THE RISE AND FALL OF AL-MORAVIDES*

La subida y la caída de almorávides

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RESUMEN: En el presente trabajo se hace un repaso a los Almorávides, su imperio y la caída de su reinado. Ya sabemos cómo Abdallah Ibn Yassin estableció su reinado en Marruecos hasta la frontera con el río Senegal. El origen de su nombre se deriva del estacionado armados residentes silos religiosas. Consiguieron estacionados religiosa llamándolos adherirse a los orígenes del Islam en el país de Marruecos, además de la admisión del Islam del desierto, ya que fueron capaces de cruzar al Ándalus, después fueron invitado por la Taifà, llegando a hacer frente a las fuerzas cristianas en el norte que amenazaba Ándalus. Fueron capaces de extender su control tal y protección, pero su periodo de gobierno el corto, que será expuesto en este trabajo.

PALABRAS CLAVES: Almorávides, territorio, reinado, caída.

ABSTRACT: In the present work, a review is made to the Almoravids, his empire and the fall of his reign. We already know how Abdallah ibn Yassin established his reign in Morocco to the border with the Senegal River. The origin of its name is derived from parked armed resident religious silos. They got parked religious calling them to adhere to the origins of Islam in the country of Morocco, in addition to the admission of the desert Islam, as they were able to cross Al-Andalus, then were invited by the Taifa, coming to confront the Christian forces in the north that threatened Al-Andalus. They were able to extend such control and protection, but their short rule period, which will be exposed in this work.

KEYWORDS: Almoravids, territory, reign, fall.

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During the Middle Ages: The Western portion of the Islamic Nation was under the direct control of the authority symbols in Damascus and Bagdad. However, in the following years, the figure of authority has shifted between multiple different dynasties, later followed by the birth of a new independent autonomy during the time of the Umayyad caliphate and then residing under the Abbasid caliphate up until the establishment of the Fatimid caliphate. Following that, the land was divided into several different states.

1. **THE ORIGIN OF AL-MORAVIDES:**

Al-Moravides originate from the tribes of Sanhajah, a subset of the Wabaness, and one of their largest and most widespread tribes in Al-Maghreb at the time. So widespread, in fact, that people back then claimed that one third of the nomadic berbers were comprised of them. Some accounts claim that King Ifrikish of Al-Maghreb claimed Sanhajaah and Kurama from Hoomayr along with him influencing all the alterations and changes in their language that turned it into the bereric. Historians, though, have refuted this narrative; Stating that they descend from Kana’an Bin Haam just like most of the berbers.¹

Over seventy different branches offshoot from Sanhajah: Lamtuna, Gudala, Mosoufa, Masrta, Madasah, Bno Warith, Bno Khair, Bno Zyar, Bno Mousa, Bno Qashtaal are a few. Those branch even further into countless families and lineages within themselves. Those tribes were under the jurisdiction of two greater clans: One of which is the descendants of Bni Zaidee Bin Mahaad of Senhaaj, whom inherited control over their state from the Aubaidi Shia’a, and the second is Al-Mulathamin (The Veiled) in the middle and distant west.²

Those Mulathamin inhabit the Sahara and the southern sandy expanses, including the berbers’ lands and the Sudan. This area spanned the journey of seventy months in length and four in width right down to the river of Senegal. The denizens of this land were not farmers, but rather shepherds and peddlers of diary and milk, some of whom would

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¹ نصر الله سعدون عباس (دولة المرابطين في المغرب والأندلس ) دار النهضة للطباعة والنشر ، بيروت ، الطبعة الأولى ، 1405 هـ، 1985 م، ص 12.
² الناصري أحمد بن خالد (الاستقصاء لأخبار دول المغرب الأقصى)، تج: جعفر الناصري - محمد الناصري. دار الكتاب، الدار البيضاء، 1954م. الجزء الأول ص 45.
never know the taste bread until some travelling merchants exchange
it, and flour, with them$^3$.

The veil:

Al Mulathamin were called by such name due to the veils which
covered their faces, for reasons prime of them is avoiding the glaring
sunlight. Ibn Khalkan notes: “The veils covering their faces were
passed down generation after generation. It was told that the opposing
tribes would once raid the berbers’ (nomads) villages from behind;
Pillaging, plundering and violating their women. And for so: Some of
their elders ordered that should their enemies attempt to attack their
villages from behind anew, the women would be sent outside wearing
the men’s clothes, while the men would stay behind in the tents cov-
ered in shrouds and posing as women. And so has been, and the at-
tackers met their end by the sword. From here on the veils kept con-
cealing their faces until you cannot tell their old from their young$^4$.

The headdress, which was the remainder of the length of cloth that
coiled as a turban atop their heads, looped around their faces, covering
their countenance leaving nothing but a slit for the eyes$^5$.

The Arabic historian Ibn Khaldoun mentions in his records that the
leadership of Sanhajah was Lamtuna’s duty until an internecine con-

cflict broke them apart for over a hundred and twenty years, right until

prince Abo Abdallah Mohammad bin tefawit known as Tasrt Al-

Lamtuni united them under his wing$^6$. The prince then continued to
rule over them for the subsequent three years when he died during one

of his military excursions$^7$.

The veil was the uniform of choice for Al-Moravides; they were
raised from a tinder age on wearing it, and each one was an heirloom


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3. عَبْد الْحَمْدِ سعد غَلْوُل، (تَارِيْخ المغرب العربِي) الناشْر والموزَع: دار المعارف الإسكندرية، مطبعة أطلس القاهرة، الطبعة الأولى، 1995م، الجزء الرابع، ص. 45.
4. أحمد علي، (تاريخ المغرب القديم والإسلامي) منشورات جامعة دمشق، مطبعة الداردي، 1428-1429هـ.
5. الناصر يحيى بن علي (الاستقصاء لأخبار دول المغرب الأقصى)، ج. 1، ص. 98.
6. القاضي أحمد بن علي (صحيح الأعْلى في صناعة الإنشا)، مطبعة الأندلسية/ القاهرة، 1414م، الجزء الثالث، ص. 477.
7. الناصر (الاستقصاء لأخبار دول المغرب الأقصى)، ج. 1، ص. 100.
passed down from father to son among the families. They wore it with pride; during the times of war and the times of peace.

2. ALLEGIENCE TO AL-MORAVIDES SPREADING ACROSS THE SAHARA:

When Abo Abdallah bin Tefawit died, he was proceeded by Yahya Ibn Ibrahim Al-Gudali, whom ordered both Al-Gudala and Al-Lamtuna tribes to be united under a single patriarchy; both being one of the larger at the time. This state of affairs remained until 1036AD-440AH when he went on the sacred pilgrimage to Mecca and, on his way back, attended a lecture by a scholar named Abo Omran Al-Fasi while passing through Kairouan. The scholar inquired from him about his homeland and how adherent to religion its people were, and the religious doctrines most prominent there. He then attempted to test him by as King the Ibn Ibrahim about some simple religious decrees and principles only to find out how clueless he was about the majority of them. When the scholar asked as to why Al-Gudali was so unknowledgeable, Ibn Ibrahim responded by stating that there were not any scholars teaching them the ways back home, and requested from Abo Omran Al-fasi that he try to contact and find one who is willing to accompany him there.

Abo Omran then tried to elect one of his pupils for the mission, whom all refused citing the harsh nature of the desert as the reason. Abo Omran, as a result, pointed him to a Theologist named Al-Haaj Ibn Thalwa Al-Lamti from Al-Sus Al-Aqsa as being the most befitting of the job, and sent with him a letter saying: “Should this letter reach to you, then I should apprise you of the messenger’s name: Yahya Ibn Ibrahim Al-Gudali. And humbly implore you to send a trustworthy

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8: خليل عبد الله بن أحمد، (النضالات في المغرب العربي)، ج 1، ص 100.
9: محمد أحمد، (تاريخ المغرب العربي)، ج 4، ص 170.
10: عبد الحميد (تاريخ المغرب العربي)، ج 4، ص 182.
11: أبو حمزة (تاريخ المغرب العربي)، ج 4، ص 182.
12: محمد أحمد، (النضالات في المغرب العربي)، ج 4، ص 183.
13: سامي بن أحمد، (النضالات الأندلسية)، ج 1، ص 225.
disciple of yours to accompany him; Teaching his people the ways of Islam, and laying unto them the laws and decrees entrusted to us by the Almighty”\(^\text{14}\).

Yahya Ibn Ibrahim Al-Gudali managed to handle this letter on Rajab of 430AH, and Al-haaj Ibn th’lwa Al-latmi promoted a man named Abdullah ibn Yasin Al-jozouli whom, in his opinion, fit all the criteria\(^\text{15}\).

Al-Gudala and Al-Lamtuna gave the two arriving men a warm and lavish welcome. Soon after, however, and as Al-jozouli delved deeper and deeper into the teachings, and after more and more restraints were being pushed down and limits more broadly defined, people started to move away and ignore his word as more and more of their indulgences and delicacies were being labeled as sins and prohibited. The only thing those two tribes knew about their religion is the utterance of Al-Shahada. Ibn Yasin lost hope after a while, and was planning to leave to Aswan\(^\text{16}\), but was later approached by Yahya Ibn Ibrahim Al-Gudali who asked him if he could be his company. He pointed him towards an island in the middle of the sea, where “food is ripe and bounty is plentiful”, and along with the two followed seven Al-Gudala men.

This island’s was “Al-Rabat” from which the name Moravides or “Morabeteen” is derived; it roughly translates to “those who stand guard at the borders”. More men followed; Mesmerized by the place and Ibn Yasin’s teachings despite the hardships of the journey, and they kept pouring until there was a thousand men ready under the scholar’s command; Those men would then be sent back to their people as missionaries aiming to try to mend their brethren’s’ relationship with god, and swear obeyance to the scholar. Those demands were met with refusal, and Ibn Yasin exclaimed “‘tis them who ignored our warnings”, proceeding to declare war against those tribes\(^\text{17}\).

Under the military leadership of Yahya Ibn Ibrahim, and the spiritual leadership of Ibn Yasin: From Gudala, to Lamtuna and Mo-

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\(^\text{14}\) عبد الحميد (تاريخ المغرب العربي). ج.4, ص.196.

\(^\text{15}\) القاضي (الاستقصاء لأخبار دول المغرب الأقصى). ج.1, ص.100.

\(^\text{16}\) عبد الحليم (تاريخ المغرب العربي). ج.4, ص.211.

\(^\text{17}\) عبد الحليم (تاريخ المغرب العربي). ج.4, ص.211.
soufah, one by one those tribes would fall. And after the largest tribes of Sanhajah kneeled before Ibn Yasin’s the other ones roaming the desert were soon to pledge allegiance to Al-Rabat, and all of Ibn Yasin political opponents disposed of. This took place in the year 434AH, and in the same year, Yahya Ibn Ibrahim Al-Gudali met his demise, which pushed Ibn Yasin to search for a new commander to take his place; This search led him to Yahya Ibn Umar Al-Lamtoni, a mere substitute all the while Ibn Yasin was actively at the helm. This state of affair would constantly reoccur throughout the history of Al-Al-Moravides, where the Scholars’ authority would be factual and the political leadership being nothing but a Façade.

Taking over Dara’ah and Saljama in 445Ah 1053AD: Al-Moravides managed to gain control over the trade route linking between the western shore and Ghana and Sudan. The latter were Followed by Aoudaghost in the year 446AH 1053AD. With this: The Sahara dwelling Moravides were on their way to form a strong country spanning across an expansive landmass. This dictated on them the need for a strong and active economy to help their newly found state flourish; And due to strong commerce movement within and without their borders, thanks in no small part to those trade routes they seized throughout their expedition, they were capable of securing exactly that.

**Control over all of Al-Maghreb and Al-Andalus:**

Prince Yahya Ibn Umar Al-Lamtoni remained at the top of the military hierarchy until he died 448 AH, when Abdallah Ibn Yasin promoted his brother Abu Bakr Ibn Omar in his stead, whom, in his turn, entrusted his cousin Yousuf Ibn Tashfin with spearheading the military operations. Such choice bode well, and the army gained control over the land of Al-Sus, and later raided Al-Jzoula. Abdallah Ibn Yasin, soon after, ordered the advancement towards the land of AL-

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**References:**


19 الناصرى (الاستقصاء لأخبار دول المغرب الأقصى) ج1, ص105.
Masamida; Liberating mount Daren and the land of Warda in the following years.

The Scholar Abdallah Ibn Yasin died on Sunday the twenty fourth of Jumada Al-Ula of the year 451AH

In the year 452AH: the armies marched under the orders of the prince; its goal was to gain sway over the entirety of Al-Maghreb; accompanied by members from countless nations: from Sanhajah, to Jozoulah and Masmuda. This Goal was met, yet news reached Abo bakr about a, now, spreading bloody conflict that broke between his own tribe and kin. This news deeply disturbed him; He did not want Muslims to be fighting amongst themselves. This lead him to head, by his own, back to the desert in an effort to mend the situation there, following his divorce from his wife Zaynab bint Ishaaq Al-Naqrawyah, a women of renowned beauty. In addition, he made sure to promote his cousin Yousuf Ibn Tashfin as emissary and lord of the land of Al-Maghreb in 453AH.

Abo Bakr managed to fend the shadow of civil war, and then proceeded to claim even more victories over the Sudan along with all the success of Tashfin’s military efforts in Al-Maghreb. Tashfin later on married his cousin’s widow Zaynab.

Tashfin reputation has started to spread, with tales singing his glories and battle prowess reaching far and wide. He desired to immortalize himself; he wanted to erect a city that would stand a monument in his and his own army’s honor. He bought the city of Marrakesh from Al-Masamida, who held ownership over it back then, and, following that, pressed on to liberate the city of Fes with amongst others.
Abu Bakr, after hearing of the exploits of Tashfin, decided to pay a visit to Al-Maghrab to assess the situation there. Tashfin was not too keen on the visit, and so consulted his wife as to how to get rid of him, but Abu Bakr merely had carried with him a small list of advices to the prince when the two had met, most prominent of them is how Muslims should never be the enemies of themselves. Abu Bakr shortly after departed and return back to lead the military campaign against the Sudanese, where he died in the year 480AH.

By the year 458AH, almost all of Al-Maghreb was under Tashfin’s control except for Ceuta and Tanjier. He next managed to his raise his banner over Tlemcen and the western portion of Al-Maghreb midlands.

From the Sahara, to Algeria and the pacific, the land was united under Tashfin’s rule, a cornerstone in the establishment of what is today called Al-Maghreb Al-Kabir (The Great Maghreb). The main culprit behind the enfeeblement of the governing confederate in Al-Andalus, and the birth of the sectarianized states is Abo Hazem Ibn Johour; whom abolished the Umayyad caliphate and then The Amerite in Cordova. An act which have divided the region into small separate belligerent principalities; Where each prince would announce independence in his own territory and declare himself King; heralding the age of Taifas.

Al-Andalus remained segregated between the different Taifas all while the Spanish empire continued cast its shadow on the region until Al-Moutamad Ibn Abbad decided to call for Al-Moravides’ help after the fall of Toledo and the heavy taxation imposed on Ibn Abbad which driven him to murder the Spanish ambassador, a Jewish, back then. As a result, He requested the aid of Yousif Ibn Tashfin. All of this coinciding with Tashfin siege of Ceuta.

In his replay: Tashfin clarified how he couldn’t consent to the request unless he secured his backside from the direction of Tangier and

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26 موسى عز الدين عمر أحمد (دراسات في تاريخ المغرب الإسلامي) دار الشروق، القاهرة، الطبعة الأولى، 1403 هـ، ص. 47.
27 أبو مصطفى كمال السيد (تاريخ وحضارة الأندلس في العصر الإسلامي) مركز الإسكندرية للكتاب، الإسكندرية، 1997م، ص. 148.
28 الناصري (الاستقصاء لأخبار دول المغرب الأقصى) ج. 1، ص. 111.
29 زبيب (الموسوعة العامة لتاريخ المغرب والأندلس) ج. 2، ص. 274.
Ceuta, and instead requested from Ibn Abbad that he sends a fleet to beleaguer them from seaside. Ibn Abbad answered this request, and Ibn Tashfin conquered Ceuta in the year of 477AH. He then went on to stabilize Al-Magreb region and liberate Tanjier. He also ordered Al-Jazeera Al-khadraa’ (The green island estate) to be handed to Al-Moravides, Its Wali back then being Al-Radi Ibn Al-Mo’tamad Ibn Abbad. Al-Moutamad had to, begrudgingly, incline, and ordered whoever was in the island evicted, and in 479AH-1089AD, the forces of Al-Moravides descended upon its town hall, occupying the island and claiming it as a military base and port, and gate of entry towards Al-Andalus

When Ibn Tashfin was attempting to ride the sea, it was mentioned that he raised his hands to god and prayed: “My lord! Should our crossing of this sea be of the grand good of Islam, Then guide us through the waves. And should it not, then May the waves guide us back home”. Their Journey was an easy one, and, in 479AH, they reached Green Island, where they were graciously welcomed by the emirs of Andalus.

News reached to King Alfonso, whose armies were surrounding Zaragoza, at the time. He gathered his leagues and rushed to meet Tashfin’s advance after he received a written warning from him that asked him to either “enter Islam, Pay Al-Jizyah, or meet our swords”, recklessly without any considerations of Tashfin’s battle strategy. Al-Moravid army, led by Ibn Abbad, purposely waited on its attack, drove the Spanish army to an ambush and caught them in a vice in a location called Al-Zallaqa. Despite Alfonso’s trickery and artifice, the Spanish Battalions were vanquished.

30 Abd al-Hamid (تاریخ المغرب العربي) ج.4، ص337.
31 أوزي بنهرت (المسلمون في الأندلس) تر: حسن خشش، الهيئة المصرية العامة للكتاب، 1994م، الجزء الثاني، ص142.
32 عزيز بردي: جمال الدين أبي المحاسن يوسف (النجوم الزاهرة في ملك مصر والقاهرة) تعلیق: محمد حسين شمس الدين دار الكتب العلمية، بيروت، لبنان. الطبعة الأولى، 1413ه، 1994م، الجزء الخامس، ص192.
33 الداون عيد الحكم (أفاق غربيقة بحث في التاريخ السياسي والحضاري العربي) تشر دار المعرفة، طبع مطبعة السياج، دمشق، الطبعة الأولى، 1408ه، 1998م، ص109.
34 عبد الحميد: (تاريخ المغرب العربي) ج.4، ص379.
Tashif now shifted his eyes towards Al-Taifas, and in 484AH-1091AD he crossed the sea for his fourth time after those had decided to collude with the Christian neighbors against Al-Moravides\textsuperscript{35}.  

Tashfin motivation behind those campaigns was to dethrone the Taifas’ emirs, unite Al-Andalus, and join it under Al-Maghreb jurisdiction, alongside his animosity and desire to fight the Spanish\textsuperscript{36}.  

Abdallah Ibn Tahfin died in 500Ah; Described by many to be the Greatest of all Al-Maghreb rules to have ever lived, and the first Sultan to be titled “Emir Al-Muslimeen” (The prince of all Muslims)\textsuperscript{37}.  

3. THE FALL OF AL-MORAVIDES IN AL-MAGHREB  

Ali Ibn Tashif inherited his father, and received his will which included three specific commandments: The first: is that he should never provoke the ire of the people of mount Dern (Atlas) and the lands behind it from Al-Massamidah to Ahl Al-Qibla (From the Arab peninsula). The second: To entreat the men of Bni Hud, The rules and reigning princes of Zaragoza whom would stand guard between them and the Christians of Europe. And thirdly: treat kindness with the kind, especially towards the people of Cordova, and to be merciful and forgiving among them\textsuperscript{38}.  

Those commandments stood proof of Yosuf’s cunning and oversight; For had his son, and further down the line his heirs, followed these advices, history would have definitely taken a different course\textsuperscript{39}.  

The uprising in Fes – Bilad Al-Ghomara – Tlemcen:  

When Ali was inaugurated, a small local revolt broke out, and was immediately quelled. While harmless in it of itself, it was an omen and
a sign of what to come. The details include that the city of Fes, and its Wali Yahya Ibn Amir Abi Bakr, Yosuf’s grandson, refused to acknowledge Ali as King and exclaimed defiance along with a batch of the Lemtuna chieftains. Ali, as a result, marched with his troops towards Fes. Fearing for their lives: Yahya Ibn Amir’s companions abandoned him, leaving him to escape the city by his own, leaving it to Ali who enter Fes on the second of Rabi ’Al-Thani of 501AH.

On the other hand, and during the year of 506AH-1113AD another one broke in the outskirts of Bilad Al-Ghomara, where a man called Ibn Al-Zatar claimed he was a descendant from the lineage of the old perished Kings of Fes. Driven by zealotry, his kin and tribesmen of the region supported him with such rigor Tashfin was no longer able to stop the mutiny by force, until he managed to extort the tribes of Al-Ghomara with gold to turn him over. Tashfin was soon sent the rebel’s decapitated head.

As for Tlemcen and the revolt in it, which was incited by one Mahkohk Al-Zinati, a separatist whom tried to build a new city in his name and name it capital of the region: It was immediately squelched after Ali ordered the advance of his troops towards the city leading Al-Zinati to abandon his post and ran away.

As years passed, Ali Ibn Yosuf inadequacy as ruler became more and more apparent, for after ten years of his nomination he seemed to have contented with the title Amir Al-Muslimeen, and stopped Al-Jihad (the holy crusade) resigning himself to recluse and worship. This gave vast leeway to the upper echelon to influence the government and manipulate the social structure until everything was virtually under their control, almost in the manner of the Kings of Taifas. During that time, Al-Maghreb was divided into eight regions, split be-
between the sons of Emir Al-Mu’mineen and his kin the Lamtuna tribe⁴⁶.

4. THE EXCESSIVE AUTHORITY OF THE RELIGIOUS SCHOLARS:

The scholars contributed directly and indirectly in the devolution and the dissolution of Al-Moradivid state. The establishment for this empire was founded upon a basis ingrained within the teachings and codes of Islamic belief, with its founding father Abdallah Ibn Yasin Al-Jozouli being an ardent believer of the faith. Under Yosuf Ibn Tashfin: The council of Al-Shourah held merely an advisory position, which was the extent of its power⁴⁷. This changed, however, when his son took his position and the council began to manipulate the new princes for their own devices. People started acknowledging their authority more so than they did prince, and corruption ran amok⁴⁸.

The Scholars of Al-Moravid strictly followed the teachings of Al-Imam Malik and discredited any of the other Islamic Imams. Something that was directly reflected later on with the in the way Al-Imam Al-Ghazali assaulted their practices in his book Ihyaa’ Aloum Al-Deen (The revival of religious sciences), and in the logic and arguments Mohammad Ibn Youmert used to debate Maliki Fqahaa’ (Scholars). They had rigid mindsets⁴⁹, closed off and in opposition to any newly adapted science or civilized movement. For so, and due to them being in control of the state’s affair: Medicine, philosophy and sociology all subsided in their age, stunting societal advancements in Al-Maghreb despite the leaps and bounds its Andalusian peer underwent during the same period.

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⁴⁶ ﻋﻨﺎن (دولة الإسلام في الأندلس) ص122.
⁴⁷ ﺷﻜﺮ (المراشقي (المعجب في تلخيص أخبار المغرب) ص96.
⁴⁸ زـ🌑 (الموسوعة العامة لتاريخ المغرب والأندلس) ج2، ص305.
⁴⁹ ﺷـٰٰ (الدين الشام) ص136، 1408هـ، بيروت، لبنان، الطبعة الأولى.
– Taxation:

The social fiber that tied between the different tribes was often tenuous due to the different backgrounds. For instance: Al-Masmodah tribes were known to lead a life that lent towards stability and agriculture, and were rather relentless when taking arms against the other tribes that tried to sneak up on them through the desert and attack their farmlands. The tribes that descended from Sanhajah, on the other hand, led a nomadic life of herding camels, sheep and other domesticated creatures, alongside the living they earned from the tariffs collected from the caravans that pass through the trade routes under their control, mainly the ones leading from the northern Maghreb to Sudan in the south50.

Some sources indicate that Al-Moravides allied with Al-Masmodah in their strife against Al-Zenatah, and that Yahya Ibn Omar and Yosuf Ibn Tashfin would always consult the leaders and chieftains of Al-Masmodah in the urgent matters of the state, and so did Ali Ibn Yosuf; who also advised his heir against provoking those tribes and to keep them on their side51. Which was all the more reason why when tolls became too exorbitant, and the way they’re collected degrading and humiliating Al-Masmodah would take up arms against Al-Moravides during their final days52. Ibn Tumart used this in his favor when trying to turn people on Al-Moravides. The tribesmen fell for his ploy, and joined his side despite their leaders’ pleas53.

His supposed massage: To lift the injustice that befell the common man. His evidence: teachings and decrees a group of religious scholars on his side excerpted from the text54.

Claiming that fighting Al-Moravides held priority over the Romans: Thourat Al-Mahdi was a revolution of an average citizen whom was tormented by the excessive levying of charges.

If we look back into the history and the monetary politics of Al-Moravidi state, and due to the country’s religious origins: We see how
it maintained the Sharyaa’ decree pertaining them, which is why it managed to provide an ample capital for its constant military advancements, especially after liberating Al-Andalus.

But after a while, and as their territory expanded, those means proved insufficient, and Tashfin had to impose new taxes on the people of Al-Andalus and Maghreb, along with extra fees demanded from the Jewish of these lands in general and the town of Alysanah of Granada specifically.

The wage of Al-Moravidi knight used to be five Dinars a month aside of his personal expenses and the fodder for his horse. This is why Ali Ibn Yosuf decided to rely on the roman mercenaries as royal guards and cavalry after hiring the Sudanic and the Turk. He also delegated to them the duty of collecting fees in the province of the capital Marrakesh and the lands of Al-Sus; the thing that riled up Mohammad Ibn Tumart’s racial ardency, and pushed him towards labeling those taxes as “fines” due to the lack of any religious text in them. Those Romans were abusive and aggressive and humiliating to the Muslim citizens during tax pay, and they rose among the ranks of the army.

This led to chaos in spreading across the financial institute. Ali Ibn Yosuf also decided to recklessly raise the taxes on a new array of merchandise, including soup and perfumes and copper without accounting to the hardships people were going through due to the trading channels from southern Sudan being blocked as Al-Mohades, whose movement were on the rise and heading north ever since 520AH-1126AD.

5. THE STATE OF AL-MORAVIDES PROCEEDING ITS FALL:

The religious symbols and their sway:

The scholars regained their former authority and grandeur after the empire’s forces entered Al-Andalus almost most twice fold and that is due to Al-Moravides strong adherence to the faith and deep respect to those who carry its knowledge, and the scholars of Al-Andalus proved...
adequate. They were promoted to the top of the social and political hierarchy. In some regions of the state Al-Qudah (judges or arbiters) would be handled absolute authority in the matters of leadership in some regions of the state, and in the others the scholars would rule as spiritual guides and consultants along with the military commissioner. Of note is that those scholars adhered to the teaching of Imam Malik.

A salvaged document from that era paints an example of the scholars’ arrogance: Abo Bakr Mohammad Ibn Al-Aswad the Wali Al-Qudah in the east, has filed a complaint to Prince Tashfin over the lack of any ceremonious welcome or festivity while he was passing through the province, a move which he considered “disrespectful and disgraceful” from Al-Zobair Ibn Omar, the Wali of Granada back then. Granada was not even under Abo Bakr’s jurisdiction back then but rather Al-Mouseta, but still, Tashfin complied and disciplined the Wali.

What followed the ostentatious ways the scholars manipulated the government was the scorching of Al-Ghazali’s book: Ihyaa’ Aloum Al-Deen (The revival of religious sciences).

At the start of 503Ah-1109AD the incident took place in the courtyard of Cordova’s grand mosque after a unanimous decision was reached between Cordova’s congregate of religious teachers and scholars and been approved by Cordova’s Qadi (judge) Hamdin. This was after the book saw alarming popularity amongst the readers throughout the empire, which triggered the infuriation of Al-Moravid scholars whom discorded with almost the totality of the philosophy extrapolated and commands stated in the book. With Abdallah Ibn Hamdin being the loudest and most declarative in his disagreement, going even as far as branding the book “heretical” and those who read “apostates”. Ibn Hamdin, accompanied by the scholars who concurred with him, as a result, filed a book to Ali Ibn Yosuf demanding the confiscation and the burning of every single copy of the script. It was later declared that any copy of the book to be salvaged was to be...
taken by forced and be burned immediately throughout Al-Maghreb and Al-Andalus, with the owners putting themselves under risk of execution or the confiscation of their entire assets\(^61\).

Al-Mohades utilized this incident as an accusation and proof to Al-Moravid scholars’ materialistic intention. It was, later, one of the reasons behind Al-Moravides demise. Yosuf Ibn Tashif, in his will ordered his son Ali to retain an amiable relation with the Kings and people of Zaragoza, as they would stand guard over the empire’s borders against the advances of the European Christians. Unfortunately, and later on during his reign, Ali Ibn Yosuf decided to invade Zaragoza after a quarrel broke between its people and their King Imad Al-Doula. (His sobriquet: stands for the pillar of the nation) Abd Al-Malik Ibn Al-Mostae’en Ibn Hud after he sided with the Christians in complete abandonment to the state’s best interest, Inclining to its citizens’ demands and to his Council’s advice to overturn the King. When Al-Moravid troops reached Valancia to the east, the King absconded, and Al-Moravides liberated the city under the leadership of Ibn Al-Haaj, which ended the reign of the Bni Hud dynasty over Zaragoza and the northern frontier\(^62\).

What we can deduce from this incident is that Ali Ibn Tashfin started to value the religious council’s directions more so than his father’s will and distant oversight, ignoring his father’s advice of maintaining alliance with Zaragoza\(^63\). Ali has become a toy in the hands of his council, and Al-Moravid royal court was in shambles.

– The fall of Zaragoza:

Things took to change as the neighboring Christian kingdoms united against Al-Moravides: Alfonso the Battler King of Aragon married from Urraca of Leon daughter of Alfonso the Sixth and the King of Castile, Leon, and Galicia. Besieged by a united forces from the

\(^61\) "التييلي المختار بن الطاهر (ابن رشذ وكتاب المقدمات) الدار العربية للكتاب. الجمهورية العربية الليبية الشعبية الاشتراكية العظمى 1988م. ص 53.

\(^62\) "دنششي (الأندلسي في نهاية المرابطين ومستقبل الموحدين عصر الطوانف الثاني) ص 38.

\(^63\) "حسن حسن إبراهيم (تاريخ الإسلام السياسي والديني والثقافي والاجتماعي) دار الجبل. بيروت. الطبعة الأولى. 1416هـ, 1996م, ج 4, ص 456."
Franks, the Basques, The Catalans and more, led by Jaston De Biarein of the franks, Zaragoza was finally conquered by Alfonso and his vassals whom arrived from Castile in the year 512AH-1118AD, after Al-Moravides declared surrender following the vicious battle they fought, and lost, in attempt to break the siege, and later the death of its Wali Abdullah Ibn Mazdali whom had no successor.

After this victory, the Christian citizens of Cordova implored Alfonso the Battler to rid them too of Al-Moravides after they demolished a church in the city. He heeded their call and rode towards Cordova in the month of Sha’ban of 519AH-1125AD accompanied by twenty four thousand knights, entering Valencia and settling it, along with the entirety of Al-Andalus, under his banner in a matter of a year and a few months, driving the scattered straggling forces of Al-Moravides on the run or into hiding.

While not completely defeating Al-Moravides, this campaign has proven their inability to defend their territory anymore, let alone expand it.

- The revolt in Cordova:

The revolt in Cordova was, in reality, a form of province-wide riots. During the celebrations of Eid Al-Adha in the year 514AH-1121AD a member of the royal guards, a black slave, raised his hand on a woman pedestrian, which meant the incident took place right outside the royal palace, across the river and not too far away from the bridge.

The woman screamed for help and huge contention took place between the African slaves and the citizens of Cordova, and the riots continued until night. When news reached to the Wali Al-Amir Abo Bakr he gathered together a group of prominent members of society and consulted them for a solution to mend the peoples’ hearts. Their advice: Executing one of the slaves whom were involved in causing
this turmoil. This suggestion was met with refusal as Abo Bakr chose to take up arms and prepared to utilize force to extinguish the fires of conflict and reestablish his dominance. On the next day, whoever, the citizens were prepared, and under the leadership of the scholars and seniors of the city, the people pushed the Wali out of the royal palace and plundered it dry, and later aggressed and the houses and homes of Al-Moravides living there, setting them on fire and expelled their inhabitants out of the city.

Following that, and after Amir (prince) Al-Mou’mineen Ali Ibn Yosuf was apprised of the events took place, he gathered a force and prepared for a large military campaign to take back the city, fearing that this type of incidents would embolden the dissidents to try and attempt a similar scenario in other cities. He reached the outskirts of Cordova in 515AH-1121AD where the city gates were shut close in his face. The citizens were well prepared, and Prince Ali was unable to break through the city’s defenses. Ibn Ath’arah recounts how, following his failure, the Prince convened with the high judge Al-Qadi Abo Al-Walid Ibn Roshd the city’s eldest its most prominent member. Negotiations ended with the citizens of Cordova agreeing to compensate for any damages caused during the riots. While Al-Walid Ibn Roshd was isolated and replaced with Abo Al-Qaseem Ibn Husain as punishment for his support of Cordova’s demands.

And with that. The first open revolt against Al-Moravid state was quilled.

- The revolt of Al-Morideen:

When the crossed the sea: The main and primary concern of Al-Moravides was to fight the Spanish, and secondly to unite the land wholly under their command. This conquest was met with apathy from the side the Andalusians, whom were too indulgent with the delicacies of their ostentatious life. This lavish, carefree lifestyle did not appeal to specific denomination, which resulted in their recluse
and abstention that, while not completely appealing to Al-Qadi Ibn Al-Arabi, was understood and validated by his side.

Those Sufi inclinations started spreading throughout Al-Andalus in the middle of the sixth century of Al-Hegira. And amongst its schools most notable were the Almeria school and its headmaster Abo Al-Abbas Ibn Al-A’reef.

Due to its location, being in a strategically and geographically integral place, Almeria, became one the biggest ports in the peninsula and a crossroad and terminal people of all political and societal background would pass through, and subsequently a stage upon which interactions between the different beliefs, convections and thought movements took place.

The scholars of Almeria were known to have a strong opinion against the burning of Al-Ghazali’s book, as a result, in Jumada Al-ula of 548AH-1148AD, prince Tashfin Ibn Ali addressed the matter by reaffirming the government’s stance against this sentiment and its strict adherence to Imam Malik’s teachings.

Abo Al-A’rif, in his letters, bestowed the sobriquet “Al-Sheikh Al-Imam” upon Abo Al-Hakam Ibn Burjan the headmaster of Al-Sufi school in Almeria and its Imam in Al-Andalus. He chose the city of Seville as the location for its headquarters.

Al-Morideen were subject to harsh surveillance under Al-Moravid commission around 529AH-1132AD. They were held accounted for all and any movement and their members persecuted or imprisoned over any misstep, which drove them to choose secrecy as a mean of communication; even still; the authorities would interrupt some of their exchanges.

Somewhere around the same year, Al-Moravid commissioner over Al-Andalus Tashfin Ibn Ali, and due to some undocumented circumstance, received an order from Amir Al-Muslimeen prince Ali Ibn...
Yosuf to move the capital to Cordova, and to stay on alert and keep an eye for any suspicious movements.

Al-Qadi Abo Abdullah Mohammad Ibn Ali the supreme judge of Cordova was assassinated during the Friday’s prayer sermon in the company of prince Tashif Ibn Ali, whom was staged to be the target. The majority of the plotters got away with their deed as they feigned rushing outside the mosque along with the crowd, despite the culprit himself being found and killed on scene.

Only a few weeks later another event took place, a man of Cordova was killed by, what was presumed, a Jewish citizen. A mob, as a result, gathered and carried an attack against the Jewish part of the town, pillaging some of the people’s houses, and lynching a number them.

Following that, Abo Bakr, the supreme judge of Seville, was assaulted by a group of marauders. The reasons behind the attack were assumed to be the judge’s strict and strong stance against crime and corruption. Those attacks were committed by members of Al-Morideen, whose rash attitude was now being fueled by the success of Al-Mahdi Ibn Tumart campaign in the south.

The leaders of Al-Morideen soon passed away, leaving the reins in the hands of Ahmad Ibn Qusi whom changed the direction and philosophy of the school from being a reclusive religious movement to one that aims at political supremacy, alleging following the teachings of Imam Al-Ghazali.

Ibn Qusi attempts to achieve total dominance within the school were met with failure, and he retreated to a village called Al-Gouzah in the province of Mertila. He settled down with a group known as Bni Al-Sunna, later seizing the opportunity when most of Al-Moravid’s forces were relocated to fight Al-Mohades along with the increased frequency of Christian attacks on Al-Andalus. Al-Moravides were stuck in a dilemma, trying helplessly to protect their territory when the air was charged with nothing but contempt towards them. Ibn Qusi declared the revolution against Al-Moravides after he made sure his...
own followers grew amply in numbers, and Al-Morideen gained control over fort Marjiq, and killed the Moravides standing its guard.

Al-Morideen marched towards fort Al-Zahira, and then towards Seville where, in a place called Teryanah in the western outskirts of Seville, Al-Morideen, under the leadership of Ibn Al-Munth’er clashed with Al-Moravides under the command of Abo Zakariya Ibn Ghaniiyah emir of Al-Andalus, whom had put his armies into motion after learning of the mutiny in the west. The Prince came out victorious, and Al-Morideen suffered heavy casualties. Ibn Munth’er, after his grave defeat, fled to Ghaniiyah where he was surrounded for three months, though later managing to escape after the prince pulled back his troops following the revolt of Ibn Hamdin in Cordova.

- The revolt of Al-Qudah (the Judges)

The citizens of Cordova took the opportunity when prince Abo Zakariya Yahya Ibn Al-Ghaniiyah head out with his soldiers towards Seville to fight Al-Morideen, and denounced Al-Moravid authority under the leadership of the Prince’s second-in-command Abo Omar Al-Mossoughi, and announced Al-Qadi Abo Ja’far Ibn Hamdin as the leader, during the fifth of Ramadan of the year 539AH-1142AD. He ascribed to himself the titles “Emir Al-Mo’mineen” (prince of the pious), “Nasir Al-Deen” (champion of the faith) and “Al-Mansour Billah” (victor by the grace of god). When news broke to Ibn Al-Ghaniiyah, he abandoned his quest to capture Ibn Hamdin and trod the road back to Cordova.

Cordova was divided between those who support Ibn Hamdin, those who support Al-Moravides, a group that supported Al-Wali Ibn Qusi, and those who claimed that the throne of Al-Andalus was Seif Al-Doulah Bni Hud’s righteous birthright, whom, back then, had an ally in the royalty of Castile.
The people of Cordova settled upon Seif Al-Doulah, and they aided him as he tried to seize the city. They managed to capsize Ibn Hamdin who fled Cordova, later calling back for Seif Al-Doulah and naming him as Prince of Cordova under the sobriquet “Al-Moustansir Billah” (He whom God claims victory for). Nevertheless, due to his collaboration with the Christians and his use of European mercenaries, his reign did now last for more twelve days as the people of Cordova toppled the throne. The citizens, and especially Ibn Hamdin’s supporters, vouched for the Qadi’s returned, and so he did. He declared himself sovereign and sent to the judges around the regions ordering them to acknowledge him as King, and to swear obedience to him in war and in peace.

Eleven months after he seized control, Ibn Hamdin was dethroned after the party in support of Ibn Al-Ghaniiyah managed to make a gap in the city’s defenses, allowing him entrance to the city. Ibn Hamdin escaped to fort Andoger to the west of Cordova. The King of Castile Alfonso the Seventh took the opportunity and mobilized a massive army in Ibn Hamdin’s aid. He managed to break Ibn Ghaniiyah’s siege, and with the former prince’s company managed to invade Cordova in the twentieth of Zulhijja 540AH-1141AD. Ibn Ghaniiyah and his confidants clutched to fort Al-Cazaba while the Castilian were laying waste to the eastern part of the city.

The cries of revolt spread across from Cordova to Ash valley, its forbearer: Ahmad Ibn Mlh’an Al-Tai’y. He managed to break into Al-Cazaba and granted himself the title “Al-mota’yyed Billah” (he who is blissed with God’s might), But after realizing the growing risk of Al-Mohades, he traveled to Al-Maghreb and aligned himself with them.

As for Kadesh: The commander of Al-Moravid fleets, Ali Ibn Issa Ibn Maymoun, claimed it as his the own, then later around 540AH-1145AD he bowed before Abd Al-Mu’min Ibn Ali and offered his servitude.
- The eastern revolt:

Influenced by the deterioration of Al-Moravid authority, just like in the west, midlands, and south a revolt erupted in Valencia, Murcia, and the eastern front.

Prior to the revolt Prince Abo Mohammad Abdulllah Ibn Mohammad Ali Ibn Ghaniiyah was poised as Emir, and at his side Al-Qadi Abo Abd Al-Malek Marwan Ibn Abd Al-Aziz, a man with a thirst for power. It was only inevitable that he would incite mutiny against the prince, and in the eighteenth of Ramadan 539AH-1140AD he acted upon those intentions. Ibn Ghaniiyah fled Valencia towards Borja Valencia. At first Abd Al-Malek didn’t want to compel himself on the citizens and preferred to be elected, but soon after the people chose one of the Lamtuna seniors his mask wore off, and he kept on harassing and plotting against the new Wali until he withdrew towards Cali. Ibn Abd Al-Aziz was inaugurated as Wali in the third of Shawwal of 539AH-1145AD. He gathered around him his in-laws of Bni Mordani, except Ibn Abd Al-Aziz wasn’t competent enough to handle responsibility, and was immediately expelled after the soldiers declared mutiny due to his treasury not being able to pay their wages after people withheld from paying their taxes.

Ibn Abd Al-Aziz later escaped to Valencia. And Abdallah Ibn Mohammad Ibn Sa’eed Ibn Mardanish was quickly named as his substitute. Wherein Murcia another revolt led by one of the Morideen also took place.

If we were to look into the common elements between all those different revolts and mutinies, we would find that they were not headed by military or societal figures, but rather by judges or scholars.

6. DISCUSSION
After their grand victory over Al-Moravides, Mohammad Ibn Tomart, on his deathbed, inquired as to what happened to Abd Al-Mu’min, and the replay he received was reassuring\textsuperscript{90}. He proclaimed “Praised be the God, your Prince still lives!” declaring Abd Al-Mu’min as his successor and Amir to Al-Mohades. Other sources mention a quarrel riling between the different Mohades tribes. Ibn Tumart’s Will notwithstanding; they each wanted the honor of caliphate being one of their kin, but at the end they all reached a unanimous decision to appoint Abd Al-Mu’min, someone from outside Al-Masamidah, and a stranger whom relates to none of them by blood. With that: Abd Al-Mu’min managed to unite all the different tribes under a single banner, and extinguished any possible dissent, even before becoming the Caliphate\textsuperscript{91}.

Abd Al-Mu’min was promoted to Caliphate by the council of the ten tribes in the year 527AH-1133AD, and was later elected and approved by Al-Mohad people. He was the one that made the change in the core message behind Al-Mohad campaign, elevating it from purely religious towards a more political and military calling.

He settled things down within Al-Mohades ranks, and gathered a strong army of thirty thousand men. His plan was to avoid the direct encounters with Al-Moravid forces over plain fields, and to focus on rough terrains and mountain areas, this scheme bore fruit and in the month of Rabi Al-A’wwal of 526AH he seized control over castle Tazza jourt from Al-Moravides.

Following that, he conquered the entirety of Bilad (the lands of) Al-Sus, and Al-Mohades continued to expand their territory and arsenal, from weapons to beasts of burden, at the expense of Al-Moravid’s.

In the year 533AH the two empires clashed under the leadership of Tashfin Ibn Ali and Albertair, a Christian mercenary working for Al-Moravides in exchange for money, and Caliphate Abd Al-Mu’min Ibn Ali from Al-Mohades side. Abd Al-Mumin marched with his men from Teefmall, and Tashfin landed in a place called Tah’cot of H’aH’ah, Al-Mannana tribe joined with Al-Mohades in their fight.

\textsuperscript{90} ابن عدارى (البيان المقرب في أخبار الأندلس والمغرب) ج.4 ص.96
\textsuperscript{91} دندشى (الأندلس في نهاية المرابطين ومستهل الموحدين عصر الطوائف الثاني) ص.84

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against Al-Moravides, and the latter tasted a bitter defeat during the first round. The battle continued and ended with Al-Moravides defeat. The tribes of Al-Jidala, driven by greed, and in an attempt to pillage the spoils of war Al-Mohades secured from the hands, rushed to the scene. Al-Mohades were prepared, and between the ambushes Al-Mohades set to them in the crevices and the traps they laid, the raiding party of Al-Jidala was completely annihilated.

In the year 534AH, Tashfin sought to seek revenge, and prepared a large military campaign in the hope of vanquishing Al-Mohades, with the company of Albertair’s regiment. The fight went on for two months and ended with a draw, as Tashfin returned to Marrakesh, and Al-Mohades withdrew to Tinmalek. Of note is that the tribes Al-Mohades passed through with their forces during their excursions all declared loyalty to them.

Abd Al-Mu’min reached the city of Fes and was soon tracked down by Tashfin and his troops. The battle took place in winter, and both armies were exhausted due to the terrible weather and the hardships of the road, a number of Al-Moravid soldiers even deserted and joined Al-Mohades against their own state. The rest of Al-Moravid did not fare will, as traps, ambushes and raids ate away at their numbers, accoutrements, and whatever food they had stashed. The situation was a disaster, made even worse by the death of Emir Al-Muslimeen Ali Ibn Yosuf in Marrakush 537Ah-1143AD and the promotion of his son Tashfin as a successor.

Abd Al-Mu’min ordered his battalions to take on Robertair whom responded with the like, and the two forces met in a location called Bcairas. Al-Jozoula had, formerly, dug a ditch where behind which their forces hunkered down, and they managed to surprise and then fend off Robertair and his men forcing him to flee the scene. Sooner then, Prince Abd Al-Mumin was informed of their treachery, and was advised against paying them a sliver of trust as those had factually betrayed their own blood. Abd Al-Mu’min ordered their horses and arms confiscated, and later massacred every last one of them aside of adolescent boys, and took whatever loot they had earned. Robertair,
motivated by the idea of beating Al-Mohades and taking all of what they accumulated, decided to tread forth and face them. Tashfin did not object, but he didn’t accompany him. A fierce battle broke between the two advancing armies, concluding in Al-Moravides utter defeat, and the death of Robertair and all his men aside of three Morivid and three Roman troops. This battle took place in 539AH-1142AD in a location called “Taqout A’an Tyfsert”.

What entailed was all the Roman soldiers in Al-Maghreb taking their families and running away towards Al-Andalus and later Toledo, where King Alfonso Raymond granted them shelter. Tashfin, now deprived of the European corps that once fought on his side\(^95\), requested that troops be gathered from all around his territory, and the authorities from Saljama and Bejayah heeded his call, and from Al-Andalus arrived another regiment led by prince Ibrahim Ibn Tashfin. The united force fought a futile battle against Al-Mohades in Tlemcen, one that lasted for two months and drained their resources dry. Tashfin gave up, and left his post in Marrakesh for his son Ibrahim and fled to Wahran, a city located on the northern eastern shore, in Sha’ban of 539AH-1145AD.

Abd Al-Mu’min trailed the retreating Moravids, following them through Bni Ylomi, Bni Abd Waad, Bni Warsevin and Bni Tojin: All Allies to lamtuna and Al-Mohades And soon\(^96\). Al-Mohads were at the borders of Oran. They camped near Al-Motil Mountain.

In the morning, and after they rested their horses and let them drink from the same brook the people of Oran used, the forces of Al-Mohades launched a massive assault on Al-Moravides fortifications. Disarray spread across Al-Moravides camp, and Tashfin and his confidants had to retreat towards the city castle, Al-Moravides were defenseless at that point. The soldiers of Al-Mohades gathered dry wood and sat fire to the castle surroundings, and as night fell, the castle walls were trapped in a blazing inferno. Tashfin was nigh but dead should he not try to egress the fort; he gathered the remainder of his comrades and tried to rush towards the docks, but there efforts was in vein. Sandal fell to the fire. Ibn Al-Mozdali managed to escape the city walls but soon fell off his horse to die three days after. Tashfin,

\(^95\) عتان (دولة الإسلام في الأندلس) ص 219
\(^96\) الناصرى (الاستقصاء لأخبار دول المغرب الأقصى) ج1, ص 139
too, fell off his mount in the midst of night, and the only one to escape was Bashir. Tashfin corpse was soon found by Al-Mohades; his head was chopped, and his corpse nailed to a cross for all to see. Oran fell in Sha’ban of 539AH-1145AD.

Oran fell, but Al-Moravides were still a grave threat in the eyes of Abd Al-Mu’min, as their capital is still further away from Al-Mohades reach, along with all the territory still under Al-Moravid control. So his next step was to take Fes and Mecnes first, then head towards Marrakesh. Saljama and its citizen managed to avoid the conqueror’s ire by swearing obedience to him during the siege around Oran.

The force of Al-Mohades marched towards Fes in 540AH, where they surrounded the city for over nine months, cutting off both the food and water supply. Despite that, the city stood thanks to the valiant efforts of its citizens. At the end, though, it was inevitable that the city would fall, and due to the treason of a man called Yahya ibn Abi Bakr Al-H’ayanni who opened the city gates from the inside after exhaustion and greed consumed the best of him. Al-Mohades conquered the city, and Al-H’ayanni later joined them97.

Soon Mecnes and Sala fell in Al-Mohades’ hands, with the Andalusian Moravid fleet, under the command of Issa Ibn Maymoun, later pledging allegiance to them.

Al-Mohades marched towards Marrakesh, and they reached its surroundings in the month of Moh’aram of 541AH-1146AD. They erected a mosque and a massive tower overlooking the city98, and they allotted every tribe under their command a different section, all evidence to the importance Al-Mohades gave to this battle and the length they were expecting this siege to last. In spite of the fact that Ibrahim Ibn Tashif, the prince setting at its throne, was no older than sixteen years, and that the battle was in actuality led by a group of Lamtuna chieftains99.

The siege lasted for nine months; it depleted all of Marrakesh’s supplies leaving its people to starve to death and its troops emaciated. It
ended when Abd Al-Mu’min broke into the city on Saturday the eighteenth of Shawwal 541AH- the fourteenth march 1147AD\\(^{100}\), when Al-Mohades soldiers climbed the ladders onto the city walls, snuck down and opened the gates followed by the forces of Al-Mohades tribes storming through each from a different direction. Ib-rahim Ibn Tashfin withdrew and took shelter, along with a group of his confidants, in the Inner Cazaba, also known as Stone Castle. During that time the majority of Al-Moravid soldiers and the inhabitants of the city were wiped out. Al-Mohades later managed to break into the fort and captured Ibrahim and everyone who’s with him, and were taken to Abd Al-Mu’min. The city was pillaged and plundered and almost all of its denizens were massacred throughout the subsequent three days. Ibrahim and his followers sat prostrate and begging for mercy but none was granted, and they were executed; was granted\\(^{101}\). With that, the era of Al-Moravides was concluded, and the age of Al-Mohades under the guidance of Emir Al-Mu’mineen Abd Al-Mu’min was just starting.

7. CONCLUSION

All in all, Abdullah bin Yassin of the founding of a religious call military through a place called fascia, and which was named stationed by that name, was converted a political movement, has been able to establish a sprawling state, spread to the heart of the desert and took control of the whole of Morocco, in addition to the transit of Andalusia and fight for Alfonso and spending on Taifa, but these jihadi force has not been able to stay for a long time, through the reasons that have been mentioned previously, but they managed during these simple from highlighting the important acts of war in the history of the Islamic West and the cultural and religious level. The relationship between Andalusians and Al-Moravide was common respect, with their help Alfonso was defeated, and before did not dare one of the kings of the communities to tackle him, the oppression of the princes of sects, frequent Yousuf, and the cruelty of their workers, did not seem Andalusians enthusiastic or in defense of the Taifa when Yusuf ibn Yasin decided to isolate them, and they have shown their support for him.
However, this perception quickly faded after the danger of the Castilian Andalusians and returned to the old show sensitivity towards the Berbers, and described stationed greed, greed and underdevelopment, and the revolutions against them for their expulsion from Andalusia. Al-Moravides had to mobilize all their forces towards the western front in order to defend Al-Magreb against Al-Mohades crawl, and as a result left Al-Andalus without the appropriate protection and care. It was also fascinating how two grand Islamic states and movements that share very similar principles and abide by an almost identical code came to light during the exact time: Al-Moravid Empire in 452AH-1061AD, which saw itself birth after Yosuf Ibn Tashfin declared its inception, and Al-Mohad state under the guidance of Abd Al-Mu’min Ibn Ali in 524Ah-1130AD. With The two coming head-to-head during the first half of the thirteenth century. It was all for the greater good, as Al-Maghreb and Al-Andalus under Al-Mohad jurisdiction saw unprecedented prosperity.