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THE SOCIAL AND ECONOMIC RELATIONS OF THE COUNTRIES OF MOROCCO AND ANDALUSIA WITH THE COUNTRY OF HIJAZ BETWEEN THE 7TH AND 9TH CENTURIES AH / THE 13TH AND 15TH CENTURIES AD

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Abstract

The study of social and economic relations has received great attention on the part of historians, especially since it reveals many ties between peoples, so the travelers had the most distinguished impact in revealing and writing down these relationships. It reveals the nature of those relations between the countries of Morocco and Andalusia on the one hand, and the countries of Hijaz on the other hand, during the period under study.

Keywords: *social and economic relations - Morocco and Andalusia - Hijaz - travelers.*

Introduction

Throughout the successive Islamic eras, the country of Hijaz received great attention from Moroccan and Andalusian travelers who flocked to it motivated by performing the Hajj and exploring the effects of the purified Prophet's biography, and by scientific motives to record geographical and social information with high fidelity or in order to practice trade and other motives and reasons. Travelers wrote blogs in which they recorded their observations of the Two Holy Mosques, describing the country's geography, architecture, Hajj and its rituals, and then talked about its inhabitants with their various elements, behaviors, customs and traditions in a distinct literary form (Al-Afia and Abdouli, 2006: p. The arrivals to the two holy cities for pilgrimage and visitation, and this leads to friction and interaction between them, as well as knowing their impressions about the clothing and food of the people of Hijaz, and the dialects they speak, as well as learning about some of their customs and traditions, especially since they reside for a period of no less than a month in Makkah Al-Mukarramah. (Al-Suleiman, 1973: p. 172), and the same or less than it in Medina, so they coexisted with these pilgrims and closely witnessed the activities they were practicing, and the members of the two communities could not help but be affected by what they saw (Al-Hashemi, 1915: p. 356).

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This mixing led to diversity in social life, which is related to traditions and customs of food, drink, clothing, celebrations, feasts, processions, etc., and this is what made the Moroccan and Andalusian pilgrimage trips an important source addition. Not only that, but it was considered as one of the sources of the history of the country of the Hijaz in the various Islamic eras, so Ibn Jubair (d. 614 AH / 1217 CE) and Ibn Battuta (d. 779 AH / 1377 CE) provided us with this aspect by recording the social aspect of the people of the Hijaz, as he was able Ibn Battuta to convey to us an accurate picture of the social life of Makkah Al-Mukarramah and Al-Madinah Al-Munawwarah (Ibn Jubair and Ibn Battuta, Dr. T: pp. 101-110).

1st Topic

Social relations between the countries of Morocco and Andalusia and the countries of Hijaz

First - Influential Forces in Hijazi Society

One of the important things that we can shed light on in this aspect is what is related to the details of the Hijaz society, which consists of groups and segments that have their own customs, traditions and customs. Therefore, it is very important and necessary to give the appropriate picture and draw it in the way that was detailed and shown by the sources that specialized in the Hijaz and dealt with it seriously. The grandfather as a contemporary of that era under study, and it is of course important to find out those active and influential forces in drawing up the policies of that society and the nature on which it grew up, so what those sources contained made it clear that the Hijaz society includes many of those groups that make up the world's population This is because of its religious importance to Muslims, and this means that it is the result of the mixing of the indigenous population with the arrivals and neighbors, including Moroccans and Andalusians who are part of that great mixture, and they came to the Two Holy Mosques for various purposes, which thus constituted a noticeable increase in the numbers of residents living in Makkah Al-Mukarramah and Al-Madinah Al-Munawwarah And the reality makes it difficult for us to track the fluorescence of these elements, or in other words, we will not be able to enumerate all the human elements present in the country of Hijaz, but from another door we can work to highlight the role or impact of the most important of those elements present in those countries, and our goal in that is the traveler's books that I was able to draw that picture related to that society by describing that its authors were in touch with it, and we will summarize it as follows:

1- The Noble Princes

They are the Husayni and Husayni nobles, the princes of Makkah Al-Mukarramah and Al-Madinah Al-Munawwarah from Bani Qatada and Bani Muhanna, as Qatada bin Idris Al-Hasani was able, as we mentioned earlier, in the year (597 AH / 1200 AD) to wrest the Emirate of Makkah Al-Mukarramah from the margins of the Bani Filath (Ibn Khaldun and others, 2000: p. 135) Those who preoccupied themselves with diversion and injustice, and their rule was characterized by the

nature of the emirate only, and there were among the Hussainis who took over the Emirate of Medina in some periods, just as there were among the Husseinis who took over the Emirate of Makkah Al-Mukarramah sometimes, until the Emirate of Medina was merged with the Emirate of Makkah Al-Mukarramah (Al-Qalqashandi and Al-Fasi , 1915: p. 272), and this class may also include the princes on whom the nobles relied in administering the villages and regions of Makkah Al-Mukarramah (Al-Abdari, 2007: pp. 163-177). They also relied on guards called Haraba, who are thieves who steal the pilgrims' luggage with strange tricks and methods (Ibn Jubair, Dr. T: p. 100).

2- Leaders

They are the followers of the nobles and their loyalists. They had great importance, great power, and great influence, as they could tip the balance of one of the conflicting parties over the emirate when the dispute over it occurred between the brothers and cousins from Bani Qatada and Bani Muhanna. The other ones are all (Al-Obeikan, 1996: p. 189), and they are chosen from among the most senior nobles, and among them, as mentioned above, is Muhammad ibn al-Hasan ibn Abi Numay (652-702 AH / 1254-1302 AD) (Al-Tujibi and others, 1975: p. 229).

3- Neighbors

They are peoples who came from different parts of the Islamic world to the Two Holy Mosques for neighborhood, and among them were scholars, students of knowledge, merchants, and professionals seeking the pleasure of God Almighty, then they soon settled in Makkah Al-Mukarramah and Al-Madinah Al-Munawwarah with the intention of neighboring and residing, and they integrated into their society and participated in social life, and they had a prominent impact. In all that is going on in the country of the Hijaz (Al-Fassi and Al-Jabri, 1956: p. 98), and after that they became an integral part of the Hijaz society, including the Moroccans and Andalusians, who were not only an element receiving influence from the new environment in which they lived, but rather they lived at the heart of society and influenced it. And they are affected by it and fused into society through daily interactions and dealings and affinities or marriage, and certainly they carried with them a lot of the customs and traditions of their original societies and their settlement in both Makkah Al-Mukarramah and Al-Madinah Al-Munawwarah, and the Moroccans were so attached to the country of Hijaz that they prolong their stay in it until they satisfy their desires and see their conscience as it is. The situation with Qasim bin Ahmed bin Muhammad bin Imran al-Hadrami (d. 750 AH / 1349 AD) (Lisan al-Din bin al-Khatib, 2009: pp. 267-268), who departed from Ceuta to the country of the Hijaz to perform the Hajj, and among them was also Abu al-Qasim Qasim bin Ali bin Muhammad bin Ali Al-Fassi (d. 811 AH / 1408 CE), who was close to Makkah Al-Mukarramah and preferred it to his hometown, and took it from several sheikhs (Al-Sakhawi, d.t.: p. 183).

Although their numbers were few in the (seventh century AH / thirteenth century AD), they began to multiply in the (eighth century AH / fourteenth century AD) until they became a large part of the Meccan society, then came the (ninth century AH / fifteenth century) Gregorian) to become

more distinguished from what preceded it from the centuries until it counted from the blooming of the historical stages as it witnessed a flourishing in the history of the social relations of the Moroccans and Andalusians in the country of the Hijaz, and the matter was not limited to their numbers only, but also exceeded their diversity, as the cities of Morocco and Andalusia witnessed many trips to the country of the Hijaz. This is due to the interest of the authorities in the country of the Hijaz in them and the organization of their affairs, as there is no longer anyone among them who fears that he will not find shelter or food if the means of living near the Sacred House become narrow, and quite a few numbers of ligaments were stopped for this purpose (Ibn Battuta and others, 1987: p. 167), Like the bond of Othman bin Affan, who specializes in those who are cut off from Morocco, as it came within the conditions of his endowment that it is for the poor of Morocco, the strangers who are worshipers of those with needs and abstract (Moanis, 1980: p. 24).

Hence, we find that the nature of the social life of the Moroccans and Andalusians is blended with the social fabric of the Meccan society. Thus, social relations arose between them and the residents of the Grand Mosque in Mecca, such as the relationship between Sheikh Abu Abdullah Muhammad bin Muhammad al-Gharnati and Sheikh Abd al-Hamid al-Ajami, who used to trust Abu Abdullah al-Gharnati with his house and his family during his travels (Ibn Battuta, 1987: pp. 135-136), and perhaps the books of Moroccan travelers. The Andalusians are the best that provides us with information about the characteristics and customs of this society, what the people of Hijaz are famous for, and their relations with the people of Morocco and Andalusia.

From the foregoing, it can be said that the multiplicity of classes in Hijaz society and its different demographic composition was due to its religious status in the hearts of Muslims, and the neighboring Moroccans and Andalusians formed a layer of it and because of their frequent visits to the Hijaz country, it is natural that close relations become between them, and through that they were alone in recording social life in The country of Hijaz, which they were affected by and reflected on their societies during their return to their country, since the environment in the country of Hijaz created a fertile field for social coexistence approved by Islam, as Moroccans and Andalusians were able to adapt to the situation and stability in the region and practice their various activities, as they succeeded in obtaining a privileged position within the Hijaz society.

Second: Social Customs and Traditions

The spread of Islam, with its tolerant principles and values, among the elements of the Hijazi society, the integration of other elements into it, and the emergence of differences and contrasts among its various groups, prepared the atmosphere for the development of social customs and traditions on the basis of Islamic civilization according to the religious and sectarian perspective followed, so it is difficult for us to be familiar with all the customs and traditions that were prevalent. In the Moroccan, Andalusian, and Hijazi society of the period under study, due to the scarcity and scarcity of sources on the one hand, and the breadth, diversity, and sometimes complexity of social life forms, on the other.

After investigation and searching for some of the customs and customs that were found, it was noted that they are somewhat similar among them. One of their virtue habits was their kindness to strangers and passers-by, including merchants, scholars, and others, and their good generosity and hospitality. With the guests and holding banquets for them, each according to his financial capabilities, in addition to receiving Moroccan and Andalusian pilgrims, helping them in performing the rituals, and guiding them to the correct ways to perform the Hajj. As well as receiving them after arriving at the Noble Sanctuary. Dates are presented to them in an orderly and distinct manner. Ibn Rashid portrayed it by saying that the people of Hijaz put sticks at the ends of which are small containers in which they put some dates in which they eat inside the domes covered with fabrics on one side (Al-Sabti and others, 1988: pp. 16-80).

On the other hand, they used to wear clean clothes and beautify themselves in dress. In the winter, they wore a dyed file, and it differed according to social class and wealth. In the summer, most of them wore linen, silk, cotton, and goat fabrics (Ibn Battuta and al-Sibai, 1987: p. 162). When the dress of their scholars was determined by the nature of the weather conditions, in the winter they wore clothes made of white Maltese wool, and they wore slippers made of leather (Al-Qalqashandi, 1915: p. 41). They cared about their external appearance and adornment, including their use of perfumes, and they were keen to plant aromatic plants such as amber, basil, and caddis (Al-Hashemi, 2001: p. 50).

It is noteworthy that they were similar in clothing, especially in the head coverings, which is the turban, which is considered one of the prevailing clothes in that era, and it was worn by the nobles, judges, and merchants, and even some judges were known for the largeness of his turban (Al-Jaziri, 2002: p. 490). The hood or cap was worn under the turban, which was made of wool or cotton, and it was adopted by the Moroccans and Andalusians from the people of Hijaz, and most of their clothes were coarse clothes made of wool (Ibn Jubair and Al-Obeikan, d.t.: pp. 74-75), as Their clothes were described in many terms, including patchwork. In this regard, it was indicated that Sheikh Abi Ali Omar bin Abdul Mohsen Al-Wajhani Al-Sawwaf (d. after 690 AH / 1291 AD), who is considered one of the ascetics who traveled to the country of Hijaz in the year (660 AH / 1261 AD) and used to wear it during his travels. The shirt, the turban, the apron, and the cloak (Al-Ghabrini, 1979: p. 200).

As for the clothes of the preacher judge in Makkah Al-Mukarramah on the morning of the feast, they are black in normal days, and in Friday prayers they are black decorated with gold threads and on his head is a black turban also decorated, while the white color prevailed in the clothes of the people of Makkah Al-Mukarramah (Ibn Jubair, d.t.: p. 74 -75-135).

In general, clothes have been associated with some occasions, as sadness had its own clothes, and the oppressed had clothes to wear so that the darkness would be lifted from them. Ibn Battuta, 1987: pp. 387-389).

As for shoes, they varied by virtue of their manufacture and components, including the gates made

of ropes and others made of leather, in addition to the tread shoes and the cork shoes that were made of cork (Brenshevik, 1988: p. 292).

Historical sources indicated that the people of Makkah Al-Mukarramah in the 8th century AH / 14th century AD were influenced by the clothes of pilgrims and neighboring Moroccans and Andalusians, and this was confirmed by Ibn Battuta by saying: “The people of Makkah have elegance and cleanliness in their clothes, and they dress more in white, so you see their clothes always bright and shining, and they use perfume a lot.” (Ibn Battuta and Al Sibai, 1987: p. 387). One of their similar habits is their reception of the month of Rajab, and they took it from the people of Hijaz, as the Emir of Makkah Al-Mukarramah would beat the drums to mark the entry of the month, then he would go out in a march roaming the streets of Makkah Al-Mukarramah. Likewise, on the first days of the month of Rajab, all of them were heading to the Noble Sanctuary to perform what they call the Rajab Umrah, as it was This month is full of worship (Ibn Jubair and Ibn Battuta, d.t.: pp. 106-108).

In addition to the month of Sha’ban, especially on the night of its middle, this night was one of the most revered nights for the Moroccans, Andalusians, and the people of Hijaz, especially the people of Makkah Al-Mukarramah, as they hastened in it to do righteous deeds and alms, such as circumambulation and praying in groups, and performing Umrah in it, as they gather in the Sacred Mosque and each of them has an imam. As they light lamps and torches in it, and they pray a hundred rak’ahs, reciting in each rak’ah the Umm al-Qur’an and Surat al-Ikhlās, repeating it ten, and some of them pray in the Stone alone, and some of them circumambulate the Noble House (Ibn Jubair and others, d.t.: pp. 119-120).

The blessed month of Ramadan was also revered and venerated because of its religious importance, and when the month of Shawwal entered, they were distinguished by wearing new clothes that were specially prepared for this occasion, and they exchanged congratulations among themselves (Al-Jaziri, 2002: p. 490).

Also, the good social relations between Moroccans and Andalusians with the people of Hijaz is represented in their recording a kind of heresy and superstition in Hijazi society, especially in Makkah Al-Mukarramah, and transferring it to their countries, such as their belief in increasing Zamzam water on the night of the middle of the month of Sha’ban, and every Friday night (Ibn Jubair Dr. T: p. 119), in addition to the heresy of the pigeons not landing above the Kaaba and spreading around it, and in the event that it descends on it, it dies immediately or is cured of its illness if it is ill (Ibn Dhahira, 2003: p. 39).

Al-Tujibi mentioned that this is a kind of heresy, especially when he noticed a pigeon approaching him for one time, which aroused his curiosity, so he directed his question to Sheikha Abu Ishaq al-Tabari, and he told him that it was customary among them that no bird descends upon him except as a hospital from a disease, then he added, saying: And God knows best (Al-Abdouli). 2010: p. 289).

Third: Drinks and Foods

Some travel books have shown us that the common people in different countries agree on many foods and drinks, but because of the economic situation and the social level of some countries the discrepancy appears sometimes and it is certain that there are big differences between the food of kings and sultans and the food of the common people (Al-Shawabkeh, 2008: p. 163) .

Therefore, it can be said that the Moroccans and Andalusians, in terms of their foods and drinks, are similar to the foods and drinks of the people of Hijaz, due to their mixing and continuous visits to the country of Hijaz. grapes and dates, as well as ghee and honey (Al-Maqdisi et al., 1991: pp. 224-225).

Among the evidences for this, we found that Sheikh Abu Zakariya Yahya bin Abi Ali Al-Zawawi (d. 611 AH / 1214 AD) (Al-Ghabrini, 1979: pp. 127-128) preferred to eat legumes, and if he desired meat, he went down to the sea to catch fish, and from the people of Valencia was Ibn Mahrez Al-Balensi Abu Bakr Muhammad bin Ahmad bin Abd al-Rahman bin Muhammad bin Suleiman (d. 655 AH / 1258 AD) (Al-Ghabrini, 1979: pp. 283-284), succumbed to wheat, as well as the sheikh known as Ibn Asateer Abu al-Hasan Ali bin Imran bin Musa al-Malyani, who used to carry his bread to the The oven in his hand is evidence of his humility and integrity (d. 670 AH / 1271 CE) (Al-Ghabrini, 1979: pp. 227-228).

As for the customs of the people of Makkah Al-Mukarramah, which were influenced by the Moroccans and Andalusians, the primary sources indicated that they eat one basic meal a day after the Asr prayer, while their other meals are limited to dates (Ibn Battuta, 1987: p. 387), and one of their most famous foods is porridge, which consists of From bread crumbled and moistened with meat broth and harissa (Ibn Manzoor, d.t.: p. 4651), porridge (Al-Gohari and Ibn Manzoor, 2009: p. 509), and freekeh (Anis, 2004: p. 686). They also ate some sweets, including Al-Faloodj (Al-Jawhari and Al-Jahiz, 2009: p. 456), and Khabees (Ibn Manzoor, d.t.: p. 1093).

It is worth noting that the drinks were also varied, including milk, which is the result of the many livestock in their country of cows, camels, sheep and goats, as well as the sources of drinking water for the Moroccans, Andalusians and the people of Hijaz. Jubair and Pasha, Dr. T: p. 98).

It is noteworthy that the most important drinks they had were swaiq and milk with honey and raisin syrup (Al-Obeikan 1996: p. 294). As for sweets, the people of Makkah Al-Mukarramah distinguished themselves in them, and they were a type made of honey and knotted sugar with the addition of fresh and dried fruits (Ibn Jubair, d.t.: p. 98).

Fourth: Events, Feasts and Celebrations

The Moroccans and Andalusians had great contributions in the country of the Hijaz, especially in the cities of Makkah Al-Mukarramah and Al-Madinah Al-Munawwarah as sacred places. With this celebration of the Sacred Mosque, from the renewal of mats and the multiplication of candles and torches so that the sanctuary shines with light and shines with joy and radiance (Ibn Jubair and Ibn

Battuta, d.t.: p. 122).

As they used to celebrate Laylat al-Qadr on the twenty-seventh of Ramadan in mosques, cloisters, palaces, and modest dwellings, when prayers were held and clear verses from the Wise Remembrance were recited alongside the remembrance sessions. Ibn Battuta, 1987: pp. 179-180).

There are evidences referred to by Ibn Jubair that the people of Hijaz were on the blessed Eid al-Fitr, when they were spending the Fajr prayer. The station and the one who fulfills it (Ibn Jubair, d.t.: p. 134).

In addition to their celebration on the twelfth day of each year of the noble Prophet's birthday, as the people of Hijaz celebrate the beginning of every Hijri month (Ibn Battuta, 1987: pp. 136-175).

With regard to Moroccans and Andalusians, the celebration of the Prophet's birthday was receiving great attention from the sultans of Morocco and Andalusia and the rest of their society, as the twelfth day of Rabi' al-Awwal was a general birthday celebration celebrated by the people of Morocco and Andalusia at various levels. Moroccans made this day a date for their work tasks and an occasion for the circumcision of their children, and the first to celebrate it was the judge of Ceuta, Abu al-Abbas Ahmed bin Muhammad bin Ahmed al-Sabti (d. 633 AH / 1235 AD) (Al-Maqri and Al-Mununi, 1939: pp. 38-39).

The celebration began in the era of Abu Yusuf Yaqoub bin Abdul Haq (d. 685 AH / 1286 AD), so he celebrated in the city of Fez and listened to the poems of poets and the words of preachers (Abi Zar'a et al., 1972: p. 344), and the celebration of the honorable birthday continued during the era of Abu al-Hasan and his sons After him (Ibn Marzuq, 1981: pp. 152-154).

As for the era of Bani Zayyan, the celebration of the Prophet's birthday took on its official and popular character in the city of Tlemcen, especially during the reign of Sultan Abu Hamo Musa II (d. 791 AH / 1388 AD) (Ibn Khaldun and others, 2000: p. 195), as during his reign the celebration continued for several days. The Holy Qur'an is recited in it, poems are recited, sacrifices are slaughtered, and banquets are held (Al-Maqri, 1939: p. 245).

The Moroccans and Andalusians, the people of the Hijaz, participated in many celebrations and religious holidays, such as celebrating the sighting of the crescent at the beginning of each lunar month, and in particular observing the sighting of the crescent of the month of Dhu al-Hijjah, as they participated in investigating its sighting and testifying when that happened (Ibn Jubair and Ibn Battuta, d. T: p. 101-146), in addition to their other occasions, such as celebrating the Hajj procession, as it was customary for Eid Al-Adha to precede the celebration of the procession heading to the country of Hijaz to perform the Hajj, so they took great care of it, and they did not hesitate to send the loader that was loaded with precious gifts and clothing Dedicated to cover the honorable Kaaba (Vilali, 2002: p. 271), in addition to their religious celebrations, the Moroccans and Andalusians participated with the people of Hijaz in their celebrations of the completion of their children's memorization of the Holy Qur'an (Al-Nawab, 1996: p. 225).

In addition to the aforementioned, there were their marriage celebrations, which is a kind of social relationship that linked the Moroccans and Andalusians with the people of the Hijaz. They married the women of the Meccan families, and from that large families arose that became part of the Meccan society, such as the Fassi family and others, and for this reason marriage is one of the occasions that Everyone is keen to show joy and celebrate it, each according to his ability, and this occasion had its own customs (Filali, 2002: pp. 287-291).

As the Moroccans and Andalusians were keen on rapprochement and mixing through intermarriage and marriage with the people of Hijaz and rapprochement with families of high social status, as this rapprochement raised their status and high status in Hijazi society, which led to the strengthening and consolidation of relations, and the most prominent of these affinities is the marriage of Musa ibn Ali ibn Abd al-Samad bin Muhammad bin Abdullah al-Marrakshi (d. 789 AH / 1387 CE), who is considered one of the most famous of those who studied and issued fatwas with the Two Holy Mosques, who was married in Makkah Al-Mukarramah with the daughter of Sheikh Abdullah bin Asaad bin Ali Al-Yafi'i (d. 768 AH / 1367 CE), and from whom he gave birth to his son Muhammad and others. In Medina, he married the daughter of Judge Badr al-Din ibn Farhoun, and he died in Makkah al-Mukarramah, and his funeral was witnessed by the Emir of Mecca, Anan ibn Maghamis (Al-Fasi and Al-Zarkali, 1405 AH: pp. 299-300).

The fact that this mixture between the sons of the Moroccan families and the supervision of Makkah Al-Mukarramah was strength and support until the relationship reached its climax to the point of intermarriage among them. 819 AH / 1416 CE) (Al-Sakhawi, 1979: pg. 206-208) the Emir of Makkah Al-Mukarramah Hasan bin Ajlan (d. 829 AH / 1425 CE) for his daughter, Umm Hani, who gave birth to Abdullah after his separation from her (Al-Fassi and others, 1405: p. 355), as well as a marriage Abd al-Rahman bin Abi al-Khair Muhammad bin Abi Abdullah Muhammad al-Fasi (d. 805 AH / 1402 CE) Sharif Hassan bin Ajlan on his daughter Kamaliya bint al-Sharif Abd al-Rahman (d. 827 AH / 1423 CE).

As he married her and she lived in his wife for a few days, then he divorced her until she died in Makkah Al-Mukarramah and was buried in Al-Mu'alla (Al-Fasi and Al-Sibai, 1405: p. In addition to their occasions, the celebration of the Hajj procession and the reception of Moroccan and Andalusian pilgrims.

From the foregoing, we can say that the reason for the difference in the demographics of the country of the Hijaz and its religious status was a strong factor for the emergence of special customs and traditions that they were unique to, just as the religious association of Moroccans and Andalusians with the Two Holy Mosques and their frequent visits to the country of the Hijaz and their constant mixing with them such as a reflection of those customs and traditions on the Moroccans and Andalusians made them uniquely recorded. During their travels, they even formed an integral part of this society, which reached the extent of being clearly influenced by those customs and traditions and transferring them to their cities after their return to their country. The

manifestations of celebrating holidays, especially religious ones and social events, were almost in the countries of Morocco, Andalusia and Hijaz with the same methods, even if there were Variation and difference in some of the mechanisms, customs, and arrangement of reviving these events and celebrations.

2nd Topic

Economic Relations Between the Countries of Morocco, Andalusia and the Countries of the Hijaz

The economic life in the country of Hijaz was diversified, which is a natural result of the diversity of the elements of its society, as well as the multiplicity of businesses that they practiced by cultivating some of the crops that they were famous for, while the presence of raw materials and labor had the main role for the prosperity of its economy represented by agriculture, industry and trade, as the city was Al-Munawwarah is a green oasis that has long been known as an agricultural area with fertile land, in which there are many valleys, as well as the wells and springs that Medina is famous for, such as the Zarqa Spring, which is located in the southwestern part of it, as fresh water is available for the people of Medina and visitors, Therefore, it extended in its flanks along its valleys and dense farms surrounded it (Al-Yazidi, 2011: pp. 2-3).

Medina has also become one of the most prominent commercial cities in the Arabian Peninsula after Makkah Al-Karmah, especially during the religious seasons of Hajj and Umrah and continuous visits throughout the year, as thousands of Muslims from all over the world come to it, exchanging benefits among themselves (Al-Yazidi, 2011: pg. 3- 4).

As for Makkah Al-Mukarramah, it is located in an uncultivated valley surrounded by the barren mountains of Hijaz. Since the advent of Islam, it has been famous for the scarcity of foodstuffs grown in the Haram area. Therefore, its people relied on bringing agricultural products, including fruits, vegetables, and grains, from the valleys and the most fertile areas that were considered its dependencies, and then from more distant regions, such as Yemen, Egypt, and the eastern coast of the African continent, and this is what most Muslim geographers agreed upon (Moretel, 2015: pp. 105-106).

Trade represents the main nerve of the Hijaz, due to the desire of many Moroccans and Andalusians to work in it, and it is no secret that the commercial relations between Andalusia and the Hijaz have long preceded the period of study, especially what Ibn Hawqal indicated that Andalusian robes are issued from the city of Bijanah and carried to Makkah Al-Mukarramah in Fourth century AH / tenth century AD (Ibn Hawqal, 1992: p. 114).

Therefore, economic relations received great attention between the countries of Morocco, Andalusia, and the country of Hijaz, as the influence and influence were mutual among them, and the conditions of Makkah Al-Mukarramah were characterized by the abundance of commodities and food products brought to it from the Moroccans and Andalusians, so Makkah Al-Mukarramah

was the crossroads of trade routes and an important center for the movement of trade exchange, buying and selling. Which naturally led to the prosperity of prices and the facilitation of livelihoods for the people of Makkah Al-Mukarramah, the neighbors, and its visitors from the Moroccan and Andalusian pilgrims. The economic relations had a great impact on them, despite the preoccupation of the Hijaz supervision with the conflicts between the ruling families.

Likewise, the economic setbacks suffered by the countries of Morocco and Andalusia due to the permanent conflict with the political forces that rule the country, but the economic relations remained very normal, as cooperation continued in the various fields of the economy, and many methods and methods passed between them (Al-Shawabkeh, 2008: p. 46).

The Hajj season also had a great impact on the economic prosperity in the country of the Hijaz, where the Moroccan and Andalusian pilgrims organize commercial convoys and spend money and alms in the country of the Hijaz, in addition to what the sultans of Morocco and Andalusia send of endowments and money to the Two Holy Mosques, which is one of the most important elements of economic life in the country of the Hijaz (Al-Sebaei et al., 1998: p. 322).

It is worth noting that there were several trade routes that were common and had a clear impact on the establishment of those economic relations between Islamic countries, such as the internal road from Medina to Mecca, the road from Mecca to Taif, the external road from the Levant to Mecca, and the road from Mecca to Yemen. And the land route to India and China, and the sea route to India and China, as well as the land routes that connected parts of the western Islamic world, such as Andalusia, North Africa and Egypt, with the Hijaz countries, and the most important of its stations is Elah to the Gulf of Aqaba, then it branches into two roads, one of which travels the interior lands to reach the city Al-Munawwarah, and the other goes along the coast of the Red Sea to the ports of Al-Jar until it reaches Jeddah and then Mecca, or heads east from the port of Al-Jar to Al-Madinah (Al-Mustadi, 2009: 74).

Therefore, these economic influences of Moroccans and Andalusians had a prominent role in the manifestations of economic relations between them, and this influence appeared in several areas through their economic activities, and the most prominent of these influences are:

First: Agriculture

Cooperation continued between the countries of Morocco, Andalusia, and the countries of Hijaz, by transferring agricultural methods and methods, and abundant and surplus production of agricultural crops and livestock to them, which is the first pillar of economic life in the countries of Hijaz, especially in Medina, due to the fertility of its soil and the availability of water in it from springs and water. Underground waters and springs, as well as wells that were used to irrigate lands and livestock (Hassan and Shawabkeh, Dr. T: p. 173).

The Moroccans and Andalusians had a prominent role in working in agriculture and land reclamation in the palm plantations, orchards and valleys of Makkah Al-Mukarramah or in the

gardens of Madinah Al-Munawwarah (Ibn Jubair and Al-Shawabka, d.t.: p. 97). Makkah Al-Mukarramah or Al-Madinah Al-Munawwarah, among those working in this field, and Ahmed bin Salih bin Khalasa Al-Shihab Al-Zawawi Al-Maghribi.

In addition to Abdullah bin Omar bin Musa Abu Muhammad Al-Yashkari Al-Maghrawi, and with him from the Moroccans Muhammad Al-Meknasy, Hassan and Youssef Al-Khawlani who worked in the gardens and continued their work for many years (Al-Sakhawi, 1979: pp. 368-369).

The Moroccans and Andalusians also had another agricultural activity, represented in the cultivation of fruit trees, and they played a major role in the development of these crops, especially in the city of Taif. It contains orchards and farms, and they were one of the reasons for the fertility of these regions, thanks to God Almighty and His generosity in taking care of the sanctity of the generous and his trustworthy country” (Ibn Jubair, d.t.: p. 99).

And there are Andalusian crops from which the surplus is exported to many parts of the country, including the Hijaz, including almonds, which were famous for their cultivation in the city of Malaga, which they exported to the Maghreb and Hijaz countries (Ibn Jubair and Ibn Battuta, d.t.: pp. 110-111), as well as the cultivation of hazelnuts And exporting it, and the country of Andalusia was also famous for cultivating grains in the city of Toledo, including grain crops such as wheat, barley and corn, which it exports to the country of Hijaz (Al-Qazwini, d.t.: pp. 545-546).

From the two of them it turns out that through this there was a commercial exchange in food products between them, and this was a strong motive in strengthening their ties and economic relations. Especially because we did not know it to be wet, and it is for them like a green fig in a tree that is harvested and eaten, and it is at the end of the goodness and deliciousness that is not exaggerated, and its appearance is great for them, as people go out to the estate, or as the people of Morocco go out to their villages during the ripening days of figs and grapes” (Ibn Jubair and Shawabkeh, Dr. T: p. 99).

From here it seems clear that the Meccan dates are distinguished and of great quality, in addition to that Ibn Jubair has given us a picture and a useful comparison with what is happening in Morocco and what is happening in Makkah Al-Mukarramah in this season of social manifestations among them, which had a lot of economic influences, which cannot be doubted between the two sides.

Second: Industry

The country of Hijaz witnessed a lot of Moroccan and Andalusian industries, professions, and crafts, which had a great influence on the Hijazi society, which consequently led to the strengthening of the economic relations between them. These professions, including Abu Abdullah Muhammad bin Muhammad al-Gharnati (d. 754 AH / 1353 CE) (Al-Asqalani, 1993: p. 236), who was famous for his ingenuity during the century (8 AH / 14 AD) in the manufacture of gears in Medina (Ibn Manzoor, d.t.: p. 428).

Likewise, Muhammad ibn Ahmad al-Andalusi (d. 752 AH / 1351 CE), who was distinguished by the manufacture of paints and dyes in Medina, as this craft was of great importance to the extent that no home or mosque became devoid of this craft, especially in the Two Holy Mosques (Al-Asqalani, 1993: p. 308- 309).

We also find that there are those who were famous for practicing this craft and practiced it until his death. This is Abdullah bin Ibrahim bin Ahmed bin Muhammad bin Abdullah Al-Afif bin Al-Burhan Al-Maghribi, known as Al-Zabali (d. 885 AH / 1480 AD) who used to earn money by painting ceilings, and this profession had a great impact on his source of livelihood and livelihood Al-Sakhawi, Dr. T: p. 2).

In the field of those who worked in a profession and other craft, there were in the two centuries (the eighth and ninth AH / fourteenth and fifteenth AD) a number of them. Muhammad Al-Talmisani (d. 754 AH / 1353 AD) stood out, who practiced the craft of bookbinding in Medina (Ibn Farhoun, 1995: p. 165), as well as Muhammad bin Omar bin Muhammad bin Ahmed bin Azm Al-Maliki Al-Tunisi (d. 891 AH / 1486 AD), known as Ibn Azm, who came to Makkah Al-Mukarramah as a pilgrim in the year (840 AH / 1436 AD), who had mastered the bookbinding industry in Makkah Al-Mukarramah (Ibn Fahd, 2000: pp. 249-251).

The craft of copying and writing books was widely known and of great importance to Moroccans in the Hijaz, in the eighth century AH / fourteenth century AD, and a good number of them appeared, including those who practiced this craft in Medina Abd al-Wahed al-Jazouli al-Maghribi (d. 717 AH / 1317 AD) Who had many books that he wrote with his hand and endowed them (Ibn Farhoun and Al-Sakhawi, 1971: p. 61), as well as Abu Abdullah Muhammad bin Farhoun (d. 721 AH / 1321 AD), who was interested in the profession of copying and took it as a way to earn (Ibn Farhoun and others, 1995: p. 243). Also among them is Shihab al-Din Ahmad ibn al-Hasan ibn al-Zain Muhammad ibn Ahmad ibn Muhammad ibn Ahmad al-Qastalani (d. 797 AH / 1394 AD), who lived on this profession by teaching him writing documents in Makkah al-Mukarramah (Al-Asqalani, 1993: p. 122).

In the century (the ninth AH / the fifteenth century AD), we find among those who stood out in this field Yahya bin Muhammad bin Abd al-Qawi al-Muhiwi Abu Zakariya bin al-Qutb Abi al-Khair al-Maliki (d. 859 AH / 1454 AD), who earned martyrdom and was praised for it (Al-Sakhawi, d.t.: p. 250), In addition to Sheikh Fakhr al-Din Abu Bakr ibn Abi al-Fadl ibn Abi al-Barakat al-Qastalani (d. 895 AH / 1489 CE), who earned martyrdom at Bab al-Salam in Makkah al-Mukarramah (Al-Sakhawi, d.t.: p. 66).

Third: Trade

Despite the distance between Granada and the Hijaz and its relative proximity to the country of the Hijaz, this did not prevent the existence of communication and the establishment of civilized relations between those parties. In the transfer of commercial activity between Morocco and Granada, and despite being seasonal, these pilgrims carried precious and expensive goods, such as

weapons, wrought raw silk, woolen clothes, oils, cotton, woodwork, and dyes such as dyeing the expensive Moroccan liver, mercury, types of yields, grains, and food (Al-Saad, 2019). : p. 149).

Trade is considered one of the most prominent pillars of economic activity. Through it, economic integration takes place, and it is one of the most important resources of Makkah Al-Mukarramah, especially during the Hajj seasons. Therefore, trade had a great impact in strengthening economic relations between Moroccans, Andalusians, and the people of Hijaz, because Makkah Al-Mukarramah is on a distinguished geographical location, as it is a meeting place for many commercial caravans that roamed the Arabian Peninsula (Jalal and Obeikan, 1987: p. 5).

As the internal trade flourished in it greatly, in addition to its religious importance with the presence of the Holy Kaaba and other holy places such as Mina and Arafat, as tens of thousands of Muslims from all over the world gather in it, they come to it to perform the rituals of Hajj, and they come to Makkah Al-Mukarramah by caravans, and then They are working to revitalize its commercial market, as Moroccan and Andalusian merchants used to accompany these convoys because of the security they found in them, and it is their way to transport goods to the cities and villages that they pass through, as trade exchange and export operations were taking place, as it was indicated that the commercial convoys heading to the country of Hijaz are both for Hajj Or trade is an opportunity for Moroccans and Andalusians to achieve material wealth, in addition to the proximity of Makkah Al-Mukarramah to the Red Sea and its possession of some commercial ports, the most important of which is the port of Jeddah (Ibn Jubair and others, d.t.: pp. 110-111).

Here it can be said that the Hajj season is one of the seasons that attract the sultans and princes of Morocco and Andalusia to come to Makkah Al-Mukarramah, as they do charitable works and give alms to the people of Makkah Al-Mukarramah and its neighbors, which leads to an increase in commercial activity and the improvement of relations between them, as in this season Makkah Al-Mukarramah witnesses its climax. The economic prosperity is due to the large numbers in this season, as these numbers are accompanied by a great activity in the buying and selling movement, and the merchants were waiting for the Hajj season to move their stores to it and also conclude commercial deals (Al-Shawabkeh, 2008: pp. 132-135).

To the foregoing, Ibn Jubair indicated that Makkah Al-Mukarramah is the country with the most blessings, fruits, utilities, and shops. On that, there are precious relics such as jewels, sapphires and other stones (Ibn Jubair and Obeikan, d.t.: p. 97).

In addition to the exchange of commodities in the markets of Makkah Al-Mukarramah, in terms of a boom in the commercial movement, an increase in the income of its neighbors, and what these merchants spend in buying new commodities. Goods such as foodstuffs such as vegetables and fruits such as figs, grapes and pomegranates, as well as legumes, dates and lamb meat, as well as luxuries that are brought to the country of Hijaz such as jewels, rubies and other stones, types of incense and other goods (Ibn Jubair and others, d.t.: p. 98).

With regard to the trade of Medina, it was also linked to a large extent with the seasons of Hajj,

and the merchants of Medina dealt with Moroccan and Andalusian merchants by passing through Medina to visit the Prophet's Noble Sanctuary, and accordingly, buying and selling took place in the markets of Medina (Maliki, 1981: p. 150 -151).

In addition to its location on the trade routes that led to the revitalization of commercial relations, it became a resting place for caravans on the one hand, and a local market in which merchants display their goods on the other (Badr, 1993: p. 101), and its proximity to the port of Yanbu, which is considered one of the ports of the Hijaz country, also helped in this. Which he relied on to bring in its trade and a station for commercial ships, which led to an increase in its economic importance and became a great commercial market there (Al-Jabri, 1993: p. It is present there throughout the season, which indicates the popularity of trade in Medina during the season. (Ibn Jubair, d.t.: pg. 97).

Some traveler books indicated that some merchants among the Moroccan and Andalusian pilgrims may require their commercial business to stay in Medina and Makkah Al-Mukarramah for a long period after performing the rituals and their return to their countries, and their stay may extend until their death (Al-Maliki and Ibn Battuta, 1983: pp. 528-537), in addition to the Hijazi merchants who They go on commercial trips to the countries of Morocco and Andalusia, as historians indicated that they were bringing some different commodities with them to trade with them during their stay in these countries (Al-Maliki, 1983: pp. 107-108).

From the aforementioned, and as a natural result, trade has emerged as an important and distinct motive that contributed to the journey of many people of the Hijaz, especially to the countries of the Maghreb, by virtue of its location, which was distinguished by it being linked to many major trade routes and the proximity of the Hijaz to it. Therefore, trade was an important reason for recording travels and knowing their routes. Land and sea that contributed to encouraging them to travel, so it can be said that trade was the backbone of economic life in the countries, and through that, close economic relations were formed between them between the merchants of Morocco and Andalusia with the merchants of the country of Hijaz, and one of them emerged, the merchant Abu Abdullah Muhammad bin Ali Al-Tajibi, the painter of Al-Gharnati (d. 653 AH / 1255 AD).

Who came to the country of Hijaz in order to perform the Hajj in the year (606 AH / 1209 AD), and who was traveling between Makkah Al-Mukarramah, the Levant, Egypt and Alexandria (Al-Maqri, 1968: p. The rest of his life, and death overtook him in Egypt (Al-Marrakshi and Al-Saad, 2012: p. 484-485) after a year's pilgrimage (650 AH / 1252 CE), so he died in Qus half a year ago (653 AH / 1255 CE) (Al-Maqri, 1968: p. 58).

Likewise, the grammar jurist Muhammad bin Ali bin Yahya bin Ali al-Gharnati al-Andalusi (d. 715 AH / 1315 CE), who was called al-Shami, was close to Medina and settled there until his death, practiced trade and earned a lot of money (Al-Suyuti, 1964: p. 193).

In addition to Abdullah al-Tunisi (he was alive in the first half of the eighth century AH / fourteenth century AD) who worked in maritime transport, as Ibn Battuta indicated that in the

year (732 AH / 1331 AD) he had a boat that transported passengers from the city of Jeddah to the district of Al-Qusayr Affiliated to the Egyptian city of Qus (Ibn Battuta, 1987: pg. 281), and the merchant Ahmed bin Abdul Karim bin Muhammad bin Jaber bin Ali Al-Ansari Al-Gharnati (d. 739 AH / 1338 AD), who is one of the well-known major merchants in the Kingdom of Granada. He departed to perform the Hajj in the year (695 AH / 1285 AD) And he used to earn money by trading, especially the cotton trade (Al-Asqalani and Al-Saad, 1993: p. 178), as well as Muhammad bin Abdul-Qawi bin Muhammad bin Ahmed Al-Baja'i (d. 752 AH / 1351 AD), who was near Makkah Al-Mukarramah and settled there for seventy-six years, and he had activities in the trade profession there (Al-Sakhawi, Dr. T: 71-72).

In addition to Muhammad bin Yahya al-Sunhaji (d. 780 AH / 1378 CE), who continued throughout his life to work in trade and to constantly move between Makkah Al-Mukarramah and Yemen (Al-Fassi, 1405: 382), as well as Hassan bin Ahmed bin Maymoon, famous for the Maghribi (d. 790 AH / 1388 CE), as He was one of the neighbors in Makkah Al-Mukarramah, and he worked as a bazaar selling linen in Al-Qaisaria, known as Dar Al-Emara in Makkah Al-Mukarramah (Al-Fasi, 1405: p. 67).

Likewise, Muhammad bin Ahmad al-Ansari, known as Ibn Jinn al-Bir (d. 795 AH / 1392 CE), was one of the neighbors of Makkah Al-Mukarramah, and he also worked in trade (Al-Fasi, 1405: pp. 43-44), as well as Ahmed bin Muhammad bin Abdullah Al-Shihab Al-Nafti (d. He heard about many of the scholars of Medina, and he used to work in boats, earning money from them (Al-Fasi and Al-Sakhawi, 1405: p. 147).

There are many who took work in the trade profession, such as Ahmed bin Yahya bin Isa bin Ayash bin Ibrahim Al-Qusentini (d. 860 AH / 1455 AD) and he is considered one of the great Sufi men who settled in Makkah Al-Mukarramah until his death. He was engaged in commerce and was distinguished by it (Al-Sakhawi, Dr. T: pp. 295-296).

Likewise, Musa'ed bin Hamid al-Misrati al-Maghribi (d. 870 AH / 1466 CE), who was a traveling merchant between the countries of the Hijaz and Egypt (Al-Sakhawi, d.t.: p. 154-155), as well as the chief scholar Ahmed bin Yunus al-Qusentini (d. 878 AH / 1473 CE) who was in the vicinity of Medina And he used to mix with sellers and marketers for the sake of earning (Al-Sakhawi, Dr. T: p. 252).

Also among the merchants was Hamid al-Maghribi (d. 881 AH / 1476 CE), who was known as the traveling merchant because he often traveled in trade to several separate countries (Al-Sakhawi, d.t.: p. 235-236), as well as the merchant Yahya bin Ali bin Ahmed bin Hassan Sharaf al-Din al-Rahbi, originally from Al-Makki Al-Maghribi Al-Maliki (d. 938 AH / 1531 AD), whose commercial activity was limited to between Makkah Al-Mukarramah, Cairo and Damascus (Al-Sakhawi, Dr. T: pp. 235-236).

From the foregoing, we can say that the trade profession has great importance in improving and strengthening the relations between them. Through the presence of these elite Moroccans and

Andalusians who practiced trade in the Hijaz country, they provided great services to the Hijaz society, and this helped them to practice many other businesses, so I entrusted them with some Religious and administrative positions in the Hijaz country made them approach the ruling authorities in it, and thus they benefited from their relations with the senior princes and merchants in the Hijaz country. All this made it possible to link the relations of cooperation and commercial exchange, which helped to activate it is the economic prosperity that characterized each of the countries of Morocco, Andalusia and the country of Hijaz, which gave an impetus to activate commercial exchanges, as we noticed that trade was existing between Makkah Al-Mukarramah and Granada during the Hajj season or During the various merchants' trips, especially the commercial and scientific ones, this indicates the strength of the relations between the two countries, as the merchants used to carry with them their various products, as well as their money and their civilization.

Sixth: Charities and endowments and their impact on the economy of the Hijazi community

Charities and endowments are among the important sources of income for the country of Hijaz and its supervision, as they are carried to Makkah Al-Mukarramah and Al-Madinah Al-Munawwarah during the Hajj season every year. Especially Makkah Al-Mukarramah, and it has a great contribution to the recovery of economic activity in the country of Hijaz, and although it is in essence an important economic resource.

It is a source of strength for the state through which it controls its resources. And they were proactive in providing it with all the supplies it needed, and among them were those who allocated alms to be sent annually to Makkah Al-Mukarramah, so through the endowments, the revenues of the properties endowed for the Two Holy Mosques doubled until they affected the financial and economic system of the country of Hijaz. As for the alms allocated to the Two Holy Mosques, it has been directed annually to the poor, as the Moroccan and Andalusian pilgrims used to sympathize with the poor in the neighborhood and those who were cut off from the Two Holy Mosques, feeding them, clothing them, and giving them money in alms (Al-Dabbagh et al., 1968: p. 154).

The sultans of Morocco had several participations in providing a lot of endowments and alms to the two holy mosques, by organizing the Hajj convoys, and they spent all they could in order to make it successful, including money, gifts, and securing roads, as did the Marinid Sultan Abu Yaqoub Yusuf Al-Nasser, nicknamed Al-Mansur (d. 706 AH / 1306 AD).

K. who had a prominent role in reviving the Sunnah of the pilgrims and organizing his travels, and he copied the Holy Qur'an and gifted it to the Noble Sanctuary of Mecca, in addition to sending him a lot of money by drawing its distribution to the residents of the Two Holy Mosques (Abi Zara'a and others, 1972: p. 387), and Sultan Abu Al-Hassan Al-Marini (D. 752 AH / 1351 AD) from his generosity on the knees of the pilgrims, so he gave the princess three thousand five

hundred golden dinars, in addition to that he gave her the amount of (16500) dinars for the purchase of the fourth quarter in Medina to be an endowment for the readers in the honorable quarter, and he also gave the judge of the knees three hundred dinars from him and a fine clothing for his leader Four hundred dinars from it, and for the messenger carrying the gift, a thousand dinars from it, and for the sheikh of the knees, five hundred dinars from it and a lot of gold (Al-Qalqashandi et al., 1915: pp. 386-389).

Likewise, the Marinid Sultan Abu Faris Abd al-Aziz (796-837 AH / 1393-1433 AD) sent gifts to the ruling authorities in the country of Hijaz and sent annual gifts with the Moroccan pilgrims to the people of the Two Holy Mosques, and made a lot of donations, and his donations had a great impact in improving their relations economically.

Ibn Khaldun and others, 2004: p. 271), and what the Hafsi sultan Abu Amr Othman (839-892 AH / 1435-1486 CE) did in terms of buildings and a water way for the neighbors of the Prophet's Noble Sanctuary (Al-Sakhawi and Bernishvik, 1896: p. 123) is in this field.

In this regard, we can also refer to the distinguished role that Moroccan woman played in offering several alms, doing good deeds and hastening to it, and their contributions to the endowment of the Two Holy Mosques. And a group of women in the endowment in Makkah Al-Mukarramah, Ribat Al-Saha, which is a ribat located in Ajjad and was a waqf for poor women (Al-Fassi, 1956: p. 548).

Likewise, during the Hajj of Al-Hurra, the wife of the Sultan of Morocco in the year (889 AH / 1484 AD), when she gave alms in the amount of more than a thousand gold mithqals, which were distributed to people by the Moroccans (Ibn Khaldun and others, 2000: pp. 351-352).

In this same regard, many Moroccans and Andalusians were able to endow their money and work in Medina, so that it would benefit the general public and the neighbors in the Two Holy Mosques. Among those who carried out these charitable works was Abd al-Malik ibn Mutarrif al-Marri, meaning here that he was from the Andalusian city of al-Maria, who stopped the Ribat al-Marwah and stopped A bath in Ajjad, during the year (602 AH / 1205 AD), which carried a lot of gifts from the Almohad caliph, and it is indicated that he sat in the Sacred Mosque to be a reason for finding an idea in distributing money and appointing what separates from it, as well as Sheikh Muhammad bin Muhammad Al-Gharnati (d. 754 AH / 1353 AD) who endowed all his books in Madinah in the Shihabi school (Al-Asqalani, 1993: p. 236).

The same is the case for Jacob al-Tunisi, who endowed his role and his money to the schools of knowledge in Medina, in addition to his having taken out five hundred dinars from his own money in order to buy an endowment in Medina to spend the proceeds on those in the Shihabi school of the Maliki and Shafi'i students, but it was singled out for the Shihabiyah, because it was stable (Ibn Farhoun 1987: p. 185).

In the same context, we can talk about the bonds and what they left of a prominent and distinct

impact in improving the living situation.

Despite their well-known scientific role, they had contributions to social and economic life, as some of the bonds were endowed on widows, orphans, and the poor who were cut off, and this is what he mentioned about Ibn Battuta referred to him by saying: “One of their honors, that is, the people of Makkah, is that when one of them makes a feast, he begins to feed the poor who are cut off from the neighborhood” (Ibn Battuta and Obeikan, 1987: p. And the provision of a decent life and the arrangement of living life with regard to housing and stability in it to reach a situation that transcends their poverty (Al-Dahas, Dr. T.: pp. 33-34), and an example of these ties is the bond of Othman bin Affan, who was endowed for the cut off Moroccans, as it came among the conditions of his endowment that it is for the poor Morocco is the devout strangers with abstract needs, and there is no luck or share for those who live in it (Al-Maliki, 1987: pp. 82-83).

Seventh: Disasters and Crises

The biographies and travel books referred to many dangers and crises that the Moroccan and Andalusian pilgrims were exposed to during their trips to the country of Hijaz to perform the Hajj or trade, especially to what was done by the bandits, whether on the desert road or the sea routes that they encountered on these trips, including what was presented It was written by the Andalusian traveler Abu al-Hasan Ali al-Qalasadi (d. 891 AH / 1486 AD) during his trip to the country of Hijaz to perform the Hajj, in the year (851 AH / 1447 AD).

Who faced several difficulties and dangers on the way, which may be heavenly and he has no way to overcome them, and may be due to the lack of security and stability, which he referred to by saying: “The hardships of the bones are confused in describing them in ink and pens, until it fell from every command of God to surrender, and man began to call in the language of the situation I am drowning, so what is my fear of getting wet” (Al-Qalasadi, 1978: p. 124).

With regard to disasters and crises, some economic crises also emerged in the country of Hijaz due to the poor internal security situation, which was reflected in the economic situation in the country and thus was reflected in their economic relations. To create a crisis and alienation in their relations.

As some sources showed us what happened to the pilgrims in terms of attack by the supervision of Makkah Al-Mukarramah or the tribes surrounding Makkah Al-Mukarramah, including what happened in the year (671 AH / 1272 AD) by assaulting the Moroccan pilgrim's knees, as this knee was joining the Egyptian Hajj convoy and walking alone. next to them (Al-Fassi et al., 1956: p. 272).

Also, what happened in the year (689 AH / 1290 AD) when a fight took place between the people of Makkah and the pilgrims, and about forty people were killed from both of them at the Al-Thaniya trail. For reconciliation between them. (Al-Fasi and Ibn Fahd, 1956: p. 241).

In the year (785 AH / 1383 AD) an attack took place in Wadi al-Aqiq in Medina on the Moroccan pilgrimage convoys, and the reason for that was when the emir of Yanbu al-Sharif Saad bin Abi al-

Ghathith asked the Moroccan pilgrim to give him something, so they grabbed him and tied his shoulders and took his horse and took him with them walking, so many of his followers came to them and fought them. A large number of the Moroccan Hajj was killed (Ibn Fahd and others, 1982: p. 342).

From that, it becomes clear to us the bad picture of the greed of the Emir of Yanbu and his assault on the pilgrim's knees in exchange for a handful of money that created a crisis in their relations, and in addition to the above, when economic crises were occurring from time to time.

The princes of Makkah Al-Mukarramah were imposing taxes and fees on Moroccan and Andalusian pilgrims and merchants. The tax (Ibn Mandur, d.T.: p. 4248) was taken from them in Aidhab, and whoever was not taken from him in Aidhab was collected from him in Jeddah, and whoever did not pay the tax was punished with various types of penalties, and this excise was considered an economic resource for the country of Hijaz and it had a great benefit on the people of Hijaz and their princes.

Al-Tujibi mentioned that it was a public pilgrimage (696 AH / 1296 AD) and that he was in Jeddah working for the sheriff of Makkah Al-Mukarramah, Abu Numayy, in charge of collecting tolls and taxes, such as food, and it was on every share (Arabic Language Academy, 1994: p. 448). And the camel tax that the pilgrims choose to ride them and carry their luggage and supplies, and whoever has luggage has to pay another tax on the luggage (Al-Abdoui, 2010: pp. 219-220), so this excise was an important economic resource for the country of Hijaz.

Conclusion and Results

In the field of social relations, Moroccans and Andalusians were able to assimilate into the Hijaz society, as they were a positive and effective element, especially after they were welcomed by the Hijaz supervision, interacted with them well, and integrated with them in a great way. Holidays, joys and sorrows, and they were counted as one of the classes of the original Hijaz society, regardless of their regions in which they decided to go down in the country of Hijaz.

The excises, donations, donations and endowments sent by the rulers of Morocco and Andalusia to the country of the Hijaz had an important impact on the development of economic relations between the Moroccans and the Andalusians and the supervision of the Hijaz.

The profession and the reclamation of a lot of lands around Makkah Al-Mukarramah, and they introduced many crafts and industries to the Hijaz and worked with them, which indicates the confidence of the Hijaz supervision in them and the ingenuity and craftsmanship of the Moroccan and Andalusian craftsmen.

On the other hand, trade had an important impact as it succeeded in transporting goods and in economic communication between Moroccans and the Andalusians and between the supervision of the Hijaz.

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