The Andalusian Influence in the Central Maghreb (7th–9th AH / 13th–15th CE): Crafts and Trades as a Model

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Abstract:

The influence of the Andalusian diaspora on the Islamic Maghreb, in general, and the Middle Maghreb, in particular (13-15^th^ century), got the interest of researchers and scholars thanks to the importance of the effect it had left on all the aspects, the advantages that resulted from the integration and adjustment, and the new techniques and skills mainly in the handcrafts. Besides, the interest of the Zayyanid kings in this diaspora increased its prerogatives and paved the way for experience exchange. Thus, this diaspora left its touch on the markets organization, the construction, and the buildings. Based on what was said, this paper sheds light on the handcrafts and the effect of the Andalusian diaspora in the Maghreb. To do so, the paper uses the historical method in narrating and describing the events and the economic developments that took place in the Middle Maghreb during the Zayyanid Era. Findings show that the handcrafts are among the most prominent effect of the Andalusian diaspora in the Maghreb.

Key words: Middle Maghreb, Zayyanid State, Andalusian effect, handcrafts.

La influencia andalusí en el Magreb central (siglos VII–IX de la hégira / XIII–XV d. C.): el caso de las artesanías y los oficios

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Resumen

La influencia de la diáspora andalusí en el Magreb islámico, especialmente en el Magreb central durante los siglos XIII–XV, ha suscitado el interés de los investigadores por la profundidad de sus aportaciones y los intercambios derivados de su integración en las sociedades receptoras. Entre estas contribuciones destacan la introducción de técnicas y conocimientos especializados vinculados a las actividades artesanales. El apoyo de los soberanos zayyaníes favoreció el asentamiento de las comunidades andalusíes, amplió sus oportunidades de participación económica y facilitó la transmisión de saberes. Su presencia dejó una huella en la organización de los mercados, las prácticas constructivas y la arquitectura. Este artículo analiza la contribución de la diáspora andalusí al desarrollo de las artesanías y los oficios en el Magreb central durante el período zayyaní. Para ello, emplea el método histórico, mediante la exposición y descripción de los acontecimientos y las transformaciones económicas del período estudiado. El análisis señala que las actividades artesanales constituyeron una de las manifestaciones más destacadas de la influencia andalusí en la región y un ámbito relevante de intercambio técnico y cultural entre las poblaciones migrantes y las comunidades locales.

Palabras clave: Magreb central; Estado zayyaní; influencia andalusí; artesanías y oficios.

1. Introduction:

The fall of most Andalusian cities, the policy of displacement, killing, and Christianisation practised by the Crusaders, and what the people of Andalusia were subjected to led to their flight and migration to Islamic countries in search of salvation, especially to the Islamic Maghreb due to geographical proximity, particularly the Central Maghreb which was under the rule of the Zayyanids, who initially lived under the allegiance of the Almohads, for which they received valuable fiefs including Oran and the areas west to Tlemcen. They are a branch of the Berber Zenata tribe who settled in the city of Tlemcen due to its excellent, naturally fortified and geographically diverse location. This was under the leadership of Jaber bin Youssef, then leadership passed to Yaghmoracen Ibn Ziane, the actual founder of the Zayyanid state.

The migration of Andalusians to the Zayyanid state constituted a major transformation in it at all levels and spheres: scientific, social, political, and economic. Yaghmoracen Ibn Ziane received them in his state with hospitality and generosity and took great care of them. He gave them high, prestigious ranks, singled out scholars among them with a high status, and settled them in the capital, Tlemcen. As for merchants and craftsmen, he directed them according to their classes and trades. Their influence and impact were profound and evident, and they have occupied researchers and historians of this immortal history of the Central Maghreb civilisation. In this regard, we will address the subject by establishing the following main problematic: What was the impact of the Andalusian diaspora on the Zayyanid state in the field of crafts and industries? And how did this manifest in the life of the Central Maghreb?

To cover the subject, achieve its objectives, and answer the fundamental problem posed, we followed the historical method in describing the economic life of the Zayyanid state and some of its manifestations, then the analytical method suitable for analysing the impact of Andalusian migrations on the economic situation in the Central Maghreb, especially in the field of crafts and industries. Therefore, we have addressed the subject according to the following axes:

Axis One: Crafts and industries: their concept and types

a) Crafts: language and terminology
b) Industries: language and terminology

Axis Two: Crafts and industries of Andalusian impact in the Central Maghreb (7-9 AH/13-15 AD)

a) The situation of artisans and craftsmen in the Zayyanid state
b) Types of industries and crafts in the Zayyanid state

2. Crafts and Industries: Concept and Types

2.1 Crafts: Language and Terminology

a- Language:

"Craft" (al-hirfah) in language is the plural of "hirafah". It is said: "al-hirfah" means a trade or profession. "He practised a craft for his family" means he earned and sought. "Ihtiraf" means earning. (Ibn Manzur, n.d, p. 839). The meaning is that a craft is what a man practises as a profession or trade. Ibn Manzur indicates that it involves earning, and earning is a matter of learning, practice, and seeking skill and experience. The same meaning is found in Ibn Sidah's dictionary: "A man's craft is his profession, and it has been said it is his estate" (Ibn Sidah, 1997, p. 436).

Al-Jawhari, in his definition of craft, links it to its practitioner: "Craft is a profession, and the practitioner (muhtarif) is the artisan; so-and-so is my 'harifi' i.e., my business partner" (Al-Jawhari, 1990, p. 1343). This allows describing any craftsperson as a "muhtarif" or artisan.

The word "muhtarif" generally refers to anyone who masters their work and performs it perfectly and efficiently, so we say professional artisan, professional blacksmith, professional engineer, etc. Earning, work, or profession may be broader than the description of craft; some professions are crafts, others are not. Craft is more comprehensive than "sina'ah" (industry/trade), as the latter is often manual, while craft may be manual or intellectual (Hijab, 1410 AH - 1990 AD, p. 175).

From the above, the relationship between work, profession, earning, and craft becomes clear, although craft is more general and comprehensive than what we have mentioned. Each performs a function and role related to actions, services, or efforts practised and mastered by individuals, excelling in a field or specialisation they offer to others, whether intellectual or physical effort, and they continue to perform it, becoming known and specialised in it, thus gaining familiarity with its secrets and mastery of its rules.

b- Terminology:

A craft is defined as the livelihood and profession from which one earns a living and achieves gain. Whatever a person occupies themselves with is called by the Arabs "sina'ah" (trade) and "hirfah" (craft) because they turn to it (yataharrafu ilayha). They say: so-and-so's trade is to do such-and-such, and so-and-so's craft is to do such-and-such. Our Islamic religion has encouraged work of all kinds as a means of lawful sustenance, and engaging in crafts and industries for earning through the sweat of one's brow. The Quranic verses have indicated and encouraged the value of crafts and work in His saying (And We taught him the craft of making coats of armour for you to protect you from your battle, so are you grateful?) (Al-Anbiya, Verse 80). Thus, we find the linguistic meaning aligns with the terminological in defining the concept of craft.

2.2 Industries: Language and Terminology

a- Language:

In linguistic dictionaries such as Taj al-'Arus and Al-Wasit, the word "sana'i'" (industries) appears as the plural of "sani'" and "sani'ah", meaning beneficence and kindness. As for the word "sina'ah" (industry/trade), it is pluralised as "sina'at" (Abd al-Hamid, 1429 AH - 2008 AD, p. 491). From this, we deduce that "sana'i'" shares the general meaning of "sina'ah" in the sense of making or doing something and excelling in it, and it is everything made by a person (artisan) with their hands.

b- Terminology:

Industries are defined as: "... they are secondary and later [than primary activities] because they are composite and scientific, requiring thought and consideration. For this reason, they are generally found only among settled people, which is later than and secondary to Bedouin life" (Ibn Khaldun, 1421 AH - 1903 AD, p. 194). Among them are simple and complex; simple are those related to necessities, while complex are for luxuries (Ibn Khaldun, 1421 AH - 1903 AD, p. 203). It is observed that industries, in summary of their meaning, are any manual, physical, or intellectual work done by the practitioner; i.e., everything made by hand. The practitioner masters and cares for it, is skilled and diligent, and is suited to it. This is inferred from Ibn Farhun's statement: "Artisans of the hands are good" (Ibn Farhun al-Maliki, 1417 AH - 1996 AD, p. 112). Thus, the terminological definition clarifies that industries require physical or intellectual effort to benefit materially and morally.

2.3 Types of Crafts and Industries:

The Ikhwan al-Safa classify society into material-based classes according to their work and income: in their view, all people are artisans, merchants, rich, and poor. Artisans are those who work with their bodies and tools, merchants are those who trade by giving and taking, while the rich are those who own raw materials and industrial products, and the poor are those who need them and seek wealth (al-Safa, n.d, p. 237).

Al-Ghazali, on the other hand, holds that "industries and crafts are divided into necessary (essential) industries and unnecessary (luxury) industries, which can be dispensed with as they aim at seeking blessings and adornment in this world, such as the art of engraving. He classified them from a social perspective into desirable industries like tailoring, and undesirable industries like tanning, etc." (Al-Ghazali, n.d, pp. 83-84).

3. Crafts and Industries of Andalusian Impact in the Central Maghreb (7-9 AH/13-15 AD)

The Zayyanid state, like other Islamic Maghreb states, witnessed the organisation of craft activity. Its markets, especially the Qaysariyya (Comment No. 1) or its affiliated hotels, had wings dedicated to each craft. We note the abundance of crafts and industries, their multiple types, and varied practices on the Zayyanid coasts, such as fishing and livelihood (Al-Wansharisi, 1401 AH - 1981 AD, pp. 47-121).

3.1 The Situation of Artisans and Craftsmen:

The Zayyanid authority paid attention to artisans. During the reign of Sultan Abu Hammu Musa II, he ordered the construction of Dar al-Sina'ah (House of Industry) in 767 AH/1366 AD: "... teeming with workers of various kinds, differing in their languages and religions: tailors, spearmakers, armours, bridlemakers, tattooists, saddlers, tentmakers, blacksmiths, jewellers, brocade weavers, and others. Their voices and tools deafened the ears, minds were bewildered by the perfection of their crafts, eyes could not fathom their immense sea. Then their value was assessed daily, and their products were presented before the Caliph, may God support him, and each was stored according to its category, and the workers were given their wages justly, and so on always" (Ibn Khaldun, 1421 AH - 1903 AD, p. 155). The existence of such a house ensured better organisation for the city, rather than industries being scattered in various places.

Regarding the conditions of this class, we find they vary from one country to another. In Tlemcen, Al-Wazzan describes the life of senior craftsmen and artisans: "The artisans are strong people who live in happiness and pleasure, and they love to enjoy life" (Al-Wazzan (Leo Africanus), 1983, p. 21). Marmol adds: "The artisans are simple, kind people who take pride in working politely and making precise things" (karbakhal, 1989, p. 300).

As an example of the comfortable situation of artisans, we find that the standard of living of employers supervising some crafts was very high as a result of the profits they made from marketing their craft products. Abu Zayd Abd al-Rahman bin Muhammad bin al-Najjar practised the craft of weaving fine wool, for which Tlemcen was famous in Darb Shakir. Most of this alley belonged to him, his workers, and his servants. Merchants from all lands came to him, and the kings of Ifriqiya and the Maghreb bought these fine woollen garments (Ibn Marzuq al-Tilmisanī, 1989, pp. 188-189). Due to the status achieved by some senior craftsmen, some reached the rank of "mu'allim" (master), which is the highest rank for craftsmen (Ibn Maryam al-Madyuni al-Tilmisanī, 1426 AH - 1908 AD, p. 38). However, this title requires its holder to be familiar with the secrets and rules of the profession, which allows the master to own a factory if the means of production are available.

In contrast, some small craftsmen were in an unenviable situation, like Abu al-Abbas al-Qattan, who in his youth practised tailoring. He complained to Ibn Marzuq the Elder about his bad situation and narrow living conditions, so he advised him to marry. But Ibn al-Qattan replied: "I am complaining about my own situation, so what about a wife?

I have an elderly mother whose upkeep I cannot manage." However, Ibn Marzuq insisted and provided him with financial assistance and paid the dowry. Thus, Ibn al-Qattan began travelling for trade to Fez, Ceuta, and Béjaïa until his situation improved and he settled in Tlemcen (Ibn Marzuq al-Tilmisanī, 1989, pp. 161-162).

Thus, the differences between the condition of some craftsmen, especially wage workers, and the situation of merchants who earned huge sums from their commercial travels become clear. Some wage workers employed in bakeries also faced difficult material circumstances; some received their wages for fifteen years due to the difficult financial situation of the bakery owner (Al-Wansharisi, 1401 AH - 1981 AD, p. 290).

3.2 Types of Industries and Crafts in the Central Maghreb

Some crafts and industries in Zayyanid society represented the productive base of the city, given the prominent role craftsmen played in energising economic life by exploiting raw materials and converting them, whether agricultural or mineral, into marketable consumer goods. The most important of these are:

a- Textile Industry:

This industry depends on various resources such as wool, cotton, flax, silk, and tanned leather as raw materials abundantly available in the lands of the Zayyanid state. It includes, in particular, weaving clothes, carpets, and blankets, and making tents, shoes, saddles, turbans, belts, and others (Marçais and William, 1432 AH - 2011 AD, pp. 100-101).

Abu Zayd bin al-Najjar was one of the major craft masters in Tlemcen, practising fine wool weaving in Darb Shakir. Most of this alley belonged to him and his servants; major merchants from the East and the Maghreb came to buy from him, and he earned a thousand dinars per day from selling this wool (Ibn Marzuq al-Tilmisanī, 1401 AH - 1981 AD, p. 148). Georges Marcy alone provided a precise description of saddle sewing and embroidery: "However, the horsemen who maintain a taste for fine saddles may find in Tlemcen two competent styles that execute a double interlaced decoration in the form of twisting branches with gold or silver wire on the leather or velvet of saddles, turbans, and belts" (Marçais and William, 1432 AH - 2011 AD, p. 101).

b- Pottery and Woodworking Industries:

The craft of pottery was linked to the existence of a number of kilns specialising in pottery and ceramics in the city of Tlemcen and its suburbs, especially near Bab Uqba. However, this craft has declined from its state of development and prosperity long ago compared to other crafts like textiles (Marçais and William, 1432 AH - 2011 AD, p. 101). It is certain that this industry was greatly influenced by the Andalusian group, who introduced new industries to the Central Maghreb, such as the manufacture of zellij (mosaic tiles) in various colours (Robert, 1988, p. 242).

The art of wood carving for furniture, cabinets, and mosque doors also emerged in the 9th century AH. Among the indicative monuments is the Tlemcen Mosque, which dates back to the era of Yaghmoracen (Hassani, 2009, p. 98)

c- Metal Industry:

This industry was linked to civilian life on the one hand and military life on the other. Its development factor is due to the abundance of primary resources in the surrounding area and its proximity to gold, zinc, and especially iron mines (Al-Bakrī, n.d, p. 70) .

This industry also included traditional weapons such as swords, catapults, and various machines used in siege operations (Al-Hariri, 1987, p. 286). They were used in various places, such as handles and hammers, along with some simple tools like axes, ploughs, and others (Hassani, 2009, p. 98). It was also linked to coinage of dinars and dirhams, which numbered thirty-two gold dinars (Al-Darraji, 1993, p. 227). This contributed to reviving the economic life of the Zayyanid kingdom. Among the popular proverbs indicating work: "Teach your child a craft, even if he becomes a hashish smoker" (Al-Qurṭubī, n.d, p. 359).

As for the status of agriculture in society, we note: "Agriculture is pleasure, industry is might, and trade is cunning" (Al-Momani, 2004, p. 67). In addition, the Andalusians derived the agricultural calendar based on the empirical sense that this community had. Among the indications in this sense, it is said: "If you see the fig, be glad for the mud" i.e., an indication of the approaching autumn season (Al-Qurṭubī, n.d, p. 07).

The Andalusians also paid attention to hunting and transferred the technique of sericulture (silk worm breeding) (Comment No. 3) on mulberry trees, especially the white one, which was common among them. They also had a role in cotton production. They worked on a partnership system in silkworm breeding, either where the owner of the

mulberry trees shares and contributes to feeding with the silkworm breeder, and they divide the product together (Al-Wansharisi, 1401 AH - 1981 AD, p. 59).

The Andalusians were also inclined to engage in various professions, so alongside agriculture and trade, they also worked in industry. Zayyanid Tlemcen benefited from them in this field. Among the most important industries known to the Andalusians, alongside local elements, was textile manufacturing of various kinds. They developed pottery, many types of weapons, and all the household tools known at that time. The historian Ta ibn al-A'raj confirms this: "In the era of the Andalusians' settlement in Tlemcen, it was adorned with useful factories. You could find whatever you wanted of embroideries, silk, cotton, linen, and wool fabrics, pottery and ceramics factories, types of weapons, and other household utensils" (Filali, 2002, p. 117) .

To this day, places, neighbourhoods, markets, baths, roads, and mosques bear the name of the craft or industry, for example, Souk al-Ghazl (Spinning Market), Hay al-Qassarin (the quarter of fullers who whiten clothes), Hammam al-Sabbaghin (Bath of the Dyers) next to which worked those who dyed spun wool, Hay al-Fakhirin (the Potters' Quarter), etc. Among the very famous traditional industries in Tlemcen that continue to this day, we mention "Al-Haik" (the woollen cloak), the covers currently known as "Bourakhan", blankets, Tlemcen carpets, and woven blouses (Maaziz, June 2017, p. 70).

This was not limited to men; even women took pride in teaching their daughters the crafts common among families, emphasising the importance of work when the husband is poor, with the following proverb: "The wealth of grandparents runs out, but the wealth of hands remains." Perhaps the most prominent crafts that women were famous for in the lands of the Zayyanid state were embroidery with gold and silver thread, sewing, carpets, and wool spinning. Women were the primary source for this group (Hassani, 2009, p. 90). In this regard, Al-Zuhri says: "It is a kingdom where everything wonderful is made from wool." In addition to the above, the people of Tlemcen wore garments imported from Andalusia due to the proximity of ports famous for textile goods, such as Almeria (Comment No. 3).

Among the traditional industries known in Tlemcen are saddle-making and footwear, especially what is known as "Balgha", "Khaffaf", "Sandala", and "Soumal" (Hassani, 2009, p. 93).

The same interest in this craft and industry is found among the Andalusian people, considering it the first thing to be learned after education and memorisation of the Holy Quran. What confirms this in Tlemceni Zayyanid and Andalusian society are the folk proverbs in Andalusia: "The dust of work is better than the saffron of idleness," and in Tlemcen: "The craft of the hands is better than wealth inherited from grandparents" (Al-Maqqarī al-Tilmisanī, 1388 AH - 1968 AD, p. 151).

Among the Andalusian families that had a role in revitalising agriculture, coinage, and trade was the family of "Bani al-Mallah" from Cordoba. Their craft was minting dinars and dirhams, and they excelled in agriculture. They were close to some of the sultans of Banu Zayyan (Ibn Khaldūn, 1421 AH - 2000 AD, p. 140). Many Andalusians specialised in woodworking, embroidery, cotton weaving, wool spinning, and soap-making to the extent that some would sell everything they had to eat that day to buy soap to wash their clothes. They were also known for their prudence and good management of living (Al-Maqqarī al-Tilmisanī, 1388 AH - 1968 AD, p. 183).

In addition, the Zayyanids introduced pharmacy and medicine manufacturing to the Maghreb at the hands of a group of physicians who had notable effects in this field. The method of treatment developed from spiritual medicine, seeking blessings and miracles of saints, which appeared through the biographies of their scholars who used such methods to the extent that some jurists attributed some pathological symptoms to predestined matters, as with the case of nosebleeds (Ibn Maryam al-Madyuni al-Tilmisanī, 1426 AH - 1908 AD, p. 81). Medicine thus developed into objective and organic medicine, with attention to physicians and the construction of the "maristan" (hospital/pharmacy), influenced by the Andalusians. In this regard, we mention the Andalusian physician "Abu Abdullah al-Malaqi, who was contemporary with the scholar and jurist al-Abili and Imam al-Maqqari the Elder."

In addition to the above, the "craft of papermaking and education" also developed, to the extent that the preferred skilled labour became the immigrant one over the local one, as they surpassed them in precision, quality, and speed of work completion. This benefited Zayyanid Tlemcen and its surroundings, as the rulers imitated them in many of their works and crafts, with their workshops.

d- Architecture and Ornamentation

The art of architecture and ornamentation is considered one of the most important arts of the Middle Ages. It was linked to architectural structures, mosques, zawiyas, schools, gardens, and orchards, in which the Andalusians excelled. Their fingers created structures in Andalusia that remain an expressive memory. When the major Andalusian cities fell, various buildings were destroyed, and after their displacement, they tried to recreate some of them in the Central Maghreb.

Building crafts are among the oldest industries. They are "what pertains to embellishment and decoration, such as making three-dimensional plaster shapes on walls, mixed with water ... and sometimes walls are adorned with pieces of marble, brick, ceramic, or shell, separating homogeneous or different parts, and placed in lime" (Laibiʿ, 2010, p. 33). Marcy adds that the rulers sought the help of Andalusian builders, ceramists, gilders, and painters. An example is the ceramics of the Mashwar Mosque, one of the landmarks of Bani Abd al-Wad, made by Andalusian work. Also, on the columns of the Sidi al-Haloui Mosque appears the name "Ahmed al-Lamti" (Marçais and William, 1432 AH - 2011 AD, p. 65), influenced by the Andalusians in ceramics. It diversified into the field of construction, making coloured tiles to decorate ceilings and decorative, coloured ceramic tiles with vegetal motifs and beautiful colours. Also found in the Mosque of Abu Madyan Shu'ayb is a mihrab arch carried on two special marble columns decorated with two capitals engraved with elegant Andalusian script, until architecture and ornamentation came to resemble Andalusia.

Table No. 01: Some Examples and Names of Craftsmen and their Workshops in the City of Tlemcen (Andalusian Diaspora):

Craft	Most famous practitioners	Location	Commentary	Source
Weaving	Faqih Abu Zayd Abd al-Rahman al-Najjar	A weaving workshop in the city known as "Darb Shakir"	He wove fine wool, and was in charge of the weaving factories in the city	(Ibn Marzuq al-Tilmisanī, Al-Manāqib al-Marzūqiyyah, 1989)
Embroidery	A group from Dar al-Sina'ah of Tlemcen and Andalusians	Sahal Lorit	Embroidered textiles were of great quality and precision, due to the Andalusians introducing the principles and techniques of this craft	(Filali, 2002)
Carpentry	Abu al-Abbas Ahmad Ibn Marzuq (d. 741 AH)	Tlemcen	He had carpentry tools, with which he made what he needed	(Ibn Marzuq al-Tilmisanī, Al-Manāqib al-Marzūqiyyah, 1989)
Grain milling	The Rahawiyya group	On the banks of Wadi Lorit, the Safisaf River, and outside Bab Kashut	Researcher Brosselard mentioned that the number of mills in Tlemcen approached one hundred	(Al-Tanasī, 1985, p. 245)
Construction/ Building	Abu Ishaq Ibrahim bin Muhammad al-Dalayli	Tlemcen	He built Dar Ibn Marwa around 629 AH	(Ibn Marzuq al-Tilmisanī, Al-Manāqib al-Marzūqiyyah, 1989)

4. Conclusion:

The influx of Andalusians to the Central Maghreb had a clear impact on many aspects of life, most notably economic life. This impact was evident in crafts and industries, the introduction of many techniques in this area, and teaching the people of the Maghreb in the Zayyanid state. The findings of our study can be summarised in the following points:
- The impact of the Andalusian diaspora appeared in the development of the trade movement in the Maghreb, including maritime trade in the Mediterranean, in addition to many local products of these countries.
- Zayyanid society was influenced by many social manifestations when the Andalusians settled in many cities of the Central Maghreb, especially the capital Tlemcen, where these influences touched all fields. They also had intensive activity in the region due to their social experience in those fields.
- Among the impacts of the Andalusian diaspora was the development of agriculture and crafts such as wool, dyeing, and animal production of various kinds, especially horses and silkworms, as well as foodstuffs such as grains and fruits, in addition to introducing new methods such as drying and canning...
- It is fair to say that the influx of Andalusians to the Zayyanid state constituted an important social addition to the population fabric of the kingdom, which became evident in the emergence of classes that had an intellectual role and a social, economic, and urban impact, including architectural and ornamental influence in the planning of prayer houses and mosques such as the Tlemcen Mosque.

In the field of crafts, they introduced new techniques that facilitated merchants' handling of goods on the one hand, and dealing with customers on the other. This extended to the development of ceramics, textiles, metal, and even pharmaceutical medicine.

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List of Comments:

Comment No. 1: Al-Qaysariyya or Qaysariyya, plural Qayasir. A term for a type of public building in the form of arcades surrounded by shops, factories, warehouses, and also living quarters. Originally Greek, abbreviated from the word denoting the imperial market. It is characterised by vast spaciousness and many vaulted passages leading to an open square. See **(Houtsma, 1418 AH - 1998 AD, p. 8460).**

Comment No. 2: Silkworm: "A worm originating from seeds that produce another fine worm in the form of henna seeds, appearing in the month of Babah, which is May. It is placed in a clean cloth and hung by a woman for twenty days. She keeps it in the house where neither wind nor much light enters. When it hatches, she places what moves from it on mulberry leaves, then removes it and leaves the rest until it all hatches, and it is later raised in equipment" (Ibn al-Bayṭār, n.d, p. 408).

Comment No. 3: Almeria: The eastern gate from which merchants depart, where travellers' ships dock. It has a harbour and anchorage for ships. It has olives, various fruits, and huge, productive orchards. See (Al-‘Umarī, n.d, p. 122).