



## 1. INTRODUCTION

The tribe formed the backbone of life in the Middle Ages, and this is what Ibn Khaldun decided when talking about the formation of states and clans in all times and places, and that every state must have a tribe that bears it and a tribal rigorism that supports it, and without it it is not possible to talk about a state or a king, and the two states of the Almoravids and Almohads did not emerge. In this context, it did not deviate from this theory, so the tribe formed the basis for the formation of the two states and a building upon which it was built.

Our main problem is:

How did the intermediate historical sources deal with the tribal system in the countries of the Maghreb in the era of the Almoravids and Almohads?

It includes several questions:

What are the foundations of the tribal system in this era?

What are the effects of lineage on the tribal bond and the ruling power?

What is the role of tribal rigorism (El-Asabiya) in determining the relationship between the tribe and power?

We will follow the following plan to address this topic:

The first axis: the concept of the tribe in the Almoravid and Almohad eras.

The second axis: the foundations of the tribal system in this era: - the land - lineage – asabiyyah.

The third axis: the monopoly of power by the ruling tribe (Lamtuna and Al-Masamidah tribe as a model).

Conclusion.

### 1. The concept of the tribe in the Middle Ages:

Talking about the tribe in this era is not an easy topic, due to the ambiguity surrounding it due to the gross lack of historical material that touched on the social life of the time period under study, in addition to the difficulty of addressing the prevailing tribal systems at the time and unifying visions around them, as each tribe had a special system that

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directed it. It governs her living framework. For this reason, it is necessary to seek the help of separate texts on historical sources and gather their fragments in order to obtain a close perception of the prevailing tribal system and its impact on the economy and the mode of production.

Some sources (like Ibn Khaldun in his history, or El-Araoui in his book “our culture”, or Rahma Bourkia in “the state and authority and society”, or Madhaoui Er-rachid in “Politics in Arabian Oasis” or Ira Labidosvi in “Tribe and State Formation”).

provide us with brief perceptions of the prevailing tribal system during the Middle Ages in the Islamic West. Ibn Khaldun attributes the rootedness of the tribal system to the necessity of gathering to conquer the burdens of life and secure living needs.

“At that time, their meeting and cooperation in their needs, their livelihood, and their urbanization in terms of sustenance, shelter, and warmth was only in the measure that preserves life”(Ibn Khaldun, 1990,120).

Or the provision of protection: “With it, protection is the defense, the claim, and every matter that meets on it.” As for Al-Aroui (Ibn Khaldun, 1990,139), he goes to the fact that the tribe is a protective organization with different contents, “as long as we know that the tribe means very different things! We apply the word to the organization of camel nomads, to a comprehensive social organization that fits the unity of the pure desert environment, and we also apply it to the inhabitants of the mountains, to a set of rules pertaining to living and power aimed at ensuring balance between families

Finally, we apply this word to the inhabitants of the plains and plateaus”(El-Araoui,1996,100). He also considers it a title to return to oneself in force majeure (El-Araoui,1996,101).

Al-Jabri (El-Jabiri, 1994,174) supports Ibn Khaldun's previous opinion that the Bedouin's struggle is a struggle for a living, a struggle for survival, and that the people of the desert live in families and groups, and their

struggle with nature in order to collect their livelihood takes up most of their time.

## **2.The foundations of the tribal system in the Almoravid and Almohad eras:**

In order to learn more about the tribal system in the Almoravid and Almohad eras, we must first address the foundations on which this system was based and dealt with a kind of analysis.

**2.1.The land:** The land is the stable pillar of production and on its resources patterns of economic activity are created from agriculture, grazing, industry and trade(Abdelrazek, 2000, 197).

It is the main element in the life of every tribe, because it is the place of living and the home of stability, as well as because the tribe depends entirely on it in its economy and production, especially among the tribes of an agricultural nature, which are considered the tribes of the Almoravid era, as well as the Almohads, among them, as they are nomadic tribes in the first place(Ibn Khaldun, 1990,87). The lands of the two countries have diversified due to the terrain diversity that this country was known for.

**2.1.1.Terrain diversity:** The borders of the Almoravid and Almohad states in Morocco are considered within the first part of the third region of the seven regions of the world according to Ibn Khaldun(Ibn Khaldun, 1990,59). It starts from the west with Mount Darn(it's a great famous mountain in Maghreb, known as "Sakankor"(Alhemyari, 1975,265) ) (Great Atlas)(Moussa, 1983,49), which starts from the surrounding sea at the far end of the Souss, and passes with the east straight until it reaches Mount Nefoussa(Neffossa Mountainn from Gafsa to it about six days, it's a high mountain, three days tall, countains vineyards, running water, graps and figs (Elhemyari, 1975, 882) ), and there it is called Mount Nefoussa.(Elhemyari, 1975, 365) This mountain is inhabited by Berber nations that only their creator can count(Ibn Khaldun, 1990, 75), and its height reaches four thousand meters, and it may exceed that in some of its peaks, and only high passages penetrate it.(Moussa, 1983,49).

It overlooks the whole of the Maghreb, and it includes the Masamida nations, the Sanhaja tribes, and some Zanata tribes(Ibn Khaldun, 1990,59).

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To the north of Jabal Darn, the Sanhaja Mountains rise (the Middle Atlas), and the Ghumara Mountains extend to its north (the Rif Atlas), and to the south of it we find desert mountain ranges (the Lesser Atlas)(Moussa, 1983,51). As for the eastern countries(now it means Algeria ), it consists of mountain ranges and small, unconnected plateaus, whose height increases as we head east, and is interspersed with some plains.

As for the Iberian Peninsula, it forms a small continent consisting of a high plateau whose height ranges between five hundred and a thousand meters. The plateau is surrounded by mountain ranges: Cantabria and the Pyrenees in the north, Siranivada in the south, and the Zaragoza(situated in the east of Andalusia called the white Zaragoza because its walls were built of white marble(Al-Idrissi, 1983, 297)) mountains in the northeast.

It is interspersed with mountain ranges running from the far northeast to the far southwest, and includes the mountains of Toledo(it is located in the middle of Cordoba and Valencia, known by its immunity(Elhemyari, 1975, 393)) and the Sierra Morena within the range of the Andalusian country. Between these mountains are plains of varying width and length, such as Yanah, Al-Wad Al-Kabir, Murcia(its about five stages away from Murcia (Elhemyari, 1975, 286)) and Shaqura(A city in Andalusia, north of Murcia, and it had the emirate of Ibn Hamshak, one of the kings of those regions(Alhamawi, 1906,281))(Moussa,1983,52).

**2.1.2.The policies of the Maghreb countries towards the lands:**

The jurists differed in ruling the land of Maghreb and whether it was conciliatory, voluntary, or mixed(Alwancharissi, 1981,6:134). Even historians differed in determining the conditions of the land and the existence of what is called feudalism not only at the level of the Islamic West, but also in the entire Islamic world.

There were conflicting opinions about the existence of feudalism in the Islamic West or not, due to the tendency of some scholars to measure Islamic feudalism with what prevailed in Europe, or the application of some Marxist texts to the reality of Islamic lands(Boutchich, 1992,40).

And with what the Islamic Maghreb witnessed of revolutions that wiped out states from existence and established others, the land system in this region became more complex and ambiguous.

- The Almoravid Policy:

With the beginning of the first Almoravid campaigns, led by Abdullah bin Yassin, they considered all the lands of their opponents and enemies as booty(Ibn Abi Zaraa, 1973,80-81).

The young state owned the lands of the tribes of Zanata, Ghumara, Barghawata, the country of Sudan(Ibn Idhara, 1980, 3:80), and the lands of the kings of the sects in Andalusia after their overthrow(Abdelwahed, 1978, 64-77 and Ibn Abi Zaraa, 1973, 100-101 ).

We can distinguish three main policies of the Almoravids in owning land, namely(Moussa, 1983,132):

Tattieb policy: it is taking a third of the money of those who join the Almoravids tribes to tattieb their money. This policy coincided with the presence of the stationed in the desert in their early days and the joining of the tribes to their call(Ibn Idhara, 1980, 3:10).

Takhmis policy: It is a legal policy in taking one-fifth (1/5) of the conquered country's spoils for the Emir and distributing the rest of the spoils to the warriors. And that was during the period of the Almoravids invasion of the tribes of Daraa(Ibn Idhara, 1980, 3:12-13), Zanata, Maghrawa and their environs(Daraa, a city situated in Maghreb, about three Stages away from Sejelmasa (Elhemyari, 1975, 235-236)).

The policy of feudalism: It is a policy that means giving lands to soldiers and heads of state in exchange for salaries and gifts that were paid to them publicly since the era of Al-Mansur bin Abi Amer(Boutchich, 2002, 78). It was stated in the "Albayan Elmoghreb" that one of the sons of Yusuf bin Tashfin, after the battle of Toledo, spoiled this land for members of his army(Ibn Idhara, 1980, 3:73).

-The policy of the Almohads: The Almohad era was distinguished by two types of policies in the ownership of lands, and this was according to the stages of the revolution and the state.

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During the period of the revolution, the Almohads pursued a policy of owning the lands of the Almoravids and their allies in the Maghreb at the order of Ibn Tumart, who considered his opponents to be infidels whose blood and money would be permissible (Ibn Abi Zaraq, 1973, 113-117-118). His successor, Abd al-Mu'min ibn Ali, followed the same policy in the conquest of the Maghreb and Andalusia (Abdelwahed, 1978, 146, Ibn Abi Zaraq, 1973, 119).

But during the period of the state, and after the order was established for the Almohads, they changed this policy and approved the people of the conquered countries on their lands and properties (see for example what was reported about the conquest of the city of Charich in Andalusia by Almohads in Ibn Abi Zaraq, 1973, 122).

One of the researchers (Abdelrazek, 2000, 6:72 and Abdelrazek, 2005, 10:50) called this "feudal" a "military feudal", which in this era has become a "head feudal" and not a "benefit feudal", the feudal owner has the right to benefit from the land by exploitation, gift, sale and bequeathing, so that the ownership of the land becomes entirely owned by him, unlike the "benefit feudalism" which the feudal owner could exploit the land only without being able to dispose of it.

In addition to the fact that these fiefdoms are owned by the state and its dominant fanaticism, which constitutes most of the military. This is why this feudal pattern was attributed to the military, who was singled out by the ruling authority for the fiefdom of open lands as a reward for its cooperation and jihad, so most of the state's lands became under the rule of princes and soldiers, and these became great owners. So much so that a special diwan was assigned to the agricultural land, known as the "Diwan of the Mustakhlis" (Abdelrazek, 2000, 6:70), and it became the law of prevailing that governs the possession of the land. (Alwancharissi, 1981, 8:139/159/167/172)

**2.2.Lineage:** In the face of the harsh factors of nature and the violence of others, the Bedouin groups are forced to resort to establishing close relations among themselves in order to cooperate in order to overcome the difficulties of life. Since the biological relations are the most natural and the most solid, the Bedouin social formations make themselves tribes that are bound by the bonds of kinship and lineage that It is expressed by belonging to one father(Chalag, 1992, 10-11) “and that is because the kinship relationship is natural in humans except in the least,

It is related to the grudge on the kin and the people of the wombs, if they are afflicted with grievance or befall them, for the relative finds in himself a grudge against the injustice of his relative or the enmity towards him..."(Ibn Khaldun,1990, 128) .

So, lineage is belonging or affiliation to one ancestor, and its benefit is the fusion that necessitates the connection of kinship

The Messenger - may God’s prayers and peace be upon him - says: “Learn from your lineages by which you may uphold your ties of kinship.” All the tribes were keen to accurately control their lineage and identify the individuals and groups belonging to them in order to define their identity and work to organize the duties, rights, statuses and positions of the individuals belonging to them within their tribes(Boutchich, 1998, 223).

Among these tribes, we find the Almoravid and Almohad tribes, where we will discuss their common lineage, and then move on to determining the lineage of each separately and the tribes under the banner of each.

Common lineage: The lineage of the tribes that formed the Almoravid and Almohad states is due to one origin, which is the Berber origin. In their origin, Ibn Khaldun says: “The Berbers are from the son of Ham bin Noah bin Berber bin Tamla bin Mazigh bin Kanaan bin Ham, and Al-Suli said: They are from the son of Berber bin Kaslagim bin Misraieem bin Ham...and Malik bin Al-Marhal said: The Berbers are various tribes from Himyar, Mudar, Copts, Amalekites, Canaan and Quraysh who met in the El-Cham and they clamour, so he called them Ifriqish the Berbers because they talk a lot...»(Ibn khaldun, 1990, 3:21, this statement is supported by Ibn Hazm in his book “Jamharat Ansab Al-arab”, see Ibn Hazm, 1948,461).



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Genealogists differed in the origin of the lineage of the Berbers, so some of them attributed it to Ibrahim -peace be upon him- from his son Naqshan, and others said the Berbers were from Yemen, and Al-Massoudi said: From Ghassan and others.

They dispersed when it was from the torrent of Al-Aram, and it was said that they were succeeded by Abraha Dhu Al-Manar in the Maghreb. And it was said from Lakhm and Djudham, and some of them claimed that they were from the sons of Al-Nu`man bin Himyar(Ibn Khaldun, 1990,19-20). As for their tribes, they are many, so Ibn Hazm(Ibn Hazm, 1948,461) lists countless bellies and thighs and touches on their definitions in great detail. As for Ibn Khaldun, he mentions that they are many tribes and many peoples, namely Hawara, Zanata, Dharisa, Maghila, Zaihuha, Nafza, Kutama, Luwata, Ghufara, Masmouda, Sadina, Yazdan, Danjin, Sanhaja, Majkasa, Warkalan, and others(Ibn Khaldun, 1990,20).

**2.2.1.Lineage of the Almoravids:** The state of the Almoravids was established on the shoulders of three tribes: Lamtouna, Jadala, and Mesoufa and these all belong to the mother tribe, Sanhaja.

As for their lineage, they are from the son of Sanhaj, And he is among the Berber Genealogists from the bellies of the Baranees from the son of Bornous Ibn Bar. Al-Tabari mentions that they and Kutama are from Himyar and Anwan Sanhaj Ibn Yasukan Ibn Maysur Ibn Alfand Ibn Ifriqish Ibn Qais(Ibn Khaldun, 1990, 101). It was the king of the Almoravids in the Lamtouna tribe, whose presidency was in Bani Wartunq(Ibn Khaldun, 1990, 142, in Ibn Idhara he calls “Wartasn” or “Wartakettn”, see Ibn Idharaa, 1980,17(Margin N°1)), as Abu Bakr bin Omar and Yusuf bin Tashfin meet in their grandfather, Ibrahim bin Tarjut bin Wartasin bin Mansour bin Musala bin Umayyah bin Anmali Al-Sunhaji, then Al-Lamtouni(Ibn Idhara, 1980, 17-18, but in Ibn khaldun he is “Wartenttek ibn Mansour Ibn Massala Ibn El-Mansour ibn Mazelt ibn Amit ibn Retmel ibn Talmit who is Lamtouna” see Ibn Khaldun, 1990, 142).

**2.2.2.Lineage of the Almohads:** The Almohad tribes who are united by this name are seven tribes: Hargha, Kumiya, Tinmlil, Hintata, Genfisa, Jeddimuwa, and Haskoura, and they are all Masmouda tribes.(Abdelwahed, 1978,246-247, but in Ibn Khaldun “Kumiya is not from Masamedah but she is from The El-Barbar El-Boṭr, see Ibn Khaldun, 1990, 22. And he was mentioned in another place that the seven tribes are included among El-Mohads are: Hargha, Tinmlil, Hintata, Genfisa, Jeddimuwa, Hazrage, Warika, see Ibn Khaldun, 1990, 259).

As for the lineage of their prince Abdul Mu'min and his children, he is Abdul Mu'min bin Ali bin Ya'la bin Marwan bin Nasr bin Ali bin Alam bin Al-Amni bin Musa bin Aoun Allah Yahya bin Wazjani bin Satisfoun bin Nufour bin Matat bin Hood bin Madghis bin Barbar bin Qais Aylan.(Ibn Abi Zaraa, 1973, 119. Anonymous Autor, 2005, 199).

### **2.3.Asabiyyah:**

The social and economic conditions of the valleys impose the existence of solidarity relations between members of the same tribe, which are united by a single lineage, which forces these individuals to carry out their duties in defending and supporting their relatives, which is what is called the term asabiyya.

Therefore, it can be expressed as “what God has placed in the hearts of His servants of compassion and hatred for their relatives and relatives... and through it there is mutual support and support, and the fear of the enemy is greater for them. This is taken into account in what the Qur'an narrated about Yusuf's brothers - peace be upon him - when they said to his father: «If the wolf eats it while we are united, then we will surely be losers».(Surat Yusuf, Verse 14).

The meaning is that he does not imagine aggression against anyone even though he has a bond.(Ibn Khaldun)” This is what led some of them to define it as: “a social-psychological bond, both emotional and subconscious, that binds the members of a group, based on kinship, a continuous bond that emerges and intensifies when there is a threat threatening.” Those individuals as individuals and groups.”(Al-Jaberi, 1994, 168)

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Ibn Khaldun expands this concept, so that it is not limited only to members of one tribe, but rather it is included within the framework of every bond that arises between individuals due to long cohabitation. It is not only blood kinship that generates the rigorism(El-Asabiyah)(Boutchich, 1998, 224), but rather everything that causes the hatred that befalls the soul, such as annihilation of one's neighbor, relative, or relative, in any form of lineage.(Ibn Khaldun, 1990, 129).

Lineage constitutes the basis of the rigorism bond(Al-Jaberi, 1994,170), as it guides it and strengthens its strength. This is because "rigorism only results from joining lineage or what it means,"(Ibn Khaldun, 1990,128) and it becomes more and more intense in individuals who share a single lineage, while its flame fades and weakens as this lineage moves away and becomes general. "So if the continuous lineage is between The warring parties came together so closely that the union and merging took place, and the connection was apparent. So it summoned for that with its simplicity and clarity, and if the lineage is some distance away, perhaps some of it will be forgotten and some of it will remain famous, so it will lead to supporting those of his lineage due to the well-known matter of it."(Ibn Khaldun, 1990, 128-129).

The aggression faced by Bedouin tribes is considered the catalyst that awakens rigorism, resulting in a struggle for survival, which is a struggle for a living(Al-Jaberi, 1994,174). Therefore, "the strength of rigorism (asabiyyah) is derived from the harsh material conditions imposed on the Bedouin community by the weakness and meagerness of the tools of production and the harshness of nature. Which also imposes on that group a strong form of solidarity for the sake of their common interests, which are always represented in the struggle for better living conditions"(Al-Jaberi, 1994,177).

### **3.The ruling tribe's monopoly of power**

Since the Maghazi economy was based on military forces, the strongest tribe would be in control of the fate of the state.(Boutchich, 2002,18). This is represented by the example of the Lamtuna tribe in the Almoravid state and the Kumiya tribe in the Almohad state. Lamtuna controlled sensitive positions in the state, whether political or military, and its sons held the most prestigious positions, starting from the deputy emir and the governors of the regions and borders in the Maghreb or Andalusian region to the leadership of the army and the ministry and even the advisory councils in the current sense. This was also the case with the Almohad state In which the Masamida tribes, and after them the Kumiya tribe, won the highest positions, especially after they were summoned by the Commander of the Faithful, Abd al-Mumin ibn Ali, to have their members in his hands, so that they would strengthen his back and strengthen them against his opponents(Ibn Abi Zaraa, 1973,131). We will present below some aspects of the monopoly of these two tribes on the wheels of government during the era of the Almoravid and Almohad states Consecutive:

#### **3.1.The Lamtouna Almoravid tribe:**

Since the launch of the mullathamin Sanhajis from the far reaches of the desert, the three tribes: Lamtuna, Jadala, and Masoufa occupied the highest place in this young movement, given that they were the founding nucleus of the Almoravid idea. Then the Lamtuna tribe gained the first place in the Almoravid emirate, so the prince was Yahya bin Omar El-Lamtuni, then his brother Abu Bakr bin Omar and their cousin Yusuf bin Tashfin, and since the beginning of the organization of the Almoravid army, its leaders were appointed from the three tribes: Muhammad bin Tamim al-Jadali. Imran bin Suleiman Al-Masufi, Mudrak Al-Talakani, and Sir bin Abi Bakr(Ibn Al-Khatib, 1973,1:72. Anonymous, 2005,190) Al-Lamtouni.(Khalifa, 2003,140).

After Yusuf ibn Tashfin completed the conquest of Maghreb, he divided it to his sons and the princes of his people. So Sir ibn Abi Bakr appointed the governorship of the cities of Miknasa, the land of Mukalala, and the land of Fazaz. Omar ibn Suleiman al-Masufi appointed the city of Fez and its regions, and Daoud ibn Aisha(Ibn Abi Zaraa, 1973,95)

appointed Sejelmasa (situated in the desert of Maghreb, was built in 140AH by Medouar Ibn Abdellah, see El-Hemyari, 1975,305) and Daraa, and his son Tamim (He is Abo Taher Tamim ibn Yusuf ibn Tachfin he had several jobs for his father and brother Ali) appointed the city of Aghmat (It is located near the Daraa Valley. It is two cities, one called Aghmat Warika and the other called Aghmat Helana. They are eight miles apart from each other and are inhabited by El-Barbar, see El-Hemyari, 1975,46), Marrakesh, the land of Sus, and the rest of the countries of Masamidah, Tadla (from Maghreb country, it's an old city, El-Hemyari, 1975,202) and Tamsna (Ibn Abi Zaraa, 1973,91). We hung out and touched each other. When Commander Mazdali al-Lamtouni (Anonymous, 2005, 189) conquered Tlemcen, his son Yahya bin Mazdali ruled over it. He also led the Almoravid armies to conquer Tangier and Ceuta, al-Muizz bin Yusuf bin Tashfin, so he conquered it and killed its prince, al-Muizz bin Saqut.

In all the Almoravid invasions or movements, the army commanders were always from Lamtuna, so that historians called this army the Lamtuna army; "And he marched in the Lamtuna army," "and they looked at the armies of Lamtuna." (Ibn Abi Zaraa, 1973,95-97)

The Commander of the Muslims, Ali bin Yusuf bin Tashfin, followed his father's example in assuming charge of the Lamtunites, especially his brothers and sons. He appointed them as cities and regions, placed them at the head of his armies, invaded the country, and owned them over the peoples' necks. (see about the history of Yusuf ibn Tachfin State, Ibn Idhara, 1980,48. Ibn Abi Zaraa, 1973, 102).

The governors of Andalusia during the Almoravid era were mostly, if not all, from Lamtuna. The following is a mention of the most prominent of the Lamtunians who assumed the emirate in Andalusia (Anonymous, 2005,189).

Abu Muhammad Mazdali bin Salankan: He seized Valencia in the year 494 AH, then took over Tlemcen in the year 497 AH. In the year 505 AH, he was appointed to control Cordoba (it's Located by a river in

Andalusia, it was a center of Bani Omeya state, El-Hemyari, 1975,456), Granada(a city in Andalusia between Aach Valley and it fourty miles), and Almeria. He conquered Toledo and its towns, and returned to Cordoba victorious and with spoils. Then he had other conquests(Ibn Idhara, 1980, 3:60).

Sir bin Abi Bakr: Youssef bin Tashfin's cousin. He is one of the most prominent leaders of Lamtuna. He played a major role in the Battle of Zallaqa. He was entrusted with the command of Andalusia after the Prince of Muslims passed to it. He conquered Seville in 484 AH from Ibn Abbad, then Badajoz(it's located on the bank of Yana River, it's six days away from Seville, Al-Idrissi, 1983, 268) from the Banu Al-Aftas, and defeated Alfonso VI. In 498 AH, he died in 507 AH(Al-Abadi, SD, 105).

Muhammad bin Aisha: He is Prince Abu Abdullah Muhammad bin Yusuf bin Tashfin. He headed an army that Joseph sent to Valencia during his second passage(Ibn Al-Khatib, 1923,50). He led eastern Andalusia and participated in the famous Battle of Iqlish(a city with a fortress in Andalusia, was built by Al-fath ibn Moussa ibn dhi-Noun, see El-Hemyari, 1975,83). He remained a mujahid until he was blinded and then died(Al-Abadi, SD, 103).

Muhammad ibn al-Hajj: One of the sheikhs of Lamtuna and a relative of the Prince of Muslims. His military prowess appeared in Andalusia when he conquered Cordoba in 484 AH from the hand of ibn Abbad. Ali bin Yusuf appointed him governor of Maghreb, then appointed him to Valencia in the year 501 AH. He was the one who subjugated Zaragoza to the Almoravids and continued to fight the Christians there until he was martyred in the year 509 AH(Ibn Idhara, 1980,61, and Mu'nes, 1992,25, and Al-Abadi, SD,107).

Abdullah bin Fatima: He is Abu Muhammad, known as the Newlan. He played a major role in the history of the Almoravids in Andalusia since the year 495 AH, when he participated in rescuing Valencia from the hands of Doña Jimena (the master's wife). Then he ruled over Valencia until the year 503 AH, then he was transferred to Fez and after that. He took over Seville from 509 AH until 511 AH, where he died.(Ibn Idhara, 1980,106).

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**3.2. The Almohad Masmoudah tribes:**

The Almohad call was launched with great support from the Masmoud tribes, most of whom settled in Mount Derrin and its outskirts. The owner of this call, Al-Mahdi Ibn Tumart, “allocated the privilege to those who entered into his call before it was established. He made a sign of its empowerment the conquest of Marrakesh, so this title was only reserved for the people of the past before that conquest.”(Ibn Khaldun, 1990, 6:359) So the Al-Mahdi tribes of Masmoudah gathered together, so he called them the Almohads, and they were seven: “Hargha, who are the tribe of Imam Mahdi, Hintata, Tinml, who pledged allegiance to him along with Hargha for rent and protection, and Kanfisa, Hazarja, Kadmiwa, and Warika.”(Ibn Khaldun, 1990,6:359)

Abd al-Mu'min ibn Ali was not from these seven tribes, as he belonged to the Komiah tribe, but as one of the first ten who pledged allegiance to al-Mahdi ibn Tumart at the beginning of his mission, his tribe deserved to be among the Almohad tribes, even though they were late in supporting this mission.(about Kumiya entrance in the call of El-Mohads, see Ibn Abi Zaraa, 1973,131).

Indeed, the aforementioned Massamedah tribes deserved the advantage and precedence since the features of the Almohad state began to appear on the horizon of Maghreb, and one of the appearances of this precedence is that the Almohad tribes that had previously entered into the Almohad call in Hargha, Tinnel, Hintana, and Komia, and after that the other tribes assumed the place of leadership and the leadership role in managing the affairs of The emerging state, and its members occupied the positions of army leadership, governors of regions, and the Caliph’s ministers and writers, and formed the supreme councils of the Almohad state. Perhaps the most prominent example of this is the advancement of the group of the Ten(Ibn Abi Zaraa, 1973,113. Ibn Khaldun, 1990,6:304) over all the Almohads, so Al-Mahdi ibn Tumart called them “the first predecessors.”

These predecessors had a great role in running the wheels of government in the Almohad state. Before Abd al-Mu'min ibn Ali assumed command of the army, al-Mahdi ibn Tumart entrusted this task to Abu Muhammad al-Bashir in the first campaign of the Almohad armies in Sha'ban in the year five hundred and sixteen, during which the Almoravid army was defeated(Ibn Khaldun, 1990,6:304).

Then he shared this position with Abd al-Mu'min bin Ali in Rajab of the year five hundred and twenty-four(Ibn Abi Zaraa, 1973,115-116).

Since Abd al-Mu'min took over the leadership of the Almohads after the death of Ibn Tumart in the year five hundred twenty-four(Ibn Idhara, 1980,3:84), he presented his aforementioned companions at the head of his armies, such as Abu Hafs and Abu Ibrahim in the siege of Fez and Yahya bin Maghmur in the siege of Meknesa(Ibn Khaldun, 1990,6:309). He also sent Yusuf bin Wanudin at the head of the army to Mediouna, where he defeated his army of Lamtuna(Ibn Idhara, 1980,3:103). then he was appointed by Barghawata. After entering Marrakesh and its takeover by the Almohads and the fall of the Almoravid state, Sheikh Abu Hafs also assumed command of the army that confronted the revolt of Ibn Hud Al-Massi and defeated him in the month of Dhul-Hijjah of the year five hundred and forty-one(Ibn Khaldun, 1990,6:310). Abu Hafs continued to lead the Almohad armies, which subjected the neighboring tribes and countries to the authority of the new state, including the tribes of Nafis, Helena, Haskoura, Barghawata, and the people of the Derrin and Seljamas mountains(Ibn Khaldun, 1990,6:311).

He was also the caliph of Abd al-Mu'min in Marrakesh, and he was the one who brought the Almohads to Andalusia in the year five hundred and forty-six(Ibn Abi Zaraa, 1973,126). Some of Mahdi bin Tumart's brothers, namely Abdul Aziz and Issa, also commanded the military in Seville(Ibn Khaldun, 1990,6:313).

After the situation had stabilized for the Almohads in Maghreb and Andalusia, Abd al-Mu'min resorted to submitting his Kumiya tribe, where he "arranged them in the second class and placed them between the Tinmall tribe and the subordinate tribe in the second class, and brought them close



to himself and made them his entourage ride him on his back, stand on his head, and walk in front of him when he went out.(Ibn Abi Zaraq, 1973,131) "The sons of Abd al-Mu'min took charge of the affairs of the borders and districts and the leadership of the armies during their father's lifetime and by his order when the Almohad sheikhs advised him to advance them. "And they said to him, 'Commander of the Faithful, your sons are more deserving of precedence,' so he showed them their abstention, and they did not desist from it until he appointed them to positions, and he placed each one of them in charge of a region and placed the sons of the sheikhdom under their hands." Then he appointed Al-Sayyid Abu Hafs to Tlemcen, and brought with him Sheikh Abu Muhammad bin Wanduf and the writer Abu Al-Asbagh bin Ayyash. Al-Sayyid Abu Sa'id Othman took charge of Granada and brought with him Sheikh Abu Abdullah bin Sulaiman and the writer Abu Al-Hasan bin Herodus. Al-Sayyid Abu Muhammad Abdullah took charge of Bejaia and brought with him Sheikh Abu Yaqoub bin Suleiman and the writer Abu Abbas bin Mudaa(Ibn El-Khatib, 1923,114-115). He was appointed successor over Seville, Cordoba, and all the countries of western Andalusia, and his son, Al-Sayyid. "Abu Ya'qub Yusuf."(Ibn Abi Zaraq, 1973,129). He made a contract over Fez for his son, Sayyed Abu Hafs, and Yusuf bin Suleiman took charge of minister(Ibn Khaldun, 1990,6:316). These and their sons also assumed the governorships during the reign of their brother Abu Ya'qub Yusuf bin Abdul Mu'min. His brother, Sayyed Abu Zakaria, assumed the command of Bejaia(Ibn Abi Zaraq, 1973,137) for him, and his brother Abu Hafs led the Mujahid army in Andalusia in the year five hundred and sixty-five. Then Caliph Yusuf appointed his sons over the provinces in Andalusia. "So he made a contract for his son, Abu Ishaq, for Seville, for his son, Sayyid Abu Yahya, for Cordoba, for his son, Sayyid Abu Zaid Al-Haradani, for Granada, and for his son, Sayyid Abu Abdullah, for Murcia"( Ibn Khaldun, 1990,6:324) His brothers and sons also ministered to him(El-Dhahabi,2003,12:376). The Almohad caliphs followed the example of their fathers in having their

children and relatives assume state affairs. All the powers of the Almohad state were in the hands of the members of the Kumiya tribe, which monopolized the reins of power and all matters went to them.

#### **4. Conclusion:**

From the above, it can be said that the historical sources had different views of the tribe, as definitions varied about it and its components, but these sources agree that the tribe was an inspiration for the establishment of states, and the source of all authority in them, and that the ruling tribes in the Almoravid and Almohad states had preference over all other states. The tribes monopolized positions and money and lived a life of luxury - especially during the period of reaping the benefits of kingship - and allocated themselves political, economic, administrative and military advantages. All state resources became directed to please the ruling authority at the expense of the rest of the classes of society, which generated anger against these tribes, and the era witnessed many revolutions. On the Almoravids and Almohads alike.

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