

Mazouna, the Habitat of Civilization and Its Incubator - a Center for Scientific and Cultural Radiation

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Abstract

That this paper we seek to talk about the history of Mazouna city during the Middle Ages, and distinguishes itself in the cultural aspects of economic and commercial Kalnchat Bacial which is the backbone of any city or state. Given the characteristic of the Mazouna of cultural prestige, it obtained thanks to the many factors that characterized the city, make them kiss a lot of travelers and students of science and scientists and those factors: the geographical factor that represents the unique location to her, as well as the fertility of the soil and the abundance of water, which helped to stabilize the element for human reconstruction of dropping a city comparable to the big cities of Bejaia and Ktelmusan.

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Introduction:

The city is considered the epitome of the history of urban life. It is that civilizational tradition and thus the testimony of history. It is the truest expression of the reflection of the culture of peoples and the development of nations. The city of Mazuna, like other cities, celebrates its cultural history in its various aspects with a kind of interest by researchers, especially the commercial side, which represents one of the pillars of the city's economic activity, as it is not possible to imagine the establishment of the authority of political life except with the presence of administrative bodies and an economic reality that are directly in line with the political reality and presence. And lack, and prosperity and decline, the political development and the security stability that accompanies it leads to economic and commercial prosperity, and accordingly, we will aim through this research paper to shed light on one of the most important aspects of economic civilization that contributed to raising the edifice of the city of Mazouna by linking commercial relations and links between the various cities of Morocco Middle.

1. The relationship of commercial activity with the emergence of cities:

The great urban development that we observe during the period of prosperity of Islamic civilization depends mainly on economic prosperity, and that prosperity at that time was almost confined to commercial activity, and it is an activity that lies behind the development of cities and the spread of the network of land and sea trade routes, etc. This proposition is further reinforced by Ibn Khaldun's saying regarding the relationship of urban development and its direct impact on the life of the population and economic prosperity in his saying: "When income and output are great, the conditions of the population expand and the residence expands" (Ibn Khaldun, 2012, p. 268). What also supports the saying is what Brodal said about cities: "... static points on the maps, as they feed on movement, and their trade is nothing but movement." He also says: "... the transformation or deterioration of the paths weakens the movement, and the city's shadow shrinks, because the city attracts to it a new population..." (braudel, 1967, p. 372). And these are only points of view on the importance and relationship of commercial activity to the emergence of cities, and the city of Mazuna has something that distinguishes it in that through the many ingredients that it abounds with.

2. The image of the city of Mazuna in the blogs of geographical travelers:

Some of the geographical travelers dealt with the geography of the city of Mazuna and its natural characteristics, describing it with what it contained of buildings, valleys, mountains and

agriculture, and these descriptions can be extrapolated through what was mentioned in the texts of their writings. It is below a trench, and it has rivers and its dwellings are magnificent..., and it is the best country in terms of characteristics, and it is most fruitful and fertile" (Al-Idrisi M., 2005, p. 271), as described by the author of the Description of Africa when he said: "It has rivers, farms, markets, magnificent dwellings, and its market A known day on which the Berbers gather with various kinds of fruits, milk and ghee, and there is plenty of honey in it, and it is one of the best countries in terms of characteristics, and the most fruitful and fertile" (Al-Wazzan, 1957, p. So Rouh on the land with the east is the city of Mazuna, and the city of Mazuna is six miles from the sea" (Al-Idrisi M., 2005, pg. 271). While the author of the description of Africa Al-Wazzan mentions the city at the beginning of the sixteenth century as: "an eternal city built by Africans - according to some of them -, about forty miles from the sea, extending over a vast area and surrounded by strong walls, but its role is ugly and poor, and it has a mosque and some Mosques, and it was a civilized city in the old days" (Al-Wazzan, 1957, p. 36). Likewise, the Moroccan traveler Al-Abdari mentioned it in his saying: "... Then we departed on our first road to a million of it on the Mazuna road, the abode of the troubles of time, and the climate of the riders of Al-Hadathan. It is never mentioned..." (Al-Abdari, 2007, p. 278). However, the owner of Al-Rawd Al-Matar Al-Himyari said about it: "Mazona: in Morocco near Mostaganem, and it is six miles from the sea, and it is a city between mountains, and it has farms, orchards, and abundant markets, and it has a day when the Berber varieties gather in its market..." (Al-Himyari, 1980, pp. 521-522). There is no doubt in us if we say that the existence of such historical texts about the city of Mazuna among the main historical and geographical sources, there is no evidence of its active and prominent role in the course of political and economic events from its inception until its ascension as the capital of the West Beylik, when the Ottomans entered the Middle Maghreb.

3. The history of the establishment and growth of the city of Mazuna:

3-1 The ancient period:

If we trace the course of archaeological research around the region, we hardly find any explicit answer to the still-present doubts about the origin of this city, to remain mere hypotheses based on archaeological remains dating back to the Roman period or The prehistoric period, according to what was narrated by the aforementioned historians. This is Leon the African who says that Mazuna was built by the Romans, as evidenced by the ruined places - according to his previous expression - and the abundant number of writings inscribed on marble pieces (Al-Wazzan, 1957, p. 36), and he also pays tribute to this The hypothesis is also the historian Carvajal, who believes that the city contains the ruins of several cities that were ruined since the era of the

Romans, which still exist to his time, i.e. the tenth century AH / sixteenth century AD, containing large slabs of alabaster and stone statues, and on them inscribed Latin writings, in addition to the temple that he attributes to the Romans" (Marmul, 1989, p. 359). He also believes that the Roman presence was in the region between the fourth and fifth centuries AH, and caused the emigration of the Berbers from all the plains of Chlef and refuge in the mountains (Marmul, 1989, p. 359). These texts remain with their justifications. It was adopted by many researchers who found in these monuments and inscriptions evidence of the Roman city of Mazuna.

3-2 The Islamic period:

The picture presented to us by the texts about the city of Mazuna before the Zayani period is not enough to talk about it before that date, since what was written about it hardly exceeds fragments here and there, mostly confined to describing some heroes, commanders and kings, or that it was a city Subject to the rule of the Maghrawa tribe, as well as other brief references in the texts of the sources, which do not provide us with a full description of the size of the city, its population, or its historical and cultural dimension at the time. Among those texts, Bourdon mentioned that Islam did not enter Medina in the first campaign of the armies of the Muslim conquerors in the seventh century AD, but its people quickly knew and embraced it, and provided the new conquerors with strong men to participate in the conquest of Andalusia (Abbasi, 2012, p. 25).

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Likewise, Al-Wazzan highlighted the status of the city of Mazuna during this period through what he presented in his text: "...it was a very civilized city in the old days, but it was often vandalized by the kings of Tunisia at times, and by the revolutionaries at other times, and thus by the Bedouins, until Today (c. 16 CE) it has become sparsely populated, and they are either weavers or farmers, and almost all of them are poor, because the Bedouins burden their families with royalties, and the well-cultivated lands give good yields" (Al-Wazzan, 1957, p.36).

Al-Nasiri did not hesitate to mention this city by saying: "Then Ali bin Ishaq seized Algeria, then Mazuna..." (Al-Nasiri, 1997, p. 160). As for historians of the modern era, such as the historian Belhamisi, he considers that the sixth century AH / the twelfth century AD is the peak of flowering in the history of the city, relying in his weighting on the historical texts mentioned by some travelers such as Al-Idrisi in his book Nuzhat Al-Mushtaq, which described the city as being full of

commercial and agricultural activity as a result The city was rich in agricultural and animal products, in addition to the various industrial and handicraft products that filled its markets, such as carpets, wool and leather. He also praised those trade routes that linked it to some other cities such as Tlemcen and the Citadel, which made many commercial caravans pass through it to supply their products. Rafia (Bahri, 2013, p. 31). Likewise, Ibn Battuta referred to this city when discussing cities in one of his texts: "...then we departed from it, after ten years, to the city of Tanis, then to Mazouneh, then to Mostaganem..." (Ibn Battuta, 1997, p. 190) .

In view of the conflict that the Islamic Maghreb region experienced after the collapse and fall of the Almohad state, and the division of the Maghreb into three political entities, which were mainly represented by all the Marnidis, the Hafsids, and the Zayanis, the field of the Middle Maghreb was not spared from sabotage and destruction in various fields, whether for the sake of internal competition between the various branches of the Zayani house To ascend to power, or to involve the inhabitants of Maghrawa in this conflict, and what was reflected as a result of that on the city of Mazuna, or between them and their neighbors to the east and west. The difference of allegiance between one state and another made the affairs of the city disrupted as a result of those wars and strife that took place from time to time, especially if they were against it.

The succession of wars and strife between the three political entities only weakened the country, and pushed many cities to the brink of extinction, and the devastation that negatively affected most of the tribes and members of the Middle Maghreb society, was manifested in many cities, including the city of Mazouna, which was sometimes playing the role of the allied city and sometimes It was the opposite, and perhaps what strengthens this proposition more is what occurred in the year 639 AH / 1241 AD between them and the Banu Tujin from an alliance, and that was during the era of Ali bin Mandil, who succeeded his father in the rule of Mazuna and with it the seduced tribes, where they went to the Hafsi Maghrib and asked for the intervention of Abu Zakariya al-Hafsi, To support this alliance against Bani Abd al-Wad, the response was in the affirmative, and indeed they were able to defeat the Zayanis and enter their capital, Tlemcen, and during his return, Ali appointed this governor of Mazuna and asked him to wear the khil'ah, and act as the kings behaved, out of spite in the Bani Zayyan tribe and a dispute with them over the king of Central Morocco, and in Ibn Khaldun's testimony justifies that, "And he handed it over to Abd al-Rahman ... (and he had a son) Mandil and Tamim, and the eldest of them was Mandil, so he commanded his people at a time when the winds of sedition blew. 2013, p. 16).

However, the most prominent example of these military disturbances and interventions is what happened in the year 686 AH / 1289 AD, when Abu Said Othman I, who ruled - after his father

Yaghmurasen bin Zayan - tried to impose his authority on the entire country of the Middle Maghreb, so he besieged Bejaia, but he could not Subjugating it under his influence, and during his return, he "took Mazuna from the hands of Maghrawa, and the fort of Tavergent from the hands of Toujin... so their country became dizzy, and he took Nisharis, their stronghold, and captivated the sanctuary of Muhammad bin Abd al-Qawi, then dismissed them to their people" (Yahya, 2007, p. 208).

It was also the control of the Bani Marin over the countries of the Islamic Maghreb during this period that harmed the city of Mazuna by its kings. Despite the great resistance, the Bani Tujin and Maghrawa tribes were unable to repel the attacks of Abu Yaqoub Al-Marini, so they were forced to submit to the new king (Bahri, 2013, p. 33), and after Bani Abd al-Wad regained the power of influence over the Middle Maghreb in the middle of the eighth century AH / 14 AD, the city of Mazuna was again subjected to their authority (Bahri, 2013, p. 33), and what supports the saying more about the subjugation of the city of Mazuna under Zayani control is the testimony of the author of the lessons in his saying: ... And when Yaghmurasan perished, and his son Uthman took command after him, a tennis rose up against him, then he repeated the invasion to the countries of Tujin and Maghrawa, until he defeated them..., and Thabit bin Mandil defeated Mazuna and seized it..." (Abdul Rahman, 2012, page 90).

These texts remain traces of the effective role that this city experienced despite the difficult circumstances that befell it, and there is no doubt that the damage and devastation that befell it as a result of these wars and internal strife, which made its facilities stop, and its roads disrupted, had a great impact on the situation of the members of its society. As for the reason for calling it Mazunah, it was stated by Al-Zayani in his book entitled "Dalil Al-Hiran" that the origin of the word "Mazuna" is due to the name of a Zanatian Berber tribe that used to live in the region, which is "Mason" or "Mazon" (Al-Zayani, 1978, p. 55).

In this regard, Youssef Lokil and Belhemisi, in their writings about their city, raised two narrations about the founding and the reason for naming Mazuna. These two narrations had to do with weighed coins (Bahri, 2013, p. 19), (the value of each piece is about 10 centimes in the currency of its time), which was in circulation. In the Ottoman era, and he says in his hypothesis that he does not know if this name has ancient origins due to the absence of evidence confirming his words. As for the second legend, it refers to a shepherd who used to graze his sheep in the location of the city, which was surrounded by the course of Wadi Bomata on the one hand, and Oud Tamda on the other. What makes the place take the form of a balanced one, and that it was more than praising and praising the value of this place, which prompted the residents to migrate to it to

live, and people quickly multiplied there, where a city was formed that has since taken the name Mazouna (Bahri, 2013, p. 19).

In fact, these myths that were associated with the founding of the city of Mazuna are not based on specific historical evidence, as they are just narrations that mostly tried to link the verbal semantics and the naming of the city. Which dealt with the character of Mazun, the grandfather of the tribe that was named after him (Bahri, 2013, p. 19).

4. The elements that the Mazouneh region abounds in:

4-1 The natural ingredients (the importance of the location of the city of Mazuna):

The city of Mazuna occupies an important strategic position as a link between East and West, such as Tennis, Mostaganem and Tlemcen, which made it a transit station for many merchants, students of knowledge and scholars as well as geographers. Mazuna is considered an inland city, as it is located in the chain that is somewhat humid, and on passages and crossings of very strategic importance from an economic point of view, as it is located in the Dhahra region, on a plateau estimated at 500 meters above sea level, overlooking from the southwest the plains of Wadi al-Rahyu, Relatively dry, and in the southeast on the more humid Chlef Plains. It is on the right edge of the Warizan Valley, which flows into the Chlef Valley, and is separated from the sea by Mount Halawata (819 m) (Bahri, 2013, p. 40). Some travelers had talked about its location, so Al-Wazzan says about it: "The city is about forty miles from the sea and extends over a vast area..." (Al-Wazzan, 1957, p. 36). Between Mostaganem and Tennis inside the country, Ptolemy made it at sixteen degrees of longitude and twenty-three degrees and forty minutes of latitude" (Marmul, 1989, p. 359). And by examining the two historians' texts, it becomes clear that Al-Wazzan did not make any additions in this regard. The ancient astronomical perception of Ptolemy, which Marmol mentioned, although it differs from the current astronomical location, raises questions about the absence of advanced Arab geographical texts about Mazuna? Returning to the historian Lokil Youssef, we find that he determined the location of the city of Mazuna, 35 km from the Mediterranean Sea, and 22 km from the Ain Kerman station, on a narrow plateau separated from its surroundings by deep valleys from all sides except from the north (Bahri, 2013, page 13). Likewise, the English physician Thomas Shaw determined its location as "it is located at a distance of a stage north of the Chlef River, at the foot of a mountain range that begins west of Beni Zerwal, and runs parallel to the Chlef River until it reaches the city of Medea..." (Bahri, 2013, p. 14) It formed A sensitive port for cities. In general, it is clear from the previously mentioned texts that the city of Mazuna has what distinguishes it from natural characteristics that reflected positively on the population in terms of economic, urban and social aspects.

4-2 Historical and Cultural Elements:

The city of Mazuna was the center of power for the Maghrawa tribes in the medieval era, and the capital of Beylik of the West in the modern era, and thus it was able to leave its mark in history, as it is considered the center of the inheritance of science and knowledge at that time compared to the general situation of the country. The city of Mazouneh is considered one of the most important centers of civilizational radiation in our country, due to the historical and cultural landmarks it contained that qualified it to be one of the historical and cultural capitals, like the Citadel, Tehert, Tlemcen and Bejaia. - Mazuna Fiqh School: The city of Mazuna was famous for this ancient religious school specialized in jurisprudential sciences, knowledge and studies, such as jurisprudence, its origins and obligations, the science of monotheism and the science of hadith, and the sciences of the Arabic language in terms of syntax, morphology and rhetoric, and other sciences. This school was known for the success of its students, and the ingenuity of its scholars and sheikhs, and some historical sources and documents indicate (Boufa, 2003, page 29)

that the founding of this school was in the year 1029 AH by the Sheikh, the scholar, the scholar: Emhamed bin Al-Sharif Al-Boldawi, and he established it with his own money, and studied there. He was about 64 years old, until he passed away in the year 1164 AH, and his grave is known and found there (Bukfa, 2003, page 29). This school consists of a mosque for obligatory prayers, and a library that contains many valuable books, in addition to some other facilities that were used to house students studying there. Among the most famous scholars and jurists whose fame spread in all countries and who studied there, we mention the sheikh: Abu Imran Musa bin Isa bin Yahya Al-Maghili Al-Mazouni, who grew up in Mazuna and learned about it, and his son, the scholar and Abu Zakariya Yahya bin Abi Imran Al-Maghili Al-Mazouni, who died in 1478 AH (Bahri, 2013, page 217). In addition to what this school presented to science and its people, there are other landmarks such as schools, mosques, zawiyas and ribat, which contributed to the flourishing of the scientific and cultural movement in this city and made it a destination for scholars from various poles and parts of the East and Morocco. - The commercial activity of the city of Mazouneh: Everyone knows that the western basin of the Mediterranean Sea is one of the most sensitive strategic centers in the relationship between the countries bordering it north and south since ancient times, and given that Mazouneh is a city close to the coastal city of Tennis, the city of Dahra and Mostaganem, according to al-Idrisi: "The city of Mazuna is six miles from the sea..." (Al-Idrisi A., 2005, pg. 271), which helped it establish a large commercial activity and link commercial relations with many cities. Some geographical sources indicated, among the texts of their texts, the presence of the market in the city of Mazuna, among them the geographical historian Al-Idrisi, as he put it: "It is a large and populous

city with a wall and a market ... and its market has a known day in which varieties of Berbers gather with various kinds of fruits, milk, ghee and honey" (Al-Idrisi A. ., 2005, p. 271). Mazouna was connected to other cities by a network of transportation routes, as Al-Abdari points out through his trip to one of the paths through which merchants used to pass, which is the passage through Mila, Bejaia, Algiers, Meliana, Tennis Mazouna, Oran, Tlemcen, and Jeddah... (Al-Abdari, 2007, pg. 22), and it seems that this road is the most famous of the marine and nomadic routes that link the west of the Moroccan country with its east, as the city is located on the great road from the Atlas to Tunisia. Ibn Battuta also referred to another route when he returned from his journey by sea and landed in Tennis, from where he headed to Mazounah and then to the following cities Mostaganem, Tlemcen, Nedroma, Taza and then Fez (Ibn Battuta, 1997, p. 382).

Through these two texts, we notice the merchants using roads linking some coastal cities with the interior, as this road may link, for example, the city of Meknes, then Fez, then Tlemcen, and then the castle of Hawara, Batha Mazuna, Meliana, and Algeria. Also, the Nuazel texts, whether those found by Al-Mazouni or Al-Wansharisi, give us an important example of the category of Mazonic merchants, as it came to Al-Wansharisi in one of his calamities: "... Muhammad Al-Baja'i said to Zaid Al-Mazouni: You came to a sick person intending to buy a commodity in Bejaia, and you had silk and Hanbalis that we wanted to sell, so I honored you and fulfilled your right and I was We sat you in my shop in the Qasariyya, and you began to do what the brokers do. We look for goods for you and bring them to you from those who want to sell them. Whatever you like, you take it, and what you do not like, you return it... It is the price of the remaining three pounds, so I gave it to the sellers from my money..." Pages 107-108) This entry shows a picture of the volume of exchanges and transactions, as well as the quality of Mazounian commodities (silk and rope). The text also shows that the commercial movement was either by land or by sea.

5. Conclusion :

All in all, what was mentioned in this research paper shows us clearly the great role of the city of Mazuna throughout the historical ages, which earned it effectiveness in various economic, cultural and scientific fields throughout history, although this city did not receive sufficient attention from researchers, perhaps due This is due to the lack of important historical documents about it. Its position has emerged since its founding, that is, since the Roman, Byzantine, Islamic, Ottoman and French presence to this day, which increased its reputation for its Masonic school of Maliki jurisprudence, which made it assume a prominent civilized position like other Islamic civilizational centers. It obtained it thanks to two main factors: the geographical factor and the

demographic factor, which is the influx of many Among the Andalusian immigrants to it who served the city with what they brought to it in terms of skills, crafts, sciences and other experiences.

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