asad, Nomar Ibn Ghaset, Bekr Ibn Vael Ibn Ghaset (Yousefi Ghoravi, 2994, vol. 1, p: 189) The Bekr Ibn Vael tribe was settled in the natural area in path of Levant to Iraq then they lived along with Iraq north of Iyad and Taghlab tribes.

4-Bani Sheiban as the Protector of Ezzi Pagoda
Worshiping idols, heavenly masses and materials elements were popular among Arabic tribes. The worshiping of moon, sun, and stars was common at that time that one of them was Venus planet.
Ezzi Pagoda had idol house, protectors, service providers who were all from Bani Sheiban tribes: Ghoraysh and Bani Kananeh were Ezzi pagoda built in Nakhla area which service providers and protectors were from Bani Sheyban. (Ibn Hashem, Bita, vol. 1, p: 57). In addition, Ezzi idols and protectors were from Bani Sheyban, (Arzaghi, 1989, p: 103) and the last responsible of protecting Ezzi pagoda was Rabie. (Kalbi, 1969, p: 35)

5-Bani Sheiban as Allies of Bani Hashem:
Since there wasn’t an integrated political system in Saudi Arabia, the Arabs of island were dependent on the tribal and their dominated regulations. However, tribes were obliged to ally with other tribes with more numbers and forces which protected their survival and tribes from attack or robbery. Bani Sheiban wasn’t exceptional of this rule. Therefore, they were allied with Bani Hashem besides protecting the Ezzi pagoda. (Arzaghi, 1989, p: 103)
Bani Sheiban were only allied with children of Abu Taleb not by all members of Bani Hashem tribe. (Ibn Hesham, vol. 1, p: 57)

6- Bani Sheiban as One of the Four Noble Arab Tribe
Each Arabic tribes had features in pre-Islamic separating them from other tribes. These features determined their status. Having key, protecting and water supplying Kaaba, number and force, courage and daring were the features whose owner found specific honor among other tribes. For example, Bekr Ibn Vael, who was a member of Bani Sheiban tribe, was famous to militancy. “The great number of Bekr Ibn Vael tribe shows the greatness of warrior tribes” (Kahaleh, 1996, vol. 1, p: 94)
One of their features of them was to be leadership for three frequent ancestors, then the non-changed leadership arrived to the fourth generations so that family considered noble and great. Although, there was no tribe to each the nobility and honor of Bani Hashem tribe.
Ibn Khaldun quoted a story in his book happened to Anushiravan in which the honor of Bani Sheiban tribe was proved. (Ibn Khaldun, 1996, vol. 1, p: 262)

7- Bani Sheiban Fights with other Tribes
The Arabic days remind the fights among the Arabic tribes. Bani Sheiban wasn’t exceptional. A’sha was a poet who lived in the late pre-Islamic period. He participated in the tribal fights of his tribe with Bani Sheiban tribe and as it is clear in his outstanding of poem, he has composed poetry against Yazid Ibn Mashar Sheybani. (Shoghi, 1985, p: 362) the fights between A’shaa and
Bani Sheiban tribes had several names as “Asraim, Marwat, Nessa, Yama Shaghigha (between Zabeh and Banu Sheyban).
Mr. Jalali Naeini I thee introduction of the book “Idols” talked about the non-present book of Ibn Kalbi and says about “the wars between tribes of Fazareh and Bani Sheyban.” (Kalbi, 1969, p: 63). One of long war that lasted for 4 years, as quoted by Yaghubi history, was between Bani Sheiban and Taghlab that is well-known to “Besós days”. (Yaghubi, 1992, vl. 1, p: 282)

8- Bani Sheiban Supporter of Arabs in Arab Markets:
There were markets in Saudi Arabia for buying and selling. Arabs transacted cultural products such as poems and even showed off each other besides buying and selling goods. Maybe the shoeing off of some tribes lead to chaos and oppression in markets and as a result some acted to fight with their oppression.
One of these tribes that fought against oppression was Bani Sheyban.
According to Yaghubi report, Bani Sheiban tribes knew itself supporter of people rights in markets. In contrary, the oppressor and chaos makers of markets stood against Bani Sheiban armed and named themselves as offender of people rights in markets from invasion and surpassing. (Yaghubi, 992, p: 350)

9- The Reason of Bani Sheiban Immigration from Yamamah to Iraq and Boundaries of Iran
Bani Sheiban was a tribe from Rabie and Bekr Ibn Vael who settled in Yamamah area who were busy of palm gardening and camel keeping until their palm gardens were damaged and their poverty and famine weakened them and they were obliged to immigrate from Yamamah and went to Iraq and Sarhadan of Iran. (Zarrinkub, 1994, p: 288)

10- Anushiravan Question about the Reason of Immigration to Boundaries of Iran
The immigration of Bani Sheiban tribe to the boundaries of Iran had followed by reaction of Anushiravan, the Sassanid King. Therefore, King of Iran called them and asked the reason of immigration. They said the reason of their immigration was famine and drought, but Anushiravan accepted them provided that they did two actions, one was not to comply with one of the intrigue and corruption and second was that have good association. (Ibn A’sam Kufi, 1995, p: 46)

11- Bani Sheiban and Fighting with Zighar
Since many Arabs were settled in west boundaries of Iran, then arrival of Bekr tribe and a group of them, Bani Sheiban to Iran made king of Iran to take the commitment of not making intrigue and corruption, because he was aware of Arabs characteristics. Although, the Bani Sheiban tribe were settled by Iran in the boundaries and rebelled, their rebellion was oppressed and they had no chance except obeying.” (Zarrinkub, p: 289)
The tribes that moved to the sides of Iran's borders were of greater strength and cohesion after Anushiravan, and at the time of Khosrow Parviz, “the main tribes of Bekr Ibn Vael at that time included Sheyban, Ajal, Ghys, and Team Al-aat Ibn Salabeh. These tribes had summer and winter migrations. Sometimes they went to Yamamah and Bahrain in their winter migrations. In one of summer migrations, a group of pioneer Sheiban tribes harmed Iran army in a place called...
Zighar, and the Zighar event became honor and important for Sheiban and Bekt Ibn Vael tribes. (Ibid).

12- The Zighar Fight and Reaction of the Prophet

Zighar or Zughar was a spring near Kufa that a tribe of Bekr Ibn Vael, Bani Sheiban lived there. The confrontation of Iran troops with leadership of Hani Ibn Masoud Sheibani then their fighting made an evidence that was reported in Arab history as Zighar fight in Khosro Parviz king era. Hira was the place of Bani Lakham domination. Lakhmiaan domination in Hira had the advantage of being delimiter and buffer between Iran and Bedouin Arabs. When the Bedouin invaded inside Iran, Lakhmian resisted against them.

“Na’man Ibn Manzar with sobriquet of Abughabusi was the last Lakhmi commander. He lived in the era of the fourth Hormoz and Khosro Parviz. Khosrow knew him guilty for his failure in war with Bahtam Chubin. Therefore, invited him to his palace…” (Zarrinkub, 1994, p: 230) By inventing Na’man Ibn Manzar by Khosro Parviz to palace, he didn’t have any choice except obeying. Therefore, he went to Zighar, the place of Bani Sheiban tribe secretly. (Tabari, 1996, vol. 2 p: 57). Na’man with his family went to Hani Ibn Masoud, the head of Bani Sheiban tribe, who was very democrat and strong with his finance and weapons “that as he said were more than 1000 armor”. (Shoghi, 1985, p: 358) However, Abolfaraj Esfahani believed that Na’man asked the Hani Ibn Masoud for refuge” (Esfahani, 1989, vol. 1, p: 203) Yaghubi knew the reason of Na’aman going to Hani Ibn Masoud Ibn Sheibani ‘that “Arabs refused to accept him.”, because some Arabs were allied with Persians like “Ma’ds and Ghahtanians.” (Ibid, vol. 1, p: 283) Khosro Parviz reacted to Na’man Ibn Manzar about assigning his family and finance to Bani Sheiban tribe. The King of Iran asked Hani Ibn Mansur, the lead of Bani Sheiban tribe, to send the finances and weapons, which were more than 1000 armors, to Iran, but Hani rebelled. Then Khosro Parviz sent Arab and Persian forces against them ad arrived together in Zighar, because he didn’t want to break the contact.” (Masoudi, 1995, vol. 1, p: 462) the contract he made by Na’man, father of his wife.

Bani Sheiban were allied together to fight with Khosro Parviz force and “700 people of Bani Sheiban pull up their sleeves for better fighting with sword and easier start war…” (Tabari, 1996, vol. 2, p: 762).

However, the result of war was not expectable, the victory of Bani Sheiban Arabs against Iranian. “This was the first day of Arabs victory against Iran and Arabs sought.” (Yaghubi, 1992, vol. 1, p: 267)

Poets composed poems for this victory to appraise Bani Sheiban tribe. In addition, A’sha, one of pre-Islamic poet, and several poets composed about Bani Sheiban victory against Iranian and appraised them for Zighar day as some of these poems were in “Tabari history” book. The prophet became aware of this victory by Gabriel. Bal’am in his history book.

“The prophet said: that was the first day that Arabs sought revenge from Persian and succeeded by my name as symbol for them…..” (Bal’am, 1966, vol. 2, p: 823/ Yaghubi, 1992, vol. 1, p: 267)
13- Bani Sheiban and Islam Prophet
When the prophet went through the tribes to promote noble Islam religion and guided them. He went to Bani Sheiban tribe and asked them to join Islam. (Ibn Athir, 1989, vol. 4, p: 284) Ibn Athir quoted that this meeting was by the prophet and in Mecca before his immigration, because first reason is that the prophet went through the tribes to promote Islam in Mecca and met with scholars, and it is clear from the sentence of “I told the tribes…” Second, the read verses among Bani Sheiban tribe were Mecca verses. The God prophet read the verse 151 of An’am surah that Mosn Ibn Haresh Sheibani, Maghrugh Ibn Amru, Hani Ibn Ghabizeh, and Na’man Ibn were present. Maghrugh Ibn Amru started talking, who was a well-spoken and handsome man. He said: “what you told was not the speech of earthly men, if it was that, we knew it.” Then, Mosn Ibn Haresh talked. God prophet said the verse 9 of Al-Nahl surah. Then Maghrugh Ibn Amru said: swear to God Oh Ghorashian, you invite to morality and good action. Who denies and dominates you is liar. Then, Mosn Ibn Haresh Sheibani said: I heard you, see your good behavior, and the astonishment of your speech, but we made a contract with Iranian king, maybe what you invite use in opposite of what the Persian king asked us. However, if you want to help you, we will.” The prophet said: you didn’t do wrong, because you told the truth. Surely, a person doesn’t strengthen the God religion, unless he has power in all of his/her aspects.

14- The Envoys of Bekr Ibn Vael and Bani Sheiban in the Presence of Prophet
When the prophet was in Medina, Mosn Ibn Haresh Sheibani was one scholar of tribe, and we said we yielded to Islam in the prophet life time, Al-fotuh believes they they yielded to Islam before the vicariate of Abubakr when he invaded the border guards. (Ibn Asam, 1995, p: 47) The ninth immigration year was called “Amol Vofud”. The senders of tribes went to the holy prophet and yielded to Islam. Harith Ibn Hassan Sheibani, as a representative of Bekr Ibn Vael tribe, went to prophet. (Ibn Sa’d, 1990, vol. 1, p: 320) and Banu Sheiban Ashja’ Asri (Yaghubi, 1992, vol. 1, p: 445) who was the head of the tribe, went to see the prophet. Although, the owner of “Asadol Ghabeh” book knows Mosn Ibn Haresh as the sender of Bani Sheiban in the 9th year of immigration. (Ibn Athir, 1989, vol. 4, p: 283) Anyway, what is inferred is that according to Sunnite idea, who lived in his prophet time and sees him is considered as his follower, so Mosn Ibn Haresh was considered as prophet follower according to the Sunnite idea.

Conclusion:
The Bani Sheiban tribe is the dependent tribe to Rabi’e tribe. Rabi’e was Nazzar child, grandson of Adnan, the 19th ancestor of the Islam prophet, therefore, Bani Sheiban was mutual in the 19th ancestor with the prophet. Bani Sheiban tribe besides being considered as one of the fourth noble Arabic tribes, has specific status for allies with the children of Abu Taleb. Bani Sheyban was beside the great Bekr Ibn Vael tribe that both were Arabic warrior and armor. They could dominate on Iran army in Zughar war after immigration to the west boundaries of Iran in coincidence with Iran army and this was the first victory of Arabs against Iran. Particularly for Bani Sheiban tribe. This victory was admired by the Islamic prophet.
With the arrival of Islam prophet, he went through Bani Sheiban tribe and talked with the scholars. This tribe accepted Islam according to some historical reports. In 9th immigration year, that was called “Amol Vofud” the senders of Bani Sheiban tribes with the senders of other tribes went to Medina to see the prophet and obeyed him.
References

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