



The influence of the tribal conflicts in Al-andalus on the Arab lineage until the end of the Wilayat period (91-138h/711-756 AD)

Raed Abbas

Doctoral Student of the Doctoral Program in [History and Arts (B01.56.1)]/ Spain
Research Line: Archeology and Material Culture University of Granada - Faculty of Philosophy and Letters.
Granada, Spain
Raedabbas666@yahoo.com

Article History Received: 26 Aug 2023 Revised: 12 Sept 2023 Accepted: 29 Oct 2023 CC License CC-BY-NC-SA 4.0	Abstract <i>Tribal fanaticism « 'Aşabiyyah » was characterized by its strong and influential presence among the Arab tribes during the era of governors in Al -Andalus. It formed the focus of political events and the engine of tribal conflicts. From this point, this research attempts to clarify the role played by tribal fanaticism « 'Aşabiyyah » in the behavior of the Arab tribes, then revealing the damage that befell the Arab lineage as a result of the struggle of this fanaticism among themselves. To understand the relationship and the influence between « 'Aşabiyyah » and lineage, we had to trace the stages of upbringing and development, taking into account the link between the causes of political events between the East and the West and projections of its coordinates in Al -Andalus until the end of the Wilayat period (91-138h/711-756 AD), which requires the adoption of an analytical historical approach. The study revealed the close relationship between Tribal fanaticism and lineage, its extensions in the political systems among the Arab tribes, and the size of the great damage that befell the Arab lineage in particular.</i> Keywords: <i>Aşabiyyah, lineage, Qais-Yaman, Al-Andalus</i>
---	--

Introduction

Both 'Aşabiyyah and genealogy are essential pillars of tribal organization. 'Aşabiyyah is the strong bond that unites the tribe's members. Lineage is the framework that brings its members together. The tribe in the pre-Islamic period was characterized by its pride in its lineage and its boasting of it to ensure its sovereignty and maintain its high status over other tribes. This was a cause of the emergence of tribal rivalry between them. Despite Islam's opposition, tribal rivalry continued to hold influence as a hidden force in an indirect way. The effects of 'Aşabiyyah on lineage appeared at its peak in the Umayyad era (64-132 AH/684-750 AD), and then it soon spread to the Islamic lands of the Maghreb and al-Andalus, where it emerged there on a wide scale as a result of the heterogeneous population of Arabs, Berbers, and other ethnicities. Tribal 'Aşabiyyah was imposed with force during the era of the Wilayat period (91-138h/711-756 AD), due to the strong adherence to it, which was inherent in the Arabs in al-Andalus since their entry. The effects of tribal 'Aşabiyyah on lineage in this period can be observed in two different aspects:

- The first is the positive aspect, in which it emerged as a factor of unification between the Arab tribes.
- The negative aspect is clearly visible in the way in which 'Aşabiyyah was used and the criterion applied through it, the results of which had a negative impact on lineages in general and Arab lineages in particular

This study explores the mechanism that made 'Aşabiyyah a major cause of tribal conflict in al-Andalus during the Umayyad period. To this end, the study examines the following questions:

- What is the concept of Tribal fanaticism ('Aşabiyyah)?
- What is the relationship between lineage (nasab) and 'Aşabiyyah?
- How did 'Aşabiyyah affect Arab lineage?

The study aims to answer these questions by addressing two main themes:

- The role of 'Aşabiyyah in determining the relationship between Arab factions with each other.
- The impact of 'Aşabiyyah on Arab lineage.

Importance of the study

- Provides a comprehensive overview of a critical period in Andalusī history.
- Contributes to understanding the complex relationship between lineage and 'Aşabiyyah in al-Andalus.

The influence of the tribal conflicts in Al-andalus on the Arab lineage until the end of the Wilayat period (91-138h/711-756 AD)

- Offers new insights into the impact of 'Aṣabiyyah on Arab identity in al-Andalus. This study explores the relationship between 'Aṣabiyyah and lineage in al-Andalus during the Wilayat period (91-138h/711-756 AD).

The study is divided into two main axes:

A. The relationship between 'Aṣabiyyah and lineage.

- *The definition of 'Aṣabiyyah and lineage*
- *The close relationship between 'Aṣabiyyah and lineage*
- *The stages of the emergence and development of the relationship between 'Aṣabiyyah and lineage*

B. The impact of 'Aṣabiyyah on lineage in al-Andalus

- *The role of 'Aṣabiyyah in the formation of tribal groups in the conquest era (92-94 AH / 711-714 AD)*
- *The role of 'Aṣabiyyah in the appointment of the governor of al-Andalus*
- *The role of 'Aṣabiyyah in the unification of the Andalusian tribes*

Methodology

The study adopted a historical analytical methodology based on the use of primary historical sources, such as the Moroccan Statement by Ibn 'Idhārī (d. after 712 AH / 1312 AD) and the History of Ibn Khaldūn (d. 808 AH / 1405 AD). This methodology allowed the study to trace the stages of emergence and development of the relationship between 'Aṣabiyyah and lineage in al-Andalus, and to identify the link between the causes of political events in the East and the West and their impact on al-Andalus.

Scope of the study: Temporal boundaries:

(91-138 AH / 711-756 AD) **Spatial boundaries:** al-Andalus

A. The relationship between 'Aṣabiyyah and lineage

The definition of 'Aṣabiyyah and lineage

The term 'Aṣabiyyah is from the word, 'asab', which means 'to bind'. "...to bind an individual into a group (asabatun, usbatun, or isabatun)." [1]. Ibn-Manzūr gives a definition of 'Aṣabiyyah which means a request or invitation from a person to join them in helping their fellows, whether this group is the transgressor or is being mistreated [2]. 'Aṣabiyyah is a complex concept that has been defined in a variety of ways by scholars. Aḥmad defined it as "man's supporting his people, to whom he belongs, whether they are right or wrong, oppressing or oppressed" [3]. Ibn Khaldūn defined it as "the feeling of kinship and affection for those who are related by blood, so that they may not be wronged or destroyed" [4, P. 160]. Al-Fārābī on the other hand, defined 'Aṣabiyyah as "the dominance and leadership in cities of those who are most noble and of the best lineage." [5]. Lacoste collected a number of definitions from other researchers, including, social solidarity, tribal partisanship, group spirit and other definitions and interpretations [6].

The term Lineage refers to kinship. It is used when we refer to someone's relative or family ancestry [7]. The genealogist is the researcher of kinship, who brings together lineages. The good connoisseur of genealogy or al-nassabata is one who has advanced knowledge of genealogy [2].

The close relationship between 'Aṣabiyyah and lineage

The tribe was the only political system among the Arabs before Islam. It was a unit bound by blood and kinship [8]. This cohesion led to the formation of the tribal bond, which was based on lineage and blood, not ideology [9]. Lineage is the real framework for the tribe and embodies a form of belonging, alliance, and allegiance between its members Ibn Khaldūn believed that the relationship of kinship or blood is the origin of tribal solidarity, and that the essence of this solidarity is based on unity of blood and flesh Solidarity has different types and manifestations, such as tribal, religious, linguistic, and racial solidarity. Therefore, solidarity is born of kinship and is based on lineage. It increases or decreases according to its connection and cohesion to it. It is stronger in the family than in the clan, and it is stronger in the clan than in the tribe [4]. This concept has been the basis for many studies that have relied on the element of kinship and lineage in the study of the tribal phenomenon, as is the case in the study of Wenner [10]. and also, in the study of Dresch [11]. In applying the theory of solidarity to social reality, Ibn Khaldūn. gave lineage a broader and more comprehensive concept to the extent that it includes all relationships that arise between individuals due to long-term coexistence. This includes the bond of loyalty and alliance between tribes. Therefore, kinship is not the only thing that generates solidarity in this case, but also everything that is a source of affection. Lineage in this case does not mean belonging to a common ancestor in the lineage, but rather the intention here is belonging to a particular group or alliance. Therefore, this solidarity resulting from the cohesion between alliances is the fruit of lineage, or its results or benefits. Therefore, Ibn Khaldūn. considered the element of lineage, in the abstract sense in this case, to be an imaginary matter that has no reality, and that the reason that makes the tribe resort to it is political, formulating cooperation and cohesion between its members in order to form a natural relationship and to strengthen its solidarity [4]. This opinion is confirmed by French anthropologist Godelier, who rejects the interpretation that makes the blood and lineage bond the basis of tribal societies, at the expense of other

components, such as political and religious factors, which he considers to be the source of legislation and rule for the tribe in a particular region [12].

The stages of the emergence and development of the relationship between 'Aṣabiyyah and lineage

Tribe-based loyalty was one of the most important characteristics of the pre-Islamic period, and it symbolized the strong bond between relatives [13]. It was a source of political and military strength that united the members of the same tribe [14]. Pride in lineage was one of its most important manifestations. An individual was distinguished with a strong emphasis on his lineage because it formed the strongest bond that connected him to his tribe [15]. When Islam came, it united the Arab tribes under its banner. It also tried to limit tribal loyalty and emphasized piety instead of lineage. As God Almighty said: "We have made you nations and tribes so that you may know each other. Indeed, the most noble of you in the sight of God is the most pious of you." [16, Ālḥğlrāt, verse 13] As a result, religion became the primary source of unity and identity for Muslims. However, the efforts of Islam to curb tribal loyalty were not completely successful. The tribal tendency and strong bias towards kinship continued to appear in the early Islamic era, as evidenced by the conflict between the Muḥayirun and the Anṣār after the death of the Prophet [17]. The tribal tendency also appeared in the era of 'Utmān b. 'Affān, who was accused of favoring his tribe and his family, which ultimately led to his assassination [18]. Tribal considerations remained important during the Islamic conquests. This was due to the need for tribal organization and cohesion in the armies. As a result, Arab tribes settled in the conquered territories in the form of tribal blocks, following the tribal system that was prevalent in pre-Islamic times [19]. One of the consequences of the interaction of Arab tribes with each other was the emergence of tribal tendencies in all their forms, especially kinship. Each tribe was incorporated under a tribal banner through alliance or kinship ties [20]. Due to the abundance of spoils, it was necessary to find a system to regulate these resources. 'Umar b. al-Ḥaṭṭāb (23 AH / 644 AD) established the Diwān al-ḡund, which was based on kinship as its primary foundation. The tribes rushed to record their lineages in the Diwān, and as a result, they divided into two large blocks, the 'Adnānīes and the Qaḥṭānīes. The conflict between them began to appear clearly due to cases of confusion in the lineage, as a result of one of the tribes claiming the affiliation of a tribe from the other side to its lineage and fabricating a genealogical table that confirms its affiliation to it to strengthen its tribe and support it. For example, conflict occurred due to the determination of the affiliation of a tribe with its people [18]. and his tribe Quḍā'a [21]- [22]. In the Umayyad era, this conflict took a clear shape, especially since the accession of Mu'āwīya b. Abī Sufyān to the Umayyad caliphate (41 - 60 AH / 660 – 680 AD) and his marriage to the Kalb tribe" [18]. Giving preference to this tribe until its status rose over the Qaysī tribes. The tribal tendency emerged at its strongest in the Battle of Marḡ Rāḥīṭ 65 AH / 684 AD [17]. This resulted in the definition of the political division between the two blocks [23]. The influence of tribal sentiment spread to the Maghreb along with the Arab tribes that formed the armies of the Islamic conquest. [24]. This influence was exacerbated by tribal disputes, ancient hatreds between the Yemenis and Qays in the East, and the predominance of tribal identity among the conquerors [25].

B. The impact of 'Aṣabiyyah on lineage in al-Andalus

The role of 'Aṣabiyyah in the formation of tribal groups in the conquest era (92-94 AH / 711-714 AD)

The Arab tribes that migrated to al-Andalus were small in number [26]. But they included the best of the Arabs in terms of lineage and honor [27]. These descendants were succeeded by their children, who became the majority of the Arab tribes in al-Andalus [28]. The first action that indicates the small number of individuals from each Arab tribe is the division of Mūsā b. Nuṣayr army into fighting units under different banners [29]. These units did not take tribal classification as a basis. This was in order to unite groups from different tribes to fight under one banner [30]. 'Aṣabiyyah played a role in the formation of tribal groups in the conquest era (92-94 AH / 711-714 AD). The emergence of tribal formation based on lineage became evident after the completion of the conquest process. As a result, each tribe settled with its associated clans in specific areas. The Muḍar or Qays tribes [22]. Began to gather under a single umbrella. In al-Andalus, for example, they included Quraysh, Tamīm, Ḥazīl [31], and Asad [32]. On the other hand, the Yemeni tribes, or the Kalbī tribes [22], were divided into factions, including Kinda, Laḥm, Ḡudām, and Quḍā'a [31]. These tribal gatherings and clusters in different Andalusian cities contributed to preserving their racial and blood influences for both the Yemenites and the Qays [33]- [34]. This is evident from the names of the geographical places corresponding to the names of the Arab tribes that settled there. Territory (iqlīm) Banu Aws" [35]. Despite the fact that the settlement of Arab tribes in al-Andalus was in the form of small groups, they remained highly visible in the form of tribal gatherings and tribes with a strong ethnic identity [36]. The tribal gatherings and alliances in al-Andalus, while having political and military dimensions, also represented the continuation of the tribal approach prevalent in the East [33]. They were a distinctive feature of political and social life throughout the Umayyad period. The preservation of the identity of each tribe was a clear indication of the strong attachment of the Arabs to their lineages, which had accompanied them since ancient times and even to al-Andalus. The historical sources did not record any tribal conflicts between Qays and Yemen in al-Andalus; rather, tribal fanaticism diminished in that period compared to

what it was in the East. This was due to the fact that the majority of the tribes that crossed with Mūsā b. Nuṣayr (711-93 AD) were Yamānī tribes, while the Qaysī tribes were less in number. This had positive reflections on the Arab lineage and gave the country a state of harmony. [37].

The role of ‘Aṣabiyyah in the appointment of the governor of al-Andalus

The tribal criterion based on kinship was one of the main criteria that determined the appointment of the governor of al-Andalus, according to the orientations of the Umayyad caliphate in Damascus [38]. This led to a succession of governors from both the Yamānī and Qaysī sides to rule al-Andalus. [39]. Mūsā b. Nuṣayr is considered to be one of the founders of this criterion by gaining the support of the Laḥm tribe of soldiers and commanders upon his arrival in al-Andalus in 711 AD [40]- [41]. The solidarity and cohesion between the members of this tribe led to the deepening of the concept of tribal rule and the expansion of its influence in al-Andalus, which culminated in the appointment of both ‘Abd al-‘Azīz (94-96 AH / 713-715 AD) [42]. And Ayyūb b. Ḥabīb al-Laḥmī as governors of al-Andalus. [40]. The Umayyad Caliphate in the East witnessed a noticeable acceleration in the growth of tribal sectarianism during this period, specifically during the reign of Caliph Yazīd II (102-105 AH/720-724 AD) due to his absolute declaration and explicit support for the Qaysī party, unlike his predecessors from the Umayyads, who were content with implicit sympathy and implicit support in their positions on tribal parties [18]- [43]. Morocco and al-Andalus were directly under the control of the central government in Damascus [44]. The governors of Morocco were chosen based on this sectarianism, and they in turn chose the governors of al-Andalus according to the tribal criterion. As soon as a governor from the Qaysī lineage came to power, he would promote his people and their interests over the Yemenis, which would lead to the revival of tribal sectarianism. The opposite was also true. The first of these practices appeared under the rule of the governor of Ifriqiya, Yazīd b. Abī Muslim (101 AH/719 AD) and Bišr b. Ṣafwān al-Kalbī (102-109 AH/720-727 AD) [40]. Since al-Andalus was administratively and politically subordinate to Morocco, it was natural that political events there would have an echo in al-Andalus, as it was directly concerned with what was happening in the Islamic Maghreb and a theater for its events. The two previous governors appointed Yemeni officials to al-Andalus from their lineage. They showed favoritism towards the Yemenis at the expense of the Qaysi tribes. By the time of Hišām b. ‘Abd al-Malik, the Umayyad caliphate was in a state of turmoil, as tribal sectarianism had reached new heights. This was due to the vengeful policies of Hišām governors, who persecuted the Yamānī tribes [40]. This period coincided with the Umayyads' oppression of the Alawites and the Kharijites in the East [4]. This oppression led to the Berbers success in igniting a revolution against the Umayyads in the Maghreb, led by Maysara al- Mṭḡry in 640 AD [45]. The revolution continued under the leadership of Ḥālīd b. Ḥamīd al-Zanātī, who defeated the Arabs in the The Battle of the Nobles (al-āsrāf) in 741 AD [32]- [46]. This defeat led to the reversal of the scales and the assumption of the governorship of Andalusia by ‘Abd al-Malik b. Qaṭan al-Fihri [42].

The role of ‘Aṣabiyyah in the unification of the Andalusian tribes

The governorship of ‘Abd al-Malik b. Qaṭan al-Fihri coincided with the events that were taking place in the Maghreb. The Berbers of al-Andalus were affected by these events, and they declared their independence from ‘Abd al-Malik b. Qaṭan. Chaos spread throughout al-Andalus, and the Arabs were filled with fear, and the Berbers gathered under the leadership of their leader Ibn Hadil. ‘Abd al-Malik b. Qaṭan found no other way out of this situation than to seek help from the Syrians, led by Balḡ b. Bišr b. ‘Iyāḍ al-Quṣayrī al-Dimašqī al-Qaysī, who were besieged in the city of Seville after their defeat by the Berbers in the Maghreb al-Aqsa (123h/741m) [47]. The entry of the Syrian commander Balḡ b. Bišr into al-Andalus led to two major conflicts:

- A conflict between Arabs and Berbers:
- A conflict between the early conquerors and the Syrians

After Balḡ and his followers exploited the opportunity of ‘Abd al-Malik b. Qaṭan's appeal to them to suppress the Berber revolt, and then violated the agreement stipulated with him in order to establish stability in al-Andalus, the factors of sedition and disturbance began to appear, and the conflict in al-Andalus turned from a conflict between Arabs and Berbers to one between the early settlers (Al- Baladiyyūn) (Arabs and Berbers) and the new arrivals (Al-Šāmiyyūn) led by Balḡ in 741 AD. Thus, al-Andalus moved from the conflict of the old Qaysī and Yamānī, which had been residing on this land for a period of time, to a conflict with these Arab newcomers (Al-Šāmiyyūn). This conflict, whose roots go back to the original homeland of the Arabs in the Arabian Peninsula, began to pulsate again in al-Andalus, represented by the Qays and Yemen tribes [47]. However, this conflict was a purely regional conflict, as Abd al-Malik ibn Qatn, the governor of al-Andalus and the leader of the Andalusian Arabs, was of Qaysi descent from the Meccan Arabs of the people of the Medina (in Saudi Arabia) who participated in the Battle of al-Hurra against the army of Syria (Al-Šāmiyyūn) in 63 AH/682 AD. Balḡ was also of Qaysī descent, but he was from Syria [33]. This conflict between the two sides unleashed a torrent of violence and barbarity. The high lineage of the tribal leaders and elders of the Arabs was no shield against the brutality of the conflict. The Syrians (Al-Šāmiyyūn) killed the governor of al-Andalus, ‘Abd al-Malik b. Qaṭan, and crucified a pig on his right and a dog on his left at the head of the bridge in Cordoba, a grotesque symbol of their humiliation [40]. Thāwābah ibn Salamah al-‘Āmilī During his brief governorship of al-Andalus (124-125 AH/742-743 AD), engaged in a campaign of systematic abuse and humiliation against the Yemeni

Arabs. He would sell the elders of the indigenous Arabs and the chiefs of the tribes to the lowest bidder, regardless of their social status or tribal affiliation. In one particularly egregious incident, he sold one of them in exchange for a dog. [32]- [42]. These actions demonstrate the dominance of the tribal organizational structure in al-Andalus, in contrast to the weak state authority at that time. This is attributed to the strength of tribal affiliation, which allowed for the continuation of tribal practices and concepts that were common in the East. [33]. To resolve the tribal conflict, it was necessary to establish a new administration in the country that would place political will above tribal affiliation. This was achieved by the appointment of Abū l-Ḥaṭṭār Ḥusām b. Dirār al-Kalbī [40]. as governor of al-Andalus in 745 AD. He was able to quell the sedition between the conflicting parties [48]. He also had the merit of formulating a new concept of tribal settlement, which he called "settlement of *ḡunds* " [71]. This contributed to some extent to the preservation of the individual's lineage in the tribe in al-Andalus, due to the preservation of its cities' racial and blood influences as a result of settlement and tribal organization, which lasted for nearly two centuries [49]. Although Abū l-Ḥaṭṭār was appointed governor of al-Andalus on the basis of his tribal affiliation with the Kalb tribe [31]. he was able to gain the support of the Arabs from both groups due to his policy based on positive neutrality [39]. However, he soon became biased towards the Yemenis against the Muḍar [17]. This led to the renewal of the old conflict between the Yemenis and the Qays in al-Andalus [4]. It is important to note that another factor played a major role in awakening the latent bias in Abū l-Ḥaṭṭār's heart against the Qays in general. This was that he was one of the victims of the conflict at the hands of 'Abīda b. 'Abd al-Raḥmān al-Sulamī [50]. However, the response of the Yemeni side in general was not in line with Abū l-Ḥaṭṭār's will, and not all the Yemeni factions were able to unite their ranks according to the principles of tribal concepts that united them by a single lineage against the Qays in the absolute sense. This is due to the many divisions based on political interests, which made the balance of power tilt in favor of the Qays. This was evident in the defection of the Ṭuwāba b. Salama al- 'Āmilī, one of the leaders of the Yemeni tribes of Ḡudāma and Laḥm, to the Qaysi ranks [40]. in the Battle of Sidonia [17]. Thāwābah ibn Salamah al- 'Āmilī, a leader of the Yemeni tribes of Ḡudāma and Laḥm, betrayed his own people by siding with the Qaysī tribes in the Battle of Sidonia in 1062 CE [40]- [17]. The Yemeni tribes abandoned their support for Abū l-Ḥaṭṭār on the battlefield and joined the side of their Yemeni brethren who supported the Qaysīs under the command of al-Ṣumayl [51]. The new governor, Thāwābah, was able to achieve a period of stability and relative calm between the Qaysī and Yemenī tribal confederations in al-Andalus. However, this calm did not last long, as the country was plunged into chaos [40]. by the sudden death of Thāwābah in (129 AH/747 AD). [42]. The second reason was the preoccupation of the Umayyads in the East with the affairs of Morocco and al-Andalus due to their preoccupation with suppressing the Abbasid movement (Al-Maqqari, 1968). Because of the conflict between the two tribes, an agreement was reached to alternate the rule of al-Andalus between the Qays and Yemeni tribes (Ibn Khaldūn, 1988). After an agreement was reached to alternate the rule of al-Andalus between the Qays and Yemeni tribes, each party chose a leader to represent them. The Yemenis chose Ayyūb b. Ḥurayṭ who was a fiercely tribalist leader, especially against the Qays from the Arabs of Syria (Al-Šāmiyūn). He was known for his famous saying, "If the blood of the people of Syria were gathered in a cup, I would drink it until I was drunk." [42]. Meanwhile, the Qays, led by al-Ṣumayl, chose Yūsuf b. 'Abd al-Raḥmān al-Fihri, the chief of the Banū Fihri tribe in al-Andalus. [32]. Al-Ṣumayl justified this choice by arguing that the Banū Fihri are descendants of the Qurayš tribe, and therefore have the right to rule al-Andalus over all others. This opinion is supported by Ibn Khaldūn, who argued that the two conditions of tribal affiliation and Qurayšī descent are necessary for a leader to establish a kingdom or sultanate. [4]- [52]. However, this appointment based on lineage was not welcomed by the Yemeni side, especially after Smail's attempt to eliminate Yemeni influence in the region of Rayya, fearing that it would become a base for the activities of the Yemeni party led by Yahyā b. Ḥurayṭ against the Qays [40]. The consequence of this act was the return of the tribal conflict. The tribal alignment began to take clearer shape between the two sides, with the tribes of Yemen rallying under the banner of Abū l-Ḥaṭṭār and Yahyā b. Ḥurayṭ, including the most famous tribes of Ḥimyar, Kinda, Maḡh, and Quḏā', while the tribes of Muḍar and Rabī'ā rallied under the banner of Yūsuf al-Fihri and al-Ṣumayl. The two sides fought a bloody conflict [17]. This conflict resulted in the loss of many tribal members from both sides particularly the Qaysī, [40]. In addition, the fact that al-Ṣumayl sought the help of farmers and butchers in the market of Cordoba in their war against the Yemenis in the Battle of Secunda is a clear indication of the small number of Qays tribesmen compared to the Yemenis [42]. The tribal conflicts left negative repercussions on the demographic population of the Arab descent in al-Andalus. The famines that swept al-Andalus (748-753 AD), which were caused by these seditions and wars, forced many of them to leave their homes in the northern and central regions and migrate to the south. Not only did the migration not stop within the Andalusian lands only, but in the last year of the drought and famine, many of them migrated to Africa and the Moroccan cities near al-Andalus, such as Tangier [42]. In fact, it can be said that the disparity in lineage and the old grudges between the two sides formed the core of these tribal conflicts. Yūsuf and al-Ṣumayl did not treat the prisoners of Yemeni descent well after the Battle of Secunda. They marched them in chains to Cordoba, and al-Ṣumayl took pleasure in executing them one after the other. After appointing himself judge and executioner at the same time, he disregarded all tribal values and customs in the treatment of prisoners, killing nearly seventy Yemeni men [42].

Conclusion

Tribal affiliation was able to impose itself in a distinctive way during the period of the governors in al-Andalus. It added a dimension similar to the Eastern character in al-Andalus, with its negatives and positives. In this period, the first features of its impact on Arab lineages appeared positively as a unifying factor rather than a divisive factor between Arab tribes. This was a result of the preservation of each tribe's tribal component based on the single lineage bond, and the acceptance of peaceful coexistence on this land. It played a major role in shaping the tribal formation and geographical distribution of Arab tribes in the form of tribal gatherings, affirming their ethnic identity. By the time of the governors, and in view of the linking of Arab lineages with political goals, a transformation occurred in the course of this tribal affiliation, and it became a powerful political tool in the hands of the leaders. The greatest impact of tribal affiliation on Arab lineages in al-Andalus coincided with the decline of the Umayyad state in the East and the absence of a central authority capable of curbing the tribal conflicts in al-Andalus. This led to the expansion of the scope of tribal affiliations and the revival of old hatreds between Arabs themselves. The lineage that supported tribal affiliation no longer restricted itself to blood ties and kinship, but came to include political alliances and allegiances between tribes, which formed the fruit of lineage. It can be said that the transformations and stages that tribal affiliation went through in its impact on Arab lineages, even if they had a positive content in the beginning, their negatives were a heavier burden on Islamic influence in general and Arab lineages in particular.

References:

- Ab Halim, A. (2014). Ibn Khaldun's theory of Asabiyyah and the concept of Muslim ummah. *Journal of Al-Tamaddun*, 9(1), pp. 1-12. <https://doi.org/10.22452/jat.vol9no1.1>
- Ibn-Manzūr, M. I.-M. (1956). *Lisān al-‘arab*. Beirut: Dār Šādir. Vol.1, pp.202-206
- Aḥmad, A. M., & Mur‘ib, M. (Ed.). (2001). *Tahdhīb al-Lughah*. Dār Iḥyā’ al-Turāth al-‘Arabī, Vol.2, pp.30-31
- Ibn Khaldūn. (1988). *Al-Muqaddimah lil-‘allamah Ibn Haldūn: Al-Musammā bi-kitāb al-‘ibr wā-dīwān al-Mubtadā’ wā-al-habar ...* Dār al-‘Awdah, Vol.1, pp.155-161
- Al-Fārābī, & Najjār, F. M. (Ed.). (1964). *Kitāb al-Siyāsah al-Madanīyah: Al-Mulaqqab bi-Mabādi’ al-mawjūdāt*. al-Maṭba‘at al-Kāthūlīkīyah, pp.90-91
- Lacoste, Y. (1973). *Ibn Khaldoun; Naissance de l'histoire, passé du tiers-monde*. F. Maspero, pp.134-136
- Al-Fārāhīdī Al-Baṣrī, H. I.-A., & Maḥzūmī, M. al-. (Ed.). (1980). *Kitāb al- ‘Ain*. Dār ar-Rašīd li-‘n-Našr, pp.270-271
- Shalabī, A. (1980). *Al-Ta’rīkh al-Islāmī Wa-al-Ḥaḍārah al-Islāmīyah*. Maktabat al-Nahḍah al-Miṣrīyah. Vol1, pp.90-92
- Salim, A. al-‘A. (1986). *Tarikh al-Dawlah al-‘Arabiyyah: Tarikh al-‘arab Mundhu ‘asr al-jahiliyyah Hatta Suqut al-Dawlah al-‘Amawīyah*. Dar al-Nahdah al-‘Arabiyyah, pp.1-3
- Wenner, M. W. (1967). *Modern yemen 1918-1966*. Johns Hopkins Pr, pp.38-68
- Dresch, P. (2001). *Tribes, government and history in Yemen*. Clarendon, pp.74-75
- Godelier, M. (2015). *Al-qabā’il fī al-tārīkh wa-fī al-muwājahat al-duwal* (A. Khalīl & G. Barrū Trans.). (Original work published in London in 2008.). al-Dār al-Fārābī, pp 18-19
- Ḥudairī Zainab, M. al-. (2006). *Falsafat at-ta’rīḥ ‘inda ibn-haldūn*. Dār al-Fārābī.al-Miṣriyya li-l-Ta’līf wa-l-Tarḡama wa- l-Našr. pp. 177-178
- Ṭaqquṣh, M. S. (2009). *Tārīkh al-‘arab qabla al-islām*. Dār al-Nafā’is. pp.159-173
- Al-Juraysī, K. (2006). *Al-‘aṣabīyah al-Qabalīyah Min al-Manzūr al-Islāmī*. Tawzī‘ Mu’assasat al-Juraysī, pp.34-37
- Al-Qur‘ān, Ālḥğlrāt, verse 13
- Ibn Al-Aṭīr, I.-D., & Tadmūrī. ‘U. ‘A. a. (Ed.). (1997). *Al-Kāmil fī al-tārīḥ* [The Complete in history]. Beirut: Dār al-Kitāb al-‘Arabī, vol.2, pp.187, vol.3, pp.240-241, vol.4, pp.197-247-153
- Ṭabarī, M. A. al-F. I. (1968). *Tārīkh al-ṭabarī: tārīkh al-rusul wa-al-mulūk*. Dār al-Ma‘ārif, vol.4, pp.271-425-464, vol.5, pp.329, vol.6, pp.574, vol.7, pp.30-31
- Al-Balāḍurī, A. i. Y. i. Ğ. (1988). *Futūḥ Al-Buldān*: Beirut. Dār. wa-Maktabat al-Hilal, pp.271-273
- Sallām, A., & Al-ḥayr. M. M. (Ed.). (1989). *Kitāb al-Nasab*. [Genealogy book]. Damascus: Dār al-Fikr, pp.70-72
- Al-Iṣbahānī, A. ‘A. i. Ḥ. A. al-F. (2013). *Kitāb al-Aghānī*. Dār Šādir. Dār Iḥyā’ al-Turāth al-‘Arabī.vol.8, pp.288-289
- Ibn ‘abd Al-Barr, Y. B. ‘a. B. M. (1985). *al-Inbāḥ ‘alā qabā’il ar-ruwāt* [Excitement to refer to the origins of the tribes. And knowledge of genealogies]. (I. Abyārī, Ed.). Dār al-Kitāb al-‘Arabī.pp.31-64
- al-Rūmī, Y. (1955). Mu’Djam Al Buldan = Mu’gam al-Buldan. Dār Šādir.vol.3, pp.21-21

- Dabbāg, 'A. -ar-R. I.-M. ad- Ibn-Nāgī al-Q. I.-'I., & Šabbūh I. (Ed.). (1968). *Ma'ālim al-īmān fī ma'rifat ahl al-qayrawān* (aṭ-Ṭab'a 2). El Cairo: Maktabat al-Ḥānḡī, vol.2, pp.62-66-76-181, vol.3, pp.76-97-151-189-217
- Rosenthal, F. (1968). *A history of Muslim historiography*. Brill, pp.136-137
- Chalmers P. (1994). Invasión e islamización: la sumisión de hispania y la formación de al-andalus. *Mapfre*, pp.170-171
- Boiko, K. A. (1999). *Al-Mašādir al-Tārīkhīyah al-'arabīyah Fī al-Andalus: Al- Qarn al-Sābi' wa-hattā al-Thulth al-Awwal Min Al-Qarn Al-Hādī 'ashar* (N. Abū Karam, Trans.). Dār 'Alā' al-Dīn. pp.14-15
- Mu'nis, H. (2002). *Fajr al-Andalus: Dirāsah fī Tārīkh al-Andalus min al-Faṭḥ al-Islāmī ilā qiyām al-Dawlah al-Umawīyah (711-756 m)*. Beirut. Dār al-Manāhil, pp.114- 115
- Al-Gassānī, M.B., & Jarrāh, N. (Ed.). (2002). *Riḥlat al-wazīr fī-ftikāk al-asīr 1690-1691*. Abū Ḥabīb: Dār al-Suwaydī, pp.139-140
- Dhannūn, T. 'A. al-W. (2004). *Al-Faṭḥ wa-al-Istiqrār al-'arabī al-Islāmī fī shamāl afriqiyā wa-al-Andalus*. Dār al-Madār al-Islāmī, pp.159
- Ibn Ḥazm, 'A. B. A., & Ḥārūn. 'A. a. M. (Ed.). (1987). *Ġamharat ansāb al-'arab*. [The Genealogy of the Arabs]. El Cairo: Dār al-Ma'ārif, pp.464-477-478-480
- Al-Maqqarī, S.-D., & 'Abbās, I. (Ed.). (1968). *Nafḥ al-ṭīb min guṣn al-Andalus al-raṭīb*. Beirut. Dār Šādir, vol.1, pp.237-292-374, vol.3, pp.19-20
- Al-Bakr, Ḥ. 'A. A. (2015). 'Ilm al-ansāb fī al-turāth al-Andalusī bayna taqallubāt al-siyāsah wa-taqālīd al-mujtama': dirāsah tārīkhīyah fī marāḥil inbi'āthihi wa-malāmīh inkimāshih fīmā bayna al-qarnayn al-thālīth wa-al-khāmis al-Hijrīyayn. [Genealogy in the Andalusian Heritage with Reference to Volatile Politics and Traditions of Society: A Historical Study of its Revival Stages and its Decline in the Third and Fifth Centuries AH III - V]. *Kullīyat al-Ādāb, Jāmi'at al-Kuwayt, al-Khālīdīyah*, 35, 428, pp. 9-104. DOI:10.34120/0757-035-428-001
- Guichard, P. (1977). Structures sociales "orientales" et "occidentales" Dans l'espagne musulmane. *Mouton*.pp.140-141
- Al-'udrī, Á. Ú., & al-Ahwānī.A.-A. (Ed.). (1965). *Nuṣūṣ 'an al-Andalus min Kitāb Tarṣī' al-aḥbār wa-tanwī' l-āṭār wa-l-bustān fī garā'ib al-buldān wa-l-masālik ilā ḡamī', al mamālik* [Texts about Andalusia]. Madrid: Maṭba'at Ma'had al-Dirāsāt al-Islāmiyya, pp.20-30-92-120
- Guichard, P. (1974). Les arabes ont bien envahi l' espagne: Les structures sociales del' espagne musulmane1. *Annales. Histoire, Sciences Sociales*, 29(6), 1483-1513. <https://doi.org/10.3406/ahess.1974.293575>
- Wasif M.-F. (1990). La inmigración de árabes yemeníes de al-andalus desde la conquista islámica (92/711) hasta fines del siglo (ii/viii). *Anaquel De Estudios Árabes I (1990)*; pp. [203]-219.
- Kennedy H. (1996). *Muslim spain and portugal: a political history of al-andalus*. Longman, pp.19-20
- Ibn Al-Qūṭīyya, I. (1926). *Ta'rīḥ iftītāḥ al-Andalus*. [History of the conquest of Spain by Abenalcotia el Cordobés] (J. RIBERA, Trans.). Madrid, pp.14-15
- Ibn 'Idhārī, A. I.-M., & G. S. Colin, & E. Lévi-Provençal. (Edits.). (1980). *Al-Bayān al-mugrib fī aḥbār al-Andalus wa-l-Magrib*. [History of the North of Africa and the Muslim Spain]. Leiden, vol.1, pp.37-40-50-54-55, vol.2, pp.31-32-34-38-49
- Ibn-Qutaiba, 'A., & Taufīq, M. (Ed.). (1909). *Kitāb al- imāma wa-'s-Siyāsa* [The Imamate and Politics]. El Cairo: Tubī'at 'alā nafaqāt al-kutubī bi-ḡiwār al-Aḥḡar.pp.65-66
- Anonymous, & Alcántara, E. L. y. (Ed.Tra). (1867). *Akhbār majmū'ah fī Faṭḥ al-Andalus: Wa-Dhikr Umarā'ihā raḡmahum allāh wa-al-Ḥurūb al-Wāqī'ah Bi-hā Baynahum*. Madrid: Real Academia de la Historia, pp.6-22-25-28-31-32-38-39-40-41-50-59-60
- 'Umar, I. K. I. i., & al-' Azīz, N. A. M. 'A. (1970). *Al-Bidāya wa-l-nihāya fī-l-tarīḥ*. [The Beginning and the End]. El Cairo: Maktabat al-Falah,vol. 9, pp.244
- Julien, Ch. -A. (1969). Tārīkh Ifriqiyā al-Shimālīyah: Tūnis, Al-Jazā'ir, al-Maghrib al-Aqṣá, min al-Bad' Ilā al-Faṭḥ al-Islāmī, 647 m (M. Mazālī & al-B. B. Salāmah, Trans.) al-Dār al-Tūnisīyah lil-Nashr, Vol. 2, pp.36
- Al- Nuwayri, A. I. 'A. al-W. (1985). *Nihāyat al-'arab fī funūn al-adāb*. Al-hay'a al-Miṣrīya al-'amma li-l-kitāb,vol 24. pp.59
- Al-Salāwī, K. N. A., & Nāṣirī, M. (Ed.). (1954). *Kitāb al-istiṣā li-Akhbār Duwal al-Maghrib al-aqṣā*. Dār al-Kitāb, pp.165-168
- Na'na'ī, 'A. al-M. (1986). *Tarikh al-dawlah al-Umawīyah fī al-Andalus*. Beirut. Dār al-Nahḡah, pp.117
- Ḥumaydī, A. A. (1966). *Ġaḡwat al-muqtabis fī ḡikr wulāt al-Andalus*. El Cairo: Al-Dār, pp. 186
- Gautier, E. F. (1977). *Le passé de l'afrique du nord: Les siècles obscurs*. Payot.
- Ibn-'Abd-al-Ḥakam, 'A.-a. I-'A., & Torrey, C. (Ed.). (1922). *Futūḥ miṣr wa-aḡbaruhā* = the history of the conquest of Egypt, North Africa and Spain. Yale Univ. Press, pp.216
- Guichard P. (2013). Les arabes et l'arabisme d'al-andalus. *De Mahoma a Carlomagno: Los Primeros Tiempos Siglos VII-Ix / Xxxix Semana De Estudios Medievales Estella 17-20 De Julio De 2012*, pp.216-223.

The influence of the tribal conflicts in Al-andalus on the Arab lineage until the end of the Wilayat period (91-138h/711-756 AD)

Guichard, P. (2002). *De La expansión árabe a la Reconquista: Esplendor y fragilidad de al-Andalus*. Fundación El Legado Andalusí, pp.47-48