

Dirassat & Abhath
The Arabic Journal of Human
and Social Sciences



مجلة دراسات وابحاث
المجلة العربية في العلوم الإنسانية
والاجتماعية

EISSN: 2253-0363
ISSN : 1112-9751

The traditions of war and combat in the Central Maghreb during the 7th-8th centuries AH / 13th-14th centuries AD

تقاليد الحرب والقتال في بلاد المغرب الأوسط

خلال فترة القرنين 7-8هـ / 13-14م

Dr. Abdelkarim Chebab

Dr. Moulay Tahar University. Saida (Algeria)

د. عبد الكريم شباب

جامعة سعيدة - الدكتور مولاي الطاهر

Abdelkrim.chabab@univ-saida.dz

تاريخ القبول : 08 سبتمبر 2024

تاريخ الاستلام: 10 جويلية 2024

Abstract:

This paper aims to contribute to highlighting an aspect of the military history of the Central Maghreb during the 7th and 8th centuries AH. It addresses the prevailing war system and the mechanisms and regulations that governed it, which established war and combat traditions that lasted for many centuries. One of the most notable aspects was the mobilization system, which involved a well-organized arrangement of the army into battalions, separating the tribes and appointing a man to carry the banner of each tribe. Mercenaries formed an important group that played a central role within the Zayyanid army. As for the soldiers' salaries, or what was known as "grants," they were varied, the most notable being "al-Mawasat," which were agricultural yields distributed to them, and "al-Ihsan," a sum of money given to the soldiers annually. In addition, the state in the Central Maghreb distributed weapons, horses, clothing, and other items. The weapons used in wars were numerous, and there were other established traditions, such as displaying the "royal insignia" for each army, aiming to spread fear and impose awe upon the enemies.

Keywords: War – combat – weapons – army – alliance

الملخص

تحاول هذه الورقة المساهمة في إبراز جانب من التاريخ العسكري لبلاد المغرب الأوسط خلال فترة القرنين السابع والثامن الهجريين. ويتعلق الأمر بالنظام الحربي الذي كان سائدا والأليات والضوابط التي حكمتها، ورسخت تقاليد حربية وقتالية سادت لقرون عديدة، أبرزها نظام التعبئة الذي يقوم على ترتيب محكم للجيش يتوزعه إلى كتائب، ويفرق بين القبائل ويجعل على كل منها رجل يحمل راية قبيلته. أما المرتزقة فشكّلوا فئة هامة أدت دور مركزي ضمن الجيش الزياني. أما رواتب الجند، أو ما كان يسمى "الاعطيات" فكانت متعددة أبرزها "المواسات" وهي غلال زراعية تفرق عليهم، "والإحسان" وهو مبلغ من المال يفرق على الجند من السنة إلى السنة. إلى جانب ذلك كانت الدولة في المغرب الأوسط توزع السلاح والخيول والملابس وغيرها. أما الأسلحة المستعمله في الحروب كانت عديدة يضاف إلى ذلك تقاليد أخرى راسخة وهي إبراز "شارات الملك" لكل جيش، وكان الهدف من ذلك نشر الخوف وفرض الهيبة أمام الأعداء.

الكلمات المفتاحية: الحرب - القتال - الأسلحة - الجيش - الحلف

1. INTRODUCTION

The Islamic code, particularly the Holy Quran, emphasized the importance for Muslims to focus on the military aspect and maintain constant readiness to face enemies and handle emergency security situations. This directive is mentioned in the Quran “And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy”¹.

When attempting to research the military system of the Central Maghreb during the 7th and 8th centuries AH (13th-14th centuries CE), several questions arise, the most prominent of which: What was the nature of the adopted military strategy and its manifestations? Did the states of the Central Maghreb during that era have organized armies? If so, did they establish them in specific camps?

In his book “Lessons” “Al-Ibar”, Ibn Khaldun provides a clear and vivid picture of the military system that was adopted in the Central Maghreb. He witnessed it firsthand in many important stages. Ibn Khaldun mentions that during the reign of Sultan Abu Hamu I (707-718 AH / 1308-1318 CE), the Zayyanid army moved towards the land of Tawjin² in Chlef, to break the external allegiance to the Zayyanid rule, both parties prepared, and they were visible to meet throughout the day. They lit fires for illumination, fearing the night, and became alert³. As for Sultan Abu Sa'id Uthman II of the Zayyanid period (749-753 AH / 1348-1352 CE), he mobilized his army from Zanata and the Arabs in preparation to confront Sultan Abu 'Inan (749-759 AH / 1348-1358 CE) of the Marinid period and his army heading to attack the city of

Tlemcen in 753 AH / 1352 CE.

Therefore, it appears from the foregoing that the mobilization strategy was a distinctive feature in military organization. Many historical sources, including Ibn Khaldun, highlight this aspect. Altnessi mentions that remnants of the defeated Marinid army in North Africa in 749 AH / 1348 CE, which were harassing the Zayyanid state's spheres of influence (633-962 AH / 1236-1555 CE), almost completely perished were it not for the darkness of night falling. In the same context, Bashir ibn Abi Zar'a al-Fasi recounts that the Zayyanid army was defeated by the Marinid army at the Battle of Aisli⁴. If darkness had not intervened between the two sides, none of the Beni Abd al-Wad would have survived⁵. In the year 727 AH / 1327 CE, the Zayyanid army clashed with the Hafsid army near Bejaia in a battle that continued from dawn until the onset of evening⁶. If the battle was not decided on the first day, it could extend to another day⁷. Therefore, it is clear that the military tradition of battles in the Islamic Maghreb generally involved continuous fighting throughout a full day, from dawn until the beginning of darkness.

2. Mobilization

Ibn Khaldun defines mobilization as the process of dividing the military into units, where they are familiar with each other, arranging them in a natural order in the four directions, and placing the military leader as a sultan or commander at the center. He refers to this arrangement as “mobilization”⁸.

However, Altnessi goes into more detail in explaining the specifics and details related to military mobilization, where he

wrote: "The first thing that advances before the prince is a great white banner on the longest poles, followed by the Noble Quran carried on the largest camel litter, adorned in a square dome, its pinnacle adorned with the most splendid banner at the top corner of the dome, fluttering even with the slightest breeze. This is followed by one of the best mules, carrying a large tent covered in silk, containing Al-Muwatta', Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasai, Abu Dawood, and behind them is the prince at the head of the army, with the military behind him, to his right and to his left⁹.

Therefore, it appears that the organized army in the Central Maghreb was disciplined during battles and wars according to a structured arrangement, divided into battalions and distinguished among tribes, each led by a man carrying the banner of his tribe. The army was divided into the right wing, left wing, and center, with leaders appointed to these divisions, while the commander remained with the army¹⁰. Some later historical studies indicate that the tents and supplies carried on pack animals, accompanied by heads of sheep for provisioning, all travel at the rear of the army¹¹.

The army operated in a purely martial atmosphere, supported by sources detailing the methods of motivation used in battles, especially the military tactics of the Zanata tribe, which wielded significant influence in the Central Maghreb. According to Ibn Khaldun, poets advanced alongside the ranks of soldiers, singing songs that stirred the rugged mountains, igniting courage¹². it sometimes occurred that women would join battles not as fighters but as motivators, for the purpose of incitement and boosting the morale of the combatants¹³. The method of

combat involved hit-and-run tactics, known as "Qar wa Far," which is "the Arab and Berber struggle for control over the Maghreb"¹⁴.

3. Muster

To ensure proper preparation for battles during that period, it was essential to adopt a military organization known as "mustering" which involved gathering the largest number of fighters, whether they were regular soldiers, volunteers, or allies. This mustering was a fundamental stage in the preparation process for war, Ibn Khaldun pointed out this military strategy in several areas in his book "The Lessons" "Al-Ibar", So, he wrote that Sultan Abu Hamu Musa II of the Zayyanid dynasty (760-791 AH / 1359-1389 CE) fought against the Arab Dawawida¹⁵ tribe in the year 761 AH / 1360 CE with the armies of the Beni Abd al-Wad and the assembled Arab and Zanata tribes¹⁶. As for Sultan Yaghmurasan ibn Zyan (633-681 AH / 1236-1282 CE), during his preparations for the Battle of Aisli mentioned earlier, he mobilized all the tribes of Zanata¹⁷ for it.

Some sources confirmed that the people of the Maghreb relied on the mobilization strategy in preparation for war. Ibn Khaldun mentioned that Sultan Abi Thabit of the Zayyanid dynasty, preparing to confront the Marinid army led by Sultan Abu Inan, musing the tribes of the East, especially the Tujin and Maghraoua tribes¹⁸.

It is mentioned that the mobilization for fighting and forming alliances was largely ensured through the distribution of money and granting various benefits. For instance, Sultan Abu Hamu Musa II of the Zayyanid dynasty, when determined to reclaim Tlemcen as his capital in the year

760 AH / 1359 CE, opened the Diwan al-'Ata' (Office of Grants) and called upon the people to mobilize towards Tlemcen¹⁹. In the same year, 772 AH / 1371 CE, Sultan Abu Hamu Musa II also employed the Dawawida tribe against Sultan Abd al-Aziz Al-Marini (767-774 AH / 1366-1373 CE), after granting them favors²⁰. He also succeeded in integrating the children of Salama into the Zayyanid army, granting them estates in the outskirts of Tlemcen as a reward²¹.

In addition, it is worth noting that the armies in the central Maghreb included, in addition to the war elements of the Arab and Berber tribes allied with the political authority, various ethnic groups, which Ibn Khaldun referred to as mercenaries. He mentioned that the Zayyanid Sultan Yaghmurasen ibn Ziyān included in his army soldiers from the Romans and the Ghuzz²², who were cavalrymen and archers²³. As for the Battle of Isly, where the Zayyanid army was defeated by the Marinid army, the defeat of the former was evident through the battalion of Roman soldiers who were crushed by the war²⁴. On the other hand, the Hafsid army in Béjaïa during the reign of Sultan Abu Zakariya I (675-683 AH / 1277-1284 AD) consisted of various ranks, with the Romans forming its main striking force²⁵.

Numerous historical sources provide us with a wealth of information about the presence of mercenaries from various ethnic groups within the armies of the central Maghreb during the 7th and 8th centuries AH (13th-14th centuries AD). The traveler Ibn Fadl allah al-Omari, who visited the central Maghreb in the mid-8th century AH (14th century AD), recorded that the Hafsid army was multi-ethnic, including remnants

of the Almohad army, groups of Ghuzz, about a thousand Turkish Mamluk cavalrymen purchased from Egypt, and groups from Andalusia and the Arabs²⁶. Yahya Ibn Khaldun notes that the Zayyanid army during the reign of Yaghmurasen ibn Ziyān included about two thousand Roman cavalrymen²⁷. The sultans' keen interest in integrating the Roman faction into the army was likely due to their discipline and steadfastness during campaigns²⁸.

As for the commanders, they are usually outside the tribal organization and directly affiliated with the ruling authorities. The war leaders, especially those who have proven their competence in battles, are sometimes Christian mercenaries who have converted to Islam²⁹.

Despite the sources we have reviewed not mentioning volunteers explicitly, their existence is not ruled out, especially since the spirit of volunteerism was encouraged and fueled by the prevailing tribal nationalism in the lands of the central Maghreb, which necessitated defending territories and homelands. It is worth noting that some units belonging to the Hafsid and Zayyanid armies were stationed in dedicated camps. Al-Omari mentioned that the class of the Waqafin³⁰ in Béjaïa lived alongside the authorities in the citadel³¹.

4. The Allowances

As for the allowances granted to the soldiers, they varied from one class to another. Al-Omari provides clear and detailed information about this, stating that the Hafsid sultans in Ifriqiya and Béjaïa differentiated between the soldiers' "subsistence (al-muwasasa)" and another thing called "generosity (al-ihsan)". Subsistence referred to a portion distributed

to them when collecting the crops obtained from the storerooms, while generosity was an amount given to them, both varying from year to year. Foreign soldiers distinguished themselves in allowances from the Almohads³². In addition, the states in the central Maghreb distributed weapons, horses, clothing, and tents to their allies and recruits from the Arabs and Berbers³³. The author of "The Garden of Pages" mentions that in 670 AH / 1272 AD, the Marinid Sultan Yaqub ibn Abd al-Haqq rewarded the Toujin tribe by giving them a thousand camels, a hundred horses, and various weapons such as swords and shields, in return for their allegiance to him³⁴.

Concerning for the weapons used in wars and battles, Abd al-Rahman Ibn Khaldun provides us with a somewhat clear picture of their nature and types. He mentions that the Marinid Sultan Abu al-Hasan (731-749 AH / 1331-1348 AD) besieged Tlemcen in 735 AH / 1335 AD with mangonels³⁵ and surrounded the city with walls and trenches³⁶. As for the Marinid Sultan Yaqub ibn Abd al-Haqq (656-685 AH / 1258-1286 AD), who attacked the city of Seljamana in 672 AH / 1274 AD, he set up siege equipment, including mangonels and fire-throwers³⁷. His son, Sultan Yusuf ibn Yaqub (685-706 AH / 1286-1307 AD), who besieged Tlemcen with the great, far-reaching bow known as the "Zayyanid Bow," brought craftsmen and engineers to construct it. It was carried by eleven mules³⁸. A special battalion of Andalusians within the Marinid army operated this weapon due to their shooting skills³⁹.

As for fleet leadership, it was one of the decisive factors in battles, especially those launched by the Islamic states of the

Maghreb against Christian principalities and kingdoms. The fleet of Béjaïa formed a fundamental support for the Hafsid army, while the harbor of the city of Oran was filled with fleets⁴⁰. Among the symbols of royal military insignia, the sultans adopted "fassasit" and "siyaj," which were special dwellings for the sultan, made of linen fabric, distinguishing them from the rest of the army⁴¹.

Ibn Khaldun uses the term "The machine" to refer to the army and its various equipment. He, who lived in the central Maghreb for a significant period of his life, considers it as one of the symbols of royalty. This included the display of banners and flags, the beating of drums, and the blowing of trumpets and horns⁴². The goal was to spread fear and impose awe by showcasing symbols of power and grandeur⁴³.

5. Alliances and coalitions

During the 7th and 8th centuries AH (13th-14th centuries AD), the central Maghreb was marked by a tribal spirit, often necessitating the formation of treaties and alliances among multiple tribes against other groups or political entities, which were often rival tribes or political authorities. Furthermore, an alliance is defined as a pact involving multiple parties who pledge to stand united, support each other in battle, share responsibilities collectively, and seek retribution collectively when necessary⁴⁴.

Historical sources extensively detail important aspects of the alliance phenomenon that prevailed in the society of the central Maghreb within the context of social, political, and military conflicts aimed at gaining control over governance and spheres of influence. These alliances were driven by material and moral interests, such

as aspirations for sovereignty over tribes or clans, seizing grazing lands and water sources, or seeking proximity to rulers and their allies for support and protection against hostile forces or potential threats to influence. However, this competition and conflict constituted the primary pattern of life, distinguishing the political, social, and military reality of the Islamic Maghreb in general and the central Maghreb in particular.

In the same context, Sultan Abu al-Hasan of the Marinid dynasty requested support from the leader of the Toujin tribe, Thabit ibn Mandil. This tribe, known for its extensive influence over pivotal areas in the central Maghreb, was sought after by the Sultan in an attempt to reclaim his lost sovereignty following the disaster of his army in Kairouan in 749 AH / 1348 AD, but the leader of the Toujin tribe, Thabit ibn Mandil, stipulated that Ali ibn Abdulwad demonstrate his allegiance⁴⁵. In another context, it is reported that Yaghmurasan ibn Zyan, seeking to strengthen his rule in the early stages of state formation, excelled in diplomacy by winning over his clan, tribe, and allies from the Zughbah Arabs. As for Zayyanid Sultan Abu Hamu Musa II, when he decided to reclaim his capital Tlemcen from the Marinids, he sent messages to his allies among the Arab Maqil⁴⁶, including the Toujin tribe. At times, the Toujin, who were weary of frequent raids by Yaghmurasan ibn Zyan, extended their hands to Sultan Yaqub ibn Abd al-Haqq of the Marinids, who besieged Tlemcen in 670 AH / 1272 AD, and joined him in the siege⁴⁷.

Furthermore, many historical sources corroborate Ibn Khaldun's findings on the phenomenon of alliances. According to the author of "The Garden of Pages" Marinid

Sultan Yaqub ibn Abd al-Haqq, when preparing for the siege of Sijilmasa in 672 AH / 1274 AD, readied himself extensively for war because it was held by a formidable and skilled adversary, Yaghmurasan ibn Zyan, and his allies from the Banu Manbat⁴⁸, a branch of the Mansur lineage among the Maqil Arabs⁴⁹. Altnessi mentions that the Wadi tribe pledged allegiance to Sultan Abu Said Othman II (749-753 AH / 1348-1353 AD) after the defeat of Marinid Sultan Abu al-Hasan in Kairouan in 749 AH / 1348 AD. They sought support from the Maghraoua and Toujin tribes, migrated westward, and later parted ways with the Toujin and Maghraoua after forming an alliance for mutual support as needed⁵⁰. These texts reveal that the phenomenon of alliances that characterized Middle Maghreb society during the seventh and eighth centuries AH was rooted in several conditions dictated by various reasons. Foremost among them was the nature of society in the Middle Maghreb, characterized by nomadism and the dominance of tribal and narrow nationalism. A significant aspect of this was the deep-rooted tradition of revenge within the society, compounded by the nomad's sense of humiliation in the face of taxes and burdens imposed by the ruling authority. Not to mention the allied parties' desire to defend their common interests, whether political or economic. Moreover, political unrest and lack of security were prominent factors in forming these alliances.

6.CONCLUSION

The previous discussion on the traditions of warfare in the Maghreb during the 7th and 8th centuries AH allows us to extract the following scientific facts:

- Tribal loyalty was the cornerstone of

the prevailing military system, shaping many of its characteristics and foundations.

- Regular armies of states during battles and wars adhered to regulated rules that governed and directed them; the more organized and trained the army, the higher its capability to achieve significant victories.

- The army was generally equipped with diverse weapons, serving multiple purposes, especially during periods when a strong and prestigious ruler held political power, ensuring the training and strengthening of the army's equipment and capabilities.

- The evolution within the regular army's tactics during battles was part of the established traditions of warfare at that time.

Bibliography List :

1. The Holy Quran
2. Ibn Abi Zar al-Fasi, The Garden of Paper in the News of Kings and the History of the City of Fez, Dar al-Mansour for Printing and Publishing, Rabat, 1972.
3. Ibn Fadl Allah al-Umari, Paths of Vision in the Kingdoms of the Capitals, a partial publication by Hassan Hosni Abdel Wahab titled "Description of Africa and Andalusia in the Middle of the Eighth Century of the Hijra", Tunis, n.d .
4. Altnessi Muhammad ibn Abdullah, History of the Kings of the

Zayyanids of Tlemcen, excerpt from "The System of the Role and Gold in Explaining the Honor of the Zayyanids", edited by Mahmoud Bouayad, National Library of Algeria, 1405 AH / 1985 CE.

5. Abd al-Rahman ibn Khaldun, The Book of Lessons and Records of Beginnings or News in the Days of the Arabs, Persians, Berbers, and those who coexisted with them from the Great Sultan, vol. 7, The Lebanese Book House, Beirut, 1978.
6. Abd al-Rahman ibn Khaldun, The Introduction, House of the Pen, Beirut, previous edition 1409 AH / 1989 AD.
7. Abdul Wahid Al-Marrakushi, The Admirer in Summarizing the History of Morocco, edited by Muhammad Said Al-Aryan and Muhammad Al-Arabi Al-Alami, House of Books, Casablanca, 7th edition, 1978.
8. Al-Qadi al-Nu'man, Opening of the Call, edited by Farhat al-Dashrawi, National Tunisian Company, Tunisia, University Press, Algeria, Second Edition, without a date.
9. Yahya Ibn Khaldun, The Excellence of the Guides in Mentioning the Kings from the Family of Abdulwad, edited by Abdelhamid Hajjat, Volume 1, National Library, Algiers, 1400 Hijri / 1980 AD.
10. L. Golvin, Central Maghreb during the Zinid Era, Paris 1957.

of Drak. Refer to Abd al-Rahman Ibn Khaldun, The Book of Lessons and the Collection of Beginnings or News in the Days of the Arabs, Persians, Berbers, and non-Arabs who lived with them from the rulers, Volume 7, Lebanese Book House, Beirut, 1978, page 119 and onwards.

³ The same source, p. 285.

¹ Surah Al-Anfal, Ayah 60.

² Tribe of Tujin, one of the branches of the Zanata tribe, their territory extended from, from the Valley of Chlef to Bani Rashid and mountain

¹⁹ Ibn Khaldun, The lessons, vol. 7, the previous source p. 646.

²⁰ The same source, p. 938.

²¹ The same source, p. 998.

²² The Ghuzz are Egyptian Mamluks who integrated into Turkish tribes residing in the Transoxiana region. They emerged in the Islamic Maghreb society since the era of the Almoravids, who employed them in their wars, and their reliance continued into the Almohad period. However, the status of the Ghuzz declined after the dissolution of the Almohad state. See Abdulwahid al-Marrakushi, The Enthusiastic about summarizing news about Morocco," edited by Muhammad Said al-Aryan and Muhammad al-Arabi al-Alami, House of book, Casablanca, 7th edition, 1978, margin p. 412; and Carl Brockelmann, History of Islamic Peoples, translated by Nabi Amin Fares, Munir al-Ba'albaki, House of Knowledge for Millions, Beirut, 10th edition, February 1984, pp. 271-272.

²³ The same source, p. 380.

²⁴ The same source, vol. 6, p. 718.

²⁵ The same source, vol. 6, p. 718.

²⁶ Ibn Fadlallah al-Omari, The Paths of Vision in the Kingdoms of the Lands, partial edition by Hassan Hosni Abdul Wahhab under the title Description of Ifriqiya and Andalusia in the Mid-8th Century AH, Tunis, n.d, p. 24.

²⁷ Yahya ibn Khaldun, The Excellence of the Guides, the previous source p. 206.

²⁸ Ibn Khaldun, The Introduction, the previous source, p. 274.

²⁹ Abdul Qadir Jghoul, Historical Problems in Political Sociology According to Ibn Khaldun, House of Modernity, Beirut, 4th edition, 1987, p. 223.

³⁰ A security group specialized in guarding the Sultan, residing with him in the Qasbah, which is the fortress. They are divided into ranks: senior servants and junior servanats. All of them stand before him when people sit, according to Mohamed Qandeel al-Baqli, Definitions of Sabah Al-Ashi Terms, Egyptian Fortress for Books, Cairo, 1983, p. 361.

³¹ Ibn Fadl Allah al-'Umari, the previous source p. 20.

³² The same source, pp. 19, 20.

³³ Mustafa Abu Dhaif Ahmed Omar, Arab Tribes in Morocco during the Almohad and Marinid Eras, Diwan Al-Matbuat Al-Jamiya, Algiers, 1982, p. 304.

⁴ Valley of Isli near Oujda, where the Battle of Isli is attributed between the Marinid and Zayyanid armies, in which the latter was defeated in 670 AH / 1272 CE. See Ibn Abi Zar al-Fasi, The Garden of Paper in the News of Kings and the History of the City of Fez, Dar al-Mansour for Printing and Publishing, Rabat, 1972, pp 309-310.

⁵ Ibn Abi Zar al-Fasi, previous source, p. 309.

⁶ Yahya Ibn Khaldun, The Excellence of the Guides in Mentioning the Kings from the Family of Abdulwad, edited by Abdelhamid Hajjat, Volume 1, National Library, Algiers, 1400 Hijri / 1980 AD, p. 217.

⁷ Al-Qadi al-Nu'man, Opening of the Call, edited by Farhat al-Dashrawi, National Company of Tunisia, Tunis, University Press Council of Algeria, second edition, n.d, p. 142.

⁸ Abd al-Rahman Ibn Khaldun, The introduction, Hoouse of pen, Beirut, previous edition, 1409 AH / 1989 AD, p. 272.

⁹ Altnessi Muhammad ibn Abdullah, History of the Kings of the Zayyanids of Tlemcen, excerpt from "The System of the Role and Gold in Explaining the Honor of the Zayyanids", edited by Mahmoud Bouayad, National Library of Algeria, 1405 AH / 1985 CE, p.124.

¹⁰ Joudat Abdel Karim Yusuf, Economic and Social Conditions in Central Maghreb during the Third and Fourth Centuries Hijri (9th-10th centuries AD), University press, Algeria, n.d, p. 301.

¹¹ L. Golvin, Central Maghreb during the Zinid Era, Paris 1957, p.178.

¹² Ibn Khaldun, The introduction, the previous source p. 258.

¹³ Ibn Khaldun, The lessons, vol. 7, the previous source p. 371.

¹⁴ Ibn Khaldun, The introduction, the previous source p. 271.

¹⁵ The Dawawidah, a significant division of the Banu Hilal Arab tribe, were named after their sheikh Dawud ibn Murdas ibn Ri'ah. Their territories extended from the outskirts of Constantine to the regions of Zab, Righ, Wargla, and beyond. See Ibn Khaldun, The lessons, vol. 6, the previous source p. 70 and onwards.

¹⁶ Ibn Khaldun, The lessons, vol. 7, the previous source p. 274.

¹⁷ The same source, p.172.

¹⁸ Yahya ibn Khaldun, the previous source p. 245, and Altnessi, the previous source pp. 153-154.

⁴⁹ Ibn Khaldun, the previous source vol. 6, pp. 135-136.

⁵⁰ Altnessi, the previous source pp. 150-152.

³⁴ Ibn Zar al-Fasi, the previous source p. 311.

³⁵ The mangonel, plural mangonels, is a type of siege weapon that hurls stones and flaming projectiles, also known as trebuchets. The aim was to choke the enemy. A mangonel was carried on a hundred wheels, sometimes pulled by cows after disassembling and reassembling some of their parts. See Muhammad Qandeel al-Baqli, the previous reference p. 332.

³⁶ Ibn Khaldun, The Introduction, vol. 7, the previous source p. 288.

³⁷ Fire-throwers, a war machine with a large metal cone filled with iron pieces from which projectiles are fired towards the designated target after igniting the gunpowder inside the machine. Ibn Khaldun, the same source, p. 308.

³⁸ The same source, p. 266.

³⁹ Muhammad Isa al-Hariri, History of Islamic Morocco and Andalusia during the Marinid Era, Dar al-Ilm, Kuwait, 2nd edition, 1408 AH / 1987 AD, p. 317.

⁴⁰ Ibn Khaldun, The Introduction, vol. 7, the previous source p. 227.

⁴¹ Ibn Khaldun, The Introduction, the previous source p. 256.

⁴² Ibn Khaldun, The Introduction, the previous source p. 226.

⁴³ Ben Salem Hameish, in The Symbolism of Despotism or Ibn Khaldun and the Maghreb State, Future Arab Council, Issue 143, January 1991, p. 44.

⁴⁴ Mustafa Abu Dhaif Ahmed Omar, Arab Tribes in Morocco, the previous reference p. 248.

⁴⁵ Ibn Khaldun, The Introduction, vol. 7, the previous source p. 143.

⁴⁶ Arab Al-Ma'qil, an Arab tribe originally from Yemen, migrated to the central regions of the Maghreb around the mid-fifth century. They consist of three main branches: the descendants of 'Ubaydullah, the descendants of Hassan, and the descendants of Mansur. Ibn Khaldun likely refers to these Arab Al-Ma'qil tribes, particularly the descendants of 'Ubaydullah, who were allied with the Banu Amir and settled in Tlemcen and Tawaret in the hills and their surrounding areas. They were predominantly Shia associated with the Banu 'Abd al-Wad. See Ibn Khaldun, The Introduction, vol. 6, the previous source, pp. 198-199.

⁴⁷ The same source, vol. 7, p. 276.

⁴⁸ Ibn Abi Zar, the previous source p. 312