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**The literal reality of the Rustamid society through the answers of Aflah ibn
Abdul Wahhab AH240-854AD**

الواقع الحرفي للمجتمع الرستمي من خلال جوابات أفلح بن عبد الوهاب (ت 240هـ-854م)

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Abstract:

This study addresses an important topic in Maghreb Islamic history, namely jurisprudence, which considers an important article to know the social, economic and even cultural aspects. The fatwas studied are for Afaleh bin Abdul Wahab, the third Rastamian imam who ruled in the Hijri third century. Jabal Nafosa was politically affiliated with the Rastamian State ", his reign had been very prosperous in various fields. That's why this opinion came to answer various questions according to the doctrine of parenthood, Through this study, we tried to analyse and analyse these houses, and to give a picture of the Rastamese society, This is what we have highlighted in every element that we have addressed, starting with the identification of Afzal bin Abdulwahab's character, and ending with a conclusion that represents a conclusion to these advisory opinions.

Keywords: Fatwas, Aflah, Rastamiya, Central Maghreb.

المخلص:

تتناول هذه الدراسة موضوع هام في تاريخ المغرب الإسلامي، وهو الفتاوى الفقهية والتي تعتبر مادة هامة لمعرفة الجوانب الاجتماعية والاقتصادية وحتى الثقافية، و الفتاوى موضوع الدراسة هي لأفلاج بن عبد الوهاب ثالث الأئمة الرستميين الذي حكم في القرن الثالث الهجري، إذ عرفت فترة حكمه ازدهارا كبيرا في مختلف الميادين، وقد كان جبل نفوسة في تلك الفترة تابع سياسيا للدولة الرستمية، لهذا جاءت هذه الفتوى ليجيب عن مختلف الأسئلة وفق المذهب الإباضي، وحاولنا من خلال هذه الدراسة تحليل هذه النوازل وتحليلها، وإعطاء صورة للمجتمع الرستمي، وهذا ما أبرزناه في كل عنصر تطرقنا إليه بدءا من التعريف بشخصية أفلاج بن عبد الوهاب، وانهيينا العمل بخاتمة تمثل استنتاج لهذه الفتاوى.
الكلمات المفتاحية: فتاوى، أفلاج، الدولة الرستمية، المغرب الأوسط.

1. INTRODUCTION

Jurisprudential fatwas are among the most important sources used in studying the various aspects of life practiced by the population. The answers of Aflah ibn Abd al-Wahhab (211-240 AH/826-854 AD) are among the most prominent fatwas that discuss the various problems that the people of Tihert and the Nafusa Mountains faced in their family life as well as in their daily activities. These fatwas were sent to Imam Aflah ibn Abd al-Wahhab so that he could issue a ruling. These fatwas gave a clear and comprehensive picture of the craftsmanship of the Rustamids. Accordingly, this study came to analyze the fatwas of Imam Aflah, through which

we can deduce the reality of craft activity in the Rustamid state, the most important crafts and also the difficulties they faced. We also highlight the role of Imam Aflah in the prosperity of craft activity in the Rustamid state.

First: His birth and upbringing.

1-The birth of Aflah Abu Saeed: He is Aflah bin Abdul Wahhab bin Abdul Rahman bin Rustum, the founder of the Rustamid state, nicknamed Abu Saeed according to Ibn Adhari Al-Marrakushi¹ and he is the third of the Rustamid imams.

He was most likely born before the pledge of allegiance to his grandfather Abd al-Rahman ibn Rustam, around the year 150, because he was the one who killed Yazid ibn Fandin and put down his sedition, which appeared at the beginning

of his father's rule around the year 172 AH/788 AD. This means that he was a young man at that time, and his age would have been twenty or more.² As for his male brothers, they were Maymun, Abd al-Ghani, Dahyun, and Bahram.³ Abu Zakariya and al-Darjini mentioned that he had a sister who excelled in arithmetic and astronomy, but they did not mention her name.⁴

2-His upbringing: Aflah grew up in a family known for its great love of knowledge. Both his grandfather Abdul Rahman and his father Abdul Wahhab were eager for knowledge, and he received his early education at their hands and at the hands of the great Ibadī sheikhs who were their contemporaries. Education in the Rustamid state, similar to the states that existed at that time, took place in mosques. Education was conducted in two ways: the first way was the Kuttabs, and the second way was the circles of knowledge.⁶ The Kuttabs and circles were considered the most important educational centers at that time.

There is no doubt that Imam Abdul Wahhab's passion for knowledge and his interest in it was passed on to his son Aflah after him, as Abu Zakariya mentions that "he sent a thousand dinars to his brothers from the East in Basra to buy parchment with it, and they began copying, so they copied forty loads of books for him."⁷ Al-Darjini mentions that there was a monastery in Tahert filled with books, which contained the Tahert Diwan.⁸ With the availability of this large number of books, intellectual life in the Rustamid state became active.

His father, Imam Abdul Wahhab, was keen on his sons acquiring all sciences, especially religious sciences. This is what we can infer from what Al-Wasyani mentioned when he said: "We mention

that Imam Aflah wanted to travel to Jojo. When he set out, Abdul Wahhab went out to him and asked him questions about usury issues, until he stopped at one issue and said to him: Go back so that you do not feed us usury while examining the various branches of knowledge."¹⁰ Abdul Wahhab was actually able to make his son Aflah a man of broad culture, and this is what Abu Zakaria confirms when he says: "It has reached us that four circles sat with him to learn the branches of knowledge from him before he reached puberty."¹¹ Thus, the circumstances that surrounded him had a positive effect on his scientific formation, especially with his father's care in acquiring books, which resulted in the flourishing of various sciences in Tahert.

His allegiance: Abdul Wahhab nominated his son Aflah for the imamate before his death, and Ibn al-Saghir specifies the period of the emirate following the last military actions of Imam Abdul Wahhab, who fought the Banu Masalah¹². Accordingly, as soon as Abdul Wahhab died, he assumed the imamate. From here it becomes clear to us that Aflah's personality combined knowledge and leadership, which is what qualified him to assume the imamate in the Rustamid state.

3-The death of Abu Saeed "Aflah": The reason for his death, according to what Ibn al-Sagheer mentions, was due to his grief over his son Muhammad Abu al-Yaqzan, who had traveled to perform the Hajj rituals. When Aflah learned "of his son's imprisonment, his grief over him intensified and his sorrow over him lasted a long time. He remained worried and sad until his death came to him while his son was imprisoned in Baghdad."¹³ His death was most likely in the year 240 AH/854 AD¹⁴.

Second: Description of the manuscript of Aflah bin Abdul Wahhab's answers.

The fatwas that we studied were published since 2012 on the website of Ashaa' al-Fikr al-Ibadi, which is affiliated with the Istiqaama website and specializes in Ibadi studies. The website has allowed researchers to download books as well as the manuscript of the answers of Imam Aflah bin Abdul Wahhab. In the context of our search for another copy of the manuscript or a specialized study or reference to it, we did not find a reference to these fatwas. These fatwas were placed on the website in the form of a typed PDF, and we will place the front page of the manuscript in the appendix.

The manuscript was titled at the beginning of the book, indicating that it was a letter sent from the Nafusa Mountains¹⁵ in order to await Imam Aflah's response to the issues he was asked about, which was stated in this form at the beginning: "You wrote asking about a man who freed a young slave while he was a child, and who would pay for his expenses, or if the slave stole, and whether his owner who freed him is obligated to ask for him or not."¹⁶ The incident is immediately followed by the answer, which is stated in this manner: "The answer: In that, if he frees him, there is expiation..."¹⁷

Then the word "book" which means a message or a question changes to "and you mentioned" which is used in every question with "and you mentioned a land that you are in which you claim is of the types. Is it permissible for you to plant trees in it So you wanted to convey that and you claimed that some people do not permit planting in the types of land except with the permission of the imam."¹⁸

The jurisprudential issues include 124 jurisprudential incidents in various aspects of life and dominate questions related to the family and agricultural aspects. We extracted from it the material related to the professional aspect through a study, which are fatwas according to the Ibadi school of thought.

Referring to the fatwas related to the literal aspect, we find that they are less in comparison to family issues.

Third: The letters mentioned in the answers:

1- Pasture: More than one incident was mentioned in the answers that talked about the people of Nafusa raising animals, which is clearly evident through their practice of trade in the markets and some people cheating on animals, as a incident was mentioned in which it was stated: "I mentioned a man who bought an animal and found a defect in it, so its owner asked for a nap, but his owner refused to let him take it, then he dragged him to the judge if he had the right to sue him after he asked." Livestock raising in the Maghreb countries was carried out side by side with agriculture, as the farmer often relied on the agricultural crop coupled with the animal product or livestock, as all of this is considered part of agriculture and its activities and the interests of the farmer¹⁹. Regarding livestock in Tihert and its environs, Ibn Hawqal confirms, saying: "It is one of the minerals of animals, cattle, sheep, mules and mules, and honey and butter are abundant among them."²⁰

this role in pastoral activity, in addition to its agricultural role, due to its presence adjacent to the pastoral steppe regions²¹, where the nomadic Berbers often visited it in certain seasons of the year. Ibn al-Saghir tells us: "The tribes of Mazata, Sidrata, and others used to

migrate from their homelands in Morocco and elsewhere during the spring months to the city of Tiaret and its environs.”²² Thus, we note that the Rustamid state witnessed extensive activity in agriculture and pastoralism alike, and it was helped in this by the vastness of its geographical area, the abundance of its water, and the fertility of its lands.

What indicates the abundance of animals is what came in one of the incidents: “I mentioned a man who had twenty-four camels, and between him and another there were five camels. Should he collect the charity or what is the ruling on it”²³, and it is clear that some of the residents were rich, as it came that a man was “and I mentioned a man who had houses and shops, except that he had sheep and camels and had servants to tend them.”²⁴

2- Agriculture: The Rustamid state knew a flourishing agriculture that included its various regions²⁵. It was mentioned in the Nawazil that the Rustamid people and the Nafusa Mountains planted various crops, including fig cultivation. It mentioned a man who “sold his gardens of trees when he sold figs, so he sold them on credit on credit.”²⁶ Al-Bakri described the agriculture of Tiaret and its environs, saying: “It has all fruits, and its quince surpasses the quince of the horizons in beauty and taste, and its apricot, and its quince is called the Persian.”²⁷ Ibn Hawqal refers to the trees and orchards of Tiaret and says that they produce various types of crops.²⁸ As for Al-Maqdisi, he says that Tiaret, the Balkh of Morocco, was surrounded by rivers and trees and was hidden in the orchards and eyes sprang out around it.²⁹ The Tiaret region was not limited to planting orchards and the various trees it contained, but rather it is a region for growing grains, especially due to its abundant water, cold climate,

and location near the suitable hills. To cultivate that crop³⁰, this Bakri mentions among the gates of Tihert a gate known as mills³¹, so these mills have no meaning except for the existence of active grain cultivation³², and this also indicates that the Rustamids knew the manufacture of mills and benefited from the power of the water flow.³³

As for the western side of the Rustamid state and its north, where there are fertile lands, flowing waters, and heavy rains, they are considered to be the main areas for growing grains.³⁴ We find on the banks of the Chlef Valley the cultivation of: “safflower, flax, sesame, and other grains.”³⁵

In the suburbs of the city of Al-Khadhra are “fruits and swans, and it has Persian stalked quince... and it has a fertile area”³⁶, and it is located near Tans on the Kharar River, which has many branches, and if it is carried it enters the city and around it are many orchards”³⁷.

As for the eastern side of the Rustamid state, which is the land of Nafusa and what was outside the city of Tripoli, agriculture there is no less than it is in the west of the state³⁸, and Nafusa was famous to Ibn Hawqal for the city of Sharus in the middle of the mountain, and it had running water, vineyards, good grapes, and figs, and most of their crops were barley, and they ate it, and if it was baked, it tasted better than wheat bread, and their barley had a taste that no other bread of the earth had.³⁹

As for the south of the Rustamid state, represented by the desert, it was famous for the oases of Warjlan, about which Al-Himyari said: “A fertile country with many palm trees and orchards... and it has many crops, livestock, and orchards.”⁴⁰ They used to grow grains, especially wheat, and palm trees were interspersed

between those crops, which is the method used in most oases.

As for the land of Jerid, which includes many cities and villages such as Qastaliya, Nafta, Hamma, Tozeur, and Nafzawa, it was and still is the land of palm trees, and it was called Jerid because of the abundance of its palm trees⁴¹.

It is worth noting that the majority of slaves worked on farms, orchards, and mills⁴².

Recent excavations have proven that there were water tanks in Tiaret. A number of main rectangular basins were found, with walls built of stone and mortar and covered with a thick coating. In one of these basins, four grooves can be seen, opposite each other, in pairs, allowing the two barriers of the basin to descend. It seems that these tanks were built to preserve water during the summer or during drought.

3- Blacksmithing: It is the most prominent industrial activity known to the Rustamid state, which was directly linked to agriculture and livestock, and these are two aspects in which the state witnessed remarkable activity, which calls for saying that the manufacture of plows, sickles, axes and other simple agricultural machines⁴⁴, and there is evidence in the Nawazil of the existence of this craft and the import of some raw materials to meet the requirements of the craft activity, especially precious metals such as gold and silver that were imported from Sudan and allocated for minting currency and making jewelry, as it came, which is what is understood from the Nawazil about “a man who went out with his equipment to travel and was absent for years until he returned from Ghana or from Persia”⁴⁵ and it came in another Nawazil “and mentioned two men who disputed over a sword”⁴⁶, and this is confirmed by Ibn al-

Saghir who described Tihert saying that it was intended by: “delegations from all countries and horizons with various types of trade ... and the Persians had built palaces and Nusah had built al-Adwa, and the soldiers coming from Africa had built the prosperous city”⁴⁷, and there is no doubt These were masters of crafts and industries.

4- Tanning and weaving:

The incidents related to the family aspect showed us the clothes and textiles that existed in that period and gave us a picture of the living reality of the inhabitants and their crafts, which are crafts related to livestock and their availability, and it is an industry that the Berbers practiced since ancient times, and the textile industry is based mainly on wool and linen, and the Rustamid textiles were not of one color but were of different shapes and colors, and the Jews were the ones who were in charge of the dye industry in the Nafusa Mountains⁴⁸. This was mentioned when Al-Darjini translated for Abu Dharr Iban bin Wasim, where women would repeat their ablution whenever they touched the dyes of the Jews, so he permitted them, saying: “Any woman who touches the dyes of the Jews has nothing to do but wash her hands and palms”⁴⁹. The Jews also appeared, according to what was mentioned in the incidents in the cultivation of orchards and agriculture, as a incident came about whether it was permissible to exploit their property, “and it mentioned the fruits of the fetuses that the Christians and the Sabians place with us, which are sold and spent”⁵⁰

The most prominent of what the Rustamid industry left behind are the pottery or ceramic vessels that Georges Marseille and Dossus Lamarre found in the ruins of Tiaret in 1941 AD. Their

excavation led them to a decisive conclusion: Tiaret contained ovens for firing pottery, as they discovered pieces stuck together. The ceramic vessels that were found in Tiaret also indicate that the Rustamids used very simple vessels such as jugs, jars, earthenware pitchers, plates, and lamps, and that their beauty was represented by their parallel lines that were drawn on them with tools similar to a comb.⁵¹

5- The profession of education and the manufacture of ink and pens. Since the Rustamid state was full of mosques, the latter allocated a place for teaching boys to read and write, so the Kuttabs spread everywhere next to the mosque.⁵² This was for two purposes: The first is that the boys who receive education in the Kuttabs have not reached the age of maturity, so they are freed from impurity when they enter the mosque, which requires purity. The second is that the nature of the sciences taught in the Kuttabs is religious and linked to it, such as the Arabic language, which is the only means of reading the Holy Qur'an.⁵³

A case has highlighted that the teacher, in addition to teaching the boys the Holy Qur'an, was also a pen and ink maker. The case states: "I mentioned the testimony of a teacher while he was teaching boys of the first months. Is his testimony permissible in this case? If I say it is not permissible, is his testimony permissible or are the Muslims absolved of him and of his sin if he repents and does not retract what he took? And of him if he bought ink and pens and said to the guardians of the boys that I should sell them the ink and pens and make my sitting with them a good deed for God Is he free to do that?"⁵⁴

6- The profession of porter: The profession of carrying goods was widely

known in the Nafusa Mountains and Tiaret, especially for the rich and merchants. Shoulders or animals were used in exchange for money. It may seem that these professions were fraught with danger, especially during seditions. In one of the incidents, a porter was accused of helping to drown a dead person, as stated in Fatwa 16: "I mentioned that a people killed our Imam, then they gave the man carrying the load to him on foot, so the one being carried fled from him and the porters were happy (thus). They were afraid that he would bring their companions... The porters said, "We cannot control them."⁵⁵ The answer is: "The porters do not have to pay for the blood money, but they are only responsible for the burden of the load, which they are held accountable for until they bring the men. This is what they are responsible for..."⁵⁶

7- The slave trade: This trade also emerged in the Rustamid state, and this is what the fatwas confirmed, and this is due to the state's need for orchards and the activity of commercial exchanges, especially since Tiaret was a commercial center and a starting point for caravans towards the western Sudan, which was the main source for bringing slaves, and this is what the historical and geographical sources mention. These fatwas confirmed to us the importance of slaves and their use in the Rustamid state, as many fatwas were mentioned, including: "It mentioned two men who shared a maid, and one of them wanted to sell a common property, and the one who bought it from him was a partner to the other. Whoever did not see that he should sell, he is not forced to sell."⁵⁷ It mentioned "The brother of the slaves, whether he is sold or not."⁵⁸ It mentioned "A slave between two men, one of whom wrote to him for twenty

dinars, denied what happened, as he wrote half of it. Is he obligated to what the slave brought in from the writing or not”⁵⁹

Third: Monitoring and regulating craft activity through Aflah’s fatwas:

The fatwas clearly showed the professional organization and commercial activity practiced by the merchants, as the professional activity was subject to strict monitoring, as the markets represented the places where the craftsmen were active. It is known that these places in the cities were supervised by a group of employees, including the muhtasib who was entrusted with the task of enjoining good and forbidding evil.⁶⁰ It is worth noting that most of the references that researched the history of the Rustamids mention that the beginning of the muhtasib began with Imam Abu Bakr bin Aflah.⁶¹ Thus, we find that the fatwas of Imam Aflah show that this position existed during the reign of his father Aflah between the years 211 AH/240 AH, which is confirmed by al-Nawzal if the muhtasib came to complain, “I mentioned a ruler who brought a dispute to him between the teacher and the father of the boy if he was forcing him to resolve to teach the Qur’an.”⁶²

The Hisbah system continued after the death of Imam Aflah, as Imam Abu Bakr ibn Aflah (258-261 AH/871-874 AD) appointed his brother Abu al-Yaqzan⁶³ to the task of Hisbah. He is considered its founder and the first Hisbah officer in this state, as he performed it well. He would ride his beast and tour the city to its farthest point. He had two rounds, one during the day and the other at night⁶⁴. Imam Abu al-Yaqzan appointed a whole group to carry out the Hisbah duties, and its members were from the Nafusa Mountains. They would walk in the markets, enjoin what is right and

forbid what is wrong. If they saw a butcher blowing on a sheep, they would punish him. If they saw a porter loading an animal beyond its capacity, they would unload it and order its owner to ease the load. If they saw dirt on the road, they would order those around him to sweep it.⁶⁵

Conclusion:

We conclude from the above that these incidents have given us a clear picture of the craft reality that the Rustamid state lived in Tiaret and the rest of the regions affiliated with it, especially the Nafusa Mountains. The natural conditions and what the state owned contributed to prosperity and prosperity during the periods of the Imams’ rule, which was reflected in the economic activity, in which crafts constitute an important part of the lives of the population, and the extent of development they reached in the field of industry in its various types.

Footnotes:

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3. The same reference, p. 465.
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 7. Abu Zakaria, the previous source, p. 65.
 8. Al-Darjini Abu Al-Abbas, *Classes of Sheikhs of Morocco*, edited by Ibrahim Talai, n.d., p. 53.
 9. Jojo: Or Koko, and between Tadmeka and the city of Koko are nine stages, and the Arabs call its people the Bazarganis, and they are two cities, the city of the king and the city of the Muslims, and their king is called Qandawzi, and they are like the Sudanese... and they claim that they named Koko because what matters from the tone of their drum is that... and the trade of its people is salt, which is their currency, and the salt is carried from the land of the Berbers and is called Tutak. Abu Ubaid al-Bakri, *Al-Maghrib in the mention of the lands of Africa and the Maghreb*, Dar al-Kitab al-Islami, Cairo, n.d., p. 183.
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 11. Abu Zakaria, the previous source, p. 89.
 12. Ibn al-Saghir, *News of the Rustamid Imams*, edited by Bahaz Ibrahim and Muhammad Nasser, Dar al-Gharb al-Islami, Beirut, 1986, p. 55.
 13. The same source, p. 54.
 14. Al-Hariri Muhammad Issa, *The Rustamid State in the Islamic Maghreb, Its Civilization and Foreign Relations in Morocco and Andalusia*, 3rd ed., Dar Al-Qalam for Publishing and Distribution, Kuwait, 1987, p. 153.
 15. Nafusa Mountain: "A high, lofty mountain...and in it are two pulpits for two cities, one of which is called Shuros in the middle of the mountain, with good vineyards and grapes and abundant figs, and most of their crops are barley...and in the mountain is a second city known as Jadwa from the direction of Nafzawa, and in it is a pulpit and a mosque, and the mountain as a whole is the home of their migration in ancient times for them, and in it are the Ibadis and Wahhabis. Ibn Hawqal Abu al-Qasim al-Nusaybi, *Surat al-Ard*, Dar Maktabat al-Hayat, Beirut, Lebanon, 1996, pp. 92, 93
 16. Answers of Aflah bin Abdul Wahhab, Al-Istiqama website - Rays of Ibadī thought <https://www.istiqama.net/> p. 8
 17. Same, p. 14
 18. Same, p. 18
 19. Bahaz Ibrahim, the previous reference, pp. 158-159.
 20. Ibn Hawqal, previous source, p. 86.
 21. Bahaz Ibrahim, the previous reference, p. 159.
 22. Ibn al-Saghir, previous source, p. 47.
 23. Aflah's Answers, p. 22
 24. Same, p. 23
 25. Bahaz Ibrahim, *The Rustamid State*, p. 143.
 26. Aflah's Answers, p. 24
 27. Abu Ubaid Al-Bakri, previous source, p. 67.
 28. Ibn Hawqal, previous source, p. 76.
 29. Al-Maqdisi, previous source, p. 228.
 30. Bahaz Ibrahim, the previous reference, p. 145.
 31. Abu Ubaid Al-Bakri, the previous source, p. 66.
 32. Bahaz Ibrahim, *The Rustamid State*, p. 145.
 33. Muhammad Issa Al-Hariri, previous reference, p. 54.
 34. Bahaz Ibrahim, the previous reference, p. 146.

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35. Al-Yaqoubi, previous source, p. 10.
36. Ibn Hawqal, previous source, p. 89.
37. Abu Ubaid Al-Bakri, previous source, p. 75
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39. Ibn Hawqal, the previous source, pp. 93-94.
40. Al-Hamri, previous source, p. 600.
41. Bahaz Ibrahim, The Rustamid State, p. 152.
42. Ehsan Abbas, previous reference, p. 27.
43. Abdul Maqsood Abdul Hamid Pasha, previous reference, p. 35.
44. Bahaz Ibrahim, The Rustamid State, p. 165.
45. Aflah's Answers, p. 18
46. The same source, p. 19
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49. Al-Darjini Abu Al-Abbas, Classes of Sheikhs, Vol. 2, p. 44.
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51. Answers of Aflah bin Abdul Wahhab, p. 8
52. The same reference, p. 43.
53. Bajaz Ibrahim, The Rustamid State, the previous reference, pp. 276-277.
54. Aflah's Answers, p. 14
55. The same source, p. 25
56. Same, p. 34
57. Same, p. 34
58. Same, p. 40
59. Muhammad Bushnafi, The Elements of Craft Activity and Its Organization during the Rustamid Era, Al-Nasiriyah Magazine, Issue Four, 2013, p. 160.
60. Abu Bakr bin Aflah: Abu Bakr bin Aflah bin Abdul Wahhab bin Abdul Rahman bin Rustam assumed the rule of the Rustamid state for a year (240-241 AH/854-855 AD). He was a weak personality who was not strict in his religion. During his reign, many disputes occurred between the tribes, which led to their division until his brother Abu Al-Yaqzan returned and left him in charge of the state. Muhammad Issa Al-Hariri, the previous reference, p. 166.
61. Aflah's Answers, p. 45
62. Same, p. 48
63. Abu Al-Yaqzan: Abu Al-Yaqzan bin Abi Bakr bin Aflah bin Abdul Wahhab bin Abdul Rahman bin Rustam assumed the rule of the Rustamid state for twenty years (241-281 AH/855-994 AD). His reign was marked by stability and calm. After his death, the state would witness a state of weakness and disintegration. Ibid., p. 166.
64. Ibrahim Bakir Bahaz, the same, pp. 396-397.
65. Muhammad Issa Al-Hariri, The Rustamid State in the Islamic Maghreb, Dar Al-Qalam, 3rd ed., Alexandria, 1987, p. 230.
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