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Search title

**Tribal structure and its political impact in the Aghlabid Emirate
(184-296 AH / 800-909 AD)**

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Research Summary

The Islamic Maghreb is suffering from strife and unrest and conflicts between Arab tribes Levantine Moroccan and Arab tribes - Albrber- but became conflicts between the tribes of Arab Mashreq (Qaysih - Imanih) as well as the case of conflict between the Arab tribes of Morocco - Albrber- until there is chaos in the country of Morocco and came out for the rule of the state Abbasid, Abbasid caliphate She wanted the rule of Morocco by a powerful Arab tribe dominated and Tsush on behalf of the caliphate, was the Tamim tribe Qaysiyah the best chance because of its strong coherent structure and leaders Avmaz starts by them Emirate of African, so imposed Tamim tribe sovereignty and its policy on the African , so came our study tagged with **Tribal structure and its political impact in the Aghlabid Emirate** (184-196AH / 800-909 AD) And how, through its politics and power, it was able to establish an emirate in the name of its Tamim tribal structure and rule Africa for decades, and the research ended with a conclusion in which we presented the most prominent results of the study, and in the end a detailed account of the sources and references that we used in the study.

**Tribal structure and its political impact in the Aghlabid Emirate-
184 -296 AH / 800-909 AD**

Was the Emirate of an Arab majority Muslim in the broadest sense of the word, rational matter wise policy and the approach of governance integration QB structure of WaelArab Orient with the structure of the tribes of Arab Maghreb Berbers, and transform its activities abroad, she turned to the conquest and expansion in the continent of Europe and the focus of its policy in Alaigaha with neighboring countries It was based on power and authority, and it was the ideal of the greatness of the Islamic Emirate abroad. [\[1\]](#)

The Aghlabid Emirate appeared in the Lower Maghreb in the late second century as a tribal structure to be reckoned with, with the emergence of many leaders belonging to the Banu Tamim al-Qaysiyyah tribe, such as Ibrahim bin al-Aghlab ([\[2\]](#)) and Tamam bin Tamim, Salim bin Souada, Abu al-Anbar, al-Muhareb bin Hilal and Bani Sufyan al-Tamimi, as well as Yahya bin al-Fadl al-Tamimi, owner of Maghrib Post for the Abbasid Caliph Harun al-Rashid ([\[3\]](#)) Perhaps what also helped them to occupy the primacy, as a strong tribal structure in Morocco, was the ebbing of the Yemeni tribal tide in Morocco, with the withdrawal of the Mahalaba and their aides to Egypt after the killing of their chief and another who had not been accused of al-Fadl bin Rouh, as well as crushing any rebellion by the Yemenis in Morocco as a once-rebellion. Bin Mukhalled Al-Azdi. ([\[4\]](#))

Therefore, the choice of the Abbasid caliphate came to Ibrahim bin Al-Aghlab not only for his leadership qualities, but because it is from a strong tribal structure in Morocco that can be relied upon in ruling Morocco, and keeping what is left of it in its possession, after large parts of it came out of its hand, such as the Al-Aqsa Maghreb which the Idrisids carved out and established with it An emirate of them in the year 172 AH / 788 AD, and the Central Maghreb, which was shared by the Kharijites of Zafiya and the Ibadis, with the establishment of the emirate of Bani Rostam al-Ibadi in Sijilmasa, and the Emirate of Bani Rustum al-Ibadi in Tahirat, as the Abbasids wanted the Aghlabids to establish security in Morocco to counter the riots of the soldiers and their departure from the governors, a phenomenon that spread In Morocco in the post-Muhalaba period. ([5](#))

Ibrahim bin Al-Aghlab began his term by building a new capital for him in 185 AH / 801AD, which was known as Abbasid, in honor of the Abbasid Caliphate in Baghdad, and after the city was built, Ibrahim bin Al-Aghlab secretly transferred weapons to it and then took advantage of darkness, so he moved from the emirate's house in Kairouan, to his palace in Abbasid, with his servants And the people of his house and his house ... I dwelt with him whoever trusted the Arab army and his tribal structure, until the new capital became like an impregnable fortress. ([6](#))

Prince Ibrahim bin Al-Aghlab took defensive methods to confront the soldiers, by relying on an army from Sudan who bought them a great deal, and this is the approach of the Abbasid caliphs in their judgment, because of his lack of confidence in the Arab army and his fear of them, because of the revolutions they caused in the past ([\[7\]](#)) "was causing a crack in the tribal structure in Morocco, so what Prince Ibrahim feared happened .In the year 186 AH / 802 AD, the Yemeni tribes revolted in Tunisia under the leadership of Khuraysh bin Abd al-Rahman al-Kindi, and joined with them from the Moroccan Arab tribes - the Berbers - and other Arab tribes. From Jund al-Sham and the Soldiers of Khurasan, from those who disgruntled the Abbasid caliphate, Prince Ibrahim rushed to send his cousin and commander of his army, Imran bin Majid al-Rabi'i, so he met the

revolutionaries in the Sabkha of Tunisia and he eliminated the revolution and killed al-Khuraish and killed many of his followers and entered Tunisia and approved security in it, so these revolutions had a negative impact on The unity of the tribes, as well as the weakening of the structure of the Islamic army in Morocco in front of its enemies. ([8](#))

The Arab tribes in Tripoli also revolted and deposed the governor of Tripoli, and Ibrahim bin Sufyan from the Tamim tribe used the moderation of the Bani Al-Aghlab, which means that these tribes, whose violation was not driven by their tribal fanaticism, as much as it is nothing but a departure from the governors of the ruling authority who mismanaged the areas they hold. However, soon a dispute occurred between the sects of the Arab army, so Prince Ibrahim sent his army to subjugate Tripoli, and summoned the leaders of the Arab army and worked to appease them, to appease them and return them to their country, which may be interpreted as an attempt by him to preserve the unity of the tribes and the cohesion of their structure there and not to drag them To division and rivalry, and this is how Prince Ibn Al-Aghlab was able, sometimes by force, and at other times by politics, to make the tribal structure in Africa unified and coherent at some times. ([9](#))

Tranquility prevailed over Africa, but that did not last for long, especially if we knew that the tribal structure that formed the Moroccan society - Yamani-Qaisiya or bright Arabs - Arab Maghreb, was subject to conflict and conflict within its components. Indeed, the matter sometimes goes beyond that until conflict erupts between The stomachs of the one tribe , as we find at this time that Al-Qaysiya witnessed a conflict between its men from Rabi'a and Tamim, as Rabi'a represented the commander of the Aghlabid's army, Imran bin Majeed al-Rab'i, while Tamim was represented by the head of the Aghlabids themselves, Ibrahim bin Al-Aghlab, and the war between them was a dispute, until the financial aid arrived From the Abbasid Caliphate, then Ibn Al-Aghlab ordered to call : Whoever has a name in the Office of the Commander of the Faithful, let him come to collect his bid, and Imran's followers dispersed from him ,and fled to the Zab , and Prince Ibrahim entered Kairouan and demolished its walls so that it would not return to the revolution again. ([10](#))

As a result of Ibrahim bin Al-Aghlab's policy towards the leaders of the Arab tribes in Africa, some of them immigrated to Al-Aqsa to settle under the Idrisian Emirate, and their number was three hundred families, and Idris II founded the enemy of the villagers in Fez in the year 193 AH / 809 CE, and Ibn al-Aghlab considered it a hostile act Against him, which prompted Idris II to seek peace, so Ibn al-Aghlab's council advised him to leave him as long as he deposited it, as this migration had a negative impact on the Aghlabid emirate, because it had caused a void in the emirate, and thus it weakened the Arab tribal structure in

Ifriqiya, in front of The tribal structure of the Berbers and Kharijites who disgruntled the Abbasid Caliphate. [\[11\]](#)

The Imran al-Rabi'i movement was not the last of the problems, as Tripoli soon became a pile of unrest, as tribal disputes within the Arab tribal structure- Qaysiya- Yamani, and conflicts within the structure of Moroccan society - Arabs and Berbers - were found in this city far from the headquarters of the emirate, which helped fuel its roots. [\[12\]](#)

The emirate of Ibrahim bin Al-Aghlab lasted twelve years (184-196 AH / 800-812AD), after he recommended to his son Abi Al-Abbas Abdullah the emirate after him, [\[13\]](#) and Abu al-Abbas Abdullah (196-2018 / 812-817 CE [\[14\]](#)) (in the city of Tripoli steadfast to besieging the Ibadis under the leadership of Abd al-Wahhab al-Rostami, and Abd al-Wahhab almost returned from where he came, had he not been helped by luck with the death of Ibrahim Ibn al-Aghlab in the year 196 AH / 812 CE, and summoned his son Abdullah to Kairouan to imitate the emirate. The accession of the Hawara tribe to their emirate, which increased the structure of the Ibadis army, and its detachment from the influence of the Aghlabids, and the reconciliation between the two parties was that the country and the sea, meaning the city, and what overlooks it to the sea to Abdullah, as for what was added to that of Abd al-Wahhab's lands. [\[15\]](#))

Abdullah bin Ibrahim's reign was characterized by calm and peace. However, what happened in the neighboring Rustumiya emirate disturbed that calm, as Abd al-Wahhab al-Rostami quickly broke the agreement with Prince Abdullah, and began raiding the majority lands, so he seized Gabes, a port on the sea belonging to the majority, as well as controlling On some villages and forts, then his armies crossed to the island of Djerba and seized it, and Abdel-Wahab Al-Rostami returned to Taharat after workers in these areas passed away, [\[16\]](#) and instead of facing the danger of the Ibadis Kharijites on the eastern borders, Prince Abdullah was preoccupied with the internal problems of the emirate, and he turned against his brother Ziyadat Allah, and almost a crack occurred within the Tamimiyya tribal structure and even within the Aghlabid house, and conflict and conflict between the two brothers and each one of them had followers But the increase of God did not show him any hostility, so it contained fitnah, because of his farsightedness and to preserve the cohesion of the tribal structure, Ibn Adhari narrates: ((And Abdullah in his emirate carried a heavy burden on his brother, the increase of God, and he was diminishing it, and he orders his blood to release their tongues because of him, and the increase of God with that appears He is venerated, revered, and beautifully done, and he does not show him any change, and his effect on him does not appear. [\(17\)](#))

When he took the emirate to increase Abdullah bin Ibrahim bin mostly (201-223h / 817-837m, [\[18\]](#)) (and because of what it gets from the bad treatment of

his brother Abu Abbas and his entourage of Arab soldiers leaders, it was natural to cast such a bad treatment of the new prince, so the unrest broke out internal, by Arab soldiers and other Berber tribes and the host of Slavs, which It led to the rupture of the tribal structure of the Arab emirate and the weakness of the majority army, and reduced its influence in the African Aghlabids structure, so that he did not remain in the hands of the Prince of God increased only Kairouan and some of the few regions of Africa. ([19])

Prince Ziyadat Allah was able to eliminate those revolutions that wanted to harm him, so he strengthened them in every way and defeated them in many locations, and separated their unity and tore apart their structure, especially after the dispute occurred between Mansour al-Tunbadi and Amer bin Nafi Ibn al-Azraq, that is, between the leaders of the revolution from Al-Qaysiya. Mansour al-Tunbadi belongs to it, and the Yamaniya to which Amer bin Nafi al-Madhaji belongs, and after Ziyadat Allah's alliance with the Nafzawa tribe, which gave strength to the Aghlabid army and increased its structure, Ziyadat Allah took advantage of that disagreement between the leaders of the revolution when they disagreed over influence and power, and the tribal structure disintegrated For the Arab and Berber tribes, and the unity of their army was torn apart and weakened, then Emir Ziyadat Allah was able to eliminate that great wealth that spread over Africa and nearly toppled the rule of the Aghlabids. ([20])

As a result of the constant turmoil of the Arab army, and the instability that most African states have known, Prince Ziyadat Allah somewhat abandoned his dependence on the Arab tribal structure - Qaysiya and Yamani - due to his lack of confidence in them, and relied in the formation of his strength on the Saqqaliyah and Arab Maghreb Berbers, and even fear that it would cause him That Arab force in his army had more problems, especially its large expenditures. He was determined to direct it with naval campaigns, so he directed them to invade the island of Sicily. ([21])

In this campaign came African supervisors from the Baladi Arabs, the Levantine soldiers, the Berber Arabs of the Maghreb, the Andalusians, the people of knowledge and insights , ([22]) this invasion carried several meanings, which could be considered as an attempt to eliminate the raids of the Romans who exploited the seditions in Africa and invaded and plundered, as it was considered for the Muslims a country rich in spoils, especially since the strife that occurred in Africa has drained A lot of money until the Ziyadat Allah's Guard from Sudan and Saqqabah became a burden on the emirate, as well as the factor of jihad for the sake of God and it was a religious factor, especially since the ribbons on the coasts had many worshipers, ascetics, jurists and scholars who wanted jihad, as well as choosing the leader of the conquest in Morocco Judge Asad bin Furat Al-Qaisi , ([23]) He was approved by the increase of God over the judiciary with the leadership, and at the same time Prince Ziyadat Allah wanted to appear before his

subjects with the appearance of a mujahid in the cause of God, thus winning their hearts and consolidating his position in their souls, and the prince Ziyadat Allah had suffered a lot from the revolutions of the soldiers and their various seditions, so he wanted to It unites their strength and cohesion in their structure and directs their efforts to the most truest expression of the spirit of jihad, and with these meanings, Allah's increase was able to unite the tribes and strengthen their structure, and increase their cohesion in front of their enemies, and this led to the economic revival of the country, the expansion of urbanization and the prosperity of civilization in them. ([24])

And when Ziyadat Allah passed away, the emirate of Aghlabids passed to Abu Aqal Al-Aghlab bin Ibrahim (223-226 AH / 838-841 AD , ([25]) (and the sources agree ([26]) However, in his days there were no wars, and it is evident from this that he was able to find a balance in his relationship and his policy towards the tribal structure within his emirate, whether Arab - Arab or Arab, with the Moroccan Arab Berbers, which led to security and prosperity being a feature of his rule, so the security of the soldiers and the best To them, and he provided the workers with vast wealth and great gifts, and seized their hands from the people's money, and cut wine from Kairouan, as Prince Abu Aqal punished him for selling and drinking it.

These actions were internal reforms to work on the stability of the Arab tribes and the Arab Maghreb Berber tribes within the emirate, and the days of Emir Abu Aqal in his rule were calm, except for what was the dissolution of the Kharijites of the Arab Maghreb Berbers from Zwagha, Watha and Meknasah in the year 224 AH / 838 AD, in the region of Kastelia, and they killed a worker Aghlabid people in the region, so an army led by Isa bin Rayan Al-Azdi would march with them and clashed with them and wiped them out from the last of them. ([27]) In addition to the interest of the prince Al-Aghlab to send supplies to the army of the emirate in Sicily, which indicates the unity of the Arab tribes and the coherence of the structure of the Aghlabid army, they managed to seize the court fortress, and in 225 AH / 839 AD the Islamic fleet inaugurated the city of Qaluriya ([28]) ((And forces from the Muslim Army raided the city of Qasarya ([29]) ((And they returned with great spoils, and thus the Arab tribes consolidated their feet in the middle of the island of Sicily, before the death of the prince Al-Aghlab in 226 AH / 841 AD. ([30])

After the death of my father headband Emirate son Abu Abbas Mohammed bin took mostly (226-242h / 841-856 m , ([31]) (and he was a young man focused on drinking wine and being preoccupied with fun and pleasures. Therefore, Ali bin Hamid took over the affairs of the country, namely Abu Abdullah and Abu Hamid, and they belonged to the Tamim tribe to which the Aghlabids belonged , ([32]) Ali bin Hamid was famous for his love of science, commerce and politics, and he and his sons contributed to the management of the Aghlabid

Emirate. Therefore, their influence increased. During that period, a struggle within the Tammy tribal structure began between the Aghlabids and Bani Hamid, as Ahmed bin Al-Aghlab, the brother of the Emir, looked at them with envy and jealousy. Banu Hamza al-Jarwi ignited the fire of sedition among them by instigating Ahmad against his brother and his minister, so Ahmed bin Al-Aghlab attacked the palace in the city of Abbasia and killed the minister Ali bin Hamid al-Tamimi, and war broke out in the Aghlabid family , ([33]) and the conflict between the brothers continued in the Aghlabid house, and in the end the legitimate prince Muhammad bin Al-Aghlab was able to defeat his brother Ahmed, and this conflict within the Aghlabid family led to the weakening of the Tammiyya tribal structure that was divided between the prince and his brother, and many of them were killed in this conflict Because of their distraction from the state, some army leaders, governors, some Arab tribes and Berbers underestimated them, so unrest erupted in the main cities, in the Zab region and Tunisia, in addition to the division of heads of soldiers and city governors between the conflicting brothers and split the stick of obedience, and this caused the tearing of the unity of the Arab tribes and the collapse of the army Emirate. ([34])

Prince Muhammad faced many revolutions and rebellions, including the Tunisian revolution in the year 234 AH / 848 CE, so the Emir sent his commander Khafaja bin Sufyan al-Tamimi at the head of a large campaign and surrounded it, but the immunity of its walls and the abundance of food in it could not eliminate the revolution and the revolution continued under the leadership of Amr bin Salim until In the year 236 AH / 850 CE, Ibn Khafajah invaded Tunisia and killed Amr bin Salim, known as al-Quba , ([35]) ' and then his face to complete the opening of Sicily and was able to extend his influence there opened many cities in Sicily until the death of Abu Abbas , Prince Mohammed bin mostly the year 242 AH / 856 AD. ([36])

The Aghlabid Emirate took over after him his son Abu Ibrahim Ahmad bin Muhammad (242-249 AH / 856-863AD) ([37]) ^{(And} ,by his youth, was of good conduct, Karim al-Effective, a companion in his parish, avoiding injustice, and giving more to the soldiers, he was able to find a balance in his relationship and his policy towards the tribal structure within his emirate in all its aspects, and he was fond of building and construction, and this policy resulted in that prevailing Security and prosperity during his term. ([38])

As for the Kharijites, things did not settle with them. The Ibadi Kharijites revolted against him in Tripoli in the year 245 AH / 859 CE, and they refused to pay tithes and alms, so Prince Ahmed hastened to send supplies under the leadership of his brother Ziyadat Allah II, and the majority armies managed to defeat the Ibadis from the Berber tribes and killed a large number of them . ([39]) The campaigns proceeded to Sicily, which indicates the unity and

strength of your inner front, so Qasriana was opened and in it the king's house, and they struck many spoils, and the sons of the Byzantine nobles were taken captive. Two thirds of the island . ([40]) And he remained in his construction and campaigns against Sicily until his death in AH 249 / AD 863. ([41])

The effect of the tribal structure of the East Arab or Maghreb Arabs - the Berbers - was evident in the assumption of Ibrahim bin Ahmed Al-Aghlabi (261-289 AH / 875-902AD ([42]) (Ruling the emirate, despite what Abu Al-Gharaniq did his brother, who took the pledge of allegiance to his son Abu Aqal and made him swear to Ibrahim bin Ahmed fifty oaths to the Mosque of Kairouan not to dispute him over his ownership, except that this matter did not happen as Abu Al-Gharaniq wanted him, so he passed away even made away Tamim and other tribes in Kairouan and Yemeni Qaysih renderers Ibrahim and the pledge of allegiance to my father deposed headband because it was a small child would not be able to rule the emirate answered to their request and pledged allegiance to the elders and notables and pledged allegiance to the congregation of mostly. ([43])

In spite of the position of the leaders of the Arab tribes regarding their access to power, which were seeking through this to obtain their share in the affairs of government and state administration, he did not submit to their desires or the desires of the Saqalabah and the boys whose influence increased in the palaces of the Aghlabid princes, especially the old palace. Replacing them with the black soldiers, and also intended to weaken the leaders of the Arab tribes, and even the Tamimites among them, whose number increased until they formed a power center demanding that it be granted important positions in the emirate . ([44]) His policy towards the parish was characterized by justice and firmness, so he cut off the oppression and corruption, and he sat to hear the complaint of the aggrieved, as he built the city of sleep , ([45]) and he created a kind of balance in his politics and his relationship within the tribal structure, so the country secured. ([46])

Among the most famous of his actions that affected the authority of the Aghlabids was his massacre of the leaders of the Arab tribes in the city of Bazma, as a result of changing the currency, and despite his success in eliminating his opponents, this matter heralded the beginning of the crackdown in the majority emirate, as this massacre created a vacuum In the Zab region and caused the weakening of the tribal structure of the eastern Arabs in front of the tribal structure of the Moroccan Arabs - the Berbers , - which the leaders of the Abidiyya call exploited and succeeded in spreading their call in the Kutama tribe, which caused the end of the majority emirate later, as Prince Ibrahim bin Ahmed dealt with the rest The rebels in the rest of the regions are from the Arab tribes and others with violent cruelty . ([47]) The news reached the Caliph Al-Mu'tadid, and he sent a message to Prince Ibrahim ordering him to take over his son Abdullah the emirate, so he summoned his son from Sicily to carry out the

burdens of the emirate and Prince Ibrahim bin Ahmed Al-Aghlabi decided to wage jihad in Sicily and called people to jihad, so he prepared the soldiers and sailed to Sicily, leaving African rule to his son Abdullah. Several cities against the Byzantines and he conquered many cities and a lot of sheep, and during his jihad in Sicily, he fell into a severe disease that led to his death in 289 AH / 902 CE. ([48])

Thus, Abdullah bin Ibrahim Al-Aghlabi (289-290 AH / 902-903 AD) took over the emirate ([49]) He was of good conduct and fair, and showed austerity and fairness to the oppressed, and he seated scholars and deliberately repaired the fracture in the tribal structure in his principality with the reconciliation of those who were offended by his father, in order to restore safety to the Arab tribes, and he did more than jihad in Sicily, ([50]) the country was on the verge of collapse, raging with disasters and strife, and the call to the esoteric doctrine exists, and the people hate the rule of the Aghlabids, until it was told to him that his son Ziyadah God II is working to break him, so he summoned him from Sicily and ordered his arrest in his palace, as he ordered the imprisonment of his entourage For fear of their conspiracy against him, but this last act was the reason for his killing, as two Saqlabah servants took advantage of his sleep and killed him as close to his son Ziyadat Allah in the year 290 AH / 903 CE. ([51])

And when Ziyadat Allah bin Abdullah (290-296 AH / 903-909 CE) assumed authority ([52]) (The Aghlabid emirate, the last of the Aghlabid princes, began to release his retinue who was imprisoned because of him, and on the advice of his retinue he summoned his uncles from the Arabs of Bani Tamim, and the faces of men and pimps from the Arab tribes and others, and after pledging allegiance and leaving he kept twenty-nine men of his brothers and uncles, So he ordered them to be tied and their throats struck, and he called the two boys who had killed his father, so he ordered them to be killed, and he also killed his uncle Aba Al-Aghlab Al-Zahid and killed his brother Aba Abdullah Al-Ahwal after he had brought him from the mouth of Tabnah and was in the face of the Abidis, ([53]) so deprived the Prince of God increased the massacre of the leaders of the House Aghlabide the emirate to take advantage of the experience and dedication of Arab temper at a difficult time was most needed because of the threat al - Obeidi.

Prince Ziyadat Allah reached Raqqada and began to mobilize the army from the Arab tribes and the Mawali, and he began collecting weapons and war machines and was able to mobilize forty thousand under the leadership of Ibrahim bin Habashi al-Tamimi, who marched to fight Abu Abdullah al-Shi'i and the Kutama tribe, which was united and coherent and its structure is strong after they did the Abidiyya call that increased From their cohesion and strength, and a great epic took place in which the Aghlabid army was defeated and killed, and the defeatist spirit spread among the people of Africa because of the bad policy of Allah's increase towards the tribal structure of the Arabs and the effect of this

treacherous policy was that the trust between the Arab tribes and Bani Al-Aghlab was lost and the defeats continued to the Aghlabid soldiers. Ziyadat Allah sought the help of the Abbasid Caliphate, but it was unable to recruit forces fighting in Morocco ([54]). Then, Prince Ziyadat Allah went out to Al Arbas, where he used it as a base for recruiting soldiers and sending campaigns. He used to equip the soldiers with weapons, horses and money, and the soldier would not be seen after that, and if the majority of the deserters were from the Arab army and others who were pleased by the fall of this emirate that killed their leaders, except that In addition, God included some of these Arabs from his tribal structure into his armies and sent them to cities and ordered them to launch raids on the Kutama tribe, but it seems that they failed to achieve this, and this is natural because the fighting was not for a noble purpose, but was for the sake of the spoils and the fleeting positions, and the jihad was not for the sake of God spread the religion and their goal, just as the first Muslims left before, and whoever followed their path, this is the fate of oppression and tyranny, as the Sunnah of God passed over them in his servants, which is the year of replacement, and the cities fell one after the other , ([55]) which led to the weakness of the tribal structure and the disintegration of the Arab tribes, and consequently the city of Arbes fell in the year 296 AH / 909 CE, and the majority of the emirate collapsed, and when God's increase realized the impossibility of resisting the Abidians, he gathered his money and fled to the East . ([56]) Despite the collapse of the Aghlabid Tamimite Arab family, and the fall of their principality, which lasted for a hundred and twelve years, but during this period and in continuation of the efforts of those who preceded them from the Arab tribes and Islamic armies that entered the Islamic Arab Maghreb, Africa moved from a Latin-language country, mostly Christian by religion, to A country of Arab language, Islamic religion, and this is a rapid and complete coup that may not have been unparalleled in all the countries conquered by Arab Muslims . ([57])

Conclusion

The study showed that when the Abbasid Caliphate saw that the Islamic Arab Maghreb would get out of its control as a result of revolutions, strife, turmoil and tribal conflicts, it sought to find a solution that would guarantee its sovereignty and control over that country, so the solution was to assign Morocco to a strong tribal structure feared by the rest of the tribes. The Tamim al-Qaysiyyah tribe, because of its great influence and decisiveness in many wars, as the Tamim tribe

possessed a strong structure and had prominent and strong leaders in eliminating these strife and unrest.

The study showed that when the leaders of the tribal structure were strong and strive to achieve justice and equality among all tribes and strike a balance in their politics between them, they would have sovereignty and power in that country and security, peace and prosperity prevailed in the region, and we saw when the ruling tribe leads the country who is ignorant about politics and is biased For his tribe and his fellow countrymen, we see the emergence of strife and conflicts, conflicts and disintegration in the tribal structure of that emirate, weakened and disintegrated, and was destined to collapse and disappear.

Margins

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- (11) (Al-Bakri , Abdullah bin Abdulaziz) d .487 AH ,(Morocco , in mentioning African countries and Morocco) , Baghdad : Al-Muthanna Library) d . T , (p .123 ; The Slave of Cyrene , History of Ifriqiya and the Maghrib , p . 136.
- (12) (Abu guest , Mustafa , the impact of the Arab tribes in the Moroccan life since the fall of the conquest of Independent States) 23-296 e ,(i 1) ,Morocco : Publishing House Moroccan1986 m , (c 1 ,p . 371.
- (13) (Ibn Idhari , the statement of Morocco , c 1 ,p . 94-95 ; Ibn Khaldun , lessons , c 4 ,p . 251.
- (14) **(Abdullah bin Ibrahim bin Al-Aghlab Al-Tamimi : the third of the majority of African princes , in which his emirate was independence , and the sermon was to Bani Al-Abbas , andher guardian after the death of his father and after him , he was a good image of an ugly character , people complained of his injustice until he died . Ibn Adhari , Al-Bayan Al-Maghrib , vol.1 , p .95 ; Zarkali , the best religion Mahmoud bin Mohammed , the media , i 15) ,Dar Al Ilm 2002 m , (c 4 ,p . 63).**
- (15) (Al -Shammakhi , Ahmad bin Saeed) d .928 AH ,(Biographies of Sheikhs of Jabal Nafusa) , Constantine) d . T p 196.
- (16) (Ismail , Kharijites in the country of Morocco until the middle of the fourth century AH) , Casablanca : Press success of the new 1985 m ,(p . 190 ;Historical magazine Egyptian extract, political relations between the state and Rustumiya Islamic Maghreb countries during the third century , the University of Sidi Bel Abbes , No .5 ,Algeria 2010 m , p36.
- (17))Al-Bayan Al-Maghrib , Part 1 ,p . 95.
- (18) **(Increase Abdullah bin Ibrahim bin mostly : fourth Aghlabids owners of African , Crown after the death of his brother Abdullah , came and tradition by the Caliph Mamoun Abbasi , was troubled by the country , Vkthert strife , and the weakness of his order , until none was left to obey the year 209 AH from Africa only plug coast And Tripoli and the Nafzawa tribes , then his command was strengthened and assisted by the Nafzawa tribe , so he prepared a great fleet in the year 212AH , which he marched to the island of Sicily , and seized most of its fortresses , and he was a scholarly scholar , and the first to be called) Ziyada Allah (from the rulers of Bani Al-Aghlab . Zarkali , flags , c 3 ,p 56.**
- (19) (Abu guest , the impact of the Arab tribes in the Moroccan life , c 1 p . 381.

- (20) (Ibn Idhari , the statement of Morocco , c 1 p; 97-102 Ibn Khaldun , lessons , c 4 ,p252-253 .
- (21) (Salem , Mr. Abdulaziz , the history of Morocco in the Islamic era ,)Alexandria : Foundation Youth League 2011 m ,(p ; 301 . Abdul Hamid , Saad Zaghloul , the history of the Maghreb from the conquest until the Aghlabids and Rustamid and Idrisids) , Egypt : Dar Knowledge) d . V , c ,2 p.61 .
- (22) (Ibn Idhari , the statement of Morocco , c 1 ,p102 .
- (23) (**Abu Abdullah Asad bin Furat bin Sinan** : the saint of Bani Salim , he came with his father to Kairouan in the army of Ibn Al-Ash'at , he traveled to the east , he met Malik and asked him for knowledge and heard from him the Muwatta , then he traveled to Iraq and he met the companions of Abu Hanifa and wrote the hadith and comprehended it , and his imamate spread Then , the ruler of God Ziyadah was the judgment of Ifriqiya , and he stayed there until he set out to invade Sicily , and the Romans fought with it a great struggle until he died from wounds that afflicted him in the year 213 AH/828 CE . Maliki , Aballah bin Mohammed) T 453 e ,(Riad souls in layers of Kairouan and African scholars , the Open : Bashir Kushite , i 1) ,Beirut : Dar West Islamic 1983m , (c 1 ,p255 .
- (24) (Ibn Idhari , the statement of Morocco , c 1 ,p102 ;Ibn Khaldun , lessons , c 4 ,254 . The 255 ; Salem , History of Morocco in the Islamic Era , pp300-301
- (25) (**Al-Aghlab bin Ibrahim bin Al-Aghlab bin Salem Al-Tamimi** , Abu Aqal , the fifth Aghlabid in Africa , the guardian after the death of his brother Ziyadat Allah in the year 223 AH , and his life improved , and he went out to him in Qastaliya Kharijites and sent them from their thorns , and in his days several forts from Sicily were opened in peace in recognition , Vdmha to his country and died Kairawan year 226 AH , Zarkali , flags , c 1 ,p335.
- (26) (Son of wells , Hilla Alsara , c 1 ,p . 168 ; Ibn Idhari , the statement of Morocco , c 1 ,p . 107 ; Ibn Khaldun , lessons , c 4 ,p255 .
- (27) (Talbi , Muhammad , the state majority political history , the Open : Hammadi coastal , i 2) ,Beirut : Dar Islamic West 1995 m , (p . 250 ; Abdel - Hamid , the history of the Arab West , c 2 ,p175.
- (28)The **city of Caloriya** : It is an island east of Sicily , and it has many cities and vast countries . Ibrahim bin Ahmed bin Al-Aghlab invaded the island of Sicily and conquered cities there , and besieged the city of Caloriya , killing and capturing it . Ibn Abdel Haq al - Baghdadi , Safi al -Din Abdul Momen T 739 e ,(observatories access to) the names of places and the Bekaa , the Open : Ali Mohammed Albjara , i 1 , Cairo : Dar revival of scientific books 1954 AD , (c 3 ,p . 1119 ;Humairi , Mohammed bin Abdullah) T 900 e ,(Rawd Almttar in the news of diagonals , the Open : Ihsan Abbas , i 2) ,Beirut : 1980 m , p470-471.
- (29) (**Qbaranh City** : a large city in Sicily , opened Abbas bin over bin Fadl bin Jacob bin Alamada worker , Sicily , Abu Ibrahim Ahmed bin Mohammed bin mostly owner of Kairouan , and the Abbas drew a secret to some aspects of Vgnamwa and took Oalaja even brought their Alj to the door of the fort , and his family in the inattention ,they put the sword on guard Afqatlohm , not still Muslims Adarbonhm on the door until they had opened and large Muslims outside the door and entered the city ,and fled the Romans . Al-Hamiri , Al-Rawd Al -Moattar , pp475-476 .
- (30) (Ibn Khaldun , lessons , c 4 ,p . 255-256 ; Noueiri , Nihayat , c 22 ,p266.

- (31) **(Mohammed bin mostly bin Ibrahim bin mostly** : Abu Abbas , the sixth kings of the Emirate majority Pavriqih , condemned his country and improved his policy just keep that died in Kairouan , from the effects of construction of the Palace of Sousse and had intercourse with the year 236 AH / 851 AD , was victorious in his wars , what It contains ignorance and amusement . Zarkali , media , c 6 ,p40.
- (32) (Ismail , Mahmoud , Aghlabids foreign policy , i 3) ,Egypt : Ain Studies and Research of Humanities and Social 2000 m , p . 153.
- (33) (Son of wells , Hilla Alsara , c 1 ,p . 170.
- (34) (Ibn Adhari , Al-Bayan Al-Maghrib , vol.1 , p . 110.
- (35) (Salem , Morocco 's history in the Islamic era , p . 310.
- (36) (Civil , Ahmed Tawfiq , Muslims in the island of Sicily and the southern Italian ,)Cairo : Arab Renaissance Library) d . V p . 71
- (37) **(Ahmed bin Muhammad bin Al-Aghlab Al-Tamimi** : Abu Ibrahim , the seventh of the Aghlabids , an African companion , was of good conduct , a lover of urbanism , a companion of the parish , and in his days a city of Sicily opened a palace , so he sent it to the Caliph al-Mutawakkil , he died in Tunisia . Ibn Idhari , the statement of Morocco , c 1 p . 112 ;Zarkali , media , c 1 ,p . 204.
- (38) (Ibn Adhari , Al-Bayan Al-Maghrib , vol.1 , p . 112.
- (39) (Ismail , Kharijites in the country of Morocco until the middle of the fourth century AH) , Casablanca : Press success of the new 1985 m , (p . 191 ; Al-Talbi , The Majority State , Political History , p . 290.
- (40) (Ahmed , Aziz , the history of Islamic Sicily , see : Amin Tawfiq) , Tripoli : Arab House Book 1980 AD , p . 20
- (41) (Noueiri , Nihayat , C 22 ,p . 271.
- (42) **(Ibrahim bin Ahmed bin Mohammed** : princes Aghlabids the owners of an African , was the residence of Kairouan , Crown Africa after the death of his brother Abu Algranic , and thenomination of Arab tribal leaders , and was a reasonable person improved firm , and took place in his days several revolutions Pedaha , and the security of people in his reign , and conquered Afrang He opened many of its forts and castles , and built forts on the coasts of the sea , until the fire was lit in the coast of Ceuta , warning the enemy , and he lit it in Alexandria in one night , and he became ill with Malicholia , killing many of his companions, his book, his veil and his women , and he killed two of his sons, eight brothers and all his daughters . So the people of Tunisia complained about him to the Caliph Al-Mu'tadid, and he deposed him in the year 289 AH , and he traveled to Sicily as an invader, so he died there and was carried to Kairouan , and from his effects was the city of Raqqada and Qasr Al-Fath . Ibn Khaldun , lessons , c 4 ,p . 259-260 ; Zarkali , media , c 1 ,p . 28.
- (43) (Ibn Idhari , the statement of Morocco , c 1 ,p . 116 ; Noueiri , Nihayat , c 22 ,p . 274.
- (44) (Mohammed , Qadi al - Nu'man) T .363 e ,(message opening of the call , a message in the emergence of the call Ubaydi Fatimid Maghreb , the Open : Dad Judge , Beirut 1970 m , p. 209.
- (45)The **city of Raqqada** : It is from Kairouan at 4 miles , and it is a large city , and it was the most abundant African country with groves and fruits , and it was not in Africa that had the fairest air than sleep, nor was it thinner than the breeze or the best soil , it is said that those who entered it still laughed gladly and happily for no reason , and he mentioned that one of the kings of the children often had injury insomnia

severe , and left him to sleep for days , Faljh Isaac Almttabb , ordered the king to go out and hiking and walking , was told when he arrived at the position of Raqqada Nam , became known Raqqada from that day , and took the position of crevice and park for kings , and said that the king who built The city of Raqqada is Ibrahim bin Ahmed bin Muhammad bin Al-Aghlab , so he made it the home of his kingdom and his home . Bakri , tract and kingdoms , c 2 ,p . 679 ;Anonymous , Clairvoyance , p . 116.

-(46) (Ibn Khaldun , lessons , c 4 ,p . 259-260 .

-(47)Al -Qadi al-Nu'man , Opening Letter , pp ; 94-93 .Ibn Adhari , Al-Bayan Al-Maghrib , vol.1 , p . 123.

-(48) (Ibn Khaldun , lessons , c 4 ,p . 260-261 .

-(49) (**Abdullah bin Ibrahim bin Ahmed Aghlabide Tamimi** : Amir Tunis and Kairouan , which is atheist ten of the princes of the state majority , was a man of letters sane person brave knights who were numbered , the Crown emirate after the death of his father , and showed austerity , and killed three of the Slavs , it was said Dshm his son to increase God 's second . Zarkali , flags , c 4 ,p . 63.

-(50) (Son of wells , Hilla Alsara , c 1 ,p . 174.

-(51) (Noueiri , Nihayat , c 22 ,p . 289.

-(52) (**Increase Abdullah bin Abdullah bin Ibrahim Aghlabide Tamimi** : Last princes Aghlabids in Africa , which is the twelfth of those who even Amarthu them , was born and raised inTunisia , and was predisposed to have fun , and LAH father Emirate of Sicily , He has been self - isolation of her and imprisoned , Vedas three to his father from the Slavs killing him , and called for an increase of God , a prince on the African , FTK including as much as him of his uncles and brothers , and returned to the inherent Alndme , Vohml king affairs , Fastvhal ordered Abi Abdullah Shiite and could not nail him , he gathered his money and his family fled from the African and extinct by the Principality Aghlabids . Ibn Idhari , the statement of Morocco , c 1 ,p .135-136 ; Ibn Khaldun , lessons , c 4 ,p. 263-264 ; Zarkali , media , c 3 ,p . 56.

-(53) (Ibn Idhari , the statement of Morocco , c 1 ,p . 135-136 .

-(54) (Ibn Idhari , the statement of Morocco , c 1p . 137-138 .

-(55) (Ibn Idhari , the statement of Morocco , c 1 p . 140-141 .

-(56) (Son of wells , Hilla Alsara , c 1 ,p . 175 ; Ibn Khaldun , lessons , c 4 ,p . 264

-(57) (Even , Flip , History of the Arabs , see : Edward Jerji , Gabriel Jabbour) , Beirut 1965 m , c 2 ,p . 543.