**research about**

**The Hafsid state**

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**Hafsif state**

After the fall of the Almohads, the countries of the Islamic Maghreb experienced a period of weakness and division, the contry into three independent states, and the state of Bani Marin was in the far Maghreb, and state of Bani Zayyan is in the middle west , and the state of Bani Hafs is in the lower Meghreb, and we have devoted the latter to the study, hence, we pose the folowing problem: what were the general conditions of the Hafsid state.

**Origin of the hafsid :**

History scholars differed in the lineage og Bani Hafs, and same of them attributed them to Omar Ibn Al- khattab, and some of them traced back to the Hinta tribe, which is considered o’e of the most important Al-Masamdah tribes.

They are affiliated with Sheikh Abu Hafs Yahya bin Omar Al- hentati the Shikh of the Hintata tribe, and thies Shiekh was one of the senior leaders in charge of the call of Al-Mahdi ibn tumart.

Abu Hads is considered of the lesders of the AlQ-Masamd, and he has a position and influence among the Al-Masamida tribes.¹

1. Muhammad Amer, L'État hafside, Dar Al-Kitab Al-Sharqiya, Tunisie, 1974, p 17..

**Istablishment of the Hafsid state:**

The hafsid state is considered the fourth islamic state in Tunisia, and it lasted 347 hijri years.

Its founder is Abu Zakaria yahya Al-hafsi Abd al- wahed bin Abu hafs al-hantati, relative to Hentata , one of the branches of the Masamida berber tribe that resided in far maghreb, he has able to establish it when he was governor of the Almohadin state Al-maghrb Al-aqsa, he seized the opportunity to decline and weaken the caliphs of the Al-mohidin state, and declared independence, and his establishment of the Hafsid state, and he did not meet any opposition from anyone, and the country surrendered to him willingly, and that was in the year 634

**The relers of the Hafsid state:**

Abu zakaria Yahya (634\_647, 1237\_1249)

Muhammes Al-Mustansir biAllah (647\_675, 1249\_1277)

Abu zakaria yahya Al- wathik ( 675\_678, 1277\_1279)

Abu ishak ibrahim I ( 678\_ 682, 1279\_1284)

Abi Hafs Omar I (683\_694,1284\_1295)

Abu Abd Allah Muhammed Abu Asida( 694\_709,1295\_1309)

Abu zakaria bin yahya( 709\_709,1309\_1309)

Abu Al-bakaa khaled I (709\_711,1309\_1311).¹

1. Muhammad Amer, référence précédente, p18.

Abu yahya zakaria I (711\_717,1311\_1317)

Muhammed Abu dharba( 717\_718,1317\_1318)

Abu baker Bin abi zakarya( 718\_747,1318\_1346)

Abu hafs Omar II (747\_748,1346\_1347)

Abu Al-abbas Al-fadhel( 750\_751,1350\_1351)

Abu ishak ibrahim II ( 751\_770,1350\_1369)

Abu Al-akaa khaled II (770\_772,1369\_1370)

Abu Al-abbas Ahmed I ( 772\_796,1370\_1394)

Abu fares Abd Al-aziz (796\_837,1394\_1433)

Muhamed Al-mustansir (837\_839,1433\_1435)

Abu Omar Outman ( 839\_893,1435\_1488)

Abu zakaria II ( 893\_899,1488\_1493)

Abu Abd Allah Muhammed (899\_932,1493\_1525)

Al-hassen bin muhammed (932-950,1526\_1543)

Abu Al-abbas Ahmed II (950\_ 977,1543\_1569)

Muhammed bin Al-hassen (977\_981,1569\_1573).¹

1. Muhammad Amer, référence précédente, p19.
2. **General conditions of the Hafsid state :**

**Cultural life:**

In thies era, culture rose arenaissance that the Arab Maghreb had not witnessed befor, it has spread in the country through writers, mosques, schools and cornes, and the most important schooles: the kasabah school int the hafsid court, whose mission is to take care of the childern of princes, and the training of the state employees, including Al-Tawfiq school, Al-Atqiyyah, Al-Muntasiraya, Al-shamaya, Al-Mojnia, Al-Asfouriah.

Also the princes brough her professors from Andalusuia tripoli and athers , and made the students live here.

Cultur spread in the contry thanks to the many libraries that were established, including : libraries if the princes plates , especially the library of the principality place in the kasabah, including: the labrary of the Zaitouna Mosque called Al-Abdalia.

In the field of art, tunisia music has flourished whith the Garnata nawba core since the arrival of the analalusion immigrants, and the most famous cortis in thies covenant:shikh Abu Al-abbass Al-fadhl and shikh Muhammd Al-dharif.¹

1) Muhammad Amer, référence précédente, p p 20-21.

**Social life:**

In theis era, the princes were able to extend their authority over the contry in general.

Despite the miliphicity of revolution, and thus rule was more solid and blossoned than it was in previous reas.

And the element of the people consited of berbers and Arabs, who were united by the islamic religion and the Arabic languge.

And they Inhabited it:

The jeus: they are the people of dhimmi.

The christians: they were brought to contry by Arrobson for trade.

The slaves: who were bought and sold in the capital in the Al-baraka market.

Andalusian immigrants.

The behavior of the princes towards the population was sentence of good and soft.

Where they dropped their taces more than once and established many projects that brought them prosperity.¹

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**Economic life:**

We start first with industry, as industries have spread in the capital and in various cities and from there: wool making and dyeing , rool laying, duckling, making wood, glass ,wax, pottery, and silver.

As a result of the interst in it, the manifactures became serious, accurate, and popular.

In the field of agriculture: the princes were concenred whith establishing orchards around their places, and the rural population accepted agriculture, and they took care of it, so it rose and advanced despite the riots.

As for trade: the princes have intensified their interest in it, and made efforts to promote it.

As they worked to promote thevcontry’s product at home.

In addition, the princes organized foreign trade on land by caravans and at sea by the merchant fleet among the foreign relations may France, Andalusia, and Siqilya.

**Religious life:**

The Hafsid state is a state that branched out froum the Almohad state that emerged from a religious movement, it was built on the teachings of the hafsian princes, and those teaching were taken from the teachings of hujjat Al-islam- imam al-Ghazali sunni reformism that relies on religious principles, including: strictness in religion and punishment for indecency and resistance to heresy.¹

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and the population did not alienate those teachings becouse they do not contradict the Maliki school of thought they embrace.

Thus, the hafsid princes were able to finally approve thies soctrime in the contry.

**The fall of the Hafsid state 1574:**

The hafsid state went through many causes that led to its weakness and then its downfall.

The most prominent of which was the interest of the princes in their personal intersts and their neglect of the public interest like wise, the blody fighting that took place between the heirs to the throne of Hafsid state, which led to the permanent.

In addition to the deviation of the princes the method of the true religion , also the Ottmans control aver Tunisia.¹

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**As a conclusion**

We conclude that the hafsid state anerged from the womb of the Almohad state and followed its path, in several areas, its helped the state continue to survive for three centuries.