

## **POLITICAL CLASSES AND THEIR IMPACT ON THE SOCIAL ASPECT OF THE ALMOHAD STATE (668 AH - 1269 AD)**

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### **Research Summary**

The issue of the social aspects of the Almohad state is one of the topics worthy of attention by specialists to study the social history of the Islamic Maghreb. In this search, we dealt with everything related to the social aspects of the Almohad state. The most important topics we discussed in this research were social groups, customs and social traditions. We also touched on the urban aspect, and caring for women in Moroccan society, where women had an important and effective role in the Almohad society, and they contributed to the formation of society in the Almohad state, in addition to the presence of elements and groups of the Andalusian society and other dhimmis, Jews and Christians.

### **Introduction:**

The subject of the social aspects of the Almohad state is one of the important topics because of its importance to Moroccan society, as it contributed to clarifying the most important social customs and traditions. The Almohad community was divided into classes, each class had tasks and duties, and each of them set his eyes on the other, and informed him of everything small and great, and every stray contained. Each class has a rank that no one else can transcend, and this had a great impact on the various aspects of life, especially the social ones. During this research, a number of important historical sources were relied upon, including books

The Yearbook History, including AL Kamel fi al-tarikh, Ibn al-Atheer, Izz al-Din Abu al-Hasan Ali bin Muhammad (d. 630 AH / 1232 AD), and Local History Books, the book "Naffh al-Tayyib" min Ghoson AL-Andalus AL-Ratteb. It was mentioned by

its minister, Lisan al-Din Ibn al-Khatib. Al-Muqri, Abu Al-AbbasAhmed bin Muhammad al-Tilmisani (d. 1041 AH / 1631 AD), and Book of Translations as The Complete to Kitab AL-sela , by Ibn al-Abar, Abu Abdullah Muhammad bin Abdullah bin Abi BakrAl-Quda'i (d. 658 AH / 1260 AD). Kitab Wafiat AL-Aaeand Anbaa Abn'a AL-Zaman , by IbnKhalkanan, Shams al-Din Ahmad ibn Muhammad (d. 681 AH / 1282 AD). Al-Ansanab books,

Nuzha Al-Mashtaq fi Kttannun Ikhtiraq AL-Afaq , Al-Idrisi, Abu Abdullah Muhammad BinMuhammad (d. 560 AH / 1164 AD). And other historical books that have helped us the best in completing our modest research.

### **Social Aspects of the Almohad State:**

#### **First/Population and Community Elements:**

The Almohad classes included multiple elements of the population of the society, at the forefront and head of these elements, and the vast majority of them, were the Berber tribes, who are the original inhabitants of the Maghreb. In addition to the Berber tribes, we find that there are also Arab tribes who have lined up and joined these classes and contributed to the formation of the population of the society in the Almohad state, beside to the presence of elements and groups of the Andalusian society and other dhimmis of Jews and Christians

##### **1- The Berbers:**

great nations trace their lineage back to Canaan bin Ham (1), who is considered their supreme grandfather<sup>(1)</sup>, They resemble the Arabs in the characteristics of generosity, chastity, sharp temper and love of fighting, and they are divided into two parts: the amputee Berbers, who are the nomadic Berbers, the inhabitants of the desert, who live on grazing and movement and settled in the deserts, and the Pyrenean Berbers, who are the Berbers who settled on the coasts and live on agriculture<sup>(1)</sup>. Zananah, Nafusa, and others<sup>(2)</sup>, and among the Berbers, the Amputees were the tribes of Zananah, Nafusa, and others<sup>(3)</sup>, and from before the Pyrenees were the tribes of Sanhaja, al-Masamadah, and others<sup>(4)</sup>

##### **2- Arabs:**

The Arabs are the second component of the Almohad classes in terms of numbers. The presence and spread of Arabs in the countries of the Maghreb dates back to the time of the Islamic conquest<sup>(5)</sup>. After that, migrations continued. The Arab tribes multiplied in these areasEspecially after the well-known crescent migration<sup>(6)</sup>. Because of theirwickedness and misery,they are used in jihad against the enemies<sup>(7)</sup>

In the days of Abu Jacob al-Mansur, large numbers of Arab tribes were brought in and sought help against the Franks in the country of Andalusia, so that Arab knights were marching in the battles between the two classes, asking for a duel from the Franks, and none of them emerged<sup>(8)</sup>,as for the places where the Arabs settled in Morocco, we find that they lived in all parts of Morocco<sup>(9)</sup>. They practiced the profession of grazing on which they grew up, so they worked on raising camels and livestock, and another part of them worked in trade and expanded the scope of trade<sup>(10)</sup>.

##### **3- Slaves:**

The slaves are considered one of the component of the Almohad community, both in Morocco and Andalusia. So we find the owners of the classes from monotheists who used black slaves in abundance, and they sought to buy them and make them as slaves in their palaces. Or use them for hard work in construction, demolition, and the like<sup>(11)</sup>. And for their abundance in the countries of the Maghreb during the days of the Almohad state, Ibn Athari said<sup>(12)</sup> "it was dying every day thirty person in the homes of the Almohads and the palaces of their servants and slaves as a result of the plague that afflicted the city of Marrakesh (571 AH / 1175 AD) and that lasted entire year", and the matter was not only related to the purchase of slaves from servants only, but we find that the Almohads bought a lot of black women, and beautiful women from them, and used them in domestic service work, in addition to using some of them as maidservants. Sudanese women, improve the work of foods, especially types of sweets.

And that no one is more skilled in making it from them in those areas<sup>(14)</sup>, as for how the monotheists obtained these slaves, they used to buy these slaves from Abyssinia or the country of the Sudan, in addition to the presence of large markets in the city Ghana for the sale and purchase of slaves<sup>(15)</sup>

#### 4- The Dhimmis (Jews and Christians)

The Dhimmis of the Jews and Christians lived in the Maghreb and Andalusia for long ages and mixed with the Berbers, Arabs and other components of the community in those cities and enjoyed complete freedom to establish their rituals and traditions in the era of the Islamic State, these people remained on their customs and traditions in reviving their rituals in return for a tribute imposed on them<sup>(16)</sup>. As for the era of the Almohad state, we find that despite the peace treaties that took place between the Almohads and non-muslim, especially whether in Morocco or Andalusia, Almohads society was very. However, the Almohad society was severe in dealing with The Dhimmis, seeking to tighten the screws on them, it was narrated that Abd al-Mumin when he seized the city of Tunis in the year (544 AH - 1149 AD), he offered Islam on The Dhimmis, among the Jews and Christians, so whoever rejected Islam and refused killed him, on this approach, the Almohad Caliph Abu Jacob Yusuf followed too, and he stressed the people of the dhimmis to the extent that they openly embraced Islam and hid their faith inside them for fear of it and to escape from being killed<sup>(17)</sup>, we also note that the Almohads and their caliphs were not satisfied with this treatment only, but also obliged The Dhimmis to wear blue clothes with long sleeves and excessive capacity, even the Almohad Caliph Al-Mansur wore them instead of turbans, a collar in the most ugliest form, as if they were the saddles of mules<sup>(18)</sup>

#### Second / clothes and adornment:

Clothing is a social and civilized aspect, and the Almohad state was distinguished because it took care of the issue of clothing and adornment in the era of its rule, as we find that the categories of that country took different types of clothes and were distinguished and known by them, in the era of Caliph Abd al-Mu'min, clothes were limited to a shirt, trousers, and a woolen gown<sup>(19)</sup>, and in the era of his son, Caliph Abu Jacob, who took care of the appearance of clothes, we find the Al-Ghafafir<sup>(20)</sup> Al-Zubaybeya dress, And the byrenees<sup>(21)</sup>, the musky, and this type of clothing remained limited to the Caliph, as for the attire of rulers and scholars, the owners of these categories used to wear a beautiful green woolen

robe, and tactili woolen bundles. They also wore a white turban and nice slippers<sup>(22)</sup>,As for the group of scholars, jurists and notables, they wore white robes and white turbans, not to mention that some of them wore embroidered clothes with wonderful and beautiful textiles.<sup>(23)</sup>

### **Third\ Food and Drink:**

The Almohad classes enjoyed great prosperity, especially in matters of food and drink. The foods that were known among the different elements of society in their kind and quality, as the elite class, the senior state and the caliphs had food of the first degree.It was described that it should be taken from red beef without fat from the thigh and hip, and cut and cooked in a half-stewed pot in oil and some drugs.then add to it the red lamb meat and cook, then add to it the organized chicken, chick pigeons and birds, and spread the split almonds on it., it is adjusted with salt, covered with a lot of oil, and put in the oven and left in it until it is cooked<sup>(24)</sup>, in the time of the Almohad Caliph Al-Mansur, he worked in Marrakesh in his caliphate some foods, including (sanbusek), when white sugar was taken and milked with rose water,mix with the checkered almonds and stir over the fire, then add cloves and a little ginger with some camphor and musk and stir until they overlap,And make a disk on the cake pan.In addition to the royal dessert made of semolina, eggs, yeast, milk, peeled almonds and other ingredients <sup>(25)</sup> and these types of foods and sweets give a clear picture of the well-being of the Almohad classes, especially the special class of princes and caliphs. As for the general class or the majority of society, their food and drinks varied according to their environments. Or how they lived, so bread made of barley or wheat was not empty in any house in the Almohad state <sup>(26)</sup>. As for porridge, it was made of barley or wheat, and ghee might be added to it <sup>(27)</sup>. We may find that Marrakesh is unique in a type of food made of meat fried in oil<sup>(28)</sup>.As for the drinks, the grape juice, which is called the drink of the Lord, was one of the best types of drinks in the categories of the Almohad state<sup>(29)</sup>this juice, if it is not boiled, is not intoxicating, and it is called the Halal Lord<sup>(30)</sup>.And al-Masmada did not dispense with drinking it because it sends heat in their bodieswhich help themto withstand the cold of the mountain and their harsh environment<sup>(31)</sup>. The Almohad community also knew mint drink, fragrant rose water, and sugar cane water<sup>(32)</sup>, which was the most liquorice drink, camel milk and raisin infusion, and it was one of the drinks of the Sanhaja tribes<sup>(33)</sup>.

### **Fourth / Celebrations and Feasts:**

The Almohad community, whether in Morocco or Andalusia, knew a lot of celebrations and feasts, and among those celebrations were the victory celebrations achieved by the Almohad forces, as we find that the army leaders were writing the tidings of victory to the capital in the states. Then,the book is read on the table, the drums are sounded, and the tables are set .The clothes and money are distributed to the community,it also happened in the year (560 AH / 1165 AD) after the victory of the Almohads over Ibn Mardanish <sup>(34)</sup>, such a celebration took place in the year (591 AH/114 AD)after the victory of the Almohads over the Christians in the battle of Alark, when the Almohads broadcast the news on the pulpits of mosques all over the country and celebrations spread of that victory<sup>(35)</sup>.AlMohads also had religious ceremonies such as the day of Ashura. They used to fast on this day,the owners of the money prepare food and clothing and invite the needy and the poor on this occasion<sup>(36)</sup>.

As for the Feasts, the Caliph used to open the doors of his palace on Eid al-Adha, and delegations would come to him to congratulate the feast according to their class, first the sheikhs of Almohads and the sons of the group, then the jurists, students, judges, guardians, his presence, and the leaders of the states, and the Caliph, in turn, distributes the sacrifices to these groups<sup>(37)</sup>.

#### **Fifth/ Women in the Almohad Society**

Women played an important and effective role in the Almohad society, as they contributed to preserving the state and strengthening its status through religious teachings and the absence of mixing with men<sup>(38)</sup>, In contrast to the women of the Almoravid state who contributed to weakening the state, crowding the people in many areas and did not shy away from anything<sup>(39)</sup>, and opening the way for women to participate in all fields of science, some women even had a great political role in the Almohad state, Amthal Zaida, Bent Muhammad bin Mardaniyah, who was one of the most important reasons who made the Caliph Abu Jacob grant his pardon and honor to the Mardaniyah after his marriage her<sup>(40)</sup>. The daughter of Caliph Abu Jacob played a major role in signing a peace treaty between the Kingdom of Sicily and the Almohads in the year (574 AH / 1180 AD)<sup>(41)</sup>, and in addition to their active roles in social life, Moroccan women were known for their love of adornment and wearing jewelry. Women were adorned with henna, They dye with henna the bellies of the palms, and the backs of the forearms, and it is a custom that they use before the wedding to their husbands<sup>(42)</sup>.

#### **Sixth / building and architecture:**

There is no doubt that building and planning homes is one of the challenges of civilization that luxury and meekness call for<sup>(43)</sup>, and the Almohad state was one of the states that was characterized by luxury, architecture and construction, until Al-Jaznai said, "The city of Fez ended in the days of the Almoravids and the Almohads after them from bliss, architecture, luxury, comfort, security and wellness what a country of Morocco has not reached him, especially in the days of Al-Mansur Al-Muwahidi and his son Muhammad Al-Nasir, the mosques in them were seven hundred and eighty-five, the ablution houses forty-two, the water-bars eighty, the bathrooms ninety-three, the water-breathing four hundred and seventy-two, the houses of residence eighty-nine thousand two hundred and thirty-six, the banks of seventeen thousand forty-one, and the hotels four hundred and sixty-nine The shops are nine thousand two hundred and eighty, and two Caesarea, one in each of them, and two railway houses, one in each of them, and the patterns are three thousand and ninety-four, and the houses of soap-making are forty-seven, and the houses of the tanner are eighty-six, and the houses of the dyer are one hundred and sixteen houses, and the houses of iron casting. Copper is twelve, and the role of glass work is eleven"<sup>(44)</sup>, and all these buildings and architecture show the extent of the interest of the Almohads in this aspect, and the architecture of the Almohad state can be divided into the following:

#### **1-city construction**

Several cities were built in the era of the Almohad state, perhaps the most famous of which is the city of Taza<sup>(45)</sup>, from which the Caliph Abd al-Mumin took a military base in the year (527 AH / 1133 AD) and placed it on the road between the Central Maghreb and Fez<sup>(46)</sup>, and during the time of the Caliph Abu Jacob it

was surrounded This city is surrounded by a wall of lime and gravel, and it has become a populated city called Taza's Meknesah, and it was built with buildings and mosques<sup>(47)</sup>, and among the other cities is the city of Ribat Al-Fath<sup>(48)</sup>, which was built by Abd al-Mu'min in the year (45 AH 1100 AD) and built a mosque, a palace, and a large building. These buildings and buildings were named after the city of Mahdia.<sup>(49)</sup>

## **2 -Forts and walls:**

Among the forts that were built in the era of the Almohad state is the fortress that Abu Yusuf built on the greatest river - the Seville River. And this Caliph ordered that palaces and graveyards be built for him in that fortress, in accordance with his custom of loving construction and preferring construction. He was interested in building throughout his days, and he was not without a palace to find or a city to live in<sup>(50)</sup>, and he also built another fortress at Al-Sus Al-Aqsa to supervise the silver metal that was discovered in those areas in the year (578 AH / 1182 AD)<sup>(51)</sup>. Among the other forts that were built is the fortress of Shuraish<sup>(52)</sup>, which was built by Caliph Al-Nasir in the year (608 AH / 1211 AD)<sup>(53)</sup>. As for the walls and their construction, we find that most of the Almohads caliphs took care of the construction of the walls, except for the Caliph Abd al-Mumin, as we find that it was ordered in the year (542 AH / 1147 AD.) to demolish the walls of the city of Fez and said, "We do not need a wall, but our walls are our swords and our justice"<sup>(54)</sup>, and one of the most important and famous walls built in the Almohad state is the Rabat wall known as the Almohad wall<sup>(55)</sup>

## **3- Mosques and Schools:**

The Almohads took care of establishing mosques throughout their state and set up schools next to those mosques. Perhaps one of the most famous mosques that was built in the era of the Almohad state is the Al-Katibah Mosque, which was built by Caliph Abdul Mumin after the victory of the Almohads over the Almoravids in the year (541 AH / 1146 AD) and their entry into Marrakesh. There, the Caliph Abd al-Mumin ordered the establishment of this mosque<sup>(56)</sup>, and near the tomb of Ibn Tumart, the Caliph Abd al-Mumin also established a mosque called the Tinnel Mosque<sup>(57)</sup>. As for the Caliph Abu Jacob, he did more than building mosques throughout the Almohad state. After the victory of the Almohads in the battle of the Ark, he conquered Seville and ordered the construction of a large mosque in it, which he called the Great Mosque of Seville.<sup>(58)</sup> he also built the Great Mosque in the city of Salé, to the extent that he was transporting the stones of this mosque about seven hundred prisoners of the Franks while they were tied.<sup>(59)</sup> He also established the Hassan Mosque in the city of Rabat<sup>(60)</sup>. When he opened Rabah Castle, he ordered the conversion of its church into a mosque in which Muslims pray<sup>(61)</sup>. In addition to those mosques, the Almohads built schools and were keen on education in them, such as the Mahdia School, which was established in the city of Marrakesh and included bookcases (62)

## **Conclusion:**

-It was found through the research the most important social customs and traditions that were followed

The people of Morocco in the Almohad state.

-The research dealt with taking care of women and their role in social life and their impact on the family in building society and maintaining the Almohad state.

-The research took care of the urban aspect and construction and its social impact on public life in the Almohad society, where the Almohad state was characterized by luxury and urbanization.

-It shows us through research how to build cities and fortresses in the era of the state Almohadism because of its impact on the military aspects and protection from any aggression external

- We show the concern of the monotheists in establishing mosques throughout their country and setting up schools for them

-In addition to the great mosques built by the Almohads, so are the architectural monuments which they built, including palaces and others.

### Search Margins

(1) He is Canaan bin Ham bin Noah, attributed to him and his brother Kush bin Ham, the races of Sudan, Nuba, Zanj, Qazan, Zaghawa, Abyssinia, Copts and Berbers. Ibn Qutaiba, *Abi Muhammad Abdullah bin Muslim* (d. 276 AH/889 AD) *al-Maarif*, edited by: Tharwa Okasha, Dar al-Kutub, Cairo, 1960 AD) p. 26

(<sup>1</sup>)Ibn Hazm, Ali bin Ahmed al-Zahir al-Andalusi (d. 456 AH/1063 AD) *Jamrah Ansab al-Arab*, edited by: Abd al-Salam Muhammad Harun, Dar al-Maaref, Taha, (Cairo, 1982 AD) pg. 495; Al-Abadi Ahmed, *In the Abbasid and Andalusian History*, p. 223.

(<sup>2</sup>) Al-Abadi, Ahmad, in the *Abbasid and Andalusian History*, p. 223; Nawara, Sharqi, *Social Life in the Islamic Maghreb in the Era of the Almohads*, unpublished MA thesis, University of Algiers (Algeria, 2008) p. 29; Al-Mili, Mubarak Muhammad, *the history of Algeria in ancient and modern times*,

*Dar al-Gharb al-Islami* (Beirut, d.T.) vol.1, p. 98|.

(<sup>3</sup>)Ibn al-Qadi, al-Makani, vol. 1, p. 15.

(<sup>4</sup>) Ibn Khaldun, *The History of Ibn Khaldun*, vol. 6, p. 309; Haqi, Muhammad, *The Berbers in Andalusia*, Al-Madras Publishing and Distribution Company (Casablanca, 2001), p. 23.

(<sup>5</sup>)Al-Baladhari, Abu Al-Hasan Ahmed bin Yahya bin Jaber (d. 279 AH/892 AD) *Fotouh al-Buldan*, commented on by Radwan Muhammad Radwan, Commercial Library (Egypt, 1959 AD), p. 230; Munis, Hussein, *Fajr*

*Andalus*, Dar Al-Manahil for Printing and Publishing (Beirut, 2002), p. 61.

(<sup>6</sup>)Its called the Crescent Battle, and it took place during the days of Al-Mu'izz bin Badis, when the Arabs came from the east and settled in Ifriqiya. He helped them with money and weapons, and among those tribes that entered the bellies of Bani Amer bin Sa'sa'ah, they are: Riah, Zaghba, Uday and others. Ibn Abi Dinar, *Al-Mounis*, p. 105; Abu Dhaif, Mustafa, *the impact of Arab tribes on Moroccan life during the Almohad and Bani Marin eras*, Moroccan Publishing House (Casablanca, 1982), p. 57.

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(8) Al-Nuwairi, Nihat Al-Arb, Volume 2, p. 323; Backgrounds, Muhammad Atallah Salem, Morocco and Andalusia during the era of Caliph Abu Ya`qub Yusuf Al-Muwahidi (558-580 AH / 1163-1184) PhD thesis, Mutah University (Jordan, 2010), p. 41

(9) Al-Nasiri, Al-Istiqsa, vol. 2, p. 148; Al-Ghanay, References, The Fall of the Almohad State, p. 262.

(10) Hassan, Hassan Ali, Islamic Civilization in Morocco and Andalusia, the Age of Almoravids and Almohads. Al-Khanji Library (Cairo, 1980 AD), p. 319; Al-Mili, History of Algeria, Vol. 2, p. 188.

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(12) Al-Bayan Al-Maghrib - Section of the Unitarians -, p. 137.

(13) A city between Sijilmasa and Ghaya in the wilds of the Sudan of Morocco. It is a long and wide desert in which there is no pasture or water, inhabited by a mixture of Muslim Berbers, and the leadership in it is Sanhaja. SonHawkal, Image of the Earth, p. 101; Yaqoot al-Hamawi, Dictionary of Countries, Part 1, p. 277; Ibn SebahiZadeh, explained the paths, p. 179

(14) Unknown author (from the flags of the sixth Hijri), the insight into the wonders of the regions, comment: SaadZaghloul Abdel Hamid, House of General Cultural Affairs (Baghdad, 1985 AD), p. 219.

(15) Ibn Khaldun, Introduction, p. 70; Taha, Jamal Ahmed, Social Life in the Far Maghreb in The Islamic Era - Modern Almoravids and Almohads, Dar Al-Wafa, Our Printing and Publishing House, Alexandria, 2006 AD) p.85.

(16) Abu Yusuf, Jacob bin Ibrahim Al-Qadi (d. 182/798 AD) Al-Kharaj, Lower Press (Cairo, 1352 AH), p. 122; Al-Baladhuri, Fotouh Al-Buldan, p. 2254

(17) The Son of the Prayer Leader, Manna in the Imamate, p. 187; Al-Mili, History of Algeria, Vol. 2, p. 330.

(18) Al-Marrakchi, Al-Mujeb, p. 223; Al-Zajali, Abu Yahya Obaid Allah bin Ahmed Al-Qurtubi (d 694AH / 1296 AD) The proverbs of the common people in Andalusia, study: Muhammad bin Sharifa, Muhammad V (Fez, 1970 AD), vol. 1, p. 218| .

(19) Wallpapers, Morocco and Andalusia, pg. 444.

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- (25) The same source, p. 205; Al-Muqri, Nafh Al-Tayyib, Volume 1, p. 183
- (26) Ibn Al-Zayyat, Al-ChoufAl-Rijal Al-Sawfism, pg. 201; Ibn Al-Kadi, Gazwa AL-Iktibas,p2, p458
- (27) Ibn al-Zayyat, Tashauf to the Men of Sufism, p. 3084Al-Rijal Al-Sawfism, pg. 2001.
- (28) Unknown author, Tabikh, p. 78.
- (29) Ibn The Prayer Leader, Manna in the Imamate, p. 174; Ibn al-Muwaqt, Muhammad bin Muhammad bin Abdullah Marrakchi, Eternal Happiness in Defining the Famous People of Hadra Marrakech, Commentary: Ahmed Moftaker,Horizons Institute for Studies and Publishing (Marrakesh, 2011), p. 179.
- (30) The Son of the Companion of the Prayer, Al-Manna in the Imamate, p. 174; Ibn al-Zayyat, The Piety of the Men of Sufism,p. 299.
- (31) Unknown author, Al-Istisar, p. 211.
- (32) Unknown author, Al-Istisar, p. 212.
- (33) Al-Idrisi, Morocco and the Land of Sudan, p. 58.
- (34) The Pawn, Mahdi News, p. 124; Al-Nasiri, Al-Istiqsa, vol. 2, p. 147. (35) Ibn al-Atheer, al-Kamil fi al-Tarikh, vol. 9, 223; Ibn Abi Zara', Rawd al-Qirtas, p. 145; SonAl-Furat, The History of Ibn Al-Furat, Volume 4, Volume 2, p. 129; Abu Khalil, Shawqi, Battle of the Ark, p. 63.|
- (36) Ibn al-Zayyat, Tashauf to the Men of Sufism, p. 271; Unknown author, Al-Istibsar, p. 154.
- (37) Ibn Sahib al-Salah, Manna in the Imamah, p. 457.
- (38) Ibn al-Qattan, Nazm al-Juman, Volume 6, p. 63; Provencal, Unitarian Letters Collection, p. 134.
- (39) Al-Marrakshi, Al-Mujeb, p. 177.

(40) Ibn al-Khatib, Media Acts, p. 271; Annan, The Age of the Almoravids and the Almohads, Volume 2, pg. 56.

(41) The peace treaty took place after the Sicilian fleet captured the daughter of Caliph Abu Jacob while she was on a Moroccan ship heading to Tunisia to marry one of the princes, and when the Sicilian king learned that she was the daughter of the Almohad Caliph, he immediately ordered her return to her father's palace, and therefore a peace treaty was signed with that kingdom. Tazi, Abdel Hadi, the diplomatic history of Morocco from the earliest times to today, printing presses Fadala (Egypt, 1987 AD) vol. 6, p. 236.

(42) Lausanne, Al-Hassan bin Muhammad Al-Fassi (was alive a year)

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(43) Ibn Khaldun, Introduction, p. 342.

(44) Jana Zahrat Al-Aws, pp. 43-44.

(45) A city in the Far Maghreb, located to the east of the city of Fez in a fortified mountainous area to which many waters flow from those mountains and rivers water all its orchards. Unknown author, Al-Istisar, p. 186; Al-Humairi, Al-Rawd Al-Maatar, p. 128.

(46) Salem, Abdel Aziz, History of Morocco in the Islamic Era, University Youth Foundation (Egypt, 2008 AD) pg. 752.

(47) Unknown author, Al-Istisar, p. 186; Al-Humairi, Al-Rawd Al-Maatar, p. 128.

(48) a city located south of Salé on the Atlantic coast. Yaqoot al-Hamawi, Dictionary of Countries, part 3, p. 231.

(49) Al-Marrakchi, Al-Mujeb, p. 195; Ibn Abi Zara', Al-Anees Al-Mutreb, p. 264.

(50) Al-Marrakshi, Al-Mujeb, pg. 418.

(51) Nakhar, Layla, Morocco and Andalusia, p. 541.

(52) It is located in Koura Shendona in Andalusia, in the city of Shereesh, close to the sea. Yaqoot al-Hamawi, Mujam al-Buldan, Volume 3, p. 340; Al-Humairi, Al-Rawd Al-Maatar, p. 340

(53) Ahmed, Youssef Bani Yassin, Andalusia Countries in the Geographical Works of Yaqut Al-Hamawi, Zayed Center

For Heritage and History (Emirates, 2001 AD), p. 352.

(54) Al-Jaznai, Jana Zahrat Al-Aws, p. 42.

(55) A wall built in Rabat, with a length of (2263) meters, and it extends from Morocco to the south of the city of Rabat, and its width is (2.5) meters, and its height is (10) meters. This wall is supported by (74) towers, and (5) doors. Salem, Abdel Aziz,

History of Muslims and Their Relics in Andalusia, Dar Al Maaref (Lebanon, 1988 AD), p. 116.

(56) Unknown author, Al-Halal Al-Moushiya, p. 108. Ministry of Awqaf and Islamic Affairs

(57) Touri, Abdelaziz, Mosques of Morocco, Ministry of Awqaf and Islamic Affairs (Morocco, 2011 AD), pg. 40.

(58) Ibn Adhari, Al-Bayan Al-Maghrib - Section of the Unitarians-, p. 222; Al-Maknasi, the ember of the quotation, p. 556.

(59) Al-Nasiri, Al-Istiqsa, vol. 2, p. 185.

(60) Ibn Abi Zara', Al-Anees Al-Mutreb, p. 229; Al-Maknasi, the ember of the quotation, p. 556.

(61) Al-Marrakchi, Al-Mujeb, p. 206; Al-Humairi, Al-Rawd Al-Maatar, pg. 469.

(62) Unknown author, Al-Hallal Al-Moushiya, p. 150; Ibn Fadlallah Al-Omari, Shihab Al-Din Ahmed bin Fadlallah (d. 749/1348 AD) Paths of the Eyes in the Kingdoms of Al-Asar, The Cultural Council (Abu Dhabi, 1423 AH) vol. 4, p. 200.5

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