The system of the covenant state in the Hafsid state

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ABSTRACT

Prince Abu Zakaria Yahya Al-Hafsi was able to establish a state that became one of the most powerful countries on the Maghrib arena, one of the most influential and longest-lived, as it lasted for more than three and a half centuries. In choosing the crown prince, if he wanted to be safe from the occurrence of any dispute or disagreement, the king would be lost after him.

Keywords: Hafsid, the covenant, Arab Maghrib

Introduction

After the independence of the Hafsid Prince Abu Zakaria Yahya (625-647 AH / 1227-1249 AD) in Ifriqiya [1] and his announcement of the establishment of the Hafsid state, he worked on drawing the lines of his state, and made the emirate a hereditary rule to run the affairs of the state after him, as he resolved to hold the mandate of the covenant for his son Abu Yahya Zakaria In the year 638 AH / 1240 AD, who was the governor of Bejaia [2], and Abu Zakaria was distinguished by wisdom and planning, as he did not try to raise the issue of the mandate of the covenant at the beginning because the state was in the stage of foundation, and after confirming the loyalty of most of the Hafsid to him, he worked on the decisive step that He was planning it by declaring his son the crown prince [3], and the mandate of the covenant took place in a famous ceremony attended by senior statesmen from the people of solution, contract and scholars and testified to that in his book, and he ordered that his name be mentioned in speeches on the pulpits after the name of the Sultan [4].

Sultan Abu Zakaria, his crown prince, recommended several commandments that I read to people, which the state follows [5], and it became a habit recommended by the Sultan, his crown prince. Abu Yahya Zakaria remained the crown prince until the year (646 AH / 1248 AD) when his term passed, so his father, the Sultan was affected by this, and poets celebrated in his lament and eulogy, so they provoked the Sultan’s anger [6], and the mandate of the covenant after him was contracted to his brother, Prince Abu Abdullah Muhammad al-Mustansir [7], in the presence of The general public, and the private deposit of their letter in the register [8].

Thus, Prince Abu Zakaria Yahya set the system of the mandate of the covenant, which was followed by the sultans of Bani Hafs after him in choosing the crown prince, and often one of his sons as he takes over the rule immediately after the death of the Sultan [9], and it is clear that Abu Zakaria wanted to follow the traditions of the Almohads, as he was Their system of government is hereditary, as well as he wanted to be safe from the occurrence of any dispute or disagreement that would waste the Hafsid king after him, so he saw the mandate of the covenant in his life as the most appropriate way to preserve the throne [10].

The mandate of the covenant backfired, as it led to more conflicts and rivalries within the ruling Hafsid family, as Al-Mustansir’s uncles saw that they were more entitled to rule than him, and plotted a conspiracy against him led by his uncle Al-Lihyani and his son, which led to bloodshed between the members of the Hafsid family, as Al-Mustansir killed his uncle and cousin For the sake of power [11], and when Al-Mustansir assumed power, he tightened the noose on his brother Abu Ishaq Ibrahim and imposed censorship on him, so he resorted to Andalusia, and began waiting for the opportunity to return to Tunisia [12], and upon the death of Sultan Al-Mustansir Billah Al-Hafsi in the year (675 AH / 1276 AD), who did not appoint a crown prince after him [13].

www.turkjphysiotherrehabil.org 20940
Senior statesmen and all people of different classes gathered to take over the Sultanate, Yahya Al-Wathiq bin Al-Mustansir[14]
In the year (678 AH / 1279 AD) Sultan Yahya al-Wathiq deposed himself and pledged allegiance to his uncle Abu Ishaq Ibrahim[15] (678-681 AH / 1279-1282 AD)[16], and the new sultan worked to get rid of al-Wathiq and his sons by killing them all after their imprisonment in the year (679 AH / 1280 AD) until They do not rise up against him and ask him for the mandate of the covenant later[17], and after Sultan Abu Ishaq took control of the Sultanate, he appointed his eldest son Abdulaziz for the mandate of the covenant[18], and we note that the eldest son was preferred to the mandate of the covenant even in the time of dissolution and weakness.
At the end of the reign of Sultan Abi Ishaq, events developed when the Crown Prince rebelled against his father, as he prevented his father from entering Bejaia until he ceded the Sultanate to him, and the eminence of the Almohads witnessed him, and they pledged allegiance to Abu Faris Abdulaziz after his father abdicated the rule[19].
The disturbances that occurred in the Hafsid sultanate led to the emergence of a person in the districts of Tripoli called Abu Amara (681-683 AH / 1282-1284 AD), who tried to transfer the mandate of the covenant outside the Hafsid family[20] despite his claim of the Hafsid lineage and that he is Al-Fadl bin Yahya confident, and he has the right to The position of the mandate of the covenant, and Al-Da’i entered Tunisia and controlled it until the year (683 AH / 1284 AD) [21] when Prince Abi Hafs Omar [22] (683 - 694 AH / 1284 - 1294 AD) was able to revive the Hafsid state and restore it to the king of Ifriqiya, and his victory over the Dai Abu Umarah and recognized his lineage The real one and then killed him[23], but during the reign of Sultan Abi Hafs Omar, he was not appointed as a crown prince at first, but when his illness worsened in his last days, he only saw his son Abdullah, who was a child who had not yet reached the dream, and there were those who objected to the mandate The child’s covenant with the people of Shura and senior state officials announced their dissatisfaction with that choice, so the Sultan reached their objection [24], and due to his concern for the country’s interest from strife and divisions, which prompted him to abandon his son’s assumption, several days after declaring his mandate to the covenant, and the Sultan resorted to Sheikh Abdullah Al-Marjani, the most famous Sufi pole and the righteous in his time [25], who was nominated for the mandate of the Covenant Prince Muhammad bin Al-Wathiq Al-Mustansir Billah Al-Hafsi (Abu Asida), and three days later Abu Hafs Omar died, and became Sultan Abu Asida (694-709 AH / 1294-1309 AD). Abdullah bin Omar Al-Hafsi, to get rid of him for fear of his claim to the throne, as he was one of the candidates for the mandate of the covenant[26], as well as a peace treaty between him and Sultan Abu Al-Baqa Khalid*, the owner of Bejaia, the western Hafsid kingdom, on their union and stipulated that whichever died before the other took the other his country[27], but After the death of Abu Asida in the year (709 AH / 1309 AD), who did not leave any sons, the statesmen broke the agreement previously concluded with Sultan Abu al-Baqa Khalid, the Sahib of Bejaia from the unification of the Hafsid state[28], and pledged allegiance to Abu Bakr Zaid bin Abdul Rahman bin Abi Yahya, but he did not continue in the Sultanate except Sixteen days when he was killed, and he was called the martyr [29].
The issue of the mandate of the covenant became one of the sources of the collapse of the state, in which the ministers and state leaders had a great impact in order to preserve their positions as well as their fear for themselves, and their role was clear in assuming the covenant to Sultan Abu Bakr the martyr (), and Abu Khalid was able to stay (709-711 AH / 1309-1311 AD) to unite the Hafsid Sultanate, but competitors appeared to him for the Hafsid throne, due to his indulgence in desires and his elimination of many statesmen() and was established by Abu Yahya Zakaria ibn al-Lihyani (711-717 AH / 1311-1317 AD), who came from the east and entered Tripoli and saw the turmoil of conditions, so he asked for the sultanate, so he was pledged allegiance in it in the year (710 AH / 1310 AD) and the Arabs from the children of Abi Al-Layl joined him and entered Tunisia until Sultan Abi fought to stay Khaled and deposed himself for his inability to defend his authority [30], and the Hafsid Sultan Abi Yahya Zakaria bin Al-Lihyani, arrived in the capital Tunisia and the general pledge of allegiance was granted to him, and the manipulation of the leaders of the statesmen continued, and the control over the capabilities of the mandate of the covenant and the government, until Sultan Ibn Al-Lihyani fled and did
not make him the crown prince, because his son was imprisoned [31], so the senior men of his state released his son Muhammad Abu Karba and he did not continue His rule is only nine months [32].

The issue of the mandate of the covenant in which the Hafsid Sultan entrusts whoever he deems qualified to be the heir to rule after him, led to problems in a time of weakness and collapse, represented by the control and influence of ministers, as the mandate of the covenant was transformed from a Hafsi prince to another prince [33], so we find after the death of Sultan Abi Bakr Yahya Al-Hafsi [34] (718 - 747 AH / 1318 - 1346 AD) Ibn Tafragin was able to transfer the mandate of the covenant from Crown Prince Abu al-Abbas Ahmed to his brother Abu Hafs Omar (747-748 AH / 1346-1347 AD), who declared himself the sultan of the state [35], and so on. The reign of the throne continued to be beset by turmoil and conflict due to the weakness of the sultans and the power of the viziers.

After the death of Sultan Abu Ishaq Ibrahim bin Abi Bakr Al-Hafsi (751-770 AH / 1350-1368 AD), who did not leave the crown prince, so senior statesmen chose his son Abi Al-Baqa Khalid [36] (770 - 772 AH / 1368-1370 AD), who was the eldest of the Sultan's children Ibrahim, and he started running the affairs of the country according to the air of the ministers [37] The weaker the Sultan and the more unrest in the country.

After the death of Sultan Abi Al-Abbas Ahmed* (772-796 AH / 1370-1393 AD), who held the mandate of the covenant for his son Abi Bakr, who abdicated from the Sultanate due to his inability to do this matter, in addition to his preoccupation with amusement, he assumed the mandate of Constantine and left Tunisia [38], while Ibn Khaldun mentions [39] The mandate of the covenant belonged to his brother Abu Yahya Zakaria, who held a prominent position in the state apparatus and was the candidate after Abu al-Abbas for the order.

But the Hafsid Sultanate, Abu Faris Abduluziz* (796-837 AH / 1393-1433 AD), took over after his father, who preserved the unity of the sultanate [40], and removed his brothers from power and appointed his son Muhammad al-Mansur as crown prince, but he died before the death of his father in the year (833 AH / 1429 AD).[41] And he transferred the mandate of the covenant to his grandson Muhammad al-Muntasir ibn Muhammad al-Mansur, which angered his adopted son, the owner of Bejaia, who marched to Tunisia in greed for the mandate of the covenant. From him, the leader Abu Naim Ali Bejaia [42], and after the death of Sultan Abi Faris in the year (837 AH / 1433 AD), the crown prince concealed the death of his grandfather for fear that matters would get out of his hands until he was able to arrest his uncle, al-Mu’tamid, and anointed his eyes with fire. Then he ordered his grandfather to be washed, shrouded, buried and pledged allegiance to his heir. Sultan Muhammad al-Muntasir bin Muhammad bin Abi Faris (837-839 AH/ 1433-1435 AD) [43], and Sultan Muhammad made his brother Abu Amr Othman [44] the crown prince, and when the disease intensified with his brother the Sultan, he rose to power, and it did not take long until the Sultan died in the year (839 AH/) 1435 AD) [45], his brother and heir, Abu Amr Othman (839 - 893 AH / 1435 - 1487 AD), took over the Sultanate after him. One left his pledge of allegiance because of his courage and sincerity qualities [46], and we note that the mandate of the covenant is always linked to the strength of the Hafsid Sultan, as we find that all senior statesmen did not fail to take over and pledge allegiance to Abu Omar and Othman because of their prestige and power.

Sultan Abu Amr Othman appointed his son Muhammad al-Masoud as crown prince, and he was hanging on great hopes to take over the sultanate after him[47]. Bin Muhammad Al-Masoud, who was occupying the Emirate of Constantine, as Sultan Abu Amr Othman chose him for the son of the son of his first crown prince, and the death of the sons of Sultan Muhammad Al-Masoud and Ibrahim was one of the reasons that precipitated his death, as Sultan Abu Amr Othman died a month after the death of his sons [48], after which the crown prince took over His grandson, Sultan Abu Zakaria Yahya (893-899 AH / 1487-1493 AD), used all methods to preserve the sultanate and the mandate of the covenant, and used cruelty with his opponents, but he did not continue to rule for long until he died in the prime of his youth [49].

After the death of Sultan Abu Zakaria Yahya, his cousin Abu Abdullah Muhammad ibn al-Hassan ibn Muhammad al-Masoud (899-922 AH / 1493-1516 AD) seized power [50], and internal disturbances intensified, and the mandate of the covenant continued to fall to the end after the death of Abu Amr
Othman in the year (893 AH / 1487 AD). After him, the weak sultans took over, and the country became more turbulent, and the control of the ministers and sultans over the country until the end of the Hafsid state [51].

Conclusion
The system of government in the Hafsid state is based on the inheritance system, which was established by Prince Abu Zakaria I and who was followed by the sultans of Bani Hafs after him, and often the crown prince is one of the sons of the Sultan who takes over the rule immediately after the death of the Sultan.
In the Hafsid state, the pledge was made to the crown prince in two stages. The first was a special pledge in which the people of the solution and the contract, including the sheikhs of the state, senior statesmen, army commanders and judges, and the second pledge allegiance to the people and celebrate it, then the drums beat to announce this and the preachers pray for him after the sultan on all the pulpits of the mosques of the state.

References
1. Ifriqiya: It is from the countries of the Maghreb and was called Ifriqiya because it differentiated between the East and the Maghreb. Morocco and scrawled Africa and named it after his name. Unknown author (lived in the year 721 AH / 1321 AD), the pride of the Berbers, investigated by: Abdel Qader Boubayah, Dar Abi Regreg for printing and publishing, (Rabat, 2005 AD), p. 195; Ibn Abi Dinar, Abu Abdullah bin Abi al-Qasim Muhammad al-Ra’ini (d. 1110 AH / 1698 AD), al-Mu’nis in African and Tunisia News, Dar al-Masirah, 3rd edition, (Beirut, 1993), p. 29.
2. Bejaia: It is on the sea coast and the base of the central Maghreb. In the past, it was a port that was lost. Then it was kidnapped by Al-Nasir bin Alnas bin Hammad Al-Sinhaji in 457 AH. It is also called Al-Nasiriyyah. She used to board ships from it and travel on all directions, and it is the house of the shipbuilding industry due to the abundance of wood in it. Yaqout al-Hamawi, Shihab al-Din Abu Abdullah (d. 626 AH / 1228 AD), Mujam al-Buldan, Dar Sader, 2nd edition, (Beirut, 1995 AD), vol. 1, p. 339.
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8. Al-Mustansir Billah: He is Abu Abdullah Muhammad bin Yahya. He assumed power after his father in the year 647 AH / 1249 AD. He took the title of al-Mustansir Billah for himself and was called the Commander of the Faithful in the year 650 AH. He was twenty years old when he assumed the emirate, and he died in the year 675 AH / 1276 AD. Ibn al-Qunfudh, Abu al-Abbas Ahmed bin Hussein bin Ali bin al-Khatib (d. 810 AH / 1407 AD), Persian fi Principles of the Hafsid State, investigated by: Muhammad al-Shazly and Abd al-Majid al-Turki, Tunisian Publishing House, (Tunisia, 1968), p. 117; Ibn Al-Shama’a, Abu Abdullah Muhammad bin Ahmad (d. 837 AH / 1433 AD) Evidences of Light in the Pride of the Hafsid State, investigation: Al-Taher bin Muhammad Al-Maamouri, Arab Book House, (Tunisia, 1984 AD), p. 62.
11. Al-Masoudi, Jamila Mobti, Civilizational Manifestations in the Era of the State of Bani Hafs since its establishment in the year 621 AH until the year 893 AH, a master’s thesis, Umm Al-Qura University, College of Sharia and Islamic Studies, (Saudi Arabia, 2000 AD), p. 67.
15. Al-Wathiq: Abu Zakaria Yahya Al-Wathiq bin Sultan Muhammad Al-Mustansir bin Abi Zakaria Yahya bin Abi Muhammad Abdul-Wahed bin Sheikh Abi Hafs Omar, also known as Abu Zakaria II Balwathiq, and deposed himself in the year (678 AH / 1279 AD), and in the year (679 AH / 1280 AD) he died in prison. Al-Zarkashi, The History of the Two Countries, p. 85.
17. Abu Ishaq Ibrahim bin Abi Zakaria Yahya Al-Huntati, born in the year 631 AH / 1233 AD, was pledged allegiance to the Emirate of Tunis in the year 678 AH / 1279 AD, was killed by Al-Da’i in the year 682 AH / 1283 AD. Al-Zarkashi, The History of the Two Countries, p. 90.
24. Abu Hafs Omar Ibn Abi Zakaria Yahya Ibn Abdul Wahed Ibn Abi Hafs was born in Tunisia in the year (642 AH / 1244 AD), was sold on the 25th of Rabi’ al-Akhir in the year 683 AH / 1284 AD, and was called al-Mustansir, and his death was the result of illness in the year (694 AH / 1294 AD). Al-Zarkashi, The History of the Two Countries, p. 105.
30. Abu al-Baqa Khalid bin Abi Zakaria Yahya sat on the throne after the death of his father in a pledge of allegiance in Tunis on the 27th of Rabi’ al-Akhir in the year (709 AH / 1309 AD), and was called the Nasser for the religion of God. Ibn Abi Dinar, Al-Mounis, p. 172.

www.turkjphysiotherrehabil.org 20944

40. Abu Bakr Yahya: He is the son of Prince Abi Zakaria Yahya. He was born in the year (692 AH / 1292 AD), was sold in the Sultanate in Tunisia in the year (718 AH / 1318 AD) until his death in the year (747 AH / 1346 AD), Al-Zarkashi, History of the Two Countries, p. 137; Ibn Al-Shamma', Evidence, pp. 88-90.


42. Abu Al-Baqaa Khalid: He is the son of Abu Ishaq Ibrahim bin Abi Yahya Abi Bakr bin Abi Zakaria Yahya bin Ibrahim bin Abi Zakaria Yahya bin Al-Samtanasser bin Yahya bin Abdul Wahed bin Abi Bakr bin Haf Omar Al-Huntati, he was pledged allegiance in the year (770 AH / 1368 AD), and he did not reach the dream And he took the pledge of allegiance to him from the people, his master Mansour and his eyebrow, Ahmed bin Ibrahim Al-Malqi, and they controlled the affairs of the state, and mismanagement appeared from them until his death in the year (772 AH / 1370 AD), and the period of Prince Khaled was a year and nine and a half months. Al-Zarkashi, The History of the Two Countries, p. 212, Ibn Abi Dinar, al-Mu’nis, p. 172.


44. He is the son of Prince Abi Abdullah Muhammad Al-Mansour bin Abi Faris Abdulaziz. He was pledged allegiance in Tunisia on Friday the twenty-second of Safar in the year (839 AH / 1435 AD). No one was left behind from the pledge of allegiance, both private and public. He faced many challenges, but was able to overcome them until his death in the year (892 AH / 1486 AD). Al-Zarkashi, The History of the Two Countries, p. 265.


47. Al-Zarkashi, History of the Two Countries, p. 287; Ibn Abi Dinar, Al-Mounis, p. 179.


