

RESEARCH ARTICLE	Effects of War in the Islamic Maghreb on Values and Social Representations
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Doi Serial	https://doi.org/10.56334/sei/8.7.13
Keywords	War, social values, Islamic Maghreb, revenge, courage and chivalry.
Abstract There is no doubt that the intensive presence of the war in the structures of the Islamic Maghreb society during the intermediate period shaped social life with a military and military character, and the values that were glorified during this stage of the war had an important role in formulating and refining them in the collective mentality and behavior, manifested in a number of manifestations, customs and behaviors. The contemplator of the available source material does not find it a clear difficulty to determine the extensions of war and its deposits in a society in which the system of civilian life is mixed with military life, whether at the level of ceremonial manifestations, forms of entertainment and play for the man of the stage, or in his daily costume and clothing, or in his veneration of courage and chivalry, revenge and good neighborliness, and in his support of the relative and the atheist and other behaviors and representations that formed one of the material elements in a society that was often absent from peaceful coexistence.	
Citation Redouane Z. (2025). Effects of War in the Islamic Maghreb on Values and Social Representations. <i>Science, Education and Innovations in the Context of Modern Problems</i> , 8(7), 110-118; doi:10.56352/sei/8.7.13. https://imcra-az.org/archive/365-science-education-and-innovations-in-the-context-of-modern-problems-issue-7-volvi-2025.html	
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Received: 12.01.2025	Accepted: 07.03.2025
Published: 04.06.2025 (available online)	

Introduction

The wars that took place in the Islamic Maghreb during the intermediate period have left many beliefs, values and representations, which have permeated various mental phenomena in social and daily life, whether in dress, entertainment or various transactions such as revenge, good neighborliness and other sublime and revered virtues among wide groups of society.

A closer look at the sources of the stage, we find that many authors have not hesitated to immortalize these qualities and values and have dedicated doors to them in their writings. The sources of the Islamic Maghreb have reserved for us the names of some of the figures who have become famous for the value they have acquired, and the positions they have been told about in which they have shown their heels in this field.

Through this presentation, we ask the following question: How did war behavior interact with non-war moral values and social customs? In other words, how effective are the manifestations of warfare and their penetration into various mental behaviors and aspects of social life?

Before answering this question, we tried to adjust some concepts that are directly related to our study in order to cover them in all their aspects.

1. Controlling Concepts:

01- War is a single language and it may be remembered, the collection of wars and the House of War is the land of the polytheists who do not reconcile between us and them and a man of war, a warrior and a warrior: a strong warrior, a brave warrior and a warrior: an enemy warrior, even if he is not a warrior for male and female, the plural

and the one, a people of war and his warrior, a warrior and a warrior, a warrior and a warrior, a warrior and a warrior: the machine collects: warriors, corruption of religion, stabbing and robbery¹.

As for Ibn Manzur, he defines war as the opposite of peace. It is female and its origin is as if it were a war fighter. This is the saying of the Seraph and its miniaturization is fierce without e, a narrative about the Arabs: because it is originally a source, and like it is an armor, a bow, a prey, and a tame, a miniature of power, a miniature of a pot, and it is said: a quilting of a creature, all of this is feminization that is small without e. He said: Somebody was afraid of this beating, and it is said: There was a war between them. Al-Azhari: They feminized the war because they went to the warrior as well as peace and peace, so he goes to peace and feminizes and a man of war, and a warrior by breaking the meme, and a mihrab: a very warrior, brave and war by moving, looting human money and leaving him with nothing. And the crippled warrior, that is, the usurper who strips people of their clothes, and the spoils of war and plunder².

While the term is reprehensible because of the loss of souls and the sabotage of Amer from the country, but they say that it is a year of human community and that it is the largest manifestation of the conflict of the Beqaa, which is a natural description inherent to all living organisms, and they rely on the Almighty's saying: "If only God had protected some of the people, some of them would have corrupted the land."³ The Almighty said: "And we said:" Go down to some of you⁴.

Accordingly, war has historically been associated with a range of concepts such as violence, force, conflict and struggle, only that war is different from public struggle, individual crimes, and other armed conflicts. It is based on two important elements: intent and organization, that is, the presence of an active and organized enemy.

02-Linguistic definition of values: Value is the value of a thing, that is, its price, and the word value in the sense of good or its money of excellent value, and it is common in contemporary Arabic to use value to denote the religious, moral and social virtues on which the life of human society is based⁵.

Ideologically, it is the belief that something has the ability to satisfy a certain human desire, which is the quality of the thing that makes it important or a priority for an individual or a group⁶.

03 - Social values: They are perceptions and concepts that determine what is socially desirable and affect the choice of methods, means and objectives of human behavior, and their manifestations tend in the attitudes of individuals, their behavioral patterns, beliefs, standards and symbols. The general context of the value system in society is what shapes relations between individuals in a way that conforms to the standards of society⁷.

Bill Samsler defines them as: Desirable ends that guide human activity or in general issues for legitimate ends directed to social action⁸.

04- Definition of representation: According to the tongue of the Arabs: Representation means an example of the thing, that is, its images, even as if it looks at it and its ideals, that is, its perception, and its representation, and the representation of the thing with something other than it and likened it to it and got like it and its example⁹.

According to the Encyclopedia of Social Sciences, representations are a term that refers to the way in which the image or texts work to reconstruct the original sources that they represent and not just reflect them¹⁰, because the human self includes many experiences and situations that are stored, and when we need them, we evoke their existence if they provide them with the same conditions, and here lies the role of representation, which is to retrieve experience or experience¹¹.

While the terms social representations: It is a specific type of knowledge in a particular social group, the

¹Firouz Abadi Muhyiddin Muhammad ibn Ya 'qub (d. 1291 AD), Al Qamous Al Muheet Dar Al-Hadith, Cairo, Volume, Year of Printing 2008/1429 AH, p. 343.

²Ibn Manzur, Lisan al-Arab, edited by Abdullah Ali al-Kabir Muhammad Ahmad Hasab Allah Hashem Muhammad al-Shazly, Dar al-Maarif, Cairo, d.t.,MJ02, p. 815-816.

³Al-Baqarah, verse (38)

⁴Al-Baqarah, verse (38)

⁵Emile Badie Yacoub, The Favorite Lexicon in the Minutes of the Arabic Language, Dar Al-Kutub Al-Ilmiyyah, Beirut, 2004, p. 314.

⁶Mohammed Ismail Bilal, Organizational Behavior between Theory and Practice, New University House, Alexandria, 2005, p. 190.

⁷Rakan Radi Al-Jarashseh, Social Control and Deviation, An Examination of Churchill's Theory of Control Balance, Field Study, Dar Al-Raya, Amman, 2016, p. 41.

⁸Ali Abdul Razeq Al-Halabi, Studies in Society, Culture and Personality, Dar Al-Maarefa University, 2003, p. 130.

⁹Ibn Manzur, previous source, p. 612.

¹⁰Ahmed Zaki, Dictionary of Social Sciences Terminology, New Edition, Library of Lebanon, Beirut, 1982, p. 354.

¹¹Jordan Marshall, Encyclopedia of Sociology, 02, 2007, p. 368.

representation of something that matches a set of information, opinions and beliefs related to that thing, it allows to address cognitive manifestations or aspects such as the relationship between people and things, the relationship between the individual and the act, the relationship of the individual to himself¹.

03-Effects of war on values and social representations:

As a result of the wars, a number of social values were deposited in the Islamic Maghreb society, which were glorified by the man of the stage. Forms of behavior, moral rules and symbolic values that guided people's feelings, behaviors and social choices also spread, and their relationship with reality and others was organized through them. The war also constituted an ongoing structural phenomenon, which created a new moral manifestation that makes military values a model for life rules and values that require appreciation.

A- Honoring the values of courage and chivalry:

Many sources of the stage confirm that courage, valor, and chivalry were among the most important and revered virtues among wide segments of society. Al-Hadrami considered them to be "the virtues of morals, honorable instincts, and fame by Mahmoud." He goes on to describe courage: "To be the first bearers of another who is distracted with the intensity of precaution², caution, and defense³." Ibn Hadeel listed them as "the mother of honorable qualities, and those who lost her did not complete their qualities." While some have made it among the four human virtues of "reason, chastity, justice and courage", others have not hesitated to admit that "courage is one of the four elements of human virtues, and it is in the highest rank of them, because of its masculine perfection and the prestige it requires⁴."

It seems that due to the excessive interest in the values of courage and chivalry and the veneration of those who are distinguished by it, the authors of the stage did not hesitate to urge it, and to immortalize the celebrities of the brave in the history of the Islamic Maghreb, but some of them devoted to this sections of their books, such as the book *Wastatat al-Suluk* in the policy of kings by its owner Abu Hammu Musa II, 723 AH-791 AH/1321 AD-1389 AD, as he recommends to his son, saying: "I know, my son, that you should be present in mind when meeting, the cohesion when the hours converge, the winds do not displace the storms, and the shells do not intimidate you, nor wars of all kinds and rhythm organizations⁵." Elsewhere, I recommend that his courage should not be excessive, but rather moderate, and that he should not give up his opinion and succeed.

Your demands in every pursuit please you nail and conquer and seize the enemy and nail⁷. "The sources of the stage have preserved for us the names of some of the brave people whose reputation has become famous, with what they have acquired of this value, and the situations in which they have shown the height of their heels in this field, and among these is Yaghmarassin bin Zayan⁸ where the greatest knights of his time were "the King of Hammam⁹,

¹Abdelwahab Boukhouna, School, Student, Teacher, Media and Communication Technologies, Representation and Use, PhD Thesis in Media and Communication Sciences, University of Algiers, 2006, p. 140.

²Abu Bakr Muhammad ibn al-Hasan al-Muradi al-Hadrami, d. 489AH, *The Reference in the Emirate's Management*, Investigation of Muhammad Hassan Muhammad Hassan Ismail and Ahmad al-Mazidi, Ali Baydoun Publications, Dar al-Kutub al-Ilmiyyah, Beirut, 01, 2003, p. 60

³cit., p. 8.

⁴Ali bin Abdul Rahman bin Hudhail Al-Andalusi, *The Masterpiece of the Souls and the Slogan of the Residents of Al-Andalus*, Investigation of Abdul-Ilah Ahmed Nabhan and Muhammad Fatih Saleh Zaghl, Zayed Center for Heritage and History, United Arab Emirates, 01st Edition, 2004, p. 62

⁵Ibid., p. 64-65.

⁶Abu Hamu Musa II Al-Zayani, *The Way of Behavior in the Politics of Kings*, Investigation and Commentary of Mahmoud Boutraa, Al-Shaimaa Publishing and Distribution House, Algeria, 2012, p. 211.

⁷Ibid., p. 213, 216.

⁸Yaghmarassin bin Zayan: Abu Yahya Yaghmarasin, who is the son of Zayan bin Thabit bin Muhammad bin Zakdan bin Tidokin bin Ta 'Allah bin Ali bin Yamal bin Fazqin bin Qasim, is one of the most powerful sultans of Bani Zayan in order to maintain his relationship with the tribes of the Middle Maghreb and introduce them to the interests of his people and his clan. He explained to the Hasani Caliphate the effects, and raised those who strayed from the path, so the eternity rejoiced in his presence, and families from the orbit of Yemen, the star of Saudi Arabia. He improved his biography with the parishioners and became a bully from the clan and attracted most of the Arab tribes to his side, especially after he eliminated Al-Sa 'id al-Muhadi in Jabal South Oujda in 646AH. From then on, the Abd al-Wadi state began to form a reliable force until he died on Monday 29 Dhu al-Qa 'dah in 681AH from Wadi Shalaf and his lining suppressed his death until Yusr arrived from Ahvaz Tlemcen and announced it and sold his son Abu Sa 'id Othman, who died aged 81 and his state was 50 years and 05 months. See: Mohammed bin Abdullah Al-Tansi, *History of Bani Zayan, The Kings of Tlemcen*, Tah: Mahmoud Agabouayad, Mufim Publishing, Algeria, 2011, p. 115. Ismail bin Al-Ahmar, *Al-Nisreen Kindergarten in the State of Bani Merin*, Royal Palace Publications, Rabat, Morocco, 1382AH/1962AD, p. 45. Abdelhamid Hajiat, *Abu Hamu, His Life and Antiquities*, National Company for Publishing and Distribution, Algeria, 1394AH/1974AD, p. 13. Mohammed bin Abdullah Al-Tansi, *History of Bani Zayan Kings of Tlemcen*, extract from Nizam Al-Durr and Al-Aqian in Bayan Sharaf Bani Zayan, investigation and commentary by Mahmoud Agha Bouayad, MOFEM for Publishing and Distribution, Algeria, 2011, p. 111.

the pride of kings and the crown of notables," in the words of Al-Tansi. Ibn al-Khatib also described in his system the number of suits in the following verses¹:

The first of their properties is immersed in the famous hero Layth al-Warri

Houmt El-Maidan praises him for not having two hands.

He met the crowds of Bani Mirin like leith, fever by the side of the lair

The tribe of Bani Abd al-Wad, to which the valley belonged, to which the kings of Bani Zayan belonged, is considered one of the most despondent tribes and shoulders of all, and the most numerous and numerous of them². They were described by the Milli as: "Sits of horses and heroes of Hija, they see the Almighty as entrusted to Awali, they do not submit to opponents and do not break their affair of adversity, they overcome deputies and get engaged, and with such a creator they established their state³." The poets, as described by the prostitute's owner, also played a major role in the battlefields, where" they sing adulterous poems, irritate the arias of determination, and send fever in the souls⁴." Among the other examples mentioned by the souls' envelope⁵. " Among the other examples mentioned by the stage, we mention the descriptions that circulated in that period about the courage of the Zayani sultans, or even the Marinids, including what Al-Tansi mentioned about Sultan Abu Said Othman as "the happiest king and the most successful, with great determination, and the most satisfied...The dizziness of the strongholds and the Egyptians⁶, "and when Sultan Abdul Rahman describes Abi Tashfin, he says," The one with the widest side and the widest grain, and the most piercing hossam, oppresses the hated⁷. "

Some other sources also dealt with the courage of the Marinid sultans and their stakes. Ya 'qub ibn 'Abd-al-Haqq was described as "a courageous, experienced, determined hero"⁸, and "a strict, majestic sultan"⁹, and it affected Abu Sa 'id' Uthman that he was "a bloody litha of claws, turning the matter over with great diligence"¹⁰, and similarly it was said about Abu 'Anan that he was "a brave, gallant knight, and an experienced hero who stood in the war in place of his soldiers, knowing how to run horses"¹¹.

It seems that the Bedouin society was constantly aware of this virtue and its importance in light of the ongoing wars between the tribes, and the continuous need for brave sons whose physical strength is boasted by the tribe, and their ability to fuse and take risks, and their knowledge of the methods of war and fighting does not exist between the tribes, and maintain their independence¹², and in connection with this awareness, the tribal society glorified the character of courage and the reverence of its children who are characterized by it. We considered as evidence of the importance of this social value that Ibn Khaldun in his social division of the tribes distinguished mainly between the tribes of honor "the people of number¹³ and number" characterized by "paternity for salvation of fairness"¹⁴, and the companions of "Azza and Alia" and the¹⁵ tribes of humiliation and subordination of the oppressed and the people of wellness¹⁶, as he distinguished them all from the people of urban and the city who "descended the status of women and children"¹⁷, and they missed the advantage of the people of the desert who "have become miserious, and

¹Ismail Ibn Al-Ahmar, previous source, p. 45.

²Kouider Abbas, The Army in the Zayani Era 633 962AH/1235 1554AD, PhD thesis in medieval history, Faculty of Humanities and Social Sciences, Jilali Lyabes University, Sidi Bel Abbes, Algeria, 2015/2016AD, p. 28.

³Mubarak Al-Melli, History of Algeria in Ancient and Modern Times, Volume 02, Presentation and Correction of Mubarak Al-Melli, National Book Foundation, Algeria, DT, DT, p. 439.

⁴Yahya Ibn Khaldun, In order to pioneers in mentioning the kings of Bani Abdul Wad, Part 02, Presentation, investigation and commentary of Abdul Hamid Hajiyat, The World of Knowledge, Publishing and Distribution, Algeria, p. 170.

⁵Yahya Ibn Khaldun, In order to pioneers in mentioning the kings of Bani Abdul Wad, Part 02, Presentation, investigation and commentary of Abdul Hamid Hajiyat, The World of Knowledge, Publishing and Distribution, Algeria, p. 170.

⁶Al-Tansi, previous source, p. 129.

⁷Ibid.

⁸Ibn al-Ahmar, previous source, p. 27.

⁹Ibid.

¹⁰Lisan Al-Din Ibn Al-Khatib, Al-Lamha Al-Badriya fi Al-Dawla Al-Nasriya, Salafi Printing Press, Cairo, 1384AH, p. 73.

¹¹Ibn al-Ahmar, previous source, p. 73.

¹²Ibrahim Al-Qadri Buchish, History of the Islamic West, Readings in the History of Society and Civilization, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 01, September 1994, p. 25.

¹³Abd al-Rahmān Ibn Khaldūn 732 808AH/1332 1406AD, History of Ibn Khaldūn, called Diwān al-Mubtaba 'ah wa-al-Khubar fi Tārīkh al-'Arab wa-al-Birrābīr wa-ma'rhīm al-Mubtī 'ah min al-Khubr, in the History of Arabs and Berbers and Those of Their Largest Concerns, Control and Review by Khalīl Shehādah and Suhayl Zakkar, Dar al-Fikr for Printing,

¹⁴Same source

¹⁵Ibid., C06, p. 43.

¹⁶Ibn Khaldun, Al-Muqaddimah, Dar Ibn Al-Jawzi, Cairo, 01, 2010, p. 310.

¹⁷Ibid.

courageous people who return to them when called them, or stark¹. "

One of the evidence that proves the importance of these values is the derogatory view taken by the warrior Bedouins of the settled professionals of agriculture and agriculture, whom Ibn Khaldun called the² tribes of humiliation and the wellbeing of the Bedouins. They considered that the profession they were satisfied with, that is, agriculture, was not worthy of the weak who were unable to put up with the troubles, not of the free men who were created to fight³, and their professionals were entitled to that inferior view, which looked at the slaves, "haratin" and the Jewish elements⁴.

Since war often causes a radical shift in mentalities, such as what Boutoul described as "the superiority of humanity is not for the sex that gives birth, but for the sex that kills⁵." This is what must be available at the head of the group or the the sheikh of the tribe in order to gain the appreciation and friendship of the members of his tribe, and to gather their hearts

Their minds are his wife, which Ibn Khaldun⁶ considered within the benign lineage that complements the explicit descent of the tribe because the latter alone is not enough without his deaths such as courage and his presence without it, " such as the presence of a person who is cut off or his appearance naked among people⁷."

In the same context, it can be said that equestrianism was necessary for every sultan or prince as long as the king only gets war and fighting, and preserving it can only be done with them. There is no better proof of the importance of this trait and its merit for the Sultan and for the countries than Ibn Hudhayl's saying: "Is it not one of the greatest virtues of courage that the great kingdoms and the great countries only stand and prove the owners of that trait." For his part⁸, Ibn Khaldun valued the advantages of nomadism, which is marked by courage and boldness, and stressed its role in preserving the body of the state and its cohesion⁹.

In general, we do not deny that war folds influential and noble virtues such as courage and chivalry in the society of this stage, and it has become clear that it glorifies those who are characterized by it or possess it.

(b)Retaliation and Neighborhood Preservation:

Just as societies believed in the values of courage and chivalry and revered all those who were represented in it and revealed in their behavior, they believed that courage takes its meaning only if it is coupled with another value, which is to adhere to the spirit of the group¹⁰, and to exterminate the self in its interest and the full readiness of the individual to support his relative and neighbor¹¹, and defend him and strife against him, in what Ibn Khaldun considered the basis of the neural bond that brings members of the tribe together and unites them, but the latter determines in saying that dominance, strength and the ability of the tribe to protect and defend are not just the presence of brave individuals, but rather in the availability of one all-encompassing nervousness¹².

Perhaps the most prominent proof of the keenness of the man of the stage, and the Bedouin in particular, to adhere to the values of the collective spirit and the annihilation of the self in the interest of the group, we note that the individual dissolves in the league when it is exposed to some danger and the league itself reincarnates the individual when he is hurt, or harmed, and this is known as solidarity and mutual support, and joint cooperation in all matters that concern daily life and common destiny to the point of annihilation of one in the other¹³. In this regard, Al-Jabri says: "Tribal relations in the alliances of Al-Na 'ra and Al-Nusra, in addition to neighboring relations, stood in the way of harming any member of these tribes, because any harm or harm to the individual is considered by the tribe as an insult to it¹⁴". Perhaps the most prominent example in this regard is what Ibn al-Khatib mentioned about the Arabs of Tamsina and their practice of keeping the neighborhood until it was said that a bird nestled its chicks next to the sheikh of one of these tribes, so he was driven by a camel that grazed and killed the chicks, so the sheikh's

¹Ibn Khaldun, Al-Abr, vol. 07, p. 03.

²Ibn Khaldun, Al-Muqaddimah, p. 310.

³Ibn Khaldun, Al-Abr, vol. 06, p. 116.

⁴Hamid Titaw, War and Society in Morocco during the Marinid Era, King Abdulaziz Al Saud Foundation for Islamic Studies and Human Sciences, Casablanca, 2009, p. 428.

⁵Gaston Botol, This War, translated by Marwan Al-Qaiwani, Owaidat Publications, Beirut, 01, 1981, p. 96.

⁶Ibn Khaldun, Al-Muqaddimah, p. 105.

⁷Ibn Khaldun, previous source, p. 113.

⁸Ibn Hudhayl, previous source, p. 65.

⁹Ibn Khaldun, Introduction, p. 109 110.

¹⁰Ibrahim Al-Qadri Bouchich, Morocco and Andalusia, Investigations in the Social History of Morocco and Andalusia during the Almoravid Era, Dar Al-Tali 'ah, Beirut, D.T., D.T., p. 120.

¹¹Hamad Abed Al-Jabri, Neurology and State, Center for Arab Unity Studies, Beirut, 06, 1994, p. 258¹¹

¹²Ibn Khaldun, Al-Muqaddimah, p. 102.

¹³Al-Jabri, op. Cit., P. 95.

¹⁴Ibid

brotherhood aroused because they were in his neighborhood and the tribes fought and fell victims, and squandered money for this glorious value¹, and similarly it was mentioned in some of the standards that a tribe was invaded and God helped it with its neighbors who rose up to defend their neighbor².

Ibn Abī Zar 'fī al-Dhakhirah said of the Sanhajis when they were hired by the Marinids: "The reason for their entry into the tribes of Banī Mirīn when their days were over and the monotheists defeated their king..... He took refuge in the neighborhoods of Banu Mirin and hired them³. " One example of the phenomenon of revenge practiced by society, whether as individuals or groups, is the war that took place between the sons of

Marin, in 614AH/1217AD, killed Prince Abdul Haq bin Mahiu, "so Marin was angry to kill her prince, and denied the death of her boss and elder, and swore by her faith not to be buried until she took revenge and protected his destruction⁴."

In general, the support of the relative and the neighbor, his defense and the strife against him represented one of the material and moral components in the Maghreb Islamic societies, so it was natural to value these values and adhere to them.

C- Fertility and eugenics:

There is no doubt that the war not only contributed to the emergence of the values of courage, adherence to the spirit of the group and sacrifice for its sake, but also contributed to feeding a perception that was prevalent as a result of the natural and living situation that characterized the Islamic Maghreb region, where they relied mostly on traditional means in various economic activities. Therefore, man became the focus of this economic mobility, especially the male category that strengthens the social group, whether it is a family, a clan or a tribe, which fed this perception and made the values of breeding an urgent need and an important value for those who own it, whether in times of peace or war⁵.

There is no evidence that the status of the social group is calculated as much as it has of the male warriors, what Ibn Khaldun told us, who told us about the conditions of society, was measuring the strength or weakness of the tribe by the number of its members before their courage, such as those who had " Azza and Aliaa.....to the place of abundance⁶, and those who had power and dominance because " they were the first in number and power" or because they were" people of number and number....Among them are the men⁷ and the cavalry. "He said that some sources were keen to estimate the strength or weakness of any tribe through its holdings of warrior knights, which was indicated by Ibn Khaldun in the Zayani-Marinid wars when he said:" The number of Bani Mirin for their first king was three thousand, and that the Bani Abd al-Wad was an alpha, but the state in comfort and the large number of subordinates, as it inherits from their numbers. "In view of the two successive defeats to immerse the mother of the Marinids in each of the Tlag and Isli⁸, his son recommended not to expand westward, saying to him:" We cannot meet them if they gather the delegations of their periods⁹. "

D- Glorification of masculinity:

If courage is on top of the human virtues " because of the perfection of masculinity", and mastering the fight and mastering its methods" from the perfection of masculinity and the ornament of masculinity¹⁰, we find in many books that many people were

¹Ibn al-Khatib, Nadza al-Jarab in the cause of alienation, published and commented by Ahmed Mokhtar al-Abadi, reviewed by Abdelaziz al-Ahwani, Moroccan Publishing House, Casablanca, D.T., D.T., C02, p. 89.

²Abi Al-Abbas Ahmed bin Yahya Al-Wansharisi, The Expressing Criterion and the Maghreb Mosque on the Fatwas of the African People, Al-Andalus and Morocco, directed by Muhammad Hajji, Dar Al-Gharb Al-Islami, Beirut, 1981, vol. 02, p. 116.

³Ibn Abī Zīrā' al-Fāsī, Sunni Ammunition in the History of the Marinid State, Karbonel Press, Algiers, 1921AD, p. 19-20

⁴Ibn Abi Zar', Al-Anis, singer in the kind of stationery in the news of the kings of Morocco and the history of the city of Fez, Dar Al-Mansour for Printing and Documentation, Rabat, 1972, p. 286-287.

⁵Ibrahim Al-Qadri Bouchich, Morocco and Andalusia, p. 35.

⁶Ibn Khaldun, vol. 06, p. 40 43.

⁷Ibid., C07, p77

⁸Ibid.

⁹The same source, p. 189. In this regard, many historians emphasize that the idea of encouraging offspring was not born of one of the stages, but rather it is rooted across many previous historical periods. We considered evidence of this to be the opposition of the Sunhaja tribes to the call of Abdullah bin Yassin when he ordered them to marry four women, which was understood by some scholars as the keenness of these tribes to increase the number of warriors in them. See: Qadri Bouchich, Morocco and Andalusia, p. 43.

¹⁰Ibn Hudhayl, previous source, p. 65

They glorify males or horses and despise women, and we can find many of these prevailing beliefs at the time,¹ as mentioned by Ibn Khaldun when he divided societies into two:

A society that possesses the qualities of brutality, coarseness, courage, and the creation of courage and masculinity, which lead it to dominance, and a society that has lost all these qualities and has become "relegated to the status of women"², and in Ibn al-Ahmar's expressions of the predominance of Bani Marin over the children of Abdul Wad, he did not hesitate to

The use of the words of coarseness and courage associated with masculinity and masculinity for the sons of Marin Al-Ghalimin, and the words of humiliation and weakness of women for the sons of Abdul Wad. Whenever the former came to the appearance of touching, others were dispersed in their city, they disappeared from sight, " like their women from Sudan and Syria³."

The result of saying that these values, which have spread in abundance, whether they glorify courage and chivalry, or support the oppressed, the neighbor, the relative and the strident to him, or encourage the offspring and masculinity, are only an honest reflection of the spread of the war phenomenon and its scope, and reflected the desire of society to adapt the circumstances of reality with it and adapt to its developments.

These deposits, which we have dealt with previously, we note that they blended aspects of civilian life with military life, both in uniform and ornamental manifestations such as simulating military dress and carrying the sword as a sign of the huge space that the war disrupted in the mind of society, as the military dress of the Sultan, the sheikhs and the general army became special and special during this stage⁴, and what is interesting is that the military uniform withdrew in most of its forms and pieces on the dress of various other social groups, because the dress of " judges, scientists, writers and the general public is close to this uniform, but their turbans are green... And not for these swords, "yet they carried large daggers or knives that did not leave them⁵.

The war has turned many males into warriors and knights, which explains the tyranny of the military uniform as an aesthetic manifestation above all, and we believe that this hegemony that the countries were seeking to highlight, consolidate and refine in the mentality of society⁶ led to the simulation of the people of the sword in their daily dress and behavior according to the rule confirmed by Ibn Khaldun in "that the defeated is never fond of following the lead of the majority in his slogan, costume, bee and other conditions and returns," and this was acknowledged by a good example that "look at each of the countries how his people prevail over the garrison uniform, and he recruited the Sultan at the most, because they are the winners⁷." He also understands the books of Hisbah, which usually carry the sword or others to their daily clothing to avoid fighting, which Ibn Abdun stressed, saying: "No one in the city should walk with a weapon, this calls for corruption, especially the Berbers, for they are a people who, if they are angry, are killed and injured⁸."

So, by extrapolating these historical sources, we notice that the war has had an important role in formulating, refining and consolidating some values and behaviors in the mentality of society, as it has become a place of pride and praise in their living reality.

Conclusion:

We conclude from the above that these deposits left by the war on the behavior and collective mentality of the Maghreb community led to the emergence of a number of qualities, values and moral rules through which their relationship with reality and others was organized, and these values were surrounded in many stages by reverence and admiration driven by collective tendencies of the nature of need and necessity. They considered courage and chivalry as one of the most important virtues, as they usually refer to the spirit of ferocity, cruelty and indifference to others, and the victory of the neighbor and the neighbor is the peak of chivalry and masculinity, but the encouragement of offspring and the glorification of masculinity is a title to form warriors who strengthen the social group, whether it is a family, clan or tribe.

Annexes:

¹Hamid Titaw, op. Cit., P. 432.

²Ibn Khaldun, Al-Muqaddimah, p. 99.

³Ibn al-Ahmar, previous source, p. 55.

⁴Shihāb al-Dīn Aḥmad ibn Yaḥyā ibn Fadl Allāh al-ʿUmarī, Trails of Sight in the Kingdoms of al-Amṣār, verified by Hamza Aḥmad ʿAbbās, Cultural Complex, Abu Dhabi, 2002, p. 141.

⁵Abu Al-Abbas Ahmed Al-Qalqashandi, Sobh Al-Ashi, Al-Amiri Press, Cairo, 1915AD, Volume 05, p. 198.

⁶Hamid Titaw, op. Cit., P. 435.

⁷Ibn Khaldun, Al-Muqaddimah, p. 116.

⁸Ibn Abdun, Three Treatises in Hisbah, Investigation by Levy Provencal, French International Institute of Oriental Archaeology, Cairo, 1955, p. 28.

The will of Abu Hamo Musa II for his son on courage accompanied by opinion

"My son, when you meet your enemy in the war, put your flag in front of you and your gaze in front of you, and do not turn to the right or the left..."

Elsewhere, he urged him:

"My son, do not give up your courage from opinion. Your demands succeed in every pursuit. May you win and triumph and seize the enemy and victory."

"My son, and you must take knights in your hands to lead them. If the enemy comes to you, they will face your enemy and his foot if you are determined to meet him."

In the book of Al-Tansi, the history of Bani Zayan, page -147- a poem praising the steadfastness of Abu Tashfin and his children and their martyrdom in the gate of the palace:

He watered the cup of sorrow until he had
Everyone is drunk and they are not drunk
Badr al-Muluk and her secret, the chivalrous one who
Daba Drag Legion Tractor
Litha Basla's miniature collar
Jamar al-Mahasin benefited harmlessly.

A poem in the Book of Behavior Systems praises the Marinid Sultan Abu Yusuf Ya 'qub bin Abdul Haqq and his incitement to fight Yaghrasin bin Zayan':

I see every Titan pouring out is getting smaller
And every owner of your action falls short
And every dear one humbly submissive
Every right hand on your right is raining

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¹Abu Faris Abdulaziz Al-Malzouzi, Systems of Behavior in the History of the Prophets and Caliphs, Royal Palace Publications, Rabat, 1963, p. 08

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