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GIVEAWAYS AND GIFTS IN THE HAFSID STATE (626-982 AH /1228-1574 AD)

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Abstract:

Historians and researchers have written about the political and military conditions that the Hafsid state experienced in the Islamic Maghreb through its various eras, but they were not interested in studying the social aspects despite its great importance in terms of its connection to political aspects on the one hand and the fact that it reflects the extent of society's progress and its stability and prosperity on the other. Most of their attention was focused on studying the political aspects as well as the civilized aspects that deal with systems, institutions, and intellectual and doctrinal issues.

There is no doubt that the study of social life is one of the most difficult and difficult topics due to the focus of historical sources on dealing with the political event and the role of rulers ... not to mention the scarcity of information in these sources about social life, but we have resorted to the use of other sources of knowledge to extract from them in addition to the information contained or scattered in those Historical sources in order to enrich our study with some of the implications of social life related to gifts and gifts

We divided our research into an introduction, two chapters and a conclusion, where the first topic came under the title (A historical overview of the Hafsid state) (626-982 AH / 1228-1574 AD), while the second topic came with the title (Giveaways and gifts in the Hafsid state) (626-982 AH / 1228- 1574 AD).

The first topic:

A historical overview of the Hafsid state (626-982 AH / 1228-1574 AD)

First: naming and lineage

The Hafsids were called by this name in relation to their grandfather Abu Hafs Omar bin Yahya bin Abdul Wahed bin Abi Hafs Al-Huntati.

The first opinion: As some refer them to his ingratitude from the Masmoudah tribe, from the companions of the Mahdi Ibn Tumart , the founder of the Almohad state.

The second opinion: There are those who refer them back to our master Omar Ibn Al-Khattab , and these say , the author of Al-Mukhtasar mentioned saying: They are a tribe of Al-Masamadah who claim that they are Quraishites. Al-Khattab bin Nufail bin Abd al-Uzza bin Riah bin Abdullah bin Qurt bin Razah bin Adi bin Kaab”⁽¹⁾.

One of the hadith scholars opposed that, saying: “This affiliation was dictated by political and religious circumstances for the Hafsids to set their affairs straight in the ruling”.

The third opinion: Some of them are those who make them from Uday bin Ka’b Rahat Omar, and they are not from Omar himself , and Ibn Khaldun said: “It appears from him that this Qurashi lineage fell into the steadfastness and adhered to them, and his nervousness included the lineage that falls from people to people”.

This is the reality, as the Arabs were preserving their lineages and avoiding mixing in lineages, so perhaps the Hafsids intended by their affiliation to Caliph Omar Ibn Al-Khattab to give their rule the legal character and to be distinguished from other Berber tribes by honorable lineage, and Sheikh Abu Hafs was of a high position in the Almohad state And he is the one who was singled out for the companions of the Mahdi, so he joined the previous ten to call him⁽²⁾.

Abu Hafs was the owner of the solution and the contract in the missions during the days of Abd al-Mu’min and his son Yusuf, and they were satisfied with him by the deputies of the call, so he sufficed them.) .

Second, their home.

The Hafsids belong to the Hinata tribe, which is one of the greatest tribes of Al-Masamadah that lived in the Far Maghreb, and took strongholds and fortresses, and built buildings and palaces. At the invitation of Muhammad ibn Tumart, the Mahdi of the Almohads and their homeland in the Far Maghreb since the prolonged eras, and Mount Darn, this mountain stands in the desert and separates between the desert and the coast. It is located in a valley and two rivers that flow to the country of Barghawata⁽³⁾.

The extension of these mountains from the Atlantic Ocean to Cyrenaica has a wide extension, the fertility of the land and the abundance of fresh rivers that irrigate its land.

Third: The boundaries of the Hafsids state

The African borders in which the Hafsids state arose, (626-982 AH / 1228-1574 AD), included each of the following cities: Cyrenaica, Tripoli, Fezzan, Awglah, Oudan, Kuwar, Gafsa, Qastilih, Gabes, Djerba, Beja, al-Arbes, Shaqbanaria, Sabra, Sbeitla, Baghaya, Lamis, Adhna, Draa, Mejanneh, and Sousa Jalula, Cartagena and Tunisia, which today corresponds to Tripoli in the west in Libya, the Tunisian Republic and the eastern part of the Algerian Republic, which constitutes the states of Pune or Annaba, Constantine, Bejaia and Tedlis, which is currently called Dellys in the west and beyond Argelan (Ouargla) in the Algerian desert in the south, the

city of Tunis is the capital of the Hafsid state, while Bejaia and sometimes Constantine was the base of the western region of it, that is, Hafsid Algeria, whose governors often became independent from Tunisia and took ministers, veils and writers ⁽⁴⁾.

The region of Tunis , called Ifriqiya , on the coast of Bahr al-Rum was built from the ruins of a large ancient city near it called Cartagena , bordered on the west by Constantine , and on the east by Tripoli, and this is what makes Tunisia has a distinguished strategic location. Tunisia's geographical location and its prominence in the Mediterranean, along with its coastal roads linking the rest of the Maghreb countries to the Levant, which controlled or attempted to control the Great Arab Maghreb, took Tunisia as its base because it faces the eastern and northern basins of the Mediterranean .

As the Hafsid state extended in an unstable way, shrinking and expanding according to the strength and weakness of the state. In the era of foundation, the state extended from Tripoli in the west to Constantine in the east, and from the Mediterranean in the north to the country of Al-Jerid in the south To consolidate the pillars of a state in Tunisia and declare the independence of Africa from the Almohad state after extending his influence in Tunisia in the year 628 AH / 1231 AD, he marched to the Middle Maghreb and seized Constantine and Bejaia, and turned his attention to expanding his kingdom, so he seized Algeria, Tlemcen, Sijilmasa, Ceuta, Tangiers and Meknesah ⁽⁵⁾.

Here it became clear to us that this period of the era of Abu Zakaria al-Hafsi in the establishment of the state is the most glorious period that established the principles of power for the Hafsid state, which we will address in the establishment of the state.

Fourth: The establishment of the Hafsid state

The Hafsid state was established on the ruins of the Almohad state. When the collapse of the Almohad state was imminent, the governor of Tunisia, Yahya bin Abdul Wahed, cut his subordination to it. And he appointed Abu Muhammad Abd al-Wahed Abi Hafs , as governor of Tunisia and gave him wide powers to rule the African emirate in its administration so that he could carry out its responsibilities and end the sedition and the ongoing revolutions there under the leadership of Banu Ghania ⁽⁶⁾.

This revolution is considered the most violent revolution that stood in the face of the monotheists fighting for the lost glory of the "masked", an attempt to recover it by force of arms. Prince Abu Zakaria , after he consolidated the conditions of his emirate and spread security in its areas for several years and eliminated the revolution of Ibn Ghania, he has A political ambition to establish an independent state with Tunis as its capital. In the year (634 AH / 1237 AD), the sermon began to be held in his name, and he also ordered that his name be mentioned in the sermon after the Mahdi on all the pulpits of his country and he was called the Emir , and struck the tracks in his name. After that he renewed the pledge of allegiance, so the eastern Andalusia pledged allegiance to him and conquered Tlemcen.

Then the pledge of allegiance passed to his son Abi Abdullah Muhammad Ibn Yahya as crown prince in the year 638 AH / 1246 AD. The European state seeks to win its favor, especially with which it has economic and political interests, so it concluded treaties of friendship and safety with Venice, Bayza and Genoa ⁽⁷⁾.

Fifth: The political situation of the Hafsid state.

The system of government in the Hafsid state was a hereditary one, often by covenant from the previous sultan, and sometimes by domination and subjugation from the house of a member of the Hafsid family. His state appeared in the image of the sub-state of the Almohad state, and this was demonstrated by the adherence of the Hafsids to many of the traditions of the Almohad state in the system of government ⁽⁸⁾.

As the movement of urban prosperity during the reign of the Emir of Tunisia, Abi Abdullah Muhammad ibn Abi Zakaria Al-Hafsi, was the focus of the attention of the King of France, Louis IX, who came to Tunisia in the year (668 AH/1270 AD) with a crusade to make his way to Egypt, but the forces of the Emir of Tunisia, Abi Abdullah Al-Hafsi, confronted it and helped. Also due to its failure, epidemics spread among them with the heat of the weather, and one of the Crusaders who died in Tunisia was King Louis IX with members of his army ⁽⁹⁾.

The Hafsid state sought to build good relations with many of its neighboring countries. The relationship of the sultans of the Hafsid state with Egypt was good, and the link to this relationship is their common path to the Holy Land in the Hijaz, and the honor of the pilgrims of the House of God upon their return.

The nature of the Hafsid-Marinid relations was characterized by the nominal subordination of the Hafsid state in addition to the truce and conciliation contracts between the two parties. It was one of the exchanged embassies between Sultan Yaqub Ibn Abd al-Haq and al-Mustansir, the Caliph in Tunisia, that embassy sent by the Marinid prince to the Hafsid court, carrying money, weapons and a large number of The horse was carried out by Amir bin Idris bin Abdul Haq in the year (665 AH / 1266 AD) .

Among the sultans who contributed to the radiance and development of the state and instilling the spirit of life in it was Muhammad al-Mustansir Billah bin Yahya, who became famous and the pledge of allegiance came to him from the people of Mecca in the tenth year of his rule after the fall of the Abbasid Caliphate. An era of safety, tranquility, stability and prosperity, as trade relations were strengthened between Tunisia, Barcelona, Marseille, Genoa and Sicily, and foreign hotels were established in Tunisia.

Among them was also Sultan Abu al-Abbas Ahmed bin al-Mustansir, who restored the Hafsid state to its glory and defeated the Christians who attacked Mahdia in the year (793 AH / 1390 AD), and also his son Abu Faris, who raided by sea on the island of Malta and Djerba and was able to seize Tlemcen and was able to annex it and restore the Emirates that It had previously gained independence from the Hafsid state, in the year (801 AH / 1398 AD) he annexed the city of Tripoli, and in the year (803 AH / 1400 AD), he seized Tours and Gafsa, and Biskra in the year (805 AH / 1402 AD), and in the year (813 AH) he was able to / 1410 AD) from the capture of the city of Algiers, during the reign of Sultan Abi Amr Othman, he succeeded in eliminating the revolutions in the year (850 AH / 1446 AD), and the Tunisian country flourished in the era of the commercial treaties he concluded with neighboring countries, where he concluded a treaty with the King of France Louis XI and with each of the sultans Egypt and Andalusia, but this prosperity did not last long, after the death of Abu Amr Othman, the unity of the state was torn apart, due to the revolt of the tribes against it and the Spaniards attacking the Tunisian coasts in retaliation against the Turks who made these coasts their bases ⁽¹⁰⁾.

The nature of these relations between the two states did not stabilize for a long time during the reign of Sultan Abu al-Hasan al-Marini, who extended his influence over Tlemcen in the year (748 AH / 1347 AD), and forcibly owned it. Ibn Ya`qub Tlemcen, who hates them and does not care about the prince Abu Zakaria al-Awsat when the tribe of Banu Zayan was his and praying on the pulpits in his name.

As for the Hafsid and Zayan gifts and gifts, they were characterized by a kind of Zayani struggle to seize the bulk of the borders of the Almohad state through which Prince Abu Zakaria al-Hafsi sought to conquer Tlemcen and its owner Ighmrasin bin Zayan pledged allegiance to the owners of Tlemcen and the Middle Maghreb in the year (640 AH / 1242 AD) ⁽¹¹⁾.

The external situation of the Hafsid state and the nature of its relations was not better than the internal situation. Conflicts and disturbances abounded between the rulers, which led to the weakness of the Hafsid regime and the increase of foreign intervention in the country during the era of Abi Abdullah bin Muhammad al-Hafsi (890 AH / 932 AD).

The last of the Hafsid sultans, the Spaniards entered the city of Tunis, "and studied - as Ibn Abi Dinar feared - the landmarks of the schools were studied by the infidels, and all the collections of sciences were scattered in them and dispersed in the streets, until it was said if the passer-by from the east of the mosque only passes on the line that is there. And the bells were struck in the presence, And I heard some of the people of the country say: "If the Christians tied their horses to the Great Mosque".

During this period, the Ottoman Empire was full of their forces, and two great commanders emerged from their naval commanders, namely Khair al-Din Pasha and his brother Arouj Pasha, who resolved to own Tunisia for the benefit of the Ottoman Empire, and thus ended the conflict with the Hafsids and Khair al-Din, who was able to seize Tunisia and the Hafsid order extinction in the year (982 AH / AH). 1574 AD) ⁽¹²⁾.

The second topic:

Giveaway and gifts in the Hafsid state

(626-982 AH / 1228-1574 AD)

First, the definition of giveaway:

1 - Language giveaway:

Al-Farahidi says, the gifted: the child, and it may be what is given to you. By housing a distraction and opening it, it is said that she gave him something.

And she mentioned the gift: by breaking the distraction, which is the gift that is free of compensation and purposes and is given to him as a gift. And God granted him something, so he bestows a gift, and resentment is the acceptance of the gift, and the fear is the question of the gift, and the people are gifted if they give to each other and people give it to each other, and God is the Giver, and everything that is given to you, whether born or not, is gifted, i.e. many gifts . Al-Qunawi Al-Haba: It is to convey the benefit to others, and to prefer what benefits the gifted to him ⁽¹³⁾.

2- The gift idiomatically:

It is the gift that is free from compensation and purposes, which requires ownership of the eye to be accomplished without compensation, and it is called the bee and the gift, and it is ownership without compensation, whether it is money or not ⁽¹⁴⁾.

Second: The gift, linguistically and idiomatically:

1- The gift linguistically: by opening the distraction and the serenity of the signifier, and it is derived from the verb guidance, that is, what was given of kindness to the one who is affectionate , and the gift, as richness: what I treasure, and the gift is one and its collection is gifts and gifts.

2- The gift, idiomatically: the gift is what is given to a person of affection from kindness, and the gift is all of the aforementioned kindness that is intended to honor the Mahdi ⁽¹⁵⁾.

Third: Types of gifts and cash gifts:

1- Reward and cash money:

After the entry of Banu Zayan into the obedience of the Hafsids, Banu Marin felt that if the Zayani Hafsids alliance continued, it would sweep Banu Marin, so Banu Marin showed leniency and truce to Prince Abi Zakaria al-Hafsi and declared their obedience to him and requested that he send them money to be supporters of his call.

Concerning the nature of the relationship of the Hafsids state with Bani al-Hamr, Ibn al-Ahmar decided to enter into obedience to Prince Abu Zakaria al-Hafsi, and he sent his allegiance to Tunisia with Abu Bakr bin Ayyash, Sheikh of Malaga, and Abu Jaafar al-Tanzuli. Ibn al-Ahmar for his obedience to the Hafsids state for a long period of time, and then renewed his pledge of allegiance to Amir al-Mustansir, born Prince Abi Zakaria, in the year (664 AH / 1266 AD), and al-Mustansir sent him by sea as a gift and money to help him ⁽¹⁶⁾.

The Andalusian Hafsids relations also witnessed a remarkable development with Valencia when Abu Jamil Zayan asked for help and assistance from the Islamic forces close to him. He sent a delegation to Prince Abu Zakaria al-Hafsi bearing the pledge of allegiance to Valencia and his minister, the jurist Ibn al-Abar. A delegation arrived in Tunisia in the year 636 AH.

The Hafsids era witnessed a clear interest in science and philosophy, and students were sent to study and research to other countries, as they were given special honors with gifts and money. The interest in teachers and scholars also prevailed in the Hafsids era, as they were given monthly salaries in exchange for the lessons they were receiving, and when Sultan Abi Al-Hafsi established Omar The exhibition school , the teachers were allocated a salary of ten dinars, in addition to the fact that some schools were granted to teachers a variety of revenues from endowment revenues ⁽¹⁷⁾.

In the aspect of interest in literature and poetry, Abu Zakaria al-Hafsi consolidated the foundations of the Hafsids state in Tunisia, so poets and writers from Andalusia and Morocco came to him, and they represented, with the poets of Tunisia, the main element to revitalize the literary and poetic life.

As for the Hafsid relations with the Christians, we notice in the year (658 AH / 1260 AD) the arrival of the Christian Al-Fanash, the owner of Seville, to Al-Mustansir angry with his brother.

Fourth: Endowments and gifts in kind:

1- Antiques and ammunition:

In the aspect of consolidating relations between the Hafsids and Bani Marin, in the year 667 AH / 1269 CE, al-Mustansir sent Abu Zakaria Yahya ibn Salih al-Hintani with a group of the Almohad sheikhdom in the company of Muhammad al-Kinani to Sultan Yaqoub ibn Abd al-Haq and sent with them a Sunni gift that included horses, weapons and items of clothing alien ⁽¹⁸⁾.

Relations and camaraderie between the two parties continued after the death of Al-Mustansir. His son Al-Wathiq followed him according to his traditions, so the judge of Bejaia sent Abu Al-Abbas Al-Ghamari with him a great gift, and this matter between them remained until the matter of the Abi Hafs family parted ways

Ibn al-Ahmar went to the Hafsid state in Africa, and declared his obedience to Prince Abu Zakaria al-Hafsi, and sent his allegiance to Tunisia with Abu Bakr bin Ayyash, Sheikh of Malaga, and Abu Jaafar al-Tanzuli.

Ibn al-Ahmar continued his obedience to the Hafsid state for a long period of time, and then renewed his allegiance to Amir al-Mustansir, the son of Prince Abi Zakaria, in the year 664 AH / 1266 AD, and al-Mustansir sent him a gift and money by sea.

As for the exchange of Hafsid Mamluk gifts, we find that the righteous king, the owner of Egypt, gave Prince Abu Zakaria a gift containing a sword that is mentioned as the sword of Ammar bin Yasir ⁽¹⁹⁾.

2- The Qur'an and books:

The Caliphs of Banu Hafs were famous for their interest in and care for writers and for encouraging science, educational and religious institutions, such as schools, mosques, and libraries. The famous Abu Zakaria al-Hafsi library had no less than 36000 volumes of books , and Abu Zakaria showed great interest in the scientific aspect, as many poets and authors of diwans They had friendly relations with the scholars and writers of Morocco and Andalusia, as they used to present them with many gifts and gifts as prizes for them, so there were many poets and praisers in the East and the West, something that the Hafsid state was proud of throughout its reign .

As we note that Ibn Khaldun had taken the lead in teaching at the Zaytuna Mosque and had taken over writing for Sultan Abi Ishaq Al-Hafsi and had refrained from writing, so he composed his book lessons and presented it as a gift to the Hafsi Sultan Abu Faris Abdul Aziz ⁽²⁰⁾ .

3- Animals:

The Mok of Sudan was keen to strengthen their relations with the kings of the Arab Maghreb, as we find that King Al-Kanim had established a good relationship with the Hafsid state, and there were continuous embassies between them. The two parties, when the king of Al-Kanim sent an embassy loaded with valuable gifts and a giraffe with it in the year (655 AH / 1257 AD), (), and

it is a strange and repulsive animal with ornaments and sheep, and it had a great scene in Tunisia when it stayed with him for days and then gave it to some Christian kings.

One of the results of these official missions was the alliance of the King of Al-Kanim and his support for Al-Mustansir Al-Hafsi against his opponents, when the king executed the revolutionary, one of the sons of Qaraqosh, when he and those with him sought refuge in Fezzan. Fezzan and they were carrying gifts with them to the sultan who allowed them freedom of residence and movement in his country.

As for the exchange of gifts between the Hafsid and Norwegian states, which took the character of rapprochement between them, as the King of Norway sent an embassy to Tunisia carrying some falcons and precious gifts to the Hafsid Sultan ⁽²¹⁾.

4- Food and drinks:

There are many gifts and gifts exchanged between the sultans of the Hafsid state and the princes of other countries, but historians did not mention to us the types of those gifts, including what Al-Tansi mentioned, where he said: After the death of the Almohad Sultan Al-Rashid, his brother Al-Saeed bin Al-Mamoun took over the matter after him, so Prince Abu Zakaria sent to him Al-Hafsi was a gift when he thought that the King of Morocco had sought counseling for him, so Prince Ighmrasin Al-Zayani exposed it and took it, so Prince Abu Zakaria waited for Al-Saeed's victory for himself, but he was not able to rise, so he gave up his obedience and resigned himself ⁽²²⁾.

As for the exchange of Hafsid and Zayan gifts and gifts, we find that Ighmrasin, the owner of Tlemcen, sent to Mawla Abu Zakaria al-Hafsi, wanting to carry out an invitation to him in Tlemcen.

The Hafsid state was interested in consolidating relations with neighboring countries in general as well as its relationship with the East. The Hafsid Sultan al-Mustansir in the year 670 AH / 1272 AD sent to Sultan Al-Zahir Baybars a delegation carrying various gifts for the Sultan, so the Sultan distributed gifts to the existing princes .

Gifts and gifts were exchanged with the cities of Andalusia and there became good relations between them, as the two cities of Ceuta and Seville took the pledge of allegiance to the owner of Ifriqiya, Prince Abi Zakaria Al-Hafsi, and Seville sent its pledge to Tunisia with a delegation of its chiefs. Al-Hafsi, the ship sank.

As for the external relations of the Hafsid state, these relations fluctuated between strength and weakness at other times, and at other times to gain sympathy and kindness.

Prince Abu Zakaria al-Hafsi was able to submit the state of Bani Abd al-Wad to his obedience to achieve the goals of his great state, so he used leniency and truce sometimes and force at other times ⁽²³⁾.

Relations with Argun, which had begun strong during the reign of Abu Zakaria, the first ruler of the Hafsid state, but soon returned, and the relations were cut off due to a crusade, so what was the king of Aragon but that he sent an envoy to restore friendly relations so that trade continues after that and Aragon oscillates between peaceful and hostile Either because of piracy or political

conflicts that have cast a shadow on trade, and then friendly relations return again during the rule of Abu Faris al-Hafsi through the exchange of gifts between the two parties and the rule of friendly and friendly relations between the two sides .

As for the exchange of Hafsid Nasrid gifts and gifts during the reign of Sultan Abu Ishaq Ibrahim II (751 / 770 AH) (1350 / 1368 AD) and how this sultan continued friendly correspondence with the rich Sultan of Granada, Muhammad V (755-760 AH / 1354-1358 AD), he was sending Gifts to him successively, then I talked about the relationship of affection and friendship that developed between the Granada Sultan Muhammad V Al-Ghani Allah and Hajib bin Tafragin and how the Granada Sultan sent a friendly message to Ibn Tafragin in the year (763 AH / 1361 AD), he tells him about the internal conditions of the Kingdom of Granada, and asks him to work on continuing the exchange of gifts and consolidating the good relations that bind the two states, the Hafsids and the Nasrids ⁽²⁴⁾.

In the era of Abu Faris Abdul Aziz Al-Hafsi, the material and in-kind assistance that the Hafsid Sultan was sending to Andalusia in an attempt to save it from the attacks of the Spaniards, and how the Hafsid Sultan was interested in the internal events that were affecting the Nasrid state, which had a great impact on its external conditions The Hafsids continued to send aid and assistance to save Andalusia, although this was done in a small amount and in the narrowest limits.

In the year (669 AH / 1271 AD) exchanged missions between the King of Arguna and the envoy of al-Mustansir al-Hafsi.

When the pledge of allegiance to Ceuta arrived, the governor of Ceuta, Abi Ali Ibn Khalas , hurried to send a delegation of allegiance to Tunisia. In return, Abu Zakaria sent Ibn Khalas a mandate of allegiance according to which he was given to Ceuta, and he was filled with it. Ibn Khalas sent a gift to Prince Abi Zakaria, accompanied by the daughter of Abu al-Qasim in a fleet prepared for this purpose. Asma Al-Maimoun in the year (646 AH / 1245 AD), but this fleet sank and everyone in it died, so Ibn Khalas grieved greatly and decided to travel by himself to Tunisia, but he perished on the way to the journey at Oran in the year (646 AH / 1248 AD), Prince Abu Zakaria was appointed to Ceuta His cousin Abu Yahya bin Zakaria, his cousin Abu Yahya the martyr, and the people of Abd al-Karim Palace followed their example, so they sent their pledge of allegiance to Prince Abi Zakaria in the same year (643 AH / 1245 AD) ⁽²⁵⁾.

Results:

- 5- The Moroccan society during this period consisted of several Islamic elements that ruled for a period of time and other non-Islamic elements (Jews and Christians), which is a distinctive composition in Islamic countries that made the Maghreb countries unique.
- 2- The countries of the Islamic Maghreb were known for the special diversity of gifts and gifts, as well as gifts and alms that made these countries distinguished by their friendly relations with neighboring and foreign countries.
- 3- The flourishing of many aspects thanks to grants and gifts. The scientific and cultural aspects, and the flourishing of literature and poetry, came as a result of motivating poets and honoring them for what they offer in this field. The activities of this movement as well as the rest of the fields, grants and gifts played a prominent role in that.

4- The people of Morocco took care of their feasts and occasions and revived them every year, and the goal behind these occasions was to preserve the ancient heritage and to express the character that their ancestors created for them.

5- The diversity that the countries of the Maghreb knew in the feasts and occasions, so they were divided into fixed original feasts for Muslims (such as Eid Al-Fitr and Al-Adha), the celebration of the advent of the month of Ramadan, and the holidays for non-Muslims such as Eid (Nayrouz). Coexistence between these peoples in one country.

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