

**Ministry of Higher Education and Scientific
Research.**

Mohamed Kheidar University - Biskra -

**College: of Humanities
and Social Sciences.**

**Department:
Humanities.**

**Specialization: History of the Islamic
West in the Middle Ages.**

Research on:



the Zayani state.

**Under supervision:
-Boukhlifi kouider Joughina.**

**Prepared by :
-latrechechaima.**

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Introduction:

The Islamic West in general witnessed many realities and political changes, especially after the division of the Almohad state into three independent states.

In light of the foregoing, we present the following questions: How did the Zayani state contribute to the development of various aspects of life in the central Maghreb?

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First:

The origin of the Zayanis.

Their origin is from Bani Abd al-Wad al-Zanatiya, and their people are five: Banu Yatakno, Banu Walo, Masuja, Banu Tumart, Banu Warsat. The Zayanis are called Banu Abd al-Wad to their grandfather, Abed al-Wadi. (1).

(1)- Suhaila Belaidy, Wasitat al-Suluk in the Politics of Kings, Abu Hamou Musa II al-Zayani (a stylistic study), Muhammad ibn Lakhdar Fourar, a thesis submitted for a PhD in Science, ancient Algerian literature, Faculty of Arts and Languages, University of Muhammad Kheidar Biskra, Algeria, 2020 AD, p. 13.

Second:

Geographical location of the
Zayani state.

The location of the Zayani state occupied the central Maghreb region, and all the rulers who succeeded it worked to expand its borders, and these borders were not always fixed. West, and the size of its area was related to the wars of these two countries with it.

In general, the borders of the Zayani state extended from the outskirts of Bejaia and the country of the Zab in the east to the Moulouya valley in the west, and from the coast in the north to the province of Touat in the south (1).

(1) - Suhaila Belaidy, The previous reference., pp. 8-9

Third:

The establishment of the Zayani
state.

The Zayani state was established by Yaghmurasen Ibn Zayyan in the year 633 AH / 1236 AD, who singled out part of the legacy of the Almohad state in Morocco, which is the central Maghreb, and took Tlemcen as the capital of his state, and since that time the star of the capital of Bani Zayyan Abd al-Wad began to rise little by little, until it became a state and a major metropolis At that time, Yaghmurasen bin Zayan began to expand with the help of his tribes (1).

(1)- Marwa Nasbah, The Relationship between the Sultans of the Zayani State and the Arab Tribes (AD 1555-1235 / A.H. 962-633), Ammar Ghraissa, a supplementary note included in the requirements for obtaining a master's degree, History of the Middle Islamic Maghreb, College of Social Sciences and Humanities, Martyr Hama University Lakhdar-Wadi, Algeria, 2020, p.9.

Fourth:

Social life in the Zayani state.

Zayani society was a diverse mixture of races, as it included the Berber element, which is considered the original element, in addition to the Arab element, Andalusians, dhimmis, and slaves.

We also find that society within the confines of this state was stratified into: a special class that included various classes of rulers, princes, scholars, and senior merchants, and a general class that included peasants, small merchants, craftsmen, and artisans, in addition to the marginalized class or the slave class that was a burden on the shoulders of the state (1).

(1) - Salawi Khadija, Social Life in the Zayani State (633-962 AH) / (1235-1555 AD), Rakah Omar, a memorandum submitted for obtaining a master's degree, History of the Middle and Middle Maghreb, College of Humanities and Social Sciences, Ibn Khaldun University - Tiaret -, Algeria, 2014 AD, p. 84.

Fifth:

Economic life in the Zayani state.

The Zayani state relied in its economy on agriculture, industry, livestock, internal and external trade, and the state took care of these matters and gave them special attention, and the production of the Zayani emirate was abundant, and it was characterized by its small population. large as a result of the movement of export and import (1).

(1) - Mokhtar Hassani, History of the Zayani State, Civilization Publications, Dr. I, Algeria, 2009 AD, p.11... p.184.

Sixth:

Scientific and cultural life.

Tlemcen, the capital of the Zayanis, witnessed an active cultural and scientific movement. In the Zayani era, Tlemcen became one of the most important scientific and cultural cities in the Islamic world. Various Muslim countries, especially the Andalusian immigrants, who fled their countries because of the Christian oppression, bringing with them their knowledge and literature. It diversified between traditional sciences and intellectual ones that included most of the sciences and arts known in that period, and this activity had a great cultural influence and radiation, not only in Tlemcen, but also extended to Morocco and Andalusia (1).

(1)-Abdul Aziz Qibouj, The Cultural and Literary Life in the Zayani Era (633-962 AH) / (1235-1554 AD), Al-Tanweer Journal for Literary and Human Studies, Vol. 3, p. 2, 2019, p. 41.

Seventh:

The fall of the zayani state

The fall of the Zayani state was the result of a combination of difficult circumstances, and the signs of its decline and fall begin after Abatashvin came to power after he overcame his father with the help of the Marinids, so he remained engaged to the Sultans Bani Marin on the platforms of the Middle Maghreb and pays the annual royalty to them, so he remained ruling the Zayani state, but with subordination For the Marinid state, and since that time, the sultans of the Zayani house have been racing to the throne and allied with the Hafsids and Marinids against each other. Despite the dependence of Tlemcen in most of the periods of this role on the neighboring countries, (1)

(1)-Hassi Zahia, Schools and their intellectual role in the Middle Maghreb during

The eighth and ninth centuries AH (14-15 AD), Abd al-Rahman Korib, memorandum for obtaining a master's degree, specializing in the history of the Middle Maghreb Al Waseet, Faculty of Humanities and Social Sciences, Ibn Khaldun University, Tiaret, 2014, p. 18.

There are periods of time in which it enjoyed independence from our neighbours, such as the period of Sultan Abu Malik Abd al-Wahed, who conquered Fez, the Marinid capital, and established it a ruler who owes him obedience and loyalty to Tlemcen in the year 826 AH / 1425 AD, when the neighboring countries became she manipulates the nest of Tlemcen, and she isolates this one to take over that one, as her interests dictate to her, and some of them rule for days and months, then they are replaced by someone else. In addition to all this, the emergence of the threat of the Spaniards, who penetrated to the borders of the Zayani state and controlled it and she Continued the Zayani state was weak and lost its lands little by little until it ended at the hands of the Ottomans in the year 962 AH / 1554 AD (1).

(1)-Hassi Zahia, ibid, p. 18.

Conclusion

In the end, and through what was dealt with in this research, we reach a set of conclusions, which are as follows:

1- The political situation of the Zayani state in most of its periods was characterized by turmoil, as it was the state besieged by the attacks of the Hafsid state from the east and the attacks of the Marinid state from the west another time.

2- The internal strife that swept the Zayani house, which is almost extinguished until it flares up again due to the competition for the throne that existed among members of the ruling family.

3- The Zayani sultans competed to build schools, and despite their preoccupation with wars and facing internal strife, they did not lose their interest in science and its people, as they were keen to bring scholars to their countries, and take care of their lives and provide them with means of comfort and security.

4- The people of Tlemcen took care of their interest in agricultural activity, an important factor in explaining the quality and quantity of production in the Zayani state.

5- Zayani society did not differ from other Islamic societies in terms of customs and traditions, but in its essence it was a mixture of different races, and as a result, the phenomenon of class

differentiation appeared in society. As for women, we find that they enjoyed their full material and social rights in accordance with Islamic law.