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FEASTS AND OCCASIONS IN MOROCCO IN THE ERA OF RULERS

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INTRODUCTION

After the Islamic conquest, the Maghreb witnessed great stability and security in social life, and they followed the path of the Muslim conquerors on their religious and worldly holidays and occasions and fused with the Arab Muslim conquerors and participated in them on occasions and feasts and became part of these occasions, and some of these occasions were present in Morocco before the Islamic conquest of it such as Celebrations of engagement, marriage and the newborn, especially when it is male, and the celebration of Nowruz and others. He added after Islam other holidays such as the birth of the Messenger Muhammad (peace and blessings of God be upon him and his family), circumcision, Eid al-Fitr, Eid al-Adha and the death of the Messenger (peace and blessings of God be upon him and his family). All of these occasions were held either in The home of the governor or the governor participates in it, and religious occasions are often held in the mosque after prayer because people are not distracted from prayer.

1- Religious holidays:

The religious beliefs of the inhabitants of Morocco have varied throughout history, as the religion was according to the nature of the country's subordination, and those

religions and beliefs were heavenly, including pagan and majestic beliefs. Rufus, Mandela⁽¹⁾, And the development of their belief reached the point where they sanctified their kings and considered them gods⁽²⁾.

It seems that they were influenced by the culture of the inhabitants of the Mediterranean, on the eastern coast, as they believed that the king was a god, who was preserved, irresponsible, and judged according to the theory of divine right, and they believed that rulers carried holy blood to take over the rule without anyone else.

They were also known for the worship of idols and idols, as the people of Jura and their queen, the priestess, and their homeland, the mountains of Auras, worshiped a large idol made of wood⁽³⁾.

In addition to that, sorcery and sorcery and prophecy were prevalent and widespread among the inhabitants of Morocco and they believed in them, especially the priests, who were a great source of magic and sorcery works, to bring them closer to the rulers. The famous political in

(1) - The Tourist, Al-Hassan, Moroccan Civilization through History, Without a Printing Press (Rabat, 1975 AD), vol. 1, p. 58

(2) - Ibn Khaldun, The Lessons, Part 6, p. 94

(3)- The Tourist, Moroccan Civilization, Part 1, p. 85

Morocco is led by people in the name of religion and they used magic and superstitions to attract supporters and followers, and the best example is the priestess revolution that resisted the Islamic conquest⁽⁴⁾. It seems that the priests are close to the gods, according to their beliefs, and they must be supported.

Then Morocco was affected by the new belief, which is the religion of Christianity. After its spread in the island and the Mediterranean basin, it led to the spread among the Maghreb tribes due to commercial dealings, which settled in the coastal cities that were under or adjacent to the Roman-Byzantine sovereignty, then Christianity began to penetrate into the regions of Morocco, especially the depth of Morocco down to the Sahara and the Atlantic coast⁽⁵⁾, Note that the Mosaic religion was related to the children of Israel and had found a place for it in the countries of the Maghreb⁽⁶⁾.

Although it was limited, but when Christianity set foot on the land of Morocco, it found a wider place than Mosaicism. The religious life in Andalusia before the Islamic conquest did not differ

from what it was like in the Arab part, i.e. the Arab Maghreb. The Arian, who believed in the human nature of Jesus Christ, and the Christian clergy had a great role in controlling everything, such as Moroccan society in all its categories, to the extent that the Spaniards believed that the clergyman was the place of God and had a special sanctity. The bishops and senior clerics in the national councils that met to approve the important affairs of the state and ratify the election of the king, and claimed the right to dismiss him, as he refused to comply with their decisions, and the priest, from behind this force that they reached, took a way to persecute the Jews who were a large sect in Morocco before the Islamic conquest. Strict orders were issued against anyone who refused to convert to Christianity⁽⁷⁾.

The Jews formed a large religious group in Morocco before the Islamic conquest, and they were in a reluctant position in the treatment of the Christian clergy, and they suffered the worst forms of torture, persecution and forced conversion to Christianity⁽⁸⁾.

⁽⁴⁾ - Ibn Adhari, Al-Bayan Al-Maghrib, Vol. 1, p. 37

⁽⁵⁾ - Prieto y vives Antonin :- Los Reyes de Taifas Centro de Estudios Historicos Madrid -1929 ,p.230

⁽⁶⁾ - Al-Abadi, In the History of Morocco and Andalusia, p. 16

⁽⁷⁾ Sir Thomas, The Call to Islam, translated into Arabic: Hassan Ibrahim Hassan, Abdel Majid Aabish, and Ismail Al-Nahrawi, 2nd Edition, without a printing press (Cairo, 1947), pp. 154-155

⁽⁸⁾ - Thomas, The Call to Islam, p. 156

It is necessary to know the reasons that led to the rupture of these Moroccan tribes after what the historical sources mentioned that they are also strong and represent an aspect of social life in Morocco in the era of rulers, which is:

A- Eid al-Fitr:

Muslims in Morocco, in the Wilayat of Abdullah bin Abi Sarh in Morocco, celebrated Eid al-Fitr after the month of Ramadan. On the night of Eid, the governor distributed a lot of meat to the poor and needy people of Morocco⁽⁹⁾, On the first day of Eid al-Fitr, the governor held a banquet in the courtyard of the governor's house, Ibn Abi Sarh, with a variety of foods and drinks, and everyone who was able to come to the governor's house was invited to eat⁽¹⁰⁾ During the reign of the governor Muawiyah bin Hadij over Morocco and in the year (45 AH/666 AD) he sat on the night of Eid al-Fitr in the mosque with the worshipers to the dawn prayer and attended the Eid prayer and sat on the ground and offered congratulations to the worshipers and everyone who came to the governor to congratulate on the occasion of Eid al-Fitr,

⁽⁹⁾ - Terrasse (Henri) : Histoire du Maroc, p. 38

⁽¹⁰⁾ - Slousch (Nahoum) : L ,E mpire des Bargawata, dans revue du Monde musulman 8, No3,1910,p.98

and distributed the money to the children Those in the mosque near the emirate's house⁽¹¹⁾ In the year (50 AH / 671 AD), the governor, Uqbah bin Nafeh, sat in the mosque for the Eid al-Fitr prayer, received congratulations to the people and served a large meal of breakfast for the people, which included types and types of food and drinks, and for hours they ate and prayed to the ruler⁽¹²⁾. He added, when the governor returned to his house, he sat receiving congratulations from the people of Morocco until the evening⁽¹³⁾,The governor Abu Al-Muhajir Dinar distributed in the year (55 AH / 676 AD) different types of foods in the neighborhoods of Morocco, he reached the remote areas in the outskirts of Morocco⁽¹⁴⁾, Likewise, the governor Zuhair bin Qais al-Balawi (69 AH / 690 AD) three days before Eid al-Fitr distributed pieces of fabric to women and men until the night of Eid, and the people of Morocco rejoiced at this and grew up⁽¹⁵⁾, He himself distributed zakat al-fitr to the poor and the needy and the hospital house, and the zakat fund was emptied

⁽¹¹⁾ - Scott .S.P. : History of the Moorish empire E urope , vol,2,London ,1904,p.211

⁽¹²⁾ - Vonderheyen ,M,:La Berderie orientale Sous La dynastie des Bnous L ,A rlab .Paris ,1927,p.189

⁽¹³⁾ - Vonderheyen, M,La ,Berderie .p. 190

⁽¹⁴⁾ - Scott ,S.P. History of the Moorish ,p. 215

⁽¹⁵⁾ - Scott. S.p. History the Moorish .p. 217

during the era of al-Balawi because it was distributed continuously whenever the zakat money came to him⁽¹⁶⁾, It turns out that the rulers were showing that Islam is a religion of tolerance and helping the poor from zakat funds. They found their joy in this assistance, and the ruler himself distributed zakat funds and provided aid.

In the year (80 AH / 696 AD) in the state of Hassan ibn al-Nu'man, he distributed a lot of food and drink to the people of Morocco on the day of Eid al-Fitr for Muslims and non-Muslims, and he prayed the Eid prayer with Muslims⁽¹⁷⁾. In the year (80 AH / 696 AD) in the state of Hassan ibn al-Nu'man, he distributed a lot of food and drink to the people of Morocco on the day of Eid al-Fitr for Muslims and non-Muslims, and he prayed the Eid prayer with Muslims⁽¹⁸⁾ And in the year (88 AH / 705 AD), the governor, Musa bin Nusair, led the worshipers for the Eid prayer, addressed them, and sat with them until the noon prayer, and congratulations were accepted from everyone⁽¹⁹⁾, Likewise, the governor, Muhammad bin Yazid (98 AH / 718 AD), distributed silver dirhams to

everyone who offered congratulations on Eid al-Fitr⁽²⁰⁾. The source did not indicate who the governor Muhammad bin Yazid distributed the silver dirhams, and it seems that he distributed them to the poor and needy residents of Morocco.

Governor Ismail bin Obaid Allah (100 AH/718 AD) sat in his house receiving the well-wishers on the occasion of Eid al-Fitr and gave one of the poets two gold dinars to recite poetry in which he praised the virtues of the ruler on the day of Eid⁽²¹⁾, The source did not tell us the name of the poet, his lineage, or his poetic verses, who deserved these golden dinars.

The governor sat in the mosque on the day of Eid al-Fitr, after the Eid prayer, and distributed to the worshipers a sweet called lokmiya: from the Levant, but it was made in Morocco with Shami hands of dates, flour, butter, almonds and walnuts. Morocco, West, sunset⁽²²⁾ And in the year (102 AH / 720 AD) during the reign of the governor, Yazid ibn Abi Muslim, the governor sat on the night of Eid al-Fitr until dawn to perform the dawn prayer and the Eid prayer in his house, and with him

⁽¹⁶⁾ - Vonderheyden .M.La. Berberie orientale; p. 195

⁽¹⁷⁾ - Ostrogarsky (Georges) : History of the Byzantine state .vol2.p 184

⁽¹⁸⁾ - Ostrogarsky (Georges) : History .vol 2.p. 185

⁽¹⁹⁾ - Ostrogarsky (Georges) : History .vol 2.p.185

⁽²⁰⁾ - Slousch (Nahoum) :L E mpire des Bargawa,ta ,du Monde musulman 8.N 3.1910.p.154

⁽²¹⁾ - Slousch (Nahoum) :L E Mpire des Bargawa .ta.8N.p. 155

⁽²²⁾ - Vonderheyden.M.: La Berberie orientale sous la dynastie des .Bnou L, A rlab ,paris.1927.p.288

the sheikhs, scholars and leaders, and they remained with him until the end of the day, and his sessions were interspersed with scientific debate, questions and religious transactions⁽²³⁾.

Governor Bishr ibn Safwan distributed in the year (107 AH/725 AD) silver dirhams to the Muhannain on the first and second mornings of Eid al-Fitr⁽²⁴⁾, In the year (108 AH / 726 AD), the governor distributed various types of food and sweets on the day of Eid al-Fitr⁽²⁵⁾. And in the year (112 AH / 730 AD) in the state of Ubaidah bin Abdul Rahman, a reader sat in the governor's house, reading the Qur'an, on the night of Eid al-Fitr, to the dawn prayer, and the Muslims listened, and they distributed sweets and drinks until dawn, and after the dawn prayer, a banquet of food was set up for them in the mosque⁽²⁶⁾, And in the year (116 AH / 734 AD), the governor, Ubayd Allah ibn al-Hijab, distributed Surat Al-Ikhlâs, written on a patch of deer skin, to those who congratulate him on the day of Eid Al-Fitr⁽²⁷⁾. Al-Wali Ibn Al-Hijab set up a tent

in one of his private farms and spread various types of food and fruits on the third day of Eid Al-Fitr after the noon prayer and invited the common people to eat⁽²⁸⁾, In the year (123 AH / 714 AD), the governor, Kulthum bin Ayyad al-Qushari, distributed bags of flour to the worshipers for the Eid al-Fitr prayer, each bag weighing five kilos, and corn flour was⁽²⁹⁾ In the year 125 AH / 743 AD in the Wilayat of Handala bin Safwan, he sat with a group in his house on the night of Eid al-Fitr⁽³⁰⁾.

B- Eid al-Adha:

Among the Islamic celebrations that the people of Morocco celebrated after the Islamic conquest, and the rulers left a great impact on Moroccan society, and each ruler has an impact that differs from the other, we show these effects:-

In the year (22 A.H./642 A.D.) in the state of Amr ibn al-Aas, ten cows were prepared to offer a sacrifice before the night of Eid al-Adha. The cows were decorated with types and colors of Indian fabrics, which were presented as gifts to the slaughterer. During the slaughter, they threw silver

⁽²³⁾ - Scott.S.P.: History of the Moorish .vol.2.p.104

⁽²⁴⁾ - Scott.S.P. History of the Moorish .vol.2.p.104

⁽²⁵⁾ - SLousch (nahoum) : L.E.Mpire des Bargawa.ta.8n.p.157

⁽²⁶⁾ - Terrasse(Henr)i: Histore du Maroc ,des origins a .2vol.p.266

⁽²⁷⁾ - Terrasse (Henr): Histore du Maroc des origins a.2.vol.p.267i

⁽²⁸⁾ Iatique ,Tomes 13, 14.Paris.1899.p.49 Nefousa.Journal A s Basset ,Rene: Les sanctuaires du Djebel -

⁽²⁹⁾ - Basset ,Rene : Les sanctuaires du Djebel .p. 49

⁽³⁰⁾ - Biquet ,Faure : Histoire de I,Afrique p. 85

dirhams at the slaughter and the sacrifice⁽³¹⁾, In the year (27 AH / 647 AD) in the state of Abdullah bin Abi Sarh, the governor, his followers and the people of Morocco came seven days before Eid al-Adha and decorated the governor's house in bright colors of bright fabrics, sequins and candles that were in a corner of the house and slaughtered the sacrifice and distributed it to the worshipers after the dawn prayer⁽³²⁾ In the year (45 AH / 666 AD) the governor, Muawiyah bin Hadij, cooked all the sacrifice in his house and presented it on the morning of Eid al-Adha to the people of Morocco. It was served with bread and with rice. The banquet extended all the way between the governor's house and the mosque. The people of Morocco were very impressed by this generosity⁽³³⁾. In the year (50 AH/671 AD), the governor, Uqbah bin Nafie, distributed pieces of uncooked meat from bread to the people of Morocco during the day of Eid al-Adha⁽³⁴⁾. In the year (55 AH/676 AD), the governor Abu al-Muhajir distributed a dinar of grain bags to the worshipers during the day of Eid al-

(31) - Abu Dhaif: Ahmed Mustafa: The Impact of Arab Tribes on Moroccan Life, Casablanca Publications (Morocco, 1960 AD), p. 110

(32) - Abu Deif: The Impact of the Arab Tribes, p. 130

(33)- Bury: J.B. : A History of the Eastern Roman empire,Londan ,1931.p.243

(34)- Bury :J.B.: A History of the Eastern Roman.p.244

Adha, which included rice, chickpeas and lentils. The year on Eid al-Adha⁽³⁵⁾, And in the year (62 AH/683 AD) in the state of Uqbah ibn Nafi', the governor distributed seedlings of pomegranate trees to be planted in the fallow lands near the governor's house one day before Eid al-Adha. Many of the great people of Morocco followed his example on every religious and religious occasion⁽³⁶⁾ In the year (69 AH / 690 AD) in the state of Zuhair bin Qais al-Balawi, the governor sat on the night of Eid al-Adha with the sheikhs and worshipers in the mosque to conclude the Qur'an until the dawn prayer and prayed with them and sat down for congratulations⁽³⁷⁾

C-The birth of the Prophet:

The Islamic world celebrated the birth of the Holy Prophet every year on the twelfth of Rabi' al-Awwal, especially in open areas in general and Morocco in particular. In the year (22 AH / 642 AD), the governor, Amr ibn al-Aas, attended a council that included sheikhs, worshipers and many Muslims in the mosque since the morning of the anniversary of the birth of

(35)- Creswell,K.A.C. : A short account of early Muslim architecture Pelican Book .Londan .1958,p,100

(36)-- Basset ,Rene : L e s sanctutuaire du Djebel Nefousa, Journal Asiatique, Tomes,13,14,Paris,1899,p.265

(37) - Basset ,Rene : Les sanctutuaire du Djebel ,p,266

the Messenger (may God bless him and his family and grant them peace). And the governor himself presented sweets to the celebrants and gifted the readers and sheikhs who celebrated this blessed occasion five hundred dirhams⁽³⁸⁾.

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⁽³⁸⁾- Biquet ,Faure : Histoire de I,Afrique p. 85

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⁽⁴¹⁾ Bury: J.B. : A History of the Eastern Roman empire,Londan ,1931.p.243

⁽⁴²⁾ Bury :J.B.: A History of the Eastern Roman.p.244

⁽⁴³⁾ Creswell,K.A.C. : A short account of early Muslam architecture Pelican Book .Londan .1958,p,100

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mantle and the white scarf and held a big feast in his house on the occasion of the anniversary of the birth of the Messenger (peace and blessings of God be upon him and his family). He asked the reciters to read the Qur'an and the interpreters of the interpretation of the verses. Enjoying the celebration, and in the streets, the reciters would sit down to read the Qur'an and talk about the virtues of the Messenger (may God's prayers and peace be upon him and his family)⁽⁴⁷⁾.

1- Worldly celebrations:

There were many religious celebrations in Morocco during the era of the Muslim rulers. Many of these occasions were entered through the rulers and left an impact on Moroccan society and became a Sunnah for the people of Morocco from these worldly occasions.

A- Celebrating the marriage:

Muslims have many ceremonies and rituals before the celebration of marriage, the first step begins with the betrothal and then a night before the marriage is called the night of henna, then the marriage, and then the feast week. One of the sheikhs and each for this task with proof of

⁽⁴⁴⁾ Basset ,Rene : L e s sanctutuaire du Djebel Nefousa, Journal Asiatique, Tomes,13,14,Paris,1899,p.265

⁽⁴⁵⁾ Basset ,Rene : Les sanctutuaire du Djebel ,p,266

⁽⁴⁶⁾ Lone: Poole , the Mohammanan Dynasteis p.290

⁽⁴⁷⁾ Lone- Poole: the mohammanan Dynasteis.p.170

marriage documents⁽⁴⁸⁾ We mention some of the governors who celebrated the marriage during their reign and had an impact on Moroccan society and the Muslims followed it in the Islamic Maghreb after the Islamic conquest of Morocco.

The governor, Amr ibn al-Aas, celebrated in the year (22 A.H./642 A.D.) his marriage to a Moroccan virgin, who was beautiful. He asked the Sheikh to come to the Qur'an and the girl was behind the veil. He recited a number of Quranic verses. After the completion, the Sheikh blessed the governor and raised the voices with takbeer, cheers and prayers. The governor gave the Sheikh ten gold dinars and gifted To the wife was a gold collar behind the veil, and the women were celebrating with her behind the veil, and the marriage took place on the same day, and a big feast was held from morning to evening⁽⁴⁹⁾.

The governor, Abdullah bin Abi Sarh, celebrated his marriage to a Muslim woman in Morocco, and the people of the market, neighborhoods, and cities celebrated the preparations for the

governor's marriage. She was dressed in Islamic dress and covered her face with a white scarf. After the marriage contract, the governor presented her with a large emerald gem the size of a walnut⁽⁵⁰⁾.

And in the year (50 AH / 671 AD) the governor celebrated his marriage to a Moroccan woman, Uqba bin Nafie. The governor spread flowers on the bride's road and carried three loads of mattresses and clothes as a gift to her family. The people celebrated with the governor and lit candles and incense, perfumed the places and cleaned the roads. They rejoiced and sang about the governor, and the governor distributed five silver dirhams to the celebrants and gave his wife a collar of pure gold weighing five hundred shekels, and a feast for her first and not the last for three days⁽⁵¹⁾.

CONCLUSION

It turns out that the rulers in Morocco introduced many Islamic customs and traditions to the cities that were opened by the leaders of the Islamic conquest, such as the Islamic and social feasts and occasions, which were a mainstay in the stability of Islam in the open cities to introduce them to Islam and the participation of the local

⁽⁴⁸⁾ Provencal: Levy: Islam in the Maghreb and Andalusia, translated by: Abdel Aziz Salem and Mohamed Salah Helmy, The Alf Book Series (Cairo, 1956 AD), p. 98

⁽⁴⁹⁾ Fournel: (H) : Les Berberes – Etude sur la ,conquete .p.132

⁽⁵⁰⁾ Fournel (h) : Les Berbes- Etude sur .p. 134

⁽⁵¹⁾ Bury : J.B. : a. History of the Eastern Roman .p. 188

rulers in their joys and sorrows, evidence of humility and the hope of peaceful coexistence between the conquerors and the people Natives from Morocco.

