

**the efforts of the Almoravids in spreading Sunni Islam in Maghreb and Africa  
and their place in Islamic history**

جهود المرابطين في نشر الإسلام السني في المغرب وإفريقية ومكانتهم في التاريخ الإسلامي

Echchikh Adda<sup>1</sup> \*1 Hassiba Ben Bouali University - Chlef -, Algeria, [echchikh@gmail.com](mailto:echchikh@gmail.com)**Received 28/03/2024 Accepted 22/05/2024 Published. 01/06/2024****Abstract:**

Age Try through the pages of this article, Seeking to highlight the jihadist role played by the leaders and commanders of one of the most important countries in Islamic history in general In the areaatog Islamic Lord Specifically, Namely, the Almoravid Staten And show the status of this country And its country And true Sunni Islam in the region This is by addressing the most important jihadist actions and the most prominent battles fought by its men and princes, whether on the Arena Maghreb Against the misguided and deviant tribes and their unjust kings, Like the Zanata and Maghrawa tribes, Or against the tribes of Africa Sub-Saharan paganism and polytheism, such as the tribes of Ghana, to In order to spread Islam in these areas, And input People Come to the fold of Islam, In accordance with the correct Sunni religious teachings, eliminating pagan rituals, polytheistic practices, heresies and superstitions that were widespread among the tribes of these regions.

And also, the sign to their jihadist role Andalusian square, to Showing the tremendous work they did to re-establish the foundations of Islam there and support its people, and to restore their pride in the face of repeated Christian attacks on them by parties Christian Mamluks led by-Alphonse VI-and his men, and inflicted defeat, humiliation and humiliation on them, especially in the glorious battle of Zallaqah. After they entered it to help its people After the weakness That loomed over mekings of Denominations Muslims there, and he failed they Defending their property and Islamic countries.

**Keywords:** Almoravids, Sunni Islam, Zenata, Maghraoua.**ملخص:**

سنحاول من خلال صفحات هذا المقال، السعي إلى إبراز الدور الجهادي الذي قام به زعماء وقادة إحدى أهم الدول في التاريخ الإسلامي عموماً وفي منطقة الغرب الإسلامي تحديداً، ألا وهي دولة المرابطين، وإظهار مكانة هذه الدولة ودورها في نشر الإسلام السني الصحيح في المنطقة، وذلك من خلال التطرق إلى أهم الأعمال الجهادية وأبرز المعارك التي خاضها رجالها وأمرائها، سواء كان ذلك على الساحة المغاربية ضد القبائل الضالة والمنحرفة وملوكها الظالمين، كحال قبائل زناتة ومغرواة، أو ضد قبائل إفريقيا جنوب الصحراء الوثنية والمشركة كحال قبائل غانا، لأجل نشر الإسلام في هذه المناطق، وإدخال أهلها إلى حظيرة

---

\* Echchikh Adda, [echchikh@gmail.com](mailto:echchikh@gmail.com)

## efforts For marabouts In spreading true Sunni Islam and their statusIn Islamic history Echchikh Adda

الإسلام، وفق التعاليم الدينية السنية الصحيحة، والقضاء على الطقوس الوثنية والممارسات الشركية والبدع والخرافات التي كانت منتشرة بين قبائل هذه المناطق.

وكذا الإشارة إلى دورهم الجهادي على الساحة الأندلسية، لإظهار العمل الجبار الذي قاموا به من أجل إعادة تثبيت دعائم الإسلام هناك ونصرة أهلها، واسترداد عزتهم أمام الهجمات النصرانية المتكررة عليهم من طرف المماليك النصرانية بقيادة- الفونس السادس- ورجاله، وإنزال الهزيمة والذل والهوان بهم خاصة في معركة الزلاقة المجيدة، بعد أن دخلوها منجدين لأهلها على إثر الضعف الذي خيم على ملوك الطوائف المسلمين هناك، وتخاذلهم عن الدفاع عن ممتلكاتهم وعن بلاد الإسلام..

**الكلمات المفتاحية:** المرابطين، الإسلام السني، زناتة، مغراوة.

### 1. Introduction:

As is common; The Almoravid state was established from the beginning on a purely Islamic religious basis And pure, It aims to spread ture Sunna Islam, revive the duty of jihad, and attempt to revive Islamic forces and revive their résoudre again, after...that bear In which Weakness Humiliation and division spread In Islamic countries, The Abbasids no longer had the ability to control it. OKI got excited about it Distractions Misguidance and avoidance About the teachings of religion, and then work with every effort to return society to a covenant Power and Glory withpredecessorthe previous.

It has been adoptedthis country In empowering herself, On the principle of enjoining good and forbidding evil, it declared a war on heresies and superstitions, and destroyed the wine tanks., It broke the musical instruments and demanded that people perform the obligations of their religion. Ther efore, the call of the Almoravids was welcomed wher ever it came, and the jurists and scholars sought help from it to rid the Islamic countries of corruption and injustices. Cities and countries opened their doors to these masked mujahideen who did not want to.in Regions which they have reached Only repair And glory (Hassan Ahmed, DT, page 325).

This state expanded the principle of jihad, and brought to mind the image of the Islamic conquests in the days of the Rightly Guided Caliphs, the Umayyads, and the Abbasids after them. It lived for the sake of jihad throughout its short rule, and devoted all its resources to this great work, and made the country that it conquered and owned into a huge camp in which the drums of jihad sounded, And bald Despite its preoccupation with this great corner, it did not neglect the rest of the cultural aspects And social In this country, it established the rules of security and tranquility among the people. So it flourishedlife Economicand culture throughout the country (Dandash, 1988, p. 141).

Therefore, it was necessary for us to remember all these deeds and heroisms that made the Almoravids create a great position for themselves, and mark a prominent mark in the history of Islam, which no one of the haters and fanatics like those orientalist writers like Dozi, Youssef Ashbakh, and others could do. They tried to erase or ignore it in their writings and slanders against one of the most important countries in the history of the Islamic Maghreb and general history as a whole.

### 2. Foundations Religious and legal On which the rule of the Almoravid state was based:

Which It is considered as The basic rules for building this state, and its rulers relied on them in managing the country's affairs

Commitment and adherence to the teachings of their call drawn up by the jurist Abdullah Ibn Yassin, and successive princes followed suit in power. The following is a breakdown of the most important foundations on which the rule of the Almoravid state in the Maghreb and Andalusia was based:

### **2.1 Reviving and reviving the obligation of jihad :**

By virtue of its distinct religious character, and its noble mission of conveying the message of Islam, the Almoravid state expanded the principle of jihad greatly, and brought to mind the image of the first Islamic conquests in the days of the Rightly Guided Caliphs and the Umayyads, so it lived throughout its rule, despite its shortness, for the sake of jihad. (447-542 AH / 1055-1148 AD) It devoted all its resources to this great work, and made the country that it had conquered and owned into a huge, ready-made hue Raedt fight battles and wars, and its princes who only wanted reform in this world lived for the same purpose (Hassan Ahmed, DT). Despite its preoccupation with this great pillar, it did not neglect the rest of the cultural aspects And social In this country, it established the rules of security and tranquility among the people, and life flourished Economicand culture throughout the country (Ibn Abi Zar', 1917, p. 157).

The masked tribes, on whose shoulders the Almoravid state was established, were in fact Bedouin tribes, but they were distinguished by being constructive and non-destructive tribes. They did not invade other tribes simply for the sake of plundering and plundering. Rather, in order to spread the sound doctrine, and to correct what is crooked in the religion, and the credit for all of that goes to their imam, Abdullah bin Yassin, who raised them on the sound doctrine, and on sacrifice and jihad for the sake of supporting God's religion. This doctrine, which they received at the beginning in his bond, influenced them. It also opened their minds to Islamic culture and authentic heritage, and its teachings left a profound impact on their souls. They took the initiative from the first moment they set foot on the land of Morocco, approaching schools with great enthusiasm in order to achieve achievement and learning. Rather, they devoted themselves to the sciences, drawing from them and taking an abundant share from them. (Hassan Ahmed, DT, page 325).

### **2.2 Combating heresies and misguidance and confronting them :**

Eager to continue the message of their first preacher, Abdullah bin Yassin, the Almoravid leaders made the issue of heresies the top issue they mobilized to confront and fight. Rejecting any distortion or change in religion, from

During the order to punish its owners and eliminate its landmarks, in order to preserve the unity of the nation and the integrity of its official doctrine, and therefore the Almoravid princes took the initiative to alert their followers to the necessity nécessaire provisions of Sharia law and the proper performance of religious obligations, and avoiding any distortion or alteration that might disturb the principles of the correct Islamic faith. From this standpoint, the Almoravids confronted all actions that harm the religion, and this is clear from their positions that are reflected in their letters to their workers and governors in the regions, such as the letter sent by Prince Ali. Bin Yusuf to Commander Abu Muhammad Bin Fatima, his governor of Seville, ordering him to remove any worker from his job and punish him physically if he is proven to have committed any distortion in religious rulings. Among the things mentioned therein is his saying : (And whoever of your workers is proven to have committed an increase or violation of a custom or irregular matter he substituted a ruling, or took a dirham for himself unjustly, thus removing him from his work and punishing him physically.) (Ibn Adhari Al-Marrakshi, 1983, p. 63).

### **2.3 Promotion of Virtue and Prevention of Vice :**

It is one of the legal duties that the Islamic nation has agreed upon the necessity of adopting it in compliance with the commands of the Holy Qur'an and the purified Sunnah,

which is represented in the Almighty's saying) And so be it **Among you is a nation who invite to goodness and enjoin what is right and forbid what is wrong. The abominable** (Surat Al Imran, part of verse: 104).

Some historians believe that the Maliki jurists in Morocco launched a war against evil deeds, and harassed its people in their entertainments. Rather, they fought all the misguided groups and sects such as the Safaris and the Shiites with misguided and corrupt beliefs, and it was natural for Abdullah bin Yassin to follow in the footsteps of these jurists. He was not satisfied with teaching the people and making them understand their religion. Rather, he enjoined what is right and forbade what is wrong, and he was able to recruit an entire nation to do so, and to create a generation of staunch warriors who are fanatical about his idea, who rush to support him, and pledge allegiance to him on the truth. In doing so, he adhered to the limits of Sharia law in enjoining what is right and forbidding what is wrong, so he commanded with his heart and with his tongue. He was peaceful and reconciled, warned and excused, until he failed and found no escape from drawing the sword in defense of the truth. (Hassan Ahmed, DT, page 172).

If the provisions of enjoining good and forbidding evil require:(That a Muslim's money is not taken unjustly, and his back is not beaten unjustly) (Ibn Hazm, page 173). It was not reported from Ibn Yasin that he exceeded this limit, although it is not permissible for someone who enjoins what is right and forbids what is wrong to:(He violates a harem or takes money unlawfully) (Ibn Hazm, page 173). Ibn Yasin pardoned that; Rather, he waged a war against sin and heresies wherever they were, and his gang had hardly set foot on any land before it changed the evil, cut off the flutes, and poured out the drizzle of wine. (Ibn Adhari Al-Marrakshi, 1983, p. 71).

#### **2.4 Commitment to the provisions of Sharia in religious obligations:**

At the beginning of his preaching, Abdullah bin Yassin was keen to teach people about prayer, zakat, and the rules of fasting, after he found that they knew nothing of Islam except the two testimonies of faith. (Ibn Adhari Al-Marrakshi, 1983, p. 78) Establishing prayer and performing it in the best way was an essential pillar of his interest. As The first pillar of worship after the two testimonies of faith, so he obliged his followers to maintain the prayer and perform it with the group, and whoever failed to perform it would be struck with twenty lashes. As for zakat, which is the third pillar of the religion, Abdullah bin Yassin clarified its amounts for his followers and specified them for them according to the standards of Sharia law, and he ruled On all fines, taxes, and money that were in violation of the provisions of the religion (Al-Bakri, D.T., pages 169-170).

What is noted is that among the reformist principles that Abdullah bin Yassin adopted in his call was to remove from the people what they were suffering from in terms of unjust taxes imposed by the unjust rulers on their subjects. Ibn Yassin was forced to lift them from the people, and he was content with what the Book of God imposed on them. And the Sunnah of his Prophet, such as zakat and tithes, on the people of dhimma who trade in Muslim countries, just as Ibn Yasin used to arrange workers in all the countries he settled in, and he ordered the establishment of justice and the demonstration of the Sunnah, and taking zakat and tithes from the tribes, and forfeiting any other fines that had long been the cause. In their rebellion and deviation from the path (Hassan Ahmed, DT, pages 174-175).

These reforms had a far-reaching impact on the history of the Almoravid mission. By showing it to the people in the Maghreb Considering See her And Andalusia is that the Almoravids do not seek prestige or money. They only wanted reform and to save the people from injustice and oppression, so the people began to look to this newly resurrected people, seeking their help from the oppression of their rulers, welcoming them, and supporting them every where. (Ibn Abi Zar', 1917, page 81).

#### **3. Stages of the Almoravid state's jihadist work:**

From the very beginning of their calling, The Almoravids worked with their preachers- Abdullah bin Yassin- To spread Islam and establish its foundations in the countries that are conquered and controlled, and to eliminate the heresies and misguidance that are spreading there, thus continuing with their preachers the process of jihad and spreading Islam among the deviant tribes far from the religion, and this work was represented in two movements: one of them in the north in the land of the Far Maghreb, The other is in the south in the desert country, where a group of Almoravids set out to spread Islam in the Sudanese region and bring it into the presence of Islam.. We review what The following are the most important stations of that jihad.

### 3.1 Jihad of the Almoravids in the Maghreb:

After the Almoravid preacher, jurist Abdullah bin Yassin, and his followers completed the stage of formation and organization in his group, which he established near the Senegal River, He had with him men whom he could rely on to convey his call to God, and because of their desire for the reward of God Almighty and their fear of His punishment, he began sending envoys to the desert tribes to encourage people to embrace Islam. A group of the nobles of Sanhaja responded to this decisive call and gathered around him. Then he ordered his followers and students to go all the way. One of them went to his tribe to call them to work according to the law of God and His chosen Prophet Peace be upon him ; If they repent and repent, then let them go. If they refuse, we will fight them. When they turned away from them, he himself went out and gathered the elders of the tribes and preached to them and warned them of God's punishment. He continued doing so for seven days, but they only increased in corruption and dissent. When he despaired of them, he declared jihad against them. (Ibn Abi Zar', 1917, page 85).

The Almoravids first moved to wards the Jadala tribe with three thousand men. They clashed with them in a fierce battle and defeated them. The rest submitted to the provisions of Islam. Then Ibn Yasin marched to the Lamtuna tribe., So he wonon them, They entered into obedience to him, They pledged allegiance to him to uphold the Qur'an and Sunnah, then he went to the tribes Masofa, Lamta, etc. Which came under his banner and pledged allegiance to him as Gadala and Lamtuna had pledged allegiance to him, and when the Sanhaja tribes saw this, they took the initiative to pledge allegiance to Ibn Yasin and enter into obedience to him, and many of the Sahrawi tribes imitated her in that. (Ibn Abi Zar', 1917, page 80).

Then he headed to wards the tribes of the Far Maghreb after requests for help came from their people and jurists due to the increasing oppression of their kings in the countries such as Sijilmasa, Draa and Souss, as they were as they were in terms of ignorance, deviation and corruption. And Abdullah bin Yassin used to arrange workers in all the countries where he resided, and he ordered the establishment of justice, the demonstration of the Sunnah, the collection of zakat and tithes from the tribes, and the forfeiture of other debts. (Cannon, 1961, p. 59).

In the first movement, the Almoravids succeeded in eliminating the misguidance spread in the Barghawata Emirate that he founded- righteous Bin Tarif-, Andy is teachings were characterized With disbelief and departure from Islam, He claimed to be a prophet, taking advantage of the ignorance and naivety of the people of the region.

And it was The study Before, they had under taken to fight the Barghawata Emirate, but they were unabl e to do so until the Almoravids came from the desert to wards Tamesna and the Barghawata Emirate, and fierce battles took place between them, in one of which the Almoravid preacher Abdullah bin Yassin was martyred, and ended with the elimination of the Barghawata Emirate. (Abu Dinar, 1286 AH, page 103)At the hands of the prince-Abu Bakr bin Omar Al-Lamtouni-. In which Ibn said Khaldoun : "So he crawled To them is Abu Bakr bin Omar, the emir of Lamtuna among the Almoravids of his people, and he had incidents among them, some of which were martyred by the author of the call, Abdullah bin Yassin

## **efforts For marabouts In spreading true Sunni Islam and their statusIn Islamic history**

### **Echchikh Adda**

---

Al-Jazouli. Years (450 AH/ 1057 AD) (Ibn Abi Zar', 1917, page 84) Abu Bakr and his people after him continued their jihad until they uprooted their faces and erased their traces from the earth...and accordingly, their cause was extinct, and their roots were cut off at the hands of these Almoravids." (Ibn Khaldun, 1999, p. 211).

Thus, Al-Murabit achieved And We achieved great success in eliminating misguidance in Morocco and establishing Islam and its correct principles in the region (Hassan Ali, 1980, pp. 475-473).

### **3.2 Almoravid Jihad in Sub-Saharan Africa:**

In addition to the jihad and advocacy operations that the Almoravids were waging in the north, I headed Jihad movement Almoravidah The other to the south, led by-Abu Bakr bin Omar Al-Lamtouni-, After he appointed his cousin Yusuf bin Tashfin as his deputy over the Far Maghreb, he returned to the desert with his army for the purpose of reconciling the strife that had broken out between the two tribes of Jadala and Lamtuna Sunni. (452 AH/ 1060 AD). Where and After he succeeded in that, he began jihad against the infidel tribes of Sudan, and continued his jihad in the region, especially after he despaired of regaining power from his cousin.-Yusuf bin Tashfin-His strength increased, his soldiers increased, and his grip on Morocco strengthened, and from here he directed his military activity To continue the jihad against the pagan desert tribes to convert to religion God and To spread Islam in the territory of Ghana, and eliminate the pagan rituals practiced by the inhabitants of the region, Until he was martyred in one of his raids in the region a year ago (480AH/1087AD) (Hassan Ali, 1980, p. 475).

And he was the prince -Abu Bakr bin Omar-, He came out at the head of an army of Almoravids, And his son, the prince-Abu Yahya-At the head of another army, aiming for the Ghana Empire it self, the Almoravid armies advanced into the lands of the Ghana Empire, seizing its cities one after the other. Prince Abu Bakr was at that time giving the people of the conquered country a choice between embracing Islam and war. (Dandash, 1988, p. 112)The situation continued until the siege on the capital, Ghana, became difficult and it fell into the hands of the Almoravids in the year (469 AH/1076 AD) (Ibn al-Khatib, d.d.)A large number of residents were killed, the rest converted to Islam, and Prince Abu Bakr allowed it to reign-Tinkamenen Al-Sanunki - by remaining governor of his country, subordinate to the Almoravid state (Dandash, 1988, p. 114).

And it was said that The Snooki King, Before converting to Islam and submitting to the Almoravids, and with his conversion to Islam, a large number of the population converted to Islam. Thus, the Almoravids established the nucleus of an Islamic state in West Africa as a result of their struggle to spread Islam (Hassan Ali, 1980, p. 476).

There had been attempts before to spread Islam in the region by merchants, But it was not comprehensive until the Almoravids took control of the region and conquered its capital, Ghana (Harakat, 1965, p. 184)Since that date, i.e. Century5th Hijri/1st10 AD - The region became a religion of Islam (Hassan Ali, 1980, pp. 475-476).

### **3.3 Jihad Almoravids in Andalusia.**

As for the jihad of the Almoravids in Andalusia, it cannot be ignored or forgotten, as it was not for the purpose of spreading Islam, but rather to consolidate it and defend the Muslims in Andalusia against Christian attacks, and to break the power of the tyrant Alphonse VI after they received distress messages from the jurists and people of the country, in which these mujahideen registered. Victories that are still immortal in the memory of our glorious Islamic history, full of heroics and achievements, and the best witness to that is enough of the slide, about which the historian Yusuf Ashbakh said: (If Yusuf bin Tashfin had known how to

exploit his victory in the slide, he would have been able to achieve great results.) (Ashbach, 1958, p. 88).

Below are brief pages of those achievements and victories achieved by the Almoravids there.

Since its founding under Abdullah bin Yassin, the Almoravid state was established on Islamic foundations and ruling according to what God revealed. Prince Yusuf bin Tashfin was one of the most prominent princes of this state, and as a result of the situation in Andalusia during the rule of the Taifa kings, in terms of disintegration, dissolution, and the increase in the ambitions of the Christians to annex their kingdoms to them. Especially after the fall of Toledo into their hands in Muharram (479AH/1086 AD), and they imposed tribute on major Taifa kings, such as: -Al-Mutamid bin Abbad-In Seville, and-Al-Mutawakkil Ibn Al-Aftas-In Badajoz and elsewhere, the attention of those kings turned to the Almoravids, sending a distress message to the leader Yusuf bin Tashfin, who met them and crossed over to Andalusia, struggling for the sake of God to save Islam and Andalusia from the imminent danger. (Ali Al-Hajji, 1981, p. 421).

Prince Yusuf bin Tashfin crossed the sea with his armies to Andalusia and landed on the Green Island, He fortified it and other military bases that followed it on the Strait of Gibraltar and Tarifa, then the Almoravid armies marched towards Seville and then Badajoz., In order to meet the enemy, who also rushed his armies towards the Muslim gatherings of Moroccans and Andalusians, FaHe met them north of Badajoz when examining the slide (Ibn al-Khatib, d.d., pages 40-41)There, the decisive battle took place between the two groups in the middle of Rajab of the year (479AH/1086.10.23AD), and Prince Yusuf bin Tashfin was able to defeat the Castilian army led by-Alphonse VI-The Muslims won a brilliant victory.

This battle is considered one of the decisive battles that took place between Muslims And Al-Absan In Andalusia ; It paved the way for the Almoravids to control it, and it became subordinate to them after eliminating the rule of the traitorous and negligent Taifa kings.

Yusuf bin Tashfin used to say in each of his meetings: (Our purpose in taking control of this island was to...We exhaust it From the hands of the Romans, when we saw their seizure of most of them, and the negligence of their kings, and their efforts to conquer, and their dependency, and their neglect, and their preference for comfort, but the concern of one of them is a cup that he drinks, and a woman who listens to him while he spends his days, and if I live, I will return all the countries that the Romans owned during the duration of this strife to the Muslims, and I will fill it with them, meaning-Rum-Horses and men who have no knowledge of the heresy, nor knowledge of a prosperous life. Rather, one of them is a horse that he tames and seeks, or a weapon that he begs for, or a screamer that responds to his call...) (Marrakshi, 1881, pp. 114-115).

After that, Prince Yusuf bin Tashfin returned with the Almoravid army to Morocco. So take advantage Alphonse again raided the regions of eastern Andalusia, which prompted Al-Mu'tamid ibn Abbad, the ruler of Seville, to Call for help Again, with Prince Youssef, who crossed again to Andalusia a year later (481 AH/1088 AD),He was able to force Alphonse to evacuate the fort he had built near Murcia in order to raid and demolish the regions of eastern Andalusia., This was about a year ago (483 AH/1090AD), and the prince returned to Marrakesh, leaving behind a garrison in Andalusia, as he had done previously after the Battle of Zallaqa. (Ali Al-Hajji, 1981, p. 421).

But the conditions of Andalusia worsened again as the kings of the sects returned to their disputes, so books and fatwas began to come from jurists such as Al-Ghazali and Al-Tartushi to Prince Yusuf. Bin Tashfin, To return Andalusia to save her Who The injustice and corruption of the Taifa kings, so the prince crossed for the third time to Andalusia in a year (483AH/1090AD) (Ibn al-Khatib, d.d., page 51)He headed towards Toledo, which became

## **efforts For marabouts In spreading true Sunni Islam and their statusIn Islamic history** **Echchikh Adda**

---

the capital of Castile, There was Alfonso VI, and when he refused, he returned to the south to wards Granada whose prince surrendered to him-Abdullah bin Balqin-In Rajab of the year (483AH/1090AD),The people of Andalusia were happy about that.

The prince returned to Morocco, leaving a number of his leaders to continue deposing the Taifa kings and subjecting Andalusia to their rule. They subjugated Cordoba, which was affiliated with the Banu Abbad, in the year (484AH/1091AD), and then Castile after strong resistance. With Al-Mu'tamid bin Abbad in Rajab of the year (484 AH/1091 AD), and Al-Maria was taken from its ruler. -Al-Mu'izz bin Al-Mu'tasim bin Samadah-In Ramadan in the year (484 AH/1091 AD), and in Shativa and other cities in the year (485AH/1092AD).

As It also entered the Kingdom of Badajoz in the year (488AH/1094AD) in western Andalusia, which he ruled-Banu Al-Aftas-, From there, Ashbon (Lisbon) was subjugated by the Castilians, and in the year (490AH/1096AD) Yusuf bin Tashfin crossed for the fourth time to Andalusia., He led an army-Muhammad bin Al-Hajj-Heading towards Toledo again, he met the Castilians led by Alphonse VI, He was able to defeat them and regain Toledo in the year (491AH /1097AD).

Prince Yusuf went to Cordoba in the year (491AH/1097AD) or later to take the pledge of allegiance. To his son-Abi Al-Hassan Ali- (Ibn al-Khatib, d.d., page 56)He stipulated that he should establish a fixed Almoravid army in Andalusia and distribute it among all the bases, and he instructed himon Three commandments, one of which is: (to accept from the benefactors of the people of Andalusia, and to overlook those who do evil to them) (Al-Qadi, 2007, p. 23),He returned to Marrakesh, where he died on the first of Muharram in the year (500AH/1106AD). (Ali Al-Hajji, 1981, p. 424).

On another page from the Almoravid jihad in Andalusia, Valencia was saved from the tyrant Cambitor and the Castilians, and the Almoravids entered Valencia and reconquered it in Rajab (495AH/1105AD). (Al-Marrakshi A., 1997, p. 423)After that, Zaragoza and the upper port entered under the rule of the Almoravids (Ali Al-Hajji, 1981, p. 423), Prince Ali continued Bin Tashfin is father's mission, In his first year, he crossed to Andalusia as a mujahid, and appointed his brother-Abu Al-Tahir Tamim-Commander of the Almoravid armies in Andalusia, is matter was in a letter addressed to him in the year 501 AH/1108 AD. Resuming the process Strive or Struggle With it.

Tamim headed towards Uqlish, east of Toledo, and conquered it, The Castilian army he was leading was crushed- Chansu the boy-(Annan, 1990, p. 64) The son of Alphonse VI, accompanied by seven of the major leaders - the Counts - in the Battle of Achlish, which took place in (Shawwal 16, 501AH/May 29, 1108AD), and it was an over whelming victory Victoriously The slide (Annan, 1990, p. 60)Its impact was the consolidation of the Almoravid Sultan in the central and eastern regions of Andalusia.

as She turned There were many other confrontations between the Almoravids and the leaders of Castile for many years, The Almoravids were victorious most of it, And in many areas, including in western Andalusia and then in the eastern islands, they were able to recover Mallorca, And Minorca, And land in the year (509AH/1116AD), and Prince Ali bin Yusuf was able to conquer Qalamariya, the capital of Portugal, in the year (511AH/1117 AD), after which many events and battles took place in which the Muslims lost some sites and cities, such as Zaragoza, in the year (512AH/1118AD) after a siege that lasted for months., Forces from various regions of Spain and France participated in it (Ali Al-Hajji, 1981, pp. 426-428) And Almeria is a year old (542 AH/1147 AD), and Tortosa (543AH/1148 AD), And a city Larda the following year (567AH/1172AD) and others.

Before this date, the Almohad call had begun to appear In Morocco, Which wasted much of the efforts of the Almoravids who entered into wars with them (Ali Al-Hajji, 1981, pp. 440-441) In the end, the Almohads were able to defeat the Almoravids and inherit them in Morocco and Andalusia.



#### 4. The position of the Almoravids in Islamic history:

It was Islam's misfortune that a call appeared-Muhammad bin Tumart-Known as the Mahdi, And the Almoravids were in the utmost intensity of their jihad for the sake of supporting Islam, so he eliminated them with steadfast tribal forces, thereby wasting Islam's opportunity to benefit from this struggling group that had made so much effort. She could have done more to support Islam and Muslims.

The Almoravids are the first Moroccan group that was able to establish a major state with such a major role in the history of Morocco. Indeed, they preceded them in establishing the Moroccan state. -Al-Ziri bin Manad-With its branches in Africa and the Middle East, But there is a huge difference between the Banu Ziri, who are the Sanhaja of the first generation, according to Ibn Khaldun, And the Almoravids, who are the Sanhajas of the second generation, were the first to establish a great state in Morocco that rivaled the great Islamic states in strength, power, and the breadth of the Sultan. They established their state on purely Islamic foundations., They improved their construction and foundation, and their state as a whole was characterized by good order, security, and stability through out their entire country.

Despite what the Almoravids endured in confronting the Crusader barbarism and the effort and blood it cost them, and despite the betrayal with which the Andalusians faced them; The stationed people in the field remained visible to their enemy, They take care of their subjects in the best possible way, Until the death of their third prince-Tashfin Ben Ali-In the year (549AH /1154 AD), he was fighting the Almohads who besieged him in Oran, and that was a symbol of the end of the state and this glorious family that gave a lot and took a little, but their weight in Islamic history was great. (Al-Marrakshi A., 1997, pp. 64-65).

What this struggling state, whose history lasted more than a century, did was only a few actions, Its magnitude of work and far-reaching impact truly places it at the forefront of Islamic countries.

This state was born in tropical Africa on the southern border of the Islamic world, and was resurrected and established by a small group of members of the Sahrawi Sanhaji tribes., It was able to unite the Far Maghreb and some regions of the Central Maghreb and Andalusia under the banner of one state, and broke the power of the groups deviating from Islam in the countryside of Tamesna, and returned these regions and their people to orthodox Sunni Islam, and reconstructed the Marrakesh plain and established in it one of the most beautiful Islamic cities, and it assumed power in Andalusia. With a heavy burden that cost it a lot of blood from its sons to save Andalusian Islam from extinction, its men fought the Christian kingdoms in Andalusia from Catalonia to Aragon to Castile, Leon and Portugal., They defeated them in most of the battles.

On the other hand, the southern branch of the Almoravids was led by Abu Bakr bin Omar and those who came after him, He played a major role in spreading Islam in West Africa and tropical, Like what the Northern Branch did in Morocco and Andalusia (Marrakchi A., 1881, pp. 45-47).

It is rare in the books of Islamic annals to find a state that served Islam as the Almoravids served it, and then was subjected to severe punishment. And According to what the Muslims themselves reported, the Andalusians abandoned the Almoravids, They left them to continue the battles alone against the Christians, Rather, they burdened them, They attacked and insulted them, They denied their virtue, and their short-sightedness reached such a point that they revolted against them, Thus, they facilitated the enemy's mission of eliminating their nation, religion, and civilization (Marrakchi A., 1881, p. 102)The Almohads in Morocco also let them down and did not give them the opportunity to complete their jihad in Andalusia against the Christians allied against them, and they began to strike them from behind., They were distracted from their forces, which were distributed between the

## **efforts For marabouts In spreading true Sunni Islam and their statusIn Islamic history** **Echchikh Adda**

---

two Andalusian fronts, And the Moroccan Front, which hastened the fall of their state in their favor.

As a conclusion to this article, we say: If the purpose of such Islamic historical research is Benefit Of those Men Those who preceded us in their knowledge, upbringing, and jihad, and the certainty that Victories What is great in the history of our nation is granted by God Almighty to those who are loyal to their Lord and religion and uphold His law. This is why the conquest of Zallaqa did not come from nothing. The Almoravids struggled in Andalusia and achieved a great victory and conquest., Through them, God saved the Muslims, and the lives of these men and heroes were filled with glory and honour, They got itBy arrogance On self-desire, humiliation to God, fear of Him, and work to achieve His pleasure, and this is the secret of their pride and honor, which is the glory and honor of our glorious Islamic history.

### **List of sources and references:**

1. Ibrahim Harakat. (1965). Morocco throughout history, Casablanca, Part 1. Morocco: Dar Al-Salami.
2. Abu Al-Hassan Ali bin Muhammad Al-Fasi Ibn Abi Zara'. (1917). Al-Anis, the singer, Roud Al-Qartas, in the news of the kings of Morocco and the history of the city of Fez. (Correction: John Torenberg) Opsal edition.
3. Abu Al-Abbas Ahmed bin Muhammad bin Adhari Al-Marrakshi. (1983). Al-Bayan Morocco in the News of Andalusia and Morocco, Part 4. (Investigated by: Ihsan Abbas) Beirut: House of Culture.
4. Abu Abdullah Muhammad bin Al-Qasim Al-Ra'ini Al-Qayrawani Abi Al-Dinar. (1286 AH). Al-Moanis in Africa and Tunisia news. Tunisia.
5. Abu Obaid Al-Bakri. (d t). Morocco in mentioning African countries and Morocco. Cairo: Dar Al-Kitab Al-Islami.
6. Abu Muhammad Muhyi al-Din Abd al-Wahid bin Ali al-Marrakshi. (1881). Admirer in summarizing news Morocco. London: Brill Press.
7. Al-Andalusian Al-Zahiri Ibn Hazm. (no date). Chapter on boredom, desires and desires, Part 4. (Edited by: Muhammad Ibrahim Nasr and Abdul Rahman Amira) Beirut: Dar Al-Jeel.
8. Hassan Hassan Ali. (1980). Islamic civilization in the Maghreb and Andalusia (the era of the Almoravids and Almohads). Egypt: Al-Khanji Library.
9. Abdul Rahman Abu Zaid Ibn Khaldun. (1999). The History of Ibn Khaldun, known as the Book of Lessons and the Diwan of Al-Mubtada' and Al-Khabar, in the days of the Arabs, Persians, Berbers, and those of their contemporaries among those with the greatest authority, Part 6. Beirut: Dar Revival of Arab Heritage.
10. Abdul Rahman Ali Al Hajji. (1981). Andalusian history from the Islamic conquest until the fall of Granada. Beirut: Dar Al-Qalam.
11. Abdullah Annan. (1990). The Islamic State in Andalusia (The Almoravid and Almohad Era in Morocco and Andalusia), Part 1. Cairo: Al-Khanji Library.
12. Abdullah Kannoun. (1961). Moroccan genius in Arabic literature. Beirut: Lebanese Book House.

13. Abdel Wahid Marrakchi. (1997). Documents of the Almoravids and Almohads. (Investigated by: Hussein Mu'nis) Cairo: Library of Religious Culture.
14. Ismat Abdel Latif Dandash. (1988). The role of the Almoravids in spreading Islam in West Africa. Beirut: Dar Al-Gharb Al-Islami.
15. Lisan al-Din Abu Abdullah Muhammad Ibn al-Khatib. (d t). Moshi suits in mentioning the Marrakesh news. (Correction: Al-Bashir Al-Fourti) Tunisia: Al-Taquadum Islamic Press.
16. Muhammad Al-Qadi. (2007). Islamic Portugal. Tolerance Magazine (Issue 20).
17. Mahmoud Hassan Ahmed. (d t). The establishment of the Almoravid state (a bright page in the history of Morocco in the Middle Ages). Cairo: Dar Al-Fikr Al-Arabi.
18. Youssef Ashbakh. (1958). The history of Andalusia during the era of the Almoravids and Almohads. (Translated by: Abdullah Anan) Cairo: Al-Khanji Foundation.