
The upper noble lineage in Morocco

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ABSTRACT:

The knowledge of lineage is a matter of great destiny, as it is a matter of acquaintance between people, and God has made learning it a virtue that no one can be ignorant of.

Knowing people about their lineage is an obligatory purpose for him in his creation of us as peoples and tribes. The Prophet Muhammed urged the necessity of knowing the lineage and knowing the lineage of the Prophet's family is of great importance to the necessity of honoring and glorifying them, for they are the best of God that He chose and preferred them over people.

The branches of this dynasty spread in the east and west of the earth on the authority of our master Ali bin Abi Talib (D. 661).

Our Lady Fatima al-Zahra bint Muhammed (D. 632), their two sons, Imam al-Hassan and al-Husayn, had descendants in all countries, and what concerns us here is their succession in the countries of the Maghreb, as many of their descendants emerged from the saints, the righteous, the servants, the ascetics, the working scholars, the writers, the leaders, and the rulers They even established states there, and they had a great affair.

Keywords: supervision, lineage, Alawi, Morocco, scholars.

•Introduction

The country of the Maghreb is one of the countries in which the descendants of the Alawite family spread and the branches of this pure and blessed tree multiplied throughout the country and the different names and titles with which they were famous, from the origins and branches present in Morocco and their many branches there, as the branches of one of them reach hundreds.

This is what made us shed light in this research on the most important origins and branches of this blessed lineage in the countries of the Maghreb, The second is about the Husseini lineage and its branches, and because of their large number of spread in the country, their rank is

according to the precedence of their arrival in the country, With mentioning the basic information for them, beginning with mentioning the descendants of Al-Hasan bin Ali bin Abi Talib (D. 672), and then the descendants of his brother Al-Hussain (D. 681).

It is based on several sources, the most important of which are the Book of Genealogy of Quraish by Ibn al-Zubayr, the book Jamhrat Ansab al-Arab by Ibn Hazm, and the book Umdat al-Talib al-Sughra in the lineage of the family of Abi Talib by Ibn Anba, and the book of supervision by Abu Abdullah Al-Fassi.

The first topic: The descendants of Imam Hassan in Morocco

The pillar of this blessed tree goes back to Imam Al-Hassan bin Ali bin Abi Talib, who is like his grandfather, the Messenger of God, peace, and blessings be upon him, in character and morals (Ibn Al-Zubayr, Duha, p. 23) and has eight sons: (Al-Hassan Al-Muthanna, Zaid, Talha. Al-Hussain Al-Athram and Abd Al-Rahman, Omar, Al-Qasim and Abu Bakr) (Ibn Al-Zubayr, Duha, pp. 46-50), and Ibn Hazm added four to them: (Abdullah, Muhammed, Jaafar and Hamza) and whoever was born to him is Al-Hasan Al-Muthanna (D. 708) (Ibn Hazm 1983, p. 38) and Zaid (D. 738) (Al-Zayani, 2003, p. 70), and in their wake was the caliphate in all the countries of the earth (Ibn Hazm, 1983, pp. 38 - 39).

The first: From the offspring of Al-Hasan Al-Muthanna bin Al-Hassan bin Ali bin Abi Talib.

Al-Hassan Al-Muthanna was succeeded by seven sons (Abdullah Al-Kamil, Al-Hassan Al-Muthalith, Ibrahim Al-Ghamr, Muhammed, Dawood, and Jaafar) (Ibn Hazm 1983 pp. 38 - 39).

Among their offspring in Morocco were Abdullah Al-Kamil and Al-Hassan Al-Muthalith, and among their blessed offspring, Al-Hasanain spread in Morocco, and I will talk about them as follows:

1 - From the descendants of Abdullah Al-Kamil bin Al-Hassan Al-Muthanna

Abdullah al-Kamil (D.761), and he has seven sons: (Muhammed al-Nafs al-Zakiya, Ibrahim, Musa al-Jun, Idris, Issa, Suleiman, and Yahya) (Ibn al-Zubayr, N. T. pp. 35-54), The lineage of each Hasani tree from his descendants in Morocco goes back to five of them: the Idrisids, the sons of Idris, the Sulayman's, the sons of Suleiman, the Muhammedans, the sons of Muhammed, the pure spirit, and the Musawis, the sons of Musa (Ibn Anba, 2009, pp. 92-93) and they are:

Section one: The Idrisid family

They are the sons of Idris bin Abdullah Al-Kamil bin Al-Hassan Al-Muthanna bin Al-Hasan Al-Sibt bin Ali bin Abi Talib (D. 828) (Safadi 2000, p. 205), and they were known by the name Idris after him, as this name is considered inclusive of all the descendants of Sayyid Idris, and he has twelve sons according to the most famous sayings, and they are: (Muhammed, Al. - Qasim, Ibrahim, Abdullah, Omar or Imran, Daoud, Hamza, Ahm, Yahya, Katheer, Ali, and Issa) (Ibn Hazm 1983 .pg. 49; Ibn Adhari 1983 . pg. 210) are among these. Most honorably, the Idrisids branched off into many branches and peoples in Morocco:

1 - Al-Kataniyun supervision

They are the descendants of Sharif Muhammed bin Idris al-Hasani (D. 836), nobles with correct lineage and ancient houses of scholars, and their history is full of scholars and greats (Al-Ayachi, 1986. p. 54) until they were considered by genealogists of the first degree, where he says about them (Al-Qadri 1895, pg. 38): "They are from the Idrisid people whose traces are clear and unstudied, their lineage is the most reliable, and their reason is the most reliable."

They are known as the honorable Uqbah bin Sawal (Al-Qadri, 1895, pg. 38; Fadala, 1971, p. 1624), and they lived in the city of Fez until Musa bin Abi Al-Afiya Al-Maknasi (D. 952) overcame it and killed four hundred of the Idrisid nobles in Wadi Al-Ashraf from Enemy of Fez (Abu Abdullah Al-Fassi, 2005, p. 210; Al-Wadghiri, 2003, p. 45), Among them is the grandfather of the nobles, Abu Zakaria Yahya bin Imran bin Abdul Jalil bin Yahya bin Muhammed bin Idris al-Hasani ((D. 1003), and he settled in the city of Zawawa and was the first to build tents for his army in his time from linen, and before that, they were made of hair or wool

He was known as Al-Kitani and this happened to his sons and their successors (Abu Abdullah Al-Fassi, 2000, pp. 65-66), and from Zawawa his sons moved after him to the city of Shellah and from there to Meknes, which they entered in the year (D. 1209) (Al-Idrisi, 1987, p. 108).

2. Supervision of the children of Ibn Al-Ta'i'

They are from the offspring of Imam Ahmad bin Idris al-Hasani (Al-Fadli 1999. p. 122). Their headquarters are in the city of Fez, from which they moved to the city of Casablanca. This branch is very few, and several scholars, clerics, and righteous people have emerged from them (Al-Idrisi, 1987, pp. 149-152).

3. Oudgerian supervision

They are the cousins of Al-Ashraf bin Al-Tai, as their lineage goes back to the descendants of Imam Ahmad bin Muhammed bin Idris (Al-Kitani, 2004, p. 3) They were known as (Al-Wadjiriyun) about their grandfather Abd al-Rahman bin Ali, nicknamed (Yali) bin Ishaq bin Ahmed bin Muhammed bin Idris al-Hasani. To the city of Figuig in the year (D. 929) to escape the oppression of Ibn Abi Al-Afiya (Al-Ayachi, 1987, p. 55), he settled there with the Al-Wartaghiri tribe, and they lived with them for some time, so it was attributed to them. Al-Wadghiri (Al-Wadghiri, 2003, pg. 48), These supervisors branched into several branches, all affiliated with Sharif Abd al-Rahman al-Wadghiri, who, according to different narrations, had fourteen sons, and from whom these noble families branched out in Marrakesh, Figuig, Fez, Sijilmasa, and Meknes (Hachlaf, 1929, p. 64), including:

1. Supervision Al-Humayun, who lives in the city of Fez.
2. Supervision Al-Khalifa and they are in Fez, Casablanca, and the North of Morocco, and they are three sects (Al-Amr, the Ottomans, and Awlad Khalifa).
3. Supervision Banu Adaj, they live in Fez and Casablanca.
4. The auspicious supervisors, who were in Fjeeh, moved from Fez.

5. Al-Azouz supervision and live in Meknes.
6. Al-Issawi Al-Barzouzian supervision, who is from the people of Meknes.
7. Supervision Al-Wajari, who is from Figuig, and some of them moved to Tadla.
8. Aesthetic supervision in Figuig, Sijilmasa, and Fez (Al-Ayachi, 1986, pp. 54-55; Al-Idrisi, 1987, pp. 143-172).

4. Scientific supervision

They are from the offspring of Sharif Ahmad Al-Mazhar bin Ali Haidara bin Muhammed bin Idris Al-Hasani (D. 865) (Al-Ayachi, 1986, p. 33; Al-Kettani, Casablanca, 2004, pp. 95-96), He was the first to emerge from the Banu Muhammed bin Idris from Fez and asceticism in the state, the king and the bliss of the world, and to Him belong all the families of the scientific supervision who branched off from his grandson Abu Bakr bin Ali bin Harmah bin Isa bin Salam bin Al-Mizwar Ali Haidara Al-Hasani, one of the scholars of the century (Al-Zayani, 2008, pp. 60-61; Al-Idrisi, 1987, p. 112).

They were known as Al-Alamein about the Al-Alam mountain near Tetouan, which they inhabited after their expulsion from Fez by Ibn Abi Al-Aafia (Ibn Al-Jazi, 1993, pp. 72-73; Al-Ayachi, 1986, p. 33), Also, a large number of scholars and righteous people were fortified by it for worship and knowledge. Among these were the supervisors for worship and knowledge, such as Sharif Abu Bakr bin Ali al-Hasani and his sons and grandsons after him, such as Sharif Abd al-Salam bin Mashish al-Alami (D. 1167), who won the consensus of the nation on the correctness of his lineage and his sons, brothers, and uncles. Ibn al-Sakak, N.D, p. 82), Who won the nation's consensus on the validity of his lineage and his sons, brothers, and uncles (Ibn Al-Sakak, N. D. p. 82), and the two scholars have branched out into many families known for their knowledge, knowledge, and righteousness (Ibn Al-Jazi, 1993, pp. 72-73; Al-Ayachi, 1986, p. 33), from These honorable academic families:

a. AL-Yunusen Supervision

They are from the ancient scholarly houses that were known by science. Their lineage goes back to their grandfather Younis bin Abi Bakr bin Ali bin Harmah bin Issa bin Salam bin Ali Haidara al-Hasani and they were known as Yunusin (Ayachi, 1986, p. 45; Lahiwi, 1978, p. 373), and many ancient scholarly houses have branched out from this noble house, including Al-Ashraf, the sons of Ibn Rayson, the sons of Zarrouk, the sons of the bank, the sons of Abdel Wahid, the sons of Mualla, the sons of Al-Qarqari, the sons of Sidi Abdel Rahman, the sons of Mahdi, the sons of Marco, the sons Al-Sayyid Al-Mohab, the children of Barhamoun, the children of Al-Moden Al-Youneseen, the children of Zarrouk, the children of Al-Lahani, the children of Al-Shaloushi, the children of Al-Mazwari, the children of Ibn Younes, and the children of Al-Arabi (Al-Ayachi, 1986, p. 45; Al-Zayani, 2008, pp. 60-62).

B- AL-Emlahun Supervision

They are from the Al-Mashishiya Al-Alamiyyah, about their grandfather (Suleiman Mashish), from the descendants of Sharif Yamala

bin Suleiman Mashish Abi Bakr bin Ali bin Harmah bin Isa bin Salam bin Ahmed bin Ali bin Muhammed Al-Alami, Many scholars, clerics, and righteous people emerged from them (Al-Zayani, 2008, 632; Al-Lahawi, 1978, p. 367), and they were divided into several branches, including:

❖ **AL-Uzanun Supervision**

They are one of the most ancient scholarly houses known for their knowledge, righteousness, and guardianship, from the descendants of Mawla Muhammed ibn Yamlah al-Hasani (D. 1624), and they were known as (Al-Wazzani) because they lived in the city of Wazzan, from which they dispersed to various Moroccan cities. And the children of Issa Al-Yamli, the children of Al-Moden, the children of Hamdan, the children of Al-Saghir, the children of Ibn Musa Al-Yamli, the children of Ibn Amr, the children of Avidah, Al-Rabi`yyoon, the children of Al-Lihyani, and others (Al-Ayachi, 1986, p. 43; Al-Zayani, 2008, p. 63).

c. AL – Mousavians Supervision

They are a branch of the scientific Mashishiya, from the descendants of Musa bin Suleiman Mashish bin Abi Bakr al-Hasani (D.1215), and they were known as (the equals) about their grandfather (Moses) (Abu Abdullah Al-Fassi, 2005, pp. 219-220). Many prestigious scientific houses branched out from it in various Moroccan cities, the most famous of which is Ashraf, who moved to Fez and settled in the city of Chefchaouen and was known as "Chefchaouen", (Al-Ayachi, 1986, pg. 46, Al-Zayani, 2008, p. 62) and many others such as Ashraf Awlad Al-Shaqour, and Al-Ashraf Al-Walantiun, where these houses reach dozens (Abu Abdullah. Al-Fassi, 2005, pp. 219-220, Al-Lahwi, 1987, pp. 366-367).

6. AL –goutun Supervision

Their lineage goes back to Sharif Al-Qasim bin Idris Al-Hasani (D.788), they live in Meknesah and Fez, from the offspring of Yahya Al-Jouti bin Al-Qasim bin Idris (D.904) (Ibn Hazm, 1983, p. 44; Al-Fassi, D. T. p. 248), and they were known as (Al-Jouthites) about the city of Jota, as their grandfather Yahya was the first to inhabit it, so they knew that (Ibn Hazm, 1983, p. 44), and among their famous Jawatiya families are the pure Ashraf, the Talibis, the Omranites, the Farjis, and the Shabibis, the Ghalibis (Ibn al-Jazi, 2010, p. 85).

7. Al-Kanuni'in Supervision

The column of their lineage goes back to Al-Qasim bin Idris Al-Hasani (Al-Hasani, 1999, pg. 284), and they are from the prophetic houses that are explicitly attributed, the old ones in Fez, and they were known as (Al-Kanuni'in), about their place of residence in a place known as Al-Kawanin in Tadla in Morocco (Al-Idrisi, 1987, p. 181). Legal supervision is divided into two branches :

- a. Al-Ashraf AL-Hassanyon
- B. Al-Ashraf children of Abi Al Aish

8. AL-Hammoudian Supervision

The Hamoudian supervision descended from Sayyid Ali bin Hamoud bin Abi Al Aish bin Maimun bin Ahmed bin Ali bin Abdullah bin Omar bin Idris Al-Azhar (D.1018), and they are from the city of Fez (Ibn Anba,

2009, pg. 160), who emigrated To Andalusia, where a state was established for them there in the year (1017) (Al-Idrisi, 1987, p. 217).

9. Al-Ghaithyun Supervision

The column of their lineage goes back to their grandfather, whom they knew by reference as (Al-Ghaithyun), which is Abu Abdullah Al-Ghaith bin Muhammed bin Ali bin Maymoon bin Muhammed bin Ahmed bin Yahya bin Ali bin Hammoud bin Maymoon bin Ahmed bin Ali bin Abdullah bin Omar bin Idris al-Hasani (D.1280), and they are cousins with the Hamoudian supervision and are located in the countries of Ghamra and Batdala, and many scholars and writers of great importance have emerged from them (Hachlav, 1929, p. 74).

10. AL-Darqawin Supervision

The Darqawis are affiliated with their grandfather, Abu Abdullah Muhammed al-Makani (Abu Darqa), as their grandfather used to live in the town of Zawawa, during the reign of Sultan Yaqoub al-Mansur al-Muwahhid (1184-1199), who accompanied him with him He was blessed by him for the jihad in Andalusia, and Abu Darga died during his return to Marrakesh, and several branches of this honorable house branched out, including the supervision of the children of Abd al-Nabi, the supervision of Bani Zwal in Fez, the supervision of the children of Khemlish, the supervision of the children of Ali Bushnaqa in Algeria, and the supervision of the sons of Muhammed bin Ahmed Gras The mountain, the supervision are the children of Khaled bin Zakaria, and these supervising people combined the virtues of lineage and knowledge, as most of their family members are located in Bani Zeroual, in the region of Fez, the home of scholars (Hachlav, 1929, p. 75; Al-Idrisi, 1987, pp. 225-226).

11. AL- Harghaun Supervision

The pillar of this honorable dynasty goes back to Yassin bin Idris (D.1286) (Al-Idrisi, 1987, p. 220), They inhabit Hargha, for which they are famous, and it is one of the Masmadah tribes from the Al-Sus Al-Aqsa, Many scholars and righteous people emerged from among them, and they were known as (the Dawids) before their descent, Hargha, about their grandfather, the scholarly judge Dawood bin Ahmed bin Ali bin Abi Bakr al-Hasani (D.1044) (Hachlaf, 1929, p. 74).

12. AL- Dabbagheen Supervision

They are among the nobles with the correct ratio, they are called (the gold chain). Due to the frequency of their lineage according to the consensus of scholars, they are from the offspring of Sharif Mawla Issa bin Idris al-Hasani (D.857) (Al-Shafshauni, 2019, p. 453), They had moved to Andalusia, fleeing with their cousins, following the ordeal that befell them at the hands of Ibn Abi Afia, so they settled in Granada under the leadership of their grandfather, Sharif Ali bin Abdul Rahman bin Isa bin Ahmed bin Isa bin Idris al-Hasani, who was alive in the year (D.1073), They lived there honored by the rulers and the common people, and assumed important positions in the state, in addition to the emergence of distinguished scholars and righteous ones, then they returned to Morocco during the days of Bani Marin (1269-1464), And they entered the city of Salé, where they were

received with great hospitality, and they were paid expenses commensurate with their high position, honorable lineage, and the high morals they were characterized by. (Al-Zaarini, N.D., pg. 200), and they were singled out in Dar Al-Dabbaghah in the city of Salé, which was the reason for their acquaintance with (Al-Dabbagheen) (Al-Chefshawni, 2019, pg. 453; Abu Abdullah Al-Fassi, 2005, pg. 200).

13. AL- Amgaren Supervision

And they are from the offspring of Sharif Abdullah bin Idris II and (Amgar) is an old Berber title given by the Berbers to the leader, leader, master, owner of prestige and authority, meaning (the great), meaning the chief of the people, their master and their leader, This honorable Hassani family was famous for it, and here means (the Sheikh), meaning the sheikh of spiritual and scientific education, and the first to call him this title among them were the three honorable brothers, Abu Al-Fida Ismail bin Abi Saeed Othman Al-Hasani, who died at the beginning of the century (11), The Sharif Abi Zakaria Yahya was alive in the year 353 AH / 974 , and the Sharif Abu Ya'qub Yusuf (D. 1018), and the grandfather of these three nobles moved from the land of Morocco, where they were settling in the country of Sanhaja al-Rimal to the land of the Hijaz, and he settled there until he died He was buried in Jeddah, And his three grandchildren moved after him to the Levant, Mecca and Medina, and in Medina they saw a unified vision calling them to leave the land of the Hijaz and join the land of Morocco, in the year (960) (Al-Amghari Al-Hahi, 2019 ,p. 2), They entered Morocco through Egypt, Alexandria, Kairouan, Tunisia and Ceuta, and settled in a village on the outskirts of the city of Asfi, and from there they moved to Doukkala, where the city of Tit Ain Fitr is called the city of Fitr from the country of Sanhaja, They found with them knowledge, literature, asceticism, honesty, sincerity and loyalty that they did not find with others from the rest of the people, and settled in Tit Sharif Ismail Amghar (Hachlav, 1929 , p. 78; Al-Amghari Al-Hahi, 2019, pp. 2-5).

The second branch: The dynasty of the Sulaymanin Supervision

And they are the cousins of the Idrisi supervision, as the basis of this honorable and blessed tree goes back to Sharif Suleiman bin Abdullah Al-Kamil bin Al-Hasan Al-Mujtaba bin Al-Hasan Al-Sibt bin Ali bin. Abi Talib, Died in the year (785) (Ibn al-Zubayr, d., p. 55), The brother of Mawla Idris bin Abdullah Al-Kamil Al-Hasani, and their homeland extends between eastern Morocco and western Algeria (Al-Ayachi, 1986, p. 26).

The first of his blessed descendants to enter Morocco was his son, Sharif Muhammed bin Suleiman (D.805) (Al-Azwarqani, 1995, pg. 29), And that was after the trap fell (D.786) and it landed in Sudan at the beginning, Then he called him about the news of Idris' aunt in Morocco, and he joined him, and Tahert entered, Then he moved to Tlemcen in central Morocco, where the Zenata tribes pledged allegiance to him, And from him, branches of this blessed tree branched, Every Sharif Hosni Soleimani is from the offspring of Sharif Muhammed bin Suleiman, so Suleiman had no other successor (Ibn Hazm, 1983, p. 48; Safadi, 2000, p. 242).

And when Sharif Muhammed died, he left ten sons: (Abdullah, Ali, Ahmed, Al-Hassan, Nasser, Isa, Ibrahim, Al-Hussein, Hamza, and Idris). Those who followed from them (Abdullah, Ahmed, Al-Hassan, Idris) and from them the branch of the Sulayman supervision in Morocco (Al-Zayani, 2008, p. 54).

The progeny of the first three nobles in Ain al-Hout As for Sharif Idris, he went to Kairouan and left behind nine sons, who formed nine main teams for the Sulayman supervision in various Moroccan cities and countries, As Ibrahim settled in Tunisia, and Issa Barchkoul, Al-Hasan went down in Tahert, and Yahya in Batwat, He lived in Wadi Chlef, in the north of Algeria, Hannache stayed in Tarara, east of Tlemcen, As for Muhammed al-Abed, al-Shakrani camped near Mostaganem, As for Abd al-Rahman, he went to Tahert from the cities of Sijilmasa, From them, the rest of the branches and twigs of the Sulaymaniyah tree branched in Morocco (Ibn Khaldun, 1988, p. 32; Al-Ayachi, 1986, p. 26).

The third branch: The Muhammedan dynasty (Alawites)

The origin of this honorable and blessed dynasty can be traced back to Sayyid Muhammed Al-Nafs Al-Zakiya bin Abdullah Al-Kamil bin Al-Hassan Al-Muthanna bin Al-Hassan Al-Sibt bin Ali bin Abi Talib (D. 762) (Ibn Hajar, 1986, pg. 487), They were known as the Muhammedans about him, as they were known as the two Hassans about the grandson of Imam Hassan, and they were most famous as the Alawites, about the origin of this honorable Doha and the blessed lineage of Imam Ali bin Abi Talib (Ibn al-Jazi, 1993, pp. 59-60).

Imam Muhammed al-Nafs al-Zakiya was succeeded by seven of his sons: (Al-Qasim Al-Akbar, Abdullah Al-Ashtar, Ali, Al-Hassan, Ahm, Ibrahim, and Taher), and the one who came after them in Morocco is Al-Mawla (Al-Qasim Al-Akbar) (Al-Idrisi, 1987, p. 66). The origin of this family goes back to the spring of palms, which is the center of Ashraf in the Hijaz.

And the first to come from among them was Al-Mawla Al-Hasan Al-Muqatil bin Al-Mawla Al-Qasim bin Muhammed Al-Nafs Al-Zakiya, and that was in the year (1266).

And from him, the upper tree of goodness branched out in the far Maghreb, so the poles, the righteous, the ascetics, the servants, the workers, the scholars, the well-established, and the jihadist invaders emerged from them.

They were even able to establish a state known as the Alawite state, and this tree has many branches that reach sixty thousand branches or more (Al-Ayachi, 1986, p. 28; Hachlav, 1929, p. 172).

Among their branches are Al-Ashraf Al-Fadhili, Al-Sakuri, Ismailis, Zaydani, Balghabatin, Al-Aghjidion, and others (Al-Idrisi, 1987, pp. 66-67).

Fourth branch: The Musaviid dynasty

They are the fourth branch of the Hasaniyyah tree in Morocco following the wake of Sayyid Musa Al-Jun Bin Abdullah Al-Kamil (D. 796), for he was a scholar, working, modern, and virtuous, answering the call, He worshiped a lot, and his offspring in Morocco came from two branches,

namely Al-Sayyid Ibrahim, and from him the Qadirites branched off, And Al-Sayyid Abdullah and on his authority, the branch of Al-Ashraf Al-Mumnanayoun (Al-Fajr Al-Razi, 1999, p. 20), Supervision from the heels of Al-Hasan Al-Muthalith bin Al-Hassan Al-Muthanna, The sons of Mawla al-Hassan al-Muthalith (D.763) bin al-Hasan al-Muthanna ibn al-Hasan ibn Ali ibn Abi Talib are the second branch of the two sanctifying supervision in Morocco, and it has become an obstacle to one of the well-known Alawite houses there.

And the first of them to come to the nobles were Banu Jaafar bin Ali bin Abdullah bin Al-Makfouf, when they descended to Al-Sus Al-Aqsa, and they were known as (Al-Ashraf Al-Smalalion) (Fakhr Al-Razi, 1999, p. 37; Al-Zaraini, D. T., p. 89) and they are:

❖ **Supervision Al-Samelalion**

They are the honorable of Samala, from the sons of Jaafar bin Abdullah the blind, descended from Abdullah and Talha, the sons of Sharif Ibrahim Jandouz bin Abdul Rahman bin Muhammed bin Ahmed bin Al Hussein bin Ismail bin Jaafar bin Abdullah bin Al Hussein bin Ali bin Hassan Al Muthalith. And he was the first to come to Morocco from Iraq, so he settled with the Berber tribe of Odosmalal in Juzula in Sous, and followed it, and a large number of scholars and righteous people of high standing appeared with them (Al-Idrisi, 1987, p. 58; Al-Zaraini, N. D.p. 89). Among them is the honorable Juzulh, as it was settled by their successors later on, and the first to enter it was the Sharif Suleiman bin Saeed bin Ali bin Khalaf bin Musa bin Ali bin Yusef bin Isa bin Abdullah bin Ibrahim Janduz in the time of the Almohads (1129-1275) (Al-Zar'ini, N.D, p. 89). This supervision branched into several houses, including the Ashraf Al-Ahkakion, the Edition, the Shadtiyon, the Serginis, the Zamranion, and others (Al-Idrisi, 1987, p. 58).

Second: Supervision from the aftermath of Zaid bin Al-Hassan

Mawla Zaid was succeeded by one son, Al-Hassan (D. 784), and he was a governor of Medina during the days of the Caliph Abu Jaafar al-Mansur (Waki', 1947, p. 224). Muhammed bin Abd al-Rahman al-Shajari ibn al-Qasim ibn al-Hasan ibn Zayd, when they entered Kairouan and settled it and followed it (Al-Zaarini, N. D. p. 83). As mentioned by the son of a hotel, he mentioned to the sheriff Jamal Al-Sharaf Abu Zaid Al-Rida bin Al-Hussein bin Ali bin Taher bin Ali bin Muhammed bin Al-Hassan bin Al-Qasim bin Muhammed Al-Bathani bin Al-Qasim bin Al-Hasan bin Zaid bin Al-Hassan among the people of the century (10).

In his speech about the mandate of the Syndicate in Kairouan, which was in the offspring of Sharif Abdullah bin Idris Al-Hasani (Ibn Hotel, 2007, p. 547), This means that he was among the nobles who entered Kairouan and had a share in taking over its union.

And he came to Morocco Menkadim bin Al-Nasir Muhammed Al-Muadhin bin Ali bin Al-Hussain bin Muhammed bin Yahya bin Al-Hussain bin Muhammed bin Abdul Rahman Al-Shujari bin Al-Qasim bin Al-Hassan bin Zaid (Ibn Tabataba, 1675, p. 321).

Also, Sharif Muhammed bin Ahmed bin Jaafar bin Abdul Rahman Al Shajari bin Al Qassem bin Al Hassan bin Zaid (Al-Fakhr Al-Razi, 1999, p. 77) was presented from them.

Among them are the sons of Muhammed bin Ali bin Abdul Rahman Al-Shajari bin Al-Qasim bin Al-Hassan bin Zaid, and among them are also Sharif Al-Hassan bin Ishaq bin Al-Hassan bin Zaid bin Al-Hassan bin Ali bin Abi Talib (Al-Zaraini, N.D. pp. 83-84).

From these, the Al-Ashraf Al-Hasani branch branched out from the branch of Mawla Zaid in the rest of the Moroccan countries.

The second topic: The Husseiniya tree and its branches in Morocco

The pillar of this blessed tree goes back to our master Al-Hussein bin Ali bin Abi Talib, and his offspring in Morocco from two branches of them, namely: Imam Musa Al-Kadhim (D. 799) and Sharif Ali Al-Aridi (D. 778) (Abu Abdullah Al-Fassi, 2005, pp. 120-125), and I will talk about them as follows:

The first branch: The Aridi dynasty

They are the offspring of Mawla Ali bin Jaafar Al-Sadiq Al-Aridi who had eleven sons (Al-Dhahabi, 1993, p. 362; al-Sakhawi, N.D. p. 59), The one who succeeded them in Morocco is the Mawla (Muhammed), as he is the origin of the Al-Hussaini Aridi dynasty in Morocco (Ibn Al-Sakaki, D. T. p. 51), and they are:

❖ Ashraf Saqlain

They were known as (Saqlain) because their blessed ancestor resided in Sicily. This noble house is divided into two branches:

1 . Saturday Supervision

They were known as (The Two Sabbaths) because after their migration from Sicily to Morocco, they divided into two groups, the first headed towards Ceuta, and they were attributed to it, and that was during the days of the Almohad state. The Marinid State (Al-Idrisi, 1987, p. 296).

2. Al-Saqaleen Supervision

They are the second branch of the Alawites who came from Sicily to Andalusia Then they settled in Marrakesh and then went to Fez, where they settled (Abu Abdullah Al-Fassi, 2007, p. 95; Al-Fadhli, 1999, p. 205), and remained under the name (Al-Siqali) because they came from Sicily (Al-Idrisi, N. D. p. 296).

The second branch: The Kadhimion dynasty of the nobles

They are after Imam Musa al-Kadhim), as Kairouan lived among them Banu Jaafar and al-Hasan, the sons of Zaid al-Nar ibn Musa al-Kadhim. He was followed by three sons, Ahmed, Mohammed, and Jaafar.

He also had his son, Mawla Muhammed Aqab in Morocco. Scholars and Mujahideen emerged from among them, among them the noble sheriff Taher bin Ibrahim, Captain Maymun bin Ali bin Heba Allah bin Ali bin Ahmed bin Al Hassan bin Muhammed bin Ibrahim bin Muhammed bin Musa Al-Kadhim (D.1230) (Al-Zar'ini,1230, N.D. pg. 60).

As for the offspring of Ali al-Ridha bin Musa al-Kadhim, they are many, and many families emerged from them, including scholars, writers, poets, judges, and other high academic ranks and administrative and

political positions. Bin Ali Bin Muhammed Bin Ali Bin Musa (D. 977), Like their cousins, the nobles, the Aridis, they inhabited Sicily for a long period, and they went out with them to Morocco during the days of the Almohad state, headed by their noble grandfather Taher bin Al-Hussein, and he had two sons (Abdullah and Abu Al-Hassan Ali) (Al-Zaarini, N.D. p. 60).

1. Sicilian supervision

They are after Sharif Abdullah bin Taher bin Al-Hussein Al-Husseini (D. 1191), who came to Fez and settled there with his father after they departed from Sicily and became known as Saqlain (Abu Abdullah Al-Fassi, 2005, p. 95).

2. Seventh-day supervision

They are the second branch of the Sicilian nobles who went to Ceuta and were known about it as (Sabbathians) (Ibn al-Sakaki, N. D.p. 21).

3. The pure supervision

They are a branch of Al-Ashraf Al-Saqlain, the sons of Sharif Taher bin Al-Hussein bin Mahoub Al-Husseini (he was alive in the year 977), and among them are the scholars, the righteous, the saints, and the mystics (Al-Zayani, 2008, pg. 56).

4. Iraqi supervision

They are among the famous Alawites, the virtuous ones, the cousins of the Alawis Al-Saqqilin. The lineage of this noble house goes back to their noble grandfather Muhammed al-Hadi ibn al-Qasim ibn Nafees ibn Abdullah ibn al-Husayn ibn Ali ibn Abdullah ibn Abi al-Tayyib Ahmed ibn Muhammed ibn Ismail ibn Ibrahim al-Mujab ibn Musa al-Kazim ibn Jaafar al-Sadiq ibn Muhammed al-Baqir ibn Ali Zain al-Abidin ibn al-Hussain Bin Ali Bin Abi Talib, who died in the 14th century (Ibn Al-Sakak, D.N. p. 16; Abu Abdullah Al-Fassi, 2007, p. 166)

The third branch: the travel supervision

They are the sons of Muhammed ibn Ja`far al-Sadiq ibn Muhammed al-Baqir ibn Ali Zain al-Abidin ibn al-Husayn ibn Ali ibn Abi Talib (died: 203 AH/818). If they prove that Imam Hussein was only succeeded by his son, Imam Ali Zain al-Abidin, and it turns out that this form occurred as a result of dropping the name (Ali Zain al-Abidin) from their lineage column, perhaps during writing or after transferring the lineage column. Genealogists and people of knowledge, and have testimonies to prove that (Al-Zayani, 2008, pp. 57-58; Al-Fadhli, 1999, p. 246). They were known as (Al-Muhammedin) about their grandfather, Mawla Muhammed bin Jaafar Al-Sadiq (Abu Abdullah Al-Fassi, 2005, p. p. 57), They received majesty and glorification among the private and the public, and a large number of scholars and righteous people emerged from them who had a great role in the activity of scientific life in Morocco, such as Sharif Abu al-Hasan Ali bin Khalil al-Misfari, who is one of the men of the century (12), this Sheikh was wise, knowledgeable and mystic A glorified poet, and considered one of the great philosophers of his time (Ibn Arabi, N.D. p. 224).

Conclusion:

Through research, we found the following: The Alawi lineage in Morocco goes back to the two Imams, Hassan, and Hussein, the sons of Imam Ali bin Abi Talib and Lady Fatimah al-Zahra, the daughter of the Prophet Muhammad, may God's prayers and peace be upon him, Many honorable families branched out from them until they reached hundreds of blessed branches. Many scholars, servants, righteous people, rulers, and rulers emerged from them until some of them became independent states in those countries.

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