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Religious Trends in the Islamic Maghreb through Almohad and Hafsid Coinage (6th–8th Centuries Hijri)

الاتجاهات الدينية في المغرب الإسلامي من خلال السكة الموحدية والحفصية القرنين (6–8هـ)

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Abstract

This study traces the evolution of religious trends in the Islamic Maghreb during the 6th–8th centuries AH under the Almohad and Hafsid dynasties. It utilizes numismatics as definitive, impartial material evidence to monitor doctrinal and political shifts, transcending traditional written sources. Methodologically, the research adopts an analytical and statistical archaeological approach, meticulously cataloging inscribed texts, slogans, and religious titles.

Results reveal that the Almohads innovated square coinage to propagate the "Tawhid" doctrine and Ibn Tumart's infallibility via the slogan "The Mahdi is our Imam." Furthermore, these coins document Caliph Idris al-Ma'mun's religious reform abolishing Mahdism and infallibility. Subsequently, the Hafsids employed coinage to affirm their Almohad legacy and legitimize their rule. This demonstrates that coins serve as profound intellectual documents reflecting the region's religious and political identity.

Keywords: Almohads, Hafsids, Intellectual Currents. Numismatics, Religious Trends.

الملخص: يهدف هذا البحث إلى تتبع تطور الاتجاهات الدينية في بلاد المغرب الإسلامي خلال القرون (6-8هـ) بعهدي الموحدين والحفصيين .تكمن أهمية الدراسة في توظيف المسكوكات كوثيقة مادية قطعية ومحايدة ترصد التحولات العقائدية والسياسية، متجاوزةً المصادر المكتوبة التقليدية. اعتمدت الدراسة على المنهج الأثري التحليلي والإحصائي من خلال إحصاء وتتبع وتحليل مضامين النصوص والشعارات المنقوشة على السكة ، واستخدام الآثار كأدوات للبحث العلمي، مع تتبع استقرائي دقيق للصيغ والعبارات والألقاب الدينية .

أظهرت النتائج أن الموحدين ابتكروا السكة المربعة لنشر عقيدة "التوحيد" وعصمة ابن تومرت عبر شعار "المهدي إمامنا". كما كشفت النقود عن ثورة الإصلاح الديني للخليفة إدريس المأمون الذي ألغى فكرة العصمة والمهدوية .وفي المرحلة اللاحقة، واصل الحفصيون توظيف السكة لتأكيد انتمائهم للإرث الموحدي وترسيخ شرعية حكمهم، مما يثبت أن المسكوكات شكلت وثائق فكرية تعكس بعمق الهوية الدينية والسياسية لبلاد المغرب الإسلامي .

الكلمات المفتاحية: الموحدون، الحفصيون، التيارات الفكرية، علم المسكوكات، الاتجاهات الدينية.

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1. INTRODUCTION

The Islamic conquests of the Maghreb were not merely a passing human wave that swept through the region; rather, they represented an active civilizational movement that gave rise to Islamic states endowed with the elements of power and sovereignty on this land. These Maghrebi countries, through their civilizational vitality, became an integral part of the Islamic world, contributing a rich cultural and artistic heritage manifested in the knowledge of their scholars, the literature of their writers, the poetry of their poets, the creativity of their artists, architects, and craftsmen, as well as the intellectual endeavors of their thinkers. This new human intermingling and civilizational encounter, which melted into the crucible of Arab-Islamic civilization, ultimately led these lands to become centers of radiance for Islamic culture and arts, marked by distinctively Maghrebi characteristics and traits.

In this modest research—limited in its material, meanings, and dimensions—we have attempted to trace certain aspects of Arab-Islamic culture in the western Islamic world (the lower, central, and upper Maghreb) through material indicators and archaeological remains, such as coins and architecture. We have followed these manifestations briefly yet comprehensively to highlight the civilizational dynamism of our Maghreb, which reached its zenith under the Almohads. This dynasty achieved, for the first time in history, the region‘s political, religious, cultural, and artistic unity. Hence, it is by no means an exaggeration to consider the Almohad era as the age during which the Moroccan identity took shape and attained clarity across all spheres of life.

The capital, Marrakesh, reached a level of scientific, literary, and artistic revival comparable to that of Córdoba, Cairo, and Baghdad. The fame of its architects and builders spread throughout the medieval world—they were the creators of grand architectural monuments renowned for their majesty and beauty, such as the Giralda in al-Andalus, the Koutoubia Mosque, and the Hassan Tower in Morocco, alongside many other urban centers such as Rabat al-Fath and Salé, among others.

researching and discussing this vital topic— pertaining to religious trends within their intellectual and cultural centers that emerged in the Maghreb—requires us, as researchers, to clarify the methodology we will adopt to shed light on these issues during the 6th, 7th, and 8th centuries AH. These centuries witnessed the birth of the greatest state in the history of Islamic North Africa—the Almohad Empire—and the rise of its successor states that carried on its legacy: the Hafsid dynasty in Tunisia, the Zayyanid dynasty in Algeria, and the

Marinid dynasty in Morocco.

This defines the temporal and spatial framework of our study. What remains is to clarify the nature of the sources we used—sources that are not commonly employed by historians and researchers in this field. By this, we refer specifically to the use of archaeological artifacts as tools for historical inquiry and analysis, a method that, to our knowledge, has rarely been applied to this particular aspect of study.

Accordingly, the primary source upon which we have relied in our analysis is coinage, which represents an official manifestation of authority and serves as a mirror reflecting the political, economic, religious, and cultural life of the state. The ultimate goal of this research is to provide a concrete and accurate picture of the cultural and religious level attained by the caliphs, sultans, princes, and rulers who successively governed these lands during different historical periods.

The study focuses on tracing the religious expressions, formulas, and titles inscribed on Maghrebi coinage, which are closely tied to religious life and the prevailing doctrinal affiliations. Among the most significant cultural developments experienced by the Maghreb during the Middle Ages was the widespread diffusion and dominance of the Mālikī school of thought, which came to shape the region‘s cultural orientation, civilization, and social life. (Al-Māliki, 1983).

The Mālikī school of thought succeeded in firmly embedding itself within the hearts and minds of the people of the Maghreb. Those who embraced Mālikī jurisprudence were welcomed, respected, and favored, whereas those who adhered to other doctrines were opposed and rejected without leniency. Thus, throughout these centuries, the traditions of the Mālikī madhhab became deeply entrenched in Maghrebi society, ultimately emerging as the official religious doctrine of the state.

Nevertheless, this does not imply that the educational institutions of Ifriqiya, the Central Maghreb, and the Far Maghreb were devoid of other forms of Arab-Islamic culture. On the contrary, all branches of the Islamic sciences were taught in these centers of learning. Indeed, rational and methodical ideas of a scholastic character had penetrated other Islamic intellectual circles. However, the Maghrebis were particularly dominated by a religious Mālikī orientation, which shaped their intellectual and spiritual identity. Consequently, they became almost exclusively devoted to this field of Islamic studies, embracing it wholeheartedly and defending it with unwavering zeal. (Ibrahim, al-Sharif

Hassan Ahmad Mahmoud and Ahmad, 1973).

The introduction of the Mālikī school of thought into Ifriqiya (present-day Tunisia) dates back to the Abbasid period. However, it initially failed to gain widespread acceptance among the local population, who were deeply devoted to the love of the Prophet Muḥammad (peace be upon him). Their aversion to the Ḥanafī school stemmed from its relatively limited reliance on Prophetic ḥadīth and its greater dependence on rational opinion and analogical reasoning (raʻy and ijtihād)—an approach influenced by the intellectual traditions of Persian scholastic thought and its emphasis on free reasoning. (Ibrahim, al-Sharif Hassan Ahmad Mahmoud and Ahmad, 1973).

However, with the emergence of ImāmMālik, and particularly during the era of the renowned Maghrebi jurist Sahnūn, the Mālikī school began to prevail over the Ḥanafī madhhab, gradually capturing the hearts of the people and dominating the institutions of jurisprudence. Over the following centuries, this ascendancy culminated in the final triumph of the Mālikī doctrine, which became the sole Sunni orthodox (Salafi) school in these Islamic lands. It came to exert a profound influence over most fields of religious scholarship, especially during Sahnūn's time, marking the consolidation of Mālikism as the defining legal and theological tradition of the Maghreb.

2. The Almohad State

2.1The Doctrine of ImāmMuḥammad ibn Tūmart

In the sixth century AH, the Almohad movement emerged in the Maghreb, accompanied by a new religious doctrine known as the Almohad creed, which was closely linked to the personality of Muḥammad ibn Tūmart al-Maṣmūdī. (al-Marrākushī, 1949)

According to ʿAbd al-Wāḥid al-Marrākushī, the essence of Ibn Tūmart's preaching was centered on theology (‗ilm al-iʿtiqād) along Ashʿarite lines. However, his approach was not purely Ashʿarite; rather, he blended it with elements of Kharijite and Shiʿite doctrines, as can be observed through a careful examination of his statements, his conduct, and the conduct of his successors after him.

As cited in many historical sources, among them:

―In every age there is an Imam of God, standing for truth upon His earth—from Adam to Noah, and after him to Abraham. God, Blessed and Exalted, said:

‗Indeed, I will make you an imam for the people.' He said: ‗And of my descendants?' He said: ‗My covenant does not include the wrongdoers.'

The Imam must therefore be infallible in order to destroy falsehood, for

falsehood cannot destroy falsehood. He must be protected from error, from injustice, from innovation, from lying, from acting in ignorance, and from falsehood—protected also from the temptations of women and worldly seductions.

Then al-Mahdī speaks of the necessity of the Imamate in his age, saying:

―The Mahdī appeared in a time of estrangement... and God distinguished him with the meanings of divine guidance that He placed within him, promising him the reversal of affairs from their habitual state, their destruction by the destruction of their foundations, and their transformation toward truth by God‘s permission... Thus, knowledge is an obligation, obedience and listening are obligations, following his example in actions is obligatory, and belief and faith in him are obligations upon all people... The Imamate is the essential pillar of religion in all times; it is the faith of the righteous ancestors. ‖

In this way, Ibn Tūmart‘s doctrine came to dominate the religious life of the Maghreb during the Almohad period. The Almohads regarded it, according to their own understanding, as a religious reform movement that transformed the prevailing religious conditions, especially those under the Almoravids, whom al-Mahdī opposed and accused of anthropomorphism and deviation from true religion. From the sixth century AH onward, his doctrine became the official creed of the state, the primary focus of religious, legal, and theological studies, particularly in the fields of interpretation and dogma.

The rulers of this dynasty were keen to apply its principles within Moroccan society and impose them upon their subjects. Consequently, the study of secondary branches of jurisprudence, which had characterized Almoravid society, was discontinued, leading to a transformation of religious concepts that had a clear impact on the Mālikī school, which subsequently declined in practice and influence.

This subject leads us to conduct a statistical and analytical study of the religious inscriptions and their development on Almohad coinage, both silver and gold. These coins served as instruments of communication, disseminating the state‘s policies, religious principles, and official orientations among its people. Through them, we can determine the extent of the regime‘s adherence to the new creed and assess the religious vitality of that era. Indeed, coinage provides a reliable material indicator, allowing us to confirm or refute historical narratives.

If historical sources recount this significant event in the life of the Almohad state during the reign of Caliph Idrīs al-Ma‘mūn, one may ask: Did this event find

reflection in coinage? Did new religious slogans appear to mark this transformation? Or did the system remain entirely unchanged?

In fact, when we examine and catalog the religious inscriptions engraved on Almohad coins—both gold and silver—we encounter notable innovations.

Whereas earlier coins commonly bore inscriptions such as ―al-Mahdī, Imam of the Ummah ‖ or ―The one entrusted with God‘s command ‖ , these phrases disappeared from the coins of al-Ma‘mūn and ʿAbd al-Wāḥid al-Rashīd, being replaced with the inscriptions ―The Qur ‘an is God ‘s proof ‖ and ―The Qur ‘an is our Imam. ‖

Although the number of coins bearing these new inscriptions is very limited, we can nonetheless rely on them as authentic material evidence, immune to falsification or doubt.

Despite the pivotal role played by Ibn Tūmart in establishing and consolidating the Almohad state—founded upon a new doctrine distinct from previous Islamic schools—it is noteworthy that he possessed the traits commonly found among charismatic religious reformers, similar to Shiʿite preachers or the Mahdī of Sudan (Ḥusayn Mu‘nis, ibid., p. 184). Such figures are endowed with an extraordinary capacity to convince people that they are divinely chosen for a great mission and to guide them toward their desired ends.

Ibn Tūmart was exceptionally intelligent and active, yet he failed to formulate a coherent religious or political doctrine with clear principles, as his theological thought was confused and contradictory, not grounded in deep or systematic knowledge, but rather in superficial and inconsistent reasoning, chosen without concern for solid scholarly foundations. He made his doctrine a means to achieve his political ambitions, acting more as a politician than a theologian. He often concealed his true intentions—using religion as a vehicle for political leadership.

Even the central principle of Tawḥīd (divine unity), upon which the Almohad movement was founded, reveals no genuinely original contribution by him that would make it a distinct and comprehensive doctrine. On the contrary, his claims of Mahdīship and infallibility, and his assertion that he was the Mahdī of the End Times, ultimately contradict the very essence of Tawḥīd.

Thus, his preaching of Tawḥīd, his claim of infallibility, his accusation of the Almoravids of anthropomorphism and deviation, his authorization of fighting them, and the creation of political structures such as the ―Groups of Ten, Fifty, and Seventy, ‖ as well as the Ṭalaba (students)—all these were political constructs designed to centralize power in the hands of the Mahdī and those he appointed as his successors. (Mu‘nis, 2002)

In addition to this, Ibn Tūmart conferred upon his followers the title of ―al-Muwaḥḥidūn ‖ (the Unitarians)—a designation that, in truth, introduced nothing new, for all Muslims are believers in divine unity (tawḥīd). The Almoravids were no less devoted to monotheism than the Almohads; they fought heroically in defense of Islam and for the exaltation of God‘s word, as in the Battle of Zallāqa in 479 AH / 1086 CE against the enemies of Islam in al-Andalus.

2.2 Religious Life under the Almohads as Manifested through Numismatics:

Indeed, the study of the monetary system during this crucial period in the history of the Islamic Maghreb and al-Andalus allows us to fully grasp the new religious orientation of the Almohad state through the analysis of the inscriptions and Qurʾānic formulas engraved on their coins.

Almohad coins, in both their form and content, constituted a true revolution in the field of Islamic numismatics in general, and Maghrebi numismatics in particular. They were distinctly different from those that preceded them, as they were closely tied to the concepts of tawḥīd (Divine Unity) and Mahdism advocated by Ibn Tūmart.

On a formal level, the Almohads innovated by introducing a square geometric shape for the Islamic dirham. This innovation was associated with their Imām, to the extent that historical sources refer to him as "the master of the square dirhams" or "the master of the rectangular dirham" (Khaldūn, 1969).

This new configuration, unprecedented in both the Muslim East and West, broke with the tradition of the circular dirham, which was a symbol of the unity of the Muslim community. It is plausible to consider that the transition to the square shape reflected a reaction against the Almoravids, whose coins were round in form.

As for the content, the Almohads had unprecedented formulas engraved on their square dirhams. Thus, on the obverse, one can read three parallel horizontal lines:

Obverse	Reverse
Center	Margin
1– Lā ilāha illā Allāh 2– Al-amru kulluhu li-llāh 3– Lā quwwata illā bi-llāh	1– Allāh rabbunā 2– Muḥammad rasūlunā 3- Al-Mahdi imamuna
	

Table 01 : Religious formulas on the Almohad square dirha

(Bengurba, 2011, p. 48)

From the foregoing, it becomes clear that these inscriptions engraved on the silver coinage were, in the view of the caliphs, an effective means of public communication for spreading the legitimacy of their rule on a wide scale.

These dirhams constituted the currency in circulation in the markets and other centers of commercial exchange.

Thus, on the one hand, they affirmed Ibn Tūmart‘s principles in the field of tawḥīd (the oneness of God), which was characterized by an extremely precise and profound understanding of divine unity.

Ibn Tūmart accepted the logical proofs traditionally used to demonstrate the existence of God; however, at the same time, he maintained that God has no likeness among His creation—that He is One, without partner. Moreover, Ibn Tūmart held that no distinction could be made between God‘s Essence and His Attributes, for His Attributes are fully consistent with His Essence and inseparable from it.

This conception of tawḥīd (Divine Unity) is clearly reflected in his treatise Aʿazz Mā Yuṭlab (―The Noblest Aspiration‖), where he reinforced his affirmative analysis by stating:

―Know that God is the Creator of all things; therefore, it is known that He

resembles nothing of what He created. The Creator, exalted be He, is utterly beyond belonging to the genus of created beings.‖ (Daddah, 1977)

From the study of these simple inscriptions engraved on Almohad dirhams, we can discern the religious orientation of the state and the spiritual climate that prevailed at the time. In addition to reaffirming the doctrine of tawḥīd (Divine Unity), these inscriptions also indicate the Almohads‘ intellectual adherence to the teachings of Ibn Tūmart.

The phrases inscribed on the reverse of the dirhams provide clear evidence of the Almohads‘ belief in their spiritual leader‘s doctrine of Mahdism, which persisted as the official creed of the state throughout its rule until its fall in the latter half of the seventh century AH at the hands of the Marinids. This belief constituted a fundamental pillar of their faith: alongside the two testimonies of faith——―There is no god but God‖ and ―Muḥammad is the Messenger of God‖—they placed the Mahdī in the rank immediately following the Prophet (peace be upon him). In their view, the only Imam who could be believed in and whose principles should be followed after the Prophet was Muḥammad ibn Tūmart.

This tendency to venerate and exalt their Imam recalls the doctrines of the Imāmī Shīʿa—a phenomenon unfamiliar to the peoples of the Islamic Maghreb, who regarded it as an innovation (bidʿa) alien to Islam, and therefore adopted a neutral stance toward it.

In any case, the religious expressions displayed on Almohad silver coinage stand as one of the most distinctive markers of their official creed. The same can be said of their gold coinage, which represented the primary currency in society.

Perhaps the best starting point for this examination of religious inscriptions on Almohad gold coins is what was engraved on the dinars of ʿAbd al-Muʾmin ibn ʿAlī, the founder of the state and the most prominent disciple of Ibn Tūmart. The Mahdī held ʿAbd al-Muʾmin in special affection, esteeming him above all his other followers. As ʿAbd al-Wāḥid al-Marrākushī recounts, ʿAbd al-Muʾmin married Zaynab, the daughter of Mūsā al-Ḍarīr—one of the scholars of Tinmalal and a close companion of Ibn Tūmart. This political marriage greatly facilitated ʿAbd al-Muʾmin‘s integration into the Maghribi tribes that had embraced the Mahdī‘s doctrine and paved the way for his acceptance among them as one of

their own and as their leader, fulfilling the vision Ibn Tūmart had conceived of him as the most suitable person to carry out his mission. He was thus called

―Sirāj al-Muwaḥḥidīn‖ (The Lamp of the Almohads), and Ibn Tūmart often emphasized that ―this cause, through which the life of religion depends, can only

be upheld by ʿAbd al-Muʾmin, the Lamp of the Almohads.‖ (Goldziher, 1903). When ʿAbd al-Muʾmin assumed the leadership of the Almohads around the year 527 AH, he sought to affirm the establishment of this new caliphate, which had effectively supplanted the Abbasid authority. To symbolize the legitimacy of the new state and its distinctive creed, he issued gold coins bearing religious inscriptions that reflected the principles of the Almohad doctrine.

These coins thus served as an open book that clearly expressed the Almohads‘ religious convictions and faithfully mirrored their spiritual orientation.

The dinars of ʿAbd al-Muʾmin ibn ʿAlī were circular gold pieces featuring an intricate square design at the center, containing inscriptions both within and around it.

On the obverse side, the following inscriptions appear, distributed around the square in concentric circular segments, as follows:

The obverse of the coin features distinct Arabic inscriptions distributed between the central field and the margin. The center contains the Islamic declaration of faith (Shahada) arranged across three lines, reading: "Lā ilāha illā / Allāh Muḥammad / Rasūl Allāh" Surrounding this central text, the marginal inscription is also divided into three segments. It begins with the Basmala, "Bism Allāh al-Raḥmān al-Raḥīm" (In the name of God, the Most Gracious, the Most Merciful), continues with a prayer upon the Prophet, "Ṣallā Allāhu ʿalā Muḥammad" (May God bless Muhammad), and concludes with "wa- Ālihi al-ṭayyibīn al-ṭāhirīn" (and his good and pure family). (Bengurba, 2011, p. 375)

The same layout was followed in the design of the reverse side, where one reads the name of ʿAbd al-Muʾmin ibn ʿAlī along with his caliphal title, ―Amīr al- Muʾminīn‖ (―Commander of the Faithful‖), as well as the phrase ―al-ḥamdu lillāh rabb al-ʿālamīn‖ (―Praise be to God, Lord of the Worlds‖).

The central inscription was reserved for the religious epithets of the

Mahdī, serving as a clear indication of the state‘s adherence, in its formative period, to his doctrine and its practical implementation. The inscriptions read as follows:

1. al-Mahdī imām
2. al-ummah al-qāʾim
3. bi-amr Allāh

It is well known that these titles, among others, were bestowed upon the Mahdī by his ṭalaba (disciples or students) following their pledge of allegiance to him as the Imam of the Almohads.

Ibn Tūmart then adopted these titles as an effective means of acquiring what one scholar has described as ―prophetic-like attributes: (Daddah, 1977, p 141)

Thus, his flight from Marrakesh to Tinmalal came to be regarded as a form of ―hijra‖—an emigration analogous to the Prophet‘s (peace be upon him) migration from Mecca to Medina.

Like the Prophet (peace be upon him), Ibn Tūmart also had his early and devoted companions, whom he called ―al-ʿashara‖ (―the ten‖). Thus, we find that the founder of the Almohad state was content to inscribe these particular expressions on the gold coinage without any further additions.

During the reign of Abū Yaʿqūb Yūsuf I, however, the religious inscriptions witnessed a notable development in the expression of Islamic creed. They served as strong evidence of the unity of doctrine and of the Almohads‘ firm adherence to the idea of tawḥīd (Divine Unity), which had been the emblem of their state and the symbol of their revolution against the Almoravids.

This becomes evident when we examine the principal inscriptions that appeared on the gold coinage during the reign of this caliph. On the obverse, outside the central square, the following phrases were inscribed: (Lavoix, 1980, p303.)

Table 02 : Inscriptions on the Gold Coinage during the reign of Abu Ya'qub Yusuf 1

Obverse	Reverse
Center	Center
1- *Bism Allāh al-Raḥmān al-Raḥīm* 2- *Lā ilāha illā Allāh* 3- *Muḥammad Rasūl Allāh* 4- *al-Mahdī Imām al-Umma*	- *al-Qā'im bi-Amr Allāh* 2- *al-Khalīfa Abū Muḥammad* 3- *ʿAbd al-Mu'min ibn ʿAlī* 4- *Amīr al-Mu'minīn*
Margin	Margin
1- *Wa-ilāhukum* 2- *Ilāhun wāḥid* 3- *Lā ilāha illā Huwa 4- al-Raḥmān al-Raḥīm*	1- *Amīr al-Mu'minīn* 2- *Abū Yaʿqūb* 3- *Yūsuf* 4- *ibn al-Khalīfa*

(Lavoix, 1980, p. 303)

2.3 Religious Reform under Abū Yaʿqūb al-Manṣūr

In fact, the Almohad coinage in general constitutes an important source for the study of religious life during this period. The caliphs—despite their differing inclinations—were all keen to use the coinage as a medium through which to record and communicate matters related to their creed (madhhab) and to explain it to the public.

Since coins were the most effective means accessible to all people, it is not surprising that these rulers were eager to make extensive use of appropriate religious slogans and to select Qurʾānic verses, which became a prevailing feature and one of the distinctive characteristics of their coinage.

This orientation and development are clearly reflected in the inscriptions engraved by the caliph Yaʿqūb al-Manṣūr on the Almohad gold coins, such as: (Lavoix, 1980)

1. wa-ilāhukum ilāhun wāḥid
2. lā ilāha illā huwa al-Raḥmān al-Raḥīm
3. wa-mā bikum min niʿmatin fa-min Allāh
4. wa-mā tawfīqī illā bi-llāh

The process went hand in hand with their religious titles to affirm the legitimacy of their reign and to emphasize their affiliation with the founder of the dynasty, ʿAbd al-Muʾmin ibn ʿAlī.

It is noteworthy that the concern for the doctrine of al-Imām Muḥammad ibn Tūmart reached its peak during the reign of Abū Yaʿqūb al-Manṣūr.

According to ʿAbd al-Wāḥid al-Marrākushī, the study of ʿilm al-furūʿ (the science of legal branches) came to a halt during the days of Abū Yaʿqūb Yūsuf, who, as he reports, forbade the jurists and ordered the burning of Mālikī books after extracting from them the ḥadīth of the Prophet and the Qurʾān.

This command was carried out, and a great number of such works were burned throughout the lands — among them al-Mudawwana of Sahnūn, the book of Ibn Yūnus, Nawādir Ibn Abī Zayd, Mukhtaṣar al-Tahdhīb by al-Barādhaʿī, al-Wāḍiḥa of Ibn Ḥabīb, and others similar works

As al-Marrākushī recounts:

“I myself witnessed in the city of Fās the arrival of loads of these books, which were piled up and set ablaze. People were ordered to abstain from engaging in ʿilm al-raʾy (the science of legal opinion) or from memorizing any of it, under the

threat of severe punishment.‖

He further commanded a group of ḥadīth scholars under his authority to compile prophetic traditions from the ten major collections —

(al-Ṣaḥīḥayn, al-Tirmidhī, al-Muwaṭṭaʾ, Sunan Abī Dāwūd, Sunan al-Nasāʾī, Sunan al-Bazzār, Musnad Abī Shayba, Sunan al-Dāraqutnī, and Sunan al-Bayhaqī) ,specifically, those dealing with prayer and its related matters, following the model of the Aḥādīth fī al-Ṭahāra compiled by Muḥammad ibn Tūmart himself.

They complied with his order, gathered the traditions, and Abū Yaʿqūb personally dictated and taught them to the people, urging memorization. This compilation soon spread throughout the Maghrib, memorized by both the common folk and the elite alike.

He even offered generous rewards in clothing and money to anyone who memorized it.

His overall purpose, as the historian concludes, was to eradicate the Mālikī school from the Maghrib and to compel the people to adhere strictly to the literal text of the Qurʾān and ḥadīth.

This very objective had also been that of his father and grandfather, though they had concealed it, whereas Yaʿqūb openly declared and implemented it. (al-Marrākushī, 1949).

Through this significant measure undertaken by Abū Yūsuf Yaʿqūb al-Manṣūr, the Mālikī madhhab ceased to function and eventually disappeared from the lands of the Maghrib throughout the entire period of Almohad rule.

It is worth noting that the Almohad caliphs were extremely keen on endowing their reign with a purely religious character. They themselves led the imamate in prayer, following the example of the Rightly Guided Caliphs (al-Khulafāʾ al-Rāshidūn).

For instance, Abū Yaʿqūb al-Manṣūr personally led the five daily prayers and continued to do so for several months.

One day, however, when he delayed the ʿAṣr prayer, people waited for him as the time was nearly expiring. When he finally came out and led the prayer, he reproached and admonished them severely, saying:

“I see that your prayer is only for us! Otherwise, what prevented you from appointing one among you to lead it?

Did not the Companions of the Messenger of God appoint ʿAbd al-Raḥmān ibn ʿAwf when the time of prayer entered, while he was absent? What is wrong with you?‖

This incident reveals much about his conduct and conception of kingship.
Later, he ordered the removal of the name of al-Mahdī from the Friday khuṭba

and from the gold and silver coins, and further abolished the mints that had produced the Mahdī‘s coinage.
Such an act, undertaken by al-Maʾmūn when he came to power, represented a revolutionary turn at the very core of the Almohad doctrine — for it amounted to a repudiation of the dogma of the Imām‘s infallibility (ʿiṣma al-imām), a principle that had been central to Ibn Tūmart‘s theological foundations (al-Matwi, 1986). This belief in the awaited Mahdi is incompatible with the fundamental principles of true Islamic doctrine. This was a bold and positive step in reforming the Almohad creed, which had been tainted by theories and principles unrelated to the pure religion.
In any case, after Caliph al-Ma‘mūn seized Marrakesh and established his authority there, he adopted a distinct stance toward the founder of the Almohad movement. He denied him infallibility and modified the formula of the adhān (call to prayer): whereas it had previously ended with certain Berber expressions, it was now concluded with the phrase ―and to God belongs all praise.‖ (Ibn ʿIdhārī, 1960)
He also proclaimed his own handwriting, explaining the motives behind this decision and sending it to the provinces. It began:
“From ʿAbd Allāh Idrīs, Commander of the Faithful, to the students, notables, and to all the believers and Muslims with them — may God inspire them to show gratitude for His immense blessings and never deprive them of the radiance of the noble Imām.‖
Then he continues to clarify this declaration, saying:
“Know that we have renounced falsehood and proclaimed the truth: there is no Mahdī except ʿĪsā ibn Maryam (Jesus, son of Mary). He was called ‗the Mahdī‘ only because he spoke in the cradle — and that is an innovation (bidʿa) which we have abolished. May God assist us in bearing the responsibility we have undertaken.
We have also removed the term ‗isma (infallibility) from anyone to whom it does not rightfully apply; therefore, we have erased his title, so that it may fall, fade, and be effaced. Indeed, our master al-Manṣūr — may God be pleased with him
— had once intended to declare what we have now declared, and to mend for the nation the rift that we have repaired. Yet neither his hope aided him nor his appointed time allowed him to accomplish it…‖ (Ibn Abī Zarʿ, 1973)

Then he refers to the question of infallibility, asking whether Ibn Tūmart truly claimed it for himself, and says: ―... And if infallibility (ʿisma) has not been affirmed by the scholars even for the Companions of the Prophet — those who do not know in which hand they will receive their record (on the Day of

Judgment) — then those who have granted it to him have surely gone astray, and in doing so they have been humiliated. O Lord, bear witness that we disavow them as the people of Paradise disavow the people of Hell.
We seek refuge in You from being compelled to follow their vile deeds and their wicked ways. In matters of belief, they are counted among the disbelievers.‖ (Ibn ʿIdhārī, 1960)
They took them as their example — the rightly guided Imams and leaders who followed the true path. This became a reason to uphold the principle of the Imamate.
From this passage, it is clear how eager the Almohad caliphs were to follow the path of the Rightly Guided Caliphs. This reflects their imitation of the pious predecessors and their desire to emulate the lives of the Prophet‘s Companions — may God bless him and grant him peace. They sought to return Islam to its original purity, following the first generation of believers.
This tendency was also reflected in their coinage, where some Almohad caliphs inscribed phrases expressing this inclination and their aspiration to resemble the earliest Companions of the Prophet — may God be pleased with them.
This is clearly evident on the coins of ʿAbd al-Wāḥid al-Rashīd, which bore titles such as:

1. Al-Mujāhid fī Sabīl Allāh
2. Amīr al-Muʿminīn
3. Al-Maʿmūn Abū al-‗Alāʿ
4. Ibn al-Khulafāʿ al-Rāshidīn

Thus, it appears that despite Abū Yaʿqūb al-Manṣūr‘s call to adhere to the Almohad doctrine — founded by their Imām, al-Mahdī Ibn Tūmart, and based on his principles — this same ruler ultimately declared his disavowal of the Imām‘s infallibility, which had been one of the distinctive features of the Shīʿite creed.
He proclaimed this in a conversation that took place between him and Abū al-ʿAbbās, one of the renowned religious figures of his time. He said:
“The Commander of the Faithful, Abū Yūsuf, said: ‗O Abū al-ʿAbbās, bear

witness before God Almighty that I do not profess infallibility‘ — meaning the infallibility of Ibn Tūmart.
He once said to me, when I sought his permission to perform an act that required the presence of the Imām: ‗O Abū al-ʿAbbās, I am the son of the Imām, the son of the Imām.‘ ‖
And if al-Manṣūr — who was the pivotal figure and one of the greatest leaders of the Almohad state — was unable to change the official doctrine of the state, this may primarily be attributed to his political foresight and his awareness of the potential consequences and reactions that such a change would provoke.

2.4. Abolition of the Mahdī's Symbols during the Reign of Idrīs al-Ma'mūn

This doctrinal transformation within the Almohad creed was associated with the caliph Idrīs al-Maʿmūn in the seventh century AH. After assuming the Almohad caliphate (626–630 AH), he declared the abolition of all symbols associated with the Mahdī and annulled the Almohad doctrine, which had been founded on the belief in the infallible Imām and the awaited Mahdī. The historical sources did not overlook this significant event. Ibn Abī Zarʿ, the author of Rawḍ al-Qirṭās, summarizes the manifestations of this revolution in a few concise phrases: n—He wrote to all the provinces, ordering the removal of the Mahdī‘s name and the abolition of everything that the Almohads had innovated and practiced. ‖
Whatever the underlying causes and motives behind this bold decision, al- Ma ‘mūn ‘s initiative marked a daring and unprecedented step. Poets praised and celebrated the caliph for his action; among them was one who composed the following verses in his honor. (Ibn ʿIdhārī, 1960)

You, sons of al-Manṣūr, are the most worthy of a station — of kingship, when you adorn its glory with your own majesty. Truly, high rank befits none but you;
so remain, O its guardian, and you shall earn glory and honor. For as long as you dwell upon this earth,
we see in you a protector shielding it from every calamity. ‖
Abū al-Ḥasan al-Ruʿaynī composed the following verses as part of a long poem:
“The world takes pride in you, and sovereignty is exalted through you; to you belong virtue, faith, and honor.
This is only because you advanced while others fell behind;
they doubted while you stood firm and (Ibn ʿIdhārī, 1960)achieved. Through you, the highest aspirations are attained,
and monotheism rejoices when polytheism suffers.

3. The Religious Orientation after the End of the Almohad State

In addressing this topic, we will apply the same criterion used in our study of the religious orientations under the Almohads (Houeidi, 2007)— namely, the analysis of coinage and state slogans, and the extent to which these were implemented in practice. The question arises: did the circumstances surrounding the fall of the Almohads, and the success achieved by the succeeding states in

establishing their governments, led to a change in the religious system that had characterized Islamic life under Almohad rule?

To discuss this issue, it is necessary first to provide a brief overview of the religious life in the three successor states, so that we may identify the manifestations of change and the new orientations that emerged. The prevailing tendency among the Almohads had been to allow the use of interpretation (taʾwīl) in matters of monotheism (tawḥīd), provided that such interpretation did not contradict the Sharīʿa.

The Almohad period was marked by a detachment from jurisprudential branches and by the spread of Dār al-Ḥadīth (Schools of Tradition) throughout the realm. An intellectual current based on independent reasoning (ijtihād) and the rejection of blind imitation (taqlīd) became dominant.

The small states that succeeded the Almohads in ruling the Maghreb from the seventh century AH onward can be regarded as continuations of the Almohad legacy. Naturally, religious orientations in the Islamic Maghreb were influenced by two main developments: the fall of the Almohad and the rise of independent kingdoms that divided the Maghreb into three parts. As a result, religious schools emerged in Tunis, Tlemcen, and Fez, giving rise to two distinct tendencies.

1. A tendency advocating ijtihād (independent reasoning), which was a revival of the approach promoted by the Almohads.
2. A tendency advocating taqlīd (adherence to precedent) to counter the intellectual current among the Almohads that relied on interpretation (taʾwīl). (Maryam, 1908) This new religious orientation called for a revival of the Sunnah and a return to attention to the branches of jurisprudence (furūʿ al-fiqh), which had completely disappeared during the Almohad period. The features of these two tendencies, which dominated during the seventh and eighth centuries AH, are evident from reading Ibn Maryam al-Tilimsānī‘s book Al-Bustān fī Dhikr al-Awliyāʿ wa al-ʿUlamāʿ fī Tlemcen. This book serves as an authentic mirror of the intellectual life of that era. Ibn Maryam studied under the tow jurist brothers,

Abū Zayd and Abū Mūsā ʿĪsā, who educated many scholars throughout the Maghreb. The brothers favored ijtihād and abandoned taqlīd. They had traveled to the Islamic East and debated with Taqī al-Dīn Ibn Tamīma regarding the campaign concerning the phenomenon of descent (ḥamalat ḥadīth al-nuzūl). Among their most famous students were Ibn Marzūq ibn ʿArfa, al-Sharīf al-Tilimsānī, al-Imām al-Maghribī, and many others.

Ibn Maryam al-Tilimsānī, one of the scholars of this era, affirms the existence of

the two tendencies we mentioned: the tendency toward ijtihād with an emphasis on the principles (uṣūl), and the tendency toward taqlīd with an emphasis on the branches (furūʿ). He states:

―Ibn Khaldūn said of him: ‗He is our master, the Imām, the knight of reason and transmitted knowledge, the authority on both the branches and the principles.' ‖ (Maryam, 1908)

Thus, it can be said that what most distinguishes the 7th century AH is the general trend that transformed the intellectual and religious life of the Islamic Maghreb — namely, the renewed interest in the Mālikī school of thought, which had completely declined during the Almohad period. According to one contemporary researcher, the return to the Mālikī madhhab did not prevent the scholars of these centuries (7th–11th AH) from studying the principles of jurisprudence (uṣūl al-fiqh) and the sciences of ḥadīth. The scholars of this era were, therefore, engaged in both the foundations and branches of religious knowledge — meaning that they were at once imitators (muqallidūn) and independent interpreters (mujtahidūn). It should also be noted that these studies flourished in the Ḥafṣid schools of Ifrīqiya, the Zayyanid institutions of the Central Maghreb, and the Marinid schools of the Far Maghreb.

In fact, the construction of madrasas — a defining feature of these three dynasties — led to the decline of philosophical studies. This is evidenced by the statement of Ibrāhīm ibn Aḥmad al-Tilimsānī, known as al-Abilī, which is supported by al-Maqqarī, who reports: ―I heard al-Abilī say, ‗What has corrupted knowledge is the excessive writing of books, and what has destroyed it is the construction of madrasas. ' ‖

In addition to these two tendencies, a third one emerged — the mystical (ṣūfī) tendency. Many of the scholars mentioned by Ibn Maryam were not only versed in both rational and transmitted sciences (ʿulūm al-maʿqūl wa'l-manqūl), but were also saints (awliyāʾ) endowed with miraculous gifts (karāmāt), ascetics (zuhhād), and gnostics (ʿārifūn) of high spiritual rank (maqāmāt) and firm mystical principles (uṣūl). Among the most notable figures were Sīdī Muḥammad

ibn ʿUmar al-Hawwārī (d. in Wahrān, 843 AH) and Ibrāhīm al-Tāzī (d. 866 AH), who composed remarkable poems expressing divine love (maḥabba ilāhiyya)

3.1 The Religious Orientation of the Ḥafsid Sultans:

There is no doubt that the foundation of the Ḥafsid state was based on the two principles of Imamate and Tawḥīd (Divine Unity). As a result, these sultans considered themselves the legitimate heirs of the Almohad state, both politically and religiously. This orientation was evident in the efforts made by the founder of their dynasty to unify the entire Maghreb under his rule — though he ultimately failed to achieve this goal.

This political orientation was accompanied by coinage modeled after that of the Almohads, both in form and content, which clearly reflects Abū Zakariyyāʾ Yaḥyā ibn Abī Muḥammad ibn Abī Ḥafṣ‘s sincere desire to perpetuate the Almohad legacy. For all these reasons, the official religious orientation of the Ḥafsid state can be discerned through the religious inscriptions engraved on their gold and silver coins — inscriptions that symbolized their official creed and reflected the spiritual and doctrinal life of their scholars and jurists. An analytical study of the inscriptions engraved on the dirhams and dinars of Abū Zakariyyāʾ Yaḥyā reveals that the square dirham bore the following expressions, which were also common on Almohad coinage: (Lavoix, 1980)

1- La ilaha illa Allah
2- La quwwata illa billah
3- Al-amru kulluhu lillah
4- Tunis
5- Allah rabbuna
6- Muhammad rasuluna
7- Al-Mahdi imamana

—While we read on the dinar, on the obverse and the reverse, ‖

Table 02 : Inscriptions on the Dinars of Abu Zakariya Yahya Type1

Obverse	Reverse
Center	Center
1- *al-Wāḥid Allāh* 2- *Muḥammad rasūl Allāh* 3- *al-Mahdī khalīfat Allāh*	*an amr ʿAbd Allāh Mūsā amīr al-muslimīn al-mutawakkil ʿalā rabb al-ʿālamīn, ayyadahu Allāh wa naṣarahu*
Margin:	**Margin:**

1- *Bismi Allāh al-Raḥmān al-Raḥīm* 2- *Ṣallā Allāhu ʿalā sayyidinā Muḥammad* 3- *Wa ilāhukum ilāhun wāḥid* 4- *Lā ilāha illā Allāh*	1- *al-shukru lillāh* 2- *wa al-minnatu lillāh* 3- *wa al-ḥawlu wa al-quwwatu billāh*

(Lavoix, 1980, p. 409)

On some of the dinars, we read the following inscriptions: ―al-Mahdī Imāmu al-Ummah ‖ / ―al-Qāʾim bi-Amr Allāh. ‖

From the preceding inscriptions, we can observe the extent to which the Ḥafsid state remained attached to the doctrine of al-Mahdī Ibn Tūmart, whom they regarded as ―the Caliph of God on earth. ‖ Moreover, their selection of eloquent and expressive phrases—such as ―al-shukr li-llāh ‖ (gratitude belongs to God),

―al-wāḥid Allāh ‖ (God is One), and ―al-ḥawl wa-l-quwwa bi-llāh ‖ (power and strength belong to God alone)—demonstrates their emphasis on the doctrine of Divine Unity (tawḥīd), which constituted the second cornerstone of their religious life.

They also cited Qurʾānic verses previously used by the Almohads, such as:

―And your God is one God; there is no deity but Him. ‖ (Qurʾān 2:163)

As for their political connection with the Almohad state, it is confirmed by the dinars minted by the founder of the Ḥafsid dynasty, as evidenced by the inscriptions on the reverse of one such coin, which read as follows:

Table 03 : Inscriptions on the Dirhams and Dinars of Abu Zakariya Yahya: Type2

Obverse	Reverse
Center	Center
1- Abu Muhammad ʿAbd al-Muʿmin 2- Ibn ʿAli Amir al-Muʿminin 3- Al-hamdu lillah Rabb al-ʿAlamin	
Margin:	**Margin:**
1- Al-Amir al-Ajall 2- Abu Zakariya Yahya 3- Ibn Abi Muhammad 4- Ibn Abi Hafs	

(Lavoix, 1980, p. 411)

While these were the most significant religious slogans during the early formation of the state, we find that many additional religious formulas appeared during the reigns of Abū Zakariyyāʾ Yaḥyā‘s successors. This is evidenced, for instance, by a dinar issued under Abū ʿAbd Allāh Muḥammad al-Muntaṣir (674–675 AH), on the obverse of which were inscribed the following phrases: (Lavoix, 1980)

Table 04 : Religious Inscriptions on the Dinar of Abu Abd Allah Muhammad al-Mustansir Type1

Obverse	Reverse
Center	Center
- Ash-shukru lillah 2- Al-hawlu wa al-quwwatu billah 3- Al-Mahdi khalifatu Allah	1- Abu ʿAbd Allah 2- Ibn al-umara’ 3- Ar-rashidin
Margin:	**Margin:**
1- Bismi Allah ar-Rahman ar-Rahim 2- Salla Allahu ʿala sayyidina 3- Muhammad la ilaha illa Allah 4- Muhammad rasulu Allah	1- … al-Mu’ayyad 2- Binasr Allah 3- Amir al-mu’minin
	

(Lavoix, 1980, p. 412) (Bengurba, 2011, p. 161)

When Abū Zakariyyāʾ Yaḥyā died in 647 AH / 1249 CE, he left to his son and successor, Abū ʿAbd Allāh Muḥammad, known by the title al-Mustanṣir bi-llāh, ‖ a strong and well-established state. His reign lasted for eighteen years (647–665 AH / 1249–1277 CE) and was marked by territorial expansion and efforts to fulfill his political ambitions.

However, in order to examine the evolution of the religious orientation during his rule and to assess the extent of this caliph‘s contribution to its development, we

shall record the religious slogans inscribed on his gold coinage, as these serve as the most reliable evidence of the tendencies we have mentioned.
On the obverse of one of his dinars, the following inscription can be read:

Table 05 : Religious Inscriptions on the Dinar of Abu Abd Allah Muhammad al-Mustansir Type2

Obverse	Reverse
Center	Center
1- Al-Mahdi 2- Khalifatu Allah 3- Ash-shukru lillah 4- - Bijaya	1- Al-Mustanṣir 2- Billah al-Mansur 3- Bifaḍl Allah 4- 4- Amir al-mu‘minin
Margin:	**Margin:**
1- Bismi Allah ar-Rahman ar-Rahim 2- Salla Allahu ʿala sayyidina 3- Muhammad la ilaha illa Allah 4- Muhammad rasulu Allah	1- Abu ʿAbd Allah 2- Ibn al-umara‘ **3-** Ar-rashidin

(Lavoix, 1980, p. 412)

From our reading of this dinar, it becomes evident that there is an explicit acknowledgment of al-Mahdī, the Caliph of God, ‖ as well as Abū ʿAbd Allāh‘s adoption of the supreme caliphal title ―Amīr al-Muʾminīn ‖ (Commander of the Faithful) — implying that he regarded himself as the sole legitimate caliph in the entire Islamic world. This claim is further reinforced by another inscription reading ―Ibn al-Umaraʾ al-Rāshidīn ‖ (Son of the Rightly Guided Princes).
It is noteworthy that the sultans of this dynasty also produced a number of coins devoid of their personal names, but which nevertheless bore symbolic religious inscriptions expressing their devotion to Islam, their commitment to defending it, and their desire to project a strong image of piety and legitimacy before their subjects.
These coins typically included the basmala (Bismi-llāh al-Raḥmān al-Raḥīm), invocations of blessings upon the Prophet, as well as familiar religious expressions and Qurʾānic verses, such as:
―And victory comes only from God, the Almighty, the Wise. ‖ (Qurʾān 3:126)
In conclusion, the study of Ḥafsid coinage allows us to catalogue and analyze the most significant religious phrases and Qurʾānic inscriptions, as

summarized in the following two tables.

Table 6 : Types of Religious Formulas Used on Ḥafsid Coinage

Form 1	Form 2	Form 3	Form 4	Form 5
al-hamd li-Allah	al-wahid Allah	al-ʿaẓama li-Allah	al-malik Allah	ash-shukr li-Allah
al-hamd li-Allah wahdahu	al-qadir Allah	al-ʿizza li-Allah	al-malik Allah wahdahu	al-qurʾan kalam Allah
al-hamd li-rabb al-ʿalamin	al-qudra li-Allah	al-minna li-Allah		al-amr kulluhu li-Allah
	al-ḥawl wa-l-quwwa bi-Allah		al-amr kulluhu li-Allah wahdahu	al-tawakkul ʿala Allah

It appears from this table that the expressions and phrases of various religious forms it contains were directly related to the religious life of both the caliphs and the common people. (al-Ajjabi, 1988, p. 361)

Table 7 : Types of Quranic verses in the Hafsid coinage

First Group	Second Group
1– Ḥasbi Allāh wa niʿma al-wakīl	4– Allāh khayr ḥāfiẓan wa huwa arḥam ar-rāḥimīn
2– Lā ḥawla wa-lā quwwata illā bi-llāh	5– Tabāraka alladhī biyadihi al-mulk wa huwa ʿalā kulli shayʿin qadīr
3– Wa-mā bikum min niʿmatin fa-min Allāh	6– Naṣrun min Allāh wa fatḥun qarīb
	7– Huwa al-awwal wa-l-ākhir wa-ẓ-ẓāhir wa-l-bāṭin wa huwa bi-kulli shayʿin ʿalīm
	8– Wa-ilāhukum ilāhun wāḥid lā ilāha illā huwa ar-raḥmān ar-raḥīm
	9– Wa-Allāhu yahdī man yashāʿu ilā ṣirāṭin mustaqīm

4.CONCLUSION

Having traced and studied the religious, political and intellectual transformations in the Islamic Maghreb during the period spanning the 6th to the 8th centuries AH (particularly during the Almohad and Hafsid dynasties), drawing upon 'Islamic coins' as a material source, the research revealed the nature of the deep relationship between the ruling authority and religious doctrine, and how these states utilised coinage as an effective media and political tool to proclaim the official creed and consolidate the legitimacy of their rule. This documentary and historical study concluded with a set of key findings, the most notable of which are: - The study demonstrated that coins transcend their economic function as instruments of monetary exchange to constitute living historical and intellectual documents that clearly reflect the features of the religious and political identity of the Islamic Maghreb, and document the role of schools of thought (such as the Maliki and Almohad) in shaping the spiritual fabric of society.

- The coins reflect the Almohad founding period as a turning point in Moroccan thought; they document Muhammad ibn Tumart's establishment of his monotheistic doctrine (which combined Ash'arism with Shi'ite and Kharijite elements) through the inscription of explicit doctrinal slogans, the most notable of which is: "Allah is our Lord, Muhammad is our Messenger, and the Mahdi is our Imam".
- Coins recorded the doctrinal shifts and reforms led by the later caliphs; this is clearly evident in Caliph Idris al-Mamun's revolution against the legacy of his state, whereby he removed the concept of the 'infallibility of the Mahdi' from the coinage and the Friday sermon, and issued a reform decree stating that 'there is no infallibility except for the Prophet, and no Mahdi except Jesus, peace be upon him', which helped to restore doctrinal balance to the region.
- The study showed that the Hafsid state initially used the coinage to affirm its political and ideological ties to the Almohad legacy and to consolidate its legitimacy based on the concept of Tawhid, However, this trajectory underwent a subsequent shift, as later coinage showed the absence of the official Hafsid motto 'Al-Mahdi Khalifa Allah', reflecting an evolution in the state's doctrinal and intellectual orientations.

The study remains open to various cultural aspects in order to address this cultural legacy in accordance with the academic scientific method.

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